

PSYCHOLOGICAL FEATURES OF THE FORMATION OF CROSS-CULTURAL  
VIEWS IN ADOLESCENTS

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**Abstract:** *The article psychologically substantiates the processes of developing adolescents' skills such as intercultural tolerance, empathy, revision of stereotypes, and the ability to compare their own and foreign cultures. The influence of the educational environment, family upbringing, peer group, and digital communication platforms on the formation of cross-cultural imagination is explained by the results of empirical research.*

**Keywords:** *cross-cultural imagination, adolescent psychology, intercultural competence, tolerance, empathy, stereotypes, identification, cognitive development, Ericsson's theory, intercultural communication, globalization, social influence, educational environment*

## INTRODUCTION

In the current era of increasing globalization processes, the perceptions of young people, especially adolescents, about different cultures and their attitudes towards them are becoming an increasingly important socio-psychological issue. Cross-cultural perception is a person's ability to understand, accept the values, traditions, lifestyles and social norms of other peoples, and to communicate with them. Since adolescence is a period when a person's social identity is formed and his worldview actively develops, the study of this process is of particular importance.

Psychological research shows that during adolescence, the ability to think abstractly, analyze independently, and evaluate other points of view increases <sup>25</sup>. This allows adolescents to understand different cultural phenomena, revise stereotypes, and be prepared for intercultural communication. Also, the expansion of the family, school, peer group, and media space appears to be <sup>26</sup>an important psychological factor in the formation of adolescents' cultural views.

The relevance of this topic is that in the context of globalization, the formation of cross-cultural perceptions of adolescents is necessary not only for individual development, but also for strengthening the social stability of society and the culture of tolerance. Therefore, this study analyzes on a scientific basis issues such as the process of intercultural perception of adolescents, the psychological mechanisms that affect it, and the role of educational institutions in this regard.

**Literature Review:** A review of the scientific literature on cross-cultural psychology and adolescent development reveals a number of theoretical and empirical

<sup>25</sup> Santrock, J. — *Adolescent Development*. New York: McGraw-Hill, 2019.

<sup>26</sup> Arnett, J. — *Adolescence and Emerging Adulthood*. Pearson, 2020.

approaches in this area. Researchers who have studied adolescent psychology describe this stage as a complex sociocultural identification process. Santrock argues that adolescence is a period of increased self-awareness, experimentation with social roles, and increased sensitivity to sociocultural influences <sup>27</sup>. This provides a psychological foundation for the formation of cross-cultural perceptions.

According to Piaget's theory of cognitive development, the ability to think abstractly, formulate hypotheses, and accept alternative points of view is formed during adolescence <sup>28</sup>. This allows adolescents to analyze perceptions of other cultures and compare them with their own cultural experience. According to Piaget, it is the formal operations stage that forms the psychological basis for the acquisition of cross-cultural knowledge.

Erikson's model of psychosocial development also shows that identity formation increases during adolescence <sup>29</sup>. The researcher describes this stage as "identity versus role ambiguity." Adolescents compare themselves to different social and cultural groups, which directly affects the process of understanding cultural differences and building cross-cultural competence.

One of the leading researchers in cross-cultural psychology is Hofstede, who explains differences between societies through cultural dimensions such as individualism–collectivism, distance, and uncertainty avoidance <sup>30</sup>. These dimensions influence how adolescents perceive and respond to different cultural values. Triandis' approach to culture and behavior argues that individual behavior is closely related to cultural context <sup>31</sup>.

Modern research shows that the media space, the Internet, social networks, and global communication play a special role in the formation of cross-cultural perceptions of adolescents. Arnett's concept of "global adolescent culture" emphasizes that adolescents, through the Internet and mass media, adopt common cultural elements, while at the same time reconsidering their national identity <sup>32</sup>.

In local pedagogical and psychological literature, cross-cultural competence is interpreted more as a skill that is formed in the educational process. The Uzbek education system has methodological recommendations for the development of intercultural communication competence, an interdisciplinary approach, and programs aimed at increasing tolerance <sup>33</sup>. These approaches help adolescents expand their cultural thinking and correctly perceive the global information flow.

The literature review shows that the formation of cross-cultural perceptions during adolescence is a multifactorial process related to cognitive development, psychosocial identity, social influences, and the intercultural communication system. These theoretical sources make it possible to develop scientifically based

<sup>27</sup> Santrock, J. — *Adolescent Development*. New York: McGraw-Hill, 2019.

<sup>28</sup> Piaget, J. — *The Psychology of the Child*. Basic Books, 1972.

