

On the issue of cross-cultural written communication in the context of globalization

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Annotation. *The article examines the role of intercultural communication in the existence and functioning of a person in modern society. The main methodological approaches to studying intercultural communication, such as functional, explanatory, and critical approaches, are analyzed. Considering the written language of the people as a means of intercultural communication at the crossroads of cultures, the author notes the importance of developing specific transliteration rules not only to achieve an adequate translation of the text into another language or graphics but also when changing the graphics (alphabet) of the native language.*

Keywords: *intercultural communication, written language, transliteration, alphabet, semiotic system, change of alphabet.*

К вопросу о межкультурной письменной коммуникации в контексте глобализации

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Аннотация. *В статье рассматривается роль межкультурной коммуникации в существовании и функционировании человека в современном обществе. Анализируются основные методологические подходы к изучению межкультурной коммуникации, такие как функциональный, объяснительный и критический подходы. Рассматривая письменный язык народа как средство межкультурной коммуникации на перекрестке культур, автор отмечает важность разработки конкретных правил транслитерации не только для достижения адекватного перевода текста на другой язык или графику, но и при смене графики (алфавита) родного языка.*

Ключевые слова: *межкультурная коммуникация, письменный язык, транслитерация, алфавит, семиотическая система, смена алфавита.*

Globallashuv sharoitida madaniyatlararo yozma muloqot masalasiga doir

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Annotatsiya. *Maqolada zamonaviy jamiyatda insonning mavjudligi va faoliyat yuritishida madaniyatlararo muloqotning o'рни tahlil etiladi. Madaniyatlararo muloqotni o'rganishning funksional, tushuntirish va tanqidiy yondashuvlar kabi asosiy metodologik usullari ko'rib chiqilgan. Xalqning yozma tilini madaniyatlar tutashgan nuqtadagi madaniyatlararo muloqot vositasi sifatida baholab, muallif nafaqat matnni boshqa tilga yoki grafikaga to'g'ri tarjima qilish uchun, balki ona tilining yozuvi (alifbosi) o'zgartirilganda ham transliteratsiyaning aniq qoidalarini ishlab chiqish muhimligini ta'kidlaydi.*

Kalit so‘zlar: madaniyatlararo muloqot, yozma til, transliteratsiya, alifbo, semiotik tizim, alifbo almashinuvi.

A person cannot live and exist normally in isolation from other people, just as any culture cannot function dynamically in isolation from other cultures and the cultural achievements of other nations. Throughout their lives, representatives of different cultures are in constant interaction, mutually enriching and complementing each other, turning to their historical heritage and borrowing elements from the experience of other cultures. In today's interconnected world, it is natural for any nation to be open to perceiving the cultural experience of other nations and at the same time willing to share the achievements of its culture with other nations, which is called "intercultural communication".

The concept of "intercultural (cross-cultural, interethnic) communication" was first introduced by G. Trager and E. Hall in their work "Culture and Communication: A Model and an Analysis" (1954); they defined it as an ideal goal that every person should strive for in the process of adapting to the surrounding world (Trager, 1954).

Later, researchers made significant progress in the theoretical study of this phenomenon and identified its most characteristic features. For example, if the sender and receiver of the message belong to different cultures and are aware of each other's cultural differences, intercultural communication occurs.

A number of Western scientists (M. Bennett, V. Gudykunst, G. Collier, J. Martin, M. Page, R. Hammer, M. Hoops, and others) described the experience of intercultural communication. The studies of these scientists emphasize that the necessary knowledge and skills from other cultures are acquired mainly through direct cultural contacts. Separately, we can note the works of Y. Kim, who presented a theory of adaptation that considers the dynamics of human adaptation to another culture (2; 3; 4; 5; 6).

Initially, the issues of intercultural communication were studied by researchers from different scientific fields: linguists, anthropologists, psychologists, sociologists, ethnologists, folklorists, ethnographers, etc. As a result of their joint work, the theories and methods of these scientific fields were mixed, which gave the character of integration to intercultural communication, which remains the main one for it to this day. Despite the interdisciplinary nature of intercultural communication, there are also specific approaches to its study, characteristic of each discipline. Thus, the main methodological approaches to the study of intercultural communication are currently considered to be the functional, explanatory and critical approaches (Grushevitskaya, 2003; 17).

These approaches are based on different ideas about human nature, human behavior, and the nature of human knowledge. Each of these approaches is based on a specific idea of human nature and has implications for our understanding of the process of intercultural communication.

The functional approach is based on methods from sociology and psychology. The result of the functional approach is the theory of communication adaptation, which states that in situations of intercultural communication, people often change their communicative behavior patterns, adapting to the patterns of their communication partners.

