

## **Problems of Development Theoretical Bases in Intercultural Communication as the Main Factor of Teaching Foreign Languages**

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**Abstract.** In this article the main problems of the theoretical bases of development of intercultural communication as an important factor in teaching a foreign language are revealed. The author highlights the key tendencies and problems in this sphere.

**Keywords:** intercultural communication, dialogue of cultures, communicative competence, integrative approach, methodology, theory and practice, teaching foreign languages.

### **INTRODUCTION**

In the process of teaching foreign languages, Uzbekistan is currently undergoing a period of revision of the objectives, objectives and methods of teaching in connection with Uzbekistan's rapid entry into the world community, which, in turn, leads to a change in both the general methodology and specific methods and techniques in the theory and practice of teaching foreign languages.

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 the need for specialists in various fields of knowledge who practically speak one or more foreign languages is growing. Therefore, the main goal of teaching a foreign language is the formation of a linguistic personality, which is ready for real, productive communication with representatives of other cultures at various levels and in various spheres of life. The need for verbal intercultural communication (personal contacts, telephone conversations, correspondence exchanges, presentations, meetings and meetings, negotiations, participation in conferences and seminars) is at the forefront. Language - the main expression of cultural identity - is also the main mediator in the intercultural communication process [1].

Thus, the speaker of a foreign language must not only correctly formulate thoughts in a foreign language, but also comply with cultural norms adopted by speakers of the language being studied. Learning the language, the learner must penetrate into another system of values and life guides and integrate it into his own picture of the world. Depending on how adequately people understand the values of their culture and compare them with the values of the cultures of other peoples, the well-being of this people is also determined.

### **LITERARY REVIEW**

In this regard, an integrative approach to foreign language education in the context of cultural dialogue has become particularly important. The dialogue of cultures suggests that the interaction of various paintings of the world represented by communicants includes their logic, thinking, value meanings and is not blocked, but is stimulated through mutual understanding, tolerance, and positive attitude.

Numerous studies of the interaction of cultures show that the content and results of multiple 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 peoples, values prevailing in a particular culture. In cultural anthropology, these intercultural relationships are called "intercultural communication," which means the exchange between two or more cultures and the products of their activities,

carried out in various forms [2]. This exchange can occur both in politics and in the interpersonal communication of people in everyday life, family, and informal contacts.

Relations are intercultural if their participants do not resort to their own traditions, customs, ideas and ways of behavior, but get acquainted with other people's rules and norms of everyday communication. Intercultural communication requires that the sender and the recipient of the message belong to different cultures. It also requires participants in communication to be aware of each other's cultural differences. In 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 takes place on three levels: communicative, interactive and perceptual. The communicative level is contact through the language and cultural traditions characteristic of a particular community of people. The result of this level of interaction is mutual understanding among people. An interactive level is communication that takes into account the personal characteristics of people. It leads to certain relationships between people. Perceptual level provides an opportunity for mutual knowledge and rapprochement of people on this rational basis. It is the process of the partners perceiving each other, determining the context of the meeting. Perceptual skills are manifested in the ability to manage their perception, "read" the moods of partners in verbal and non-verbal characteristics, understand the psychological effect of perception and take them into account to reduce its distortion [2].

A necessary condition for communicative interaction is communicative competence, which means the possession of several types of general knowledge shared by communicants [3]. They consist, firstly, of the knowledge of the actual symbolic system in which communication takes place, and, secondly, of the knowledge of the structure of the external world. Knowledge of the outside world consists of the personal experience of the individual, basic, fundamental knowledge of the world available to all people, and all other knowledge that people possess due to their membership in various national, ethnic, social, religious, professional and other groups.

Given these factors of the communicative process, the Council of Europe in 1986 identified six components in the concept of "communicative competence," which must be taken into account in the training process:

- language competence - "the ability to reproduce and interpret significant statements built in accordance with the rules of the language and expressing their generally accepted meaning";
- sociolinguistic competence - "selection of such ways in which the choice of language forms is determined by such conditions as environment, relationship between communication partners, communicative intention, etc.";
- discourse competence - "the ability to use acquired strategies in the construction and interpretation of the text";
- strategic competence - "the ability to use communication strategies of various kinds to overcome difficulties in communication";
- sociocultural competence - "an essential ability to use the language correctly and appropriately, as well as a condition for expanding the communication horizon of the student in addition to that which corresponds to his language community";

- social competence - "presupposes a desire and ability to interact with others and differs from other components in that it is less language-oriented and more concerned with the personality of the student."

