

SCIENCE
PROBLEMS.UZ

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Actual problems of social and humanitarian sciences
Актуальные проблемы социальных и гуманитарных наук

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ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ

№ S/6 (3)-2023

**АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО-
ГУМАНИТАРНЫХ НАУК**

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

ТОШКЕНТ-2023

БОШ МУҲАРРИР:

Исанова Феруза Тулқиновна

ТАҲРИР ҲАЙЪАТИ:

07.00.00-ТАРИХ ФАНЛАРИ:

Юлдашев Анвар Эргашевич – тарих фанлари доктори, сиёсий фанлар номзоди, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Мавланов Уктам Махмасабирович – тарих фанлари доктори, профессор, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Хазраткулов Абдор – тарих фанлари доктори, доцент, Ўзбекистон давлат жаҳон тиллари университети.

08.00.00-ИҚТИСОДИЁТ ФАНЛАРИ:

Карлибаева Рая Хожабаевна – иқтисодиёт фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Худойқулов Садирдин Каримович – иқтисодиёт фанлари доктори, доцент, Тошкент давлат иқтисодиёт университети;

Азизов Шерзод Ўктамович – иқтисодиёт фанлари доктори, доцент, Ўзбекистон Республикаси Божхона институти;

Арабов Нурали Уралович – иқтисодиёт фанлари доктори, профессор, Самарқанд давлат университети;

Холов Актам Хатамович – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Шадиева Дилдора Хамидовна – иқтисодиёт фанлари бўйича фалсафа доктори (PhD), доцент в.б, Тошкент молия институти;

Шакарров Қулмат Аширович – иқтисодиёт фанлари номзоди, доцент, Тошкент ахборот технологиялари университети

09.00.00-ФАЛСАФА ФАНЛАРИ:

Ҳакимов Назар Ҳакимович – фалсафа фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Яхшиликков Жўрабой – фалсафа фанлари доктори, профессор, Самарқанд давлат университети;

Ғайбуллаев Отабек Мухаммадиевич – фалсафа фанлари доктори, профессор, Самарқанд давлат чет тиллар институти;

Ҳошимхонов Мўмин – фалсафа фанлари доктори, доцент, Жиззах педагогика институти;

Носирходжаева Гулнора Абдукаҳхаровна – фалсафа фанлари номзоди, доцент, Тошкент давлат юридик университети;

Турдиев Бехруз Собирович – фалсафа фанлари бўйича фалсафа доктори (PhD), доцент, Бухоро давлат университети.

10.00.00-ФИЛОЛОГИЯ ФАНЛАРИ:

Ахмедов Ойбек Сапорбаевич – филология фанлари доктори, профессор, Ўзбекистон давлат жаҳон тиллари университети;

Кўчимов Шухрат Норқизилович – филология фанлари доктори, доцент, Тошкент давлат юридик университети;

Салахутдинова Мушарраф Исамутдиновна – филология фанлари номзоди, доцент, Самарқанд давлат университети;

Кучкаров Раҳман Урманович – филология фанлари номзоди, доцент в/б, Тошкент давлат юридик университети;

Юнусов Мансур Абдуллаевич – филология фанлари номзоди, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Саидов Улугбек Арипович – филология фанлари номзоди, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси.

12.00.00-ЮРИДИК ФАНЛАРИ:

Ахмедшаева Мавлюда Ахатовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Мухитдинова Фирюза Абдурашидовна – юридик фанлар доктори, профессор, Тошкент давлат юридик университети;

Эсанова Замира Нормуратовна – юридик фанлар доктори, профессор, Ўзбекистон Республикасида хизмат кўрсатган юрист, Тошкент давлат юридик университети;

Ҳамроқулов Баҳодир Мамашарифович – юридик фанлар доктори, профессор в.б., Жаҳон иқтисодиёти ва дипломатия университети;

Зулфиқоров Шерзод Хуррамович – юридик фанлар доктори, профессор, Ўзбекистон Республикаси Жамоат хавфсизлиги университети;

Хайитов Хушвақт Сапарбаевич – юридик фанлар доктори, профессор, Ўзбекистон Республикаси

Президенти ҳузуридаги Давлат бошқаруви академияси;

Асадов Шавкат Ғайбуллаевич – юридик фанлар доктори, доцент, Ўзбекистон Республикаси Президенти ҳузуридаги Давлат бошқаруви академияси;

Утемуратов Махмут Ажимуратович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Сайдуллаев Шахзод Алиханович – юридик фанлар номзоди, профессор, Тошкент давлат юридик университети;

Юсупов Сардорбек Баходирович – юридик фанлар доктори, доцент, Тошкент давлат юридик университети;

Амиров Зафар Актамович – юридик фанлар бўйича фалсафа доктори (PhD), Ўзбекистон Республикаси Судьялар олий кенгаши ҳузуридаги Судьялар олий мактаби;

Жўраев Шерзод Юлдашевич – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети;

Бабаджанов Атабек Давронбекович – юридик фанлар номзоди, доцент, Тошкент давлат юридик университети.

