

Main Problems of Intercultural Communication as a Factor of Modern Society Development

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ABSTRACT

The article deals with the main problems of intercultural communication. The author pays special attention to the formation of communication practices in modern society, which is trying to overcome intercultural differences. The purpose of this study is to explore the issue of the impact of the globalization process on modern culture. The result of this study is the confirmation of the fact regarding cultural globalization.

KEYWORDS: *intercultural communication, modern society, countries, national cultures, understanding of cultures, globalization, culture, mass culture, civilizational mission, cultural imperialism, languages*

Recent advances in the field of information technology, and the increased interest in expanding the relationship between different countries and people, open up new types and forms of communication, the effectiveness of which depends entirely on the mutual understanding of cultures, manifestation, and respect for the culture of communication partners. The necessary conditions for the effectiveness of the communication process of two or more representatives of different cultures are the following factors: knowledge of foreign languages, knowledge of the material and spiritual culture of other people, moral values, and worldviews, which together determine the behavior of communication partners.

According to P.S. Tumarkin, intercultural communication, as is known, presupposes knowledge of a foreign cultural communication code, i.e. first of all, language, norms and rules of behavior (behavioral code), psychology and mentality (psycho-mental code), etc. We call the cumulative action of the communicative code in the process of communication the national communicative regime. The highest level of competence in the field of intercultural communication is the ability to freely switch to the appropriate communication mode (mode switching). In the absence of such competence (or knowing only the language), people most often communicate with carriers of a different culture and evaluate them on the basis of their own national norms, which makes communication between representatives of different cultural spheres especially difficult. All this enhances attention to communication issues, the main condition for the effectiveness of which is mutual understanding, dialogue of cultures, tolerance, and respect for the culture of communication partners.

Considering the features of intercultural communication, one should dwell on the processes of interpenetration (convergence and assimilation) of cultures, or acculturation. In the "Philosophical Encyclopedic Dictionary", acculturation is defined as "the processes of mutual influence of cultures, the perception by one people of the culture of another

people, usually more developed". The American scientist R. Beals understood acculturation as "perception, i.e. the assimilation of a significant part of another culture ... as an adaptation, that is, the combination of original and borrowed elements into a harmonious whole ... as a reaction when many different counter-acculturation movements arise.

In Uzbekistan, the ideas of intercultural communication began to develop actively in the mid-1990s. Initially, they were associated with a change in the paradigm of teaching foreign languages: in order to effectively establish intercultural contacts, not only language but also cultural skills and abilities are needed. Fundamental works have appeared in domestic science, pointing to the prospects of this kind of research. This topic "problems of intercultural communication" is considered in the works of T.G. Grushevitskaya, V.D. Popkov, A.P. Sadokhin, and O.A. Leontovich. At present, in Uzbekistan, intercultural communication has the status of an academic discipline, relies on a growing network of research centers and higher educational institutions, and has a publishing base.

The lack of a unified theoretical and methodological approach to the study of intercultural communication in Uzbekistan and abroad is exacerbated by a different understanding of the terminology of this sphere in the Uzbek and English-speaking scientific traditions. In scientific and theoretical texts devoted to the problem of communication, most often the concept of intercultural communication is used in the meaning of the interaction of two participants in a communicative act belonging to different national cultures. Within the framework of the Uzbek scientific tradition, the term intercultural communication is associated with the exchange of knowledge, ideas, thoughts, concepts, and emotions between people from different national cultures.

The scale and intensity of intercultural contacts give rise to the need for constant comprehension, interpretation, and comparison of elements of one's own and other cultures. According to E. I. Buldakova, intercultural communication, becoming a factor in the daily life of a modern person, has complicated his perception of the world and the process of self-identification. As a result, the author notes, the social integrity of modern man, already in a state of renewal, is increasingly fragmented.

Situations of intercultural interaction show its ambiguity and complexity. It is far from always that communication partners get satisfaction from communicating with representatives of another culture. The statement that "foreign culture is always dirty" has already become an axiom of the sociology of culture and cultural anthropology. There are many reasons for this - this is the attitude towards another culture, as "foreign", the stereotypes rooted in our

minds, and the detrimental effect of ethnocentrism. Moreover, ethnocentrism not only interferes with intercultural communication, but it is still difficult to recognize it since it is an unconscious process. All this together creates difficulties to be understood and heard in the act of verbal communication.

The concept of "ethnocentrism" was first proposed by the American sociologist W. Sumner in 1906, "...defining it as a tendency to consider one's society and its culture as a model and measure all values solely in relation to it". The essence of this definition is as follows: the culture of one's ethnic group is at the forefront, and the rest – of other cultures are not equivalent.

The phenomenon of ethnocentrism was also characteristic of many peoples earlier. For example, European colonialists considered non-European peoples inferior, and wrong. Unfortunately, even today the phenomenon of ethnocentrism is characteristic of many peoples. This is a kind of "defensive reaction", which helps the representatives of the nation to feel belonging to their culture. However, in intercultural communication, such ethnocentric ideas are accompanied by incorrect assessments of the worldview of communication partners.

In order for ethnocentrism not to destroy the process of communication between members of different ethnic groups, it is necessary to form not only a respectful attitude towards one's own but also towards another nation. It is possible to instill a benevolent, respectful attitude towards other people through events aimed at deep acquaintance with the culture of countries. To do this, both the organization of the educational process and the construction of the entire educational trajectory of the younger generation must comply with the principles of culture-centrism and cultural orientation.

