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FORMATION OF CROSS-CULTURAL COMPETENCE OF STUDENTS IN THE PROCESS OF TEACHING ENGLISH

Abstract: *the article analyzes the relationship of culture with the language being studied. The influence of culture on the human mind is that it shapes the human personality and forces a person to behave in accordance with the established norms of society. Since culture is a social process, it concerns the use of language and communication. Awareness of culture not only develops competence, but also increases the understanding of the use of cross-cultural language communication.*

Key words: *culture, personality, society, intercultural communication, native language.*

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Introduction

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Culture can be depicted as a "social inheritance" that is passed from one generation to another while preserving the experience of a particular nation, or a mode of action that tends to distinguish the people of one society from another. Culture cannot be defined as a physiological or biological phenomenon, but it can be expressed as a model of social behavior that society adheres to. This is an incredible phenomenon of human society with extraordinary diversity, which always changes its models in accordance with new generations. Culture encompasses beliefs, ideas, and transmits knowledge about the customs and social values of a particular nation. Automatically, all of the above characteristics are propagated through the language, which is an integral part of the culture.

In the United States in the 50s of the twentieth century, after the end of the war, there was a need to study intercultural communication. This was due to the fact that us diplomatic staff were not popular outside their country, as they did not have the necessary knowledge of the languages and cultures of the countries where they had to work.

In the 70s and 80s, Europe also began to conduct research on cross-cultural competence. In this case, this was due to an increase in migration flows, because of the large number of migrants, it was necessary to

solve issues related to communication between indigenous people and migrants.

One of the most important reasons why our government should amend training programs and include programs for the formation of intercultural competence is the desire of our country to strengthen international contacts. When introducing such a program into the educational system, the task of the teacher will be to: make it clear to students that their culture is only a small part of the world of cultures, and assign skills of intercultural communication, learn behaviors, develop such qualities as understanding, tolerance and acceptance.

Cross-cultural competence consists of such abilities as: understanding, respect, productive use of cultural conditions and factors that affect the perception, assessment, feelings and actions of a foreigner, tolerance and the development of effective ways of cooperation. Cross-cultural competence describes the ability to organize the process of cross-cultural interaction in such a way that the joint search for productive solutions to problems occurs in an environment of mutual respect and agreement, excluding any kind of misunderstanding.

Intercultural communication as a scientific and applied discipline deals with the problems of understanding and mutual understanding: to understand someone else's (other), to adequately explain to someone else, to correctly interpret other

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cultural signs that are not your own. In terms of its Genesis, subject correlation, as well as in terms of research tools, intercultural communication has an interdisciplinary status. It integrates knowledge of a number of Sciences, such as cultural anthropology, linguistics, pragmalinguistics, communication theory, ethnopsychology, and sociology.

Moving along the river, always following its bends, to the country, following its customs, is a Cambodian proverb. This proverb tells more about the relationship between culture and language. Culture and language are inseparable from the point of view of communication in another cultural context. There were different assumptions about the correspondence of culture and language. The American anthropologist Sapir has his own argument that culture and thought depend on language because of the transmission of implicit meaning and inherited lifestyles.[3] in the cultural context, personality, way of thinking, feelings. actions and behaviors can be disclosed using language. In addition, cultural patents can determine how a social group interacts and is perceived through language. Thus, the presence of a culture with a language serves as a means of communication between people in society. However, some foreign language learners tend to neglect the importance of culture in language learning and focus only on the language itself, which ultimately requires some effort. According to statistics, a person can only achieve robotic abilities, including grammar and vocabulary, without culture, but this does not mean that one should really speak without adapting to the cultural context.

The existence of culture in human society is unavoidable due to the integration and use of language among people. to illustrate, the cultural transmission of an individual can be seen through the use of language in a particular context. The influence of culture on the human mind is that it shapes the human personality and forces a person to behave in accordance with the established norms of society. Since culture is a social process, it concerns the use of language and communication. The process of learning a language acquires the ability to practice linguistic forms, and also makes it necessary to get acquainted with the culture of the target language in order to achieve intercultural communication. Therefore, in the process of learning a language, you must study cultural context and awareness to gain cross-cultural communication skills. According to some scientists, it is assumed that language is used as a cultural phenomenon for the exchange of ideas and thoughts. This is so correlated that without proper understanding of the cultural environment, it leads to misinterpretation and communication disruption. Awareness of the target culture not only develops competence, but also increases the understanding of the use of cross-cultural language communication.

