

Socio-pedagogical foundations of using the principle of cross-culturalness in the process of teaching a foreign language

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Annotation.

In the system of modern language education in the XXI century, in the process of teaching a foreign language, one of the most important tasks is not only the formation of communicative language competence, but also the formation of cross-cultural literacy of students. Understanding cultural diversity is the key to effective intercultural literacy. The article examines new directions of intercultural harmony and communication in the upbringing of the younger generation.

In the world community, in the context of the growing ethnic and religious conflicts, as well as the increasing influence of the global problems of the modern world on all mankind, pedagogical theory and practice are faced with the problem of raising a globally-oriented personality already at the initial stage of school education.

One of the components of this personality trait is cross-cultural literacy. The content of this component is the fostering of interest and respect for the cultures of different peoples of our planet, as a result of which not only openness to other cultures, the ability to conduct a "dialogue of cultures" is manifested, but also the formation of national identity. Thus, compliance with international education standards is ensured as a guarantor of the civilized development of the nation in the current situation. Extracurricular work as a structural component of the entire education system is invaluable for the development and upbringing of the student's personality. It acquires particular importance at the present stage of school development, when the process of the emergence, development and formation of so-called alternative schools - gymnasiums, lyceums and colleges, where there are additional opportunities for a more effective formation of the student's personality - is underway.

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process of teaching a foreign language, one of the most important tasks is not only the formation of communicative language competence, but also the formation of cross-cultural literacy of students. Understanding cultural diversity is the key to effective intercultural literacy.

If intercultural literacy is communication carried out in conditions of culturally determined differences, which has a direct impact on the communication process as a whole, on its positive or negative dynamics, then cross-cultural literacy presupposes a special kind of relationship between two or more peoples arising in the process of exchange cultural norms and values, as a result of which cardinal changes can occur in both forms of activity and the entire way of life and spiritual values of the speakers of the languages and cultures in contact. The importance of the process of cross-cultural literacy in the life of society is undeniable. But it is even more important to create all the conditions for maximum harmonization and creativity of this process, thereby contributing to the preservation of cultural diversity and mutual enrichment in a dynamically developing world. One of these conditions is the formation of cross-cultural literacy among the younger generation, which would allow representatives of any culture to conduct a constructive dialogue at all levels of literacy - from international, interethnic and to interpersonal communication.

The process of forming cross-cultural literacy should go in parallel with the process of teaching verbal communication, which, first of all, presupposes the formation of an adequate trajectory of speech behavior in a specific communication situation within the framework of interaction of cultures and the development of a culture of speech that corresponds to the ethical norms of cross-cultural dialogue.

The emphasis on the cross-cultural principle, along with the development of speech skills and abilities among students, presupposes the formation of a complete and adequate understanding of the various aspects of the life of the country of the target language, that is, Russia, and is also associated with the

improvement of knowledge concerning the cultural traditions and psychology of various peoples. and nationalities, the peculiarities of their thinking and linguistic consciousness, which have been formed over millennia.

However, it should be noted that in modern education, in methodological terms, there are practically no technologies that contribute to the formation of cross-cultural literacy, most of the works on this problem are more theoretical than substantive and practical in nature.

However, research on the formation of cross-cultural literacy is just unfolding and has the character of scattered attempts by individual teachers to carry out this process in school. The role of extracurricular work in elementary grades in the formation of cross-cultural literacy has not yet been sufficiently studied. Issues such as the content of extra-curricular work in primary school in terms of the formation of cross-cultural literacy have not yet been investigated, the forms and types of extra-curricular activities that contribute to the upbringing of globally-oriented personality traits have not been developed, pedagogical conditions for the formation of cross-cultural literacy, the levels of its formation in seniors classes, criteria for the effectiveness of the process of educating globally-oriented personality traits, the role of teachers in this process, and the like.

It can be stated that the study of the process of forming cross-cultural literacy revealed the following contradictions: between the need to form cross-cultural literacy in extracurricular activities and outdated, traditional approaches to organizing this work; between the need for school practice in new forms, methods, types, techniques for the formation of cross-cultural literacy and the theoretical underdevelopment of the problem of the principles of the formation of cross-cultural literacy; between the growing role of humanistically oriented relations between different subjects of the educational process, based on the manifestation of such personality qualities as tolerance, empathy, cooperation, communicative culture, and the traditional authoritarian subject-object approach in education.

