

# Development of Students' Intercultural Communication Competence in English Language Teaching

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**Abstract:** *The purpose of this research is to develop and theoretically substantiate the technology for developing students' intercultural communication skills in the teaching and learning of English. Exploring the differences and similarities of cultures through language in the educational process, social, economic, political and cultural spheres of society, linking the cultures of the English peoples with the culture of the Uzbek people in the teaching of English, the importance of intercultural communication in the development of oral and written speech in the development of students' scientific potential, its application in all spheres and in-depth study, analysis and practical application of scientific, social, political and cultural features. purpose. It has long been presumed that language and culture are seriously connected to each other and an important aspect of learning a foreign language is learning its culture. Also, the development of students' intercultural communication competences is a debatable issue in foreign language education in Uzbekistan. In this article, to offer an answer to this issue by putting forward are lationship for developing students' intercultural communication competences in English language teaching.*

**Keywords:** culture, communication, intercultural communication, a cultural phenomenon, cultural knowledge, cultural perception, communication techniques, mentality.

## I. INTRODUCTION

English is a world language that is widespread throughout the world and is used in many countries. Historically, English is a Germanic language of the Indo-European family. English is the third most widely used language in the world (after Spanish and Chinese) and is the main language of the European Union. According to the use of English, several groups were studied in groups of three circles. Even today, these forms are still used in practice without losing their style. fully justified and divided into three circular groups. This division of language is called "inner circle" in Group 1, "outer circle" in Group 2, and "extended circle" in Group 3. The users in the inner circle group are indigenous English peoples. That is, English is used as a local language. The group includes the United States, Britain, Scotland, Northern Ireland, Australia and other British countries. Users in the outer circle group - these include users of English as a second language. Also, many countries such as India, Malaysia, Singapore use English as a second language. The last extended circle group includes users of English as a foreign language. The group includes Japan, China, Russia, Kazakhstan, Turkmenistan, Uzbekistan and others.

Kreber and K. Klakhon, the definition of a cultural phenomenon is 164, while in recent literature this number is more than 400. There are many explanations in the description of a cultural phenomenon: the way of life of mankind, the full activity of social man, the environment created by man, the whole social organism, the set of material and spiritual values created by man, artificial nature, the product of human creativity, society in general, the moral condition of society, the quality of society, the sum of the system of conditional signs, norms and standards, and so on. Although the concept of culture in Western Europe gained its current meaning from the end of the 18<sup>th</sup> century, it was not until the 20<sup>th</sup> century that the social sciences and humanities became firmly entrenched in the categorical system. The need for generalizing concepts that help human society to organize information in a way that is unique in size and constantly changing has led to the spread of the concept of culture. In ancient Rome, the term "culture" was also used to mean "care for the spiritual improvement and purification of life". The famous Roman philosopher and orator Cicero is also said to have used the term "spiritual culture." until the end of the eighteenth century, the term "culture" was used side by side with the concept of intellectual and moral culture in the peoples of Europe. It is clear that the concept of "culture" has not changed its essence from ancient times to the present day, despite the different interpretations. The scientific understanding of modern culture has come into being as a result of the understanding of the nature of spirituality, of spirituality, which has been created and continues to be created by mankind. It is arguable that intoxicants of choice runs the taste in culture as a way of life. In a simple, fast-paced society, people live in harmony with their culture. Traditions, beliefs, material and social forms of life were no different from it. Human society is constantly evolving and evolving. In different historical periods and in different cultures, people have different perceptions and perceptions of the world, and form their own imaginations and knowledge. Culture affects a person and shapes his psychological state, dominates his character and knowledge of the world. A person interacts with culture in the following areas: first, culture assimilates it as an object of influence; secondly, it operates in a specific cultural environment as a carrier and representative of cultural values; third, cultural creativity develops culture as a subject. Regarding the relationship between culture and the individual, its role in the life of the individual, it can be said that if nature develops on the basis of laws, the inner world of man, the formation of the inner nature can be organized on a purposeful, focused basis. will be one of the

