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INTERCULTURAL COMPETENCE AS A NEW GOAL FOR TEACHING FOREIGN LANGUAGES

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ABOUT ARTICLE

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Abstract: This article examines the analysis of the features of the formation of linguacultural competencies of students of the non-philological faculty of a pedagogical university on the basis of a competency-based approach. The leading approaches to the study of this process are: analysis of the concept of linguacultural competence and its main components, analysis of the activities of methodologists and practicing teachers in the formation of linguacultural competence of students at a pedagogical university. based on a competency-based approach.

INTRODUCTION

Learning foreign languages has a long history. After a person went to another country, from the territory of his country, he began to learn the language of that country. Because he was forced to communicate with representatives of other societies. Foreign language learning should be viewed not directly for representatives of this culture, but as a necessary tool for knowing the world around them and mastering social experience. This approach is also sometimes referred to as a realistic approach in literature. "In fact, the study of a foreign language pursued pragmatic and cosmopolitan goals" [Baribeau C., Lebrun M. 2006, p.143]. Along with the language, knowledge of the world and the country was also conveyed, which helped to direct it to a foreign state.

Learning foreign languages has a long history. After a person crossed the boundaries of his territory of residence, he began to study foreign languages. He was forced to communicate with representatives of other societies, and for this he needed other languages. Foreign language was studied directly in this

culture and was considered not as a goal in itself, but as a necessary tool for knowing the world around and mastering social experience. This approach is also sometimes referred to as a realistic approach in literature. "In fact, the study of a foreign language pursued pragmatic and cosmopolitan goals "(Baribeau C., Lebrun M. 2006, p. 143). Along with the language, knowledge of the world and the country was also conveyed, which helped to direct it to a foreign state.

The realistic approach to the study of foreign languages survived until the end of the 19th century, when educational reforms were implemented in Europe and modern foreign languages were included in the school education program. Traditions or methods of teaching modern languages still did not exist, the didactics of teaching "dead languages" were transferred to the study of modern foreign languages. Unlike "dead" languages, whose use was limited to the study of written texts in other disciplines, modern languages were designed to share and communicate live information.

There are different approaches to the development of the goals of teaching a foreign language, each of which is aimed at a separate competence.

1. Grammatical competence

This approach emphasized the grammatical aspect of the language. Each grammatical subject was studied using text and sentences. Translation was the most common form of work. As the focus was on the grammatical field, less precedence was given to lexical work. Other goals, such as the use of memorized grammatical structures in speech or the study of cultural or national characteristics of a foreign state, are not at all reflected in the practice of teaching a foreign language. "As one didactic joke points out, students were able to know only by multiplying grammatical exceptions with the vocabulary richness of the language they were learning "[Little D., Simpson B. 2003. p. 18].

"The requirement to provide all potential realizations of the linguistic form pushed the value of the use of structures for everyday interaction, as well as the level of functional, that is, pragmatic, use, into the background. Even when linguistic elements are presented as question-and-answer States they are more like interrogations than conversations" [Gehring, W. 2002, p. 73]. Language lesson thinking skills were similar to a training brain running studio. The practical importance of language for further communication was excluded and was not seen as the goal of teaching a foreign language.

Czech pedagogue Iogan Amos Komensky [11. 83] through his didactic activity, he made a great contribution to the rejection of grammatical procedures and the approach to the linguistic side of teaching a foreign language. Komensky argued that the language should be learned at the same time as

the real environment. In his opinion, language acquisition should be parallel to the acquisition of nolingistic reality. He developed the idea of an inseparable connection between language and culture, since culture exists even in an artificially created class environment.

The pedagogical systems of Swiss educator Iogan Heinrich Pestalozzi and Russian pedagogue Konstantin Dmitrievich Ushinsky take into account the national identities of cultures. Their ideas emphasized the need to simultaneously study language and culture, or “language in culture”, as well as the importance of foreign intellectual and material culture for educational and educational purposes.

Of course, more attention should be paid to the study of speech mechanisms and the teaching of language models, but the teacher should not forget the golden rule: if there is nothing to say, there is no need for foreign language lessons” [Lassera 1974, p.1974). 218].

