
THE RELEVANCE OF INTERCULTURAL COMMUNICATION IN MODERN CONDITIONS



<https://doi.org/10.24412/2181-1784-2022-20-708-713>

Sultanova Dilorom Bakhadirovna

Teacher of the department of foreign languages,
Journalism and Mass Communications University of Uzbekistan

e-mail: dilorom_sultanova@mail.ru

tel: +998977231401

ABSTRACT

This article is aimed at demonstrating the consistency of intercultural dialogue of all peoples over the years and the relevance of the wisdom of many peoples, that is, the undiscovered aspects of culture preserved in them and their languages passed down from generation to generation. The problem of the relationship between language and culture has been at the center of discussions for more than one century, but still remains unsolved.

Keywords: *intensity, immemorial, ethnographic sense, cancellation, language proficiency, socio normative, intercultural communication, social behavior, unprecedented.*

The importance of all cultural topics as gained a previously unparalleled intensity, relevance of all issues related to culture, has acquired an unprecedented urgency. Increased curiosity in researching various nations' cultures of different nations, bringing to the forefront of culture, which only recently erased a miserable existence in the margins of history, philosophy, philology; her selection in a scientific specialty. In recent years, social, political and economic shocks of a global scale have led to an unprecedented migration of peoples, their resettlement, resettlement, clash, confusion, which, of course, leads to a conflict of cultures. At the same time, scientific and technological progress and the efforts of a rational and peace-loving part of humanity are opening up new opportunities, types and forms of communication, the main condition for the effectiveness of which is mutual understanding, dialogue of cultures, tolerance and respect for the culture of communication partners.

All this taken together - both alarming and encouraging - and has led to especially close attention to issues of intercultural communication. However, these

questions are eternal, they have worried humanity since time immemorial. As evidence, let us recall one proverb. Proverbs rightly consider clots of folk wisdom, that is, that same cultural experience that is stored in the language and transmitted from generation to generation. According to E. Sepir, “every cultural system and every single act of social behavior explicitly or implicitly implies communication”. [E.Sepir 1993:211].

Thus, we are already talking about the need for a deeper and more thorough study of the world (not the language, but also the media) of the speakers language, their culture in the broad ethnographic sense of the word, their way of life, national character, mentality, etc., because the real use of words in speech, real speech reproduction is largely determined by knowledge of the social and cultural life of the speech community speaking a given language. “Language does not exist outside of culture, that is, outside of a socially inherited set of practical skills and ideas that characterize our way of life”. Linguistic structures are based on sociocultural structures [E.Sepir 2002:185].

Culture and language, being sign systems, are forms of consciousness that reflect a person's worldview. Culture and language exist in dialogue with each other, but we must remember that culture and language are different semiotic systems. Culture and language are homomorphic (have similar structures), but not isomorphic (structurally not the same). They have much in common: 1) they have one subject - the user (individual or society); 2) historicism is inherent in them; 3) normativity is inherent. Since a native speaker is also a bearer of culture, linguistic signs acquire the ability to perform the functions of cultural signs.

To understand the essence of the term conflict of cultures, think about the Russian word foreign. Its internal form is absolutely transparent: from other countries. Native, not from other countries, culture unites people and at the same time separates them from other, foreign cultures. In other words, native culture is both a shield protecting the national identity of the people, and a dull fence, fencing off from other peoples and cultures. The whole world is thus divided into its own, united by the language and culture of people, and into strangers who do not know the language and culture. By the way, the indisputable fact is that, for various socio-historical reasons, it was English that became the main international means of communication and therefore it is used by millions of people for whom this language is not native, not only brought great political, economic and other benefits to the English-speaking world, but also as if deprived this world of a shield: made its culture open, exposed to

the rest of humanity. With the British national love for closeness - “my home is my castle” - this seems to be a kind of paradox and irony of fate. Their national home was opened to everyone in the world through English tongue.