important tools for creating such an opportunity. One of the most important concepts in historical anthropology is mentality. "Mentality" refers to the fact that people belonging to this culture have a certain "set of mental tools" of a particular environment, or psychological devices. They enable man to independently accept and comprehend the natural and social existence of change. Modern cultural studies, depending on the application of the concept of "culture", studies as follows: a) Individual culture; b) group cultural-national, class, class, professional, family; c) the culture of a particular type of society limited by space and time; g) human culture. Just as the concept of culture is diverse in its application, so it has a different meaning in everyday life (common sense) and in science. We use phrases like "culture of behavior", "culture of labor", "culture of behavior" and we are used to them. In everyday life, it has become customary to explore culture as a concept of evaluating reality and to explore and explain it with the characteristics of an individual, such as knowledge, politeness, neatness, composure.

## II. METHODOLOGY

Now we can discuss the Methodology of using culture in English Language teaching to enhance students' intercultural communicative competence at English class. As it was given above there are various elements of culture that can be based on improving intercultural awareness. In this part we are going to illustrate some ways of how to use it in English Foreign Language classes. The two basic methods are the most appropriate in our research to analyse and show student's intercultural awareness. The questionnaire and Interviews are used in order to illustrate cultural skill of students and also to examine how students from different backgrounds perceive, think and practice different aspects of foreign language culture. Concerning the need to investigate culture and culture teaching in different context of foreign language teaching, this study offers an original aim by comparing and contrasting students of different educational backgrounds rather than cultural backgrounds to answer the following research questions. Now we talk about this question.

1. What do students who want to improve intercultural communicative competence think about the role of culture in learning and teaching an intercultural communication?

### *The Interviews*

In order to clarify and explain students' perceptions, thoughts, interpretations, ideas, viewpoints and beliefs about teaching and integrating culture in the foreign language classroom, semi-structured interviews were held with total of 10 participants following the completion of the questionnaire. Five of the participants in the interviews were EFL students and five were non-EFL students.

## III. RESULTS

### **Students' opinions on the role of culture in learning intercultural competence.**

To investigate what students think about the role of culture in learning and teaching an intercultural communication, 15 questions were asked to both EFL and non-EFL students.

When the t-values in Table 1 are taken into account, the only statistically significant difference between the EFL and non-EFL students is on defining the most important goal in learning about a culture for the development of critical awareness. A possible explanation of this difference may be the differences in the educational backgrounds of the two groups of students as non-EFL ones took more courses which demanded critical thinking and awareness compared to the EFL students. Since they are used to approach topics more critically, they may think the most important goal while learning about a foreign culture is to improve critical awareness. A high percentage of the participants (70% for EFL students, 63% for non-EFL students) disagree with the idea that the development of cultural awareness should be kept only for the most advanced levels. This does not conform to the general idea expressed by different students in the literature.

A high percentage of the participants agrees (80% for EFL students, 77% for non-EFL students) that misunderstandings arise equally often from linguistic and from cultural differences. Furthermore, 60% of the EFL students and 80% of the non-EFL students think that foreign language teaching should develop students' understanding of their own cultural identity. This brings forward the idea of a culturally reactive student who takes the cultural identities of the students in the classroom into account. The idea of enlarging cultural proportions in foreign language classes has accepted agreement from both groups with high percentage (63% for EFL graduates, 77% for non-EFL graduates). Both groups of participants generally stayed undecided (47% for EFL graduates, 50% for non-EFL graduates) about encouraging European and global identities of students in foreign language classes. Fifty three of non-EFL students are undecided about such representation of the cultures of all English speaking countries. All groups of participants disagree (63% for EFL students, 70% for non-EFL students) with the idea that the study of culture in language classes can hinder progress in linguistic accuracy. That is, for both of them, culture is not a barrier for development in language. As for the influence of culture over changing students' attitudes towards his/her own culture, 70% of the non-EFL students agree with this idea whereas agreement is only 47% for EFL students. One possible explanation of this difference may be attributed to the educational and pedagogical variation between both groups since their beliefs may highly be influenced by the training and

