SPECIFICITY OF INTERCULTURAL COMMUNICATION

Alimova Maftuna Ravshanbek Kizi
Master Degree, Fergana State University

Abstract
The article provides information about the concept of the theory of intercultural communication and the reasons for its emergence as a special branch of linguistics.

**Keywords:** linguistics, intercultural communication, special language options.

The success or failure of communicative interactions depends on the culturally determined communicative competence of the participants in the communicative event, i.e. similarities and differences in their perceptual processes and symbol systems. Culturally determined differences lead to a special kind of communication called intercultural, in which communicants from different cultures use special language variants and discursive strategies in direct contact. The term intercultural communication refers to cases where communicative competence is so different that it is reflected in the outcome of a communicative event.

Culture, notes M.B. Bergelson, essentially determines the cognitive and pragmatic foundations of communicative activity. Communication is defined as "a complex, symbolic, personal, transactional and often unconscious process that is necessarily imprecise. Communication allows participants to express some information external to the participants themselves, internal emotional content, as well as status roles in which they are relative to each other.

Language as a symbolic system is ambiguous. However, the use of language in communication presupposes a commonality of communicants in the interpretation of linguistic meanings. This becomes possible due to culturally determined communicative competence, which is usually understood as the general knowledge shared by communicants. This knowledge is made up of the symbolic system itself, in terms of which communication takes place, and of knowledge about the structure of the external world.

Differences in individual experience underlie the fundamental ambiguity of language. On the other hand, the commonality of basic knowledge about the world explains the fundamental translatability of messages from one language to another and the possibility of understanding between members of the same language community using the same symbolic system.

Cultural differences in knowledge can be described in specially designed formats of scenarios and frames, which, in turn, describe various areas of human activity as schemes of certain, simpler steps. In this case, the description occurs in terms of the basic metalanguage.
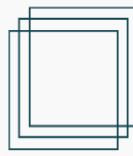
The term intercultural communication in the narrow sense appeared in the literature in the 70s. The main goal of this direction was the study of communicative failures and their consequences in a situation of intercultural communication. Subsequently, there was an expansion of the concept of intercultural communication to such areas as the theory of translation, teaching foreign languages, comparative cultural studies, contrastive linguistics, etc. Currently, research in the field of intercultural communication is mainly focused on the behavior of people faced with differences in language activities and the consequences of these differences.

Interpersonal communication is based on individual experience and is possible only with a certain degree of commonality among the participants in communication. Based on this, they talk about different functional areas of intercultural communication: interpersonal, social, public, intergroup, professional, mass communication and communication within small groups.

Most research on intercultural communication has a fundamental application orientation: their results are intended for direct use in fields of activity and professions that carry out themselves through communication (in such cases it is called professional communication). These include education, social and political activities, management, consulting, social work, journalism, etc.

In the field of intercultural communication, psychological, sociological and linguistic directions can be distinguished. This division depends both on the object of study and on the methods used.

Sociologists working in the field of intercultural communication use the methods of questioning groups of respondents, traditional for this science. The purpose of the survey is to identify value attitudes and stereotypes that are manifested in people's behavior. More general sociological problems are related to the social adaptation of migrants, the preservation or loss of traditional cultures among national minorities, and so on.

Psychologists in the field of intercultural communication are primarily interested in the influence of cultural differences on the processes of interpretation and categorization, as well as the ontology of the corresponding behavioral stereotypes.

For linguists, the main thing is how communication occurs. What in the language message signals the presence of intercultural interaction. What exactly characterizes the messages exchanged between representatives of different cultures. How exactly misunderstanding occurs, incomplete understanding, what language features and mechanisms allow compensating for misunderstanding.

From the very beginning, the IWC had a pronounced applied orientation. This is not only a science, but also a set of skills that can and should be mastered, especially for those whose professional activities are related to the interaction between cultures.

Language not only consolidates and stores in its units the concepts and attitudes of culture. Through language, these concepts and attitudes are reproduced in the mentality of the people.

Through the function of culture translation, language influences the way of understanding the world, which is characteristic of a particular linguocultural community.

Researchers identify 4 ways of presenting cultural information:

1. cultural semes - act as a way of displaying elements of culture in nominative units (bast shoes, samovar);

2. cultural background - characterizes lexemes and phraseological units associated with the phenomena of social life and important historical events. It is also localized in the denotative aspect of meaning, but, unlike cultural semes, it is marked ideologically (hammer and sickle);

3. cultural concepts - abstract names denoting concepts from the world of emotions, states, values. They determine the specifics of the language picture of the world (truth, conscience, personality, truth). The conceptual content of such concepts is built by representatives of the linguocultural community on the basis of national specific value orientations and socio-historical experience. Their meaning and associative field is revealed through stable compatibility with other words-concepts.

