



LINGUOCULTUROLOGY, INTERCULTURAL COMMUNICATION AND CROSS-CULTURAL LINGUISTICS IN HIGHER EDUCATION

Tokhta Ametovna Yuldasheva
Chirchik State Pedagogical University

Abstract: This article discusses linguistic and cultural studies that study the relationship and interaction of culture and language.

Key words: cross-cultural, intercultural, theorists, linguistics, linguacultural.

The modern world is characterized by a tendency to expand and deepen international contacts in various spheres of economic, socio-political, social and cultural life. This determines the need to address the problems of intercultural communication. However, given the mutual interest of representatives of different cultures in each other, communicants are often not sufficiently familiar with representatives of another culture, with the peculiarities of communicative behavior of representatives of a different linguistic and cultural community.

The cross-cultural approach is the most relevant, in our opinion, in covering the problems of linguistics at the present stage as a general methodological prerequisite for the anthropological system of knowledge. It assumes tolerance of all ethnic mentalities and their language systems. That is why, more than ever, tolerance of language paradigms is the most relevant in the anthropocentric scientific picture of the world. And only cross-culturalism, understood as the interpenetration of linguistic worlds and cultures, the combination of common and different, is the only correct approach to teaching languages. The term “cross-culturalism” came to us in the 19th century and means “intersection” in English. It took a long time before it was in demand in American philosophy, then psychology. Cross-cultural trends in the development of philosophy do not mean the specification of any particular culture, since methodologically, the cross-cultural approach excludes the predominant role of any system of concepts, developing the ideas of P. Ricoeur about the ethical-mythical basis of culture (Ricoeur 2000). Consequently, from a cross-cultural perspective, the current situation in the world is viewed hermeneutically, as a new way of dialogue between cultures, religions and ideologies.

Adherents of modern intercultural philosophy strive to achieve foundations that promote communication with the “other” and take a hermeneutic approach, which implies, both at the individual and cultural levels, the rejection of the absolutization of any culture (including their own), asserting, on the contrary, the sphere of interaction and counteraction that opens up prospects for the development of philosophy in the future, and also, from our point of view, is the most promising approach from the point of view of modern Russian reality in general and from the point of view of the formation of a cross-cultural paradigm of the Russian personality in particular. However, this area of research appears to be new and not sufficiently developed, since in this field of knowledge there has not yet been agreement on a theoretical basis that can serve as a clear guideline in solving complex hermeneutical and methodological issues. Thus, cross-culturalism and interculturalism in philosophy is truly a polyphonic process, striving for harmony of different “voices”, but with a constant opposition of positions and the desire to understand other people’s opinions. In Russian philosophy, this position goes back to the



linguo-philosophical views of M.M. Bakhtin, who considered open, evolving dialogical consciousness and speech to be the key to the existence and development of culture (Bakhtin 2000).

Thus, cross-culturalism in philosophy contributes to a more accurate understanding of the problem of cultural identity of a certain human community, considered during the historical process of cross-cultural interaction and mutual enrichment, possible due to the dynamics of constant cross-cultural connections, that is, overcoming the unconditional priority of one's own traditions, which manifests itself at all levels of human interaction in modern society.

Developing in this direction, modern philosophy is trying to reach a level that will help resolve problems affecting the planetary community as a whole, turning to supranational, cross-cultural, and universal values. Given the mosaic of cultures of the peoples inhabiting our planet, universal human values cannot be understood unambiguously. They must be considered each time taking into account the unique national cultures, and for this their significance must be recognized by people living in dissimilar cultures.

The culture and language of an ethnic group are two interrelated factors that are relevant for any researcher, since they represent a single whole. The interaction of culture and language was described by Wilhelm von Humboldt, who considered the thinking of a people, its culture and language to be a single whole. According to the theory of Wilhelm von Humboldt, language is the "national spirit", it is the "very being" of the people [4, 20]. Language is a manifestation of the culture of a people, through which one can get acquainted with the material and spiritual culture of the ethnic group being studied. The linguistic picture of an ethnic group is formed under the influence of traditions and customs inherited from previous generations, which is a manifestation of national religion, literature, culture, science, etc.

