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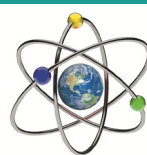
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- 13.00.00 Pedagogika fanlari
- 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
- 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
- 13.00.03 Maxsus pedagogika
- 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
- 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
- 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
- 13.00.07 Ta'limda menejment
- 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
- 13.00.09 Ijtimoiy pedagogika
- 07.00.00 Tarix fanlari
- 19.00.00 Psixologiya fanlari
- 01.00.00 Fizika-matematika fanlari
- 02.00.00 Kimyo fanlari
- 03.00.00 Biologiya fanlari
- 09.00.00 Falsafa fanlari
- 10.00.00 Filologiya fanlari
- 11.00.00 Geografiya fanlari

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CULTURAL COMPETENCE AS A CORE COMPONENT OF FOREIGN LANGUAGE TEACHING: THEORETICAL FOUNDATIONS AND PEDAGOGICAL INTEGRATION

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Abstract: This article examines the theoretical foundations of cultural competence and its integration with linguistic competence in foreign language teaching. In the context of globalization and intercultural communication, language education is no longer limited to grammar and vocabulary acquisition; it also requires an understanding of cultural values, communicative norms, and sociocultural contexts. The study analyzes the views of Western, CIS, and Uzbek scholars regarding intercultural communicative competence and the relationship between language and culture. The findings demonstrate that the integration of cultural competence into language teaching significantly enhances learners' communicative abilities, intercultural sensitivity, and global awareness. Furthermore, the article emphasizes that cultural competence should be regarded as an essential pedagogical component of modern language education.

Key words: cultural competence, intercultural communicative competence, linguistic competence, language and culture, foreign language teaching, intercultural communication, linguoculturology, communicative approach, globalization.

Annotatsiya: Ushbu maqolada madaniy kompetensiyaning nazariy asoslari va uning xorijiy tillarni o'qitishda lingvistik kompetensiya bilan integratsiyasi o'rganiladi. Globallashuv va madaniyatlararo muloqot sharoitida til ta'limi endi grammatika va so'z boyligini o'zlashtirish bilan cheklanib qolmaydi; u, shuningdek, madaniy qadriyatlar, kommunikativ normalar va sotsiomadaniy kontekstlarni tushunishni talab qiladi. Tadqiqotda G'arb, MDH va O'zbekiston olimlarining madaniyatlararo kommunikativ kompetensiya hamda til va madaniyat o'rtasidagi munosabatlarga oid qarashlari tahlil qilinadi. Tadqiqot natijalari shuni ko'rsatadiki, madaniy kompetensiyani til o'qitish jarayoniga integratsiya qilish o'quvchilarning kommunikativ qobiliyatlarini, madaniyatlararo sezgirligini va global xabardorligini sezilarli darajada oshiradi. Bundan tashqari, maqolada madaniy kompetensiya zamonaviy til ta'limining muhim pedagogik komponenti sifatida qaralishi kerakligi ta'kidlangan.

Kalit so'zlar: madaniy kompetensiya, madaniyatlararo kommunikativ kompetensiya, lingvistik kompetensiya, til va madaniyat, xorijiy tillarni o'qitish, madaniyatlararo muloqot, lingvokulturologiya, kommunikativ yondashuv, globalizatsiya.

Аннотация: В данной статье рассматриваются теоретические основы культурной компетентности и ее интеграция с языковой компетентностью в преподавании иностранных языков. В контексте глобализации и межкультурной коммуникации языковое образование больше не ограничивается усвоением грамматики и лексики; оно также требует понимания культурных ценностей, коммуникативных норм и социокультурных контекстов. В исследовании анализируются взгляды западных, СНГ и узбекских ученых на межкультурную коммуникативную компетентность и взаимосвязь языка и культуры. Результаты показывают, что интеграция культурной компетентности в преподавание языка значительно повышает коммуникативные способности учащихся, межкультурную чувствительность и глобальную осведомленность. Кроме того, в статье подчеркивается, что культурную компетентность следует рассматривать как важнейший педагогический компонент современного языкового образования.

Ключевые слова: культурная компетентность, межкультурная коммуникативная компетентность, языковая компетентность, язык и культура, преподавание иностранных языков, межкультурная коммуникация, лингвокультурология, коммуникативный подход, глобализация.

