
THE CONCEPT OF INTERCULTURAL COMMUNICATION

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Abstract

This article is devoted to the consideration of the problem of intercultural communication. Intercultural communication is presented as a special communication process that has its own characteristics and flow conditions. A comprehensive analysis of the process of intercultural communication shows that intercultural communication differs from intercultural communication, which has its own characteristics and structure.

Keywords; communication, linguistic, etymological, lexical and semantic.

Communication is a complex and multifaceted process, which at the same time can act as a process of interaction between individuals, the relationship of people to each other, the process of interaction, empathy and mutual understanding. In general, this is one of the most important factors in a person's life. Due to its practical significance, the process of communication attracts the attention of specialists from various fields of humanitarian knowledge: philosophy, psychology, sociology, cultural studies, Ethnology, linguistics, etc. At the same time, each science or scientific direction that studies certain aspects of communication distinguishes a specific subject of study in this process. Over the past few years, along with the concept of "communication" in domestic science, the term "communication" has appeared and has become widespread, which has firmly entered the conceptual apparatus of social and humanitarian knowledge. L.S. Vygotsky, V.N. Kurbatov, A.A. Leont'ev identifies these two terms based on the etymological and semantic relationship of these concepts. Derived from the original meaning of the Latin word "Communication", which means "make common, connect, communicate", supporters of this point of view understand it as an exchange of thoughts and information using various signals. In turn, the Russian word "communication" also reflects the exchange of ideas, exchange of information and emotional experiences between people. In both cases, supporters of this approach are not fundamentally different in content. In the process of

intercultural communication, each person solves two main problems at once - maintaining his own cultural identity and joining an alien culture. The combination of possible solutions determines four main forms of intercultural communication: direct, indirect, intermediary and direct. In direct communication, information is sent directly from the sender to the recipient. This can be done both orally and in writing. In direct communication, mainly one-sided, information sources include works of literature and art, messages, radio and TV shows, publications in newspapers and magazines, etc. Direct and indirect forms of communication differ between partners in the presence or absence of an intermediate link acting as an intermediary. In the modern world, due to the increased interest in the languages and culture of peoples, interethnic communication occupies one of the important places in the social life of a person. Since it is recognized that one of the prerequisites for communication is the Society of the consciousness of communicators, its incomplete team can cause misunderstanding. An unfinished conscious society is a consequence of this, including the belonging of communicants to various national cultures.

"Considering that intercultural communication is to some extent pathological and deviates from the norm, because in intercultural communication, the Union of the consciousness of communicants is not optimal, as a result of which the generally automated process of speech communication is disrupted, and what its components do not differ from the usual one becomes noticeable," which means that it can be realized As it is accepted, representatives of each specific culture, as carriers of their national culture, acquire conscious qualities that were formed during the development of a particular national culture. Closely related between language and culture. This means that we are talking about the culture of people to whom this language belongs. Throughout historical development, the language is focused on the field of domestic culture. Scientists use various metaphors to describe the essence of the language and explain the essence of this phenomenon. For example, compare: "language is a living organism or a system of rules similar to a game of chess, or a means of translating deep structures into superficial things, a mirror of consciousness, a storehouse of experience, or a shell of meaning. . Each explanation has a right to exist, since it emphasizes one side of the language. At the same time, if earlier scientists were mainly interested in how the language itself works, now questions about how language is connected with the human world, how much a person relates to language, how the situation relates are ignored. determines the choice of linguistic means ". The ability of a language to move from an internal culture to an external one, and vice versa,

depending on communicative needs, is ensured by the flexibility of the cultural orientation of language units. When words are differently oriented to the world of cultures of different peoples, several groups of cultural orientation are distinguished: neutral vocabulary that does not have a cultural orientation; lexical units denoting phenomena characteristic of all cultures; lexical units denoting phenomena characteristic of a given culture; and, finally, lexical units denoting specific foreign cultural phenomena or reality. Naturally, the language is used mainly focused on its own internal culture. However, for a long time no one can live in cultural isolation, and any language is used to a greater or lesser extent in communicative situations associated with external cultures. The term "intercultural communication" is widely used, which involves the interaction of two or more cultures, overcoming linguistic and cultural barriers. The increased interest in the peculiarities of intercultural communication contributed to the formation of a new scientific field in which the dialogue of cultures is considered as an object of research. The appeal of language to external culture is the result of intercultural communication. The exit of the language into the field of external cultures occurs in a number of typical situations: newspapers, magazines, daily communications, special linguistic and regional literature, etc. Intercultural communication is a very multifaceted phenomenon, which is studied by various disciplines. Intercultural communication can be interpreted in a broad and narrow sense. In a broad sense, intercultural communication is considered by cultural studies. Culturology studies intercultural communication as a dialogue of cultures and social forms to which these cultures belong. Culturology analyzes different cultures, substantiates the patterns inherent in many cultures and determines the characteristics and characteristics that are specific and present only in one culture. Intercultural communication can be viewed as "turning a language into a field of foreign language culture." Intercultural communication is primarily Confirms and rejects simple communication postulates formulated by P. Graysom, then developed and supplemented by other scientists. On the one hand, intercultural communication is subject to the same rules as communication within one culture. On the other hand, intercultural communication implies a natural violation of these rules due to their specificity. Grays ' principles of cooperation, which are considered a necessary condition for successful communication, do not always work in the process of intercultural communication, and sometimes even hinder mutual understanding. The main categories of Grayce's successful communication include:

The category of quantity implies the amount of information sufficient for a complete communication process, that is, the statement must be as informative as it should be. At the same time, there should not be too much information, since super informativeness can distract the recipient and distract him from the main topic of the conversation. In addition, as noted. Grays believes that if the recipient suspects that the addressee's speech is deliberately suspicious, this will serve as a reason to doubt the correctness of the information transmitted to him.

Within the framework of one culture, there is no need to clearly express all the information, since it is familiar to the participants in communication as "general knowledge". In such cases, dismissal slows down communication, saving actions becomes an important factor in effective communication.

In intercultural communication, this principle may not work, since there is an imbalance between the volume of old and new knowledge of communicators about domestic and foreign culture and, accordingly, between the concepts of adequacy and redundancy. The result of this imbalance can be a violation of the linearity and continuity of the communication process. Therefore, a prerequisite for the effectiveness of intercultural communication is not "lost links", but, on the contrary, an excess of information expressed by repetition, the re - formation of what has been said and the obligatory execution of feedback.

Thus, it can be argued that intercultural communication has some differences from ordinary intercultural communication. Intercultural communication is a special form of communication between two or more representatives of different cultures, during which information and cultural values of interacting cultures are exchanged. The process of intercultural communication is a specific form of activity that requires not only knowledge of foreign languages, but also knowledge.

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