4. cultural connotation - cognitive in nature interpretation of denotatively or figuratively motivated aspects of meaning in terms and categories of culture.

According to researchers, most people perceive the usual cultural standard as the only possible and correct one, which creates problems in communication. The adoption of the thesis about the equality of all cultures creates the necessary initial prerequisites for mutual understanding in the process of intercultural communication, although it places very high demands on the average person, since it deprives him of his usual value orientations. Since the interlocutors are far from always able and willing to give up their cultural prejudices associated with their cultural standards, mutual misunderstanding arises. In addition, it can also arise due to insufficient cultural preparedness of the communicants, even with all their desire to meet each other halfway.

Misunderstanding can also arise at a sufficiently high level of linguistic competence of the speakers, if competence is understood as possession of the rules of grammar. The actual linguistic analysis of the ICC is not limited to the analysis of linguistic units used in texts generated in the process of intercultural communication. A more promising approach to ICC can be offered by the ethnography of speech, which studies the patterns and rules of behavior in various speech communities. This approach allows us to explore the linguistic and cultural aspects of communication in close relationship and interdependence.

From these positions, communicative failures during ICC can be explained, for example, by the penetration of elements of the cultural code into the language code during the ICC process.

When filling in the gaps in the frame structure on the basis of one's own national and cultural experience, it can lead to the construction of erroneous logical chains. Words selected under the influence of the national-cultural frame may cause unjustified associations in another code, which, in turn, leads to misunderstanding or misunderstanding. For example, when we talk about friendship, freedom, anger, we involuntarily ascribe to these concepts culturally determined meanings inherent in the corresponding words of a given language, thereby giving them a non-existent universality, which can cause a communicative failure. For example, the English concept of friend does not include those semantic components that are inherent in the Russian concept of friend (for example, the ability to share some information not intended for others or to receive (provide) help, regardless of costs).

It is known that the redundancy of information in monocultural communication slows down the communication process (on the contrary, saving effort is an important factor in effective communication). In intercultural communication, the success of communication, on the contrary, is ensured precisely by some redundancy of information (repetitions, paraphrases), which helps communicants avoid misunderstanding or misunderstanding.

The realities of the linguistic existence of ethnic groups testify not only to the activation of the processes of borrowing individual elements of the language. It is possible that cognitive structures can also be borrowed, which is manifested in the borrowing of typological, structural features of languages. Of course, serious typological research is needed for this. However, the question remains: why is this phenomenon exactly tracing, why is it not looking for a correspondence to some other structure of the target language? Perhaps the point is that in this case the way of representing knowledge is borrowed, and not the knowledge itself. And it is precisely the borrowing of a way of representing knowledge that makes it possible to build a more adequate, and sometimes even a similar, structure in translation.

"A person brought up in the conditions of one culture is not only "monocultural", but also linguocentric. This means that the cognitive structures fixed in a given language become an instrument of the "dialogue of consciousnesses" of people belonging to a certain linguocultural community. "Meaning, understood as a cognitive model, means and way of knowing reality. From here, it becomes clear the activation of borrowings with the intensification of intercultural communication, the desire for an ever greater universalization of meanings.

Perhaps, in intercultural communication, not only borrowing occurs, but also the formation of new cognitive structures as a result of the integration of the original ones. "Dialogue of cultures" in this case can be called the process of activation and / or creation of mechanisms, methods and means of generating and representing new cognitive models for the linguistic and cultural community.
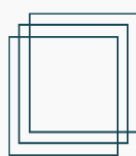
This is possible as a result of 1) an "information explosion", with the representation of which the language structures of a certain language cope, but with difficulty, 2) the influence of a given language, which has cognitive structures,

most relevant to the new content. Therefore, linguocultural communities are currently borrowing cognitive compressed forms, structures and developing, generating new ones.

Speaking about the problems of the ICC, one cannot fail to mention the so-called "ethno-cultural information". Ethno-cultural information is "information about the spiritual culture and mentality of the people, which can be explicated according to various cultural codes (primarily natural language)". At the same time, it is believed that ethnocultural information is made up of those ideas about the world that are marked in a certain way within the framework of one culture. Marking often introduces additional meanings into ideas about objects of reality, and these properties may not be related to the physical properties of the object.

Thus, the content of ethno-cultural information is a system of knowledge, ideas, assessments that describe phenomena that are marked when coding in the language and cultural spheres.