The problem of upbringing a globally-oriented personality as a scientific problem is associated with the concept of global education, which is considered in the works of a number of foreign philosophers and teachers (L.Anderson, M.Guillaume, W.Knip, A.Cooper, S.Lamey, J.Tucker and others). The need to connect education with global processes was also pointed out in the works of scientists and thinkers of the beginning of the century (V.G.Belinsky, N.A.Berdyayev, K.N.Wenttsl, V.V.Vernadsky, P.F.Lesgaft, V.S.Soloviev, V.N.Soroka-Rosinsky, K.E.Tsiolkovsky and others).

The connection between the ideas of global education and the processes of humanization of national education can be traced in the works of modern Russian researchers: A.G.Asmolov, I.V.Bestuzhev-Lada, Ya.M.Kolker, Yu.N.Kuljutkin, S.B.Lavrov, A.P.Liferov, D.S.Likhachev and others). These works consider the general ideas of global education, various approaches to solving related issues, in particular, the adaptation and widespread implementation of this concept in the Russian school. However, the process of forming cross-cultural literacy as a component of a globally oriented personality requires a more detailed and thorough study. In this regard, in this vein, we are interested in the works of S.Lamey, D.Lerner, M.Maruyama, R.Henvey, in which a deeply grounded philosophical analysis of the phenomenon of cross-cultural literacy, its sociological aspect, its applied significance in the plan of education of globally oriented personality traits. The interest in fostering a positive attitude towards cultural diversity is not accidental. Taking into account the fact that cross-cultural literacy is the key to interethnic communication, the views of some modern scientists on the question of the harmony of the national and international in the upbringing of the individual are of interest in this regard (R.G.Gardanov, D.S. Likhachev, A.D.Soldatenkov, V.S.Soloviev and others). Considering the fact that cross-cultural literacy is formed in the process of various forms and types of extracurricular activities to master cultural heritage, the works of the authors, confirming the conclusion of S.L.Rubinstein about the possibility of personality development and its qualities in

various forms, are of particular value for the study of this problem. activities (L.I.Bozhovich, L.S.Vygotsky, P.Ya.Galperin, A.N.Leontiev, A.R.Luria, A.V.Petrovsky). Various aspects of the formation of cross-cultural literacy, the levels of its formation necessary for this personality trait, and the substantiation of the need for this process in a modern school are considered in the work of R.Henvey.

The twenty-first century made its own adjustments to the development of social relations. It is not enough just knowledge of a foreign language as a means of successful and effective business or professional success. Practice shows that it is extremely necessary to have deeper linguistic and cultural knowledge, as well as skills and abilities of cross-cultural analysis of the communicative situation. When defining the goals and objectives of cross-cultural education, one should proceed from the position that at the beginning of the 21st century the principle of uniqueness and at the same time universality of each culture and global culture is postulated.

The emergence and development of global studies and other forms of global research (including new sciences with a global prefix, global evolutionism, etc.) turned out to be an inevitable scientific response to the global challenges of the XX and early XXI centuries. Awareness of the important role of globalization, global problems and other planetary phenomena and understanding of the prospects for the further deployment of global activities has become an important area of scientific research and a new stage in the development of modern science. Global research is already at the forefront of the scientific and educational process and significantly affects the modern scientific picture of the world and the worldview of a person [9].

A clearly expressed and intense process of globalization of science is taking place, global revolutionary transformations are taking place in many spheres of human activity. The scale and main directions of changes lead to the need for a new understanding of the role of science in the coming global world, which has

turned out to be in a state of the next, in the literal sense, a global scientific revolution in its significance incomparable with any of the previous ones [4].

Despite the fact that there is no single recognized definition of globalization, we can definitely say that globalization is, firstly, fundamentally, both in origin and in essence, a Western social phenomenon that penetrates into the most remote corners of our planet, not paying attention to any on sovereignty, nor on the difference of political regimes; secondly, the basis of globalization is, first of all, economic processes, or rather economic-centrism, that is, development for the sake of obtaining super-profits and unlimited power by a limited circle of people, the ruling elite [55]. Modern pedagogy has chosen one of the directions of reorientation towards the personality and its development, the revival of humanistic traditions, the attitude towards man as the highest value. Humanism, in turn, includes the highest universal human values, makes it possible to realize the abilities and capabilities inherent in the individual, recognizes the human right to freedom and happiness.

Humanism is a worldview centered on the idea of man as the highest value [13]. Humanism in itself affirms the value of a person as an individual, his right to freedom, happiness, development, and the manifestation of his abilities.

Humanity is a personality trait, which is a combination of its moral and psychological characteristics, expressing a conscious and empathic attitude towards a person as the highest value [53].

