

**FORMATION OF INTERCULTURAL COMPETENCE OF LEARNERS IN THE EDUCATIONAL PROCESS**

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Abstract

intercultural communication, dialogue of cultures, literary relationships, universal human values, ethical and aesthetic education, patriotism, internationalism.

Keyword: dialogue of cultures, intercultural interaction, intercultural communication, literary relationships, universal human values, ethical and aesthetic education, patriotism, internationalism.

Introduction

The topic of the formation of intercultural competence is currently becoming particularly relevant and is determined by two multidirectional trends: on the one hand, contacts between states are expanding in every possible way, interaction between nations is intensifying, mutual exchanges in the field of artistic culture, education, and science. On the other hand, the disunity of peoples along ethnic, religious, confessional, and national lines still persists and sometimes intensifies. Therefore, as never before, the need for an all-round rapprochement of peoples and their cultures is growing.

In the education system, the problem of the formation and development of a personality capable of assimilating several cultures, ready for ethnic self-determination, self-development in new social conditions based on cooperation and dialogue of cultures is relevant. Therefore, one of the important principles in education is the principles of tolerance, ethno-cultural education, which consists in relying on cultural values, national traditions, moral and ethical rules of one's people, as well as understanding and respect for the spiritual heritage of other nations.

Literature Review

An analysis of the scientific literature reveals the existence of various debatable points of view on the subject of research in the context of personality education. The pedagogical literature discusses various ways to determine the impact of intercultural competence on the process of learning and personality formation. The researchers mainly consider only some aspects of the formation of intercultural competence. For example, G.V. Elizarova, O.A. Leontovich, S.G. Ter-Minasova consider the problems of communication theory in relation



to intercultural interaction. S.L. Volkova, T.G. Grushevitskaya, A.P. Sadokhin explore intercultural communication through a set of culture-forming components. N.D. Galskova considers the methodological side of the formation of intercultural competence of students. H.H. Vasilyeva presents communicative exercises and creative classes as a direction for the formation of intercultural competence. M. Bennett presents intercultural learning as alternating phases. Z.V. Vozgova describes intercultural competence through student relationships for productive intercultural interaction. A.Y. Muratov considers intercultural competence through the qualities of a student's personality for practical use in the course of interaction with another culture. G.V. Elizarova identifies the intercultural aspect in the linguistic, sociolinguistic, strategic, socio-cultural competencies of discourse.

It can be stated that the problem is insufficiently studied, since the works devoted to it as an object of study are mainly the educational process in higher education and the formation of the personality of a specialist.

It was not possible to find studies that comprehensively considered the problem of the formation of intercultural competence in high school students. We believe that senior school age is most favorable for the formation of intercultural competence, which in this article is considered as the ability to understand, appreciate, critically recognize the phenomena caused by a different culture; as a relationship of openness; as knowledge of national and cultural traditions, the system of values of a given society; as the skills of interpretation and correlation, discovery and interaction, and the ability to build a new scheme of action when the forms of thinking and activity that are conditioned by a different culture are mastered.

The practice of working with teachers of educational institutions has revealed the following: the traditional education system does not have a sufficiently effective methodological support for the formation of students' cultural competence; difficulties for teachers in the formation of cultural competence due to the low level of tolerant consciousness. Most schoolchildren have a low level of intercultural competence, do not consider it necessary to study a different culture.

Therefore, one of the main tasks of modern education is the creation of conditions for students to acquire the experience of intercultural communication, teaching students the skills and abilities to communicate with representatives of other cultures.

Research Methodology

It is believed that intercultural competence can be acquired in the process of intercultural communication. The necessary knowledge is divided into specific (knowledge about a particular culture) and general (tolerance, empathy, knowledge of general cultural universals). The main and mandatory features of intercultural competence are: openness to the knowledge of a foreign culture and the perception of social, psychological, and other intercultural differences; the ability to distinguish between the collective and the individual in the communicative behavior of representatives of other cultures; the ability to overcome social, ethnic and cultural stereotypes.

