

ZAMONAVIY DUNYODA MADANIYATLARARO ALOQA

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Toshkent harbiy akademik litseyi "Temurbeklar maktabi" ingliz tili o'qituvchisi, filologiya kafedrasini mudiri

Annotatsiya: Bugungi kunda zamonaviy tilshunoslikda madaniyatlararo aloqa eng jadal rivojlanayotgan yo'nalishdir. Madaniyatlararo aloqa jamiyat tomonidan talab qilinadigan tilshunoslikdagi muhim tarmoq bo'lib, unda tilshunoslik, madaniyatshunoslik, aloqashunoslik va lingvodidaktikadagi barcha bilimlar qiyoslab o'rganiladi. Mazkur maqolada madaniyatlararo aloqa munosabatlari haqidagi butun dunyo tilshunoslarining fikrlari va nazariyalari keltirilgan. Muallif madaniyatlararo aloqa yo'nalishi haqidagi dunyo tilshunoslarining nazariyalariga o'z fikrlari bilan qo'shimcha ma'lumotlar bergan.

Kalit so'zlar: madaniyat, madaniyatlararo aloqa, lingvodidaktika, tilshunoslik, aloqashunoslik, madaniyatshunoslik, xulq-atvor, jamiyat, madaniyatlararo aloqa tadqiqotlari.

МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ В СОВРЕМЕННОМ МИРЕ

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Аннотация: Сегодня межкультурная коммуникация является наиболее бурно развивающимся направлением современной лингвистики. Межкультурная коммуникация – важная отрасль лингвистики, необходимая обществу, в которой сравнительно изучаются все знания в области лингвистики, культурологии, коммуникативистики и языковой дидактики. В данной статье представлены мнения и теории лингвистов всего мира о межкультурной коммуникации. Своей мыслью автор дал дополнительную информацию теориям мировых лингвистов о направлении межкультурной коммуникации.

Ключевые слова: культура, межкультурная коммуникация, лингводидактика, лингвистика, коммуникативистика, культурология, поведение, общество, исследования межкультурной коммуникации.

INTERCULTURAL COMMUNICATION IN THE MODERN WORLD

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Annotation: Today, intercultural communication is the most rapidly developing direction in modern linguistics. Intercultural communication is an important branch of linguistics required by society, in which all knowledge in linguistics, cultural studies, communication studies and language didactics is studied comparatively. This article presents the opinions and theories of linguists from all over the world about intercultural communication. The author gave additional information to the theories of world linguists about the direction of intercultural communication with his thoughts.

Key words: culture, intercultural communication, linguodidactics, linguistics, communication studies, cultural studies, behavior, society, intercultural communication studies

Introduction. Intercultural communication is a theoretical and applied scientific direction that is vigorously developing and in demand by society, located at the intersection of linguistics, cultural studies, communication studies and linguodidactics. This direction is actively being developed in many countries (England, Germany, Spain, USA and others).

The history of the formation of intercultural communication as an academic discipline convincingly indicates that it was initially formed on the basis of the integration of various humanities and their methods. The founders of intercultural communication were representatives

of various scientific fields: linguistics, anthropology, psychology, sociology, ethnology, folkloristics, etc. In the process of their joint work, the theories and methods of these fields of knowledge were mixed, giving intercultural communication an integrative character, which became and remains fundamental to it to this day.

Literature review. Communication (Latin *communicatio* from *communicare* - to make common, to connect; a path of communication, a form of communication) is the object of study of many sciences - sociology, ethnography, psychology, rhetoric, as well as cybernetics and a number of other natural science disciplines.

Today this concept is used in two meanings:

a) communication route, connection of one place with another (for example, transport communications, underground communications);

b) communication, transfer of information from person (group) to person (group); a specific form of their interaction in the process of life with the help of language and other signal forms of communication.

The term “communication” appeared in the scientific literature relatively recently and over several decades of the twentieth century has become, in essence, key in social and humanitarian knowledge. This, apparently, is explained by its special capacity, which allows the word to be filled with various meanings and used for various cognitive purposes. But no matter what form of communication we are talking about, there are units inherent in this process, the presence of which allows us to talk specifically about communication. These are concepts such as information (message or text), understanding (both rational and sensory), which is the goal of communication, and technology that allows information to be transmitted effectively from the point of view of understanding. It is also worth noting the necessary conditions for communication, the first of which is the orientation of the participants towards some general inter-subjective norms, and the second is communicative competence.

Why do we engage in communication? The answer is obvious - we transmit messages to warn other people (road signs or shouting), to inform other people (newspaper or press release), to explain something (textbook), to entertain (anecdote or feature film), to describe something (documentary film or oral story), to persuade someone (poster or banner). These are the goals of communication. Most often there are several of them (a film can entertain, inform, describe, warn, and explain). The primary reason why people need communication is the needs of an individual or group of people. The goals of communication serve certain needs: survival, cooperation and maintaining relationships with other people, encouraging others to take action, exercising power over other people (which includes propaganda), receiving and communicating information, etc.

The emergence of the discipline “Intercultural Communication” is due to the fact that in the process of intercultural interaction people encounter problems caused by the discrepancy in the perception of the world around the people of different cultures, which entails misunderstanding and even conflict situations.