The basis for the humanization of education is the recognition of the active and creative nature of the student. The essence of the principle of humanization lies in the human relationship of students with each other and with teachers. It defines the relationship between teachers and students and assumes that these relationships are built on trust, mutual respect, teacher's authority, cooperation and goodwill with each other. Humanization of education involves the transition from the reproduction of knowledge to the harmonious development of the student's personality - free, responsible, self-sufficient, active, open, creative [71].

An appeal to the history of humanistic ideas is relevant for everyone who is concerned about the current state of education issues, due to the need to explore the basis on which society is going to create its future. The changes that have taken place in modern Russia in recent years have proven that Russian science is keeping pace with the times and pedagogy cannot ignore the general laws and trends in the development of science in general.

The ideas of humanization are not new in modern pedagogy. Humanism as a system of views, as a direction of social thought was formed during the Renaissance in opposition to the feudal-church ideology, which considered the insignificance of human nature as such. During the XV-XVI centuries, a significant victory over the medieval worldview was gained by a new worldview, the founders of which were G.Boccaccio, P.Vergerio, T.Campanella, T.More, and other humanists of that time, who pointed to the need for a deep study of man as a person, as well as his inner world [36].

The ideas of humanism penetrated into Russia a little later, they found their basis in Russian society and over time turned into a national humanistic tradition.

In the works of researchers who studied the problems of humanization of society and education in Russia, various approaches to the idea of humanization as a special phenomenon in the life of society are expressed. An analysis of works in this area showed that the content of the very term humanization of education is presented by researchers in various versions, we will single out some of them:

- ❖ the name of various cultural movements, ideological trends and directions of social thought;
- ❖ the name of the area of theoretical knowledge that gives preference to the humanities;
- ❖ designation of the moral qualities of a person - humanity, respect, kindness;
- ❖ determination of the most important factor in personality development as the highest value, as a goal;

- ❖ a special relationship between a mentor and a student, an individual approach to each;
- ❖ the name of the practical activity aimed at achieving universal human ideals [27].

Foreign languages are called upon to serve the interaction of countries in the spirit of dialogue of cultures, humanization of intercultural relations. Currently, we live in an open society, we have a wide range of opportunities to communicate with representatives of other cultures. All this determines the practical and social need for the formation of communicative competence as an essential characteristic of a person in a modern multicultural space.

Cross-cultural interaction within the framework of the "dialogue of cultures" opens up new facets of relations that develop between cultures in the process of mutual exchange of cultural ideas, norms and values of the contacting cultures. At the same time, in the context of the "mosaic of cultures" of peoples inhabiting our planet, when universal human values cannot be perceived unambiguously, each element of cross-cultural interaction should be considered taking into account the uniqueness of national cultures [57]. Since the effectiveness of communication with each other depends on mutual understanding, tolerance and respect for the culture of literacy partners, it is necessary to create conditions for successfully overcoming communication barriers, which is possible, in particular, within the framework of the "dialogue of cultures".

Understanding of "alien" values, transfer of knowledge and valuable experience in interaction with one's own culture from generation to generation contributes to the unity of the world multicultural global space.

One of the iconic tendentious phenomena of the XX century, which affected all spheres of public life, is globalization. Globalization in the modern era is primarily associated with the expansion of the cultural space. Having a significant influence on the processes taking place in the field of culture, it leads to the formation of a single culture and a single civilization. But at the same time,

globalization does not cancel either cultural diversity or specific features of the civilizational development of certain regions [83].

In modern society, culture is a central, fundamental concept, since it is highly national, therefore, in modern society, a special role is given to understanding the national-cultural space as a system that contains diversity, and therefore has communicative needs.

Speaking about cultural globalization, we, first of all, mean the expansion of cultural ties between states, business organizations, social groups and individuals of different countries and cultures.

The process of cultural globalization, which leads to the emergence of new cultural forms, new values and patterns of behavior, can be carried out mainly through the dialogue of cultures, suggesting the intensification of cross-cultural interactions.

The problems of the relationship between culture and man, the influence of culture on human activity and the relationship of people in the framework of cross-cultural dialogue were the subject of study of philosophical science. Despite the fact that for many years in Europe there was such a worldview setting as Eurocentrism, according to which only Europe is the center of the world cultural space, the idea of a single culture of mankind excited the minds of numerous thinkers of past and modern times. The problems of relations between peoples and cultures were raised in the works of such philosophers as I.Gerder, N.Ya.Danilevsky, O.Spengler, S.Huntington, M.M.Bakhtin, E.V.Ilyenkov, Yu.M.Lotman, M.Eliade and others.

From the point of view of philosophy, cross-cultural dialogue is of great importance today, because it helps people of different nationalities not only communicate with each other, but also mutually enrich their cultures.