13.00.00-ПЕДАГОГИКА ФАНЛАРИ:

Хашимова Дильдархон Уринбоевна – педагогика фанлари доктори, профессор, Тошкент давлат юридик университети;

Ибрагимова Гулнора Хавазматовна – педагогика фанлари доктори, профессор, Тошкент давлат иқтисодиёт университети;

Закирова Феруза Махмудовна – педагогика фанлари доктори, Тошкент ахборот технологиялари университети ҳузуридаги педагогик кадрларни қайта тайёрлаш ва уларнинг малакасини ошириш тармоқ маркази;

Тайланова Шоҳида Зайниевна – педагогика фанлари доктори, доцент.

19.00.00-ПСИХОЛОГИЯ ФАНЛАРИ:

Каримова Василя Маманосировна – психология фанлари доктори, профессор, Низомий номидаги Тошкент давлат педагогика университети;

Ҳайитов Ойбек Эшбоевич – Жисмоний тарбия ва спорт бўйича мутахассисларни қайта тайёрлаш ва малакасини ошириш институти, психология фанлари доктори, профессор

Умарова Навбахор Шокировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети, Амалий психологияси кафедраси мудири;

Атабаева Наргис Батировна – психология фанлари доктори, доцент, Низомий номидаги Тошкент давлат педагогика университети;

Қодиров Обид Сафарович – психология фанлари доктори (PhD), Самарқанд вилоят ИИБ Тиббиёт бўлими психологик хизмат бошлиғи.

22.00.00-СОЦИОЛОГИЯ ФАНЛАРИ:

Латипова Нодири Мухтаржановна – социология фанлари доктори, профессор, Ўзбекистон миллий университети кафедра мудири;

Сеитов Азамат Пўлатович – социология фанлари доктори, профессор, Ўзбекистон миллий университети;

Содиқова Шоҳида Мархабоевна – социология фанлари доктори, профессор, Ўзбекистон халқаро ислом академияси

23.00.00-СИЁСИЙ ФАНЛАР

Назаров Насриддин Атакулович – сиёсий фанлар доктори, фалсафа фанлари доктори, профессор, Тошкент архитектура қурилиш институти;

Бўтаев Усмонжон Хайруллаевич – сиёсий фанлар доктори, доцент, Ўзбекистон миллий университети кафедра мудири.

ОАК Рўйхати

Мазкур журнал Вазирлар Маҳкамаси ҳузуридаги Олий аттестация комиссияси Раёсатининг 2022 йил 30 ноябрдаги 327/5-сон қарори билан тарих, иқтисодиёт, фалсафа, филология, юридик ва педагогика фанлари бўйича илмий даражалар бўйича диссертациялар асосий натижаларини чоп этиш тавсия этилган илмий нашрлар рўйхати (Рўйхатга) киритилган.

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Телеграм канал:

https://t.me/scienceproblems_uz

МУНДАРИЖА

07.00.00 – ТАРИХ ФАНЛАРИ

Мамаражабов Бобир Нормўмин ўғли

САУДИЯ АРАБИСТОНИДАГИ ЎЗБЕК МУҲОЖИРЛАРИ ТАРИХИ: МУВАФФАҚИЯТЛИ АССИМИЛЯЦИЯ ВА ЙЎҚОТИЛГАН МИЛЛИЙ ИДЕНТИКЛИК8-17

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13.00.00- Педагогика фанлари

Usmanaliev Khusniddin

Basic Doctorate at the Uzbekistan State World Languages University
usmanaliev.xusniddin@gmail.com

INTERCULTURAL COMPETENCE IN THE TEACHING PROCESS OF A FOREIGN LANGUAGE

Abstract. This article intends to reflect on the findings of an investigation related to intercultural competence, as an inherent element in the teaching-learning of a foreign proposed from the constructivist paradigm with a qualitative approach, based on the researcher's interpretation, in light of the referenced theoretical foundations, in the pedagogical experience and in the analysis of the data. Some strategies could be defined to incorporate the cultural elements when teaching a foreign language.

Keywords: competence, teaching, culture, English

Усманалиев Хусниддин

Базовый докторант в Узбекском государственном университете мировых языков

МЕЖКУЛЬТУРНАЯ КОМПЕТЕНЦИЯ В ПРОЦЕССЕ ПРЕПОДАВАНИЯ ИНОСТРАННЫХ ЯЗЫКОВ

Аннотация. Эта статья призвана отразить результаты исследования, связанного с межкультурной компетентностью как неотъемлемым элементом преподавания-обучения иностранному языку, предложенным конструктивистской парадигмой с качественным подходом, основанным на интерпретации исследователя, в свете упомянутых теоретических основаниях, в педагогическом опыте и в анализе данных. Можно определить некоторые стратегии, позволяющие учитывать культурные элементы при обучении иностранному языку.

Ключевые слова: компетентность, преподавание, культура, английский язык.

Usmanaliyev Xusniddin

O'zbekiston davlat jahon tillari universiteti tayanch doktoranti

CHET TILLARNI O'QITISH JARAYONIDA MADANIYATLARO KOMPETENSIYA

Annotatsiya. Ushbu maqola madaniyatlararo kompetensiya bilan bog'liq bo'lgan tadqiqot natijalarini konstruktivistik paradigmadan taklif qilingan chet elliklarni o'qitish va o'qitishning ajralmas elementi sifatida, tadqiqotchining talqiniga asoslangan holda, havola qilingan nazariy nuqtai nazardan kelib chiqqan holda asoslar, pedagogik tajriba va ma'lumotlarni aks ettirishni maqsad qilgan. Chet tilini o'rgatishda madaniy elementlarni o'z ichiga olish uchun ba'zi strategiyalar belgilanilab o'tilgan.

