



Cross-cultural Communication as A Basic Part Of Teaching Foreign Language

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ABSTRACT

In given article there is considered about cross-cultural communication as the main part of to study the foreign languages. Cross-cultural communication - a relationship and contact between representative of the different cultures that expects as direct contacts between people and their generality, so and mediated forms of communications including language, speech, system of writing, electronic communication. In the article there is also studied some main notions of cross-cultural communications.

Keywords:

communication, information, language, culture, cross-cultural communication, learning the language.

Intercultural communication is studied at the interdisciplinary level as the ratio of such sciences as cultural studies, psychology, linguistics, ethnology, anthropology, sociology, ecology of communication media.

The definition of intercultural communication given by prof. A.P. Sadokhin: "Intercultural communication is a set of various forms of relations and communication between individuals and groups belonging to different cultures."

According to the definition of T.B. Frick: "Intercultural communication is the communication of people who represent different cultures." I.V. Denisov and A.P. Eremenko give a similar definition, they only use the concept of "interethnic communication": "this is communication between persons representing different peoples (ethnic groups)".

V.S. Bibler, speaking of intercultural communication, notes that it, as it were, generates a "new universal society of culture", a special sociality, or rather a form of free communication of people in the force field of the dialogue of cultures.

T.N. Persikova gives the following definition of intercultural communication: "a culturally conditioned process, all components of which are in close connection with the cultural (national) affiliation of the participants in the communication process."

In the conclusions, the author also identifies three rules according to which intercultural communication is carried out:

1. Information transmitted on a non-verbal level presents the greatest difficulty for interpretation by members of a different culture.

2. To achieve understanding in communication, it is necessary to train participants in intercultural interaction in active listening.

3. It is necessary to be able to foresee and prevent possible errors in communication with representatives of different cultures, otherwise the planned intercultural contact may be disrupted due to the negative impression made.

Types of communications: By the number of participants and the distance between them:

- interpersonal (small group, including family) – minimum number of participants,

direct relationships. The nature of communication depends on the reduction or increase in distance.

- intergroup / intragroup - the distance is greater, as is the number of participants in communication

- professional (in business)
- mass (through mass media)
- intercultural (between different cultures, including all previous ones retrieved by electronic means of communication)

With a functional approach:

- informative
- communicative
- affective-evaluative (feelings, opinions)
- recreational (information for recreation, in a playful way)

- convincing (between people of different statuses, ideological attitudes)

- ritual (traditions, customs)

By language use:

- verbal
- non-verbal

non-verbal means of communication:

- kinesics (facial expressions, gaze, gestures, posture)
- prosody (voice and intonation means)
- sensorics (sensory perception, manifestation of sensations)
- proxemics (spatial structure of communication)
- chronemics (time structure of communication)

functions of non-verbal communication:

- non-verbal communication complements verbal
- non-verbal communication contradicts verbal
- non-verbal communication replaces verbal
- non-verbal communication serves as a regulator of verbal

Basic concepts:

Communication is an act or process of transferring information to other people or living beings, "a connection between two or more individuals based on mutual understanding or opposition, communication of information by one person to another or a number of people" with one or another result.

Information is a process of reflection of a changeable object mediated by forms of communication, which allows maintaining the integrity of its understanding. Information as a concept is introduced into the categorical apparatus of research, it is introduced for the most part descriptively in relation to such categories as matter, system, structure, reflection, etc. In the human world, information is realized through its carriers, or means of transmission, acting in relation to them as a message. The means of transmission of the message gives it a form, that is, plays an active role in relation to it. It is not surprising, therefore, that the means of transmitting information themselves are considered as information. There are several basic definitions of information. Information reduces the degree of uncertainty, incompleteness of knowledge about persons, objects, events, etc. Information is everything that leads to a change or preservation of the state of the object included in the communication. Thus, the informative function of the means of transmission of such information is not taken into account here.

Language is "the totality of all the words of a people and their correct combination to convey thoughts, a system of communication consisting of small fragments and a set of rules that regulate the way these fragments are used to make an utterance that makes sense. The system of sounds and written signs used by the population of a certain country, region in order to communicate with each other.

Culture is the relations fixed in the totality of codes of social production of human life, acting, for example, in the form of traditions, customs, beliefs of a certain group of people at a certain time. The term culture is of Latin origin, it appeared in the era of antiquity. This word comes from the verb "colere", which meant "cultivation", "processing, care".

Intercultural communication and learning foreign languages

The close connection and interdependence of teaching foreign languages and intercultural communication is so obvious that it hardly needs explanations. Each foreign language lesson is a crossroads of cultures, it is a practice of intercultural communication,

because each foreign word reflects a foreign world and a foreign culture: behind each word there is an idea of the world conditioned by national consciousness. The teaching of foreign languages in Uzbekistan is now going through, like all other spheres of social life, the hardest and most difficult period of radical restructuring (not to say revolution), reassessment of values, revision of goals, objectives, methods, materials, etc.

It makes no sense to say now about the huge changes in this area, about the boom of public interest, about the explosion of motivation, about the radical change in attitude towards this subject for quite definite socio-historical reasons - this is all too obvious. New times, new conditions required an immediate and radical revision of both the general methodology and the specific methods and techniques of teaching foreign languages. These new conditions are the "discovery" in our country, its rapid entry into the world community, the crazy leaps in politics, economics, culture, ideology, the mixing and movement of peoples and languages, the change in relations between Russians and foreigners, absolutely new goals of communication - all this is not may not pose new problems in the theory and practice of teaching foreign languages. An unprecedented demand demanded an unprecedented supply.

