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Improving the speech and intercultural communicative competence of technical academic lyceum students

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Annotation. *This article examines in detail the importance of developing speech and intercultural communicative competence among students of technical academic lyceums in Uzbekistan. The main goal of this development is to prepare graduates to continue their education at the bachelor's level in foreign universities, where they often face difficulties due to insufficient intercultural communication skills. The main causes of these problems are analyzed and ways to solve them are proposed to ensure the training of specialists capable of effectively acting in the context of globalization.*

Keywords: *intercultural communicative competence, language skills, globalization, stereotypes, globalization, proposition, predicative, variation, mold, model.*

Introduction.

The modern educational system is inextricably linked with the processes of globalization. Today it is important to teach students to understand and approach not only their native language and culture, but also other nationalities and cultures with respect. To this end, the improvement of speech and intercultural communicative competence of students of technical academic lyceums is an urgent issue. Speech competence is the ability of students to clearly, fluently and logically state their opinion. Intercultural communicative competence, on the other hand, involves the skills of effective communication with people of different nationalities and cultures. These two skills are closely related, and by developing them, students increase not only their level of knowledge, but also their abilities in establishing interpersonal relationships. One of the next reasons is that the population of the country is diverse at an accelerated pace, that is, they keep our students informed of cultures of different nationalities in a time when they are becoming rich with people of different nationalities. On the basis of such diversity lies economic cooperation, cooperation in sports, medicine, education and other aspects.

Another important reason is to encourage Uzbek Youth to go to study or work in foreign countries' universities and to adapt quickly to the new environment.

Economic development also increases the demand for competence in intercultural dialogue. Cultural discrepancies in business practices are affected not only when people from different companies do business with each other, but also when people from different cultures work in the same community. Such teams rarely meet face-to-face, instead working as virtual teams.

The global goals of teaching intercultural dialogue are reflected in achieving international cohesion, simplifying and facilitating intercultural dialogue, and contributing to the neutralization of stereotypes. Researcher of intercultural communication O.G. Korotova noted that successful cross-cultural cooperation means understanding, understanding each other, strengthening mutual relations in professional cooperation. Consequently, in addition to excellent mastery of a foreign language, the solution of practical tasks is desirable to adequately analyze and accept the socio-cultural diversity of partners in the communication process. Communicative skills and competencies are understood as the ability of prospective professionals to accept the socio-cultural identity of a foreign language society and to express information of a professional-practical nature in a

foreign language [1-3]. A high level of language acquisition and knowledge of the peculiarities of mentality (mentality)are the key to success in working with foreign partners. Otherwise, relations will become tense and intercultural conflicts will arise. Olima L., who worked on intercultural dialogue.V. Kulikova believes that the main issue of teaching intercultural dialogue is the development of intercultural competence, while its main practical task is to ensure the interaction between representatives of different national cultures [2 -5]. According to the Russian scientist Leviskaya, in order to live in the modern developing world and enter into a successful relationship with the creatures in it, it is necessary that a person is able to create a mutually beneficial dialogue with all subjects in the latitudes of life, be able to cooperate wisely and efficiently with representatives of different professions, nationalities and cultures. Intercultural communication in this way is the sum of the process by which communication partners, characteristic of different ethnomities, enter into a specific relationship [3].

Main problems.

The following problems are observed in the development of speech and intercultural competence of students in technical academic lyceums:

1. Insufficient focus on practical language learning. Often the educational process is based on the acquisition of theoretical knowledge, and practical training is not sufficiently organized.

2. Limitations of intercultural knowledge. Readers do not have a deep idea of other nationalities and cultures.

3.To be afraid to engage in communication. There is fear or reluctance among students to communicate with representatives of unfamiliar cultures.

Methods.

To develop speech and intercultural communicative competence of students of technical academic lyceums, it is necessary to carry out the following measures:

1. Expanding practical training. It is important to use interactive techniques in Language Teaching, such as role-playing games, discussions, and organizing group projects.

2. Introduction of cultural studies. Classes should be organized that provide knowledge about the traditions, values and cultural norms of different nations.

3. Using Virtual communication platforms. By establishing online contacts with foreign schools and learning centers, students can be involved in real-world communication processes.

4. Increase motivation. Students ' interest can be increased by providing opportunities to participate in various competitions, international conferences and cultural events.

5. Improve teachers' skills. It is necessary to organize training courses in intercultural competence for teachers.

Most of the research examined is based on Byram's (3) cross-cultural refers to the communicative competence (MMK) model in a very specific way [4]. This theory of the development of intercultural communicative competence is also presented in the “general European Framework” (4) as a basis for determining competencies of foreign language learners. In the above-mentioned model, MMK is defined as a combination of five elements that must be developed in teaching a foreign language: attitude, knowledge, interpreting and communication skills, discovery skills and interaction, thus being critical cultural awareness. Relationships include interest, openness, and willingness to communicate. Knowledge refers to the study of one's own and other cultures, their products and policies, such as everyday life, history, art, institutions, and nonverbal behavior. The study of gestures, facial expressions, dress codes, attitude to openness, use of public spaces, proxemics, eye contact are the main issues of intercultural training.