Kalit so'zlar: kompetensiya, o'qitish, madaniyat, ingliz tili

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Introduction. From the perspective of the teaching-learning processes of English as a foreign language, it is notorious that the intercultural aspect goes unnoticed, probably because teachers give greater priority to linguistic content, ignoring the importance of cultural aspects.

This simple observation indicates that usually the teaching of a foreign language revolves around linguistic competence, a criterion that obeys traditional approaches that give priority to grammatical elements, ignoring at the time the importance of the surrounding context of the language to be learned.

As any educational process evolves and disciplines search for new theories, sociolinguistics, among others, has contributed new approaches that have been taken into account in different academic fields, among those who subscribe to the guidelines issued by government organizations such as the Ministry of National Education, hereinafter called MEN, where it is stated that: "Language and culture are inseparable elements" ... [11; p.16]

This indicates that methodologies must be implemented that foster an approach to the corresponding culture.

To the foreign language that is taught; an aspect that is considered of utmost importance, since languages are the best window to the cultures of the people who speak them. On this matter, the MEN states that "the familiarity with foreign cultures allows not only a better appreciation of one's own but also the understanding, respect, appreciation and tolerance for foreign culture" [12; p.16].

The above translates into a more committed action in the teaching-learning of a language, to the extent that it calls on teachers and students to integrate the culture, in such a way that connections and relations between language and culture.

Said integration implies generating contrasts and comparisons with the native language, in such a way that, the cultural aspects of the language that is being learned can be understood more easily, when they are associated with the cultural elements corresponding to the native environment, of the person learning the language.

The MEN guidelines explain that:

"In the school environment, questions arise about how to cover elements of the two cultures or of the culture of the language studied in the curriculum. In this regard, *the integrative mode* is suggested, a trend that starts from a vision of interculturality, which accommodates and promotes all cultural manifestations. *Its development requires an openness to the contributions of the language studied and requires the guarantee of knowledge and appropriation of our language and culture.*" [11;p.9]

It is worth anticipating here that, necessarily, when teaching a language, the cultural values of the corresponding society are accommodated, a situation that offers the English teacher the opportunity and commitment to strengthen the cultural values of their native language. With this previous idea, the importance of teaching culture is confirmed. When learning a language, due to the close relationship between culture and language.

To achieve this purpose, the student must be familiarized with the foreign culture leading him to understand of cultural elements, allowing adequate intercultural performance in context, strengthening that knowledge that will later lead him to value his identity.

In this regard, Harris makes clear about “the cultural materialism of natural pairing between culture and language, transferring the methods and models of language to the understanding of cultures” [8; p. 69].

This reflection points out that we are applying the term cultural to all spheres of human knowledge, also to life, and in it the learning of a foreign language is not exempt, since the purpose of this teaching cannot remain at the level of forms, but as object of study necessary to be able to interact with the essential culture, which allows you to be more competent as a future professional. From the above, it follows the need to reflect on the importance of culture in the teaching-learning of a second language. From there that the starting question to promote this reflection is: How important is culture in the teaching-learning of a second language?

1.1. Theoretical foundation. Current times, social and work demands, and the demands of this era of knowledge require students with the ability to apply their learning in different fields, both professionally and personally; in other words, students prepared to face any circumstance. In this sense, the

Competencies must be taken into account as a central axis in the educational field, in order to develop skills and aptitudes that lead students to function effectively in real contexts or situations.

In accordance with the above, in the development of the theme we consider the following aspects: communicative competence, including linguistic, textual, discursive, pragmatic, sociolinguistic, social, intercultural, among others; the development of skills and abilities; The role of culture in the process of teaching-learning of a foreign language, as well as pedagogical aspects related to the incorporation of culture.

1.2. Communicative competence. Hymes defines it as the use of language in particular, concrete, socially and historically situated acts of communication, constituting a pragmatic vision of language in which socio-cultural aspects are determining factors in communicative acts. This vision is also integrated into attitudes, values and motivations related to the language, its characteristics and uses or, in other words, the social, ethical and cultural aspects, directing language pedagogy towards an approach to the social uses of language and discourses in real communication situations, that is, the communicative semantic approach [10; p. 23].

But, going beyond this approach, it seems essential and necessary to allude to the bet that is coming making the MEN, since the 90s, focus attention on the process of meaning, in addition to communication. According to this approach, “...It is through language that the symbolic and cultural universe of each subject is configured - of course in relation and interaction with other cultural subjects -...” (11; p. 47). Thus, signification is understood by the MEN as a dimension composed of different processes of construction of senses and meanings, which have to do with the ways in which we establish interactions with the other subjects and with the dynamics through which we are linked to the culture and its knowledge.

Communicative competence is made up of a set of sub-competences (linguistic, textual, discursive, pragmatic, sociolinguistic, social, cultural, among others), involved in flexible knowing/doing, which it is updated in significant contexts and which implies the ability to use knowledge about the language in various situations, both inside and outside

school life. Because of this, communicative competence also encompasses the development of skills and knowledge that are related to the ethical, aesthetic, social dimension and culture of the language that is learned (12; p. 12).

Thus, in learning English or any foreign language, the development of communicative competence It is possible when working, in parallel, other knowledge that the student acquires in the different areas of the curriculum and that give content to their interventions and also when they develop skills and abilities, to interact naturally in school situations [12; p. 13].

