

INTERCULTURAL COMMUNICATION AS AN OBJECT OF STUDY IN LINGUOCULTUROLOGY AND PSYCHOLINGUISTICS

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Abstract: *This article was written because research into how culture is reflected in language and human society advances our understanding of other cultures and mentalities as well as intercultural communication. This study aims to trace the history of cultural linguistics' emergence as a distinct scientific field, determine its antecedents, and assess its contemporary state.*

Key words: *cultural linguistics, competence, communication, study.*

Introduction

The term "intercultural communication" refers to the contextual exchange of information between people or groups with various linguistic and cultural backgrounds. The following fundamental definitions serve as a foundation for this: Intercultural means that this communication is taking place between people from different cultural backgrounds. Culture is the structured expression of human behavior in social life within particular national and local contexts, such as political, linguistic, economic, institutional, and professional contexts.

Intercultural competence, which can be described in terms of three main characteristics—knowledge, abilities, and attitudes—is the active ownership by people of traits that support effective intercultural communication. This document only views the development of abilities and traits that are likely to improve cross-

cultural communication as a component of language-learning programs, that is, as an adjunct to the actual practice of language acquisition.

Intercultural communication develops when many groups from various cultures come together and accurately and expertly transmit information in a way that is acceptable to the group's various viewpoints.

People from one culture attempt to understand the information being sent to them by other cultures through intercultural communication. For instance, hotel employees determine what services to offer based on the needs and preferences of their guests. Customers communicate their needs to hoteliers as well.

The study of the connection between language and culture has been one of the most important issues in linguistics during the 20th century. In this sense, the shift to linguistics, which examines language in relation to the cultural and cognitive arenas of human activity, marks the modern stage of evolution of the science of language. Cultural linguistics is a separate branch of linguistics that was established in the 1990s and focuses on the interaction between language and culture.

A brand-new field of study, cultural linguistics, integrates its linguistic and cultural roots by developing its own conceptual and terminological apparatus. Such an apparatus can be built on the idea that has been actively developing recently.

Linguocultural research corresponds to the general trend of modern linguistics - the transition from linguistics "internal", "immanent", structural, to linguistics "external", anthropological, considering the phenomena of language in close connection with a person, his thinking, spiritual and practical activities [2.p, 356].

Cultural linguistics is one of the leading areas of linguistic research. It comes from the spirit of the language or from certain phenomena associated with the linguistic mentality, studies the national-cultural specific rules for organizing speech communication, shows the spirituality, collegiality of the Russian people, reflected in the language [2, p.23].

Comparative historical linguistics and the emergence of cultural linguistics share a strong relationship. Foreign writers who dealt with linguistics in various ways

shared their opinions on its subject in the 18th and 19th centuries, which helped to shape the idea of "cultural linguistics" and the growth of this discipline in the 20th and 21st centuries. A relatively new field of study in humanities, cultural linguistics first emerged in the final decade of the 20th century. It has gathered a very sizable following, and linguistic researchers are still very interested in it at the moment.

V.N. Telia, M.L. Kovshova, V.V. Vorobiev, V.A. Maslova, N.I. Tolstoy, E.A. Yakovleva, and others are notable figures in this field. From their individual perspectives, each of these experts provided a definition of cultural linguistics. The field of linguistics known as "cultural linguistics" explores the ways in which a people's culture is expressed and ingrained in their language. It developed from the fusion of linguistics and cultural studies. It is closely related to sociolinguistics and ethnolinguistics, so much so that V.N. Telia considered cultural linguistics to be a subfield of ethnolinguistics. Despite this, these sciences are fundamentally dissimilar.

Cultural linguistics is a science that "rose at the intersection of linguistics and culturology," according to V.A. Maslova. This field should be thoroughly researched because it is not merely a "addition" to linguistics and cultural studies but rather a brand-new field all on its own. Such a study requires, first and foremost, an overview examination of the key stages in the construction and development of that system, sometimes known as "culture linguistics." This field of study is linked to national identity, mindset, and philosophy. It is a type of body of knowledge regarding regional, societal, and linguistic distinctions as well as how voice communication is organized.

The overall trend in modern linguistics is the shift from "internal," "immanent," structural linguistics to "external," "anthropological" linguistics, which considers the phenomena of language in close relation to a person, his thinking, spirituality, and practical activities. Cultural linguistics' main focus is on "the relationship and interaction of culture and language in the process of its functioning and the study of the interpretation of this interaction in a single systemic integrity," and its subject is "national forms of society being reproduced in the system of language

communication and based on its cultural values," or everything that contributes to the "linguistic picture of the world" [3, p. 54].

Cultural linguistics is currently undergoing rapid development. The relationship and interplay between language, thinking, culture, and ethnicity are of growing interest to linguists. Language has long been seen as a potent culture-carrier. The relationship of language and culture is currently a complex subject of study for cultural linguistics as a separate field.

Conclusion

Attempts to connect language and culture on the basis of their ontological community, whose ideal objective form of existence exists, are currently one of the most effective ways to develop methodological schemes for evaluating the problem of language and culture.

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