So, successful intercultural communication involves, along with proficiency in a foreign language, the ability to adequately interpret the communicative behavior of a representative of the inoculum, as well as the willingness of participants in communication to perceive another form of communicative behavior, understand its differences and vary from culture to culture. The strategy of convergence of non-cultural knowledge is aimed at preventing not only semantic, but also cultural failures in communication. Here the main problem is the problem of understanding. When deciding 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 that depends on a complex of both linguistic and non-linguistic factors. To achieve understanding in intercultural communication, its participants must not only know the grammar and vocabulary of a particular language, but also know the cultural component of the meaning of the word, the realities of someone else's culture.

## **MATERIALS AND RESULTS**

We are talking about the fact that the real use of words, real speech production is largely determined by the knowledge of the social and cultural life of the speech collective speaking this language. Language does not exist outside the culture, that is, outside the socially inherited set of practical skills and ideas that torment our way of life. Since linguistic structures are based on sociocultural structures, for the active use of language as a means of communication, it is necessary to know the world of the studied language as deeply as possible [4].

Without knowing the world of the language being studied, it is impossible to master the language as a means of communication, it can be mastered only as a way of storing and transmitting information, as a "dead" language, devoid of living soil - the carrier's culture. This, by the way, explains the failures with artificial languages that were never widely used and doomed to die.

That is why learning a foreign language involves learning not only the plan of expressing a certain linguistic phenomenon, but also the plan of its content, that is, developing in the consciousness of students the concept of new objects and phenomena that have no analogues either in their native culture or in their native language. To do this, you need to include elements of country studies in language teaching - this creates a synthetic type of teaching, called linguistic teaching.

In order to teach a foreign language as a means of communication, it is necessary to create an environment of real communication, establish a connection between teaching foreign languages and life, and actively use foreign languages in living, natural situations. These can be scientific discussions in the language with and without foreign specialists, referral and discussion of foreign scientific literature, reading individual courses in foreign languages, student participation in international conferences, work as a translator, which is just about communication, contact, ability to understand and convey information. It is necessary to develop extracurricular forms of communication: clubs, circles, open lectures in foreign languages, scientific societies for interests, where students of various specialties can gather.

The problem of intercultural communication in the study of foreign languages is that there is a common, complementary link between the teaching of foreign languages and intercultural communication. The solution of this pragmatic task is possible only on one condition - that a rather solid fundamental theoretical base will be created. To create it, it is

necessary: 1) to attach the results of theoretical works on philology to the practice of teaching foreign languages; 2) theoretically understand and summarize the vast practical experience of foreign language teachers [6]. With the traditional approach to the study of foreign languages, the main method of teaching was to read texts in a foreign language. And this applied not only to the school level of education, but also to higher, university. The topics of domestic communication were presented by the same texts, only regarding 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.

The very concept of intercultural communication is based on the equal cultural interaction of representatives of different linguistic and cultural communities, taking into account their identity and identity, which leads to the need to identify the universal based on the comparison of foreign and own cultures. Modern teaching of a foreign language is impossible without instilling in students a foreign-language culture. Most methodologists focus on the current state of 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 spiritual values of students. Intercultural communication training cannot exist without the inclusion of the linguistic aspect in the learning process. In the light of the current requirements for learning objectives, the status and role of country studies information presented in such a way as to correspond to the experience, needs and interests of students and be comparable to those of their peers in the country of study is changing.

Traditionally, the teaching of foreign languages was reduced in our country to reading texts. At the same time, at the level of higher school, the training consisted in the fact that philologists read fiction, and not philologists read special texts according to their future profession, and everyday communication was considered a luxury or was represented by the so-called everyday topics: in a hotel, in a restaurant, in a store. The study of these famous topics in conditions of complete impossibility of real acquaintance with the world of the studied language and the practical use of the knowledge obtained was useless.

Thus, almost exclusively one function of the language was implemented - the message function, informative, and then in a narrowed form, since of the four language skills (reading, speaking, writing, understanding), only one focused on "recognition" developed - reading.

According to S. G. Ter-Minasova, "knowing the meanings and rules of grammar is clearly not enough to actively use the language as a means of communication. You need to know as deeply as possible the world of the language being studied. In addition to the meanings and rules of grammar, you need to know: 1) when to say/write, how, to whom, with whom, where; 2) as a given meaning/concept, this subject of thought lives in the reality of the language being studied "[5].

## CONCLUSION

Thus, mastering a foreign-language code that allows successful intercultural interaction involves studying the peculiarities of culture that determine the specifics of social and business behavior of a partner, determined by the influence of historical traditions and customs, lifestyle, etc. Therefore, foreign languages as a means of communication between representatives of different peoples and cultures should be studied in inextricable unity with the world and culture of peoples speaking these languages.

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