



# METHODOLOGY FOR IMPLEMENTING THE PRINCIPLE OF DIALOGUE OF CULTURES IN FOREIGN LANGUAGE LESSONS

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**Annotation:** In modern society, the principles of tolerance, dialogue of cultures, as well as respect for the multinational society of our country serve to solve problems in terms of educational development.

**Key words:** Foreign language, tolerance, dialogue of cultures, educational development, methodology.

A feature of culture is the universal significance of certain values, ideas, and features of relationships, which are reflected in the results of people's activities, in their worldviews, and which are subsequently passed on from generation to generation. The fundamental structural unit for the formation of a personality culture are values and value orientations. The process of forming a foreign language culture is associated with learning a foreign language, familiarization with culture and fundamental moral values and attitudes. The formation of a foreign language culture is possible through the transfer of practical knowledge and skills in the process of learning a foreign language, during which the educational process is considered as a process of analyzing examples of foreign language communication, studying the practical needs of representatives of different cultures, as a result of which the foreign language culture expands, and all sorts of difficulties in everyday communication with people of another culture can be overcome. The path to mastering a foreign language culture lies not only through the assimilation of values, but also through the assimilation of the national linguistic specifics of their expression.

The dialogue of cultures in linguodidactics is often considered as a didactic principle of teaching foreign languages, involving the study of foreign languages in inseparable unity with the history and culture of peoples, which contributes to a deeper penetration into the world of the studied language. It is emphasized that language classes should not only create conditions for an active comparison of facts and realities from different cultures, but also form a system of relationships among students. Its main features are as follows:

- students are able to see not only differences, but also similarities in different cultures;
- students perceive differences in cultures as the norm of the existence of cultures in the modern world;
- an active life position of students is being formed, directed against cultural inequality and cultural



discrimination.

In the latter sense, the "dialogue of cultures" is considered as the interaction, influence, penetration or repulsion of different historical or modern cultures, as a form of their confessional or political coexistence. At the same time, the concept of "culture" also acquires a special meaning, regarding which only a "dialogue of cultures" is possible.

Recently, the topic of the dialogue of cultures has become especially relevant due to the social and geopolitical situation, which in turn also served the need to create a new type of school - a multicultural one. In this type of school, the most important component of the humanistic paradigm of education is dialogue. This form of lesson organization is especially effective when teaching a foreign language at school, when the goals of forming students' communicative competence are highlighted.

Mastering it, in fact, determines the entire learning process. In a more generalized form, the dialogue is divided into intrapersonal, interpersonal and dialogue of cultural meanings, on which the concept of the dialogue of cultures is based. Therefore, this concept is harmonious and productive for the implementation of foreign language education. It is important to note that the principle of the dialogue of cultures is inextricably linked with one of the main provisions of the modern methodological science of the study of culture and language, and takes its fundamental ideas from it.

If we talk about the inseparability of language and culture, then we can conclude that most of the human activities take place with the participation of language. And language is the direct activity of consciousness and thought, which at the same time are formed with the help of language. Based on this is quite logical that language performs a dual function: it serves as an instrument of thinking and a means of communication. Through language, the process of thinking and cognition as a whole is formed, and through it — culture and social behavior, worldview and perception of a holistic picture of the world.

L. Weisberg wrote that "language in any state forms a holistic worldview, expressing all the ideas of the nation about the world, which are the result of the transformation of the world with the help of language." The conclusion from all of the above can be considered that foreign languages should be studied inextricably with the culture of the peoples speaking these languages, and the analysis and comparison of cultures and languages will enable the student to gain deeper knowledge not only about a foreign language, but also about his native one.

Pedagogical science has currently accumulated a significant theoretical base and practical experience in implementing the dialogue of cultures in school education. In order to better use the concept of "dialogue" in the context of the concept of dialogue of cultures in teaching a foreign language, let's look at this concept in more detail. Dialogue is a product of interpersonal interaction, therefore, the educational process in a dialogue lesson primarily determines the communication of two subjects. Educational dialogue is a broad concept that includes various types of dialogue:

- a) a dialogue between a student and other students;
- b) a dialogue between a student and a teacher;
- c) a dialogue taking place inside the consciousness of a student and a teacher, and a dialogue of different types of consciousness;
- d) dialogue of different poles of culture;
- e) dialogue of cultures.

