

## Language and intercultural communication in Uzbekistan

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**Abstract:** *The study of languages in comparison is one of the most popular areas of modern linguistics. This is the area that pushes the narrow scientific interests of linguistics, gives scope for the study of broad humanitarian problems: the relationship of language and culture, language and national consciousness. This is the knowledge of various unique linguistic cultures, national peculiarities of people's perception of the world and the definition of their place in it. Thanks to this, linguistics (and comparative linguistics in particular) attracts the attention of ethnologists, cultural scientists, psychologists, historians and representatives of many other sciences.*

**Keywords:** *linguistics, ethnoculturology, culture, dialogue of cultures, communication, interethnic harmony, mentality.*

Since the first days of independence, one of the priorities of state policy in Uzbekistan has been the creation of the most favorable conditions for the revival and preservation of traditional cultural heritage for all nations and nationalities living in the republic. And this is understandable, because hospitality, kindness, generosity of soul and genuine tolerance have always been inherent in our people and have become the basis of their mentality.

The Strategy of Action on the five priority areas of development of the Republic of Uzbekistan in 2017-2021 emphasized: peace and tranquility, friendship and unity, mutual respect and interethnic harmony reigning in our country are priceless wealth and the main achievement of independence. An important step in this direction was the Decree of the President of the Republic of Uzbekistan Shavkat Mirziyoyev "On measures to further improve interethnic relations and friendly relations with foreign countries" dated May 19, 2017 [1].

In Uzbekistan, it is customary to respect the languages, customs and traditions of all peoples and nationalities, and conditions have been created for their development. Thanks to a wise national policy, representatives of all nationalities living in Uzbekistan unite on a single ethno-cultural basis.

Already in 1989, national cultural centers of various peoples and nationalities living in the republic began to be created in Uzbekistan, the number of which reached 12 that year. In 1989, the Republican Center for Interethnic Culture was established under the Ministry of Culture. Thanks to the opportunities that appeared during the years of independence, this process has developed rapidly. In 2002, there were 120 national cultural centers in the Republic.

The Republican International Cultural Center, established in 1992, promotes the development of national cultural centers by providing them with comprehensive practical and methodological assistance in preserving and developing the distinctive customs and traditions inherent in each nation, language.

The influence of one culture on another is realized only if the necessary conditions for such influence exist. A dialogue between two cultures is possible only with a certain convergence of their

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cultural codes, the presence or emergence of a common mentality. The dialogue of cultures is penetration into the system of values of a particular culture, respect for them, overcoming stereotypes, synthesis of the original and the foreign, leading to mutual enrichment and entry into the world cultural context. In the dialogue of cultures, it is important to see the universal values of interacting cultures. One of the main objective contradictions inherent in the cultures of all peoples of the world is the contradiction between the development of national cultures and their rapprochement. Therefore, the need for a dialogue of cultures is a condition for the self-preservation of humanity. And the formation of spiritual unity is the result of the dialogue of modern cultures.

"Different languages are by no means different designations of the same thing, but different visions of it. Languages and differences between them should. to be regarded as a force permeating the entire history of mankind" [2]. Humboldt's thoughts sound especially relevant today, when there is a revival and renewal of the national spiritual wealth of peoples, an integral part of which is their languages. Nature, the surrounding world, the environment in which a person lives, initially and quite naturally form his associative representations, reflected in the language by metaphorical transfers of meanings, specific comparisons, connotations, etc. This can be clearly and vividly demonstrated by referring to the sketch of the Uzbek writer T.Pulatov: "The sun in Russian is not at all what kuesh in Uzbek, and certainly not what oftob in Tajik. After all, an Uzbek who lives most of the year under its scorching rays will never say the affectionate diminutive "sun", just as a Russian does not have the feeling that the sun can be not only fertile and earth-renewing, but also hostile. But the Uzbek has a completely different attitude to the moon, this night luminary that brings coolness and peace. He calls everything beautiful and desirable "moon-faced", "moon-like", and with such intonation that it may seem at least pretentious to the Russian ear" [3]. What is said in the above fragment is the domain of the conceptual sphere, i.e. a psychomental representation, the "spirit of the people", according to Humboldt, which accompanies the language of each nation with an invisible halo, reflecting its culture.

Friendly and good-neighborly relations between the peoples living in Uzbekistan ensure interethnic peace and serve as a solid foundation for the further stable development of Uzbekistan.

Uzbek people celebrate Navruz, Russian Maslenitsa, Tatar Sabantuy, Korean Sollal and Chusok, Greek Ohi, Armenian Vardavar together. Believers of the republic, in accordance with national traditions and values, celebrate Muslim Ramadan-Hayit and Kurban-Hayit, Christian Christmas and Easter, Jewish Purim, Hanukkah, Buddhist Donchod-Hural. On such days, people visit each other, give gifts, cook the most excellent dishes and share with each other.

In addition to the above, the cuisine is another unifying factor: Uzbek pilaf, Russian okroshka, Tatar belyashi, Kazakh beshbarmak, Korean kuksi, Crimean Tatar chebureks, Georgian kebabs, Turkish baklava and lavash, Uighur manti, Persian halva – in our large multinational family, everyone loves these dishes and viands.

Culture together with all its components: science, education, art, customs, traditions, etc., as practice and experience show, plays a huge role in improving interethnic relations and in deepening and enriching the versatile communication of representatives of all peoples of the country, the exchange of historical experience and spiritual values.

Thus, the interaction of cultures is a distinctive feature of modern society, which provides conditions for strengthening civil and spiritual and moral community on the basis of respect for human rights and freedoms and recognition of its highest value.

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