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THE HISTORY OF THE EMERGENCE OF THE SCIENCE OF INTERCULTURAL COMMUNICATION AND AS AN INTEGRAL PART OF SOCIAL AND HUMANITY SCIENCES

Annotation: Today, there is a need to improve the methods of teaching foreign languages, especially English, in general secondary schools, academic lyceums, vocational colleges and universities those specialized in language learning. However, several researchers have shown that knowledge of a foreign language alone is not enough to communicate with a foreigner. Despite the urgency of teaching science, in many Central Asian countries there is a lack of practical scientific work on science. This article provides information on the history of the origin of the science of intercultural communication

Key words: Methodology, teaching, foreign language, intercultural communication, English

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ИСТОРИЯ ВОЗНИКНОВЕНИЯ НАУКИ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ И КАК НЕОТЪЕМЛЕМАЯ ЧАСТЬ СОЦИАЛЬНО- ГУМАНИТАРНЫХ НАУК

Аннотация: Сегодня существует необходимость совершенствования методики преподавания иностранных языков, особенно английского, в общеобразовательных школах, академических лицеях, профессиональных

колледжах и университетах, специализирующихся на изучении языков. Тем не менее, некоторые исследователи показали, что одного только знания иностранного языка недостаточно для общения с иностранцем. Несмотря на срочность преподавания науки, во многих странах Центральной Азии не хватает практической научной работы по науке. В данной статье приводятся сведения об истории возникновения науки межкультурного общения.

Ключевые слова: *Методика, преподавание, иностранный язык, межкультурная общения, английский язык*

The science of intercultural communication is a rapidly developing science, which is in great need of study by theoretical and human sciences, and is studied in close connection with the sciences of cultural studies, linguistics, linguodidactics. This new direction is achieving great success in the United States, Britain, Germany and Spain.¹

Let's try to define intercultural communication. First, we need to decide what culture is. There are many definitions of culture. It is interpreted differently in various humanities: anthropology, cultural studies, sociology, psychology, and many other fields. "In a broad sense, culture is everything that is man created and man-made, described as events. They are not only material and physical things (tools, household items, works of art), but also non- material values, customs, traditions, norms of behavior, etc., and perhaps culture. - is the sum of individual objects and events." ²

¹ Стольникова Татьяна Николаевна, Молодой учёный. № 9.1 (89.1) "Методологические основы развития межкультурной коммуникации в процессе обучения иностранному языку" Тюменский государственный университет, Ишимский филиал, 2015 г. С 88

² "Основы теории Межкультурной коммуникации М. О. Гузикова п. Ю. Фофанова уральский Федеральный университет имени первого президента России Б. Н. Ельцина, 2015 г, с 6.

The theory of intercultural communication is a unique science, and many of its features can be understood from its history. Representatives of different cultures interact with each other, and specific, specific groups of humanity have been distinguished in the history of mankind, that is, since the time when culture itself originated. The study of other cultures did not cease throughout the entire historical period of human development, but was often episodic, unsystematic in nature: some information about life of other people is found in ancient manuscripts, memoirs of tourists, travelers, and pilgrims, as well as scholars. In the 16th century, there was a growing interest in the study of other cultures. By the time of the great geographical discoveries, the people of the ancient world had learned that there were many people whose culture was radically different from those of Europe and neighboring people. Attempts have been made to explain the role of the natural (geographical and social) environment in shaping different cultural norms during spirituality, and issues of cultural cooperation and continuity have been explored.

The comparative historical approach to the humanities developed in the first half of the 19th century made it possible to begin a centralized and systematic study of cultures. The foundations of this method were laid by V. von Humboldt, Grimm, F. Schelling, M. Muller, Veselovsky, V. Propp, and others, who influenced the development of the theory of intercultural communication in the second half of the twentieth century, following the trends of humanitarian research. The history of the theory of intercultural communication began in 1947 in the United States.³ The study of science has been linked to the practical interests of businessmen, politicians, and diplomats. In 1947, the U.S. government established the Foreign Service Institute to train foreign servicemen to serve abroad. In developing the curriculum for Americans, the institute introduced the theory of intercultural

³ Молчанова Г.Г. Английский как неродной: текст, стиль, культура, коммуникация: Учеб. пособие. — М.: ОЛМА Медиа Групп, 2007. — p 96

communication - anthropologists Edward T. Hall, Ray Berdvisella, and linguist George Y. Roper, who created a new scientific science.⁴ First, they set themselves specific tasks:

- Training of diplomats, politicians, military specialists, peacekeeping volunteers to work effectively abroad;
- Facilitate the successful adaptation of international students and interns in the United States;
- Encourage the resolution of inter-ethnic conflicts in the United States.

At the initial stage, intercultural trainings were launched to introduce people to cultural norms of other ethnic groups and to communicate with members of that groups (especially in the field of business). However, in the early stages of the development of science theory, social differences (gender, age, etc.) between communicators were often overlooked. Particular attention was paid to the study of non-verbal aspects of communication. The founders of the theory of intercultural communication created new areas of research.