2. Language competence

The grammatical approach prevailed until the beginning of the 20th century. In the last decades of the 19th century and the first decades of the 20th century, the grammatical approach to learning a foreign language was strongly criticized.

Linguistic competence came to the fore as a goal of teaching a foreign language. The translation lost its dominant position in didactics. Forms of active work in which reproductive abilities are taught came to the fore. The exercises were based on the following principle.

However, the training materials were aimed only at one person, that is, there were no communication partners. This meant that while the focus of teaching was shifted from “grammar” to “speaking”, Language Teaching still remained communicative. Exercises taught certain grammatical and lexical forms, which did not take into account what meanings and intentions grammatical or lexical forms contain.

When it came to the purpose of language competence, the situation practically did not change, since references to cultural reality continued to be excluded from classroom teaching. The factual texts to be processed, given a new “regional information” tag, reported, as before, the facts of the target country.

3. Intercultural competence

Since the early 1980s, intercultural competence, which incorporated the basic anthropological idea, has been the goal of teaching foreign languages. This expresses special respect for both the position of the

reader/speaker and the position of the interlocutor. The process of developing intercultural competence in relation to communicative competence is broader and deeper. While communicative competence emphasizes the correct construction of speech and the use of speech-appropriate statements, intercultural competence ensures that these statements “apply to a specific life situation, real traditions, customs, mentality, even habits and relationships, as well as to everyday life. life behaviors and nonverbal forms of communication common to the culture of the target country” [Serebrjannikova 2000, p.101].

The fact-oriented direction largely continues the tradition of a communicative approach, communicative competence is understood as a goal, with special attention to regional research.

The second direction of the intercultural approach towards students lies on the basis of this concept of work. The author considers teaching foreign languages as a place where two cultural worlds meet. In this process, it is important to perceive the differences and connections between an alien and its own culture by contrasting two cultural phenomena, which, on the one hand, adequately adjusts its behavior within the framework of the target culture and on the other, increases sensitivity. adapts itself to specific cultural relationships and strengthens its own cultural identity.

Indeed, intercultural is a space between several languages and cultures. By mastering intercultural competence, the reader becomes open to interacting with others, tends to learn other foreign languages and develop a richer personality.

4. Transcultural competence

The transcultural approach also criticizes the concept of culture in relation to intercultural understanding. While the multicultural approach attaches great importance to the juxtaposition of former large cultures with many distinct cultures, the transcultural approach considers the following phenomenon: migration, modern communication systems, and the international economy have recently triggered strong globalization processes. separate cultures are responsible for not being able to remain closed and independent. These processes lead to the unification of different cultures, which at a new level creates a new world culture, but “old” national cultures become hybrids due to foreign influences. This phenomenon is called transmatanism.

Language is the main means of communication. It is a means of acquiring, teaching and transmitting culture. Within a particular community, language cannot live without its cultural beliefs and assumptions, norms and conventions. Culture, on the other hand, cannot exist without language, which

allows it to be carried out in oral and written communication [CF. Wickow 2016: 15]. Language is not just a means of exchanging information in communication, but a part of the ethnic, cultural or belonging to another group. Language includes cultural identity. Language is the historical and cultural shared experience of a community that is subject to temporary and cultural changes due to the various influences of other linguistic and cultural societies. Language allows us to transmit emotions, desires, States, acquired experience and knowledge, to express cultural content and elements (e.g. myths, legends, anecdotes, prayers, norms, customs, values, etc). Language is the main medium that transmits culture. Language gives people a sense of connection and allows them to communicate with other people who have their own culture, but have a foreign culture.

In this context, much attention is paid to education. Together with the school and educational media, it forms an important source of symbolic and cultural images that play an important role in the perception of others and the identification of our behavior towards them.

Foreign culture arises as an important factor in the center of the didactic process, especially the orientation towards culture-specific values, the relationship between language activity and socialization, and this also creates changes in the goals, content and processes of teaching, especially in textbooks.

According to Andraka, foreign language classes should develop opportunities in which students can understand the intercultural dynamics of communication (knowledge, behavior and attitudes) and socio-cultural competence in relation to the target community.

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