

INTERCULTURAL COMMUNICATION AS AN ATMOSPHERE OF MUTUAL UNDERSTANDING OF SPEAKERS OF DIFFERENT CULTURES

Abdullayeva Elina Asanovna

Teacher of the Department of Teaching Methods of the State university of
Ferghana

ABSTRACT

The article is devoted to the issue of intercultural communication, which is understood as communication between speakers of different cultures who speak different languages. It is proved that one of the goals of modern education is the formation of intercultural competence.

Keywords: *culture; education; intercultural communication; linguistic consciousness; psycholinguistics; interdisciplinarity.*

АННОТАЦИЯ

Статья посвящена проблеме межкультурного общения, под которым понимается общение носителей разных культур, говорящих на разных языках. Доказано, что одной из целей современного образования является формирование межкультурной компетенции.

Ключевые слова: *культура; образование; межкультурная коммуникация; языковое сознание; психолингвистика; междисциплинарность.*

INTRODUCTION

In modern conditions of unprecedented increasing dynamics of cultural exchanges, especially in the field of culture, education, science, tourism, sports, analysis of problems of intercultural communications in order to optimize the management of these processes becomes essential. After all, they become the most important factor in the formation of a positive image of national states. By and large, the development of a broad democratic dialogue aimed at creating an atmosphere of trust between peoples based on respect for the diversity of cultures depends on the nature of intercultural communications.

Intercultural communication, which has been especially active in recent years, inspires more optimism and creates an atmosphere of mutual understanding. It also promotes cooperation between all stakeholders in various areas. Dialogue helps representatives of different ethnic groups and different ethnic cultures to establish personal friendly contacts, allowing them to overcome misunderstandings and find more points of contact and spread friendly and peaceful relations. [1, p.290]

Currently, the process of globalization is taking place in the world, manifested in the strengthening of political, economic and, of course, cultural ties between different countries and peoples. This trend affects all levels of public life and puts the focus of attention of specialists in various scientific fields (linguists, psychologists, sociologists, cultural scientists) on the problem of intercultural communication, which means communication between speakers of different cultures who speak different languages (personal contacts between people, less often - mediated forms of communication, such as writing and mass communication).

DISCUSSION AND RESULTS

The emergence of intercultural communication as a subject of scientific research was due to certain historical and social prerequisites. Integration of education into bicultural processes, moving the concept of culture from macro to micro levels, combining culture with the communicative process, studying the influence of culture on human behavior. Thanks to Hall, the concept of "culture" becomes a cornerstone in the creation of intercultural communication as a new scientific discipline. Hall's approach to culture is given from a communicative standpoint and differs in this from other interpretations of this phenomenon: ("Culture is a technical term used by anthropologists to denote a system of creation, transmission, accumulation and processing of information transmitted by people, which distinguishes them from other living beings" [5, p. 384]).

O. A. Leontovich offers the concept of a multilevel system-dynamic model of intercultural communication based on the data of linguistics and communication theory. Within the framework of the model, the principles of interaction between linguistic cultures and cultural-linguistic personalities, the concept of intercultural transformation are considered. Outlining the essence of the concept, the author reduces it to the fact that the non-additive properties of intercultural communication are the result of interaction and mutual influence of language, culture and communication in the phenomenological field. Hierarchical, structural levels of intercultural communication are interconnected and permeated with a complex network of heterogeneous relationships, each of which is the cause and consequence of intercultural changes. The paradox of the system of intercultural communication lies in the fact that in its conditions the postulates of normal communication turn into their own opposite. In his work, Leontovich describes the specific features of intercultural communication as a special type of communication, reveals the mechanisms, ways of encoding information, principles of understanding, and also presents various types of communication failures and ways to overcome them [3, p. 435].

Thus, if the idea expressed by American anthropologists and cognitive scientists about the determinational dependence of the components of the triad "language - consciousness - culture" remained at the level of hypothesis, then in Russian psycholinguistics, the study of the ethno-cultural specificity of linguistic consciousness has become a central problem, the study of which led to the formation of provisions on the intercultural ontology of the analysis of ethnic consciousnesses.

In Russian science, the development of a psycholinguistic approach to intercultural communication is based on the study of the relationship between language, culture and consciousness. The basic principles for many psycholinguistic studies were formulated by E. F. Tarasov of the theory of intercultural communication as a new ontology of the analysis of linguistic consciousness. The fundamentals of the theory of inter-cultural communication are developed as a special case of speech communication, while their connection with the topic of linguistic consciousness is emphasized. An integrated approach to the study of such multifaceted phenomena as intercultural communication and linguistic consciousness is proposed.