investigating they received during their undergraduate studies. Both groups generally disagree (50% for EFL students, 60% for non- EFL students) with the idea that emphasizing the study of foreign language culture may cause students lose their cultural identity. What is more, 50% of the EFL students and 67% of the non- EFL students think that the most important goal in learning about a foreign culture is to improve a critical attitude towards both target and local cultures. When the t-values in Table 1 are taken into account, the only statistically important difference between two groups is on defining the most essential aim in learning about a culture for the development of critical awareness. Since they are used to approach topics more critically, they may think the most important goal while learning about a foreign culture is to develop critical awareness. A high percentage of the participants (70% for EFL students, 63% for non-EFL students) disagree with the idea that the development of cultural awareness should be kept only for the most advanced levels. This does not agree to the general idea expressed by different students. Accordingly, students may have a tendency to integrate culture in advanced courses since they think that these learners may hold cultural themes and topics with more ease due to their competence in the target language. However, the students in this study think that culture teaching is not only kept for advanced levels, but students from other capacity levels should also be given chances to be revealed to culture. The inspirational power of culture is accepted by both groups of participants (67% for EFL students, 70% for non- EFL students) and both groups of participants think joining language and culture helps learners to improve their language skills (77% for EFL students, 73% for non- EFL students).

#### **IV. DISCUSSIONS**

The main subject of communication is the study of communication culture, communication techniques, communication ethics. People need to communicate with each other in the process of activity. Interaction, of course, is the most important element in the formation of a human society. The dictionary of psychology defines the concept of communication in two ways: 1. Communication is the process of establishing and developing communication required by the need for collaborative activity; 2. Interaction of the subject through the system of communication signs. Communication is a multifaceted process of developing connections between people that stem from the need for collaboration. Communication involves the exchange of information between co-operators. This takes into account the communicative aspect of the relationship. The concept of communication should be distinguished from communication. Communication refers to the exchange of information between systems of living and dead nature. The exchange of signals between animals, human contact with technical means is all communication. Communication, on the other hand, can only take place between people. It is in the process of communicating and interacting with others that the human child becomes a person, acquiring social experience and culture. People resort to a language when entering into a relationship. Another aspect of communication is the interaction of the interlocutors in the process of speech, communicating not only with words but also with actions. The next aspect of the relationship is that the interlocutors can understand each other. For example, before we communicate with a person, we treat him with respect or disrespect. Thus, in the process of communication, communicative (information), interactive (interaction) and perceptual (interaction) perception takes place. The communicative side of communication is the exchange of information between the participants, the interactive side is the interaction of the participants, and the perceptual side is the way the participants understand and know each other in the process of communication. Communication is the main form of interpersonal relationships, through which people interact with each other spiritually, exchange information, interact with each other, feel and understand each other. Therefore, communication as a socio-psychological phenomenon occurs in all spheres of social life, as a need for material, spiritual, cultural, emotional, motivational aspects of cooperation. At the same time, one of the main tasks of the research is to develop a system of intercultural communication competence, generalizing culture, language and communication, deeply studying the specific features of the cultures of many peoples reflected in the social, political, economic and cultural spheres of society.

The essence and scope of this topic is so wide, especially in the era of globalization, the importance of intercultural dialogue is very important. In the novelty of this work, this study combines English and Uzbek cultures in an interconnected social, political, economic and cultural spheres, analyzing them scientifically, practically and theoretically, as well as in all spheres of society. The source of the information is wide, clear and mainly to increase cultural knowledge and the role of intercultural communication in all spheres of society and in the whole world, as well as in the process of globalization and intercultural communication. Information on how to communicate in a leading way. These studies can be a comprehensive resource for all learners, especially those interested in learning cultural knowledge in the process of learning English and developing intercultural communication skills based on the spoken language, culture and all-encompassing topics of different cultures.

