Abstract. This article underlines the need for the development of intercultural competence of students. Today in business, cross cultural communication relations mainly wins the one who has all the necessary, meets the standard criteria of quality. In the article the intercultural communicative competence is seen as an integrative component of a unified social competence of the future specialist. Intercultural communicative competence is defined as the ability of individuals to establish relationships with other cultural values and tolerance for their differences in manners, behavior, dress, way of life, traditions, customs, language, etc. Is that the formation of the intercultural communicative competence in terms of higher and postgraduate education improves the overall culture, its competitiveness in the international labour market.

Key words: globalization, ethnopsychology, ethnolingvopsychology, semantic, logical

The term “Intercultural competence” is finding its way into our society very rapidly. In the books on intercultural competence or competence in communication many answers to these questions include such wide notions as adaptation and personal growth of nonpermanent residents. “There are also such answers which regulate the behavior in the narrow choice of situations–here we first of all mean the adjustment and knowledge of other cultures and directly observed behavior”(Bennett, Bennett and Allen, 1999, p. 52).

Intercultural competence defines the presence of the ability to respect the language, religion and the values of the representatives of other cultures, to establish positive and effective communication with them and to prevent the possible conflicts smartly.

As a result of integration of our society and the fact that many nations are living side by side, there have occurred many positive situations and at the same time the situations that are difficult to solve. The scholars of the world have proved that only when intercultural competence is established these relationships can end effectively and approached the problem of intercultural competence from various angles.

The words of the President of Uzbekistan I.A. Karimov about multinational and poliethnic society are very important. “...the growth of the realization of ethnic self belonging will mark the further dynamics of the present world’s political development for a long time. This is the reason why in multinational and multilingual countries mutual relationship between the primary nation which gave the name to the country and ethnic minority has been one of the crucial conditions to maintain domestic political stability and national security”(Karimov, 1999, p. 42).

The stability of domestic political situation and the dynamics of social economic development are closely connected to the political benevolence of the representatives of other nations living in the multinational country. There are many examples in the world history that prove that in the countries in which traditional harmony was formed in the mutual relationship between nations and ethnic groups the aspect of multinationalism can influence the political and economic development of the countries effectively and stimulatingly.

This matter that demands a shrewd and careful approach is very updatable for Uzbekistan, which is among the multinational countries. The representatives of more than 100 nations live together with Uzbeks who form the main nation of Uzbekistan. Their percentage of the total population of Uzbekistan is more than 20% (Karimov, 1999, p. 41).

The phenomenon of globalization, the rapid integration of humanity and the intensification of intercultural dependency puts forward a question at what extent people are ready to live in a new psychological environment. The penetration of the foreign cultural values into the ethnic cultures as a result of...
the expansion of international relations is becoming a reason of the formation of a new psychological way of thinking.

The expansion of international relations is a complicated and controversial process that leads both to the transformation of the world outlook, innovative researches and also to the emergence of the crises at the root of every culture, instigation and other negative situations. In this case it is very important to work out the conception of effective intercultural communication, tolerance, adequate cultural sensitivity, intercultural competency, knowledge and skills. From this point of view, it is natural to observe the increased interest in these problems in such subjects as psychology, sociology, philosophy, cultural and social anthropology, cultural studies, ethnopsychology, ethnolingvopsychology.

As a pedagogical phenomenon the formation of a student’s intercultural competence trait expresses the presence of knowledge, experience and skills during the integration of personal knowledge and the necessity to work out the ability and skills to solve the problems and conflicts that may occur during intercultural relations independently.

It is also very important while upbringing them in the spirit of mutual respect, ethnocultural tolerance and on the basis of the equality of all the nations living in our homeland. Besides, it is very important for us that our youth is learning foreign languages which is one of the main requirements of our time. It will enable them to cooperate with other cultures and become a knowledgeable, astute and perfect specialists that have the qualities which meet the requirements of competence in the world arena. The formation of international relations is one of the foreground courses that is directed to the present day education and upbringing.

As the flourishing of ethnocultural groups is considered to be the guarantee of the development of this country, the present and the future of the country depend on the young people who are knowledgeable and have a broad outlook. And the main objective of all social sciences is to bring up the youth in the spirit of competence, readiness to social and psychological relationships and tolerant.

One of the main functions of the culture is to regulate the behavior of individuals at some degree.

1. According to the model of G. Triandis on the connection of the culture and communication, the culture influences on the process of communication through norms, values, traditions, roles, social cognitive and affective processes (Triandis, 1994, p. 68).

That’s why it is important to form the consciousness of belonging to the sole unity, which is the main task of the intercultural competence training, to direct the energy to the “tranquil life” that comes into existence through ethnic presence, to develop constantly the knowledge of the students of other cultures, to enrich their outlook about the diversity of the world from the early teenage years, to teach them the norms, values, traditions and rules peculiar to other cultures.

Bromley, who studied the new processes that emerge as a result of the difference and resemblance of various cultures and intercultural connection states the following about upbringing: “The knowledge is learnt, the ability is acquired. It is possible to teach industriousness. The main thing is when a man is receiving an education, he acquires knowledge, gains talent, and he is brought up. Upbringing is a complicated process, eternally new and the most ancient problem on Earth. Almost all nations on Earth have the problem of upbringing people from ignorant to smart, from indifferent to attentive, the people who are conformable to the present generation, ancestors and nation” (Bromley, 1986, p. 34).