Representatives of various kinds of philosophical movements believed that, despite the disunity of cultures due to the fact that each nation considers its culture to be privileged in relation to other cultures, culture is a link not only between

generations living within the same culture, but also between different subcultures past and present. And the indicator of the common culture of mankind is the "dialogue of cultures" leading to acculturation. In this dialogue, there should be neither imitation of a foreign culture, nor complete rejection of it, but only understanding and respect should be present [47].

Being an essential element of the culture of a native speaker and a means of transmitting it to others, a foreign language contributes to the formation of a holistic picture of the world in the student, the multilateral development of the personality and its psychological and social adaptation to the conditions of the constantly changing multicultural, multilingual world. A foreign language expands the psycholinguistic horizons of students, contributes to the formation of a culture of communication and contributes to the general speech development of students.

The essence and features of the process of forming cross-cultural literacy.

One of the traditional aspirations of mankind is the desire to understand people of a different nationality, to understand their desires and actions, to know another culture in all the diversity of its manifestations and achievements. And just as ancient is the desire to conquer someone else's culture, to belittle it as "heretical" or "barbaric", to refute the power of its values, to make its inherent behavior impossible. This kind of opposition in relation to representatives of other cultures - ethnic tolerance against intolerance - has been inherent in humanity from ancient times to the present day.

The problem of the relationship between language and culture is one of the important issues in cross-cultural linguistic research. Despite the fact that language and culture are separate independent phenomena, in their development and synchronous plan of coexistence they are so closely correlated and interact with each other that it is natural, on the one hand, to raise the question of language as one of the main forms of realization of national culture, as the most important component of national culture and a fundamental factor of its existence and development, and on the other hand, it speaks of language as a product of national

culture.

Language is an integral part of culture, because, first of all, it expresses the specific features of the national mentality. Through language, we understand the essence of culture and decipher its cultural codes, which are symbols through which we know the world around us [80].

The need for a careful consideration of the problem of communication and mutual understanding of different peoples and cultures led to the emergence of such a scientific direction as cross-cultural linguistics, the name of which speaks of the connection of linguistics as a science of language with the concept of cross-culturalness.

The fundamental direction in which cross-cultural linguistic research has developed is cross-cultural literacy. In this direction, all the variety of forms of exchange of experience between representatives of different cultures, both individual and group, is reflected. Cross-cultural literacy is a culturally determined process that proceeds in different ways depending on the nationality of its participants, and proficiency in a single language is not always a sufficient basis for achieving mutual understanding. In cross-cultural literacy, a large role is also assigned to the "dialogue of cultures", which is directly related to the identification of the value system, the peculiarities of the worldview and the models of the socio-cultural organization of other cultural and linguistic communities. [68].

Cultural linguistics and cross-cultural linguistics are closely interconnected. Both of these areas are engaged in research of the complex and multifaceted nature of the relationship between language and culture, their relationship, mutual influence and interaction in the process of communication between people. The difference between cross-cultural linguistics and cultural linguistics lies in the fact that the former also deals with the issues of mutual influence and interpenetration of cultures in the linguistic space.

Cross-cultural linguistics is becoming one of the most relevant areas of linguistic research, although the methodology of its research has not yet been fully

developed. Therefore, cross-cultural linguists most often use the methods of cultural linguistics. First of all, these are:

- ❖ conceptual analysis, which is based on a set of techniques and methods necessary for the study of the concept and representation of its content;
- ❖ discourse analysis that studies the functioning of nationally-marked linguistic units in the text.

The main method of cross-cultural linguistic research proper is a contrastive-comparative analysis aimed at identifying the semantics and specifics of the functioning of concepts and linguistic units included in the structure of these concepts in the physical and mental space of two or more nations, and, as a consequence, the conclusions arising from the peculiarities of intercultural dialogue within the framework of the studied concept [77].

Cross-cultural studies are also designed to find out the correspondence of the “alien” element to the changing linguistic picture of the world of this or that nation.

Note that cross-cultural research in the mainstream of contrastive linguistics can be carried out not only in two, but also in three, four and even five foreign languages, while a prerequisite should be a comparison of cultural research, which, undoubtedly, are of great interest and have practical benefit for the successful implementation of the "dialogue of cultures" in the educational space [39].

Cross-cultural literacy is a personal quality of a person, which is formed through penetration into someone else's culture, heritage, tradition, history, etymology; these are the communication skills of students, manifested in the process of exchanging cultural experience with citizens of another country [13].

The problem of the formation of cross-cultural literacy and a highly moral, patriotic personality is gaining great popularity and high social significance at the present time.