The result of the functional approach, which is based on methods from sociology and psychology, is the theory of communication adaptation, which states that in the context of intercultural communication, interlocutors often change their communicative behavior patterns, adapting to the patterns of their communication partners.

At the same time, the communication style can change faster in relaxed, calm communication or in situations where the partners do not see much difference between themselves and the interlocutor. From the experience of communication of most people with representatives of other cultures, we can conclude that if we evaluate the interlocutor positively, we prefer to adapt to him.

For example, when talking to a foreign-speaking person, we can speak more slowly, more clearly and distinctly, which makes the communication process easier for the partner (Grushevitskaya, 2003).

The explanatory (or interpretive) approach is a theory that the world around a person is not alien to him, since it was created by man. Throughout his life, a person acquires subjective experience, this is facilitated by the process of conscious human activity, as well as communication with representatives of other cultures. Due to the subjectivity of human experience, human behavior becomes unpredictable and cannot be influenced in any way.

The explanatory approach considers culture as a human habitat, which is created and transformed with the help of communication. Based on this approach, when studying intercultural communication, it was established that the community of a certain group of people is based on their cultural values and views of the world (Grushevitskaya, 2003). The critical approach, using many of the rules of the explanatory approach in studying intercultural communication, focuses on studying the conditions of communication: situations, environments, etc., while being interested mainly in the historical context of communication.

Research in this area shows that sometimes relationships are forced in communication. Supporters of the critical approach argue that studying and describing the dominant force in cross-cultural situations will teach people to resist it and more effectively organize their communication with representatives of other cultures (Grushevitskaya, 2003).

An obvious fact of the interaction of representatives of different cultures is that they communicate in different "languages". The fact is that each culture in the course of its development creates a different system of codes and symbols, which are its original carriers.

The signs and signals that exist in animals are associated only with the behavior and life characteristics of a particular species. Only humans, as conscious beings, are capable of creating their own codes, symbols and signs; these units represent the dynamics of the formation, existence and transformation of human culture. However, this simultaneously creates the problem of understanding and perceiving foreign cultures.

Successful communication often depends on whether the communicants have a common ability to interpret the sign used. Otherwise, with the help of certain rules, it becomes necessary to decipher it in verbal or non-verbal communication.

The process of encoding our thoughts, feelings and emotions into a form that is familiar to others is called coding. Coding is done using various symbols: written, verbal, non-verbal, mathematical, musical, etc. An interconnected set of such symbols is called a message. Процесс принятия данного сообщения называется декодированием (расшифровкой), которое представляет собой операцию получения и интерпретации сообщения.

It should be noted that people first created natural languages for communication and interaction with each other, and then, to ensure effective communication various artificial languages, symbols, signs, codes, etc. Since the authors of these units are people themselves, the system of written communication is considered part of culture. Every person from childhood through their native language studies their culture, to which they belong. This shows the inseparable connection between language and culture. These two phenomena manifest themselves in various forms.

The process of communication with other people is carried out using verbal and non-verbal means of communication. Language, being the most differentiated and most productive verbal means of communication, is used not only to express thoughts and feelings, but also to master culture. Since the possibilities of language are limitless, it gives a person the opportunity to study and thereby perceive a foreign culture as it is.

Scientists of the 19th century, as well as great thinkers of the past, who laid the foundations of linguistics, studied the invariable role of language in communication processes. But the greatest successes in the scientific analysis of language and speech communication were brought by the 20th

century. This happened after scientists were able to establish an inextricable relationship between language, thinking and culture.

So, it should be noted that language does not exist outside of culture. It is one of the most important components of culture, a form of thinking, a manifestation of specific human activity, which is the real existence of language.

When it comes to language and culture, about the fact that heritage is passed down from generation to generation, it is necessary to note the role of writing - a unique invention of mankind. It can be said that the creation of writing was facilitated by such vital factors as the problem of exchanging information over long distances, preserving and transmitting historical events to generations, etc. However, not all nations had their own written language. A written language is a language in which writing exists. In linguistics, the concept of a literary language is often compared with the concept of a written language, but there are languages that, having writing, did not become literary.

Written language as a whole, being mainly an artificial sign system, forms a complex semiotic system with derivative sign systems included in it. The presence of writing and the age of its adoption are important sociolinguistic parameters that determine the functional power of a language.

Written speech as a whole is a system of artificial signs that forms a complex semiotic system. The main property of a written language is the mandatory nature of norms that prescribe how to write and read.

