



## SCIENTIFIC-THEORETICAL FOUNDATIONS FOR DEVELOPING INTERCULTURAL COMMUNICATION COMPETENCE OF FUTURE ENGLISH LANGUAGE TEACHERS BASED ON AN AXIOLOGICAL APPROACH

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**Abstract:** This research is devoted to the scientific and theoretical foundations of developing intercultural communication competence in future English language teachers based on the axiological approach. In modern education, it is essential to train individuals who can think critically, effectively use the English language, and communicate fluently in intercultural contexts. The study examines the theoretical issues of fostering intercultural communication skills in students and highlights the role of integrating language teaching with cultural and social factors. It also explores linguistic and cultural interconnections, discussing the views of notable scholars in the fields of linguistics, cultural studies, and language education. Furthermore, the research emphasizes the importance of a holistic and integrative approach in teaching foreign languages, considering linguistic, historical, and sociocultural aspects. The findings contribute to the development of effective teaching strategies for enhancing intercultural competence among future educators.

**Keywords:** Intercultural communication competence, axiological approach, future English language teachers, language teaching, cultural integration, linguistic and cultural interconnections, sociocultural aspects, foreign language education, communication skills, pedagogical strategies.

### INTRODUCTION

1.1. Theoretical Issues of Developing Intercultural Communication Skills in Students Based on an Axiological Approach



In today's world, one of the most pressing tasks in continuous education is to nurture a generation that thinks modernly, effectively utilizes the potential of the English language, and can speak fluently and confidently in intercultural communication processes. Enhancing students' intercultural communication competence and developing their ability to express their thoughts clearly, precisely, and concisely pose several challenges for English language teaching methodology, necessitating specific research in this field. Indeed, in the fast-paced era of information, fostering globally-minded youth directly raises the issue of integrating English language materials into language education.

It is worth noting that, given the increasing international influence of the English language and its integration into global civilization, conducting theoretical and experimental research on intercultural communication based on an axiological approach has become more relevant than ever.

## **MATERIALS AND METHODS**

The key issues of globalization arise from conflicts between various anthropological standards, which manifest themselves in intercultural communication processes. Each culture preserves its national values, traditions, and customs, striving to protect them from external influences. A review of scientific literature indicates that this process is influenced by two factors: first, the preservation of national values, traditions, and customs against external influences such as foreign ideologies and technologies; second, the people's effort to maintain their national culture and values. However, maintaining this balance is quite challenging, as every culture must be open to change and innovation while simultaneously striving to preserve its national identity.

Several studies have been conducted in this area. Researchers such as M. Mirtojiev and N. Makhmudov have explored theoretical issues in adjacent fields studying the relationship between language and culture. A. Bushuy has examined the connection between language, culture, and society, while Sh. Safarov has studied the



commonalities and distinguishing features of language and culture. Additionally, N. Makhmudov has conducted research on the linguistic worldview.

Recently, the demand for interactive language learning and comparative language studies has significantly increased in international cooperation and communication. The interdisciplinary approach has long intrigued scholars worldwide. Researchers such as F.I. Buslaev, A.I. Baudouin de Courtenay, N.I. Grech, N. Kulman, F. Polson, L.I. Polivanov, I.I. Sreznevsky, F.F. Fortunatov, and V.P. Sheremetevsky have addressed this issue in their works.

It is well known that integrative approaches in language education are primarily based on the interconnection of literature, history, geography, visual arts, and music. For this reason, lessons incorporating these interdisciplinary connections have become classic. Until recently, lessons focusing on linguistic collocations were not given due attention, yet these connections form the foundation of native and foreign language teaching. Integrative education can be applied not only in native language, literature, or history but across all disciplines. For instance, lessons built on the relationship between foreign languages, particularly English and Russian, help students expand their knowledge of their native language.

