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INTERCULTURAL COMMUNICATION AND TEACHING FOREIGN LANGUAGES

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ABSTRACT

The article examines new conditions demanded an immediate and essential revision of both general methodology and specific teaching methods and techniques of TFL and the main tasks of TFL in Uzbekistan at present. Furthermore, the theoretical bases of intercultural communication in teaching and learning foreign language are covered in the work. The problem of modifying the foreign language as an instrument of production combined with culture, economics, law, applied mathematics, various branches of science - with those areas that require the use of foreign languages is touched. The work presents the results of the methodological and cultural analysis of materials used to describe the process of teaching language considering intercultural communication.

KEYWORDS: *Intercultural communication, Consciousness, Non-philologists, Function of a message, Informative function, Language skills.*

INTRODUCTION

The close connection and interdependence of teaching foreign languages and intercultural communication is so obvious that they hardly need long explanations. Each foreign language lesson is a crossroads of cultures, it is a practice of intercultural communication, because every

foreign word reflects foreign world and foreign values: behind every word there is a conditioned national consciousness view of the world.

Teaching foreign languages in Uzbekistan is experiencing today, like everyone else other spheres of social life, the hardest and most difficult period of the indigenous restructuring, reassessment of values, revision of goals, tasks, methods, materials. It makes no sense to talk now about huge changes in this area, about flourishing in public interest, about an explosion of motivation, about a radical change in the attitude towards this subject for quite certain socio-historical reasons are all too obvious. New time, new conditions demanded an immediate and radical revision both general methodology and specific teaching methods and techniques foreign languages. These new conditions are the "opening" of Uzbekistan, its rapid entry into the world community, crazy leaps in politics, economics, culture, ideologies, mixing and displacement of peoples and languages, changing relations between Uzbekistan and foreigners, absolutely new goals of communication - all this cannot but to pose new problems in the theory and practice of teaching foreign languages.

An unprecedented demand needed a unique supply. Unexpectedly for myself foreign language teachers are under the attention: impatient legions of specialists in various fields of science, culture, business, technology and all other areas of human activity required immediate teaching foreign languages as a tool of production. They are not interested in any theory, nor the history of the language - foreign languages, primarily English, they need exclusively functionally, for use in various spheres of social life as a means of real communication with people from other countries.

Under the circumstances, to meet socio-historical needs of society which was previously understood completely differently and, accordingly, they did not prepare specialists. The basic principles of this directions can be formulated as follows:

- 1) Learn languages functionally, in terms of using them in different fields of social life: in science, technology, economics, culture;
- 2) summarize the vast practical and theoretical experience of teaching foreign languages for specialists;
- 3) Scientifically substantiate and develop methods of teaching language as a means of communication between professionals, as an instrument of production combined with culture, economics, law, applied mathematics, various branches of science - with those areas that require the use of foreign languages;
- 4) Study languages in a synchronous context, against a broad social, cultural background, the political life of peoples speaking these languages, that is, in close connection with the world of the language being studied;
- 5) Develop a model for the training of foreign language teachers, specialists in international and intercultural communication, and specialists in public relations.

Thus, the motives for learning the language completely changed, in connection with which it was necessary to radically restrict the teaching of foreign languages, introduce the specialty "linguistics and intercultural communication" and start training teachers staff. The main task of teaching foreign languages in Uzbekistan at present teaching language as a real and full-fledged

means of communication. The solution to this applied, practical task is possible only on a fundamental theoretical base. To create such a base, it is necessary: 1) to attach the results of theoretical works on philology to the practice of teaching foreign languages, 2) theoretically comprehend and summarize the vast practical experience of foreign teacher's languages.

Traditional teaching of foreign languages in our country was reduced to reading texts. At the same time, at the level of higher education, philologists were trained at the basis of reading fiction; non-philologists read special texts according to their future profession, and everyday communication, if there was enough time and enthusiasm for both teachers and students, was presented by the so-called everyday topics: in a hotel, in restaurant, post office, etc. Exploring these famous topics in complete isolation and absolute impossibility of real acquaintance with the world of the studied language and practical the use of the knowledge gained was at best romantic, in the worst - useless and even harmful, annoying (the topic "in a restaurant" in food shortages, topics "at the bank", "how to rent a car", "Travel agency" and the like, which have always been the main content of foreign courses of English as a foreign and domestic, written in Western patterns).

Almost exclusively one function of the language was realized - function of a message, an informative function, and even then in a much narrowed form, since from four language skills (reading, writing, speaking, listening) only one developed, passive, oriented towards "recognition" - reading. This misfortune was widespread and had quite clear reasons and deep roots: communication with other countries and their peoples was also, to put it mildly, narrowed, the country was cut off from the world of Western languages, these languages were taught as dead - Latin and Ancient Greek.

Teaching foreign languages based on written texts only reduced the communicative capabilities of the language to the passive ability to understand texts created by someone, but don't create, don't generate speech, but without it real communication is impossible. A sudden and radical change in the social life of our country, its "Discovery" and rapid entry into the world - primarily Western - the community brought languages back to life, made them a real medium of different kinds communication, the number of which is growing day by day along with the growth of scientific and technical means of communication.

