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## METHODOLOGICAL PRINCIPLES FOR FORMING INTERCULTURAL COMPETENCE DURING THE TEACHING PROCESS IN SCHOOL

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## МЕТОДИЧЕСКИЕ ПРИНЦИПЫ ФОРМИРОВАНИЯ МЕЖКУЛЬТУРНОЙ КОМПЕТЕНЦИИ В ПРОЦЕССЕ ОБУЧЕНИЯ В ШКОЛАХ

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*Abstract.* The article is devoted to the development of methodological principles of teaching in schools with the aim of developing intercultural competence. The article also discusses didactic principles that reflect scientific ideas about the learning process in general and participate in the formation of intercultural competence.

*Аннотация.* Статья посвящена разработке методических принципов обучения в школах с целью формирования межкультурной компетенции. В статье рассматриваются дидактические принципы, отражающие научные представления о процессе обучения в целом и участвующие в формировании межкультурной компетенции.

*Keywords:* intercultural competence, methodological principles, intercultural communication.

*Ключевые слова:* межкультурная компетенция, методические принципы, межкультурная коммуникация.

The concept of “principle” is one of the fundamental ones in the methodology of teaching foreign languages. That is why it has received wide coverage in the works of many well-known researchers [3, 20]. Analysis of these and other works allows us to assert that scientists have come to a certain agreement regarding the interpretation of the term “principle”. A principle is usually understood as the basic and initial position of any theory, method, science, accepted as an axiom. Taken together, the principles determine the requirements for the level of mastery of the discipline being studied and its individual components. Methodological principles – principles related directly to the methodology of teaching foreign languages. The problems of this study do not raise doubts about the need to dwell in detail on the principles of developing intercultural competence of students. It should be immediately emphasized that the scientific literature has already described a number of methodological principles related to teaching a foreign language and the culture of the country of the language being studied [3, 17] the formation of sociocultural competence of students [3, 7-8], teaching intercultural communication and formation of intercultural competence [6, 10, 17].

However, it should be noted that in the works of the authors there is a terminological tautology when denoting methodological principles that are similar in their didactic content. In particular, in the works of V. V. Safonova [16], P. V. Sysoev [8], M. Bayram [17] there is a principle of “bilingual education”, according to which two languages can be used in the educational process - the native and the target one - for better mastery of the culture of the country of the language being

studied. In the work of G. V. Elizarova [6], the same principle in its content is already called the “principle of culturally-related co-study of foreign and native languages.” Or the principle of “dialogue of cultures” and the principle of “empathic attitude towards participants in intercultural communication” [6].

Some principles of co-learning of language and culture are implemented within a specific educational model and cannot be fully transferred to other learning contexts. In particular, the principle of “cultural variability” [9] was developed within the framework of the concept of linguistic multicultural education, the purpose of which is to show the cultural diversity of the cultural community being studied. To develop intercultural competence of students, this principle must be modified and transformed into a principle according to which students would see not “a diversity of equal cultures” [9], but the opposition of one culture to another. Or the principle of the ethnographic approach [6, 17] can be implemented in immersion conditions, when students are located directly in the country of the language being studied. When developing intercultural competence in conditions where students’ contact with language and culture is limited to a foreign language lesson, this principle cannot be fully realized. In the study I would like to express my understanding of the issue and outline the principles of developing intercultural competence.

These principles include: the principle of dialogue of cultures, the principle of dominance of problem tasks, the principle of bilingual education, the principle of cultural variability. Let us consider in more detail the content of each principle.

