



ABOUT THE ROLE OF LINGUISTIC PERSONALITY IN CROSS-CULTURAL SOCIETY

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Abstract

The article is about the term “linguistic personality” and about its role in cross-cultural communication. The role of linguistic personality is analyzed in educational process. Now, it is obvious that we should form the linguistic personality not only for cultural dialogue but for cross multicultural communication as well. What are the main linguistic personality skills? What is the part of emotions in linguistic personality forming? These are the issues of this article.

Keywords: global language, cultural dialogue, linguodidactics, cross-cultural communication, policultural personality, linguistic personality.

Introduction

Profound changes in the global world have led to changes in the geopolitical and economic field of our country, which has led to new guidelines in the daily life of people and dramatically changed their attitude to education. In addition, the Internet with its limitless possibilities burst into people's lives. People have gained the ability to communicate directly with each other using the Internet. The boundaries of communication have expanded significantly. In addition to direct communication in the native language with those who are nearby, it became possible to speak with residents of other countries, i.e. to enter into intercultural communication.

Intercultural communication is understood as an adequate (i.e. with a full understanding of all that has been said) interaction of two or more participants belonging to different cultures who take part in the process of generating speech acts. Intercultural communication is considered indirect if it is conducted through the Internet, through e-mails or blogs. The question arises: how can people from different cultures communicate interculturally, especially through emails or blogs? Such intercultural communication refers to verbal written communication. Therefore, in order to reach the level of intercultural communication, you need to know foreign languages. In the process of globalization, the question of the relationship between people who speak different languages, belong to different ethnic groups, and profess different religions becomes important.





One of the fundamental tasks is the search for such forms of communication in which different peoples of the world living in a single global space will be able to carry out successful intercultural communication. The demand for a global language becomes obvious. But such a language of natural origin, as far as we know, does not exist. Analyzing the prevalence and popularity of the English language in our multinational world, it was given the status of a global language, i.e. English is the language of the lingua franca. The use of one language – a global language – by all inhabitants of the planet facilitates intercultural communication, opens up the opportunity to exchange information of a professional and personal nature with each other. On the other hand, if everyone becomes like each other, forgets their native language or native culture, the world will face new problems.

Naturally, the solution to this problem is reflected in modern education. Linguodidactics, as a science dealing with the issues of teaching foreign languages, offers a number of methods and technologies for teaching a foreign language. The choice of a method or technology of teaching a foreign language should be approached very seriously, because not only the success of learning, but, to a greater extent, the success of students depends on the techniques and methods of conducting classes.

The orientation towards intercultural communication gave rise to the idea of teaching a foreign language based on the intercultural paradigm, i.e. teaching a foreign language is carried out in close connection with culture. Therefore, if a person learns several languages and several cultures, then he becomes a multilingual multicultural personality. There is a direct threat of separation from the native language and native culture. Linguodidactics in the process of teaching a foreign language offers ways to ensure the integration of cultural values of world civilization with the achievements and facts of the native culture, which occurs on the basis of a dialogue/polylogue of cultures. Revealing the concept of "dialogue of cultures", A.L. Berdichevsky and A.V. Golubeva note that a real dialogue is not just an exchange of remarks, but a contact of individuals, each of whom represents its own culture; As a result of this process, mutual understanding arises in communication. For the successful implementation of the dialogue, it is necessary to go through several stages:

- awareness of the facts of foreign culture;
- comparison of these facts with the native culture;
- Following V.V. Mironov, we believe that the dialogue of cultures is more correctly understood as "the cognition of another culture through one's own, and one's own through another through cultural interpretation and adaptation of these cultures to each other in conditions of semantic discrepancy between most of them" [5]. As a result of teaching a foreign language in the context of a dialogue/polylogue of cultures,





