



## Cross-cultural determinants of development linguistic personality

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**Abstract** The article is devoted to the problem of identification of a language personality's traits under conditions of cross-cultural communication. It is shown that effective cross-cultural communication is revised under globalization and increasingly intensive social interactions. The results of the authors' research prove that it is possible to develop a new perspective on the heuristic possibilities of the concept of language personality to ensure the effectiveness of cross-cultural communications. This applies above all to the understanding of culture, cultural codes, verbal, non-verbal communication and preverbal, development of value measurement and understanding, and behavior adoption patterns. We propose to identify a language personality as a nationally specific communicant type that has a culturally caused worldview and value system and is capable of cross-cultural transformation. We identified transitions from a "mono" language personality to a "multi" language personality. We offer communicative training as a way of resolving cultural gaps in communication. We insist that only a new type of a language personality can effectively integrate and communicate while taking into account cultural peculiarities. Language personality currently acquires multicultural traits resulting from two main types of mobility: virtual and physical. Empirical research shows that two types of mobility are widespread, with typical high demands for the study of an international communication language (English) and local culture.

**Keywords:** language personality, cross-cultural communication, cross-cultural competence, communicative training

Language is a communicative process in its pure form in every society expressed by means of communication, it helps communication, and it is the most important, the most explicit, and the most formal and socially recognized form of communicative behavior. Language preserves cultural values – in its vocabulary, grammar, idioms, proverbs, sayings, folklore, and in the fictional and the scientific literature, in both written and spoken language. According to Hirsch (1988) modern personality should have the ability to understand and participate fluently in a given culture, so called "cultural literacy". Hall (1977) points that to interact in intercultural communication each personality should mind the peculiarities of high and low contextual cultures. According to Veltkamp, Recio, Jacobs, and Conrad (2013), language plays the biggest role in modulating the personality. As a result, language personality is emerging, due to its socio-cultural environment. Vorozhbitova and Issina (2014) argue that from the standpoint of linguistic and rhetorical paradigm a hierarchically dominant monoposition of category "linguistic personality" is substantiated, while such concepts as "speech personality", "communicative personality," etc. represent only certain aspects of linguistic and rhetorical functioning.

Cross-cultural aspects of interaction and language (communicative) personality are the subject of current research in sociolinguistics, pedagogy, sociology, culture sciences etc. Our work is based on



the studies by Verhoeven and Vermeer (2002) of the communicative competence; on Boccio and Beaver (2016) idea about the association between multilingualism and psychopathic personality traits; on Dewale and Stavans (2014) research reflecting the peculiarities of Israeli multilinguals; by Chang, Kyungil, and Chung (2007) research on the relations between personality and language use; by Piatkowska (2012) ideas on the relationship of personality types and foreign language learners' perceptions of other cultures. As the core idea of the behavior we used Habermas (2000) approach to the explanation of human action and the origin of communicative action. Cross-cultural communication deals with a particular type of person - language personality. Language personality is a nationally specific communicant type that has a culturally caused worldview and value system, and is capable of cross-cultural transformation. Typologies of language personalities: • In psycholinguistics: extrovert and introvert personality. • In ethnolinguistic: the representative of basic and marginal cultures. • In communication theory by language type: culture, elite, middle-literature, vernacular, folk-spoken, jargonizing language personality. Language personality includes all the communication codes. We offer to define the following levels in the development of communicative personality: 1) Denial of cross-cultural differences 2) Denial of another culture 3) Understatement, minimizing cultural differences 4) Cultural relativism 5) Adapting to other cultures 6) A higher level of cultural adaptation Since we research language personality mainly through its communicative function, we consider "communicative personality" to be a synonym of a "language personality". Research by Andreichik (2012) points out the need to create a "literacy package" designed to facilitate the adaptation of individuals and groups in society. We share this viewpoint, which in fact calls for an expansion of the interpretation of literacy beyond the linguistic competence of the individual. Today, there is an increasing need to use technologies of "global literacy" ("cross-cultural literacy"), especially among young people. In UNESCO policy documents, such as Global education monitoring report (2016) pointed on the necessity of implementation of lifelong education as condition of sustainable development: "Learning, creating awareness and building competencies to take action can take place in communities and through education that is based in the interaction between people and their local environments. Indigenous knowledge and belief systems can inspire better stewardship of the planet. Lifelong learning can help people live more sustainably all their lives. A multistakeholder, collaborative approach should involve government, civil society and the private sector inside and outside schools to shape values and perspectives, and contribute to the development of competencies to reduce or stop unsustainable practices and to adapt to consequences such as climate change due to the overstepping of planetary boundaries by humankind". So, cross-cultural literacy was considered in the context of cross-cultural education (cross-cultural education) in the 80s. In the analysis of the principles and approaches implemented in these concepts, synonymy and the essential unity of the concepts of "global education" and "cross-cultural education" have been identified. Cultural pluralism, diversity and interdependence are recognized in the UNESCO principles of cross-cultural education. From a global perspective, education includes at least the following components:

- 1) The ability to anticipate and understand the complexity of a multinational system;
- 2) Knowledge of the world culture and international events;
- 3) Understanding of the diversity and unity of human values and interests.

Under the conditions of intensification of cross-cultural communications, only a new type of a language personality can be effectively integrated taking into account cultural peculiarities. Such type



of language personality should have a specific competence of understanding different cultural codes and values. Language personality today acquires multicultural traits due to two main types of mobility: virtual mobility (social media language personality) and physical mobility. The participants in the Masa-Ariel project demonstrate the features of both types of mobility, with high demand for the study of international communication language (English) and local culture (Hebrew). Both demands indicate a willingness to remain highly mobile, which is typical for the younger generation in the twenty-first century. At the same time, there is a demand for knowledge about Jewish culture in general, which proves the formation of a multicultural language personality. To meet the need, we propose specialized communicative training as an addition to the existing ulpan, in order to facilitate the rapid acquisition of specific cultural codes while practicing the Hebrew language. In addition, our findings can form the basis for special PR campaigns, promotions and other events to promote specific programs and enhance their appeal in their target audiences.

The theory of American culture scientist E. Hirsch, which he called “cultural literacy,” is devoted to the problem of cultural literacy development (Hirsch, 1988). Hirsch defines the term “cultural literacy” as follows: “the network of information that all competent readers possess. It is the background information, stored in their minds, that enables them to take up a newspaper and read it with an adequate level of comprehension, getting the point, grasping the implications, relating what they read to the unstated context which alone gives meaning to what they read” (p. 2). Cultural literacy focuses on the cultural information included in a nation’s basic cultural foundation (mainstream culture), designated in the forms of the national literary language. This information is usually quite superficial and, as noted by G. G. Slyshkin, roughly in line with what in colloquial Russian language is called “banal erudition” (Slyshkin, 2000). The existence of a single literary language as a means of communication requires a homogeneous form. Cultural uniformity in the presentation of E. Hirsch is limited to “citizenship,” resulting in the following texts: the oath in the name of God, freedom of religion, respect for the anthem and the flag, and the facts of world history, geography, modern science, and politics (Kondratiev, 2017). Hirsch insists on the necessity of the dictionary that selects and interprets the names, phrases, events and other units known to people.

Just as a single person cannot normally exist in isolation from other people, so no culture is able to fully function in isolation from the cultural achievements of other nations. In the course of their vital functions, they have to constantly refer to the past, or to the experience of other cultures. Today there are almost no cultures that are completely isolated from other cultural communities, except for small native tribes in the most secluded corners of the planet. Today, it is natural that nations are open to perceive the cultural experience of others and at the same time are ready to share with the other peoples the products of their own culture. This appeal to the cultures of other nations is known as “cultural interaction” or “cross-cultural communication”. Typically, these concepts are treated as synonyms, although they have some distinctions. In our view, the indicators of successful cross-cultural communication are as follows:

- Availability of communicative intentions, desire to send a message;
- focus on cooperation;
- The ability to distinguish between collective and individual in the communicative behavior;
- Ability to overcome stereotypes;
- Possession of a set of communication tools and their correct choice depending on the situation of communication (tone, style, speech genres);



- Adherence to the logic of discourse;
- Desire for communication symmetry;
- Adherence to etiquette rules. Language of communication knowledge based on non-verbal, non-verbal and culturally conditioned paraverbal features must be added to this list.

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