In Old Russian, all foreigners were called the word German. This is how the English proverb of the XII century characterizes the British: Aglins Germans are not self-serving people, but fight fierce. Subsequently, this word was supplanted by the word stranger, and the meaning of the word German was narrowed to only those foreigners who came from Germany. Interestingly, the root of the word German is dumb, from dumb, that is, German is a dumb person who cannot speak (does not know our language). Thus, the alien’s definition was based on his inability to speak his native, in this case Russian, inability to express himself verbally [G. A. Antipov, O. A. Donskikh, I. Yu. Markovina, Yu. A. Sorokin.2010:77].

A foreigner from foreign lands and then a foreigner from other countries, who replaced the German, shifted the emphasis from language proficiency (or rather, non-mastery) to origin: from a foreign land, from other countries. The meaning of this word becomes full and clear in contrast: native, own - foreign, that is, a stranger, alien, adopted in foreign countries. This opposition already has a clash between one’s own and another’s charter, that is, a conflict of cultures, therefore all combinations with the words foreign or foreigner suggest this conflict.

The most obvious examples of cultural clashes are provided by real communication with foreigners both in their country and in their native country. Such conflicts give rise to many curiosities, jokes, funny stories (“ours abroad”, foreigners in Russia, etc.), troubles, dramas and even tragedies. It is clear that this problem affects all types of human life and activity in any contact with other cultures, including “one-sided” ones: when reading foreign literature, getting to know foreign art, theater, cinema, the press, radio, television, and songs. Types and forms of intercultural communication are rapidly developing.

In a completely different field, such as medicine, the same law applies: it is better not to go to a foreign body with its charter / treatment. Since it is necessary to treat not the disease, but the patient, the treatment must take into account both the individual characteristics of the patient and the national-cultural features of his behavior, psychology, worldview, habitual environment, etc. The great Avicenna (Ibn Sina) a thousand years ago taught back that “if you give the Indian a Slavic nature, then the Indian will fall ill or even die. The same will happen with the Slav, if he is given the nature of an Indian”[KolesovV.2019:353]. Obviously, by“nature” we

mean national culture. Books forbidden (or burned at the stake) by one or another political regime vividly (the brighter the more bonfires) indicate a conflict of ideologies, the incompatibility of cultures (including within the same national culture). Of course, the reading of foreign authors is an invasion of a foreign monastery. We see and, most importantly, evaluate this alien world through the prism of our culture, which, accordingly, also turns out to be a conflict of cultures.

E. M. Vereshchagin and V. G. Kostomarov, fathers of linguistic and regional studies in Russia, formulated this most important aspect of language teaching as follows: “Two national cultures never completely coincide,” this follows from the fact that each consists of national and international elements. The sets of coinciding (international) and diverging (national) units for each pair of comparable cultures will be different ... Therefore, we are talking about the inclusion of elements of regional geography in language teaching, but this is a qualitatively different kind of inclusion compared to general geography. Since we are talking about combining language and information from the sphere of national culture in the educational process, this type of teaching work is proposed to be called linguistic and regional teaching”. [E.M. Vereshchagin, V.G. Kostomarov 1990:30]

Native speakers also cannot always adequately perceive the information encoded in the language and culture by our ancestors, they cannot always explain certain linguistic phenomena, understand what is the specificity of our mentality, our language picture of the world (the sun went down - rose, went over the horizon - came out over the horizon, rose - fell). In order to understand their ancestors, who created a picture of the world reflected in language and culture, it is necessary to study human evolution, the peculiarities of mythological thinking and the structure of human cognition of the world in close interaction of language and culture.

In linguistics, a comprehensive study of the interaction of language and culture was formed in the nineteenth century. The foundations of the culturological and ethnolinguistic approach to the study of language were laid in the works of W. von Humboldt, who believed that “language is the world that lies between the world of external phenomena and the inner world of man”. [W. von Humboldt 1985:349] .

