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INTERCULTURAL COMMUNICATIVE COMPETENCE AS FOUNDATION FOR FOREIGN LANGUAGE LEARNING

Abstract: Language teaching in the higher professional education system should choose as its goal not simply knowledge and skills acquiring, but also develop students' abilities to use a foreign language as an instrument of communication in their future professional activity not only for the dialogue of cultures, but also as a means of professional scientific and technical intercourse. Intercultural communication competence is the ultimate goal of foreign languages teaching.

Key words: competences, educational process, education innovations, didactic technology, intercultural communication competence.

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Introduction

The last five decades have witnessed global changes in the field of foreign language learning and teaching. Empirical studies in the fields of linguistics, psycholinguistics, cognitive psychology, communication theory, and sociolinguistics have described the complex nature of language acquisition in the best possible way. These studies have made it clear that linguistic, psycholinguistic, and sociocultural factors play a key role in this process.

In the context of a modern multilingual multicultural community, when the world is gradually becoming a "world village (a community in which long distances have been reduced due to the use of electronic and transport means of communication)", the teaching of the subject "Foreign language" is undergoing drastic changes. Language training in the system of higher professional education should aim not just to acquire knowledge, skills and abilities, but also to promote the formation of students' ability to use a foreign language as a communication tool in their further professional activities, not only in the dialogue of cultures, but also as a means of professional scientific and technical communication.

The current situation on the world labor market, the possibility of entering the international arena in

future professional activities, numerous contacts with native speakers of other languages - all this implies the need for free communication with representatives of other cultures. Under these conditions, it can be assumed that foreign language teaching must necessarily be based on the formation and development of foreign language communicative competence. It is this competence that should be given the main attention in the educational process. However, if we exclude the early research of M. Canale and M. Svein [1; 2], the relationship between teaching a foreign language and intercultural communicative competence is still not considered in the works of didactics and methodologists. In applied linguistics, attempts were made to consider the didactic construct of communicative competence in the framework of learning any foreign language [3], but attempts to build such a model were not associated with the diagnosis of the language level or with methodological problems of language learning.

Communicative competence was first mentioned by Naum Chomsky in 1965 [4; 5]. In his works, he draws a line between "grammatical competence" and "practical implementation of language laws". The first he defines as the linguistic knowledge of an idealized native speaker, the biological functioning of the brain

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that allows a person to create an infinite number of grammatically correct statements that make up the language. The second is the actual use of language in specific situations.

The concept of communicative competence continues to be developed by the American linguist D. Haymes, who argued that it is not enough to have linguistic knowledge or know grammatical rules for speech communication. This also requires knowledge of "cultural and socially significant circumstances" [6].

In this article, we will consider the structural components, and then proceed to the model of intercultural communicative competence, which necessarily includes pedagogically relevant components.

Taking into account the practical significance of this model in the preparation of educational materials, when choosing pedagogical technologies and diagnostic tools for expert assessment of communicative competence, it is necessary to consider the problem from a pedagogical point of view. However, before proceeding to the study of the model of interaction between linguistic and communicative competence, it is advisable to determine the concepts and constructs included in this model.

According to the scientific concept of Michael Byram, intercultural competence is an integral part of the intercultural communicative competence along with sociolinguistic, linguistic competence and discourse [8].

Discourse is one of the complex and difficult to define concepts of a number of Sciences (linguistics, semiotics, and philosophy), which has become widespread and has become the subject of theoretical study relatively recently. In our study, "discourse" refers to a special type of communication aimed at critical discussion and justification of the views and actions of participants in communication. Discourse is thought of as speech embedded in a communicative situation, and therefore as a category with a more clearly expressed social content compared to the individual's speech activity; according to N. D. Arutyunova, "discourse is speech immersed in life" [9]. Often, the discourse considers the regularities of information movement within the framework of a communicative situation, which is carried out through the exchange of replicas; thus describing the structure of dialogical interaction.).

Foreign language (intercultural) communicative competence in Russian science is traditionally understood as the ability to communicate through language, that is, to transmit thoughts and exchange them in various situations in the process of interaction with other participants in communication, correctly using the system of language and speech norms and choosing a communicative behavior that is adequate to an authentic communication situation.

Communicative competence is not a personal characteristic of a particular person: its formation is manifested in the process of communication, it is part of the (foreign) communicative competence of a language personality.

There are two approaches to defining intercultural competence: it is either considered as a separate component of a foreign language communicative competence, or it is considered as an intercultural component of each component of a foreign language communicative competence. In accordance with these approaches, the structure of intercultural competence is considered in different ways. Muratov considers knowledge about culture, the ability to apply this knowledge, the experience of intercultural activity and communication, as well as the personal characteristics of participants in an intercultural communication event as components in the structure of intercultural competence developed by him [12].

Proponents of the linguistic approach to the definition of intercultural communicative competence distinguish the following components:

1) knowledge of models of communicative behavior and its interpretation in both native and foreign language and culture;

2) General knowledge of the relationship between culture and communication (including the dependence of human thinking and behavior on a certain cultural cognitive scheme, the directions in which cultures may differ, etc.);

3) a set of strategies that stabilize interaction, that is, strategies for solving conflicts and problems that arise in the process of communication (for example, to establish a common position about the level of relationships, for metacommunicative error correction, etc.)

Combining all these approaches and points of view, the cross-cultural competence can be divided into language, cultural components and the ability to interact (communicate). All these components of cross-cultural competence exist and function against the background of strategic (metacognitive) competencies. By metacognitive we mean a higher level of cognition, which determines the ability of the trainee to self-control knowledge and perception of information, self-analysis, and reflection.