*The principle of dialogue of cultures.* Before moving directly to the description of the principle, let’s consider what “dialogue of cultures” is. In the scientific literature, especially recently, the use of this term has become extremely popular. However, due to excessive popularity, the original meaning of this most important concept for pedagogy is gradually being lost. Based on an analysis of philosophical works devoted to the problem of relationships between cultures, their mutual influence and mutual enrichment [11-13], a number of researchers argue that “dialogue of cultures” is a philosophy of relationships between cultures in modern multicultural communities. Cultural discrimination and cultural aggression, thriving in modern multicultural societies, clearly indicate that the dialogue of cultures is a myth, and not a practice of communication. Therefore, in order for the “dialogue of cultures” to move from philosophy (a theoretical idea) into a process (the practical implementation of an idea in practice), it must act as one of the main goals of communication between people and as a result of one of the main goals of education.

Being a pedagogical goal of general and vocational education, which is already reflected in social pedagogical principles, dialogue of cultures as a philosophy and process of communication can be achieved through the study of a foreign language. In language pedagogy, teaching a foreign language and culture based on the principle of dialogue between cultures and civilizations [16] means:

- the need to analyze authentic and partially authentic cultural material for the purpose of using it as didactic content in modeling educational programs and teaching materials in a foreign language on the principle of expanding the range of cultures studied from ethnic / super-ethnic, social subcultures to geopolitically marked regional-continental cultures, to civilizational strata and their reflection in world culture;
- focus on the development of global thinking in students, the formation of such important qualities as cultural impartiality, empathy, tolerance, readiness to communicate in a foreign cultural environment, speech and sociocultural tact, etc.;
- creation of methodological models that contribute to the formation of bilingual sociocultural competence, including each student’s awareness of himself as a cultural and historical subject, who

is a representative and bearer of several types of cultures simultaneously (ethnic, social, professional, gender, religious, etc.);

- comparative study of native and studied cultures in the context of their direct historical and cultural mutual influence;

- creation of socio-pedagogical and methodological conditions for preparing students to fulfill the role of a subject of dialogue of cultures or a cultural mediator in situations of intercultural communication [16].

*The principle of dominance of problematic cultural studies tasks.* The process of developing intercultural competence will be effective only when students not only master the material being studied, but, most importantly, on its basis they master strategies for the formation and constant improvement of intercultural competence. These strategies will be paramount when studying or interacting with any other culture. Therefore, when teaching culture, not only the material itself will be of particular importance, but also how students will master it. The principle of dominance of problematic cultural studies tasks, proposed by V. V. Safonova [16], is aimed at creating such a model of cultural studies education, on the basis of which students, in the process of solving gradually more complex cultural studies problems, were able to:

- collect, systematize, summarize and interpret cultural information;

- master the strategies of cultural research and methods of interpreting cultures;

- to develop multicultural communicative competence, which helps them navigate the co-studied types of cultures and civilizations and the communicative norms associated with them, in strategies for sociocultural search in completely unfamiliar cultural communities, in choosing culturally acceptable forms of interaction with people in the conditions of modern intercultural communication, as well as in finding ways to get out of sociocultural communicative dead ends that arise in situations;

- to form and deepen ideas not only about specific differences in cultures, but also about their common features in a planetary sense, the planetary core of the modern multidimensional multicultural world

- master strategies of cultural self-education;

- participate in creative works of a cultural and communicative-cognitive nature;

The selection of problematic cultural studies tasks must be made taking into account the level of cognitive, linguistic, speech and sociocultural complexity, based on the age-related psychological characteristics of the students, as well as the level of their multicultural and bilingual development. The socio-pedagogical aspect of problem tasks is of particular importance. They should prepare students to play the role of subjects of dialogue of cultures (at the level of university and postgraduate education), aware of their responsibility in global human processes.

This principle also plays a special significance in the light of studying the problem of this research, when project activities using new Internet information technologies can contribute to the formation of intercultural competence of students.

*The principle of bilingual education.* As P. V. Sysoev rightly notes. [7], in the scientific literature, scientists have not come to a consensus regarding the use of the native language in the classroom. Some believe that using ONLY a foreign language will lead to the rapid formation of foreign language communicative competence [2]. Others, on the contrary, call for the reasonable use of the native language in the classroom [3, 7, 15].

