

THE ROLE OF A LINGUISTIC PERSONALITY IN INTERCULTURAL COMMUNICATION

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ABSTRACT

The article discusses some psycholinguistic aspects of intercultural communication, and develops the question of the role of a linguistic personality and worldview in communication. The problem of intercultural interaction in education is becoming relevant and complex in a multinational society.

Key words: *intercultural communication, language personality, conceptual system, sociocultural knowledge*

АННОТАЦИЯ

В статье рассматриваются некоторые психолингвистические аспекты межкультурной коммуникации, и развивается вопрос о роли языковой личности и картины мира в общении. А также проблема межкультурного взаимодействия в образовании становится актуальной и сложной в многонациональном обществе.

Ключевые слова: *межкультурная коммуникация, языковая личность, концептуальная система, социокультурный пласт знаний.*

ANNOTATSIYA

Maqolada madaniyatlararo muloqotning ba'zi psixolingvistik jihatlari ko'rib chiqiladi va muloqotda til shaxsi va dunyoqarashining o'rni masalasi ishlab chiqiladi. Yana shuni ta'kidlab o'tish lozim, ta'limdagi madaniyatlararo o'zaro ta'sir muammosi ko'p millatli jamiyatda dolzarb va murakkab bo'lib bormoqda.

Kalit so'zlar: *madaniyatlararo muloqot, til shaxsi, kontseptual tizim, sotsial-madaniy bilim.*

INTRODUCTION

In the modern world, the variety of contacts among representatives of various cultures has multiplied dramatically, and without their interaction, it is impossible to understand the specifics of today's inter-ethnic, religious, and state relations, relations between communities with different types of cultures. The strengthening of intercultural contacts is connected with the development of the mass media, global information networks, and the economic interdependence of states. Within the trendy conditions of increasing exchanges between nations at intervals the sphere of

commerce relations, tourism, science, and acquirement, it had been furthermore important to make the institutions of communication and shared understanding.

DISCUSSION AND RESULTS

In numerous Western logical and instructive centers, the logical establishments of intercultural communication are being created and extraordinary courses on intercultural communication are being presented, various thinks about are being carried out on the commonsense issues of intercultural communication, and proposals are being created on particular issues of adjustment to outside social marvels. In several Western scientific and academic centers, the scientific foundations of intercultural communication area unit being developed and special courses on intercultural communication area unit being introduced, varied studies area unit being disbursed on the sensible issues of intercultural communication and proposals area unit being developed on specific problems with adaptation to foreign cultural phenomena.[4; 28 p.] The ability to achieve it is the acquisition of characteristic features, including the study of language, forms of behavior, belonging to various social relations, since for successful intercultural communication at the interpersonal level it is necessary to understand the differences in habits, ways of thinking, linguistic features of representatives of different cultures. The way to achieve it is the acquisition of appropriate social skills, including the study of language, forms of behavior, the establishment of new social ties, since for successful intercultural communication at the interpersonal level it is necessary to understand the differences in habits, ways of thinking, linguistic features of representatives of different cultures. Intercultural interaction is a widespread practice of the functioning and development of human society, in which people act as carriers of a certain type of culture. Culture can be defined as a specific system of norms, values and meanings that distinguishes one society from another. When people are said to belong to the same culture, it means that they have common psychological, sociological and material characteristics. Representatives of a similar culture have a similar plan of the globe, their own specific kinds of relationships and organization, a special model of external behavior, a typical system of symbols and codes utilized in communication - communication. Also, the most stable social meanings and values are invested in the concept of culture, with the help of which the process of organization and development of human life activity takes place. The essence of the content of culture is the storage and transmission to the next generations of certain rules, norms and information that make up the value core of society. Thus, culture determines the world of human values, influences his activities and behavior, turns the value system into motives for actions. From early childhood, a person constantly acquires

knowledge about himself and about the world around him, actively participating in the process of exchanging acquired information. His lifestyle or characteristic type of response to life's problems reveals the essence of his personality. Obviously, the understanding of the (psychological) personality is not focused on the cognitive aspects of a person, emotional characteristics and will, but not on the intellect and abilities, implying innate characteristics (such as temperament, character) aimed at responding and behavior of the individual. From this, it follows that the psychological personality of a person is characterized not by the knowledge that he has learned or can learn, but by subconscious, innate characteristics that motivate his behavior. However, difference concerning what issues the linguistic style of human behavior, i.e. concerning its implementation and materialization within the act of communication; it's legitimate to notice an explicit aspect of the temperament, and namely, the linguistic temperament [2; 4 p]. It is in this case that the intellect and abilities, knowledge, etc. are involved, aimed at studying, assimilation, knowledge of the environment by a person through linguistic forms. The intellect is most intensively manifested within the language and is explored through the language, thus it's legitimate to think about that the IL may be a temperament expressed within the language (texts) and thru the language, i.e. a temperament reconstructed in its main options on the idea of linguistic suggests that. The mind is most intensively manifested in language and is studied through language, so it is legitimate to assume that IL is a person expressed in language (texts) and through language, i.e., a person reconstructed in basic features based on linguistic means. It is in this case that the intellect and abilities, knowledge, etc. are involved, aimed at studying, assimilation, knowledge of the environment by a person through linguistic forms. In the language, IL begins to surface once intellectual forces enter into communication, once individual shows ability, and once a hierarchy of meanings and values is unconcealed and established in her image of the planet, in her wordbook. In alternative words, to be ready to choose the shaped IL, the presence of basic information regarding "mother", "porridge", "water" and "sleep" is deficient. It is necessary that these words evoke bound associations within the subconscious of the speaker, which might involve his scale of values, his worldview, his need and motivation to use this or that word in three specific things similar to the communicative wants of the speaker. Another situation is the process of formation of the LP of a speaker in a foreign language, since the picture of the world, the worldview of the individual is already formed against the existing background of the native language. Let's start with the fact that the process of learning a foreign language cannot be carried out without the use of associations, concepts or general knowledge in the native language.