Students will be able to acquire cross-cultural literacy if they know the peculiarities of the speech etiquette of the country of the target language. The speech etiquette of the country of the target language helps to more accurately

understand the perceived information, since they know the realities and are able not only to apply them, but also to recognize them in speech.

Consider the tasks specified in the state for a foreign language:

- ❖ the formation of a friendly and tolerant attitude to the values of other cultures, optimism and a pronounced personal position in the perception of the world, in the development of national identity based on familiarity with the life of their peers in other countries, with samples of foreign literature of different genres, taking into account the level of foreign language competence achieved by students;

- ❖ formation and improvement of foreign language communicative competence; expanding and systematizing knowledge about the language, expanding the linguistic outlook and lexical stock, further mastering the general speech culture;

- ❖ reaching the threshold level of foreign language communicative competence;

- ❖ creating a basis for the formation of interest in improving the achieved level of proficiency in the studied foreign language, including on the basis of self-observation and self-esteem, in the study of a second / third foreign language, in the use of a foreign language as a means of obtaining information that allows you to expand your knowledge in other subject areas [25].

From this we can conclude that the state understands the importance of developing cross-cultural literacy among students in schools. Most of the items contain features inherent in the competence we are studying.

The first point tells us about the importance of understanding and accepting the cultural characteristics of the country under study. We show a friendly and tolerant attitude towards a native speaker when communicating. When we show respect for a citizen of another country, we show our respect not only to a foreigner, but also to the culture of his country, because we use correct colloquial cliches when talking. We also perceive what a native speaker says. It is important that there is an exchange of information: so that not only the person talks about his

native country, but also it is necessary to show interest in the country where the foreigner lives.

The second paragraph provides information about the importance of mastering the culture of communication for the development of national and cultural characteristics. We are talking about mastering speech etiquette and its features, in our case, the features of German speech etiquette. The importance is to understand the information. Understanding is possible when a person knows the formulas of verbal communication and uses them. It is possible that a foreigner will express his thoughts in a different way, so a person studying German gets the opportunity to expand not only his linguistic horizons, but also his lexical stock.

The third point tells us about the mastery of the threshold level language. Threshold level implies that students are able to communicate in everyday situations where information is exchanged. They should also perceive and understand the information received. Monologue speech manifests itself in a brief introduction to one's family, other people, living conditions, study and place of work. These topics are able to reveal the national specifics of speech communication.

The fourth point implies the ability to control oneself. When a person conducts reflection, he sums up what he learned from the conversation or correlates information that was familiar to him and not familiar. This can also be associated with the cultural component: when regional geographic knowledge obtained earlier and now is opposed.

Based on this, we can conclude that the Federal State Standard implies the formation of communicative competence, which includes cross-cultural literacy. And speech is one of the means that helps to master cross - cultural literacy.

Numerous studies on the topic have made it possible to determine the fundamental characteristics of intercultural literacy. In particular, for intercultural literacy, the sender and recipient of a message must be of different cultures; these cultural differences must be understood by the participants. As a result,

intercultural communication can be defined as interpersonal communication in such a context when participants in communication discover cultural differences between each other.

In 1960 - 1970, a new direction of research appeared, called cross-cultural literacy, one of the tasks of which was to study the issues of adaptation to a foreign cultural environment and the problem of cultural shock. The study of the adaptation process made it possible to establish the stages of development. The first stage is characterized by euphoria, which manifests itself in admiration for the new cultural environment. Then comes the stage of frustration, accompanied by a sense of doubt and rejection of differences in the values of native and foreign cultures. The process of adaptation ends with the fact that a new foreign cultural environment begins to be perceived as natural, and a person acts in accordance with the social and cultural norms of the new environment [48].

In various scientific works, aspects of perception, behavior and linguistic differences are highlighted, and various aspects of cross-cultural literacy are analyzed using the methods of hermeneutics, cognitive psychology, linguistics, ethnosemantics and ethnomethodology.

The problems of cross-cultural literacy, like the problems of literacy within one culture, one society, cover various aspects of social life and require close attention. Thanks to intercultural literacy, one culture is enriched at the expense of another, however, for the literacy process to be successful, communicants must have a certain range of knowledge and skills. In this regard, the concept of "cross-cultural literacy" has appeared in the modern scientific language.

In the process of cross-cultural literacy, one's own linguistic culture is compared with the linguistic cultures of other ethnic groups. Students, studying their native language culture along with another, comprehending the differences that exist between them, are enriched by the culture of other ethnic groups, and this leads to the adoption of a different language culture, eliminating all barriers of misunderstanding.

Cross-cultural literacy is an innovation of the modern educational paradigm.