Discussion and result. In modern humanities, the concept of “culture” is one of the fundamental ones. It is natural that it is central in intercultural communication. According to the definition of American cultural anthropologists A. Kroeber and K. Kluckhohn, culture is a complex phenomenon that includes both material and social phenomena, as well as various forms of individual behavior and organized activity. Various manifestations of culture are observed in the form of differences in human behavior and certain types of activities, rituals, and traditions. We see only individual manifestations of culture, but never see it as a whole. Cultural anthropology considers culture as a product of the joint life activity of people, a system of agreed upon ways of their collective existence, ordered norms and rules for satisfying group and individual needs, etc. [2; 438]

As a result, an independent cultural system is formed, which is usually called the ethnic culture of a given people. Its core is a set of “rules of the game” adopted in the process of their collective existence. Unlike human biological properties, they are not inherited genetically, but are acquired only through learning. For this reason, the existence of a single universal culture that unites all people on Earth becomes impossible.

The presence of local cultures is a natural form of existence of all human culture as a whole. No culture exists in isolation. In the process of her life, she is forced to constantly turn either to her past or to the experience of other cultures. This appeal to other cultures is called “interaction of cultures”.

Voluntarily or unwittingly, throughout their lives people are part of certain sociocultural groups. Each such group has its own microculture (subculture) as part of the mother culture and has both similarities and differences with it. Differences may be due to social sentiments, education, traditions and other reasons. Subcultures are based on the mutual self-perception of their members, determined by the racial, religious, geographical, linguistic, age, gender, labor, and family background of their members. And depending on this type of affiliation, they adhere to one or another model of behavior.

Cultural diversity influences the selection of information in communication, the choice of motivational strategies, conflict resolution styles, personality, social relationships and interaction skills.

Probably, the birth date of intercultural communication as an academic discipline should be considered 1954, when the book by E. Hall and D. Traggēpa “Culture as Communication” was published, in which the authors first proposed the term “intercultural communication” for widespread use. “Communication” which, in their opinion, reflected a special area of human relations. [3; 248] Later, the main provisions and ideas of intercultural communication were more thoroughly developed in the famous work of E. Hall “The Silent Language” (“Silent Language”, 1959), where the author showed the close connection between culture and communication. Developing his ideas about the relationship between culture and communication, Hall came to the conclusion about the need for training in intercultural communication. [4; 189] The process of establishing intercultural communication as an academic discipline began in the 1960s, when this subject began to be taught in a number of US universities.

On the European continent, the formation of the academic discipline “intercultural communication” occurred somewhat later than in the United States, and was caused by other reasons. The creation of the European Union opened borders for the free movement of people, capital and goods. Practice has raised the problem of mutual communication between speakers of different cultures. Against this background, the interest of scientists in the problems of intercultural communication gradually developed.

In Russian science and the education system, the initiators of the study of intercultural communication were foreign language teachers, who were the first to realize that for effective communication with representatives of other cultures, knowledge of a foreign language is not enough.

Each culture has its own language system, with the help of which its speakers are able to communicate with each other. In science, various forms of language communication are called verbal means of communication. The most famous verbal means of communication include, first of all, human speech.

However, human speech is only one of the elements of language, and therefore its functionality is much less than that of the entire language system as a whole. Language does not exist outside of culture. This is one of the most important components of culture, a form of thinking, a manifestation of specifically human life activity, which itself in turn is the real existence of language. Therefore, language and culture are inseparable from each other.

The relationship between language and culture is a complex and multifaceted issue. However, their close relationship is obvious. As S.G. notes in one of his works. Ter-Minasova, “language is a mirror of culture, it reflects not only the real world surrounding a person, not only the real conditions of his life, but also the social consciousness of the people, their mentality, national character, way of life, traditions, customs, morality, system values, attitude, vision of the world”. [7; 624] Language is not just a tool for reproducing thoughts, it itself shapes our thoughts. Language does not just reflect the world, it builds an ideal world in our minds, it constructs a second reality. A person sees the world as he says.

Therefore, people who speak different languages see the world differently. Thus, between

the real world and language stands thinking; the word reflects not the object or phenomenon of the surrounding world itself, but how a person sees it, through the prism of the picture of the world that exists in his mind and which is determined by his culture. After all, the consciousness of each person is formed both under the influence of his individual experience and as a result of communication, during which he masters the experience of previous generations.

A promising direction in the study of intercultural communication in modern society has become the emergence and development of trends aimed at studying the characteristics of verbal etiquette (linguistic tendency) and non-verbal etiquette (cultural-behavioral tendency). Etiquette situations are closely related to everyday communication, which is diverse and can vary widely depending on various factors. The variability of etiquette situations may depend on gender, age, origin, meeting place, time of day and/or year, type of activity, social status, etc.

Today, within the framework of the study of intercultural communication, the term “global village” (world global village) has become widespread. It was introduced by Marshall McLuhan to describe the emerging new communication and, subsequently, cultural situation. McLuhan describes how the globe “shrank” to the size of a village as a result of the development of electronic communications, when instantaneous transmission of information from any continent to anywhere in the world became possible.

Conclusion. Today, the term “global village” is primarily used as a metaphor to describe the Internet and the World Wide Web. On the Internet, the physical distance between interlocutors does not play a significant role for communication; not only space and time are erased, but there is a convergence of cultures, worldviews, traditions and values. When communicating with each other via electronic means, people reason and act as if they were very close, living in “the same village.” They, wittingly or unwittingly, increasingly invade each other’s lives, talking about everything they saw and heard.

In this context, intercultural verbal communication is an extremely interesting process, although perhaps not sufficiently studied. In this sense, effective verbal intercultural communication is not an easy and accessible mechanism of interaction in intercultural contacts.

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