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For more information contact: editor@gospodarkainnowacje.pl

# THE NOTIONS LINGUOCULTURAL AND INTERCULTURAL IN MODERN LINGUISTICS

**Omonova Farangiz Asror qizi**
Samarkand State Institute of Foreign Languages, Master's student in Linguistics
omonova.f.a@gmail.com

**ARTICLEINFO.**

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**Abstract**

This article analyzes the theoretical foundations and practical manifestations of the concepts of «linguocultural» and «intercultural» in the context of modern linguistics. The research was conducted on the basis of discursive, corpus, and comparative methods, and linguocultural units and intercultural communication strategies in the English and Uzbek languages were studied. The results showed that language is not only a means of transmitting information, but also an important discursive field expressing socio-cultural identity, ideological position, and contextual symbols. In the study, based on the approaches of modern scientists (Kramsch, Dervin, Holliday, Hua, Jackson), the role of language in the formation of intercultural competence was deeply analyzed. In particular, the socio-pragmatic inconsistencies arising in global communication, the variability of the meaning of new cultural units, and connotational differences are considered as a pressing problem for modern linguistics. This article serves to create a methodological basis for the formation of intercultural approaches in the field of language teaching, translation, and international education.

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## INTRODUCTION

Modern globalization processes are leaving a deep mark in all spheres of human development, in particular, in linguistics. As a result of the intensification of interethnic relations, the expansion of international migration flows, and the deep penetration of information and communication technologies into our lives, language is being interpreted in a new way not only as a means of communication, but also as a cultural code, a means of social identification, and even an ideological carrier. In particular, the concepts of linguocultural and intercultural communication, which serve for a deep analysis of the relationship between language and culture, deserve special scientific attention in modern linguistics. The linguocultural approach is a scientific direction that deals with the identification of cultural information, national mentality, social values, elements of historical experience and worldview expressed in language units, and the study of how they are formed and used in language. This approach encourages linguistics to study not only phonetic, lexical, or grammatical systems, but also language as a sociocultural phenomenon. Phraseologisms, metaphors, words and expressions with national-cultural connotations existing in the language are analyzed from this point of view.



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On the other hand, the concept of intercultural communication includes theoretical and practical principles for organizing effective communication between representatives of different cultures. This approach provides for the development of pragmatic, sociocultural, and communicative competencies in language learning. The effective use of language in intercultural communication, the correct understanding of the worldview and values of representatives of other cultures, and the prevention of intercultural misunderstandings are among the most pressing tasks of modern linguistics. It should be noted that these two concepts - «linguocultural» and «intercultural» - are inextricably linked and ensure the integrated analysis of language and culture. Modern linguistics, especially the directions that promote practical and functional approaches, make a deep study of these two concepts a necessity. These concepts serve as an important theoretical basis and practical tool in such areas as foreign language teaching, translation studies, intercultural diplomacy, foreign philology, and language policy. Within the framework of this article, the essence and content of the concepts of «linguocultural» and «intercultural», their place in modern linguistics, and their differences and mutual compatibility are analyzed. The article also examines current research, linguistic methods, and scientific-methodological directions based on these two approaches. The goal is to create a scientific basis for a deep and systematic analysis of the interaction of language and culture in modern linguistics, as well as to highlight the practical significance of these approaches in teaching foreign languages, translation, and the organization of intercultural communication.

## LITERATURE REVIEW

In modern linguistics, «linguocultural» and «intercultural» approaches have made a radical turn in the study, teaching, and analysis of language within the framework of the anthropocentric paradigm in the last two decades. If in the literature of the previous period (in the 20th century) culture was considered more as a static, relatively homogeneous concept, today's research interprets culture as a phenomenon that is constantly created in the process of dynamic, contextual, multilayered, and interpersonal communication. Claire Kramsch (2013, 2021) speaking about modern linguocultural competence, denies measuring it only through national cultural facts and lexical similarities. In his works «The Multilingual Subject» and «Language as Symbolic Power», he analyzes language as a center of identity, ideological position, and discursive power. According to him, each language has its own symbolic memory, which enters into a constant dialogue with the experience, upbringing, and cultural context of the person learning the language. In this approach, linguocultural knowledge is not static knowledge, but an interpretive tool that changes in social activity.

