

EXTRA LINGUISTIC ISSUES INTERCULTURAL COMMUNICATION

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Abstract: *The paper deals with analysis of the present problems of intercultural communication, different approaches to study this science in teaching English . Intercultural communication differences between extra-linguistic aspects of intercultural communication (worldview, rituals, customs) It is important to use culturally appropriate features in communication (greetings, ways of expressing politeness etc.) as well as to explore aspects of another language culture. Educators must take the existence of extra-linguistic in language learning seriously because the elements in it can help students learn any language easily.*

Key words: *Intercultural communication, culture, language, worldview, rituals customs.*

Introduction

It is known that in teaching a foreign language it is important to develop not only the language skills of students, but also their intercultural communication competence. In particular, successful communication depends crucially on shared culture. When you have communication between people of different cultures, even if they share a common language, things can go wrong. In particular, knowledge of a language does not automatically give you the background knowledge that native speakers assume you share. Differences in culture affect communication in other ways as well. In the field of language studies, extra-linguistic elements are taken into consideration as they provide the information in relation with motivation, emotion, attitudes, personality, and so on that are proven in helping a student in grasping certain languages.

Intercultural communication

The term "intercultural communication" was coined in cultural anthropology school in 1954, in a book «Culture as communication» published by E. Hall and J. Trager. The ideas formulated by E. Hall were of great importance for further research in the field of intercultural communication (Kulikova, 2004; Mindess, 1999). Many studies on intercultural communication theory focus on the history of intercultural communication

mostly in the USA and Europe (Grushevitskaya, Popkov, Sadokhin, Kulikova, Leontovich). Intercultural communication focuses on the importance of understanding other's language and cultural background in order to create appropriate and effective communication. This article reviews several studies on intercultural competence from five different countries. One of the objectives in teaching intercultural communication is to provide sound bases for normalizing interactions with people of other cultures.

Intercultural communication is an approach to relations among members of these groups that focuses on the recognition and respect of cultural differences, seeks the goal of mutual adaptation leading to biculturalism rather than simple assimilation, and supports the development of intercultural sensitivity on the part of individuals and organizations to enable empathic understanding and competent coordination of action across cultural differences.

Culture

- 'Culture is man-made, confirmed by others, conventionalized ... It provides people with a meaningful context in which to meet, to think about themselves and face the other world.
- A shared system of meanings. It dictates what we pay attention to, how we act and what we value' (Trompenaars, 1993: 13).
- 'Each cultural world operates according to its own internal dynamics, its own principles and its own laws – written and unwritten. Even time and space are unique to each culture. There are, however, some common threads that run through all cultures' (Hall and Hall, 1990: 3).

The sense of "culture" used in intercultural communication is that of "worldview." Culture is a generalization about how a group of people coordinate meaning and action among themselves. One way they do that is through institutions such as religious, political, and economic systems, and family and other social structures. But underlying these institutions is a habitual organization of how the world is perceived, and thus how it is experienced. These habits are often referred to as cultural assumptions and values, and they occur in all groups, not just national societies. In general, intercultural communication focuses on this worldview aspect of culture and not so much on the institutions of culture. Human communication is conducted by people, not institutions. The concern of any study of communication is therefore with the way that human beings organize meaning. We all are influenced by the institutional structures that we internalize as part of socialization, and understanding those institutions may

give insight into how we habitually organize our perception, but in the end it is our human worldview that generates meaning, not institutional structure.

Language

When individuals from different cultural backgrounds interact verbally, they must employ a mutually intelligible code. They could use the native language of one or the other or use a third language. However, in their interaction the fundamental sense of their native language will affect how they understand the 'symbols of the language being used. It is generally agreed that the function of language varies from culture to culture and that this variation can impact upon how people react to each other. Stetvart maintains that language in intercultural communication may be looked at from culture to culture with regards to the positive or negative loading of adjectives and of evaluations; the lexical markings; the degree to which the speakers use their language in accord with the Sapir-Whorf hypothesis; and the elaborated or restricted codes. In fact, a person might also study active or. passive emphases, frequency of taboo expressions, uses of color terminology, etc., in an attempt to understand how language functions from culture to culture. Therefore, language functions both as a conveyor of Culture and as an extension and expression of culture. What a person chooses to say, how he or she chooses to say it, and with what idiosyncracies are relevant areas of examination in intercultural interactions. Students should be introduced to language as a vehicle for expressing attitudes; beliefs, and values on different levels within their own culture so that they may know how misunderstandings can arise When they are confronted with persons of other cultures.

Worldview

The term worldview is used to refer to the common concept of reality shared by a particular group of people, usually referred to as a culture, or an ethnic group. Worldview is an individual as well as a group phenomenon. A worldview is a collection of attitudes, values, stories and expectations about the world around us, which inform our every thought and action. Worldview is expressed in ethics, religion, philosophy, scientific beliefs and so on (Sire, 2004). A worldview is how a culture works out in individual practice. The concept worldview usually refers to an interpretation of reality that provides an overarching framework for the constitution of the world or the cosmos. Various belief systems, religions, ideologies, and science itself are examples of worldviews that contain differing pictures of the world.

Rituals

A ritual is a repetitive action or event that represents deeper religious, cultural, or social significance. Rituals help cultures reflect on their shared values and experiences. Ritual Communication examines how people create and express meaning through verbal and non-verbal ritual. Ritual communication extends beyond collective religious expression. There are a few examples:

- **Holidays**

Most holidays involve some form of ritual. For example, giving gifts on Christmas is a holiday ritual.

- **Birthdays**

Many families celebrate birthdays in somewhat ritualized manners.
Custom

A custom is a pattern of behavior that is followed by members of a particular culture, for example, shaking hands upon meeting someone. Customs foster social harmony and unity within a group. If a law goes against an established social custom, the law may be difficult to uphold. The loss of cultural norms, such as customs, can cause a grief reaction that leads to mourning. Culture is a whole way of life, whereas a custom is a specific behavior or way of doing something. Any given culture might be made up of thousands of different customs.

Conclusion

In conclusion, the study of extra-linguistic elements in intercultural communication is carried out over a long period of time through independent study, or on the basis of educational programs, i.e. reading history, literature, sociology, economics and art. But some elements can basically be studied only when different gestures and body movements are present among the nation. It is also important for students to learn about intercultural extra-linguistic differences. Beliefs, customs, rituals, symbols and taboos, etiquette, dress, and time concepts are an integral part of extra-linguistic culture. These elements are expected to be observed during people's behavior and interaction. For example, body behavior varies greatly across nations.

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