The constituent elements of intercultural competence can be divided into: affective (tolerance, empathy); cognitive (cultural-specific knowledge that contributes to mutual



understanding); procedural (communicative strategies - the beginning of a conversation, speech clichés, etc., characteristic of another culture).

The following ways of forming intercultural competence are distinguished: to realize the features of one's own and another's culture; gain knowledge about other cultures; acquire knowledge about socio-cultural forms of interaction in a foreign culture.

A sufficient level of intercultural competence is usually taken as a combination of linguistic, communicative and cultural competence:

- 1) Language competence - the right choice of language means, adequate situations of communication with representatives of different cultures.
- 2) Communicative competence - techniques and strategies necessary for effective communication; the ability to adequately express one's thoughts and understand the interlocutor's thoughts; maintain the communicative distance accepted for a given culture; use verbal and non-verbal means acceptable for a given culture; adapt to the social status of communicants and intercultural differences.
- 3) Cultural competence - understanding of background knowledge, value attitudes, psychological and social identity, characteristic of the cultural environment of communication. It involves the ability to extract the necessary information from various cultural sources (books, films, periodicals, political phenomena, etc.) and differentiate it in terms of its significance for intercultural communication.

The formation of intercultural competence includes several stages:

- 1) general acquaintance with the culture of a particular country; awareness of those features of a foreign and one's culture that can affect successful communication; search for opportunities to gain experience of intercultural interaction in a familiar environment in order to really feel the features of this interaction and cultural differences;
- 2) collection and study of information about the cultural identity of the respective country; obtaining the necessary practical advice from people familiar with the culture of a given country.
- 3) development of language skills through self-education (listening to audio cassettes, watching educational films, reading newspapers and magazines, talking with native speakers of a given language); accumulation of an individual vocabulary necessary for the initial stage of cultural adaptation in a foreign culture; using the acquired language knowledge and skills whenever possible.

Studies have shown that bilingual children perform better than monolingual children on various cognitive tasks. Therefore, one of the ways to educate intercultural competence is the mandatory study of foreign languages, which contributes to the development of: a culture of thinking; outlook; worldview and attitude; capacity for empathy and tolerance; respect for other cultural traditions; self-esteem and the ability to respect other people.

In foreign language communication, it is important to know not only the language code of another language and the rules for its use, but also to take into account the norms of social behavior, national and cultural traditions and habits inherent in other people. Lack of knowledge of these features can lead to a violation of intercultural interaction and adversely affect the tone and results of communication [3. 10].



Communication and behavior are always evaluated from the point of view of cultural norms and values accepted in the native society. Modern curricula for teaching a foreign language should be aimed at resolving these problems, i.e. on the development of students' abilities to implement and understand foreign language communicative structures in accordance with a specific communication situation, speech task and communicative intention. To correctly achieve this goal, it is necessary to develop speech and cultural experience. The success of teaching intercultural communication largely depends on the materials used in the classroom (interesting facts about life in the countries of the language being studied, the cognitive nature of texts, the presence of photographs, pictures, diagrams, drawings, comments, etc.).

An intercultural approach to teaching a foreign language is designed to help students become familiar with the culture, traditions, customs of the country of the language being studied, which, in turn, will allow them to adequately communicate with native speakers. In other words, when teaching a foreign language as a means of communication, one should not only develop foreign language communicative abilities, but also acquaint students with the sociocultural picture of the world of the language being studied.

The dialogue of cultures is one of the most effective approaches to studying the perception and understanding of works of native and Russian literature by students of national schools. V.M. Zhirmunsky is absolutely right when he writes that "not a single great national literature has developed outside of living and creative interaction with the literatures of other peoples, and those who think to elevate their native literature, arguing that it grew exclusively on local national soil, thereby dooming it not even to "brilliant isolation", but to provincial narrowness ... " [6. 71].

Full familiarization with a certain type of culture, participation in a dialogue in a literature lesson is possible provided that students understand different types of culture that are determined by the national image of the world, the geographical environment, the national mentality, thinking, which creates a positive basis for the development of international and patriotic feelings, tolerance, helps schoolchildren to better recognize the national-cultural and socio-historical achievements of other peoples and to better understand the identity of their own culture.

