Ahmedova Dildora Abdurakhim qizi
Lecturer, Namangan State Pedagogical Institute

PREPARING STUDENTS FOR INTERCULTURAL COMMUNICATION THROUGH AN AXIOLOGICAL APPROACH

Abstract:This article examines the process of forming intercultural competence from the perspective of the main principles of the axiological approach. In this regard, the process of teaching foreign languages to future specialists is studied, focusing on its professional and ethical orientation, which is considered one of the key pedagogical conditions for successfully developing intercultural competence.

Keywords: axiological approach; intercultural approach; intercultural competence; values; moral self-identification.

Introduction

In the modern world, the process of learning and teaching the English language is closely related not only to linguistics but also to issues of intercultural communication. Every language has its own cultural context, through which individuals express their thoughts, values, and worldviews. Therefore, in the process of teaching English, developing intercultural competence, i.e., the ability to communicate effectively across different cultures, holds significant importance. This article analyzes how the development of intercultural communication competence among students can be achieved through an axiological approach.

Discussion and Results

Currently, the term "axiology" is widely used in various literature to express the meanings of values. Axiology (from Greek axios – value, worth, and logos – science, teaching) is the scientific field that studies values, ethics, and aesthetic criteria, which are based on understanding various values and normative systems in education. Values are a philosophical category that serves to determine the worth of specific phenomena in reality, arising from the reflection of these phenomena by the subject.

One of the most prominent philosophers of the 20th century, Austrian Viktor Emil Frankl, places the teaching of values at the center of his logotherapy theory. He defines the concept of values as "semantic universals that arise from the generalization of various situations humanity has encountered throughout history." These semantic universals are values that are universally valid and present in all cultures and societies.

According to Frankl, values guide individuals toward ethical and meaningful directions, and these are often formed within a historical and cultural context. For example, the search for life's meaning and the selection of corresponding values may differ across different periods and societies, but certain values remain universal across all human societies and throughout all times.

He identified three types of values that make life meaningful:

- Creative values
- Experiential values

- Relational values

Regarding the nature of values, philosophical literature identifies four main competing approaches:

1. The first approach interprets the world of values as an independent realm, which cannot be related to either the subject or the object. As one of the classics of neo-Kantianism, G. Rikkert, wrote, "Values form a completely independent realm outside of the subject and object."
2. The second approach asserts that value attributes exist within things themselves. In other words, the source of values is reflected in the external characteristics of reality.
3. The third approach suggests that values do not exist independently in nature. Things acquire value only through the subject's evaluative activity. For example, M. Ryder, one of the compilers of Western aesthetic anthologies, argued, "Unlike facts, values are simply imagined... While facts possess the same characteristic for all observers, values are subjective and vary depending on each evaluator's perception."
4. The fourth approach synthesizes the previous three, highlighting that values possess both objective and subjective natures.

The term "axiology" emerged in the late 19th and early 20th centuries as a result of attempts to resolve certain complex issues related to "value problems." It was scientifically introduced by the German philosopher Eduard Hartmann and the French scholar P. Lapi.

Axiology is a system of knowledge about values, grounded in axiological consciousness, the sense of appreciation, axiological cognition, and the principle of valuing. Modern axiology includes objective, subjective, and pluralistic trends, studying axiological categories such as "value," "valuation," "values," and "value systems" along with their various forms. Axiological laws related to the connection of the value system with social development, as well as its changes and improvements, are also part of the scope of axiology.

An axiological approach is an inherent characteristic of humanistic pedagogy, where every individual is viewed as a collective goal of development and as the highest value of society. Therefore, axiology is considered a new educational philosophy and is aligned with contemporary pedagogical methodology.

In the educational process, an axiological approach is based on understanding human values and facilitates mutual respect and understanding in various cultural contexts. For English language students, the axiological approach helps in incorporating diverse cultural values and ethnolinguistic features into the teaching process.

Conclusion

The development of intercultural communication competence in the process of teaching English not only involves teaching the language but also educating students to understand, respect, and communicate effectively across various cultures. The axiological approach plays a key role in this process. By integrating this approach, students will gain the necessary skills to interact successfully in a globalized world. Therefore, preparing English language students with intercultural communication competence is vital for fostering understanding and successful communication in an increasingly interconnected world.

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