Metacognitive competence refers to mental structures that allow you to exercise involuntary and arbitrary control of your own intellectual activity, self-control, metacognitive means "thinking, comprehending, reflecting on your learning activities." The main purpose of this competence is to control the state of individual intellectual resources and self-regulation of the processes of obtaining, storing, processing and reproducing information. The term "metacognitive competence" is often confused with metacognitive awareness, a system of human

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representations of individual intellectual capabilities and resources.

When forming metacognitive competence, metacognitive learning strategies are used, which show how to organize educational activities yourself, control your own educational activities, and consciously achieve your goals.

Language is used for self-expression, creative thinking, and problem solving, but the most significant language is for communication. What makes it difficult to use a language system to communicate with other people is the fact that the ability of an individual to interact with others through language (oral and written communication) is unique to each person and at the same time is a universal universal skill that distinguishes humans from animals.

The successful use of a language for communication purposes implies the development of the communicative competence of users of this language, which is limited by the sociocultural norms of the society where this language is used. What particular socio-cultural norms must be observed when using the English language for international communication? Or are they universal human norms that prevail over individual societies and cultures?

Culturally determined differences lead to a special type of communication called intercultural, in which communicants from different cultures use special language options and discursive strategies, compromise approaches, and knowledge of the cultural characteristics of the communication partner in direct contact. Culture is a set of phenomena related to human values and formed for the sake of these values. The world of culture is as boundless as space, which is why it is difficult to master it. If the most General concept of the natural Sciences is the concept of nature as the being of things, then the most General concept of the Humanities is the concept of culture as the social being of man. The study of the ways in which different groups of people interact in society becomes the key to opening channels for cross-cultural communication. In a world so diverse and diverse, there are many factors that influence the formation of a person's personality, and culture is one of the most powerful forces that participate in this formation.

In the process of communication, messages are exchanged, that is, information is transmitted from one participant of a communication event to another. Information is encoded using a specific character system (language), transmitted and then decoded or interpreted by the recipient of the message in accordance with the presence or absence of knowledge about the cultural characteristics of the interlocutor.

Communication interactions can be successful, or they can end in complete failure. Most often, this depends on the balance between common and

different in the perception processes of interaction participants and in the difference or similarity of their symbol systems. The term "intercultural communication" most often refers to cases when the cultural background knowledge of participants in a communicative event is so different that it can negatively affect the results of communication, leads to a distortion of the meaning or to a complete failure of the communicative event. The purpose of teaching any foreign language is to teach the ability to communicate verbally or in writing. Under the linguistic competence of an inauthentic language personality, we understand the ability to carry out communication based on knowledge of lexical units and grammatical rules of a given language. But this, as it turns out, is not enough to achieve communicative competence. It is necessary to combine linguistic competence with a national-cultural component and the ability to adequately use language tools in situations of intercultural communication, as well as the ability to use cultural background knowledge to achieve mutual understanding in situations of indirect and direct intercultural communication, dialogue.

The globalization of human activities in General and educational activities in particular increasingly requires the development of intercultural communicative competence. English covers more and more territories, not only as a second or foreign language, for example, in India or Pakistan, but is increasingly becoming the language of international communication, a kind of lingua franca of modern society.

Historically, linguistic competence is the most studied and described component of our model. It represents the basic elements of communication: phonological and spelling systems, syntax, and morphology necessary to implement communication verbally or in writing. But communication is not about making meaningful messages out of separate lexical units and separate grammatical rules, but rather the correct use of so-called "building blocks" - ready-made speech samples and a set of rules that communicants can use to adapt these prepared samples to the situational context of speech interaction. Thus, language knowledge, in our opinion, refers to more than one competence: the system aspect of language (including semantics and word formation) - to linguistic competence, the combination of words in a sentence and the adequacy of the communication situation-to discourse and socio-cultural competence. Discourse in this case is related to the choice of words, their sequence in the utterance, the use of structures, sentences and whole utterances to achieve the goal of communication, and the correspondence of the communicative intention with the socio-cultural context of communication.

Sociocultural competence in our research refers to the knowledge of the social and cultural context of

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communication in accordance with the pragmatic factors associated with language use. These factors are so complex and interrelated that they once again confirm the fact that language is not just a symbol-code system used for communication, but also an integral part of the speaker's personality and the most important channel of social organization included in the culture of the society in which it is used. Only learning a language in its social and cultural context can help us understand the paradox of language acquisition, which is both a highly personal and broadly social process. Socio-cultural background knowledge about the way of life and traditions, as well as the history, art and literature of the country of the studied language is extremely useful for successful and effective communication with its citizens. Nonverbal communicative factors are an important factor of socio-cultural competence. Along with verbal, nonverbal means carry a significant share of social meaning. "Actions speak louder than words" is not just a beautiful proverb. Due to the fact that nonverbal communication is carried out mainly on a subconscious level, foreign language learners do not always realize that errors in communication should

not be attributed to words, but rather to nonverbal signals that do not correspond to the communicative situation in a given culture.

Personal competence consists mainly of the personal qualities and resources of the subjects of communication. It presupposes a certain reflexivity, a person's going beyond the limits of the communicative situation and evaluating it from the outside. Competence is an integrative quality, it includes individual characteristics, communication styles, character, and temperament of the individual, and may include cognitive, motivational, regulatory, and reflexive components in its structure.

In conclusion, we can say that the modeling method allows not only to show the structure of communicative competence, but also performs the function of visualization of objective communicative reality and is focused on managing this reality. Simplified schematized representation of communicative competence, simplified reflection of the real communicative process is necessary as a tool for studying and managing the real communicative space, as a means of designing the learning process and predicting the progress and results of this training.

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