Agreeing with prominent methodological scholars, it can be stated that "students learning English inevitably become representatives and researchers of the language and culture they acquire." Linguists recognize the interconnection of language, culture, society, and national identity in human activity. Indeed, "language, throughout its history of development, has been linked to culture and has evolved alongside society."

German linguist Wilhelm von Humboldt studied the interrelation of language and culture, stating that "different languages shape different worldviews through their unique essence and influence on cognition and perception." According to his theory:

Both material and spiritual culture are embodied in language. Language is the spiritual wealth of a nation, a component of its identity and unity. It also encapsulates



aesthetic, philosophical, and ethical aspects. For example, a nation's values, customs, traditions, and spiritual culture are reflected in its language.

Every culture is inherently national, and its national character is expressed in language through its worldview. Each nation's linguistic worldview is unique, ensuring the preservation of its national identity. Linguistic elements convey the nation's distinct perspective and emotions.

## RESULTS

The internal form of language represents the "spirit of the people," reflecting their culture and way of thinking.

Language acts as a bridge between humans and the surrounding world, shaping their perception of reality, enabling communication, and allowing them to share their experiences with others.

A.A. Potebnya further developed the idea of "language as an activity."

The renowned American linguist and cultural researcher Edward Sapir was one of the most prolific scholars in the field of "language and culture." According to him, "culture is a set of socially inherited practical skills and ideas that define our way of life and are selected by society as values." Sapir believed that "language preceded culture, as it serves as a means of conveying meaning in relation to culture." A literature review indicates that "language is the primary form of expressing and preserving national culture and is an integral part of culture itself."

Language has a cumulative function in preserving and transmitting culture across generations. According to Sapir, proverbs, religious expressions, folk tales, and genealogies are among the primary means of preserving culture. Linguistic differences reflect variations in cultural perspectives. Language and culture interact in communicative processes, both in ontogeny (individual development) and phylogeny (evolutionary development).

The issue of "language and culture" is complex and multifaceted, leading to diverse perspectives. For instance, the views proposed by the Sapir-Whorf hypothesis





suggest that people perceive the world differently through the lens of their native languages. Since each language reflects reality in a unique way, languages differ based on their "linguistic worldview." The Sapir-Whorf hypothesis highlights two main ideas:

Language is linked to the thought processes of its speakers.

The way individuals perceive and understand the world depends on the language in which they think.

Linguoculturology, as a field, studies language as a cultural phenomenon, focusing on the relationship between language and culture. V.N. Telia defines linguoculturology as "a discipline that examines the cultural aspect of human language use." Linguist G.G. Slyshkin elaborates on this idea, stating that the core of linguoculturology lies in studying cultural phenomena as part of the anthropological paradigm.

## DISCUSSION

In Uzbek linguistics, linguocultural research has emerged in the past decade. Z.I. Solieva's dissertation examines the national-cultural characteristics of moral-educational texts in Uzbek and English. D. Khudoyberganova's monograph, *Anthropocentric Study of Text*, explores the linguocultural properties of texts in Uzbek. Sh. Usmonova's textbook *Linguoculturology* discusses the relationship between language and culture, the main goals and objectives of linguoculturology, methods, linguistic-cultural units, symbols, and stereotypes in different cultures, and the role of culture in language. A. Mamatov's *Uzbek Phraseology* textbook explains the linguocultural and didactic significance of teaching phraseological units.

The dissertation also introduces the concept of ethnophraseology, a new perspective in global linguistics. Scholars such as V.I. Averchenko, T.I. Skorobogatova, and M.S. Gutovskaya have studied how ethnonyms appear more explicitly in phraseological expressions compared to other linguistic units, proving that ethnophraseology focuses on ethnic group identifiers. In this regard, we argue



that Uzbek phraseological units should also be studied from an ethnophraseological perspective.

Since intercultural influence occurs through various factors such as the exchange of cultural values, interpersonal communication, and tourism, it is evident that communication is one of its crucial components.

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