<sup>29</sup> Erikson, E. — *Identity: Youth and Crisis*. W. W. Norton, 1968.

<sup>30</sup> Hofstede, G. — *Culture's Consequences: International Differences in Work-Related Values*. Sage Publications, 2001.

<sup>31</sup> Triandis, H. — *Culture and Social Behavior*. McGraw-Hill, 1994.

<sup>32</sup> Arnett, J. — *Adolescence and Emerging Adulthood*. Pearson, 2020.

<sup>33</sup> Ministry of Education and Science of the Republic of Uzbekistan — *Methodological Guide for Developing Youth Competence*, Tashkent, 2021.



methodological approaches to the formation of cross-cultural competence during adolescence .

Methodology review: Studying cross-cultural perceptions in adolescents is a psychologically complex process, and several scientific and methodological approaches are used to analyze it. Research methodologies are mainly aimed at identifying cognitive processes, social attitudes, the level of tolerance, the presence of stereotypes, empathy, and intercultural communication skills .

Adolescence (ages 12–16) is the most dynamic stage of development during which a person's worldview, cultural identity, and social views are formed. In the conditions of Uzbekistan , this period is especially important, as students actively enter the global information space and directly become acquainted with foreign cultures through the Internet, social networks, and digital platforms. In the 21st century, the intensification of global communication, social networks, and the flow of digital information significantly expands adolescents' perceptions of other cultures <sup>34</sup>. Therefore, the use of modern, scientifically based methodologies to assess and develop their cross-cultural perception is also becoming necessary in the education system of Uzbekistan .

Uzbek schools and educational centers, adolescents are raised in a multicultural environment. This naturally enhances their skills in understanding cultural differences, respecting interethnic harmony, and developing tolerance . Adolescents' cross-cultural perceptions are shaped by three psychological components:

- Cognitive component - knowledge about other cultures (through school lessons, the Internet, films);
- Emotional component - emotional attitude towards different cultures;
- The behavioral component is real behavior in intercultural communication <sup>35</sup>.

Uzbekistan's multinational society, historical traditions of tolerance, ethnic diversity in the composition of schools and colleges, international exchange programs, and the expansion of foreign language teaching create a natural environment for the development of these components.

Below is an overview of the most widely used methodologies in Uzbekistan:

1. Cultural Intelligence Scale (CQS)

This methodology, developed by Ang and Van Dyne (2003), is considered the most reliable tool for measuring cultural intelligence internationally.

Uzbekistan :

- Measuring intercultural communication skills in students who study with people of different nationalities ;
- Assessing the level of foreign cultural acceptance of teenagers learning English , Russian, or Korean ;

<sup>34</sup> Arnett, J. J. (2020). *Adolescence and Emerging Adulthood* . Pearson Education.— Theoretical frameworks for the psychological characteristics of adolescence and media exposure in a global context.

<sup>35</sup> Ang, S., & Van Dyne, L. (2003). *Cultural Intelligence: Framework and Measurement* . Academy of Management Review. — Scientific basis of Cultural Intelligence Scale (CQS) methodology.

- To determine the cultural adaptation abilities of young people preparing for international competitions, Olympiads or exchange programs.

CQS results indicate the adolescent's psychological flexibility in interacting with representatives of other cultures <sup>36</sup>.

## 2. Methodology for determining tolerance (Soldatova, 2008)

This methodology is very suitable, taking into account the multinational structure of Uzbek society and the socio-cultural differences existing among the population .

Relevance for Uzbekistan:

- Studying the relationship between representatives of different nationalities in schools ;

- Determining the level of acceptance of cultural differences by region ( e.g. Fergana Valley, Karakalpakstan, Tashkent);

- Preventing xenophobia, stereotypes or misconceptions among students .

This methodology is effective in determining young people's attitudes towards different groups <sup>37</sup>.

## 3. Toronto Empathy Questionnaire (TEQ, 2009)

This methodology is one of the most reliable measures of empathy in modern psychology .

Uzbekistan ?

- The Uzbek education system places great emphasis on the formation of personal qualities;

- Empathy is one of the fundamental principles of interethnic harmony;

- People with high empathy adapt quickly to the social environment in the community, and are less likely to engage in hostility or conflict.

TEQ results clearly demonstrate students' ability to understand cultural differences <sup>38</sup>.