If so, then in parallel with the assimilation of a foreign language, the components of a person's communicative competence are formed, and with this, a picture of the world and the student's IL is formed. A person gradually learns the world in another dimension, and creates new associations for himself based on the already existing experience in his native language. With regard to the knowledge of the world in a different dimension, it is advisable to note the work of Khaleeva I., who studied the concept of "secondary linguistic personality". She believes that language acquisition is not only the acquisition of a means of encoding concepts... but also the acquisition of a means of social communication and the conventional orientation of conceptual systems [3; 5 p].

In the modern world, where a person is increasingly faced with a variety of cultures and views on life, it is necessary to highlight the cultural aspect in preparing young people for life in the new century, when, according to the forecasts of sociologists and culturologists, people's relations will become decisive in the culture of the future. This can only be done through the education system, since it is education that essentially ensures the transfer of those forms of knowledge and experience that will be necessary for the new generation. Education, by virtue of its mass character and consistency, transfers the ultimate values of human culture into the sphere of the formation of a new public consciousness and, thus, influences the development of the spiritual life of society, economics and politics. From this it follows that society considers education as a purposeful means for the transmission and preservation in the way of life of subsequent generations of ideas that underlie the ideas of this society about the world, the system of knowledge and spiritual values.

The problem of intercultural interaction in education is becoming relevant and complex in a multinational society. Under the conditions of socio-economic and political reforms, a new educational situation is emerging, which is characterized by an increase in the ethnicization of the content of education, an increase in the role of the native language of instruction, and the development of bilingualism. The ideas of folks pedagogy have become progressively vital in coaching and education, and therefore the influence of faith on the formation of a person's cognisance is growing. In the stabilization of a modern multinational society, much depends not only on spontaneous youth initiative, but also on the systemic formation of a culture of interpersonal relations among young people.[5; 4 p]. Consequently, the importance of understanding by all subjects of education the sign function of culture increases. Without the study and knowledge of the relevant sign systems, it is impossible for modern youth to master the achievements of culture. Natural or ethnic (folk, national)

language acts as a means of being of ethnic culture. An artificial language created by people on the basis of natural language has its own signs and sign systems. [1; 42 p.].

But for the formation of intercultural competencies of a linguistic personality, a clear understanding of at least some cultural concepts and terms is necessary. We will try to focus particular attention on this problem. In the terms "man" (anthropos), "people" (ethnos), "custom, temper, character" (ethos), adopted by many languages of the world from ancient Greek, the semantic core of the phenomenon of culture is expressed. The leading characteristic of culture can be represented as a dynamic synthesis of ideological and normative culture (custom, disposition, character), possible at the level of the interdependent existence of an individual and a people. The inner side of being the culture of a person and a people is a worldview, an external norm of behavior.

The picture of the world provides opportunities for the transition from an individual, subjective worldview to an inter-subjective and, in this sense, objective one. The linguistic personality of a speaker in a foreign language is able to perceive the worldview of a person of another society with greater ease due to the commonality of existing concepts. The picture of the world reflects the view of a member of the culture on the outside world. This is how complex are the answers given by this or that culture to the eternal questions of being: Who am I and who are we? Among whom do I exist? What is my attitude towards certain things? If, in the case of the value approach, all these questions are answered as if in a universal language, then the concept of the "picture of the world" implies the interpretation of culture, the identification of shades that are characteristic only for it, and its application to the study of culture.[3; 38 p]. Therefore, a participant in intercultural communication must first of all see phenomena from the inside and only then come to their "external" understanding, that is, to understanding in an external cultural context. The requirement to "see the object from the inside" applies both to culture and its bearers, whose psychology a foreign speaker should understand as if he were in their place. After all, a member of a culture can understand the meaning of any of its material or non-material elements in a completely different and often completely unexpected way for us. Without taking the purpose of read of the bearer of culture, we are going to be mistaken each within the interpretation of the weather of culture and therefore the cultural system in and of itself. An important feature of the problem facing a teacher of a foreign language for the preparation of participants in intercultural communication is the consideration of the assimilation of the correct use of foreign language linguistic means as the assimilation of the corresponding differences in the world. [6; 6 p].

In order to form the intercultural competence of university students, foreign language teachers should use active learning technologies more intensively in the educational process, involve students in the discussion of scientifically significant issues, develop their creative thinking, promote their intellectual growth, stimulate cognitive activity and self-education. Further scientific and methodological work in this direction is of great interest and has significant prospects regarding the development of the most effective methods for assessing intercultural competence and the creation of a methodological complex for the formation of intercultural competence of medical students in a foreign language class.

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