Nowadays, this is why at the higher education level, teaching foreign language as a means of communication between specialists from different countries, we do not understand it as a purely applied and narrowly special problem of teaching physics language of physical texts, geologists - geological, etc. A university specialist is a well-educated person with fundamental training. Accordingly, a foreign language of a specialist of this kind is both a tool of production and part of culture, and a means of humanizing education. All this assumes fundamental and versatile language training. The level of knowledge of a foreign language by a student is determined not only direct contact with teacher. In order to teach foreign language as a means of communication, you need to create a real communicative environment, to establish a connection between teaching foreign languages and life, actively use foreign languages in living, natural situations. It can be scientific discussions in the language with the involvement of foreign specialists and without it, abstracting and discussion of foreign scientific literature, reading individual courses in foreign languages, student participation in international conferences, work as a translator, which is precisely about communication, contact, ability understand and convey

information. It is necessary to develop extracurricular forms of communication: clubs, circles, open lectures in foreign languages, scientific societies on interests, where students of different specialties can gather. So, highly specialized communication through written texts is by no means language skills are exhausted as a means of communication, a means of communication.

The maximum development of communication skills is the main one, promising, but very difficult task facing teachers of foreign languages. To solve it, it is necessary to master new teaching methods, aimed at developing all four types of language proficiency, and fundamentally new teaching materials with which you can teach people effectively communicate. In this case, of course, it would be wrong to rush from one extreme to another and abandon all the old methods: from them all the best must be carefully selected, useful, proven by teaching practice. The main answer to the question about solving the urgent problem of teaching foreign languages as a means of communication between representatives of different peoples and cultures is that languages should be studied in an indissoluble unity with the world and the culture of the peoples who speak these languages.

Teaching people to communicate (verbally and in writing), teach to produce, create, and not only understanding a foreign language is a difficult task, complicated by the fact that that communication is not just a verbal process. Its effectiveness beyond knowledge language depends on many factors: conditions and culture of communication, rules of etiquette, and knowledge of non-verbal forms of expression (facial expressions, gestures), the presence of deep background knowledge and much more. Overcoming the language barrier is not enough to be effective communication between representatives of different cultures. To do this, you need to overcome the barrier cultural. In the passage below from an interesting study by I. Yu. Markovina and Yu. A. Sorokin presented national-specific components cultures, that is, exactly what creates the problems of intercultural communication: "In situations of contact between representatives of different cultures (linguocultural communities) the language barrier is not the only obstacle to mutual understanding. Nationally specific features of the most different components of cultural communicants (features that make it possible for these components of the ethno-differentiating function) can complicate the process intercultural communication.

To the components of culture, bearing a nationally specific coloring, you can include at least the following:

- a) Traditions (or stable elements of culture), as well as customs (determined as traditions in the "socionormative" sphere of culture) and rituals (performing the function of unconscious familiarization with the dominant system in this system regulatory requirements);
- b) Everyday culture, closely related to traditions, as a result of which it is often called the traditional everyday culture;
- c) Everyday behavior (habits of representatives of a certain culture, the norms of communication accepted in some society), as well as the associated mimic and pantomimic (kinesic) codes used by carriers of some linguocultural community;
- d) "National pictures of the world", reflecting the specifics of perception the surrounding world, national peculiarities of thinking of representatives of one or another culture;
- e) Artistic culture, reflecting the cultural traditions of one or another ethnos.

The native speaker himself has specific features and culture. In intercultural communication, it is necessary to take into account the peculiarities the national character of the communicants, the specifics of their emotional makeup, and nationally definite features of thinking". In new conditions, with a new formulation of the problem of teaching foreign languages, it became obvious that a radical increase in the level of communication learning, communication between people of different nationalities can be achieved only with clear understanding and real consideration of the sociocultural factor.

Many years of practice of teaching living languages as dead has led to that the aspects of the language were in the shadow, remained unclaimed. Thus, there is a significant gap in the teaching of foreign languages. One of the most important and radical conditions for filling this gap is expanding and deepening the role of the socio-cultural component in development communication skills.

According to American linguist E. Sapir, "every cultural system and every single act of public behavior explicitly or implicitly implies communication ". Thus, we are already talking about the need for a deeper and more thorough studying the world (not the language, but the world) of native speakers, their culture in a wide ethnographic sense of the word, their way of life, national character, mentality, etc., because the real use of words in speech, real speech reproduction is largely determined by knowledge of social and the cultural life of a community speaking a given language. "The language is not existing outside the culture, i.e. outside the socially inherited totality practical skills and ideas that characterize our way of life". Linguistic structures are based on sociocultural structures. Knowing the meanings of words and grammar rules is clearly not enough to actively use language as a means of communication. You need to know how you can deeper the world of the language being studied.

In other words, in addition to the meanings of words and grammar rules, 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 world of the language being studied. How do concepts such as sociolinguistics relate to each other, linguistic and cultural studies and the world of the target language?