Used Literature

1. Алихонов С. Математика ўқитиш методикаси. Тошкент. Ўқитувчи – 2011. – 354 б.
2. Ж.Ўсаров ва бошқалар. Математика ўқитиш методикаси. Тошкент –SAHHOF – 2021й. – 224 б.
3. SIDDIKOV, Z. (2018). Professional orientation of students based on the skills of mathematical modeling.Scientific journal of the Fergana State University,1(1), 12-16.
4. Siddikov, Z. THE ROLE OF THE DIFFERENTIAL EQUATIONS AT TRAINING TO MATHEMATICAL MODELING.
5. Alimdjanovna X. M. et al. CLIMATE CONTROL AND LIGHT CONTROL IN A SMART HOME //European Journal of Interdisciplinary Research and Development. – 2022. – T. 8. – C. 149-155.
6. Jo'rayev Vohid Tojimamatovich A. M. et al. Working With Geospatial and Descriptive Data in A Geoinformation System //Periodica Journal of Modern Philosophy, Social Sciences and Humanities. – 2022. – T. 11. – C. 113-116.
7. Tojimamatovich J. V., Alimdjanovna X. M. Basic Concepts of the Smart Home System //International Journal of Culture and Modernity. – 2022. – T. 17. – C. 7-13.
8. Mukhtoraliyevna Z. S. DIFFERENCES IN FREQUENCY OF USE OF CONGRUENT WORDS //Conferencea. – 2022. – C. 43-45.
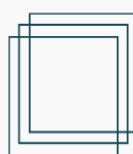
9. Zokirova Sohiba Mukhtoraliyevna, & Ruziboyeva Madina Salimovna. (2022). HISTORY OF UZBEK FOLK GAMES. Innovative Technologica: Methodical Research Journal, 3(10), 191–198. https://doi.org/10.17605/OSF.IO/SF3MB

10. Zokirova Sohiba Mukhtoraliyevna, & Kholikova Mukhtasar Kurbonali qizi. (2022). GENRE MODEL OF THE CROSSWORD PUZZLE AS AN ENIGMATIC DISCOURSE. Emergent: Journal of Educational Discoveries and Lifelong Learning (EJEDL), 3(10), 98–103. https://doi.org/10.17605/OSF.IO/DKBH5

11. Mukhtoraliyevna Z. S., G'aniyevna M. TYPES OF SPEECH AND ITS CHARACTERISTICS //БАРҚАРОРЛИК ВА ЕТАКЧИ ТАДҚИҚОТЛАР ОНЛАЙН ИЛМИЙ ЖУРНАЛИ. – 2022. – С. 184-189.

12. Muxtoraliyevna Z. S. et al. The Concept of a Poetic Text and its Features //Spanish Journal of Innovation and Integrity. – 2022. – Т. 6. – С. 418-423.

13. Kochkorbaevna K. B. et al. Effective ways to Increase Student Thinking Activity //International Journal of Culture and Modernity. – 2021. – Т. 11. – С. 256-262.

14. Бахтихон К. MAKON MA" NOSINI IFODALOVCHI LEKSEMALARINING LINGVISTIK MAYDON SIFATIDA O" RGANILISHI //Актуальные научные исследования в современном мире. – 2017. – №. 4-2. – С. 53-58.

15. Kochkorbaevna K. B. et al. The Main Directions and Methods of Work on Vocabulary in Primary School //International Journal of Innovative Analyses and Emerging Technology. – 2022. – Т. 2. – №. 2. – С. 95-99.

16. Курбанова Б. К., Каримова З. Семантические свойства фразем в узбекском и киргизском языках //Молодой ученый. – 2019. – №. 28. – С. 255-257.

17. Siddikov, Z. (2017). Structural Methods of Mathematic Model in Doing Minimization and Maximization Exercises. Eastern European Scientific Journal, (2), 44-48.

18. Ashurova O. A. SOCIO-HISTORICAL TRADITIONS OF DEVELOPMENT OF ECOESTHETIC CULTURE OF PRESCHOOL EDUCATIONAL PROFESSIONALS //CURRENT RESEARCH JOURNAL OF PEDAGOGICS. – 2021. – Т. 2. – №. 05. – С. 46-52.

19. Ashurova O. A. AESTHETIC EDUCATION AS A FACTOR OF PROFESSIONAL TRAINING OF PRESCHOOL TEACHERS IN A PEDAGOGICAL UNIVERSITY //Theoretical & Applied Science. – 2021. – №. 5. – С. 425-427.

20. Ashurova O. Analysis of foreign experience on the development of eco-aesthetic culture of future preschool education specialists //Asian Journal of Multidimensional Research. – 2021. – Т. 10. – №. 10. – С. 1478-1484.

21. Anvarjonovna A. O. Methodological Foundations for Development of Aesthetic Culture Teacher of Preschool Education //INTERNATIONAL CONFERENCE ON MULTIDISCIPLINARY RESEARCH AND INNOVATIVE TECHNOLOGIES. – 2021. – Т. 2. – С. 254-258.

22. Anvarjonovna A. O. Factors for the Development of Ecoesthetic Culture of Future Preschool Educational Professionals //European Journal of Humanities and Educational Advancements. – 2021. – Т. 2. – №. 5. – С. 162-164.