THE VALUE OF THE NATIONAL CHARACTER AND LANGUAGE IN INTERCULTURAL COMMUNICATION

Mamatova Yulduz Saidnazarovna
USWLU Department of Intercultural Communication
and Linguistic Support, Second Year Student of MD

Abstract

The article presents a general understanding of language and communication between representatives of different cultures in the modern world. The role and place of language in the system of intercultural communication and ensuring intercultural harmony is analyzed. There are a number of rules aimed at the use of language to ensure successful intercultural communication. The article is also devoted to understanding the concept of "national character", which is one of the components of intercultural communication.

Keywords: language, national character, intercultural communication, intercultural harmony

Intercultural communication is undoubtedly one of the topical scientific problems. Its study is connected with the issues of considering the language and such a component as the national character. An adequate interpretation of this concept allows subsequently to build and implement successful intercultural communication.

National character as an element (variable) of the model communication with intercultural specifics stands aside, has a latent image and therefore, in our opinion, requires deep reflection, the process of its actualization, so that there are no gaps, gaps that can lead to misunderstanding, failure in intercultural communication.

To this end, we will study the issue of existing interpretations of the term "national character" in modern research to identify its cognitive potential. The key word of this concept - "character" - will be considered as a language unit, we will review the sources of information about the national character for further analysis, and we will also make an attempt to determine the essence of the term "national character": let's find out if it is more descriptive or analytical. When determining the national character, they generalize the typical character traits of one people, a kind of set of universal universal human traits attributed to one people by other people.

Harutyunyan in the book "The Nation and Its Mental Warehouse" considers the national character as "a kind of national coloring of feelings and emotions, ways of thinking and actions, stable and national features of habits and traditions, formed under the influence of the conditions of material life"[1]. A similar definition is given by N.D. Dzhandildin, calling the

---

[1] Арутюнян С.М. Нация и ее психический склад. Краснодар, 1966

national character "a set of specific psychological traits"[2]. In our opinion, the authors unanimously speak about the psycholinguistic and information-spiritual foundations of the concept under study, since it is viewed through the concept of "language" and provides information about the inner world of a person, characterizes the psychological characteristics of a person and its social relationships.

Consider the keyword of the concept under study as a language unit. The word "character" comes from the Greek. character, from charasoo - I draw, means - a trait, a sign, a sign, a feature. The word "ethics" comes from the Greek ēthos - temper, lair, house, character, temperament, custom. The word "morality" is derived from the Latin word mos (plural - mores), which meant about the same as ēthos in Greek - temper, custom. The word "morality" comes from root "morality", is used along with the words "ethics" and "morality" as their synonym. Thus, it is etymologically connected with the words "ethics", "morality" and "rectitude". Moreover, similar in meaning to the word "character" are the words appearance, soul, nature, temper, temper, image, cut, nature, warehouse, become, build, temperament, type, tone, style, form, ethos.

Further, translation and explanatory dictionaries give more than five words that define the concept of "character": (character, temperament, disposition), nature (character, disposition, nature, personality), behavior (mode of action, actions, manners), pattern (character, feature, model, sample), profile (profile, brief description); use the following phrases as examples: bad temper, sullen disposition, difficult nature, strong character. However, among such expressions there is no phrase "national character", which in itself is a metaphor, since the nation does not have a character, a person, an individual, therefore, there is a certain transfer of meaning in the expression.

It should be said that when analyzing some of the main and most common scientific definitions of the concept of "national character" given above, one can see that many of the above synonyms are used. In scientific and methodological research, the national character is defined through the concept of "stereotype", which is considered as bringing together heterogeneous characteristics of people as necessarily accompanying each other[3]. Moreover, "a stereotype is understood as stable, regularly repeated forms of behavior <…> accepted in a particular culture"

The main way of reflecting the value system in the language of categorical recognition assessing. The evidence of the value is the semantic density - the representation in language in direct and figurative meanings, synonymous correlations, in phrases base.[4]

The classical definition of the phenomenon of intercultural communication is found within the framework of the book by E. M. Vereshchagin and V. G. Kostomarov "Language and Culture",

---

[2] Джандильдин Н.Д. Природа национальной психологии. Алма-Ата, 1971.
[3] Леонтович О.А. Системно-динамическая модель межкультурной коммуникации между русскими и американцами: Дис. … д-ра филол. наук. Волгоград: ВГПУ, 2002.
[4] G.Trager, Culture and Communication: A Model and an Analysis, G. Trager, E. Hall ,Explorations and Communication. - 1994.

where it is understood as an adequate mutual understanding of two participants in a communicative act belonging to different national cultures.

W. Humboldt systematized the existing ideas about language as a picture of the world, which contributed to the development of numerous theories, including the theory of linguistic relativity. Initially, the main provisions of this theory were formulated by the American anthropologist F. Boas, who studied the relationship between language and culture. As a result of many years of research, the scientist came to the conclusion that culture cannot be understood without knowing its language. In his opinion, knowledge of languages is an important guide to a complete understanding of the customs and beliefs of people, and a purely linguistic study is an integral part of a rigorous study of the psychology of the peoples of the world[5].

Perhaps one of the main and basic properties of the language is its universality, which allows for the implementation of intracultural and intercultural communication. Language acts as the main means of communication between people. From the point of view of its communicative function, it can be called the main means of communication. At the same time, language is the main carrier and powerful translator of culture. Thus, all components of culture can be expressed through language. In the course of the evolution of culture, it appears as a means of interpersonal communication and communication in space and time. The main means of communication is language, in which most researchers see the most distinctive feature of culture. There is no culture outside the language, and culture at each stage of its development is symbolically shaped, finds its expression, primarily in the language[6].

It should be noted that within the framework of intercultural communication, the use of slang concepts and idioms is unacceptable, the selection of words should be carried out so that they convey the maximum denotative meaning. Special attention should be paid to the interlocutor, a representative of a different culture, to find out and explain words that are not entirely clear to him. In addition, it should be remembered that in some languages, incorrectly placed stress and incorrect intonation can radically change the essence and meaning of the spoken sentence.

Thus, language occupies a leading place in the system of intercultural communication, ensures the success and effectiveness of intercultural communication. The analysis made it possible to see a noticeable parallel in the communicative interaction between people and to say that the language imposes on a person its vision of the world, the culture of another ethnic group and plays a decisive role in ensuring intercultural harmony.

Conclusion

So, the concept of "national character" was investigated as component of intercultural communication. The paper considers some interpretations of the term, analyzes the keyword "character" of the concept under study as a linguistic unit; the sources of information about the

---

[5] Дэцзидэма Д., Будаева С. В. Язык как средство трансляции культуры в процессе межкультурной коммуникации // Гуманизация образования. — 2014.
[6] Jandt F. E., Intercultural Communication: An Introduction. Sage Publications. 2001

national character are studied, and the descriptive and analytical essence of the term "national character" is revealed.

LITERATURE

1) Jandt F. E., Intercultural Communication: An Introduction. Sage Publications. 2001
2) G.Trager, Culture and Communication: A Model and an Analysis, G. Trager, E. Hall ,Explorations and Communication. - 1994.
3) Джандильдин Н.Д. Природа национальной психологии. Алма-Ата, 1971.
4) Леонтович О.А. Системно-динамическая модель межкультурной коммуникации между русскими и американцами: Дис. … д-ра филол. наук. Волгоград: ВГПУ, 2002.
5) Дэцзидэма Д., Будаева С. В. Язык как средство трансляции культуры в процессе межкультурной коммуникации // Гуманизация образования. — 2014.
6) Арутюнян С.М. Нация и ее психический склад. Краснодар, 1966