A special place in the problem of the dialogue of cultures is occupied by the dialogue between East and West. Comparison of Western European and Eastern literatures makes it possible to solve the problem of the interpenetration of two cultures, switching students to another culture without alienating them from their native one. Literature as an academic discipline has unique opportunities to achieve these goals. On this basis, further improvement of the content, methods and techniques of literary education is expected.

In this direction, of particular value is the comprehension of the origins of the interaction of different national cultures and the formation of literary ties "West-East". The very process of acquaintance with the East in the West since ancient times followed two lines. One of them - a line of elementary entertainment, was intended to amuse the European reader with entertaining adventures, descriptions of the exploits of heroes and unusually luxurious accessories of their life, images of fantastic animals, plants, etc. And all this was dressed in



unusual, exotic literary "clothes" and was obviously far from the real genuine East. This line was connected, first of all, with the famous fairy tales "A Thousand and One Nights". More important and fruitful was the second line of interaction between European culture and the East - a line that can be conditionally called "enriching". The natural, centuries-old interest in the life of "foreigners" led at first spontaneously, and then consciously, to the enrichment of the own national art of various European peoples. Evidence of this are the works that appeared in the West: "The Wisdom of Brahmin" by Ruckert, "Caravan" by Kauf, Byron's Oriental poems, "Lala Rook" by T. Moore, "Oriental Motifs" by Victor Hugo, developments by Romantic poets of the Koran and the Bible, "Crimean Sonnets" A. Mickiewicz, and, finally, as the highest example of organic unity, the synthesis of Eastern and Western motifs - Goethe's "West-Eastern Sofa".

In the first half of the 19th century, romanticism as a literary trend put forward the principles of a historical approach to the phenomena of culture and literature, which increased interest in national antiquity and folklore, and thereby in the national identity of the cultures of various peoples. Undoubtedly, the attitude towards the East has changed as a kind of exotic reality, different from the European worldview by non-Christian religion, a different way of life, and customs.

Discovering Eastern monuments and poets, getting acquainted with the "Mahabharata", pre-Islamic Arabic poetry, lyrics and epics of Persian-Tajik poets, Europeans established not only common features, but also the level of kinship. It is no coincidence that Hegel subsequently, analyzing the "romantic form of art", speaks of the poetry of both the West and the East, citing constant parallels between the "Song of Songs" and Ossian, Hafiz and Shakespeare. Also known are the initial likenings of Hafiz and Petrarch (Piero de Valle), Horace and Anacreon (W. Jones). The range of likenings becomes wide in time and space. "Shahnameh" was compared with Homer's "Iliad". In this regard, it is difficult to overestimate the importance of the work "Ideas for the Philosophy of the History of Humanity" by I.G. Herder (1744-1803), where for the first time the East is perceived as an equal part of a single universal history and culture, which "exactly in the East is the cradle of mankind and human aspirations". Herder's fundamental refusal to call ancient society the only cradle of art, his appeal to the study of the culture of the East, was of exceptional importance for the development of subsequent literature. Herder was able to philosophically generalize what is truly advanced in the culture of the East, which is of enduring ideological and aesthetic value, and should be organically combined with the advanced culture of the West. I.S. Braginsky believes that "Herder's philosophical articles, his collection "Voices of the Peoples" not only paved the way for the idea of a West-Eastern synthesis, but also sowed its first seeds".

I.V Goethe (1749-1839) tirelessly called for an attentive and benevolent study of the spiritual wealth of other peoples. The scale of Goethe's creative interests and quests was truly planetary. In 1815, Goethe wrote: "I have long been studying Eastern literature in silence, and in order to get to know it more deeply, I composed a lot in the spirit of the East. My intention is to combine West and East, past and present, Persian and German so that morals and ways of thinking penetrate each other. I have already collected a fairly solid



volume, which, already multiplied, could later appear under the following title: "Collection of German poems with constant correlation with the "Divan" of the Persian singer Magomed Shemeddin (Shamseddin-A.D.) Hafiz. [4. 173].