a linguistic personality is brought up. This term was first introduced by Y.N. Karaulov in 1987. According to his definition, a linguistic personality is "a set and result of the realization of abilities to create and perceive speech works/texts" [5, p.232]. We consider a linguistic personality as a person who is able to freely express his thoughts using one or more foreign languages and knows the peculiarities of the cultures of the countries whose languages he speaks. The combination of different languages and cultures leads to the formation of a new vision of the picture of the world and the perception of the surrounding reality from a different angle. From the linguodidactic point of view, I.I. Khaleeva made a significant contribution to the study of the linguistic personality as a participant in intercultural communication. She focuses on the fact that in the process of learning a foreign language, you can and should learn to accept the worldview of another socio-cultural community. A linguistic personality can be considered as a multi-layered, multi-component set of skills, which can include the following, for example, the ability – to: confidently formulate one's thoughts in a foreign language; – freely enter into a conversation with representatives of other cultures in a foreign language, as well as maintain and end a conversation; – to form the ability to take part in intercultural communication using the learned foreign languages; – understand and tolerate a foreign culture, no matter what unusual traditions and customs it represents; – to acquaint with the cultural customs and traditions of the native culture, being proud of its achievements and promoting them in a multicultural space;

– In addition, we can talk about the dynamism of the linguistic personality, that is, about the ability of an individual in the process of learning foreign languages to accept the way of life and views of representatives of other nations. However, it should be noted that the basis for the formation of a linguistic personality is the basis for the formation of a linguistic personality is the "primary" linguistic personality – the national principle [6]. In other words, the connection with the native language and native culture should serve as a platform on which a new picture of the world is built. The reliability of such a foundation-basis ensures the formation of a creative linguistic personality interested in mutual enrichment and mutual understanding of the peoples of the planetary community and the preservation of the values of culture as a whole. The level of development of a linguistic personality can be judged by the success of intercultural communication, that is, how much the speaker understands the listener and vice versa. In intercultural communication, it is not only about: – the formation of foreign language lexicogrammatical skills; – development of foreign language





speech skills; – the presence of cultural and cultural knowledge; but also about: – emotions that reflect a person's reaction to external influences, causing certain experiences in him; – empathy, i.e. his ability to feel the emotional state of his interlocutor, to share and understand his emotions and intentions, tolerantly perceive the manner of behavior and mentality of the interlocutor - a representative of a foreign culture. All this should be taught in foreign language classes in interaction with culture, aimed not only at teaching aspects of speech activity, but also at educating a linguistic personality that meets the requirements of a new multilingual multicultural world community. Taking into account the growing trends towards integration, scientists, methodologists and practicing teachers began to intensively develop methods, technologies and techniques for teaching foreign languages, preparing students for mutually enriching intercultural communication. When developing or choosing foreign language training programs, attention should be paid to the fact that a communicative approach is used in the learning process, which contributes to the development of communicative competence. The main goal of most English learners is to use it in communication, i.e. in intercultural communication. Communicative competence began to be used as an independent methodological term in the late 1960s, when its clear definition was recorded by American scientists: sociolinguist and anthropologist D. Hymes and linguist N. Chomsky. The definition of communicative competence used in the methodology of teaching foreign languages varies slightly, for example: – "the ability to use the language correctly and appropriately in a particular society, which involves the ability to speak the language according to its rules and norms; also includes knowledge of the unwritten rules of culture, i.e. cultural and social norms that determine adequate (successful) intercultural communication" [5, p.178]; – "the ability to solve by means of a foreign language the problems of communication relevant to students and society from everyday, educational, industrial and cultural life; the student's ability to use the facts of language and speech to achieve the goals of communication" [1, p.109]; – "the ability to communicate through language, that is, to transmit thoughts and exchange them in various situations in the process of interaction with other participants in communication, correctly using the system of language and speech norms and choosing communicative behavior adequate to the authentic situation of communication" [4, p.29]. As we can see, all these interpretations emphasize the ability of students to formulate their thoughts in a foreign language, based on a system of language and speech norms, recorded in the language being studied, as well as taking into account cultural and social characteristics or rules of etiquette appropriate to the authentic



situation of intercultural communication. The variety of abilities in demand for intercultural communication emphasizes:

