

## **INTERCULTURAL COMMUNICATION IN THE PROCESS OF LEARNING FOREIGN LANGUAGES**

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In today's world, a specialist must possess not just great professionalism but also a thorough comprehension of the concepts of communication, particularly speech. Speech, in essence, is an essential component of professional training for professionals [1]. There is an urgent need to master many sorts of speech activity, to have speech communication abilities, and to be able to lead a discussion rather than simply participate in it. In other words, one must be confident in both personal and professional communication.

Speech communication is a highly complicated phenomenon in its structure. Linguists, psychologists, sociologists, and philosophers all want to understand the core and character of human communication. At the intersection of different sciences, there are areas such as psycholinguistics (a discipline at the intersection of psychology and linguistics, studying the relationship between language, thinking and consciousness), paralinguistics (a section of linguistics that studies non-verbal (non-linguistic) means that transmit semantic information together with verbal ones as part of a speech message, as well as a set of such means), sociolinguistics (a section of linguistics that studies the relationship between language and the social conditions of its existence) and ethnolinguistics (a field of linguistics that studies language in its relationship with culture).

Communication should be seen as an essential and universal condition of human life, as well as a vital foundation for societal survival. Society is more than just a collection of people; it is also the connections and ties that exist between them. This is the primary reason for the widespread interest in communication across scientific disciplines. Teachers and linguists are continuously concerned with challenges of human communication. However, communication challenges may be the most

challenging. According to some scientists, communication challenges are as boundless and diverse as human civilisation, if not the entire universe.

The communication process, as well as individuality and social role, are all part of the idea of personality. Personality is the expression of one's identity via communication. Most experts think that this description best conveys the connections and interdependence of personal and societal self-determination.

The rapid growth of information civilisation necessitates continuous progress of man, his creative and productive capacities. Man emerges as society's primary social dimension and content. The development of a spiritual, moral personality is enormously important. This is the central mission of modern science.

The modern social system imposes new objective requirements on individuals, such as: a high level of professionalism; extensive knowledge in the field of spiritual culture; strict study of moral standards; accountability for the outcomes of one's activities; and a demanding attitude towards oneself. The ability to be able to listen to and comprehend what is being said, to present and politely defend one's point of view in a dialogue or public speech based on the understanding of the diversity of positions and a respectful attitude towards the values (religious, ethnic, professional, personal, etc.) of others, and to obtain the necessary information about the other person in a dialogue (such as their educational background, upbringing, character, and characteristics of their communicative culture) are all examples of communicative competence [3].

The major issue with intercultural communication is a lack of comprehension. When attempting to solve it, keep in mind that language is merely a tool for transferring patterns of speaking behaviour; it only provides an atmosphere for intercultural contact. Understanding in intercultural communication is a sophisticated interpretive process that takes into accounts both language and nonlinguistic elements. To establish comprehension in intercultural communication, individuals must not only comprehend a language's syntax and vocabulary, but also understand the cultural component of the word's meaning and, more importantly, the reality of a foreign culture.

The idea is that the actual usage of words is heavily influenced by the speaker's social and cultural background. "Language does not exist outside of culture, that is, outside of the socially inherited set of practical skills and ideas that characterise our way of life" [2]. Because socio-cultural components underpin linguistic structures, actively using language as a medium of communication necessitates a thorough understanding of the "world of the language being studied" (S.G. Ter-Minasova) [4].

It is possible to argue that the linguistic vision of the world reflects the sociocultural picture of the world. Without understanding the world of the language being studied, mastering the language as a method of communication is nearly impossible; it can only be mastered as a means of transferring and storing information, as a "dead" language devoid of the native speaker's culture. That is why learning a foreign language entails not only mastering the plan of expression of a specific linguistic phenomenon, but also the plan of its content, i.e. developing in students' minds the concept of new objects and phenomena that have no analogues in either their native culture or language. To do this, aspects of regional studies must be included into language instruction (which results in a synthetic style of teaching effort known as *linguo-regional studies teaching* by E.M. Vereshchagin and V.G. Kostomarov) [5].

There are, of course, aspects of intercultural communication that have universal meanings and connotations that are the same for people who speak different languages. In corporate communication, for instance, everyone involved in the discussion is conversant with the same topic matter, which makes comprehension easier. However, since each participant in the conversation brings to it his own system of meanings intrinsic to him as a person and as a representative of the corresponding culture, the content and semantic obstacles that develop in intercultural communication are more the rule than the exception. In intercultural communication, the latter are the most prominent.

In summarising the review, it is important to point out that the issue of communicative competence, which has drawn the attention of linguists, is part of a circle of issues with such enormous potential that it will surely be explored further.

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