From the meaning perspective, proposed by the MEN, linguistic competence would go beyond knowledge of the set of signs and grammatical rules of a language, to contemplate the study of the cultural conventions that the language has produced, as well as the history of the interpretations of the texts.

Similarly, to achieve effective communication it is necessary to recognize sociolinguistic competence, which is related to the social context in which the language is used, includes aspects such as: the type of relationship that occurs in the use of language, the information that is spoken and the purpose, implicit aspects in the action of communication.

On the other hand, discursive competence refers to the interpretation made in a conversation based in the relationships established within a message, with the possible connections built within a discursive context.

Likewise, social competence is related to the interest and credibility to interact with other speakers, in such a way that it can be appropriately integrated into certain social environments, for example, the customs that occur in certain cultures.

In the same way, sociocultural competence refers to the relationship that one has with the environment within which is spoken, includes aspects such as: age, sex, taboos and euphemisms. According to Harris [10, p.69], this competence constitutes a certain degree of familiarity with the sociocultural context in which the language is used, where the speaker demonstrates mastery of it in the performance or management of a language, promoting an appropriate communication.

And, parallel to the sociocultural is intercultural competence, defined by Guilherme [7; p. 35] as "the ability to interact effectively with individuals from cultures that we recognize as different from our own." In this premium the relations of knowledge and use of the language that occur between those who converse, which leads to generating interactions where there must be understanding, affinity and coherence, within the communicative situation.

In this regard, Byram and Zarate (1997, pp. 7-36), affirm that communication cannot be reduced solely to the relationship that involves giving and receiving announcements, but rather that it needs to "establish and maintain relationships" between who are part of the speech act.

1.3. Development of skills and abilities. Learning a foreign language, as stated by the MEN in the Foreign Language Competence Standards (2006, pp. 8-9), not only provides the opportunity for cultural development of students, but also social and cognitive development:

Given the nature of the different competencies that are developed in learning a foreign language, the individual increases his awareness of how he learns.

The individual develops greater linguistic awareness, which translates into a process of monitoring the language they are learning, the speakers of that language, and the culture from which they come. Consequently, it also accentuates the social conscience that is reflected in the language.

As with the mother tongue, knowledge of a foreign language contributes to training of concepts, logical reasoning and the development of creativity.

We must develop respect for other cultures. Learning a foreign language encourages respect and appreciation of plurality and differences, both in the immediate environment and in the globalized one.

Supports students in the practice of social interaction and the negotiation of meanings. Likewise, it improves your ability to establish relationships with other people and to function in new situations.

Encourages the student to open their mind, accept and understand new cultures and promote exchange between different societies.

Learning another language favors the development of a higher degree of metalinguistic awareness and increases the ability to appreciate the arbitrary and conventional in linguistic symbols.

Also, it is important to consider that language establishes forms of communication organization, which are developed in different scenarios, understood as the conversations that occur between people of different nationalities, ranks, interests or trades.

In this same direction, the MEN explains that: "developing these skills and knowledge allows you to expand your knowledge about the world, explore your social skills and learn about the cultural aspects of the language being learned." [11; p.13] that is, it refers to those knowledge, tools, values, etc., related to a group of people, or a community within which a certain language is spoken.

Consequently, when there is a greater mastery of those aspects related to culture, the subject will have an empowerment within the social context, which will be reflected in the command of the language that is learning. In this sense, it is evident that intercultural competence is articulated with other competences and in as a whole, they contribute to the development of skills and abilities necessary to function linguistically, socially and culturally.

The role of culture in the teaching-learning process of a foreign language UNESCO, in the declaration on cultural policies, exalts the importance of culture in relation to learning by stating that "...culture gives man the ability to reflect on himself. Through it, he expresses himself, becomes aware of himself, recognizes himself as an unfinished project, questions his own achievements, tirelessly seeks new meanings, and creates works that transcend it" [19; p. 100].

Then, the teaching of culture, as an inherent element of the foreign language, helps the individual to entering a new world in which he perceives new experiences at a social level, which induce him to change his concept and his point of view. This, because culture is a field of conflicts, shocks and crises that needs to be revitalized, through innovative pedagogical proposals within which its inclusion is promoted.

Indeed, culture is not something easy to define, however, it should be considered that this term is contextualized in a society that establishes different relationships and interactions. For this reason, it is required a constant reflection on the topic, in order to establish agreements that allow it to be defined, and included within the field of foreign language teaching, as it provides specific meanings coming from cultural traditions.

From this perspective, the proposals of the World Conference on the Cultural Policies, carried out in Canada, according to which culture can currently be considered as: "...the set of distinctive, spiritual, material, intellectual and emotional features that characterize a society or social group. It encompasses, in addition to arts and letters, ways of life, fundamental human rights, value systems, traditions and beliefs..." [19; p. 75]. Pedagogical aspects related to the incorporation of culture throughout this writing we have stated that teaching a language as a foreign language cannot be reduced only to the transmission of grammatical elements, but rather that cultural aspects corresponding to the community that speaks the foreign language must be considered, in context and in the actual use of the language.