A classic example of the West-Eastern literary synthesis of two cultures, two poetic worlds - East and West. is Goethe's "West-Eastern Divan," provided with an invaluable appendix: Articles and appendices for a better understanding of the "West-Eastern Divan." [4. 179].

The poet left heartfelt comments about the luminaries of classical Persian-Tajik literature - Firdousi, Anvari, Rumi, Saadi, Hafiz, Jami. Speaking about the "Shahname" Firdowsi, he noted the importance of this work as "an immutable, mytho-historical foundation of the people, which stores the memory of the tribes, lives, exploits of the ancient heroes, in a secret form conveying a lot of ancient, successive truth"

The true discovery of the beauty of Oriental poetry was made possible thanks to the talented translations and arrangements of Friedrich Rückert (1788-1866), poet-translator and Orientalist scholar. His translations are distinguished by the accuracy of the transmission of the content of the original, rich and figurative language, while preserving the form of oriental verse.

In 1820, a collection of 44 ghazals by Mawlana Jalaludin Rumi was published in the translation of Ruckert, then for the first time a new form of verse was introduced into German literature - a ghazal borrowed from Persian-Tajik poetry. In 1822, Ruckert's collection of poems Oriental Roses, written under the influence of Hafiz, was published. The translations of Hafiz's poems made by Rückert (translated about 80 ghazals and 30 quatrains) are considered perfect from all translations of the Persian classic into German. Rückert also translated ghazals and qasidas from Saadi's divan, verses from "Gulistan" and fully "Bustan", translations of excerpts from Jami's poems are known. Firdousi Ruckert addressed the greatest national epic Shahnameh twice. Just like many translators, he first drew attention to the story of Rostam and Sukhrab, the tragic story of a duel between a father and son who did not recognize each other. A similar plot is common in the epic of various nations: Odysseus and Telemachus in Greek legends, Ilya and Sokolnik in Russian epics, Cuchulin and Conlakh in Irish sagas, the Armenian version is David of Sasun and his son Mher, the Kyrgyz version is Gallius and Saydilda, Koroglu and his son Hasanbek in Azerbaijani and Turkish versions, etc.

Conclusions and Recommendations

The used methodological technique of comparison makes it possible to reveal the universal content of each national culture and the "national pictures of the world" characteristic of each of them.

In classroom and extracurricular activities, students get acquainted with folk crafts, crafts of their native land, traditions and customs of their people. In practice, we recommend using the methods and techniques of getting to know the culture of different peoples: conversations, extracurricular activities, folk holidays (winter, spring, summer and autumn periods), gatherings with customs and rituals, organizing exhibitions of arts and crafts of



students, drawing competitions in folk crafts, meetings with local craftsmen, excursions to the local history museum, while modern computer technologies are widely used.

It is proposed to study the most outstanding literary monuments and phenomena of the world East: the Indian drama "Shakuntala" by Kalidasa (1U-Uvek), the framed story "Panchatantra" (IV-V centuries), the work of Chinese poets of the VIII-X century, the poets of the Middle East and Central Asia of the X -XIV centuries. (Rudaki, Firdousi, Ibn Sina (Avicenna), Biruni, Omar Khayyam, Ibn Rushd (Averroes), Saadi, Hafiz, Jami, Navoi), the work of the Japanese poet Basho and the prose writer Ihara Saikaku, the Chinese prose of Pu-Sun-ling, the work of the Chinese playwright Kun-Shan-Jen, etc.

Thus, the ethno-cultural component in the lessons of literary reading and the study of the interaction of cultures should become the most important structure-forming beginning and component of literary education. The formation of intercultural competence of students contributes to the education of patriotic and international feelings of youth, tolerance for representatives of other peoples, its respect for the traditions and spiritual and aesthetic heritage of different peoples and civilizations, the formation of a person with humanitarian thinking, a person of culture.

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