

Increasing The Role And Position Of Internet Media In Activation Of Intercultural Communication

Aminova Dilnoza Khikmatilla qizi, Yakutkhon Mamatova Muxammedjanovna

Abstract : This article covers the essence of intercultural communication, its history, scientific and theoretical views of the followers of the US and Chicago Schools, rare works created by influential specialists of this field, the analysis of books and a number of scientific articles written in this sphere. The role of the Uzbekistan Internet Mass Media in the activation of intercultural communication is revealed with the help of practical examples.

Keywords: culture, intercultural communication, verbal and non-verbal communication, internet mass media, social networks.

1. INTRODUCTION

The integration of information processes paved the way for the development of the dynamics of changes in the sphere of culture. Now, culture is being studied as an object and subject of the field of scientific research in harmony with other spheres of society. During the last years, many scientists have connected culture with communication, created the opportunity to create scientific developments related to the phenomenon of intercultural communication, to discover new and modern directions of it, to carry out practical analysis and scientific research in the framework of other sciences. At first intercultural communication was interpreted as behavior among people, in the process of informatization and communication; later there were formed new ways of communicating messages between cultures. Culture is making its direct impact not only on communication, but also on new manifestations of current telecommunications, cyber space and media. The history of the formation of intercultural communication began approximately from the 50-60 years of the last century, creating conditions for the emergence of various theories and schools, the study of the dynamics of its development trends by theoreticians of Western and Eastern countries.

2. GOALS AND OBJECTIVES

The purpose of our scientific article is to investigate the role of the internet media in the activation of intercultural communication.

The followings are set as its functions:

1. to prove scientifically the content of intercultural communication;
2. to analyze the works of scientists, who have studied the philosophical, social, and cultural aspects of intercultural communication;

3. to examine the importance of internet media in the structure of intercultural communication;

4. to analyze of the contribution of the internet media of Uzbekistan to the development of intercultural communication;

5. to develop practical recommendations on increasing the role of internet media in intercultural communication.

3. RESEARCH METHODS

Diachronic, synchronic, comparative-historical, biographical, semiotic, functional-structural and sociological methods are widely used in the analysis of intercultural communication in scientific literature.

It is worth noting that most of the scientific researchers working in the social sphere use three methods in intercultural researches:

1. Questionnaire survey [35; pp.68-95];
2. Experimental design [12; pp.591-617];
3. Content [15; pp.143-161].

Among these, questionnaire survey is the most commonly used research method. We emphasize that we have used mostly comparative-historical, functional-structural and content methodologies throughout our research work. John Oetzel, a researcher of Waikato University, Waikato Management School, The University of Waikato, Mudra Institute of Communications, Ahmedabad (MICA) researcher Saumya Pant and consulting partner Nagesh Rao [35; pp.68-95] recognize that cultural studies provide interesting information about events of different cultures using social, scientific, interpretive and critical techniques[33; pp.599-624]. Each of these traditional accompaniments is explained by the fact that a greater emphasis is placed on the writing of a text, note or word that is specific to the West, rather than oral stories and visual images.

María Assumpta Aneas, a Professor at Maria Azzumpta Aneas University of Barcelona choses as the basis of scientific research the integration of culture, methodology of research and migration. In her scientific article titled "Analysis of communication between cultures and intercultural communications: some ideas about culture and qualitative methods", she says that culture in social and other contexts, more precisely intercultural communication, the theoretical and methodological basis of communication

- Aminova Dilnoza Khikmatilla qizi, Yakutkhon Mamatova Muxammedjanovna
- Aminova Dilnoza Khikmatilla qizi, DSc student, Uzbekistan State World Languages University, candidate of political sciences. nozikdil@mail.ru
- Yakutkhon Mamatova Muxammedjanovna, Associate professor of National University of Uzbekistan, Doctor of Philological sciences. ya_mamatova@mail.ru

is based on 3 points of view, such as local, cultural and ethnic [6].

4. LITERATURE REVIEW

In this regard, we should say that a number of foreign scientists are engaged in this field and they are distinguished by the relevance of their discussions on the role of culture in the socio-cultural and political sphere, from the very essence of communication to its reflection in the current directions. Among such scientists we can name Russell Arent [7; p.2], Everett M. Rogers [40], Christina Bratt Paulston, Scott F. Kiesling, Elizabeth S. Rangel [34; 496 p.], Dang Linh Chi [13; 40 p.], Bennett J.Milton [29; pp. 1-34], Judith N.Martin, Thames G.Nagayama [26; 560 p.], Tracy Novinger [31; 224 p.], Stephen Holmes [19], Xiaodong Dai, Guo-Ming Chen [14; 377 p.] and others. Therefore, within the framework of our research work, it is appropriate to draw some of them into the analysis. For example, Professor Everett M. from the University of New Mexico, senior Lecturer of the Department of "Communication and theatrical art" of the University of Old Dominion William B. Hart and Yoshitaka Miike PhD student of the Department of Communications and journalism of the University of New Mexico Edward T. Hall and the History of Intercultural Communication: the United States and Japan" in the article "History of communication: the United States and Japan", the following information is provided: The term "intercultural communication" was first used in 1959 by Edward Twitchell Hall, an American anthropologist and researcher. His work "The Dead Language" is one of the well-known books of this sphere. This work was one of the most influential books sold in 505.000 copies from 1961 to 1969. The work is translated into various foreign languages and then was printed in Japanese in 1966 [39; p.12]. According to the authors, Edward T. Hall's scientific activity on intercultural communication is based on 4 main factors:

- Cultural anthropology;
- Linguistics;
- Learning the animal behavior;
- Theory of psychoanalysis of Freud.

