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## CROSS-CULTURAL COMMUNICATION THROUGH LINGUISTIC AND CULTURAL CONTENT

**Abstract:** *The article deals with issues related to the analysis of language tools, namely linguistic and cultural units of the language, which are the basis of linguistic and cultural competence and contribute to the improvement of intercultural communication. The article identifies the factors of cross-cultural interaction that determine the choice of linguistic and cultural units of the language.*

**Key words:** *intercultural communication, linguistic and cultural units, linguistic and cultural competence, factors of intercultural interaction.*

**Language:** English

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### Introduction

Cross-cultural communication is an interdisciplinary field of research devoted to the study of how people come to mutual understanding across different borders: national, geographical, ethnic, professional, class, gender, as well as linguistic and cultural. This area of knowledge is actively studied by behavioral sciences: psychology, professional business training. In addition, it is inextricably linked to anthropology and linguistics. Researchers often consider the problem of cross-cultural communication as a difference in the behavior and outlook of people who speak different languages and who belong to different cultures. In addition, these problems can also be found among those who share a common national language and culture. Therefore, it is necessary to find ways to make this process more effective.

What can contribute to more successful intercultural communication? Let's focus on the provisions that are important for our research.

In cross-cultural interaction, the speaker tries to convey a certain amount of information in his speech mainly by verbal means, by choosing certain units of language, since language – and, in particular, its vocabulary – is the best proof of the reality of “culture”

in the sense that it historically conveys a system of “representations” and “attitudes” [1, 44].

Therefore, we consider language tools, namely the basic linguistic and cultural units of the language as the basis of competent learning for intercultural communication. After all, there is always a direct connection between them and society, since society actively and constantly uses them, and these units themselves reflect the life of society, its moral and spiritual or material values. This is how people in a given society live, think, observe traditions and customs, become attached to spiritual and moral values, or vice versa, reject them.

It is well known that in the process of learning a foreign language, a person relies on the knowledge of their native language and, conversely, the knowledge of a foreign language “tracks” the path for a deeper understanding of their native language [2, 240], but, in fairness, it should be noted that the native language sometimes interferes with communication, awareness of the features of a foreign language. The same thing happens with culture. The culture of one's own society undoubtedly gives an understanding of the culture of another community on the basis of sameness and identity. On the other hand, the habitual culture of one's own people does not allow one to understand

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certain cultural customs and traditions of other cultures, and becomes an enemy in situations of cross-cultural interaction. There is a temptation for many who study a foreign language, just to repeat their own into someone else's.

For example, in the case of meeting representatives of English culture, being on their territory, or staying in our society, we often introduce ourselves and tell only the first name, because we know that they do not use patronymics. They often do not know, are not familiar with our use of names and the fact that it is politer to call people older than themselves by their first name and patronymic. Therefore, native speakers of our culture and language are uncomfortable in situations when young people call people who are much older than them by name only, although to some extent this excuses them, since they do not know our language and culture. However, to avoid such situations, we need to master the knowledge that is necessary for a decent interaction, so as not to embarrass your interlocutors and not get into a mess. In addition to the simple acquisition of grammar and vocabulary, linguistic and cultural competence is necessary in the space of the language in which interaction is carried out. Therefore, the emphasis, in our opinion, should be shifted to the acquisition of linguistic and cultural competence, which implies the study and knowledge of linguistic and cultural material that contributes to the improvement of intercultural communication.

In order to analyze, systematize and select the material that seems to us to be a priority, it is necessary to identify some points that guide us and on the basis of which we came to certain conclusions. One of them is the identification of factors of intercultural interaction, which will determine the choice of certain linguistic and cultural units.

1. The situation of communication and conditions of communication (knowledge of the rules, principles, and features of communication for a particular culture). For example, the socially determined roles assumed by participants, their expected norms of interaction and interpretation; the ways in which they structure their behavior and as a result achieve the necessary understanding of reality.