In his research, Fred Dervin (2021) analyzes intercultural communication not only on the basis of differences between the cultures of a people, nation, or state, but also as a sociolinguistic reality that arises and is constantly reproduced in each specific case of communication. He proposed the term «critical interculturalism» instead of «interculturalism», emphasizing that each participant in communication is not the bearer of their own culture, but rather an active subject who reinterprets it during communication. This idea is especially relevant in today's globalized, multilingual societies, particularly in international education, tourism, diplomacy, and diaspora dialogues. Zhu Hua (2019) in his work «Exploring Intercultural Communication: Language in Action» focuses on the expression of intercultural communication in social activity. He analyzes communication not only as a linguistic act, but also in the context of interaction between cultures, the dynamics of power, gender, and social structure. The real communicative situations presented in this work (false treatment, facial protection strategies, mediation) open up new empirical fields for linguists. In particular, this work thoroughly analyzes how communication changes in the internet environment, on online platforms (Zoom, WhatsApp, e-mail diplomacy) and its cultural strategies.

Adrian Holliday (2018, 2021) in his work «Understanding Intercultural Communication» emphasizes that cultural ideas, cultural stereotypes, and the process of intercultural mutual understanding are formed not on the basis of simplified approaches, but on the basis of complex social relations. He



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emphasizes the need to teach pupils and students culture not as a «spoken language», but as a «understood and interpreted reality.» Holliday's approach criticizes the tendency to «cultural othering» - that is, to distinguish others as «different.» In the research conducted by Jackson (2019), modern methods of developing intercultural competence in the process of language learning, in particular study abroad, virtual exchange, and the possibilities of learning experience based on intercultural reflection journals, are deeply covered. Jackson shows that a student learning a language needs not only grammar and vocabulary, but also self-cultural interpretation, determining one's place in a foreign culture, and developing a critically flexible position.

Kurek & Hauck (2020) in their research analyze new methods of forming intercultural experience based on the Internet and technology. Based on corpus and discourse analysis, they demonstrated how intercultural sensitivity, contextual thinking, and empathy develop in foreign language learners through virtual exchange (telecollaboration). In their opinion, online communication is real-time, asymmetric, and multicultural, and in this case, intercultural approaches should expand traditional «national-cultural» models. The «Intercultural Citizenship» model proposed by Byram (2021) is also noteworthy. This model is aimed at educating the learner not only as a linguist, but also as a socially responsible, understanding of intercultural ethics, and an active participant. Byram substantiates the need for the joint development of «reflective and socio-ethical competencies» along with «declarative knowledge» (i.e., facts) in language learning.

## RESEARCH METHODOLOGY

In this study, based on modern linguistic approaches, qualitative analysis methods were used, in particular, discursive-analytical, corpus-analytical, and comparative-pragmatic methods were combined in the study of linguocultural units and phenomena of intercultural communication. The research materials were based on modern social networks in English and Uzbek, online mass texts, blog posts, correspondence in virtual exchange, as well as a corpus of real conversations on education and mass culture. The selected units were analyzed in terms of their cultural connotations, semantic load, and function in the communicative context. At the same time, cases of interactive virtual communication (cultural expressions in Zoom, e-mail, social media posts) served as the main empirical source for identifying modern intercultural discourse. The analysis also included a comparative test of modern theoretical models developed by internationally recognized researchers (Kramsch, Dervin, Jackson, Kurek, Hua) and assessed the flexibility of concepts in the linguocognitive and social environment. Thus, the research is aimed at a comprehensive analysis of the complex connections between language and culture based on the realities of the present time.

## RESULTS AND DISCUSSION

Based on the linguistic analysis conducted during the study, it was determined that the concepts of «linguocultural» and «intercultural» in modern communication today have a direct impact not only on sociocultural understanding, but also on the semantic, pragmatic, cognitive, and even technological levels of linguistics. Discursive and corpus-based analysis showed that cultural units in modern communication are more connotative, socially coded, and realized through expressions associated with intercultural thinking. For example, common English phrases such as «I'm triggered», «cancelled», «microaggression», «toxic behavior» have a complex semantic load expressing the cultural identity, political views, and collective feelings of speakers. Although these phrases can be translated grammatically, it is difficult to fully understand them without explaining the cultural context behind them. In particular, such units are closely related to global sociolinguistic problems in Western society, such as gender, race, political correctness.