According to Koester and Lustig, language in communication and culture seems to relate to each

other in the areas of including common meanings and values in objects of life. Cross-cultural communication affects people of different cultures who have different views and interpretations of the values of life.[2] The cultural structure of a particular society is formed over hundreds of years and simultaneously changes and forces people to learn and adapt. When a person enters a new cultural sphere and tries to participate in communication, it requires an understanding of the culture, social behavior, and emotional responses that help the student develop confidence in the use of language and interaction in communication. For example, in Uzbek, to thank God is the phrase "xudoga shukr", while in English it is used as a thank you to God. Currently, different users with different worldviews, cultures, and morals participate in English. So, spontaneously, there are many cultural models, including actions and responses in the context of the English language and differ from each other. For example, the use of English context differs in English-speaking countries such as America, the United Kingdom, Australia, Canada, India, etc., where English is spoken in their own political, cultural context and they acquire cultural understanding in cross-cultural communication. Thus, a new program "Culture in higher education" was created in Uzbekistan for further improvement cultural awareness of students. Integrating cultural awareness into a foreign language program requires teachers to be effective communicators of the target language.

According to Emitt and Comesaroff, learning the culture of the target language is undoubtedly necessary for the development of communication skills.[1] This requires English teachers to be competent in teaching the language and teaching various issues related to student attitudes, behavior, language backgrounds, and learning styles. All these factors can contribute to the development of students' language and cultural awareness and should be taken into account when using the language at the same time, and then should be eliminated by subsidizing cultural competence. Students will learn how their native language affects the use of a second language in cross-cultural areas. Therefore, they must recognize the importance of culture by implementing it in terms of their academic and language conditions.

Culture, which is an integral and indivisible part of human society, deals with the transmission of language by people in various situations and circumstances. Emphasizing the importance of culture in language learning, it is necessary to present students with many opportunities to practice language as a communicative process.

Along with the term intercultural communication in the research discourse of modern psycholinguists, there is a concept of "intercultural communication", this term appears as communication of "carriers of different cultures". Such

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communication is always accompanied by communicative conflicts due to insufficient community of consciousness. The authors emphasize that the main reason for this lack of understanding in cross-cultural communication is not different languages, but rather different minds of communicants. According to this approach, cross-cultural communication is part of cross-cutting disciplines such as linguistics, sociolinguistics, cognitive psychology, psycholinguistics, and cognitive linguistics.

It should also be noted that there are several levels of intercultural communication:

1) communication between different ethnic groups: a society may consist of different ethnic groups that create and share their own subcultures;

2) communication between social groups of a particular society: differences between people may arise as a result of their origin, education, profession, social status, etc.;

3) communication between representatives of various religious denominations;

4) communication between people of different ages and genders;

5) communication between residents of different localities;

6) communication in the business sphere (when representatives of different companies contact, there may be misunderstandings) (3).

The formation of intercultural competence involves the interaction of two cultures in several ways: familiarity with the culture of the country of the target language through the foreign language and mastering the behaviors of native speakers of the foreign culture; the impact of foreign language and foreign culture on the development of the native language and model behavior within the native culture; the development of personality is influenced by the two cultures. It is necessary to consider how the formation of intercultural competence of students is carried out, taking into account these areas. In the

process of mastering a foreign language, students learn material that demonstrates the functioning of the language in its natural environment, speech and non-speech behavior of native speakers in different communication situations and reveals the features of behavior related to folk customs, traditions, social structure of society, ethnicity. First of all, this is done with the help of authentic materials (original texts, audio recordings, videos), which are normative in terms of language design and contain linguistic and cultural information [4].

The formation of cross-cultural competence also involves mastering the following skills:

- to see in a representative of another culture not only what distinguishes us, but also what unites us;

- to change assessments as a result of understanding another culture;

- to refuse stereotypes;

- to use knowledge about another culture for a deeper knowledge of your own.

Intercultural competence is formed in the process of teaching foreign language communication taking into account the cultural and mental differences of native speakers and is a prerequisite for a successful dialogue of cultures. Awareness of possible problems that arise in cross-cultural communication of representatives of different cultures, understanding of values and generally accepted norms of behavior are quite significant factors in learning a foreign language. And when students are prepared to deal with them appropriately, they can avoid misunderstandings, inappropriate perception of behavior, and potential conflicts that may arise from improper use of language, misinterpretation of the interlocutor's reaction, and assessment of the situation. And the student's ability to refract cultural values in their behavior contributes to their becoming a good specialist in cooperation with representatives of the world community.

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