The target basis of the new educational paradigm is the competence-based approach - a fundamental principle of teaching aimed at developing the ability to solve a certain class of professional tasks, in accordance with the requirements for personal professional qualities: the ability to search, analyze, select and process the information received, transmit the necessary information, and so on [38].

According to the competence-based approach, each person should have a number of key competencies, which are various universal mental means, tools (methods, methods, techniques) for a person to achieve goals (results) that are meaningful to him. One of them should be cross-cultural literacy, which is based on the development of skills and abilities of intercultural interaction, focused on the awareness of a tolerant attitude towards the differences between “our own” and “alien” cultural values and social norms.

The formation of cross-cultural literacy requires students to develop the ability to correlate nationally marked facts and phenomena of their native language with the linguistic and cultural space of the foreign language being studied in order to apply the created models in future professional activities.

The cross-cultural aspect in the field of the educational paradigm, mainly associated with teaching a foreign language, was developed on the basis of four cultural approaches: linguistic and cultural, aimed at introducing students to the culture of the studied language, linguistic and cultural, aimed at learning a language from the standpoint of the national and cultural heritage of its speakers, communicative and ethnographic, aimed at learning the language in real life circumstances, that is, in the course of communication with native speakers, and sociocultural, focused on the study of various types of cultures from the point of view of communicative norms of communication, interpretation of the phenomena and facts of the culture of other peoples and the choice of interaction strategies when solving problems in situations of intercultural communication.

These approaches are an important part of the learning process, however, not

all of them are equally relevant and significant for the education system, since they do not reflect all the features of the interaction of the world community, for which the concept of "dialogue of cultures" is a priority.

None of the above approaches to teaching a foreign language can be implemented in a pure form.

Recently, the approaches described above are being replaced by a cross-cultural approach, which is not an absolutely new phenomenon in methodological and pedagogical practice, but coexists within the framework of the integration of linguistic, cultural, linguistic, cultural, socio-cultural and communicative-ethnographic approaches. Therefore, it is this approach that becomes an important component in the process of teaching a foreign language.

For our research, the reasoning of R. Henvey about the possibilities of penetrating into a foreign culture and more or less successful methods of forming cross-cultural literacy is interesting. We share the point of view of R. Henvey on the importance and possibility of understanding other cultures [66].

Two aspects are highlighted, considered in detail by R. Henvey: about the possibilities of penetrating into a foreign culture and about the methods of forming cross-cultural literacy. We share the point of view of R. Henvey on the importance and possibility of understanding other cultures. R. Henvey believes that it is necessary to educate people in the understanding that all people on earth are "human", despite their differences, thereby recognizing their right to exist. In this, the author sees the main prerequisite for the formation of cross-cultural literacy.

Based on the fact that the formation of cross-cultural literacy is designed to form a personality capable of carrying out cross-cultural communication in a cross-cultural mode, we believe that cross-cultural communication should perform the following functions in a holistic and continuous educational process:

❖ philosophical and culturological, aimed at the formation of students' cultural, ethnic and national self-awareness, which is part of the global

consciousness, and overcoming negative stereotypes and prejudices in relation to representatives of another culture;

❖ informational and cognitive, aimed at the exchange of knowledge and information, opinions and ideas between the participants of the cross-cultural dialogue and at the formation of an active cognitive interest in native and foreign culture;

❖ social and personal, aimed at the socialization of trainees as full members of a modern cultural society, and the formation of their skills of intercultural literacy, a global outlook;

❖ pragmatic-heuristic, aimed, on the one hand, at the regulation of human relationships, and, on the other hand, at the formation of trainees' skills to creatively express their emotions and feelings through verbal and non-verbal means [22].

Mastering knowledge of a socio-cultural nature contributes to the education of such personality traits that are necessary for a person entering life in the XXI century, in an era of integration of states with different political, economic and socio-cultural systems in order to carry out a "dialogue of cultures".

In our opinion, extracurricular work in a foreign language should be most closely related to the culture of the country under study and be considered as a process of social integration of an individual into another culture, as a process of cross-cultural education of a citizen who will live in an open society. Thus, the whole process of extracurricular work in a foreign language should be aimed at the formation of cross-cultural literacy. At the same time, the practice and analysis of works on the problem of extracurricular work in a foreign language showed that its possibilities in terms of the formation of cross-cultural literacy are almost never used.

The principle of cross-culturalness in the process of teaching a foreign language.

