# INTERCULTURAL COMMUNICATIVE COMPETENCE IN ENGLISH LANGUAGE TEACHING IN UZBEKISTAN

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**ABSTRACT**
This article is devoted to the formation and development of students' communicative competence when studying a foreign language In the university and its role in the formation of intercultural communication. Cultural and mental differences of native speakers, which is a prerequisite for a successful dialogue of cultures.

**Keywords:** intercultural (social) competence, interethnic communication, cultural dialogue, ethnocultural values, intercultural communication.

**INTRODUCTION**

Since the language is a mirror of culture, a piggy bank of culture, a transmitter, a tool and a culture tool, a solution to the actual task of learning in foreign language as a communications too between representatives of different nations lies in the fact that Languages should be studied in unity with the world and culture of peoples, speakers in this language [1, p. 78].

The process of globalization, developing at present, leads to the expansion of interactions of various countries, peoples and their cultures. Influence is carried out by cultural exchanges and direct contacts between state institutions, social groups, social movements, by scientific cooperation, trade, tourism, etc. Communication with foreigners becomes reality, and a clash with representatives of other culture is included in our daily life. More often, educational institutions exchange students and schoolchildren, teachers organize joint projects and undergo internships abroad, participating in the intercultural communication and dialogue of cultures.

Achievement of mutual understanding in the intercultural communication process promotes intercultural competence. Intercultural competence is the ability to communicate in a foreign language, taking into account the difference in cultures and stereotypes of thinking. Several aspects of intercultural competence warrant further comment. First, intercultural competence does not involve abandoning one's own cultural identifications or affiliations, nor does it require individuals to adopt the cultural practices, beliefs, discourses or values of other cultures.

Intercultural competence instead involves being open to, curious about and interested in people who have other cultural affiliations, and the ability to understand and interpret their practices, beliefs, discourses and values. Intercultural competence enables people to interact and co-operate effectively and appropriately in situations where cultural "otherness" and "difference" are salient. It also enables people to act as "media- tors" among people of different cultures, and to interpret and explain different perspectives.

That said, encounters with people from other cultural orientations can be a source of personal development and enrichment if their perspectives are integrated into one's own sense of self. Second, because intercultural competence involves learning about and interpreting other people's cultural perspectives and relating them to one's own, interculturally competent individuals are able to use their intercultural encounters to learn about and reflect critically on their own cultural affiliations.

Due to the enculturation process in which cultural beliefs, values and practices are acquired particularly during child- hood and adolescence, it can be difficult to psychologically decentre from one's own affiliations. Interculturally competent individuals acquire a more critical awareness and understanding of their own cultural positioning, beliefs, discourses and values through comparing and relating them to those of other people.

For this reason, intercultural competence not only enhances one's knowledge and understanding of other people; it also enhances self-knowledge and self-understanding. Third, it is important to emphasise that language has a privileged role within intercultural encounters because it is the most important (although not the only) symbolic system which enables group members to share their cultural perspectives, beliefs and values.

When people interacting have similar cultural affiliations, the medium of language itself is not usually a salient problem from the point of view of communicating with each other. However, when people with different languages (or sometimes just different language varieties) interact, language becomes highly salient because they are unable to communicate effectively.

Thus plurilingual competence and communicative awareness are crucial components of intercultural competence. It is important to acknowledge and understand the relationship between language and culture, and between language competence and intercultural competence.

Because there is no simple, one-to-one correspondence between languages, and because languages carry meanings (some of which are unique to particular cultural perspectives), competence in a language is crucial to understanding the cultural perspectives, beliefs and practices to which it is linked. When studying a foreign language, the learner performs various kinds of action, during the execution of which it develops language and communicative, as well as general competencies.

General competencies include: the ability to learn, existential competence, declarative knowledge, skills and skills. General competencies are not linguistic, they provide any activity, including communicative.

Communicative competence is a fundamental and interpreted mainly as the ability to understand and generate Inactive statements in accordance with a specific situation and communicative intention and allows you to carry out activities using language tools. In turn, language funds provide an understanding lexico-grammatical and genre-stylistic features speeches and texts, countryed and sociocultural knowledge

The following components of communicative competence are allocated:

- Grammatical or linguistic competence - systematic knowledge of grammatical rules, vocabulary and phonology, which transform lexical units into a meaningful statement;

- Sociolinguistic competence - the ability to choose and use adequate language forms and means depending on the purpose and situation of communication, on social roles of participants in communication, i.e., from who is a partner to communicate. Includes knowledge of the language system and the rules for operating with language knowledge in speech activity in various spheres of communication and communicative situations;

- Discursive competence - the ability to build holistic, connected and logical statements of different functional Styles in oral and written speech on the basis of understanding various types of texts when reading and listening; assumes a choice linguistic means depending on the type of statement;

- Sociocultural competence - includes the whole set knowledge and ideas about the world and culture of the country under study, about the cultural characteristics of the native speaker, about their habits,

Traditions, behaviors and etiquette standards. The ability to understand and adequately use them in sociocultural competence implies integration of personality in the system of world and national cultures;

- Pragmatic competence - transmits communicative content in a situation of communication;

- Self-educational competence - is the most relevant in modern conditions, which is explained by the following reasons: in modern conditions for the rapid development of science, information updates are impossible to teach a person for life.It is important to develop in it

Skills of interacting, as well as other components of intercultural competence, are thus very much dependent on at least one partner in the interaction having competence in the language of the other (or both partners having competence in at least one common language – a lingua franca). Where both partners have plurilingual competence which includes the other's language, the interaction will be all the richer and more successful.

Fourth, it is important to acknowledge that intercultural competence alone may not always be sufficient to enable individuals to engage in successful intercultural dialogue. This is because there are often systematic patterns of disadvantage and discrimination, and differentials in the allocation of resources within populations, which effectively disempower many groups of individuals with particular cultural affiliations from participating on an equal footing in such dialogue (irrespective of their levels of intercultural competence).

These inequalities and disadvantages are often further compounded by disparities of power and by institutional constraints and biases which lead to the terms of the dialogue being dictated by those occupying positions of privilege.

Thus, in order to achieve harmonious societies in which all are able to participate fully in intercultural dialogue, the development of intercultural competence through education needs to be implemented in conjunction with and alongside measures to tackle inequalities and structural disadvantages, including giving special assistance to those with socio-economic disadvantages, taking action to counter discrimination, and

remedying educational disadvantages. Finally, there is now a considerable body of research into intercultural competence.

The significance of intercultural competence may not be acquired simply through exposure to and encounters with people with other cultural affiliations if the contact takes place under unsuitable conditions. However, intercultural competence can be enhanced through a range of intercultural experiences, for example by participating in intercultural events that have been organised in an appropriate manner and by attending educational institutions which have a non-discriminatory environment. It has also been found that intercultural competence can be enhanced through intercultural education and training. Moreover, the research indicates that intercultural competence is a lifelong developmental process, and that there is no point at which someone achieves full intercultural competence.

The study of intercultural communication problems involves acquaintance with the following phenomena and concepts: the principles of communication, the main functions of culture, influence

Cultures on perception and communication in its various spheres and species, parameters for describing the effect of culture on human activity and the development of society [see: 4, p. 73].

The formation of intercultural competence should be considered in connection with the development of students' ability to participate in the dialogue of cultures based on the principles of mutual respect, tolerance to cultural differences and overcoming cultural barriers. Intercultural training is aimed at forming.

Students have the ability to intercultural communication and contributes to both the awareness of the students of their belonging to a certain ethnic group, and familiarize themselves with the traditions and cultural features of representatives of another culture.

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