From the point of view of the initiative of the participants, it can be:

- a) unilaterally proactive (when questioned, interviewed);

- b) bilaterally proactive (with paired dialogue);
- c) multilaterally proactive (during conversation).

Dialogue is also defined as a form of learning in which all its participants move towards a "common cognitive result". The lesson-dialogue must be existential, event-based, mobile-dynamic, ecological, and authorial. The existence of such a lesson is determined by the construction in the form of rather confidential communication, and does not fit into the standard formula "survey — explanation — consolidation — repetition". The mobile-dynamic characteristic lies in the spontaneity and lack of a clear scenario of the lesson-dialogue.

Environmental friendliness is conditioned by the presence of an emotional component and involves endowing each participant with the energy of interpersonal communication, rather than taking it away. Authorship, as a property, is expressed in the originality of the material and has extensive opportunities for creative understanding of the goals, forms and techniques that are used during the dialogic lesson, and are not dictated from the outside.

Teachers pay great attention to the project technology, which contributes to the implementation of a system-activity approach, which in turn ensures the formation of an active creative personality of the student. The advantage of this technology is the implementation of a practical orientation, a combination of independent and group work, ensuring the release of speech activity into other types of activities (aesthetic, labor), stimulation of independent information retrieval, the development of creative imagination, tolerance and communicative skills.

With the design technology, various similarities and inconsistencies between representatives of the countries of the native and the studied languages are revealed. For example, students watch videos about etiquette when eating by a student from England and Uzbekistan-speaking student. Another example is a video series about plastic recycling in Uzbekistan and the UK. You can also suggest finding differences and similarities in the video between Uzbekistan and German New Year celebrations. It is also possible to use another type of project for the development of sociolinguistic observation, where linguistic and non-linguistic (verbal) means in natural communication are demonstrated.

Role-playing games with intercultural content also help to successfully assimilate the material and contribute to the formation of patterns of behavior, activation of activities in the classroom.

Trainings help to show and analyze stereotypes, differences between representatives of different cultures, develop the skill to notice these stereotypes and use them to achieve effective intercultural impact. Meetings with representatives of other cultures form a direct interest, adequate perception and adequate assessment attitudes towards other cultures and its representatives, which help to study culture by comparison and comparison.

Discussions of the watched videos and the acquired knowledge increase self-esteem and develop the personal qualities of students necessary for intercultural communication. It is also good practice to use communicative cultural studies exercises, including so-called "cultural assimilators" to increase intercultural sensitivity. The exercise is based on a microdialog of a cultural incident, where the speech and behavior of one of the interlocutors has some differences from the linguistic culture of the other. students are required to detect and realize contradictions of a national and cultural nature, to overcome it through adequate speech design of the statement. They learn to understand the vision of the world of another group and form attitudes towards tolerant behavior in a foreign cultural environment. This, in fact, is the task in teaching students of the third stage.

Such visual and active methods of teaching productive intercultural communication make it possible to develop students' intercultural competence, which meets the requirements set out: The

content of education should promote mutual understanding and cooperation between people, peoples, regardless of race, national, ethnic, religious and social affiliation.

All these techniques are interrelated and complement each other, defining the learning strategy. The ethno-cultural component contributes to the development of such qualities as tolerance, tolerance, and impartiality towards representatives of other cultures, and these qualities are necessary for students not only to live in modern society, but they are also one of the state orders. The educational potential of education depends on the cultural content of the materials used, on their potential. A teacher, as an interpreter of a foreign culture and a native speaker, must do everything in his power to formulate in students the value system that corresponds to the ideal of education — a spiritual person. The formation of a foreign language culture is becoming most relevant within the framework of a new educational cultural model, which in turn involves the implementation of mechanisms for cultural improvement of a person. A special role in this process belongs to a foreign language, with the help of which a dialogue of cultures becomes possible. The ability to use knowledge of foreign language culture in such fields of activity as professional and social is very important. In order to achieve this goal and ensure the intended content of foreign language education, it is necessary to create certain conditions that would serve as the basis and mechanism of this educational process.

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