



Introduction to the Concept of Intercultural Communication

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ABSTRACT

In the 21st century, there are fields of linguistics that study language not only as a tool of communication and the result of thinking, but as a cultural opener of the nation. V. Humboldt, A.A. The foundation stone was laid in the scientific work of Potebnya and other scientists. For example, V. Humboldt said that the limits of my nation's language define the limits of my worldview. Language not only reflects existence, but also transforms the existence and environment in which a person lives into his consciousness. Because of this, in the next millennium, Western philosophy is developing based on the process of using language. A. M.

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In the 21st century, there are fields of linguistics that study language not only as a tool of communication and the result of thinking, but as a cultural opener of the nation. V. Humboldt, A.A. The foundation stone was laid in the scientific work of Potebnya and other scientists. For example, V. Humboldt said that the limits of my nation's language define the limits of my worldview. Language not only reflects existence, but also transforms the existence and environment in which a person lives into his consciousness. Because of this, in the next millennium, Western philosophy is developing based on the process of using language. A. M. Heidegger, one of the leading thinkers of our time, called language the "house of being". Because of this, linguistics has a leading methodological position in the system of any social sciences, without which it is impossible to study culture. The spiritual world and concepts of the ancestors have reached today through proverbs, sayings, expressions, metaphors, and cultural symbols. It is known that from childhood, a person learns culture through the language and language specific to his

nationality. Only then is he human. Subtle cultural signs of the nation are reflected in its language. Language is one of the unique and suitable attributes of a person, through which a person understands himself and the world. For example, the word "reporter" as we know it is understood as "spy" in India or Pakistan. 6 Most of the information about the world reaches a person through language. It turns out that man lives in the world of concepts. The concept may not show the real thing. The world of concepts arises as a result of mental, spiritual and social needs.

Information enters this world, of course, through words. And a person's success in society depends on how he can use the word. The reason for success is related not only to the culture of speech, but especially to the ability to penetrate into the mysterious world of language. Philosophers claim that it is possible to control even the material world while fully grasping the meaning of a word that expresses a concept. Why is special attention paid to the world of idioms, metaphors, and symbols? This is because they are a valuable source of

information about the mentality and culture of the nation. They are preserved unchanged in myths, legends, traditions. The Russian linguist B.A. Larin said that the way the light reflects in the dew drops in the morning, so the expressions reflect the worldview of the people, the social system, and the ideology of their time. The secrets of language remain one of the main secrets of humanity. Because in the narrations, when the Creator called man scientists and ordered the angels to bow to him, he meant that Adam knew the knowledge of names (Qisasi Rabgozi). If we can discover the secrets of language, the treasure of many centuries and lost knowledge will be opened. Our goal is to help you see the cultural "color" that a language unit represents. This symbol allows you to connect the internal structure of the language with its external form. The new anthropocentric paradigm of knowledge and its place in Linguistics. The idea of looking at the language from an anthropocentric point of view is now generally accepted positively: in many language devices, the idea of a person is made natural and correct. Although this scientific approach (field) has been studied in foreign linguistics for centuries, it sets new tasks in language learning, requires new ways of describing the language, new perspectives on language units, concepts and rules. The work of T.Kun's *Structure of Scientific Revolutions* (1962, Russian translation *Struktura nauchnih revolyusiy*, 1977) raised the issue of considering the approach for researchers as a proportional model of posing problems and solving them.

T. Kun suggests to look at this direction as a separate scientific field. He must have certain knowledge and methods of describing the object of research (that is, language). It is known that in linguistics (and social sciences in general) 7 points of view do not work interchangeably, but they are built on top of each other and exist side by side within one issue, while others exist in mutual dichotomy (contradiction). Traditionally, there are three different approaches to science: comparative-historical, systemic-structural, and finally, anthropocentric. The comparative-historical method is the first scientific approach in

linguistics, or the comparative-historical method was the first special method of language research. The science of linguistics of the 19th century was subjected to this method. In the system-structural approach, the main focus was on the subject, thing, name, that is, the word. Even in the third millennium, the language can be studied from this point of view, there are many researchers. Textbooks, scientific literature, academic grammars, various references were created as a result of this theory. Fundamental research in this direction will be a valuable resource not only today, but also for linguistic researchers who have a different approach. Anthropocentric theory is the study of the object of research in the subject, in other words, language is analyzed in man, man in language. According to I.A. Baudouin De Courtenay, language exists only in the mind, soul, and heart of a single person, and this person forms a language community. The idea of studying the language from an anthropocentric point of view is the main trend in modern linguistics. Today, the goal of linguistic analysis is not to study the manifestation of different language systems. Language is a complex phenomenon. As E. Benvenist noted, the identity of the language is so unique that it can be assessed as consisting of several structures. Each of them can serve as a basis for the emergence of general linguistics. Language is a multidimensional phenomenon that arose in human society: both system and non-system; it is both an activity and a product of this activity; both meaning and substance; an irregularly developing object and a multifaceted, self-managing event; it is an independent and derivative process... Looking at it from the opposite side and describing its complexity, we discover the existence of language. To solve the complexity of the language, Y.S. Stepanov describes him in several images. None of these images can reflect the full view of language: 1) language as the language of an individual; 2) language as a member of the language family; 3) language as a system; 4) language as a device; 5) language as character and type; 6) language as a computer; 7) language as a place of ideas and a place of the soul (M. Heidegger), that is, as a

result of complex cognitive activity of a person. In this sense, according to the seventh definition, language is, firstly, the result of the people's activity, secondly, the result of the activity of creative individuals and the result of the activity of those who regulate the language (the state, institutions, developers of rules and norms).

At the end of the 20th century, another explanation was added to this image: language is a product of culture, an important part of it and a condition for its existence, a factor in the formation of cultural symbols. From the anthropocentric point of view, a person feels and understands existence through his own consciousness, through his theoretical and practical activities. Several evidences specific to language prove that we perceive the world through a human lens. Metaphors such as rustling of leaves, hard work, melting snow, flying voice, bride of seasons, cradle of brave men, passing of day, running of time and wandering of thoughts can be examples of this. Poetic images are even more impressive: the winds that came from the glacier like hooves licked the body of the camels, the blacksmith sun for centuries, the rains fell, the snows wintered. (Sh. Rahman. Aravan's visions) No abstract theory can answer the question why we feel those feelings that are represented by the concept of fire, such as the fire of love, the fire of the heart, the fire of youth, the warmth of love, the warm face.

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