Teaching a foreign language within the framework of a cross-cultural

approach is associated, first of all, with the formation of a linguistic picture of the world of an individual as a carrier of a certain language, on the one hand, and as a participant in a foreign language dialogue in a single communicative space, on the other. In such a foreign language context, the "linguistic" I "" of a speaker of a certain language is aimed both at the awareness of their national and cultural identity and at comparing the norms, values, and stereotypes of behavior of their own cultural community with the norms and rules of another. Only with such interaction of linguistic cultures can and should their dialogue take place. Thus, it is the cross-cultural aspect in teaching a foreign language that acquires special significance and becomes an important component not only in the language, but also in the general training of a graduate of a higher school. Knowledge of linguistic peculiarities and ethical norms of behavior of representatives of the studied linguoculture acquires priority importance for cross-cultural dialogue.

Cross-cultural learning is somewhat reminiscent of a journey in which the learner, figuratively speaking, "turns off" his own way of thinking and enters another, completely new for him, world of images of thought and their linguistic actualization. From a trip to the world of another culture, he returns with such an interesting and rich baggage that he will never want to completely free himself from it, because this baggage is a new acquired spiritual and cultural experience that can significantly affect the future life of this "traveler", inner a world whose way of thinking, motives of behavior, and its own cultural identity can change beyond recognition [59].

However, despite the fact that globalization and global problems of our time contribute to cross-cultural communication, goodwill alone is not enough for mutual understanding and building a dialogue - cross-cultural literacy (understanding of the cultures of other peoples) is necessary, which includes "awareness of differences in ideas, customs , cultural traditions inherent in different peoples, the ability to see the common and different between different cultures and look at the culture of their own community through the eyes of other

peoples".

Cross-cultural literacy is closely related to intercultural competence, which is an acculturation strategy that consists in preserving one's own cultural identity along with mastering the culture of another ethnic group. In this case, the only reasonable ideology and policy of society is a positive attitude towards the presence in society of various ethnocultural groups and the voluntary adaptation of social and political institutions of society to the needs of these groups.

Therefore, the primary task of teaching a foreign language that has a cross-cultural orientation is not information about the country of the target language, but the development of a communication strategy with carriers of another culture, that is, the formation of the competence of cross-cultural communication.

The cross-cultural aspect in the study of a foreign language is aimed at comparing the norms, values, stereotypes of behavior of one's own cultural community with the norms and rules of another. Therefore, it is he who becomes an important component not only in the language, but also in the general training of a graduate of a higher school.

The formation of cross-cultural literacy consists of many components, the most important of which is knowledge not only of the culture and traditions of the opposite ethnic group, but also knowledge of the culture of their people. Cross-cultural literacy does not imply the interpretation of the phenomena of a foreign culture as alien and unacceptable elements that have no right to exist.

It is also important to note that cross-cultural literacy is always focused on contact, while in the process of intercultural literacy we observe not only contact, but also conflict [46].

In our opinion, we can represent cross-cultural literacy as an iceberg, at the base of which is socio-cultural competence, intercultural competence and, finally, the tip of the iceberg - cross-cultural competence.

Equal positive attitude to the native culture and culture of the surrounding peoples, to the subjects of different cultures on the basis of understanding and

acceptance of the values of these cultures, their traditions. Cross-cultural literacy is a complex systemic education that includes knowledge, understanding, respect for the language, traditions, customs and national psychology of a particular ethnic group or people.

There are a number of factors that affect the effectiveness of the cross-cultural literacy that occurs in every foreign language lesson. It is especially important to pay attention to them if there are children in the class whose culture differs from the culture of others present.

It must be remembered that a person's perception of this or that information is largely due to the cultural characteristics of the people to which he belongs. Let's take the simplest thing - the color spectrum. For Russians, Americans, Europeans, white is most often associated with something pleasant: a holiday, a wedding, the color of innocence, and black is the color of mourning. While for Islamic countries (and representatives of these cultures are always in our schools: Uzbeks, Chechens, Tatars, Tajiks), white, on the contrary, is associated with death.

Food, table manners, and eating habits vary greatly from culture to culture: Americans and Europeans love beef, which is considered taboo by the Hindus. Many nations eat pork, which is taboo for Muslims and Jews [14].

Here you can cite many more examples: holidays, traditions, rituals associated with birth, marriage, death, clothing and appearance. When touching on these topics in the lesson, you need to be very tactful and attentive. It must be remembered that every child in a multicultural society has the right to choose: to accept information and define it as meaningful for himself or to consider it unacceptable due to his cultural identity.

Another type of perception is tactile perception: handshake, kisses, hugs, gestures with touching various parts of the body. So in the Arab countries and among the Caucasian peoples, men kiss and hug tightly as a sign of friendship (while kisses between men are not accepted in Russian culture). For Muslims, hugs symbolize Muslim brotherhood, and in English culture there are strict limits on

proximity to distance when communicating.

