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BASIC POINTS IN DEVELOPING INTERCULTURAL COMPETENCE
Annotation

This article mainly has some significant discussion point on the development of intercultural competence in higher education students. As nowadays this competence is considered one of the most vital aspect of perfect foreign language specialists, having relevant solutions for the improvement of the competence, we think that, is the most vital matter for both language teachers and students. Here some ways are going to be considered as alternatives of our aim in education, as the intercultural competence is utterly necessary skill in this global internationalized era. The ideas as dialogic approach and student-centered methods can be somehow relevant solutions for the competence`s development.
Key words: Contact hypothesis, cultural contact, exposure, identity development, Dualism, Multiplicity, self-authorship, mentoring.

ОСНОВНЫЕ ПУНКТЫ РАЗВИТИЯ МЕЖКУЛЬТУРНОЙ КОМПЕТЕНЦИИ
Аннотация

В этой статье в основном содержится важная дискуссионная тема по развитию межкультурной компетенции у студентов высших учебных заведений. Поскольку в настоящее время эта компетентность считается одним из наиболее важных аспектов совершенных специалистов по иностранному языку, мы считаем, что наличие соответствующих решений для улучшения компетенции является наиболее важным вопросом как для преподавателей языка, так и для студентов. Здесь мы будем рассматривать некоторые способы, альтернативные нашей цели в образовании, поскольку межкультурная компетентность является совершенно необходимым навыком в эту глобальную интернационализированную эпоху. Такие идеи, как диалогический подход и студент-ориентированные методы, могут быть в некоторой степени релевантными решениями для развития компетентности.
Ключевые слова: Контактная гипотеза, культурный контакт, экспозиция, развитие идентичности, дуализм, множественность, самоавторство, наставничество.

UMUMMADANIY KOMPETENSIYANI RIVOJLANTIRISHDAGI MUHIM JIHATLAR
Annotatsiya

Bu maqolada asosan oliy ta`lim talabalarida umummadaniy kompetensiyani rivojlantirish bo`yicha muhim munozara aks etadi. Hozirgi kunda ushbu kompetensiya yetuk xorijiy til mutaxassislarining eng dolzarb jihatini kasb etar ekan, kompetensiyani rivojlantirish borasida muqobil yechimlarni ko`rib chiqish o`ylashimizcha ham til o`qituvchilari ham talabalari uchun barobar darajada ahamiyatli masala hisoblanadi. Biz quyida bir necha usullarni ta`limdagi maqsadimiz uchun muqobil variant sifatida berib o`tmoqchimiz, xolbuki umummadaniy kompetensiya hozirgi global xalqaro davrda juda zaruriy ko`nikmadir. Dialogik yondashuv hamda talaba-markazlashgan metodlar kabi fikrlar ushbu kompetensiya taraqqiyoti uchun mos yechim bo`la oladi deb o`ylaymiz.
Kalit so‘zlar: Munosabat gipotezasi, madaniy munosabat, duch kelmoq, shaxsiyat taraqqiyoti, dualizm, ko`p fikrlilik, individual mualliflik, murabbiylik.

Introduction. Vital to our research is considered the intercultural competence and the intention to know how it develops in higher education students. Studies show that an important condition of intercultural competence enhancement is the immersion into cultural practices beyond the one, which a person has been socialized into in the springtime of life. Besides, some types of approaches and methodologies that contain experiential learning or "learning by doing" involving experience, comparison, analysis, reflection and co-operative action are most effective in non-formal and formal education if these teaching and learning methods are supported by the official national and local curriculum and education authorities. Project work as one significant form of innovative teaching techniques and work forms has become very popular in the teaching of majority subjects in institutions. Here we will discuss social contact theory and then some studies explored the intercultural development in undergraduates.

The study offers the role of student-to-student interaction as a predictor for learning needs just as much consideration as an attention on what is taught in the formal education. It is argued that the strategy interactions are carried out among various students both within and outside the classroom may have an important bearing on designing intercultural learning and enhancement [12], [14], [7]. This leads to calls by scientists to have a more deeper look at the connection between the formal and informal curriculum [18], [20].

Literature review. Leask [13] mentions that much learning happens in the informal learning where several varying ideas and tasks that happen outside formal demands support the culture on campus. Researches offer that inspite of a desire to consider Intercultural competence in the curriculum, there is less comprehension about how to get this [12] and in some conditions, a resistance by learners towards dealing with diversity [16]. Consideration of student group dynamics show that international and native students instinctively run towards like-minded individuals [10]. So, learning how to enhance group processes around cultural understanding and boundaries is seen as essential.

Jones [10] informs that group work can not in general provide interactions that last. Researches centering on the student voice report that learners are mostly short of skill, motivation and courage to communicate along cultures even they know the profits related to global employability. It sounds inspiring learners to interact with other learners who are different is a demand for intercultural competence to boost. But, to effectively occupy learners in intercultural learning, a wide variety of factors need to be related to including: students intention, awareness, knowledge and skills that may be improved over time [1], [9], [11], [12]. Rather than observe previous views that consider diversity as a target or an outcome that may be reached, Lee et al. [12] notes "diversity as a complex and essential thread that should be intentionally woven into the fabric of the institution at all levels".

Literature also focuses that exposing learners to multi perspectives, thoughts and experiences is not enough to form diverse comprehension [5].

A renomination of how content is suggested and may be performed by students is called for in the literature and interaction is suggested as critical in this procedure of comprehension and communicating across various places of education [12], [15], [17]. It has been also known that intentionally encouraging interaction and engagement is significant for the process of Intercultural Competence to be envisioned.