To achieve this, the teacher must organize various activities based on the cultural competence he/she has of the foreign language, within which the use of this materializes in real contexts. In this way, it offers an opportunity to sensitize the cultural elements corresponding to that language, with the purpose of achieving effective, contextualized and natural communication. This type of activity, as stated by Díaz [4; p. 34], contributes to the understanding of the language by the learner; in other words, cultural aspects facilitate the knowledge of a foreign language. According to what was stated, Ramírez, Ramírez & Bustamante point out:

"...the English teacher has the responsibility of approaching the culture corresponding to the language taught, without forgetting their own traditions, beliefs and customs, with the purpose of establishing comparisons and generate a consolidation of the characteristics of the culture corresponding to their native language [14; p.163]."

In this way, these aspects are developed within a dichotomous and binding relationship, in which both culture and language are integrated, facilitating their understanding. In this regard, Arcaini (cited by Rodríguez, [15; p. 28]. He affirms that when studying a language it is impossible to separate it from culture, as it is very important for its understanding.

Also, the technology used as a pedagogical tool is very useful in the teaching-learning process, as it facilitates access to cultural knowledge of the language being learned. Likewise, it contributes to the improvement of teaching processes, by creating a more pleasant, dynamic, close and real atmosphere to the context of the learners, within which there is virtual access to cultural settings and experiences of that community of native speakers and, in addition, provides synchronous encounters, which are received with enthusiasm for the students.

According to the MEN, "(...) in this society of mobile cultures and access to knowledge, foreign languages become essential tools in the reconstruction of representations of the world, in instruments basic for the construction of knowledge, for carrying out learning, for the adequate management of new technologies and for the achievement of full social and cultural integration (...) [11; p. 2].

The previous statement seeks to promote a greater willingness of the teacher to collaborate and facilitate the process of teaching from its natural, social and cultural aspect,

emphasizing the importance of making the student feel restlessness, taste and interest, because, as Cerreloza points out, it is establish a comparison, taking due: a positive and non-critical attitude, between the "maternal" culture and the "host" culture of the apprentices, both in their common features, as in their traits differentiated" [3; p. 69-74].

Thus, this methodology encourages the student to assume a favorable attitude, regarding the recognition of culture and, therefore, to the strengthening of foreign language learning.

From the above, it can be said with Seeley that various aspects influence language teaching. as:

Behavior, which shows particular situations of a given society, mediated by the use of the language and conditioned by culture, leading to understanding the reactions of socially accepted people, within a community of speakers [18; p. 45].

The *interaction of language and social variables*, defined by the environment and the way we communicate, which determine the use of language within a community of speakers.

The *rules of linguistic action*, which establish the daily situations corresponding to each culture, determining a specific language according to the actions in context and integrating culture and language, which shows the mastery of a language.

The *cultural connotations of words and phrases*, which lead to the understanding that in social circles linguistic norms exist conventionally established culturally and that the knowledge of the themselves strengthens the learning of the language, because in the case of not knowing it, confusion or misinterpretation of a situation would result, which causes an uncomfortable or ridiculous situation and leaves in evidence of lack of command of a language.

In summary, we consider it convenient for the teacher to accompany the exercise of teaching the foreign language with the inclusion of its cultural aspects, generating awareness in the student about the importance to know and identify them; In this way, Rodríguez [15; p. 87] points out, not only is the student made aware of the existence of other cultures, but rather the recognition of differences and similarities, in relation to with their own culture.

Finally, we suggest using comparisons and contrasts that lead to the detection of cultural aspects of the language that is being learned, because, as suggested by Ciliberti cited by Rodríguez, [15; p. 56], with this type of actions, the cultural traits referring to gestures and communicative actions, used for different purposes, to the ways of living of societies, and the proximity of people when they communicate, among others, are discovered in a simple way.

Methodology. In accordance with the purpose of this research work, which aims to highlight the importance of intercultural competence as an axis in the teaching-learning process of a foreign language, we analyze some strategies and practices that teachers in training develop when teaching a language.

With this, we seek to encourage a reflection on the cultural aspects inherent to the learning of a language, in order to investigate its impact, including, at the same time, a possible pedagogical alternative for its teaching.

2.1. Method. The study was raised from the constructivist paradigm with a qualitative approach, based on the interpretation of the researcher, in light of the

