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EFL TALABALARINING MADANIYATLARARO KOMPETENSIYASINI MUSTAQIL TA'LIM ORQALI RIVOJLANTIRISH: SUN'IY INTELLEKT YORDAMIDAGI PEDAGOGIK MODEL

R.R. Gulomova

O'zbekiston davlat jahon tillari universiteti, katta o'qituvchi.

Annotatsiya.

Madaniyatlararo muloqot jadalligining ortib borishi chet tillarini o'qitishda faqat lingvistik kompetensiyani shakllantirish bilan cheklanmasdan, ta'lim oluvchilarning madaniy jihatdan shartlangan ma'nolarni talqin qilish, turli nuqtayi nazarlarni qiyoslash, muloqotni vaziyatga moslashtirish va mavjud qarashlarni tanqidiy tahlil qilish qobiliyatlarini rivojlantirishni talab etadi. Ushbu tadqiqotda oliy ta'limda EFL talabalarining madaniyatlararo kompetensiyasini mustaqil ta'lim orqali rivojlantirishga qaratilgan sun'iy intellekt yordamidagi pedagogik model ishlab chiqilgan. Tadqiqotda madaniyatlararo kompetensiya, ta'lim oluvchi avtonomiyasi, o'zini o'zi boshqarib o'rganish va sun'iy intellekt yordamidagi til ta'limi nazariyalarini integratsiyalovchi konseptual-loyihaviy metodologiyadan foydalanilgan. Taklif etilgan model madaniyatlararo kompetensiyaning to'rtta o'lchovini: kognitiv-madaniy, affektiv-munosabat, xulqiy-kommunikativ va tanqidiy-refleksiv o'lchovlarni qamrab oladi. Ular o'zaro bog'langan yetti bosqich — o'rganish, talqin qilish, qiyoslash, o'zaro muloqot qilish, tekshirish, refleksiya va transfer orqali rivojlantiriladi. Ta'lim jarayoni, shuningdek, rejalashtirish, monitoring, yordam izlash, o'zini o'zi baholash va moslashtirishdan iborat o'zini o'zi boshqarish sikli bilan qo'llab-quvvatlanadi. Sun'iy intellekt ta'lim oluvchining mustaqil mulohazasini almashtirmagan holda tushuntirish, muqobil nuqtayi nazarlarni taqdim etish, muloqotni simulyatsiya qilish, ma'lumotlarni tekshirish va formativ qayta aloqa imkoniyatlarini ta'minlovchi pedagogik tayanch sifatida qaraladi. Tadqiqotda sun'iy intellektning pedagogik qiymati uning ta'lim oluvchining mustaqil fikrlashini kamaytirishi emas, balki kuchaytirishiga bog'liqligi asoslanadi. Model mustaqil madaniyatlararo ta'limni tashkil etish uchun metodik asos yaratadi hamda kelgusida uni empirik jihatdan tekshirish uchun zamin bo'lib xizmat qiladi.

Kalit so'zlar: madaniyatlararo kompetensiya, EFL, mustaqil ta'lim, sun'iy intellekt, o'zini o'zi boshqarib o'rganish, ta'lim oluvchi avtonomiyasi.

РАЗВИТИЕ МЕЖКУЛЬТУРНОЙ КОМПЕТЕНЦИИ СТУДЕНТОВ EFL ПОСРЕДСТВОМ САМОСТОЯТЕЛЬНОГО ОБУЧЕНИЯ: ПЕДАГОГИЧЕСКАЯ МОДЕЛЬ С ПОДДЕРЖКОЙ ИСКУССТВЕННОГО ИНТЕЛЛЕКТА

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Аннотация.

