



Formation of intercultural communication skills among students of higher educational institutions

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ABSTRACT

In this article, “communication skills” is considered a person's ability to resolve conflicts competently, communicate with other people, adequately interpret the information received, and convey it correctly. The author concludes that it is necessary to shift the emphasis from the informative function of language to the communicative one.

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Oliy o'quv yurtlari talabalari o'rtasida madaniyatlararo muloqot ko'nikmalarini shakllantirish

ANNOTATSIYA

Kalit so'zlar:

madaniyat,
muloqot,
ko'nikmalar,
trening,
chet tili,
boshqa,
rivojlanish,
o'rganish,
motivatsiya,
o'qish,
empatiya.

Ushbu maqolada “muloqot qobiliyatlari” atamasi insonning nizolarni to'g'ri hal qilish, boshqa odamlar bilan muloqot qilish, olingan ma'lumotlarni adekvat talqin qilish va uni to'g'ri etkazish qobiliyati sifatida qaraladi. Muallif tilning informatsion funktsiyasidan kommunikativga urg'u berish kerak degan xulosaga keladi.

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Формирование навыков межкультурной коммуникации у студентов высших учебных заведений

АННОТАЦИЯ

Ключевые слова:

культура,
общение,
навыки,
обучение,
иностраный язык,
другое,
развитие,
обучение,
мотивация,
чтение,
эмпатия.

В данной статье термин «коммуникативные навыки» рассматривается как способность человека грамотно разрешать конфликты, общаться с другими людьми, адекватно интерпретировать полученную информацию и правильно ее передавать. Автор приходит к выводу о необходимости смещения акцента с познавательной функции языка на коммуникативную.

INTRODUCTION

The study of foreign languages has a long history. When a person began to cross the borders of countries in his life, he began to study foreign languages. He had to learn other languages to communicate with representatives of other nations. A foreign language is directly integrated into the culture in question and is considered not as an end in itself, but as an important tool for understanding the surrounding world and understanding social experience. This approach is also called the realistic approach in the literature.

At a time when the economic situation of Uzbekistan and other countries of the world has become relevant, on the one hand, the idea of preserving the identity and cultural characteristics of each country and the idea of tolerance towards them, and on the other hand, without universal moral values, it remains impossible to consider and accept other cultures regardless of specific historical time or ethnic traditions.

When people of different cultures meet each other, regardless of the environment and the reason, this contact situation often places much higher demands on the above-mentioned people than interaction within the same culture. Anyone who has spent a long time abroad or regularly interacts with people from other cultures in their own country can report cross-cultural communication problems and misunderstandings. As a result of increasing internationalization and globalization, many people have realized that issues often arise in intercultural interactions. However, it is not always clear what the causes of the difficulties that arise are, much less how they can be overcome. Xenophobia is only the ultimate consequence of a lack of intercultural competence. Through contact with other cultures, people gain experiences that can have a lasting impact on their self-esteem and overall ability to function.

Over the past decade at the latest, intercultural competence has undoubtedly emerged as a core competency of great importance in the context of debates about globalization, internationalization, and multiculturalism. Given current social developments, such as the increasing globalization of the economy and the internationalization of science, as well as the growing multiculturalism in everyday life, there is a growing awareness that successful interaction with members of other cultures requires special attitudes and skills.

METHODS

Learning a foreign language always means, in a sense, becoming familiar with a culture foreign to your own. However, the degree of strangeness here is quite spread out. This degree is critical to the following: intercultural communication occurs in understanding between people of different cultures. If it is an interaction between people belonging to significantly different cultures and having significantly different worldviews, for example, an Indian and an Austrian, it is called intercultural communication. However, if this interaction occurs within a social or regional group, such as the Germans and Austrians, it is said to be intracultural communication, i.e. communication within a culture whose worldview has the same basic attitude. This precise delineation of cultures is not unproblematic because, depending on the research interest, it must be clarified in advance. From a sociological point of view, culture is differentiated into social groups or subcultures, which in turn are formed depending on language, region, class, gender, and professional affiliation. Thus, not only is there a distinction between different cultures, but distinctions can also be made within a culture. From the point of view of foreign language didactics, language is the main distinguishing feature. However, in foreign language teaching, language, society, and culture are very closely related. Here, according to scientists, language becomes the world of life, which reflects cultural, social, and personal formative knowledge. Language becomes a means of spreading culture. Thus, intercultural communication involves the idea of relationships and exchanges between different cultures. However, this is not so much about comparing two cultures, but about their interaction in ways of communication. This definition allows us to distance ourselves from the traditional substantial concept of culture, which seems objective, autonomous, and rather immobile. The new definition takes a systematic-dynamic perspective in which cultures are heterogeneous social processes that are evolving and mobile. It is important to note that social groups never exist in isolation, but are always in contact with other social groups. Thus, cultures are defined by their mutual relationships with each other and by their character.