2. Stereotypes that are maintained in each other as individuals and as members of a social group, for example, are often noted German neatness, Russian carelessness, Japanese hard work and discipline, Chinese etiquette, Italian temper, Finnish tenacity, Estonian slowness, American pragmatism French gallantry and passion, English poise, Jewish acumen and resourcefulness, and our Uzbek hospitality that is, stereotypical representations of the nation, which are sometimes expected to be justified, and sometimes not (since there have always been and will always be exceptions to the rules) apply to each of its representatives.

Stereotypes arise in the mind of a person only based on the availability of knowledge in this area, and such knowledge should be accumulated in the learning process, gradually through the assimilation of linguistic and cultural material, which is represented not just by a separate vocabulary, but by explaining specific features for a particular culture, giving examples, etc.

The stereotype of the English linguistic culture: "A gentleman goes over the bridge over the river and sees another man floundering under the bridge, in a hat, tuxedo, gloves, etc. Gentleman ashore, undresses, walks into the water, swam to the floundering subject, sometime floating beside him finally asked: – Sir, excuse my obsession, what am I not being presented to you, allow me an indiscreet question: why you swim in clothes? – Excuse me, sir, the fact that I'm not swimming I'm drowning".

3. Relationships, values, and opinions shared with those who interact. In each country and community they are different, sometimes similar, and sometimes different from each other. Some things are hard to imagine, some things are hard to understand: why the British respect the Royal family so much, why it is common in their society to use sorry and thank you, why Muslims take off their shoes in front of a mosque, why the Japanese are so respectful of their older generation, etc.

Knowing the culture, customs, traditions, a person can more easily find the means that will be adequate with the representatives of this nation and what is usually ignored in one culture, causes confusion and even ill-will in another.

4. Verbal and nonverbal communication.

In the process of communication, the spoken word is never neutral. In sociology, the meaning of what is said is largely studied from the point of view of how it is said, with what intonation it is pronounced, how logical accents changed or remained unchanged, etc.

In our research on the linguistic and cultural aspect of the problem, the primary role belongs to the verbal way of transmitting information, that is, what to say, and not how. Therefore, in this paper, we do not deny the importance of this component, but we do not specifically consider nonverbal behavior.

5. Means that determine the success or failure of communication interaction.

The correct choice of certain language tools is of great importance for the result of interaction. Understanding the interlocutor or influencing him through adequate linguistic and cultural means depends on how competent the communicant is in this choice.

6. Ways in which members of different groups perform all sorts of speech acts (for example, making compliments, apologizing, making a request).

7. Competence of the individual-participant of communication.

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We believe that the linguistic and cultural personality is “mobile”, depending on the epoch in which it lives, absorbs its national and cultural transformations and changes under the influence of various factors. In addition, the most important indicator of a linguistic and cultural personality is the possession of language units that form the basic knowledge of the individual, so we define a linguistic and cultural personality as a person who has a set of basic knowledge acquired together with their cultural interpretation, understanding and awareness.

Thus, the central idea remains the interconnected study of language and culture from the position of mastering linguistic and cultural competence. It is about learning and understanding basic knowledge about the relationship between language and culture, which involves:

a) understanding the basic linguistic and cultural units of native speakers, their cultural background, their place in the language picture of the world;

b) assimilation by native speakers of basic linguistic and cultural units closely related to the history, culture, way of life, customs and mentality of the people who created them;

c) actualization of basic linguistic and cultural units of native speakers in a socio-cultural situation.

Intercultural communication is achieved through a competent attitude to the surrounding reality, creating a linguistic and cultural picture of the world, which we understand as a set of knowledge about language units, their cultural content, developed at a certain stage of the development of the nation, preserved and transmitted from generation to generation, and ensuring the continuity of linguistic and cultural thinking of native speakers, and this is possible not just by learning the vocabulary of the language, but by cultural content, step by step updating this knowledge.

To conclude, the identification of “key” (nuclear, core) meanings and connotations will allow to explore, analyze and create a stock of material that will reflect the specifics of language culture, the phenomena of the surrounding reality, value orientations that operate in any society. We are based on the fact that they contain knowledge not only related to a particular situation or problem, but also include knowledge that reflects the accumulated experience of society over a certain period of time and gives an idea of the norms, laws, spiritual and moral values, traditions, customs, cultural level, etc.

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