Unexpectedly for themselves, teachers of foreign languages found themselves in the center of public attention: impatient legions of specialists in various fields of science, culture, business, technology and all other areas of human activity demanded immediate teaching of foreign languages as a tool of production. They are not interested in either the theory or the history of the language - foreign they require languages, primarily English, exclusively functionally, for use in various spheres of society as a means of real communication with people from other countries. The main principles of these changes can be formulated as follows:

1) learn languages functionally, in terms of their use in various spheres of society: in science, technology, economics, culture, etc.;

2) to summarize the vast practical and theoretical experience of teaching foreign languages to specialists;

3) scientifically substantiate and develop methods of teaching language as a means of communication between professionals, as a tool of production in combination with culture, economics, law, applied mathematics, various branches of science - with those areas that require the use of foreign languages;

4) study languages in a synchronous way, against a broad background of the social, cultural, political life of the peoples who speak these languages, that is, in close connection with the world of the language being studied;

5) to develop a model for training teachers of foreign languages, specialists in international and intercultural communication, specialists in public relations.

Thus, the motives for learning the language completely changed (the language appeared in a different light, not as an end in itself), and therefore it was necessary to radically restructure the teaching of foreign languages, introduce the specialty "linguistics and intercultural communication" and begin training teachers of a new type. The main task of teaching foreign languages in Uzbekistan at present is teaching the language as a real and complete means of communication. The solution of this applied, practical problem is possible only on a fundamental theoretical basis. To create such a base, it is necessary:

1) to apply the results of theoretical works on philology to the practice of teaching foreign languages,

2) to theoretically comprehend and generalize the vast practical experience of foreign language teachers. The traditional teaching of foreign languages in our country was reduced to reading texts.

At the same time, at the level of higher education, philologists were trained on the basis of reading fiction; non-philologists read ("thousands of words") special texts according to their future profession, and the luxury of everyday communication, if there was enough time and enthusiasm for both teachers and students, was represented by so-called

everyday topics: in a hotel, in a restaurant, at the post office and etc.

The study of these famous topics in conditions of complete isolation and the absolute impossibility of really getting to know the world of the language being studied and the practical use of the knowledge gained was a romantic affair at best, useless and even harmful, annoying at worst (the topic "in a restaurant" in conditions food shortages, the topics of "at the bank", "how to rent a car", "travel agency" and the like, which have always been the main content of foreign courses of English as a foreign language and domestic, written according to Western models). Thus, almost exclusively one language function was realized - the function of communication, an informative function, and then in a very narrow form, since out of the four language skills (reading, writing, speaking, listening comprehension), only one developed, passive, focused on "recognition" - reading. This misfortune was widespread and had quite clear reasons and deep roots: communication with other countries and their peoples was also, to put it mildly, narrowed, the country was cut off from the world of Western languages, these languages were taught as dead - Latin and ancient Greek. Teaching foreign languages on the basis of only written texts reduced the communicative capabilities of the language to a passive ability to understand texts created by someone, but not to create, not to generate speech, and without it, real communication is impossible. The sudden and radical change in the social life of our country, its "discovery" and rapid entry into the world - primarily Western - community brought languages back to life, made them a real means of various types of communication, the number of which is growing day by day along with the growth of scientific and technical means of communication.

At present, this is precisely why at the level of higher education we understand teaching a foreign language as a means of communication between specialists from different countries not as a purely applied and narrowly specialized task of teaching physicists the language of physical texts, geologists - geological, etc. A university specialist is a well-

educated person having fundamental training. Accordingly, a foreign language of a specialist of this kind is both an instrument of production, and a part of culture, and a means of humanizing education. All this assumes a fundamental and versatile training in the language. The level of knowledge of a foreign language by a student is determined not only by direct contact with his teacher. In order to teach a foreign language as a means of communication, it is necessary to create an environment of real communication, establish a connection between the teaching of foreign languages and life, and actively use foreign languages in living, natural situations.

These can be scientific discussions in the language with the involvement of foreign experts and without it, summarizing and discussing foreign scientific literature, reading individual courses in foreign languages, participation of students in international conferences, work as a translator, which is precisely in communication, contact, and ability to understand and convey information. It is necessary to develop extra-curricular forms of communication: clubs, circles, open lectures in foreign languages, scientific societies of interest, where students of various specialties can gather. So, highly specialized communication through written texts by no means exhausts the knowledge of the language as a means of communication, a means of communication. The maximum development of communication skills is the main, promising, but very difficult task facing foreign language teachers.

To solve it, it is necessary to master both new teaching methods aimed at developing all four types of language proficiency, and fundamentally new teaching materials that can be used to teach people to communicate effectively. At the same time, of course, it would be wrong to rush from one extreme to another and abandon all the old methods: from them it is necessary to carefully select all the best, useful, and tested by teaching practice. The main answer to the question of solving the actual problem of teaching foreign languages as a means of communication between representatives of different peoples and cultures is that languages should be studied in

an inseparable unity with the world and culture of the peoples who speak these languages.

teaching people to communicate (orally and in writing), to teach how to produce, create, and not only understand foreign speech is a difficult task, complicated by the fact that communication is not just a verbal process. Its effectiveness, in addition to knowledge of the language, depends on many factors: the conditions and culture of communication, the rules of etiquette, knowledge of non-verbal forms of expression (facial expressions, gestures), the presence of deep background knowledge, and much more. Overcoming the language barrier is not enough to ensure effective communication between representatives of different cultures. To do this, you need to overcome the cultural barrier.

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