RESULTS

Thus, intercultural communication has nothing to do with identifying others and establishing differences based on ethnocentric standards. Rather, it is about creating a field of interaction in which relationships are sought to be established between culturally identified groups. Communication always requires people, because they are the ones who establish or mediate relationships between cultures. However, communication always requires the identification and identification of these people, since they represent the basis of communication. To exchange, you need to understand both your personality and the personality of your interlocutor. This includes social status, occupation, gender, nationality, etc.

During studies, the foundations of intercultural competence are usually laid. The aforementioned training programs with a focus on “intercultural communication/competencies” as well as specific intercultural training courses do exist. However intercultural competence is usually acquired during and in parallel with studies. Many cultural studies subjects offer particularly good conditions for acquiring intercultural competence, such as foreign language philology, sociology, history, or, of course, ethnology, which encourage and require the study of societies and cultures other than your own at a substantive level. However, there are also many opportunities –

regardless of the subject of study – to develop your own intercultural competence during your studies.

DISCUSSION

Intercultural competence is not just a skill that we practice in everyday life and that we need every day. This is also the subject of scientific research. However, no single academic subject is responsible for the study of intercultural competence but rather requires collaboration between different disciplines.

A slightly different view of intercultural competence arises when we look at interactions within a multicultural society. Social contact between members of different cultures is part of the daily life of most people in the modern world, which is often characterized by migration.

Contact between different communication communities initiates or enables the teaching and learning process. What we have learned is critical to our future relationships with other cultures. Thanks to the partial competencies acquired in this way, intercultural competence is developed step by step. These partial competencies make us recognizable in a foreign culture, since in the second and third cultures you, in principle, cannot become completely “native”. But our intercultural competence grows with more cultures and can be trained. The question arises of how possible this is when teaching a foreign language with a heterogeneous group.

The widespread development of information and communication technologies and their penetration into all spheres of society in the last ten years has been a trend in global development. Information and communication technologies are a whole world of unlimited possibilities that can be effectively used when teaching foreign languages. In addition, it is important to emphasize another feature of university students' intercultural communication skills: its formation cannot be assessed by achieving the final goal. This requires analysis and assessment of behavior in conditions of intercultural communication, and the ability to effectively communicate with business representatives of other cultures. This means that there is always an opportunity to gain new experiences, learn, experience different forms of cultural diversity, deepen your cultural knowledge, and improve your intercultural communication skills in the professional field.

For intercultural communication, professional knowledge of a foreign language should create conditions for understanding others and a foreign culture, and its transmission should be based on the means of one's own culture. Therefore, the formation of intercultural communicative competence should include cultural studies, regional studies, and differentiating a whole layer of social spheres – cultural and linguistic knowledge, communication, and strategic skills. The main attention should be paid to behavior, which represents the regulation of speech and non-speech behavior. Culture can be understood as a collection of emotions, ideas, and attitudes, a certain type of mentality, and a certain cognitive framework. One thing is clear: you cannot study the culture of a country from textbooks, and you cannot teach it using culture in the most perfect ways, it can be mastered in the process of intercultural communication because mastering a certain part of the culture is the result of all communication.

CONCLUSION

From the above, we can conclude that to achieve this, the level of development of society, which can be fully effective, must be integrated into the education of intercultural interaction, the ability to respond to other cultural phenomena in the process of developing intercultural competence and the education of tolerance. Cultural relations

are an important component of communication, and they are created as a result of existing values, norms, knowledge, and mutual enrichment of different cultures.

In conclusion, cultural differences exist not only between individual cultures, but also between values, and patterns of behavior arise between generations, as well as between different social classes within a culture.

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