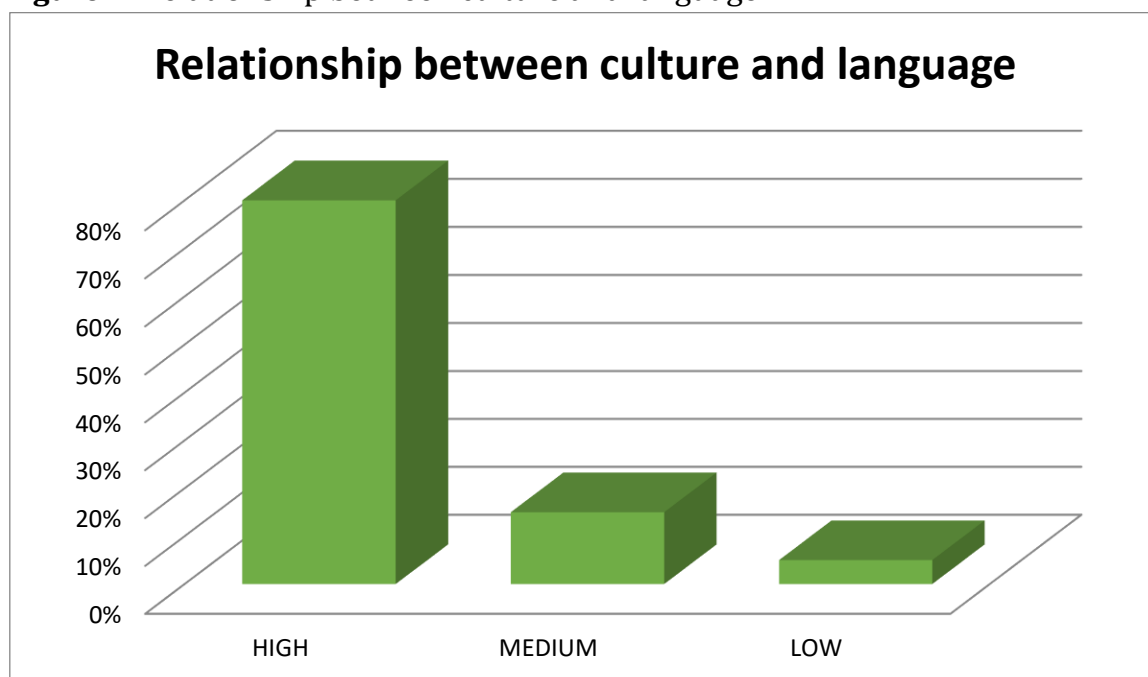
theoretical foundations referenced, in the pedagogical experience and in the analysis of the data [Ruiz, 2012; Hernández, et. Al.2014].

2.2. Population. The participating population was made up of a group of twenty-four students, 10 women and 14 men, from a bachelor's degree program in English, practicing teaching for one year, carried out with primary school children in a public education institution.

2.3. Contextualization of the investigation. During the teaching practice developed in a public institution of primary students, teachers. Practitioners carried out different activities related to English culture. Relevantly, the activity that had the most impact was one related to the theme of Christmas. Previously, the practitioners gave an explanation to the children in English classes about this topic, teaching them at the same time some Christmas carols, both in Spanish and English; Likewise, they staged the way in which Christmas is celebrated, both in the United States and in Colombia, showing aspects related to their cultures, with a style humorous. That is, the Christmas celebration was brought to the stage in a simultaneous montage of two scenes, in which the practicing teachers, in their capacity as actors, taught the children how the American holiday was celebrated, contrasting it with the Colombian one. In this way, when presented the play, the children sang the Christmas carols, interacting within the development of the theatrical production and, in turn, they sang traditional Colombian Christmas carols, when it was the right moment in the work. After the development of the activities, a survey was applied to the participating practicing teachers, from which the effect of these activities that promote culture is investigated, as part complementary to the teaching of the English language.

Results. Figure 1 illustrates the relationship between language and culture, a question included in the survey applied to the practitioners, it was found out if they were aware of said relationship, when they planned the activities.

Figure 1. Relationship between culture and language

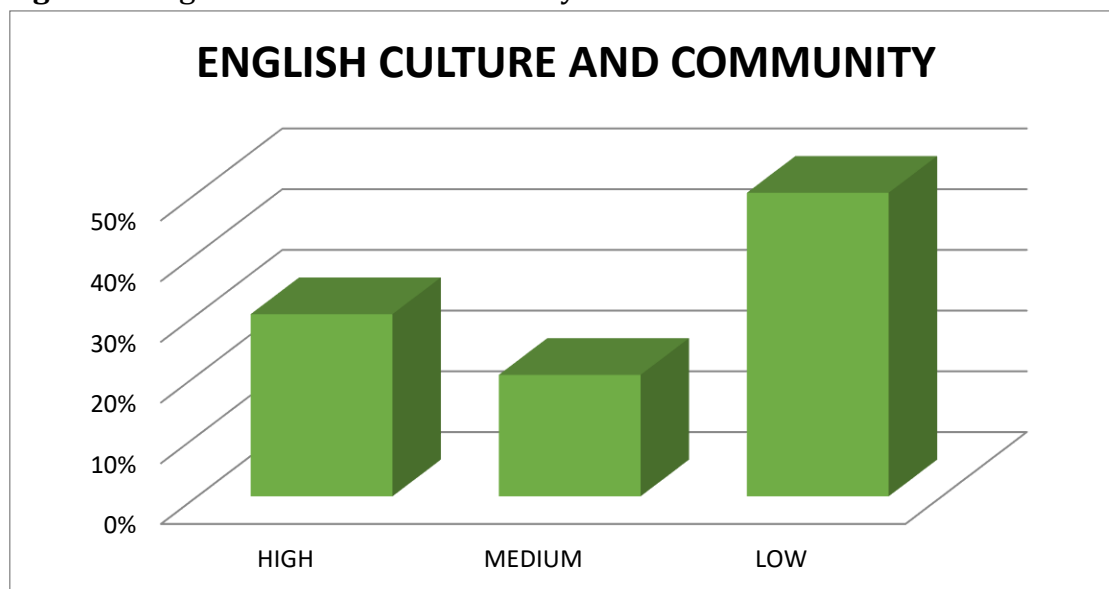


According to the figure, 80% of the participants know the relationship between language and culture and are aware of its importance, so when planning the activities they tried to make it visible. Despite this, there is some resistance on the part of practitioners to

consider culture in the teaching-learning process of the foreign language, because they believe that this represents a risk of losing their own cultural identity. Forehead In this position, the reflection is to convert said risk into an opportunity, as it allows us to strengthen our own values and transcend them to other cultures, thereby strengthening the identity of each region.