An open, wide smile is welcomed in America and most European countries, while the norms of Buddhist culture force to hide negative emotions under the mask of a smile, which is why representatives of Western culture often consider the inhabitants of the East to be cruel and impenetrable. It is not customary there to look the interlocutor in the eye, to look away is to show respect. What is unacceptable for Russian and American culture is that he does not make eye contact, because he does not respect or is lying. If during a conversation with an Arab, it seemed to you that he was looking too closely into your eyes - this is not at all because he does not trust you or is trying to convict you of something - it is simply accepted in this culture.

Even values in different cultures can be different, while the primary values are practically not subject to change. So for Western cultures, the first place comes out: individualism, money, punctuality, equality of women, human dignity. For Muslim cultures, the primary values are collective responsibility, respect for elders, religion, and the hierarchy of power. Values are the basis of beliefs, beliefs, customs, expectations. A person's worldview and perception of the world is formed on the basis of values. That is why in certain situations people can look at the same thing, but see it in completely different ways.

Forming cross-cultural literacy of students, the teacher needs to be sensitive to cultural diversity, appreciate what distinguishes people from each other, show tolerance and attentiveness. It must be remembered that culture affects not only his behavior, but also his thinking.

It is noticed that logical thinking prevails in Western culture as a whole. It is characteristic here of the desire to assert itself, to critically examine certain facts before accepting them as principles. It is customary here to be an individual and be personally responsible for the result of your activities. "Knowledge for the West is an independent critical research procedure" [13].

When working with such children, it is most advisable to use the

communicative method, thanks to which the learning process is built with the maximum use of a foreign language. Thus, less often there is a need for bilingual children to use an intermediary language, in our case Russian. This fact is significant especially for those who are not very confident in using it, as this creates additional difficulties. Due to the fact that the communicative method is based on the principle of student-centered learning, the situation, the role of the child in the literacy process, the teacher can always define his task individually, for example, Serge will be a correspondent who needs to interview classmates and write an article for a newspaper. The student will have to work more individually and the use of another method is obvious - a problem one, which is also effective for teaching children of Western culture [17].

Representatives of the East are characterized to a greater extent by associative, abstract-figurative thinking. For this culture, it is customary to constantly turn to traditions, here they go from the abstract and the general to the singular and special. When teaching such children, of course, it is advisable to use visualization. These can be both simple pictures and video films, reproductions. It will not be difficult to pick up tasks for them that are appropriate for the age of the children and the purpose of the lesson. Gaming technologies, joint creative projects will make the process of learning a foreign language exciting and successful. In addition, it is believed that children of Eastern cultures are able to memorize and learn a lot by heart [16]. And here poems and songs will come to the rescue, which allow not only to expand vocabulary and improve pronunciation skills, but also to firmly retain grammatical constructions and stable speech expressions in memory.

Thus, the main components of culturally relevant pedagogy can be identified.

1. Understanding of one's own identity in a multicultural educational environment.
2. Study and implementation of best practices in this area.
3. Development of such indicators as learning styles, teaching styles, taking

into account the cultural variability of psychological processes such as motivation, values, specificity of literacy.

4. Education (specifics of multicultural educational content and multicultural educational literacy).

5. Principles of constructive interaction between teachers and students.

The concept of global education assumes that cross-cultural literacy can develop only according to the principle “from deep knowledge of one's own culture to comprehending a different culture”. The problem of the formation of cross-cultural literacy and a highly moral, patriotic personality is gaining great popularity and high social significance at the present time. In our work, we have identified extracurricular work in the English language as an effective way of building cross-cultural literacy among schoolchildren. For the correct choice of teaching principles, it is necessary to establish their regularities, the objective identification of which can be facilitated by a methodological approach that suggests expanding and updating the educational field by attracting ideas and methods of other sciences (modern philosophy, cultural studies, philosophical anthropology, sociology and others). Based on the analysis of the literature, we have identified the principles of the formation of cross-cultural literacy:

- ❖ the principle of integration of didactic and educational systems, which is also the key to successful extracurricular work in the English language;
- ❖ the principle “Think globally - act locally”;
- ❖ the principle of cooperation, one of the indicators of which is the predominance of empathy in interpersonal relationships and dialogical interaction;
- ❖ the principle of complicity and cross-cultural empathy, fostering a sense of belonging to the life of the planet.

Since modern society is a great variety of cultures, the idea of trans-culturalism is fundamental in the formation of cross-cultural literacy in the process of teaching a foreign language. Fostering respect and interest in each individual culture, the desire to accept and understand cultural diversity as a positive factor in

development, while maintaining their cultural identity are priorities for modern education.

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