Sociolinguistics is a branch of linguistics that studies conditioning linguistic phenomena and linguistic units by social factors: on the one hand, communication conditions (time, place, participants, goals, etc.), on the other parties, customs, traditions, features of social and cultural life speaking collective. Linguistic and regional studies is a didactic analogue of sociolinguistics, developing the idea of the need to merge teaching a foreign language as a set of forms of expression with the study of social and cultural life native speakers.

Sh. Usmanova and G. Rixsieva, Uzbek linguists have formulated this essential aspect of language teaching as follows: "Two national cultures never completely coincide, - this follows from the fact that each is composed of national and international elements. Aggregates coinciding (international) and divergent (national) units for each pair of compared cultures will be different ... So no wonder that you have to spend time and energy on mastering not only the plan of expression some linguistic phenomenon, but also a content plan, i.e. must be developed in the consciousness of students of the concept of new objects and phenomena that do not find analogy neither in their native culture nor in their native language. Therefore, we are talking

about the inclusion elements of regional studies in language teaching, but this is the inclusion of a qualitatively different kind in comparison with general geography. Since we are talking about connection in the educational process of the language and information from the sphere of national culture, this kind teaching work is proposed to be called linguistic and cultural teaching".

The world of the target language as a discipline inextricably linked with teaching foreign languages, focuses on the study of the aggregate in non-linguistic facts (in contrast to the two previous concepts), that is, those sociocultural structures and units that underlie language structures and units and reflected in these latter. In other words, the scientific discipline "the world of the target language" is based on study of the socio-cultural picture of the world, reflected in the linguistic picture of the world.

The picture of the world surrounding native speakers is not just reflected in the language, it and forms the language and its carrier, and determines the features of speech use. Here why it is impossible to learn the language as a medium without knowing the world of the target language generally. It can be studied as a piggy bank, a way of storing and transmitting culture, then is like a dead language. A living language lives in the world of its speakers, and learning it without knowledge of this world (without what is called differently in different scientific schools: background knowledge, vertical context, etc.) turns a living language into dead, that is, deprives the student of the opportunity to use this language as a means of communication. This, apparently, explains all the failures with artificial languages. Even the most famous of them, Esperanto, does not receive spread and is doomed to die primarily because there is no life-giving soil - carrier culture Relationship between linguistic and regional studies.

"Correlation of the concepts of" cultural linguistics" and "Linguistic and cultural studies" seems to be quite difficult today, and theoretical comprehension is fundamentally important for a number of reasons, primarily because all the growing interest in the problem "Language and culture" makes it is necessary to clarify sources, parameters, research methods, concepts, included in its scope of terminological inventory. Appeal to linguoculturology is not a betrayal of the already traditional the linguistic and cultural aspect of teaching the Russian language, methodological sound the ideas of which we accept, but caused and conditioned, first of all, by the urgent needs and reassessment of some linguo-methodological values of the problem "Language and Culture".

Studying the world of native speakers aims to help understand the features speech usage, additional semantic loads, political, cultural, historical and similar connotations of units of language and speech. Special attention given to realities, since a deep knowledge of realities is necessary for the correct understanding the phenomena and facts related to the everyday reality of peoples, speaking the given language. At the basis of any communication, that is, at the basis of verbal communication as such, lies the "shared code", mutual knowledge of realities, and knowledge of the subject communication between participants in communication: speaking / writing and listening / reading. To understand the linguistic facts of this excerpt from the sketch (not fiction works with his copyright liberties and focus on the function of influence), you need knowledge of realities, socio-cultural background, otherwise understanding the text becomes difficult, and hence, communication.

To clarify the meaning of the following passage from D. H. Lawrence's story, you need to have extensive background knowledge: to know what in a given society is involved in the concept of "feminine woman", to be able to understand literary and biblical allusions (conditioned by the culture of a given speaking group):

He imagined to himself some really feminine woman, to whom he should be only fine and strong, and not for a moment "the poor little man". Why not some simple uneducated girl, some Tess of the D'Urbervilles, some wistful Gretchen, some humble Ruth gleaning an aftermath? Why not? Surely the world was full of such (Highlighted by me. - S. T.) *. * It imagined a truly feminine woman for whom he would always only beautiful and strong, and not at all a "poor little man." Why not some simple, uneducated girl, some kind of Tess D'Urberwills, some languid Gretchen or humble Ruth gathering ears of corn? Why not? Surely the world is full of these. So, in linguistic phenomena, the facts of the social life of a given speaking collective is of importance of studying. Tasks of teaching a foreign language as a means of communication inseparably merge with the tasks of studying the social and cultural life of countries and peoples speaking this language.

There is no human society without culture and there is in each culture a specific capital which links together the members of a particular community. Teaching about one's own culture, like the theoretical endeavor to lift the Globe with a lever, depends critically on the choice of a starting point: if one proceeds from too close, the sweep of force is suspended; if, alternatively, the levering bar is left too far, the object escapes the tool.

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