The problem of the relationship between language and culture has been at the center of discussions for more than one century, but still remains unsolved. The space of interaction between language and culture often varies, reflecting different points of view on the correlation of these sign systems. Some believe that the language is part of the culture and changes with the change of culture; others believe that culture is

completely determined by the language of the people, i.e. language determines the worldview of an ethnos, and, consequently, its culture; still others see in language and culture as independent phenomena that interact only in the field of literary language; most linguists, however, believe that language and culture almost completely overlap each other, they are viewed as deeply interacting with each other equal quantities, while remaining independent sign systems.

To sum up, in such an explosive situation, science and education face complex and noble tasks: firstly, to study the roots, manifestations, forms, types, development of cultures of different peoples and their contacts, and secondly, to teach people tolerance, respect, understanding of other cultures. To accomplish this task, conferences are held, associations of scientists and teachers are created, books are written, cultural studies are introduced in the curricula of both secondary and higher educational institutions. Of particular importance is the solution (or at least awareness) of the problems of intercultural communication for teaching foreign languages.

REFERENCES:

1. E. Sepir (1993) *Kommunikatsia. Izbranniye trudi po yazikoznaniyu i kulturologii*, str.211
2. E. Sepir (2002) *Yazik. Vvedeniye v izucheniya rechi. // Izbranniye trudi po yazikoznaniyu i kulturologii*, str.185.
3. G. A. Antipov, O. A. Donskikh, I. Yu. Markovina, Yu. A. Sorokin. (2010) *Ukaz sochineniy*, str. 77.
4. *Mudroye slovo o Drevney Rusi. "Izrecheniya I aforizmi"*, Kolesov V.V. Izdatelstvo: Abris/ olma, 2019 god, str.353.
5. E.M. Vereshchagin, V.G. Kostomarov (1990)., *Ukaz sochineniy* str. 30.
6. W. fon Humboldt. "Yazik I filosofiya kulturi"., (1985), str. 349.
7. Kh, Khasanova G., and Kenjaboev Sh Kh. "The role of education system in human capital development." *Восточно-европейский научный журнал* 2-1 (66) (2021): 48-51.
8. Khasanova, G. K. (2021). MAIN TRENDS IN THE DEVELOPMENT OF EDUCATION AND PROFESSIONAL TRAINING IN THE WORLD. *Oriental renaissance: Innovative, educational, natural and social sciences*, 1 (Special Issue 1), 257-262.

9. Хашимова, С. (2019). On some features of teaching foreign language for students of non-philological areas at the initial stage. *Евразийское Научное Объединение*, (1-6), 334-338.
10. Хашимова С. НЕКОТОРЫЕ ГРАММАТИЧЕСКИЕ И СЕМАНТИЧЕСКИЕ ОСОБЕННОСТИ УДВОЕНИЯ В ЯПОНСКОМ ЯЗЫКЕ. - Страны. Языки. Культура. – С. 334-338.
11. Hashimova, S. A., & Nasirova, S. A. (2021). FEATURES OF FORMING OF ANIMATED NOUNS WITH THE AFFIXES IN MODERN CHINESE LANGUAGE. *Journal of Central Asian Social Studies*, 2(04), 1-10
12. Nasirova, S. A. (2020). CONCEPTS OF 中国梦想" CHINESE DREAM" AND 类命运共同" COMMUNITY OF THE ONE FATE OF HUMANITY"—A LINGUISTIC AREA. *Journal of Central Asian Social Studies*, 1(01), 05-14.
13. Abdullaevna, N. S. (2020). Lexical-semantic and cognitive specifics of political discourse (based on Si Jinping's speeches). *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(5), 1086-1092.
14. Nasirova, S. A., Hashimova, S. A., & Rikhsieva, G. S. (2021). THE INFLUENCE OF THE POLITICAL SYSTEM OF CHINA ON THE FORMATION OF SOCIAL AND POLITICAL TERMINOLOGY. *Journal of Central Asian Social Studies*, 2(04), 10-17.