1) only a linguistic person can successfully perform intercultural communication in a foreign language; 2) the multicomponent nature of the constituent skills, knowledge and abilities required for intercultural communication goes beyond the framework of communicative competence, approaching intercultural competence. Intercultural competence in the methodology of teaching foreign languages is considered as: – competence based on knowledge and skills to carry out intercultural communication by creating a common meaning for communicants of what is happening and to achieve a positive result of communication for both parties, acquiring the qualities of a mediator of cultures and without losing one's own cultural identity [3]. In our understanding, intercultural competence is the ability to create a positive the mood for successful intercultural communication, using foreign language lexical, grammatical, speech and cultural skills, formed on the basis of multicultural education in the context of dialogue / polylogue of cultures. The composition of intercultural competence is considered differently by scientists and methodologists. From our point of view, the structure of intercultural competence can include: – linguistic, i.e. the ability to operate with the accumulated amount of lexical and grammatical knowledge that helps to formulate, taking into account correct norms, meaningful statements in a foreign language, close to authentic, which can be easily understood by native speakers or those who speak this language as a language of intercultural communication; – sociolinguistic, emphasizing the ability to use in one's foreign language speech such linguistic forms and means that emphasize the social status of communicants and reflect the situation of communication; – culturology, which implies knowledge of the cultural achievements of the peoples of all countries of the world, as well as the cultural features of the mentality of native speakers, i.e. their habits, customs, etiquette, in order to use them in the process of intercultural communication to predict the reaction of the interlocutor to some of the issues under discussion or for an adequate understanding of the speech and behavior of the partner; – socio-cultural, implying the possession of national and cultural realities, background knowledge, socio-cultural elements of speech behavior, social conventions that contribute to the generation of foreign language statements and the correct understanding of the speech of a partner in intercultural communication; –



multicultural, which we reveal as knowledge of the cultural and historical heritage of the peoples of the world, the rules and norms of social behavior corresponding to those that are accepted in the country of the studied language; – linguistic and cultural studies, which helps to extract cultural information from the texts read, heard phrases and use it in the process of intercultural communication; – social, through which the awareness is realized that the acquired knowledge of a foreign language is sufficient to conduct a conversation on the topics raised by the partner and the desire to enter into contact with others, being confident in the mutually beneficial and successful course and completion of intercultural communication; – discursive, expressed in the knowledge of types of discourse, i.e. in the choice of correct linguistic means for the construction of integral statements of various functional styles both in oral speech and in writing; – compensatory, the essence of which is that a person can participate in intercultural communication in a foreign language even with limited knowledge of grammatical rules and limited vocabulary, using facial expressions, gestures, simple questions, paraphrasing of the misunderstood. The process of teaching foreign languages at school, university, general courses, business communication courses, professional development courses is recommended to focus on the education and development of a linguistic personality. One of the interesting methods of teaching a foreign language based on the intercultural paradigm, in our opinion, can be a method that has not yet become widespread in Russian educational institutions. This method was recommended for teaching a foreign language culture and was called a "cultural capsule". The term for it was invented by D. Taylor and J. Sorenson [5, p.211]. The essence of this method is that the teacher shows a video or video for 10 minutes, emphasizing in it any difference in a foreign culture, and asks students to analyze it, comparing it with a similar phenomenon of their native culture, developing their critical thinking and critical cultural awareness. In the further process of teaching a foreign language in interaction with culture, students can be instructed to make mini-presentations for 10 minutes, which describe the features of customs, rituals, traditions, behavior of representatives of the culture of the country of the studied language, comparing them with their native culture and emphasizing the difference. This method can also be used to emphasize the features of other foreign cultures, information about which students encounter in audio texts, videos, printed texts in the studied language. The proposed method of the "cultural capsule" is aimed at: – teaching students to pay attention to the linguistic and cultural diversity of the multicultural world in which they live; – to develop critical thinking; – to realize that





the difference of cultures does not divide, but with a tolerant perception enriches each of them; to – study their native culture more fully, being proud of its achievements and understanding its features; – to develop a linguistic personality in the process of teaching a foreign language; – to provide unlimited opportunities for self-development; – to develop the creative potential of students.

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