INTRODUCTION

The rapid development of globalization, digital communication, and international cooperation has significantly transformed the objectives of foreign language education. In modern educational paradigms, language is no longer viewed merely as a grammatical system or a tool for transmitting information. Instead, it is increasingly recognized as a cultural phenomenon that reflects the worldview, traditions, values, and communicative behavior of a particular society. Consequently, the integration of cultural competence into language teaching has become one of the central issues in contemporary linguistics and pedagogy.



Cultural competence refers to an individual's ability to understand, interpret, respect, and effectively interact with representatives of other cultures. Linguistic knowledge without cultural understanding often leads to communicative misunderstandings and pragmatic failure. The theoretical foundations of cultural competence emerged in Western scientific discourse during the second half of the twentieth century. Initially, psychologists and sociologists investigated intercultural interaction as a social and cognitive phenomenon. Later, linguists and educators integrated these ideas into language teaching methodology.

LITERATURE REVIEW

In addition to Western scholarship, researchers from the Commonwealth of Independent States (CIS) also emphasized the inseparable relationship between language and culture. Russian scholars E. M. Vereshchagin and V. G. Kostomarov highlighted the importance of teaching cultural realities alongside linguistic forms. Uzbek linguists and educators, including N. Mahmudov and Sh. Safarov, explored the sociocultural dimensions of language and communication in educational contexts.

The relevance of this study lies in the increasing need for intercultural awareness in multilingual societies and educational institutions. Modern learners are expected not only to master grammar and vocabulary but also to become culturally sensitive communicators capable of functioning effectively in diverse social environments. International educational frameworks, such as UNESCO cultural diversity programs and the OECD Global Competence Framework, emphasize the necessity of integrating cultural competence into language education. The aim of this article is to analyze the theoretical foundations of cultural competence and to examine its integration with linguistic competence in foreign language teaching.

RESEARCH METHODOLOGY

The present study employs qualitative and theoretical research methods. The research is based on comparative, descriptive, analytical, and interpretative approaches. Scientific literature related to intercultural communication, linguoculturology, communicative competence, and language pedagogy was systematically analyzed. The study examined theoretical works produced by Western, CIS, and Uzbek scholars concerning the interaction between language and culture.

Comparative analysis was used to identify similarities and differences among various models of cultural competence. In addition, international educational documents and frameworks, including UNESCO declarations and OECD reports, were reviewed to determine global educational perspectives regarding cultural competence. The research also utilized conceptual analysis to investigate the semantic and pedagogical interpretations of cultural competence in different academic traditions. Linguocultural examples, including cultural connotations, phraseological units, and sociocultural language elements, were analyzed to demonstrate the practical relationship between language and culture.

ANALYSIS AND RESULTS

The analysis revealed that cultural competence is widely recognized as an essential component of communicative competence in modern foreign language education. Scholars from different academic traditions consistently emphasize that language learning cannot be separated from cultural learning.

One of the most influential theoretical frameworks was proposed by the American scholar Darla K. Deardorff in her "Intercultural Competence Model." According to Deardorff, intercultural competence consists of four interconnected components: knowledge about other cultures; intercultural communication skills; respectful and tolerant attitudes; effective intercultural interaction outcomes. This model demonstrates that successful communication requires not only linguistic proficiency but also empathy, openness, and cultural understanding. Similarly, Michael Byram's "Intercultural Communicative Competence" (ICC) model emphasizes that foreign language education should develop learners' ability to interpret cultural meanings and engage critically with other cultures. Byram identifies several important dimensions of intercultural competence, including attitudes, knowledge, interpretative skills, discovery skills, and critical cultural awareness.

Claire Kramsch further argues that language functions as a discursive social practice embedded in culture. According to her perspective, every linguistic unit carries cultural meanings and ideological assumptions. Therefore, foreign language learners must acquire the ability to interpret contextual and cultural nuances. The findings also indicate that linguistic competence and cultural competence are mutually dependent. Cultural meanings are often embedded in lexical items, phraseological expressions, metaphors, and communicative strategies. For example, certain concepts such as "freedom" in English-speaking cultures or "hospitality" in

Uzbek culture represent not only dictionary meanings but also broader sociocultural values. The research additionally revealed that linguistic relativity theories developed by Edward Sapir and Benjamin Lee Whorf continue to influence contemporary approaches to language and culture studies. Their theory suggests that language structures influence human perception and cultural understanding. Although deterministic interpretations of this theory have been criticized, the relationship between language and worldview remains an important area of research.