On the other hand, we inquired about the cultural competence of the English community that future English teachers possess. The result of their assessments is illustrated in figure 2.

Figure 2. English culture and community

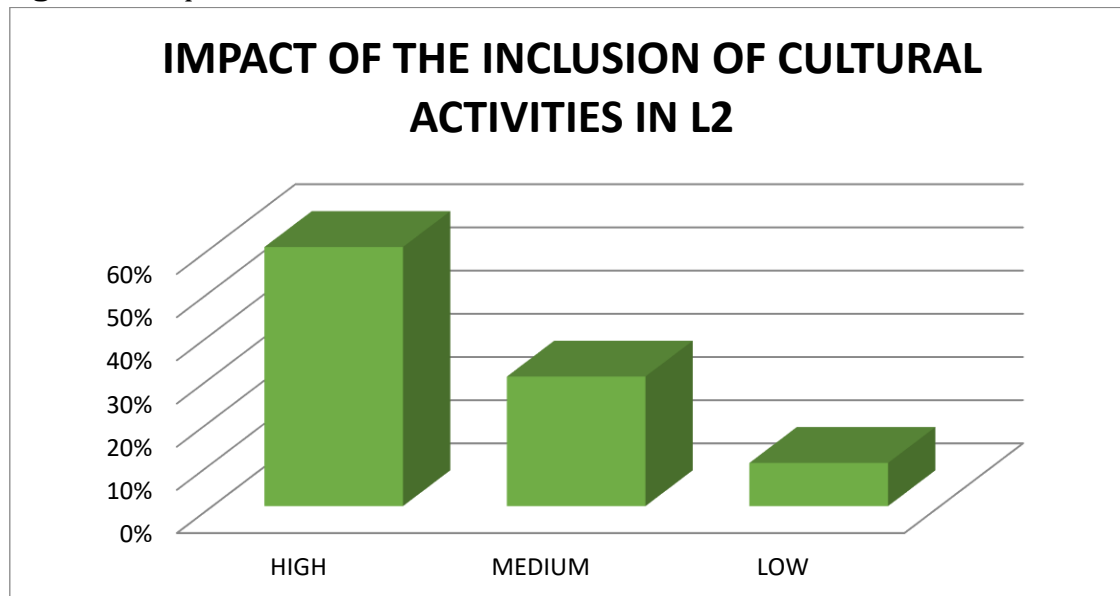


According to figure 2, the cultural competence of practicing teachers is high by 30%, and medium and low averaged to 70%, which indicates a weakness in this regard. Consequently, some of them considered that their response was due, among others, to the following reasons: limited opportunities to come into direct contact with the culture corresponding to the English language, and the lack of strategies that promoted their participation in English-speaking communities, for example. part of the training program graduates. In this regard, we agree with Byram and Flemming who define that the individual Culturally competent is characterized as: "someone who has knowledge for one, or preferably, more cultures and social identities and has the ability to discover and relate to new people from other contexts, for which they had not previously prepared" [2; p.260], consequently, this knowledge contributes to the strengthening, understanding and mastery of the foreign language that is learned.

Regarding this competition, attention was also drawn to the response given by another of the participants, who stated that they are not involved in extracurricular activities within the Colombian environment where they could come into contact with people who enlighten them about the culture of the English language. . In relation to this, We consider it pertinent to include cultural activities in the curriculum, such as guided visits to tourist sites in our city, which include the participation of foreigners. Thus, behaviors could be observed, the meaning of certain idiomatic expressions analyzed, cultural traits detected directly, among other activities, and, at the same time, one would have the opportunity to be involved within a

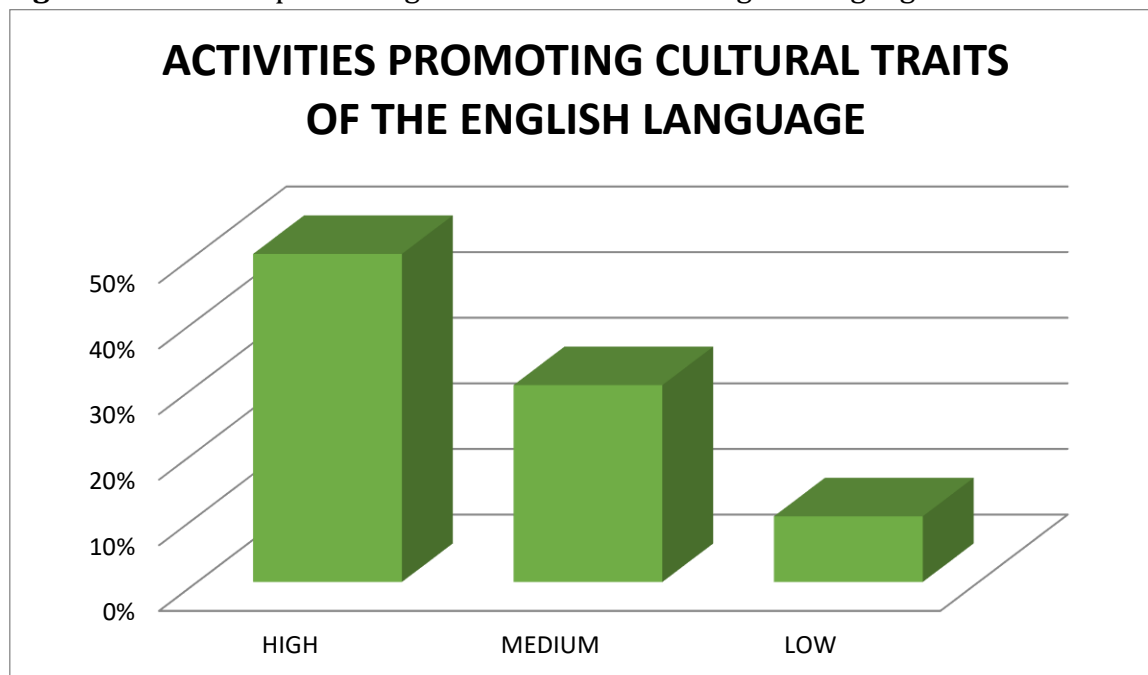
context of speakers of the foreign language in a way direct and real, fundamental knowledge to turn this weakness into an opportunity to learn those cultural elements corresponding to the English language. Also, the inclusion of activities within the English as a foreign language (L2) class was investigated, where the learning of English culture was promoted, a result that is illustrated in figure 3.