## V. CONCLUSION

In conclusion, intercultural dialogue is leading in the current era of globalization, especially in all spheres of society, with its important indicators. Just as every field in society has its own sphere of communication, so in the process of teaching English, the proper use of communication, that is, communication in English, is important in oral and written communication. Because every word in a language has its own lexical meaning, they are expressed differently depending on place, time, space, direction and methods. In this context, there are different ways, principles, tools, directions and approaches to developing intercultural communication competence. For example, through education, art, literature, sports, and other areas that are part of culture, it is possible to develop intercultural communication competence in students' minds, both orally and in writing. It was at this point that I chose culture as the primary structural tool. Because culture is a very broad concept, it includes a number of areas, industries, programs, and all areas of society.

This article can be based on how students from different educational backgrounds, experiences, opinions and context deal with different aspects of the target culture and what values they allocate to the target culture as part of the foreign language study. The findings of the study have showed that both groups of students are generally aware of the importance of teaching and integrating culture in the foreign language classroom. Also, in teaching English language, teachers' basic purpose to teach culture is to develop fairness, honesty, patience, charity and tolerance towards the target culture. They believe that giving, teaching and familiarizing students with the daily lives of the target culture may cover the way to an understanding of the target culture and its traditions, identities, rituals, customs, stereotypes, perception, life styles, values and norms. Such comprehension is also seen as a way to permit students to explore the varieties of their own culture and the diversity within their culture. This attitude is in accordance with what culturally responsive teachers do in the classroom. They use the culture as a tool to highlight the differences and similarities among different cultures and the speakers of these cultures. All teachers have knowledge about the aspects of the target culture to some extent, but how they deal with the target culture is influenced highly by the curricular considerations and limitations. One suggestion that can be taken from this finding is that teachers should be given more chances to concern with the target culture considerably in their own classes. If they are more flexible in integrating culture, the students may improve more in terms of the exposure to the target culture.

It is clear that teacher has an important role to conduct the students learn and understand how people in the target culture act, behave, and communicate. Special attention should be paid to how to teach culture (Schulz and Ganz, 2010). In this respect, providing various materials related to the target culture would be very helpful for them to become more successful learners who talk with the people from the target culture uninhibitedly. Different activities and tasks can be designed to identify students to the target culture and existing course books can be enriched with more cultural and cross-cultural themes (Dai, 2011). [16] What is more, the findings of the study pinpoint that culture should not be treated as a separate entity on its own, but as part of language learning experience. If students do not know and be revealed to the target culture, they may have difficulties in their relations with people from other cultures, and as Ekşi (2009) puts forward they may not develop a critical attitude towards their own and other cultures. [17] According to Heuser (2012), students' comprehension of other cultures can be expanded as well as their awareness of their own culture by using specific techniques such as ethnographic interviews. Hence, inclusion of different tasks and techniques into the in-class and out of the class lives of the students can be helpful and fruitful to encourage awareness on culture. [20]

As a consequence, in today's developing and globalized world, students need to become more competent in building relations with people from other cultures. As Fyrstenberg (2010) pinpoints, our goal as teachers is to help building intercultural competence along with the linguistic and communicative competence as well. Hence, the language class can become the cradle of teaching culture and intercultural communicative competence our students need. [18] The teachers in this study are based on the changes and challenges of the contemporary language classrooms and do their best to prepare their students to become globalized citizens. One question that needs to be asked at this point is whether we should insist on teaching standard idealized British/American culture by ignoring the cultural diversity where the target language is spoken around the World. That is, teachers should also consider taking local and multicultural identities into account while considering the place of culture in language teaching (Alptekin and Tatar, 2011). [2]

In order to shed more light on the issues, further studies are demanded to check and examine the actual cultural teaching activities foreign language teachers practice in their classrooms through observations. Besides, students' perceptions need to be taken into account to better understand what they think about culture in foreign language learning, how prepared they feel for the increasing challenges of the globalized world and their awareness of intercultural communication. Studies that focus on comparing the teachers' and students' perceptions on culture would also provide valuable understanding into how culture and culture teaching should be handled in the foreign language classroom to advance the most helpful for the students.

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