Возрастающая интенсивность межкультурной коммуникации требует от иноязычного образования выхода за рамки формирования исключительно языковой компетенции и развития у обучающихся способности интерпретировать культурно обусловленные смыслы, сопоставлять различные точки зрения, адаптировать коммуникацию к конкретной ситуации и критически осмысливать существующие представления. В данном исследовании разработана педагогическая модель с поддержкой искусственного интеллекта, направленная на развитие межкультурной компетенции студентов EFL посредством самостоятельного обучения в высшей школе. В исследовании применяется концептуально-проектная методология, интегрирующая теории межкультурной компетенции, автономии обучающегося, саморегулируемого обучения и языкового образования с использованием искусственного интеллекта. Предлагаемая модель включает четыре измерения межкультурной компетенции: когнитивно-культурное, аффективно-установочное, поведенческо-коммуникативное и критико-рефлексивное. Их развитие осуществляется

посредством семи взаимосвязанных этапов: изучение, интерпретация, сравнение, взаимодействие, проверка, рефлексия и перенос. Учебный процесс дополнительно поддерживается циклом саморегуляции, включающим планирование, мониторинг, поиск поддержки, самооценивание и адаптацию. Искусственный интеллект рассматривается как педагогическая опора, способная обеспечивать разъяснение, представление альтернативных точек зрения, моделирование взаимодействия, поддержку при проверке информации и формативную обратную связь, не подменяя при этом самостоятельные суждения обучающегося. Обосновывается, что педагогическая ценность искусственного интеллекта определяется тем, способствует ли он усилению, а не снижению самостоятельного мышления обучающегося. Предложенная модель формирует методическую основу для организации самостоятельного межкультурного обучения и создаёт базу для её дальнейшей эмпирической проверки.

Ключевые слова: межкультурная компетенция, EFL, самостоятельное обучение, искусственный интеллект, саморегулируемое обучение, автономия обучающегося.

DEVELOPING EFL STUDENTS' INTERCULTURAL COMPETENCE THROUGH INDEPENDENT LEARNING: AN AI-SUPPORTED PEDAGOGICAL MODEL

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Abstract.

The growing intensity of intercultural communication requires foreign language education to move beyond linguistic proficiency toward developing learners' ability to interpret culturally embedded meanings, compare perspectives, adapt communication, and critically examine assumptions. This study develops an AI-supported pedagogical model for fostering EFL students' intercultural competence through independent learning in higher education. The study employs a conceptual-design methodology integrating theories of intercultural competence, learner autonomy, self-regulated learning, and AI-supported language education. The proposed model comprises four dimensions of intercultural competence: cognitive-cultural, affective-attitudinal, behavioural-communicative, and critical-reflective. These dimensions are developed through seven interconnected stages: Explore, Interpret, Compare, Interact, Verify, Reflect, and Transfer. The learning process is further supported by a self-regulatory cycle consisting of Plan, Monitor, Seek Support, Self-assess, and Adapt. Artificial intelligence is positioned as a pedagogical scaffold that can provide clarification, alternative perspectives, simulated interaction, verification support, and formative feedback without replacing learner judgment. The study argues that the pedagogical value of AI depends on whether it enhances rather than reduces learner reasoning. The model provides a methodological framework for organizing independent intercultural learning and establishes a foundation for future empirical validation.

Keywords: intercultural competence, EFL, independent learning, artificial intelligence, self-regulated learning, learner autonomy.

Introduction. Foreign language education can no longer be limited to grammar, vocabulary, pronunciation, and the four language skills. Learners increasingly communicate in situations where meaning depends on social expectations, relationships, cultural norms, and pragmatic conventions. A grammatically correct utterance may therefore be inappropriate in a particular context. For example, a student may say, "Give me your comments today," to a lecturer. The sentence is linguistically correct, but its directness may be perceived differently depending on the academic and cultural context. Likewise, a learner may understand every word in "You should come over sometime" but misinterpret the speaker's intended degree of commitment.

Such cases show that successful communication requires more than linguistic accuracy. Gulomova (2020) notes that sociolinguistic competence enables learners to select and interpret language according to social context and communicative norms. Intercultural competence extends this requirement by involving the ability to interpret cultural meanings, tolerate ambiguity, compare perspectives, adapt behaviour, and reflect on one's own assumptions. Byram (1997) and Deardorff (2006) conceptualize intercultural competence as multidimensional, combining knowledge,

attitudes, interpretive abilities, interaction skills, and critical awareness.

This distinction is important because cultural knowledge and intercultural competence are not identical. Knowing that indirectness may occur in a particular communicative culture is factual knowledge. Recognizing indirectness in an unfamiliar situation, considering alternative explanations, comparing it with familiar practices, and adapting one's response demonstrates intercultural competence. Gulomova (2024) similarly emphasizes the importance of integrating cultural understanding into EFL education rather than treating culture as a collection of isolated facts.