In the Uzbek language, expressions taken from the corpus such as «Ko'chaga chiqmaydi», «Status qo'yishadi», «Obröli odam» are linguocultural units denoting social position, personal boundaries, and values in modern communication. Although these expressions appear grammatically simple outside the



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discursive context, they are formed on the basis of social codes specific to a certain social stratum, place of residence, or period. Kramsch (2021) calls such units "cultural symbolic capital" and emphasizes that for their correct understanding by language learners, not only a dictionary, but also intercultural semantic understanding is necessary. The analysis showed that intercultural differences often arise in communicative strategies. For example, in English, direct criticism ("I disagree with that," "You're wrong") is customary and culturally acceptable. In the Uzbek language, such expressions are used in a softened form due to such values as honor, respect, and reverence for elders ("Balki boshqacha fikr bo'lishi mumkin," "Bu masalada har kim har xil o'ylaydi"). These discrepancies are fully consistent with the "critical intercultural awareness" model described by Dervin (2021) and Holliday (2021), which requires communication participants to abandon cultural stereotypes and recognize cultural thinking specific to each context.

Moreover, as Kurek & Hauck (2020) points out, intercultural communication occurring on online communication platforms (Zoom, Teams, Telegram) creates special difficulties for modern language teachers and translators. For example, a simple phrase such as "Are you available now?" can be neutral in English, but in the Uzbek environment, this expression can be understood as "obligation to write," that is, the directness of the demand can be problematic. Therefore, the priority of cultural pragmatics in the field of translation and language teaching is increasing. Research conducted by Jackson (2019) on virtual exchange programs also shows that students or users in intercultural communication should always maintain a balance between self-awareness and the interpretation of another culture. In 63% of the students who participated in her study, misinterpretation or misunderstanding occurred due to cultural differences. In our study, it was also found that pragmatic differences and connotational misunderstandings in Uzbek and English discourses are the cause of major intercultural conflicts.

During the analysis, the situation on social networks was also studied. For example, hashtags like #woke, #stayhumble, #blessed on Twitter or Instagram are actually linguocultural codes that include religious, psychological, social, and even political connotations. In the Uzbek network, units such as "Allah knows," "Work hard, Allah will give," "There is blessing in humility" form a social discourse based on religious mentality. There is a deep semantic difference between these two discourses, but both serve as a "spiritual social signal." Their linguocultural analysis is an important methodological basis for a linguist. Therefore, based on the research results, it can be said that the concepts of "linguocultural" and "intercultural" radically differ from previous approaches in modern linguistics. These concepts now explain culture not as static knowledge, but as a phenomenon manifested in language, which is socially-active (performative), constructive, and always contextual. For modern linguistic research, these approaches are becoming central to the study of intercultural empathy, contextual thinking, and social sensitivity.

## CONCLUSION

The results of the conducted research show that in modern linguistics, the concepts of "linguocultural" and "intercultural" are interpreted as complex, multi-layered, and context-dependent phenomena, unlike classical approaches. Language is now considered not only as a means of communication, but also as a form of socio-cultural identity, possessing discursive power, and the main key to intercultural understanding. Using the discursive, corpus, and comparative-pragmatic analysis methods used in the study, it was determined that the semantic and pragmatic load of language units means their formation depending on the cultural codes of society. In particular, the differences between linguocultural units in English and Uzbek are reflected not only at the lexical level, but also on the basis of sociopragmatic, cognitive, and communicative strategies. Theoretical models developed by modern scientists such as Kramsch, Dervin, Holliday, and Jackson made it possible to critically analyze these differences. Especially within the framework of online communication and virtual intercultural discourses, the symbolic and contextual essence of language is manifested in new forms. The results of this study show the need to update linguodidactic approaches to language teaching, translation, international education,



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and the development of intercultural competence. Now linguists, teachers, and translators must take into account not only language units, but also their cultural and communicative connotations. Thus, linguocultural and intercultural approaches to modern linguistic research are becoming a priority not only theoretically, but also practically.

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