It can be concluded that initially the so-called classical understanding of culture as a more or less stable system of conscious and unconscious rules, norms, values, structures, artifacts, i.e. as a national or ethnic culture, was used to describe intercultural communication. Nowadays, the "dynamic" understanding of culture as a way of life and a system of behavior, norms, values, etc. of any social group (for example, urban culture, generational culture, organizational culture) is increasingly dominant. The "dynamic" understanding of culture does not imply strict stability of the cultural system, it can change and modify to a certain extent depending on the social situation.

As a scientific discipline, intercultural communication is still in the process of formation and is distinguished by two features: its applied nature (the goal is to facilitate communication between representatives of different cultures, reduce conflict potential) and interdisciplinarity.

Research on inter-cultural communication has recently become increasingly important in connection with the processes of globalization and intensive migration. The main attention of researchers is focused on the development of skills and abilities of intercultural communication, taking into account the cultural characteristics of countries. Anthropologists, psychologists, cultural scientists, linguists are involved in this work. Information for teaching intercultural communication comes from different sciences, therefore, intercultural communication as a field of scientific research has an interdisciplinary character from the very beginning. World experience shows that

the most successful acculturation strategy is integration, i.e. the preservation of 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 are multiculturalism and intercultural competence, which presuppose a positive attitude to the presence of various ethno-cultural groups in society and the voluntary adaptation of social and political institutions of society to the needs of different cultural groups.

Intercultural communication uses the achievements of cultural anthropology and communication studies. The most significant contribution to the study of communication is made by cognitive and social psychology, sociology, cognitive linguistics and typology of languages. Such a variety of methods is not surprising when it comes to such a multidimensional, continuous and endless, invariably inherent human activity as communication.

The cultural diversity of modern humanity is increasing, and its constituent peoples are finding more and more means to preserve and develop their integrity and cultural appearance. The tendency to preserve cultural identity confirms the general pattern according to which humanity, becoming more interconnected and unified, does not lose its cultural diversity. In the context of these trends of social development, it is extremely important to be able to identify the cultural characteristics of peoples in order to understand each other and achieve mutual recognition. The process of interaction of cultures, leading to their unification, causes some nations to strive for cultural self-affirmation and a desire to preserve their own cultural values. Becoming participants in any kind of intercultural contacts, people interact with representatives of other cultures, often significantly different from their own. Differences in languages, national cuisine, clothing, norms of social behavior, attitude to the work performed often make these contacts difficult and even impossible. But these are only particular problems of cross-cultural contacts. The main reasons for their failures lie beyond the obvious differences. They are in differences of attitude, i.e. in a different attitude to the world and other people. The main obstacle preventing the successful solution of this problem is that we perceive other cultures through the prism of our own, so our observations and conclusions are limited by its framework. With great difficulty, we understand the meanings of words, actions, and actions that are not characteristic of ourselves. Our ethnocentrism, which interferes with inter-cultural communication, is difficult to recognize, since it is an unconscious process.

CONCLUSION

Effective intercultural communication cannot arise by itself, it needs to be studied purposefully. The need to master knowledge and communication skills is dictated by the practical needs of real life. The processes of globalization, democratization of public life, openness and accessibility of the latest achievements of world culture allow a huge number of people to learn a lot about the behavior and lifestyle of other peoples. New knowledge is acquired on tourist trips, at scientific conferences, symposiums, from media reports, personal meetings, i.e. through various forms of human communication.

REFERENCES

1. Klyukanov I. E. Dynamics of intercultural communication: Towards the construction of a new conceptual apparatus: dis. ... Dr. philos. Sciences/ I. E. Klyukanov. - Tver, 1999. - 290 p.
2. Krupnov V. H. Ways of further development of translation / V. N. Krupnov // Bilinguistic studies of the functional style of scientific and technical literature. - Baku, 1974. - C. 735.
3. Leontovich O. A. Russians and Americans: paradoxes of intercultural communication / O. A. Leontovich. - Volgograd : Peremena, 2002. - 435 p.
4. National and cultural specifics of speech behavior / edited by A. A. Leontiev, Yu. A. Sorokin, E. F. Tarasov; Institute of Linguistics of the Russian Academy of Sciences. - Moscow, 1977. - 350 p.
5. Ter-Minasova S. G. Language and intercultural communication / S. G. Ter-Minasova. - Moscow : Slovo, 2000. - 234 p.