

INTERCULTURAL COMMUNICATION – A NEW UNIVERSAL SOCIETY OF CULTURE.

Fetisova Kristina Ruzimatovna

3rd year student, DDP (Double Degree Programs)

Scientific supervisor: Muratova Dilorom Mahmudovna

Abstract. The article will describe the topic “Language and intercultural communication”. The purpose of this article is to consider the relationship between language and intercultural communication, their influence on each other, as well as a discussion of possible difficulties.

Key words: language, intercultural communication, ethnic groups, Semantics, Cultural and linguistic picture of the world, mind, foreign language, communication.

Language serves as the primary medium through which humans communicate. Nevertheless, its practical use often presents challenges, as achieving mutual understanding can be difficult, particularly when individuals hold different worldviews, belong to distinct cultural traditions, or follow diverse customs.

Intercultural communication is defined as the process through which individuals from different cultural backgrounds exchange thoughts, emotions, and ideas. Effective communication requires careful attention to language, which acts as the central conduit for information transfer. According to T. B. Frick, intercultural communication constitutes a dialogue between people operating within varied cultural contexts. Likewise, I. V. Denisova and A. P. Yeremenko utilize the term “interethnic communication” to describe interactions among members of diverse ethnic groups.

V. S. Bibler emphasizes that intercultural communication fosters the creation of a shared social culture, providing a framework for free and meaningful dialogue between individuals from different cultural spheres. Human beings cannot exist in total isolation, and no culture can develop independently, free from the influence of other societies' achievements. Throughout life, individuals continually engage with their historical heritage, cultural traditions, and the accumulated knowledge of other nations [5].

As Russia increasingly integrates into the international community, interest in learning the Russian language has expanded among foreigners. New cross-cultural interactions have transformed motivations for studying Russian. Whereas earlier educational approaches focused primarily on reading comprehension and basic communicative skills, contemporary methodologies now incorporate revised paradigms, innovative teaching strategies, and broader intercultural objectives [1].

The semantic potential of words exceeds mere dictionary definitions, enabling speakers to convey subtle distinctions and nuanced meanings. S. G. Ter-Minasova asserts that “the semantics of words is not exhausted by a single lexical concept” [3, p. 60]. This reflects the dynamic interplay between language and culture—both native and foreign—which gradually integrates with the learner’s own culture, forming a cohesive intercultural space [4]. This study examines the semantic properties of the lexemes “ym” and l’intelligence and their variants within a comparative Russian-French framework.

Overcoming linguistic barriers alone is insufficient for successful intercultural communication. Effective interaction also depends on situational context, cultural norms, etiquette, and non-verbal elements, including gestures and facial expressions. Linguistic and cultural perspectives are intricately connected, constantly interacting, and reflecting the surrounding reality.

The attribute “intelligent” is frequently linked to highly valued human activities, as intellect represents a core human virtue. In the modern era, particularly with the growth of the “big data” industry, the role of intelligent technologies has expanded significantly, encompassing smart transportation, smart lighting, urban smart systems, and smart agriculture. All aspects of this attribute are consistently associated with positive evaluative connotations.

A person who acquires a foreign language gains access to an unfamiliar worldview and strives to integrate it with the framework formed by their native language. This process represents a central challenge in foreign language education and constitutes a significant difficulty for many learners [1].

Language not only mirrors the observable world, objective phenomena, and the individual’s inner experiences, but also functions as a formative instrument for character and personality. Human personality is shaped through language and through the cultural heritage it embodies, inherited from ancestors. From birth, language initiates its activity, providing the individual with a framework for understanding the environment, family, historical context, contemporary life, and fundamental values such as morality, love, and loyalty. Only after internalizing and comprehending this knowledge can meaningful communication occur [1].

All individuals belong to specific cultural groups, each encompassing language, traditions, customs, literature, and history. Additionally, members of society possess political, economic, and legal culture. L. Z. Nemirovskaya defines culture as the ensemble of skills, activities, education, and upbringing possessed by every cultivated individual [6, p. 4].

According to V. M. Leichik, the relationship between language and culture is an inexhaustible research field, with no definitive resolution to all theoretical contradictions despite decades of scholarly attention [7, p. 17]. While some researchers

maintain that language and culture are separate entities with distinct functions, N. I. Tolstoy contends that language and culture are inseparable components of a unified whole: language constitutes an integral part of culture while retaining functional autonomy.

Intercultural communication is therefore a complex, indispensable, and fundamental aspect of modern society.

A university graduate embodies a comprehensively educated, cultured, and literate individual with versatile knowledge and competencies. For such professionals, foreign language proficiency serves as both a cultural asset and a practical tool. Expertise in intercultural communication relies not only on mastery of linguistic elements but also on the integration of sociocultural dimensions into the development of communication skills.

References

1. Ter-Minasova, S. G. (2000). Language and intercultural communication: Textbook for students, postgraduates, and applicants in “Linguistics and Intercultural Communication”. Moscow: Higher School, 262 p.
2. Alyuzhaeva, N. S., & Alpyssbaeva, B. (2011). The significance and meaning of professionalism in the 21st century. Pedagogical Education: Challenges of the 21st Century, Part 1. Moscow: MANPO.
3. Ter-Minasova, S. G. Doctor of Philology, Honored Professor, President of the Faculty of Foreign Languages and Regional Studies, Head of the Department of Theory of Foreign Language Teaching, Faculty of Foreign Languages and Regional Studies, Lomonosov Moscow State University.
4. Zabotkina, V. I. (2021). On the cognitive basis of contact between two cultures. Vestnik of Moscow University, Series 19: Linguistics and Intercultural Communication, 2, 17.
5. Electronic Resource. Available at: <https://moluch.ru/archive/111/27923/>
6. Nemirovskaya, L. Z. (1992). Cultural Studies: History and Theory of Culture. Moscow: MGP “Kadry”, 92 p.
7. Leychik, V. M. (2003). Relations between culture and language. Vestnik of Moscow University, 6, 16–27.