Independent learning offers important opportunities for extending intercultural development beyond limited classroom hours. However, independent work is effective only when it requires meaningful intellectual activity. The task "Find information about British communication style" may produce superficial facts, while "Find two examples of disagreement in British professional communication, explain the strategies used, compare them with familiar practices, and verify your interpretation using reliable sources" requires interpretation, comparison, and critical evaluation.

Generative AI creates additional possibilities for such learning by providing explanations, scenarios, alternative interpretations, simulated communication, and feedback. At the same time, it can weaken learning if students delegate interpretation and judgment entirely to the system. The central position of this study is therefore that the pedagogical value of AI depends not primarily on what it produces, but on what intellectual actions it requires from the learner. The study integrates intercultural competence, independent learning, self-regulation, and AI-supported education within one pedagogical model and addresses how AI can support intercultural learning without replacing learner judgment.

METHODS

The study employed a conceptual-design research methodology aimed at developing a theoretically grounded pedagogical model for subsequent implementation and empirical validation. The model was constructed by synthesizing major theoretical approaches to intercultural competence, learner autonomy, self-regulated learning, and AI-supported language education.

Self-regulated learning was incorporated through the cycle Plan, Monitor, Seek Support, Self-assess, and Adapt, drawing on Zimmerman's (2002) understanding of learners as active participants in goal setting, monitoring, evaluation, and strategic adjustment. Within this model, independence does not mean learning without assistance. It means retaining responsibility for learning decisions.

AI functions were classified according to pedagogical purpose. The model identifies clarification, prompting, alternative perspective generation, simulated interaction, verification support, and formative feedback as productive uses of AI. A methodological restriction was introduced: AI should not serve as the final authority on cultural meaning. These components were organized into seven stages: Explore, Interpret, Compare, Interact, Verify, Reflect, and Transfer. The model is intended for implementation through an AI-supported learning environment such as the Intercultural Learning Hub ZRIT, where independent tasks can be based on authentic texts, dialogues, emails, videos, cultural incidents, and and communicative problems.

RESULTS

The principal result of the study is an integrated pedagogical model connecting seven learning stages with four dimensions of intercultural competence and differentiated AI functions. The relationship among these elements is summarized in Table 1.

Table 1. Structure of the AI-supported model for developing intercultural competence

Stage	Learner action	Competence focus	AI role	Outcome
Explore	Identifies a cultural or communicative issue	Cognitive-cultural	Clarifies context	Awareness of cultural features
Interpret	Explains possible meanings	Cognitive-cultural, critical-reflective	Offers alternative views	Multiple interpretations
Compare	Compares practices and perspectives	Cognitive-cultural, affective-attitudinal	Provides contrasting perspectives	Context-sensitive comparison
Interact	Applies communication strategies	Behavioural-communicative	Simulates interaction	Adaptive communication
Verify	Checks claims and evidence	Critical-reflective	Supports verification	Distinguishing evidence from generalization
Reflect	Reconsiders assumptions	Affective-attitudinal, critical-reflective	Gives reflective prompts	Greater self-awareness
Transfer	Applies learning to a new context	All dimensions	Provides new and scenarios feedback	Flexible use of intercultural competence

The model begins with Explore, where students encounter a meaningful cultural or communicative situation. For example, they may analyse the message, "Hi, I need you to check my paper today. Send me your comments as soon as possible." Instead of being told immediately that the wording is too direct, learners first identify possible communicative

problems.

During Interpret, students formulate explanations of meaning and intention. A learner may initially write, "The student is rude," but then reformulate this as, "The wording may be perceived as overly direct in this academic context." During Compare, learners relate unfamiliar practices to familiar ones without reducing cultures to fixed national characteristics. Interact allows learners to apply communication strategies in simulated situations. For example, a student may receive the instruction, "You are requesting an extension from a lecturer who is hesitant." Verify requires students to examine the reliability of cultural claims. If AI produces the statement, "People in Culture X avoid saying no directly," students must check whether the claim is supported, identify contextual limitations, and reformulate it more carefully. Reflect directs attention to changes in learner thinking. Questions such as "What did you initially assume?" and "Which evidence changed your interpretation?" help students recognize that their own expectations are also culturally influenced.