## 4. Osgood Semantic Differential

Modern versions of semantic differential have been adapted to the study of ethnic stereotypes .

in Uzbekistan :

- students' perceptions of ethnic groups such as "Uzbek", "Kazakh", "Tajik", "Korean", "Russian";

- Assessing the real impact of stereotypes formed through the media;

- Identify positive or negative attitudes towards various cultural images.

This methodology is important because it also identifies hidden stereotypes <sup>39</sup>.

<sup>36</sup> **Soldatova, G.U. (2008).** *Psychology of tolerance in adolescents* . Moscow.— A modern model of tolerance diagnostics and stereotypes in adolescents.

<sup>37</sup> **Spreng, R.N., et al. (2009).** *The Toronto Empathy Questionnaire (TEQ)* . Journal of Personality Assessment. —A new measurement technique for empathy and its potential for use with adolescents.

<sup>38</sup> **Chen, G.-M., & Starosta, WJ (2000).** *Development of the Intercultural Sensitivity Scale (ISS)* . Human Communication.— Intercultural Sensitivity Scale methodology and criteria for measuring emotional readiness.

<sup>39</sup> **Boyd, D. (2014).** *It's Complicated: The Social Lives of Networked Teens* . Yale University Press.— The impact of the Internet on adolescents' digital behavior and cultural perceptions.



#### 5. Intercultural Sensitivity Scale (ISS)

This methodology, developed by Chen and Starosta (2000), can be widely used in the Uzbek education system .

Why is it suitable for our conditions?

- of Uzbekistan are learning many languages (English, Korean, Russian, Turkish);
- abroad to study is increasing;
- for intercultural communication among young people .

This methodology is very effective in assessing the level of intercultural sensitivity of a teenager <sup>40</sup>.

#### 6. Observation and conversation

modern Uzbek youth is having a strong impact on cultural perceptions.

What is observed?

- Reaction to foreign cultural content seen on TikTok, Instagram, Telegram ;
- foreign teacher or student in an educational institution ;
- of behavior in a multicultural environment .

This method is the most suitable tool for observing the real behavior of Uzbek teenagers <sup>41</sup>.

#### 7. Intercultural training (Deardorff, 2006–2015)

the Uzbek education system, events such as "Tolerance Lessons", "Weeks of Interethnic Harmony", and "Festival of Cultures" are practical manifestations of such training.

Their impact on teenagers:

- appreciation of different cultures;
- develop a tolerant attitude;
- openness to communication with different ethnic groups;
- Reducing <sup>42</sup>stereotypes and negative sentiments .

Scientific literature after 2000 and the dynamics of socio-cultural development of Uzbekistan show that:

- Uzbekistan's multinational society creates a natural opportunity for the formation of cross-cultural competence in adolescents;
- The education system requires the use of methodologies to develop cultural intelligence, empathy, tolerance, and intercultural sensitivity;
- the digital space (Internet, social networks) has a strong influence on the cultural imagination of Uzbek teenagers, it is imperative to take into account the media influence factor in methodologies;
- Intercultural training, festivals, and the expansion of foreign language teaching effectively develop global competencies in adolescents.

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<sup>40</sup> Deardorff, D. K. (2006). *Identification and Assessment of Intercultural Competence* . Journal of Studies in International Education.— A modern model for the formation of intercultural competence (theoretical basis for training).

<sup>41</sup> Ministry of Public Education of the Republic of Uzbekistan (2021). *Methodological guide for developing youth competencies* . Tashkent. Practical recommendations for developing cross-cultural and socio-emotional competencies.

<sup>42</sup> Karimova, VM (2017). *Personality Psychology* . Tashkent: Publishing House of the Tashkent State University of Political Science. — Psychological characteristics of adolescence, issues of emotional and social development.

Therefore, one of the urgent tasks is to widely introduce complex psychological approaches to the formation of cross-cultural perception in the Uzbek education system .

#### **CONCLUSION**

The processes of globalization of the 21st century have a dramatic impact on the formation of the worldview and cultural views of adolescents. The educational environment, social networks, information technologies and peer groups are the main external factors in the development of cross-cultural perceptions of adolescents. The results of the study show that the formation of intercultural perception in adolescence depends on the harmonious development of cognitive, emotional and behavioral components, and a comprehensive methodological approach is necessary to assess this process.

In general, the formation of cross-cultural perceptions of adolescents is important for the social stability of society, the development of a culture of intercultural harmony, global competence and tolerance. Therefore, the widespread use of modern methodologies in this area, the organization of the educational process in an interactive and culturally enriched form, and the correct orientation of adolescents' digital experience will remain one of the main conditions for ensuring sustainable intercultural dialogue in the future.

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