In this study, we argue that when teaching culture, the native language is not only possible, but even necessary. This is primarily due to the fact that when developing intercultural competence, four aspects of the goal of teaching the Kyrgyz language are simultaneously realized:

- educational (familiarity with and the ability to interpret certain phenomena and facts of co-studied cultures, the formation of awareness of the variability and behavior of cultural representatives in various social and cultural contexts, the peculiarities of the functioning of language in foreign countries and in the world; the ability to collect, systematize and process various types of cultural information) ;

- educative (formation in students of a worldview, ideological conviction, morality, patriotism, empathy for representatives of other countries and cultures, awareness that each culture should be considered and assessed from the position of its own value system);

- pedagogic (acquiring knowledge about the culture of the countries of the language being studied, including basic communication patterns);

- developing (development of communicative culture and sociocultural education of schoolchildren, allowing them to participate in intercultural communication in Kyrgyz language lessons in the social, social, cultural and educational and professional spheres; teaching the basics of ethics of discussion communication in a foreign language when discussing the culture, styles and lifestyle of people in co-study communities). The inability to use one's native language can lead to misunderstandings, misunderstandings, and false interpretations of the facts being studied and the realities of the culture.

*The principle of cultural variability.* The principle of cultural variability was proposed by P. V. Sysoev [6] and consists in presenting information about the cultural diversity of the cultural community being studied in the country of the foreign language. It is revealed in the development of the sociocultural content of teaching materials in a foreign language, programs in a foreign language, and in the selection of cultural material for educational purposes. The main focus of this principle is to familiarize students with the varieties of crop types for each specific type of culture. In particular, if ethnicity is a type of culture, the types of this type may be the cultures of whites, African-Americans, Mexicans, Asians, Native Americans, Pacific Islanders, and other ethnic groups.

Developing the concept of linguistic multicultural education, P. V. Sysoev argued that when studying the multiculturalism of the country of the target language, students should have the opportunity to become familiar with similar information about cultural diversity for each aspect of culture being studied in their native country. This will allow them to see not only the differences, but, most importantly, the similarities between their own culture (individually characteristic of each student) and the culture they are studying, which, in turn, will contribute to the expansion of the sociocultural space beyond the political borders of their native country. Seeing the unification of people around the world on the basis of a common culture (for every aspect of personal self-determination: ethnic, social, gender, professional, religious, etc.), as well as realizing their role, significance and responsibility in global human processes, students will develop its planetary thinking [19].

The author argues that cultural diversity can and should be represented at different levels and stages of education. For example, from the initial stage of learning the Kyrgyz language, students can get acquainted with not just one option, but with the variability and diversity of “greeting” options depending on the social and cultural context (between friends, between a teacher and a student, between unfamiliar adults, etc.).

A textbook on US cultural studies for a language university and a series of electronic manuals on regional studies of English-speaking countries [17-20]. In a textbook on US cultural studies, for example, when studying the topic “Languages of the United States,” students have the opportunity to become familiar with a wide range of linguistic diversity in the United States, starting with the

linguistic variability of American English (African American dialect) and ending with other languages widely used in communication in certain situations (Spanish, Japanese, Asian languages, German, Russian).

This study is carried out within the framework of the concept of linguistic multicultural education [6], therefore the principle of cultural diversity plays a huge role in teaching students intercultural communication, or rather, differences in the norms of intercultural communication within one cultural community depending on the type of culture: social class, ethnicity, age, gender, etc.

The principles of developing intercultural competence in the process of teaching a foreign language, highlighted especially recently, undoubtedly mean a significant breakthrough in the theory and methodology of teaching foreign languages. The principles of teaching culture described in this paragraph made it possible to solve a number of didactic and methodological problems:

- formation of a holistic understanding of the culture and people of a foreign language country;
- avoiding the construction of false stereotypes and generalizations about representatives of the cultures being studied;
- selection of thematic content for cultural enrichment using foreign language means;
- co-study of the cultures of the native and foreign countries with the aim of developing planetary thinking;
- the formation of sociocultural strategies that allow students to use the experience of communication and use of language in new situations of intercultural communication with representatives of other countries and cultures, as well as allowing students to resolve the inevitable cultural conflicts that arise during intercultural communication;
- use of a foreign language as one of the many tools of sociocultural education.