Thus, the famous philosophers of the 18th century J. La Mettrie, K. Helvetius, P. Holbach and others noted that language, both oral and written, is a necessary condition for the formation of intercultural ties, and believed in the unlimited possibilities of each person and nation in the development of culture. At the same time, they emphasized that language not only consolidates new thoughts, but also unites the spiritual and material in a person, forms his spiritual essence. To the greatest extent, this problem is understood in the concept of I.G. Herder, who considered language and culture as special means of communication between generations and peoples in space and time, and also assessed their influence on the formation of lifestyle and worldview [8]. Within the framework of his culture, the native speaker creates a strong illusion of his vision of the world, lifestyle, mentality, etc. Only by going beyond the boundaries of his culture and linguistic picture of the world, he gains the opportunity to understand the uniqueness of his collective consciousness, to "see" the difference between cultures and languages.

When encountering the written language of another culture, intercultural communication occurs at the crossroads of cultures - one's own and another's, since each foreign word reflects another world and another culture. The modern radical change in social life, its "discovery" and rapid entry into the world community have made written languages a real means of various types of communication, the number of which is growing day by day along with the growth of scientific and technical means of communication. At present, people have a wide opportunity to communicate, including with the help of written language, over large distances and with a time difference.

In the modern world, fundamental changes in social life allow people to more quickly penetrate the global community, communicate over great distances and in conditions of time difference through written languages.

The process of globalization, as in any sphere, is becoming the main factor in the transformation of views on certain phenomena in linguistics: a large number of new lexical and phraseological units, nominative means, etc. appear. Moreover, in connection with new political events, new names appear in the media, while others become a thing of the past. As a result, specialists in various fields have a need for the correct transmission of these linguistic units for which there is no established transcription or exonym.

An exonym is an antonym to the concepts of endonym, autoethnonym (from the Greek ἔνδον endo "inside" and the Greek αὐτό auto "himself" and the Greek ὄνομα onoma "name") and self-

designation. In a broad sense, it represents all the names of one people for other peoples, as well as toponyms that have become established in a language for the name of other lands, geographical objects (lakes, rivers, etc.), populated areas, except for those located on the territory of the modern residence of the people. In a narrower sense, these are the exonyms that have become established in international practice, as opposed to endonyms. For example, Germany, Germans, Armenia, Korea, Koreans, etc.

Usually exonyms are endonyms adapted to the conditions and pronunciation of a particular language, for example, the Russian "French" and "Paris" correspond to the French Français (Franse) and Paris (Pari), or the Russian "Poles" corresponds to the Polish Polacy (Poles). In addition, nicknames of peoples who have come to terms with them over time can also become exoethnonyms. For example, the exoethnonym "Mordvins" is mistakenly perceived by many as the name of the population itself (Ekzonym, 2024).

The rules of transliteration solve the problem of correctly rendering foreign words that cannot be translated. Things get much more complicated when different spelling systems are in operation, since writing systems require some form of transliteration or transcription.

Currently, in many CIS countries, particularly in Uzbekistan, there is a question of revising the transliteration rules, since the alphabet and the writing system in general have undergone several changes. It is the representatives of the older generation, who have used the Cyrillic alphabet since childhood, who are faced with the problem of transliterating Russian text into Latin - transmitting letters, words, expressions and related texts written using the Russian alphabet (Cyrillic) resources of the Latin alphabet.

There are two types of transliteration: the first type ensures an unambiguous restoration of the original Cyrillic text, while the second only aims to convey the Russian text in Latin letters, for example, for insertion into a text in a foreign language.

Usually, transliteration rules imply the need to convey the pronunciation of Russian words to speakers of a language using the Latin alphabet, and for this purpose, using graphemes (letters, including those with diacritics, digraphs, trigraphs, etc.) and morphological elements of this particular language. For example, the Russian surname "Shcherba" can be rendered into Uzbek as Sherba.

There are several problems associated with transliteration in written intercultural communication. For example, transliteration keys are not always stable over time; different countries use different transliteration keys; it is difficult to write many diacritics that are foreign to other users; transliteration keys cannot always convey the exact pronunciation of names.

Thus, the above-mentioned problems can be encountered not only in the process of translating a text into another language and script, but also after changing the alphabet of the native language. Therefore, it is advisable to develop an optimal system of transliteration rules when it is necessary to switch to another writing system. Competent transfer of foreign words into another script is important in establishing intercultural communication in modern society.

Thus, it can be noted that intercultural communication is a set of various forms of relations between speakers of different languages and cultures. The intercultural communication process includes two goals for the communicant: to preserve their cultural identity and to join a foreign culture, overcoming perception difficulties. It is impossible to fully understand foreign cultures and the behaviour of their representatives due to the diversity of cultural attitudes. Written language, being a special semiotic system of a certain people, performs the function of transmitting the most important information about culture, lifestyle, traditions and customs, but most importantly, is a means of communication not only within one community but also in intercultural communication. Written language in intercultural communication provides an opportunity for representatives of other cultures to master knowledge about the value system, worldview, and vision of the world of a certain people, transmitting elements of one culture to another, thereby enriching and developing them.

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