From the very beginning, intercultural communication had a pronounced applied orientation. It is not only a science but also a set of skills that can and should be mastered. First of all, these skills are necessary for those whose activities are related to the interaction between cultures, when mistakes and communication failures lead to other failures - in negotiations, to inefficient work of the team, to social tension. With the development of intercultural studies, new forms of training appear, called intercultural, or cross-cultural. A new profession is emerging - a specialist in intercultural communication, an international society for intercultural education, training, and research is being created.

The purpose of the work is to study the phenomenon of mass culture, namely, how it affects the life and actions of people. Today, every person has access to the Internet, has the opportunity to watch TV, listen to the radio, read newspapers and so on. These media have a huge impact on all people. Often this impact is negative for the psyche and actions of the individual.

First, the influence of mass culture can be very detrimental to the mental development of people. An example is the novel by the American writer Jerome Salinger "The Catcher in the Rye". There are facts that many killers of famous people were seriously addicted to this book. For example, the killer of John Lennon said that he found an encrypted order to kill the musician on the pages of this book.

Secondly, mass culture has an impact on the spiritual life of society as a whole. Today this impact is negative, because culture is a business, a means of earning money, for example, organizing music competitions at Eurovision. And what kind of spiritual development of modern society can we talk about, from the point of view of such "cultural" events? It should be noted that the education of young people is definitely closely intertwined with the inculcation of cultural values and moral ideals. And such "cultural" events as various shows and victories at them at any cost cannot pass without a trace for the psyche of the younger generation of music lovers.

Any information can be accepted by society or ignored, and also leaves a deep imprint in our minds. It can receive both positive and negative feedback. Unfortunately, all this leads to the disorganization of society. The task of mass culture is to nullify the ideological enmity between the priest and the scientist, the janitor and the office worker, forcing us to despise, hate, believe and love the same thing. Television melodramas, comedies, detectives and action films offer simplified behaviors that are manifested both in the plot and in the replicas of goodies. Mass culture in its own way teaches us what we call "eternal values" - to be proud of the motherland, to love parents, to respect the president, to create a strong family, to lead a correct way of life. The artificial "paralysis" of mental activity, the simplification of critical thinking, the stamping of images and ideals, the cultivation of immorality and a society without spirituality, turns us into gray mediocrities dependent on manipulators and the media, therefore, there is a gradual enslavement and destruction of some "superpowers" of the rest. Peoples and cultures in the modern world. We are presented with everything that will form the basis for life. The whole structure of a "happy and successful life" has already been thought out for us. The faceless and gray individuals of society are doomed to live unhappy, forgetting that they themselves are the creators of their own destinies and well-being.

Each person should think about what modern mass culture presents him. Modern writers and directors absolutely do not feel responsible to consumers, so they churn out goods without thinking about their content in order to get as much money as possible.

And what happens to languages in the process of globalization: mutual enrichment or impoverishment? It is obvious that cultural globalization leads to a lowering of the status of national languages.

Today, English is the language of international communication. The lion's share of articles is published in English, at international scientific conferences all reports are read in English, modern information technologies are based on English. English has become the number one language. No language before in human history has been spoken so widely. Unfortunately, the international role of Russian, German and French is declining. And the reason for this is the process of globalization.

A clear competitor to English for leadership in the title of world language is Chinese. More than 1.3 billion people speak Chinese. But at the moment, only China, Taiwan and Singapore speak it, so it is not an international language. But if we make a forecast for the near future, we can safely say that the Chinese language will become a world language through the process of globalization.

Nowadays, mankind speaks six thousand languages. According to scientists, by the end of the 21st century, this number will decrease tenfold. The languages of the indigenous peoples of Africa, Asia, and America will disappear. Currently, there are just over 400 languages that are considered endangered.

In conclusion, I would like to note that at present the space of intercultural communication has become almost limitless. This is facilitated by modern society, which is developing dynamically and creating new socio-cultural formations. Language is the philosophy of the world. Each language is knowledge about the world, its understanding. For example, in the language of the inhabitants of the far north of Russia, due to the harsh climate, there are more than 40 names of different types of snow. The death of a single language taken is an irreparable loss of entire peoples, parts of history and culture. Can globalization be stopped? Can cultural globalization be stopped? Can the loss of identity, cultures and languages be prevented? Unfortunately, globalization is an inevitable process of world development. It cannot be prevented or avoided. But it is possible to carry out certain measures that would make the process of globalization not so detrimental to humanity. First, people should create a "Red Book of Languages" in order to make an inventory of currently existing languages. Secondly, people should create Centers for the Study of Endangered and Endangered Languages. This event would increase the number of speakers of rare languages. Thirdly, more attention should be paid to youth policy. We must raise a new generation of people who will be instilled with a taste for learning languages. Assistance in this can be carried out by the creation of a transnational TV channel "LingvoTV", the air of which will be dedicated to various languages, cultures, and nationalities. Summarizing the above, we can conclude that the problems of education and development of culture remain without due attention in modern society and, this cannot but have negative consequences for it and for future generations, general degradation has already covered all spheres of society.

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