Another important finding concerns the role of international educational institutions in promoting cultural competence. UNESCO's "Universal Declaration on Cultural Diversity" and the OECD's "Global Competence Framework" also emphasize intercultural understanding, tolerance, and global citizenship. Within CIS academic traditions, linguoculturology emerged as an independent discipline focusing on the relationship between language and national culture. Scholars such as Vereshchagin and Kostomarov argued that language teaching must include cultural realities, traditions, and national mentality. Uzbek researchers similarly contributed to the understanding of language as a sociocultural phenomenon. The integration of cultural competence into language teaching reflects a broader transformation in educational philosophy. Traditional language teaching methods primarily focused on grammar translation and vocabulary memorization. However, communicative and intercultural approaches emphasize authentic communication and sociocultural appropriateness.

Modern educational theories suggest that successful communication depends not only on linguistic accuracy but also on the ability to interpret social contexts, understand cultural references, and respond appropriately in intercultural situations. Consequently, cultural competence becomes an indispensable part of language education. One significant aspect of cultural integration involves the development of intercultural sensitivity. Learners who are exposed to diverse cultural perspectives become more tolerant, empathetic, and open-minded. Such qualities are particularly important in multicultural societies and international professional environments. Another important dimension concerns the pedagogical role of comparative cultural analysis. Comparing native and foreign cultures enables learners to recognize similarities and differences between communicative norms, traditions, and worldviews. This process enhances critical thinking and intercultural awareness.

For example, communication styles differ significantly between high-context and low-context cultures, as explained by Edward Hall. In high-context cultures, meaning is often conveyed indirectly through shared experiences, relationships, and nonverbal communication. In contrast, low-context cultures rely more heavily on explicit verbal expression. Understanding such differences helps language learners avoid miscommunication and develop pragmatic competence. The study also demonstrates that cultural meanings are deeply embedded in phraseological expressions and conceptual metaphors. Linguocultural analysis of idioms, proverbs, and culturally specific vocabulary enriches learners' understanding of authentic language use. Therefore, language teaching materials should include cultural references, real-life communicative situations, and intercultural tasks.

Despite the recognized importance of cultural competence, several challenges remain. In many educational contexts, language instruction still prioritizes grammatical correctness over intercultural understanding. Teachers may also lack sufficient methodological preparation for integrating cultural content into classroom activities. Furthermore, some educational programs treat culture as supplementary information rather than a core educational objective. The findings suggest that teacher education programs should include intercultural pedagogy, linguoculturology, and sociolinguistics as essential components of professional training. Educational institutions should also encourage the use of authentic materials, multimedia resources, intercultural projects, and comparative cultural analysis in language classrooms.

CONCLUSION

The study confirms that cultural competence constitutes a fundamental component of modern foreign language education. Language and culture are inseparable phenomena; therefore, effective language learning requires the integration of linguistic knowledge with cultural understanding. Theoretical perspectives developed by Western, CIS, and Uzbek scholars collectively demonstrate that communicative success depends on intercultural awareness, sociocultural sensitivity, and pragmatic competence. International educational frameworks such as UNESCO initiatives and OECD programs further reinforce the significance of cultural integration in language teaching.

The integration of cultural competence contributes to the development of tolerant, globally aware, and communicatively effective individuals. It enables learners to understand cultural differences, interpret contextual meanings, and participate successfully in intercultural communication. Consequently, foreign language teaching should move beyond purely grammatical instruction and adopt a holistic educational approach that combines linguistic, sociocultural, and communicative dimensions.



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- 13.00.00 Pedagogika fanlari
 - 13.00.01 Pedagogika nazariyasi. Pedagogik ta'limotlar tarixi
 - 13.00.02 Ta'lim va tarbiya nazariyasi va metodikasi (sohalar bo'yicha)
 - 13.00.03 Maxsus pedagogika
 - 13.00.04 Jismoniy tarbiya va sport mashg'ulotlari nazariyasi va metodikasi
 - 13.00.05 Kasb-hunar ta'limi nazariyasi va metodikasi
 - 13.00.06 Elektron ta'lim nazariyasi va metodikasi (ta'lim sohaları va bosqichlari bo'yicha)
 - 13.00.07 Ta'limda menejment
 - 13.00.08 Maktabgacha ta'lim va tarbiya nazariyasi va metodikasi
 - 13.00.09 Ijtimoiy pedagogika
 - 07.00.00 Tarix fanlari
 - 19.00.00 Psixologiya fanlari
 - 01.00.00 Fizika-matematika fanlari
 - 02.00.00 Kimyo fanlari
 - 03.00.00 Biologiya fanlari
 - 09.00.00 Falsafa fanlari
 - 10.00.00 Filologiya fanlari
 - 11.00.00 Geografiya fanlari



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