The identified four principles for the formation of intercultural competence of students create a fairly significant didactic basis for preparing students for intercultural communication. However, when addressing the issue of selecting educational content, the principle of cultural variability is clearly not enough for a didactic solution to the issue of developing educational materials aimed at developing intercultural competence of students. To build a model for the formation of intercultural competence in the process of teaching a foreign language, in this study we propose an additional principle for the formation of intercultural competence - the principle of cultural opposition. Let's look at it in more detail.

The principle of cultural opposition. In a number of studies, scientists have raised the question of the need to use information about a cultural conflict or containing a cultural conflict in order for students to fully understand the cultural phenomenon being studied. Cultural conflict in this context refers to differences in the system of knowledge, values, and norms of representatives of different cultural groups. For different scientists, the idea of the need to study phenomena at the intersection of cultures has received different implementation in practice. So with M. M. Bakhtin and V. S. Bibler [11-13], it is reflected in the principle of dialogue of cultures: a complete understanding of one culture can only come through its comparison and comparison with another. Later, this principle moved from philosophy into a methodology for teaching foreign languages and became a methodological principle for teaching the culture of the country of the language being studied [3, 15], reflecting the specifics of a foreign language as a subject.

In empirical studies by M. Heller [2] and P. V. Sysoev [7], scientists have shown that the aspect of cultural self-determination of an individual (ethnic, linguistic, social, gender, etc.) is actualized exclusively in situations of cultural conflict. Otherwise, this aspect is invisible to a



person.

In a number of methodological works devoted to the criteria for selecting the content of the sociocultural component of teaching a foreign language, the authors also designate “differences” or “contrast” between the native and studied cultures as one of the criteria [16-19].

It should be emphasized that the development of empathy and tolerance for the “other,” as well as the formation of skills to overcome cultural conflicts, is impossible without studying these conflicts and immersing students in situations of inevitable cultural conflicts. In this regard, the principle of cultural opposition that we propose is seen as one of the main methodological principles for the formation of intercultural competence. It is discovered when developing the cultural content of teaching materials on the Kyrgyz language, programs for teaching the Kyrgyz language, and when selecting cultural material for educational purposes. Its main focus is to immerse students in situations where their knowledge, attitudes, opinions, judgments will differ from the knowledge, attitudes, opinions and judgments of representatives of the culture being studied. Based on this material, through problem-based assignments, students will be able to develop skills that in their entirety constitute intercultural competence. It is important not just to select material about different cultural groups (according to the aspects discussed), but to select material with cultural differences and, on its basis, to form intercultural competence, including components such as empathy and open-mindedness, openness and readiness for diversity [9].

It should also be noted that the proposed principle of cultural opposition does not contradict the principle of dialogue of cultures. The principle of cultural opposition is used in the selection of educational content, which should include material about the differences between phenomena of different cultures. According to the principle of dialogue of cultures, teaching these differences will not be based on evaluative opposition such as “good” or “bad”, but with respect and acceptance of the differences of the other. Thus, the proposed methodological principle for the formation of intercultural competence — the principle of cultural opposition - clarifies and adds broader didactic and methodological content to the principles of teaching culture and creates didactic conditions for the formation of intercultural competence in the process of teaching a foreign language.

The identified methodological principles for the formation of intercultural competence can also be built in a hierarchical dependence on each other. The principles of cultural diversity and cultural opposition will be principles of the same level, since they are implemented in the selection of educational content. The principles of bilingual education, the dominance of problematic cultural tasks and dialogue of cultures will be principles of a different level, because they directly reveal the methodology of language teaching with the aim of developing intercultural competence.

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