It would be correct to consider the time of the emergence of the concept of intercultural communication as the date of the presentation of the book “Culture as communication” by E. Hall and D. Tragera in 1956. Through their book, the authors have made the concept of intercultural communication widely available and convinced scholars that this is a promising direction.⁵ Later, in 1959, E. Hall gave a broad definition of the concept of intercultural communication in his book “The Silent Language”, which ensured a high level of learning. E. Hall popularized his ideas about the importance of studying cultures by studying cultures and

⁴ “Основы теории Межкультурной коммуникации М. О. Гузикова П. Ю. Фофанова уральский Федеральный университет имени первого президента России Б. Н. Ельцина, 2015 г, с 9

⁵ М. О. Грузикова, Основы теории межкультурной коммуникации. Учебное пособие. Министерство образования и науки российской Федерации уральский Федеральный университет имени первого президента россии б. н. Ельцина. 2015. - 126 с

connections. At the same time, Hall came to the conclusion that intercultural communication should be studied as an independent science, not as a field of scientific research. E. Hall also proposes the concept of “Grammar of Culture”. According to the author, if it is possible to study intercultural communication, then it is possible to teach it. The proposed concept was to play a key role in solving this problem. Hall’s idea paved the way for a clearly structured and organized teaching of other cultures. In doing so, Hall relied on Saphir Wharf’s theory that there was a very close connection between popular speech and culture at the time. While language learners are given rules in a systematic way, it is more likely that a structured approach will be used in teaching another culture. Hall's views still play a key role in the teaching of other cultures.

The study of intercultural communication as an independent discipline began in the 1960s when it was taught at several universities in the United States. The concept was studied with such great interest and hope that its emergence as an independent science brought about great changes and additions to its structure. The practical part of the course in the 1970s was strengthened by the necessary theory and became a classic university course, combining both theoretical and practical knowledge of intercultural communication.⁶ The rise of intercultural dialogue in Europe took place much later than in the United States. The reason why the concept came to this area was completely different. The formation of the European Union allowed people, capital and products to move freely. This has created a need and problem for effective communication between cultures. In this way, European scholars have become convinced of the urgency of the problem of intercultural communication. Following the example of the United States, several Western

⁶ М. О. Грузикова, Основы теории межкультурной коммуникации. Учебное пособие. Министерство образования и науки российской Федерации уральский Федеральный университет имени первого президента России б. н. Ельцина. 2015. - 126 с

European universities (Munich, Vienna) opened their faculties in the 70s and 80s to study the field. In the former Soviet Union, foreign language teachers were the first to focus on intercultural communication. This was because they felt that teaching a foreign language to students was not enough. Experiments with foreigners have shown that even those with a high level of knowledge of a foreign language are more likely to have misunderstandings without the practice of intercultural communication.

The object of study of the science of intercultural communication is understood as a specific field of reality, which is a set of interrelated processes and events. Subject of research is a part of an object that has its own characteristics, processes and parameters. For example, the common goal for all humanities is the study of man, and for each of these disciplines, the subject of research is the specific aspect of man and his activities. The object of study of the theory of intercultural communication is considered as one of the many possibilities for the potential realization of interpersonal communication between representatives of different languages, that is, between dynamic and static aspects in natural conditions. The object is located in the associations of several basic disciplines - linguistics, cultural studies, ethnography, linguistics, psychology, sociology. The theory of intercultural communication is high important because the modern information age relations between people, nations, cultures are very dynamic, a multi-ethnic, multi-confessional society needs successful, constructive communication between people of different cultures.⁷

⁷ Скоринова Т.П. Рабочая программа учебной дисциплины «Теория и практика межкультурной коммуникации» для направления «Лингвистика». Профиль подготовки «Теория коммуникации и международные связи с общественностью». — М.: МЭСИ, 2012. - с 523

The subject of the theory of intercultural communication is the analysis of the types of interactions between representatives of different linguistics, the study of factors that positively or negatively affect the results of communicative interactions. In this regard, the theory of intercultural communication is the essence of communication, communication models, communication functions, language and culture, culture and civilization relations, cultural typology, verbal and non-verbal cultural symbols, perception of the world, linguistic personality, stereotypes and their study issues such as classification, the impact of stereotypes on the process of perceiving an event or fact, work, and so on.

We have difficulty understanding the meaning of words, actions that are unusual for us. Our ethnocentrism is an unconscious process that cannot be seen from the outside and does not interfere with intercultural communication. It is important to keep in mind that effective intercultural communication cannot happen on its own, it needs to be expanded to be studied in a purposeful way.

In conclusion, one enters into a relationship with another completely different culture by being a participant in any form of intercultural communication. Differences in the culture of interlocutors in terms of dress, national culinary traditions, dress code, rules of social behavior, attitude to the work done often complicate the relationship between them, and sometimes even make it completely impossible. Therefore, the need to study and teach science has become one of the main problems of our new era.

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