Developing translation and linking skills involves equipping students with the ability to interpret a document or event relevant to another culture, as well as practicing explaining and linking documents or events relevant to their culture. According to the model, there is another set of skills that should be developed by foreign language students: discoveries and interaction skills, which include understanding a new environment and building relationships with representatives of foreign cultures. An important

component of the model is critical cultural awareness – that is, the ability to critically assess one's own culture and foreign culture, substantiate thoughts and think critically. Critical cultural awareness revolves around seeing other cultures more objectively and being aware of potential conflict fields. The studies considered point to the aforementioned MMK model for a number of practical reasons. The Model serves as a reference point in the curriculum development and course book writing process, as well as in the design of classroom activities. In all cases, this helps teachers explain the principles of an intercultural approach and discuss activities that can increase the cross-cultural competence of foreign language students. The author argues that MMK as the philosophy behind critical theory and H.G. Offers the hermeneutics of Gadamer. He also received the M.M. Emphasizes the importance of Bakhtin's idea of dialogue.

He references Guilherme's book “critical thinking citizens for the Intercultural world”, a useful resource for understanding the concept and the idea of critical cultural awareness as the basis of a critical theory that illuminates the path to it. According to Owczarek, the construction concept of Gadamer (i.e., the process of self-formation) is of great importance in understanding the essence of the development of MMK. As Owczarek goes through the formation process, we develop sensitivity, character and the ability to understand and evaluate our own culture, which in turn allows us to develop the ability to analyze and appreciate other cultures. Owczarek considers the focus on critical cultural awareness to be the primary goal of developing MMK in the process of becoming critical citizens of the intercultural world. He explains that” only real dialogical relationships allow people to be responsible and worthy citizens who can speak their own voice and recognize the voices of others." Therefore, along with dialogical pedagogy, he proposes to develop the concept of cultural communication of language education.

Intercultural dialogue competency provides effective intercultural cooperation, enabling the building and formation of open relationships. Russian scientist Leontovich, who conducted research on intercultural communication, noted that intercultural communication teaches a special look at other nationalities and cultures, a patient attitude towards religious and cultural differences between cultures [5-6].

Results.

In the educational system as a whole, there are several models and approaches that can be applied in the field of teaching intercultural communication. Russian communicator olima Ye.N. Malyuga argues that the best known of these models are Milton Bennett's model for the development of intercultural sensitivity, David Matsumoto's model for the formation of conscious ethnocentrism, and the Yuliana Roth models [6].

One of the mature experts in the field of intercultural communication is M. According to Bennett, the formation of intercultural sensitivity in humans is necessary in order to engage in effective intercultural cooperation. People need to know and understand not only similar aspects of cultures, but also the differences between them [9].

Understanding intercultural differences occurs in several stages:

1.Stages of understanding intercultural differences;

2. Intercultural differences are not initially understood by humans;

3. Other culture begins to understand itself as one of the views on the world, a person begins to realize himself as a member of a culture more than one

4. Intercultural sensitivity begins to grow, the presence of several point of view of the world is recognized;

5. By consciously choosing elements of a different culture, a new personality is formed that adapts to that culture.

The Yuliana Rot model is considered to be a much more popular model and embodies the basic principles and ideas of teaching intercultural communication in a holistic way [7-10]:

Stage 1-awareness of the cultural identity of human behavior;

Stage 2-Understanding the orientation (orientation) system inherent in one's own culture;

Stage 3-understanding of the factors inherent in culture in the process of communicative cooperation

Critically analyzing these models, T.N. Relying on the opinion of Peskova, it is possible to determine their general aspects, determine the

possibilities of their use in the educational process:

- To realize the self and the characteristics of one's own culture;
- awareness of characteristics inherent in a different culture;
- analysis and study of evidence (facts – of a different culture;
- compare similarities and differences in one's own culture and other cultures and

compare;

- renunciation of ethnocentrism (putting a building on oneself;
- respectful treatment of phenomena inherent in another culture;
- able to build intercultural relationships and effective with other cultures

entering into a partnership [8-11].

Conclusion.

By developing speech and intercultural communicative competence of students of technical academic lyceums, it is possible to contribute to their formation as competitive individuals in the international arena. This process is associated with the systematic approach of educational institutions, the introduction of innovative methods and the involvement of students in global culture. Thus, the development of intercultural communication and speech skills is one of the important priorities of modern education.

We also apply the above points-to the extent that intercultural competence

we believe that it is necessary to study intercultural communication in order to effectively use tarkian parts.

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