The reasons to develop intercultural competence in students are the following: Only at this age they realize cultural values and can differentiate them; the student who goes to study to a big city comes across with the system of dynamic relationships; the knowledge and skills that he gained about intercultural competence at the time of being a student can serve as a guarantee to cooperate effectively with other cultural groups, to fulfill successfully the system of social relationships; at this age the person is capable of learning the language which is the main factor of intercultural competence. He will develop the need to study foreign languages, the need to develop his personal skills; moreover the student who has graduated from the university will have the opportunity to practice the quality of intercultural competence. A.P. Sadokhin, one of the scholars who conducted a research in the sphere of intercultural competence defines it as following: the practice of intercultural connection shows that it is necessary for cooperators to know not only the language but also the norms and values of other cultures, their tradition, history, the psychology and behavior of cooperators in order to maintain the forms of communications in relationships between various cultures effectively.
At last the knowledge of the mechanism of the communication process is needed to forecast misunderstandings beforehand and prevent them. In other words, generalizing the presence of practical skills, psychological qualities, necessary theoretical knowledge, which is, required during the communication and cooperation with the representatives of other cultures we can call it with one term “competence” (Lebedeva, 1999, p.68).

Intercultural competence and its stages of formation can be defined as following.

Nowadays it is very important to acquire sociolinguistic communicative skill, the main component of intercultural competence. The main objective of every higher educational institution is to form the student’s ability to learn the language, to direct him to learn specific language basing on some norms. To learn the English language, which is considered to be the means of communication between (Bromley, 1986, p.89).

The language is very important for human communication. If two men don’t have a common language, their interaction will be limited and they will realize that. The difficulties in communication will be less vivid if mastering a common language is possible (Bennett, Bennett& Allen, 1999, p. 50). It is possible to affirm that a large part of intercultural education must be the part of learning foreign languages (Bennett, Bennett and Allen, 1999, p. 18). That is to say learning the language and intercultural education must be combined in such a way that linguistic and intercultural abilities develop in parallel.

In the situation of the development of society the knowledge of a foreign language is becoming a category which of required in the practical and intellectual activity of a man. In the process of globalization and internalization of the world market

The student's knowledge of a foreign language increases the status of domestic specialists, enhances competitiveness, guarantees success of scientific and business contacts. American psychologists Kealey and Ruben rightly note in their assertion as following: Modern education sets conditions, content and technology of education, directed to the development of adequate competence and the qualities of future specialist-psychologists.

The knowledge of a foreign language enhances professional context of a psychologist, makes his professional field wider at the expense of availability of foreign information. Social order is expressed in the prestige of the foreign language, in priorities, which students put before themselves, actualizing pragmatic aspects of teaching a foreign language” (Bennett, Bennett& Allen, 1999, p.18).

According to the Russian scholar Bromley, “The materials gained from the interrelation of cultures, languages are necessary “not to lose the world’s scientific significance”.

History knows many intercultural languages. The Latin language, which was considered to be an international language in Western Europe in XVIII-XIX centuries, was squeezed out by the French language. Beginning from the XXth century English has taken the main place in the communication between nations and cultures.

“ The spreading of the language which is not a state language for a country between the nations results in the closeness of their cultures, and in the process of this closeness general semantic and logical system comes into existence (Bromley, 1986, p.48).

The nation is formed in the specific territory. But the lands possessed by the nations sometimes expand and sometimes become smaller during years. The nation can change its territory over times. There is one more condition. Though the number of the ethnic nations is more than one thousand and six hundred, the number of the countries is almost two hundred and fifty. Some nations don’t have their own territory and state and have to live in the territories of other states or lead a nomadic lifestyle. This situation is very sensitive both for the the state that is providing with its territory and for those who live there. If several nations that live in this
territory don’t build the psychological system of their relationships on the basis of respect, tolerance, competence, it is natural that constant conflicts will emerge in the territory of this country.

One of the main features of intercultural competence is territorial competence. It includes in itself peaceful life, work and leisure of the nations living in one territory.

Social-perceptive competence is the social psychological ability of an individual to influence on the surrounding people positively in the system of the relationships between people. It forms while cooperating and acquiring the system of communication. The following is included in it (Bennett, Bennett and Allen, 1999, p. 49). Moreover, the empathy towards the problems of others are understood by this term.

In the recourse of social perception competence it is important to pay attention to the cognitive-attributive processes-stereotype and social-causal attributions. Because social perception has wider range than other aspects of communication and plays the main role in the formation of social establishmets. In the process of studying this, the training of intercultural competence was used, and there was a serious approach to the formation of establishments. While working out the methods of training the methods that can influence on the establishments are worked out, with their help the representatives of “other” cultures can see the dynamics of the relationships and traditions. This direction is divided into the following according to its essence: 1) the ability to orientate in social situations; 2) the ability to distinguish other people’s emotional state and personal traits; 3) choosing the adequate means of communication in the process of mutual relationships with people.

Developing the ability of putting oneself in the place of others plays the main role(reflex; empathy) (Lebedeva, 1999, p.16).

American psychologists Kealey and Ruben also set situational changing, mentioned in the literature; here they included the conditions of labor, life, health problems, realistically planned aims, political interference and linguistic difficulties. Furthermore they listed changing criteria, which were used to evaluate effectiveness. Besides such notions as personal power, we find changing ones, such as participation in the life of a society, capability to study the local language and evaluation of traditions. Kealey and Ruben distinguished three main components: 1) personal and family adaptation and satisfaction; 2) professional competence and 3) sincere relations with the citizens of a host country.

In spite of a little diagnostic value, set to measure traits of a person, Kealey and Ruben assured that the given proofs confirmed the existence of the so-called “oversee type”. They founded this assertion on the similarity of personal traits, which various authors considered appropriate. The personal profile received as a result of this united such traits as openness, interest in others, flexibility, professional competence. The problem of formation of intercultural qualities shows that a big responsibility is put before contemporary psychologists.

References