Figure 3. Impact of the inclusion of cultural activities in L2



Although 60% of the participants indicated the importance of including cultural aspects in the activities of the English class, which allows us to know them in this foreign language, we are concerned about the 40% who do not consider it relevant. The reflection leads us to affirm that those in charge of teaching practice must be familiar with the social environments that facilitate the cultural meaning of the English language, which also allow decoding this language, since as Díaz [5; p. 435] says, "this type of activity facilitate the understanding of the language by the learner. Consequently, these activities must be included within English classes, which implies, at the same time, the commitment and responsibility of who direct teaching practice.

Finally, the participants were asked with which activities, between plays, videos and songs, they promoted English culture, which is illustrated in figure 4.

Figure 4. Activities promoting cultural traits of the English language

Of the total of those questioned, 50% responded that it promotes knowledge of cultural traits through plays; 40% do it through videos; while 10% use the songs.

The high incidence in the use of theater shows that this space allows us to easily identify the features of foreign culture, as well as the particular characteristics of a language.

In turn, it facilitates the approach to our own culture, for example, with the activity of identifying similarities and differences in a didactic way, which makes us sensitive to the rediscovery of our cultural manifestations, which, in some cases, are presented in such a different way from those of others, leading us to value our own culture. Likewise, it is recognized that this type of activity reveals that the world can be seen in a global but not generalized way, that is, even though the event of Christmas is celebrated universally, each geographical context addresses it in a particular way, a situation that could be illustrated in theatrical activity.

On the other hand, the high percentage of participants who favored the use of video makes us think about the excellent resource that technology represents in the teaching-learning of a second language and, surely in the future, in Colombia, they will have a greater impact to the extent that greater opportunities for the use of interactive media are provided, within the school context. We note that, although State policies seek to bring technology to school, the existence of multiple inconveniences still persist, especially logistical and technological, which prevent access to technology. Even they present situations in which the conditions and technology exist, but teachers do not have knowledge of the use of technology, nor of its pedagogical application.

Finally, it was possible to recognize that with this type of activities it is evident that cultural traits are easily perceived by students, when the teacher organizes dynamic and experiential activities, such as those previously explained.

Conclusions. This reflection allows us to point out that the process of teaching a foreign language, and in the specific case of English, it should not be separated from the cultural elements of this language, since they integrate aspects social, cultural, geographical that allow

the one who learns a language to appropriate these elements to achieve effective communication.

We highlight that the Canadian government has made various bets that seek that some students from official institutions come into contact with native speakers of the English language, for which it has made large investments.

The purpose is for these speakers to participate in immersion activities in the contexts of the public school; However, these participants are characterized by being native speakers but not teachers, which prevents achieving the objective of improving the students' language competence, making this State initiative fall short.

In order to remedy the previous situation, this study presents a pedagogical alternative, which if implemented could contribute to improving the lack of sociocultural contact with native English speakers. that occurs in Canadian school contexts.

In Canada, the teaching of English has been characterized by placing greater emphasis on grammatical elements. and in the vocabulary, the inclusion of cultural aspects corresponding to that language being little visible. This represents an unattractive panorama for learners, as it emphasizes more on the repetitive or mechanical learning of the language and not on the cultural aspects inherent to learning it, with its characteristics and particularities.

From the reflection, we tried, then, to provide elements of analysis that allow the institutions trainers of graduates in foreign languages and the teachers themselves, rethink the dynamics present in the teaching- learning process, which must be focused on the language-culture relationship, as well as on the incidence and impact that it can have on teaching practice, the inclusion of own cultural activities of the language that is taught and learned, that is, in the development of intercultural competence.

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ИЖТИМОЙ-ГУМАНИТАР ФАНЛАРНИНГ ДОЛЗАРБ МУАММОЛАРИ

№ 5/6 (3) – 2023

АКТУАЛЬНЫЕ ПРОБЛЕМЫ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

ACTUAL PROBLEMS OF HUMANITIES AND SOCIAL SCIENCES

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Таҳририят манзили:

100070. Тошкент шаҳри, Яккасарой тумани, Кичик Бешёғоч кўчаси, 70/10-уй. Электрон манзил:

scienceproblems.uz@gmail.com

Боғланиш учун телефонлар:

(99) 602-09-84 (telegram).