Research methodology. Oral interactions, when encouraged with different others, may reveal important for reaching positive intercultural results for learners [12]. In addition, Bowman`s [4] meta-analysis defined that only when learners busy with meaningful interactions with a wide range of other learners made new understanding outcome. It is also offered that to better comprehend the complex dynamics of intercultural engagement, looking to the perspectives of majority participants may function as an important tool to facilitate fresh thinking. Harrison and Peacock suggest that the voice of the native learners` experience in the intercultural context is a missing view in the literature.

Furthermore, Jones argues that we should consider learner voices to understand the complete effect of internationalization tasks. Only in that case can higher education gain direction for how to effectively support integration and interaction for intercultural instruction. These studies provide the design of our program that aimed to facilitate learner`s development of IC through the use of dialogue as a medium of interaction over face-to-face forums.

Significantly, higher education institutions need to learn ways to study difference and promote learners to control discomfort when dealing with difference. Learners need to be managed to make meaning of their practices without processing the "risk of enhancing unreflected beliefs and values about other countries, customs and norms" [19].

Analysis and results. The role of dialogue while interacting has accepted much focus as a vital constituent for intercultural instruction. In the name of all type of students to concern in real dialogue, various communication styles of learners should be taken into consideration [12]. When learners engage in successful group discussion, as promoted by a teacher, a significant sense of cooperation can make between the conversation partners. There is a huge body of scholarship on the benefits of facilitating dialogic learning to inspire developed social interaction within classes and this is mostly mentioned as dialogic pedagogy. Lyle asserted that dialogic instruction appreciates student`s knowledge and makes it a resource for learning, by opening up the learning pace for dialogue, the instructor`s monologic construction of what counts as knowledge is interrupted.

Dialogic interactions involve a learning space where questions are requested, viewpoints are stated and ideas that appear in the group are discussed. Actually this interaction aims to do much more than amend a learner`s ability to communicate; it also gives opportunity to lifelong learning and active reflection needed to think more deeply and these components are demanded for IC to vegetate, as looked through before.

As reflection is inspired by the dialogic talk, it becomes essential to the deep learning associated with IC development. In the intercultural class instructors need to comprehend how to promote discussion, as this is vital for vegetating IC. Reflection by students is important as troublesome or taken-for-granted resources, such as cultural bias or standartised attitudes, can potentially be transformed to enable a change in thought. The development of IC in response to participant engagement in dialogic interaction with diverse others is investigated here. Guided by Deardorff`s theoretical model of IC, facilitating growth of one`s attitudes, knowledge and skill can lead to an external outcome of successful intercultural communication in a certain context. It can demand an "informed frame of reference shift", a desired internal outcome, as visualized in Deardorff`s model. According to Deardorff and Jones [6], this internal outcome consists of notable components such as: flexibility, adaptability, empathy and ethnorelative perspective or "relativizing one`s self", to call on a phrase used by Byram.

While Bakhtin`s [2,3] theory of dialogism provides this project with a guide for how and why intercultural competence may be socially mediated through language use, Deardorff provides components that may be traced to follow the potential growth of IC, the focus of this research. Deardorff`s model of intercultural competence supports a foundation of an approach to understanding IC. Based on that study the components were placed into a visual framework, a process model of IC, involving categories of attitudes, knowledge, skills, internal and external outcomes. The interconnection of the components indicate that cultural or content knowledge alone is not sufficient for IC, other components, such as the essential attitudes of openness, curiosity and respect should be connected with knowledge and skill to reach the development of IC.

It has also been seen by Deardorff and Jones that this process of intercultural development is reached by one`s capability to self-reflect and to be mindful. It is vital for an individual to get an internal change in one`s frame of reference, according to foundational components, to show externally efficient and relevant communication ad behavior in an intercultural context, that is, to become IC. This research has focused on certain components from Deardorff`s modelled framework to trace the shifts in an intercultural understandings and competence that result from participants, who dealt with the designed IC program invited a mix of domestic and international students to deal with discussion around intercultural topics.

Deardorff`s model for intercultural competence is efficient for identifying the various components of intercultural growths that evolve by degree. However, it does not explain how interaction between participants can facilitate a shift in achieving new components as one becomes developing more competent. While taking into account the act of communicating in an intercultural context, it is offered that learning happens on the border between the self and other and that the activity that happens at this boundary point is essential for intercultural understanding and individual ideological becoming to emerge. The utterance is seen as having a border between what is said and what is not said. A speaker is seen to make assumptions around the beliefs and values of their group and shapes their utterance accordingly. Such a "border phenomenon" is after all "drenched in social factors" [8].

Most interesting here is how students respond and interact to conversations during the forums when they sense that these beliefs are different and not shared by the interlocutor. A cultural domain has no inner limit. It is located entirely upon the boundaries, then crossing the border into this area would be essential to engage with a cultural act. Some can refer to this dialogic activity as "working the elf-other boundary". Through moving across the boundary intercultural learning is able to vegetate.

Conclusion. In conclusion, it is theorized through dialogic interaction that students can question pre-conceived views and ideas about others. Deardorff`s model of IC is helpful in understanding of components that are strongly mentioned associated with IC development. The external outcome of intercultural competence, as determined by the successful and relevant behavior and communication by the students, can be observed in the forum interactions. Perceptions about degrees of intercultural competence acquired may be discussed with the different listeners as part of the research to better trace the process of IC in process and meet the goal to better understand how or if, developed within this specific case, context and time.

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