In the modern world, where international relations in the field of politics, culture and economics between countries are developing at great speed, there is a need to know several languages, especially Russian, as a means of interethnic communication. Students from Uzbekistan who enter Russian universities or when an Uzbek family moves to another country develop foreign language intercultural communication skills, i.e. There is an interaction between two cultures. Also currently relevant is the issue of migrants and their adaptation to a new cultural environment. Labor migration has an impact on economic and social ties between two countries: Russia and Uzbekistan. Having their own historical culture, traditions and customs, there is a mutual influence on the cultural characteristics of both countries, this fact is especially clearly manifested in the arrangement of life and other social interactions on the territory of the host country. Based on the above facts, we can conclude that in this intercultural communication, socio-cultural contact occurs, giving emphasis to the linguistic aspect. Russian-Uzbek intercultural communication provides an opportunity to study the languages of both countries through the following tasks:

- acquaintance with the history of Russian-Uzbek relations, their humanitarian and cultural concepts, as well as cooperation for the present period;
- overcoming the language barrier during the period of social adaptation, the ability to self-learn and function independently in a multicultural world, using sociocultural strategies.

The government of Uzbekistan has resolved the issue of issuing medical examinations, certificates in the Russian language and insurance to migrant workers to obtain a patent to work in Russia, which indicates bilateral support for the migration sector on a legal basis.

Studying the history of Russian-Uzbek relations, we can state the fact that over a long period of bilateral cultural and humanitarian cooperation, both countries borrowed terminological



vocabulary and conducted a large number of studies directly devoted to lexical borrowings from Russian to Uzbek and vice versa. With the development of international trade and political interaction, which began at the beginning of the twentieth century, words of Slavic origin appeared in Uzbek dialects. Currently, borrowings in the Russian language occur systematically, but in the Turkic languages they have decreased, giving way to tracings and the formation of terms. Some terms were borrowed from Persian, Turkish and Arabic and are used as Russian ethnographisms, for example, sofa (divan) - from Arabic. صفا "suffah" - a cushion on a camel's saddle; ottoman (divan) – from tour. “tahta” – wood; barn (ombor) – from Pers. “anbār” – barn, storeroom. According to Musaev K.M. - academician, linguist, specialist in Turkic languages, the stages of borrowing words from Arabic and Persian languages into Turkic languages have been reduced and the vocabulary is replenished through the Russian language.

International ethnographic words that passed from Russian into Uzbek include: types of shoes (sneakers, shoes, boots, shoes), types of furniture (table, chair, armchair, sofa, bed, wardrobe). The Uzbek word “likopcha” has practically fallen out of use; its Russian analogue “plate” is used.

Currently, a significant place in Russian-Uzbek joint activities is occupied by the spheres of education, culture, economics, and religion. The active work of Rossotrudnichestvo on the territory of our country is one of the facts of interaction between Russia and Uzbekistan, working with state and public organizations of our country. About 35 thousand Uzbek students study in Russian universities, the quota for free education for whom is increasing every year. World globalization influences both the activities of universities and the process of scientific research, expands interdisciplinary integration, and improves the methods of the educational process. In this regard, in recent years, intensive cooperation has been carried out between Uzbek and foreign parties between universities, research institutes, as well as organizations that provide support in the implementation of innovative pedagogical methods in the field of student education.

The development of intercultural communication includes, in addition to knowledge of a foreign language, also acquaintance with the culture of another ethnic group, its moral values, religion, way of life, humanistic principles, character of the people, etc. For example, “a resident of the North of Russia who does not know the customs of the peoples living in Central Asia may be very surprised to learn that such a well-known drink as tea, which he is accustomed to using as a warming agent, is used in hot climates to overcome unbearable thirst.”

With the formation of barriers in communication, the role and importance of cultural symbols increases, through which peoples belonging to different languages and cultures can form the semantic space in which acts of communication and mutual understanding will be most possible. It is known that symbols not only accumulate the sociocultural experience of the life of a certain community, but also perform a communicative and informational function. At the same time, there is an increasing need for understanding the ethnic symbol as a key feature of culture, understanding its place and role in intercultural communication, and careful study. Some ethnographic symbols have become an integral part of traditional Russian and Uzbek culture. For example, “balalaika (Russian) and dutar (Uzb), “cradle (Russian) and beshik (Uzb)”, borscht (Russian) and pilaf (Uzb), etc.

Thus, when studying a foreign language, it is necessary to have some information from the sections of cultural theory, linguistic and cultural studies and business etiquette, which will

make it possible to have intercultural competence and have a conversation within the dialogue of cultures

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