Transfer requires the application of learning to a new setting. After analysing indirect disagreement in a seminar, learners may examine a similar issue in a workplace email.

ANALYSIS

The proposed model suggests that AI becomes educationally valuable only when it supports clearly defined learner actions. The same technology can either strengthen or weaken autonomy. The prompt "Explain this misunderstanding and write my reflection" transfers the central cognitive work to AI. By contrast, "I interpreted the situation as follows. Give me two alternative interpretations and three questions that could challenge my assumptions" preserves learner agency.

This leads to a central position of the study: independent learning should not be measured by the absence of the teacher, but by the presence of learner decision-making. A student may complete work alone but still perform little independent thinking if AI selects, interprets, evaluates, and writes everything. Conversely, a learner may receive substantial support while remaining independent if the final interpretation and judgment remain their responsibility.

The model also distinguishes pattern recognition from stereotype formation. A statement such as "Indirect disagreement may occur more frequently in particular contexts" allows for variation, while "People from this culture disagree indirectly" presents a tendency as a fixed characteristic. Intercultural education should therefore teach learners to recognize patterns without converting them into rigid rules about people.

The model also introduces the principle of productive delay. Students should, where possible, produce an initial interpretation before consulting AI. For example, they first write, "I think the speaker is refusing indirectly because the answer avoids a direct negative form," and only afterward request alternative interpretations. This sequence ensures that AI becomes a source of comparison rather than a replacement for thinking.

DISCUSSION

The proposed model is consistent with multidimensional approaches to intercultural competence developed by Byram (1997) and Deardorff (2006), while adapting these principles to AI-supported independent learning. The four dimensions make it possible to connect theoretical constructs with concrete learner actions. The model also supports Kramsch's (1993) view that language and culture should be integrated rather than taught separately, since intercultural meaning is examined through actual communicative situations.

The integration of self-regulated learning further strengthens the model. Zimmerman's (2002) emphasis on planning, monitoring, evaluation, and adaptation is reflected in the sequence Plan, Monitor, Seek Support, Self-assess, and Adapt. AI can support these processes, but access to immediate assistance should not be confused with self-regulation. Seeking support is meaningful only when learners identify a need, evaluate the response, and decide how to use it.

The model also changes the teacher's role. AI does not reduce the importance of the teacher but increases the importance of task design. Teachers must decide what students should attempt independently, when AI may be used, what information should be verified, and how reflection should be structured. Effective AI-supported learning therefore requires stronger pedagogical design rather than weaker teacher involvement.

The framework is particularly relevant to EFL contexts where direct intercultural contact is limited. AI-supported simulations can provide repeated practice in requests, disagreement, refusal, feedback, and other communicative situations. However, such simulations should not be treated as authentic representations of entire cultures. They should function as material for analysis, comparison, and reflection.

The model also provides a practical structure for the Intercultural Learning Hub ZRIT. Instead of serving only as a repository of cultural information, the platform can organize independent activities around intercultural incidents, initial interpretation, comparison, AI-supported interaction, verification, reflection, and transfer.

CONCLUSION

The development of intercultural competence requires more than linguistic accuracy or factual cultural knowledge. EFL learners need opportunities to interpret culturally embedded meaning, compare perspectives, adapt communication, verify information, reflect on assumptions, and transfer learning to new contexts. The proposed model integrates these processes through seven stages: Explore, Interpret, Compare, Interact, Verify, Reflect, and Transfer, supported by the self-regulatory cycle Plan, Monitor, Seek Support, Self-assess, and Adapt.

The model positions AI as a pedagogical scaffold rather than a substitute for learner reasoning. It can provide clarification, alternative perspectives, simulated interaction, verification support, and formative feedback, while

interpretation and judgment remain the learner's responsibility. The central conclusion is that AI should increase the amount and quality of thinking performed by the learner rather than reduce it. On this basis, the model offers a structured methodological framework for AI-supported intercultural learning in EFL higher education and a foundation for subsequent empirical validation.

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