

**TEACHING INTERCULTURAL COMMUNICATION IN A FOREIGN LANGUAGE**

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In connection with the rapid growth of business and personal contacts of people, as well as communication via the Internet, press, television in various fields (education, science, economics, tourism, etc.), we have become residents of one "global village". This means that a natural consequence of the development of the world community is the rapprochement of countries and peoples in the economy, politics, education, and their joint solution of global problems. All this puts before education a difficult task of preparing young people in a multicultural multinational space. Along with honoring national culture, it is important to teach young people to respect the uniqueness of the cultures of other communities, to help overcome established stereotypes and negative ideas about the habits, customs, and behavior of representatives of other cultures<sup>1</sup>.

The process of integration of Uzbekistan into the international economic and political community has determined the need to solve these problems, first of all, through the training of qualified specialists in the field of intercultural communication - translators, diplomats, international journalists, foreign language teachers, tourism and hotel business managers. In the context of a language university, intercultural communication training acquires the most important strategic tasks: along with basic linguistic knowledge, it should ensure entry into a foreign culture - "a deeper and more thorough study of the world of native speakers, their way of life, national character, mentality, and so on, because the actual use of words in speech, the actual speech reproduction is largely determined by knowledge of the social and cultural life of the speech community speaking a given language"<sup>2</sup>.

V. von Humboldt: "Each language draws a border around the people to whom it belongs. Learning a foreign language should be the development of a new point of reference in the previous prevailing global understanding of the individual. But this foundation is never complete, since the individual always brings to the foreign language a greater or lesser share of his own point of view - in fact, his own linguistic model"<sup>2</sup>.

This statement summarizes all the problems of modern communication, which arise from the inability, firstly, to understand that a foreign language, being one of the means of manifesting culture, represents another world, and not another way of reflecting the only possible world, and secondly, to overcome or consciously dissect the influence of one's own worldview when communicating in a foreign language. F. Boas was the first to study the relationship between language and culture as a system of beliefs and values.

He argued that it is impossible to understand another culture without direct access to its language. "Knowledge of languages serves as an important guide to a full understanding of the customs and beliefs of people ... purely linguistic research is an integral part of a scrupulous study of the psychology of the peoples of the world"<sup>10</sup>. This means that linguistic systems can be studied in order to understand cultural systems, and each culture under study must be

understandable in its own terms, not in the frame of reference of the researcher who is a native of another culture.

The ideas of F. Boas were developed in the works of E. Sapir and B. Whorf. "Language does not exist outside of culture, outside of the socially inherited set of practical skills and ideas that characterize our way of life"<sup>4</sup>. One of the main tasks of language universities is to achieve such a level of language proficiency in students that characterizes the communicative competence of its speakers. Students must be able to correctly formulate their speech in linguistic and stylistically terms, taking into account the varying conditions of intercultural communication"<sup>5</sup>.

Various concepts of communicative competence, part of which is intercultural competence, have repeatedly been the subject of research by many authors. Such interest is associated with the dominance of the communicative approach in teaching foreign languages. The concept of foreign language communicative competence has been repeatedly modified. Thus, V.V. Safonova believes that communicative competence should be supplemented by knowledge of global problems and the skills necessary for the survival of humanity<sup>5</sup>.

The same author believes that intercultural competence is part of the communicative competence of a linguistic personality. Its formation with the development of other components of communicative competence ensures the productivity of interaction between communicants at the intercultural level, their mutual understanding in terms of taking into account the interaction of their native cultures when one or both participants in intercultural communication use the French language as a means of communication.

At present, the Republic of Uzbekistan is reorienting the goals of teaching foreign languages in higher education institutions, aiming at the formation of communicative and professional competence. But there is a contradiction, which consists in the fact that, on the one hand, the need for a communicatively oriented approach to teaching foreign languages is recognized, and on the other hand, there is no scientifically based methodology for the formation of such a level of language proficiency in future French language teachers, which characterizes intercultural communicative competence for the implementation of successful professional activities.

In our opinion, a necessary condition for the formation of the above-mentioned competence will be the use of technologies that most fully implement the basic principles of teaching intercultural communication, namely: 1. the principle of cognition and consideration of cultural universals. 2. the principle of studying language and culture. 3. the principle of culturally related studying of a foreign language and native languages. 4. the principle of ethnographic study of language and culture. 5. the principle of speech behavioral strategies. 6. the principle of conscious and experienced. 7. the principle of controllability. 8. the principle of empathy<sup>1</sup>.

## **Literature**

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