



THE ROLE OF INTERCULTURAL COMMUNICATION IN MODERN LINGUISTICS

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ABSTRACT

In this article, analyzes were carried out on the basis of the principle of anthropocentrism, taking into account the "human factor" in the study of language in modern linguistics, and the definition of the concept of intercultural communication and the opinions of world linguists about the notion of intercultural communication.

KEYWORDS

Anthropocentrism, linguoculturology, linguopragmatics, linguocognitology, intercultural communication.

INTRODUCTION

Modern linguistics is based on the principle of anthropocentrism, which takes into account the "human factor" in language learning. The anthropocentric scientific paradigm, which conducts its research within the framework of new disciplines such as linguistics,

linguopragmatics, linguocognitology, intercultural communication, recommends new approaches to language learning.

The concept of "Culture" is a fundamental concept within humanities. Each branch of the humanities chooses a specific aspect of the study of the



concept of culture and seeks to define it in its own way. This is a legitimate situation, because the concept of culture has a multitasking character. For this reason, culture is studied by various sciences - semantics, social sciences, history, anthropology, linguistics, ethnology and other sciences. Each discipline shown illuminates some aspect of it and tries to analyze it using its own methods and descriptions.

Human language performs at least three social tasks: being a means of social communication, a semiotic sign of various natural phenomena, and performing a cognitive task that shapes thinking [9:14-15]. These three tasks are reflected in intercultural communication as a result of the interaction of verbal and non-verbal means [3:117]. Language is closely related to culture. It reflects the main essence of thinking and stands out in intercultural communication. As V. von Humboldt noted at the time, "A life-organized conversation based on the exchange of sensations and ideas represents the center of language, the essence of which we imagine as sounds and response sounds, speech and response speech: the origin and change of language does not depend on one person, but depends on the community of people. Each person's language ability is stored in the deep places of his soul and comes into action only in the conditions of communication and interaction" [8:380-381].

MATERIALS AND METHODS

Research in the field of intercultural communication is carried out by means of various concepts and categories, which help to reveal the nature of the studied processes and the problems of this field of science. Among them, the central place is occupied by the concept of "culture". There are different methodological approaches to understanding the cultural environment of human existence, in which different classifications of cultural manifestations are given:

1. Sociological systematization of culture as a factor of social life and its organization. These are a set of ideas and principles that ensure that people live collectively. Compare the following description: "Culture is the social aspect of human personality, the behavior it acquires. Culture is as dynamic a phenomenon as the person who adopts this culture, both of them (the person and the culture) change with the demands of time and circumstances" [7:21].
2. Historical interpretation of culture. According to this interpretation, culture-society is a product of history. Therefore, it consists of experiences gained by mankind, is passed from generation to generation and develops on this basis. Compare this definition again: "Culture is the result of living together, culture is a group of people whose basic structure is clearly defined, their period of living in a certain history. Culture is a historical process that defines ways of not accepting things that do not correspond to the standards of behavior of the human community" [12:122].
3. Explaining the nature of culture in terms of norms, that is, the norms and rules of culture that define human life reveal its content. In the



dictionary "Culturology. 20th century" (1997, p. 192), culture is "a set of artificial procedures and objects added to natural creation, studied forms of human behavior and activity, acquired knowledge, self-awareness and symbolic designation of objective existence" [2:192]. In addition to this definition, the description of culture can include the system of knowledge and norms needed to perceive, imagine, evaluate and act. "This system is a socially acquired model of behavior that serves for the interaction of people with an objective entity. They gradually develop over time, undergo evolution" [4:24].

4. The psychological concept of culture is based on the connection of culture with the psychology of human behavior. In this case, human psychology is socially conditioned. There is an opinion on this: "Culture is a way of life, it is such a context in which we live, think, feel, sense, communicate with each other. He is such a "glue" that unites a group of people into a whole. It is a program that is used in childhood, that guides our behavior in society, that tells us what to expect and what can happen. Defines culture as ideas, customs, skills and methods characterizing people of this group at a certain time.

5. Didactic explanation of culture. A person accumulates many characteristics in the process of learning, that is, they are a set of behavior and are not given to a person genetically. Compare this with this idea: "Culture consists of ideals of life, values and ideas that are characteristic of people and that determine their behavior. Culture is nurtured and learned from youth and passed on from generation to generation" [1:34].

6. Anthropology sees the main meaning of culture in activity. It considers culture as "the sum of the results of activities in all spheres and factors of human society (ideas, beliefs, customs, traditions) and is the composition and conditioning of the lifestyle of each nation, class, group of people in a certain period" [10:34].

When explaining culture from an anthropological point of view, it includes the system of values, norms and symbols of a society. They reflect the thinking, imagination, perception and behavior of the representatives of this culture.

For proponents of cognitive anthropology, culture exists as a system of knowledge. They are specific categories of thought that exist in the minds of individuals.

According to V. Goodenough: "Culture is not a material phenomenon: it consists of things, people, behavior or emotions and is a form that unites all of them. It is a model of how people think about something, their perception and understanding, their attitude and their analysis" [6:48].

C.Geertz takes a different position. According to him, culture is not knowledge existing in human mind, but a repertoire of control mechanisms, that is, "plans, methods, rules, guidelines" [9:14]. With the help of these, it is possible to influence people and control their behavior. Culturally conditioned knowledge is the emergence of interpersonal relationships. And words are understood as



symbols. Various purposes are expressed through words.

RESULT AND DISCUSSION

The general character of the above-mentioned concepts is that they have an analytical character and are directed to the study of the daily life of a small group of people, and certain norms and rules form the basis of their culture. These norms and rules govern all aspects of their lives. If considered from a cultural-anthropological point of view, culture is characterized by the following features:

- 1) Culture is a universal phenomenon of human life, that is, culture is characteristic of all human communities.
- 2) Culture is the product of people's joint life activities.
- 3) Culture is expressed in values, customs, rules, traditions.
- 4) Culture is acquired as a result of learning, but it is not a genetic inheritance.
- 5) Different groups of people created ethnic, regional and social cultures;
- 6) Culture is a dynamic phenomenon, it allows development and renewal, a phenomenon adapted to the emergence of constant new forms, adaptation to changing life conditions.
- 7) Although the human community is a product of life activity, the bearers of culture are individuals.
- 8) Culture is the identity of society and its members.

The relationship between language and culture can be direct or indirect. The interdependence of language and culture is known in the speech aspect of society and each individual. This confirms the validity of the belief that "Language is a form of culture".

Language comes close to all the objects related to the culture mentioned above. If we take the relationship of "form and content" as an example, language and culture are in the relationship of form and content with respect to art. It is self-evident that the linguistic view of the world is approximated by language in the example of the art of painting in some nations (Chinese, Japanese, Arabs, Persians), but there is another type of painting based on hieroglyphic writing.

CONCLUSION

In general, language is used as a form of culture, the understanding of culture in the sense of art occurs only in certain types of speech, language is used as an external form of cultural events [1:28]. Intercultural communication processes are a unique form of activity, which requires not only knowledge of a foreign language, but also knowledge of the material and spiritual culture, religion, values, worldview of other peoples. All of them together determine the model of behavior in the communication process.

Learning foreign languages and using them as a means of international relations is impossible without a deep and comprehensive study of the



culture, mentality, national character, lifestyle, perception of the world, customs, and traditions of the representatives of these languages. Effective and productive communication is realized only when you know these two different requirements, i.e. language and culture.

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