At the same time, it is worth saying that he was one of the first scientists, who studied intercultural communication in the non-verbal method. By the 1970s, this issue was also intensively studied in the United States and Japan, which gave impetus to the increase of a number of scientific research works in the next decade. As evidence of this, John C.Condon, a prominent Western scientist in communications, William B. Gudykunst and Clifford Clarke will then be able to study the experience of Japanese and USA communications and create new scientific research works. John C.Condon is one of the specialists, who studied intercultural communication at the International Christian University of Tokyo in the 1970, 1980 and 1990 years. William B. Gudykunst was responsible for intercultural communication issues at the US military naval base in Japan. Clifford Clarke is a co-founder of the Summer Institute of intercultural communications at Stanford University [37; p.15]. The role of American scientist John C.Condon and his Japanese counterpart Mitsuko Saito in the development of intercultural communication in the International Christian University, and in Japan is very great [38; p.17]. These scientists then laid

the foundation for further development of the issue of intercultural communication in Japan. So, the issue of intercultural communication in the USA began to be introduced into scientific circulation in 1950-1960. By the 1970s this sphere began to develop in Japan. US researchers Everett Rogers and Thomas Steinfat studied the results of the analysis of intercultural communication, and noted that its first appearance was associated with diplomatic activities. In 1996, there was organized first course on intercultural communication at the University of Pittsburgh. After few years there appeared the scientific works of E.C.Stewart ("Intercultural perspective") and L.Samovar, R.Porter in the period between 2000-2010, which are considered as rare works dedicated to intercultural communication. Katia Scannavini, a professor of the University of "La Sapienza" (Italy) covers the following topics in her article named as "The necessity of Intercultural Communication for a peaceful world" published in "International Scientific Journal"; the history of intercultural communication, its theories, structural elements, non-verbal communication, a new personality in the conditions of stability, a society's need for "Intercultural communicator". In the process of studying the theory of intercultural communication, the professor divides the literature related to this field into two groups. To the first group she shows the research works of USA scientists, while to the second group the works Chicago school researchers [44; pp.179-180]. As the main element of intercultural communication, we understand the interaction between individuals. According to Geert Hofstede [18; 279 p.], intercultural communication is carried out on the basis of the three phases – awareness, knowledge and skills. All of these them achieved through a certain mental program, starting with awareness. People exchange with words in the process of communication. But since the message has a rather complex structure, it also includes gestures, indicators, and pictograms. Professor Katia Scannavini says that apart from the above mentioned, communication can come from the event that the situation arises, therefore, these elements can only be determined based on the level of intercultural communication [45; p.183]. Another Italian scientist P.E.Balboni cites the idea of his Italian colleagues – B.Malinowski [10; pp. 333-383] and J.Fishman [16; pp. 15-32] that the variable character of communication process consists of four stages:

- Space – physical condition and differentiation cultural landscape;
- Time – though it seems to be constantly changing, in fact, it changes in the cultural context it can bring the mind to some difficulties in communication and information exchange;
- Argument – during a typical conversation, two people focus on other things, while in fact, they might forget the content of events that can happen;
- The role of participants – the status of their interlocutors should be directly related to the values and rules of a particular cultural context in order for them to be able to think not only of a long distance, but also of a opposite opinion [16; p.26].

Thus, in the 70-ies of the last century, new elements were added to the directions of scientific research, such as socio-

linguistics, pragmatics and communication ethnological methodology. In particular:

- linguistic text;
- linguistic messages (gestures, facial expressions, distance between speakers);
- tone of voice and others;
- the set objective;
- psychological attitude (especially towards the psychological attitude of the interested parties);
- sharing a theme with irony, sarcasm, amazement and respect towards each other;
- contextual matrics [43; p. 184].

Supporting the views of the Italian professor Katia Scannavini, it can be said that today the new elements of intercultural communication areas such as sociology, pragmatics and ethnological methodology of communication have been extensively researched as objects of various scientific research works. This is explained by the fact that intercultural communication is gaining momentum turning from the verbal form to the non-verbal form. Also, Stephen Holmes, a scientist at the University of Torino, Italy is also known as one of the leading experts in this field. His scientific article titled "Intercultural Communication and Dialogue Competence: An Attempt at Synthesis through useful "Fictions"" can serve as the basis for intercultural communication and "third culture", as a practical resource for areas such as communication, negotiation boundaries, communication styles, metaphor game, metaphoric cliff drowning, and asymmetric borders. According to the author, intercultural communication is derived from the interpretation of two terms: culture and communication, which has been theoretically studied a lot, covering discussions that could not come to consensus. Therefore, the researcher divides these clusters into three areas and argues that:

- a) the first definition of culture means that people have or do not have what is contained in it, and in anthropology this point of view is recognized as a "higher point of culture";
- b) the second of the definitions derives from cultural anthropology and refers to the concept that embodies the norms of customs, laws, morality, which are often used in our current social life;
- c) it consists of new approaches presented by critics [18].

It should be noted that now there are more than 160 definitions of the concept of culture. For this reason, the researcher studies it not only within the framework of culturology, but also in other sciences by studying its completely new manifestations. The professors of California State University William Gudikunst [17; pp.847-889], Andrea L. Rich and Edward Stewart [46; B.265-344] are recognized as the scientists, who studied general aspects of intercultural communication. For example, Andrea Rich divides intercultural communication into five types:

- intercultural;
- international;
- interracial;
- within ethnic groups;
- within counterculture.

In parallel to the classification of Andrea Rich, William Gudikunst emphasizes that researches in the sphere of

intercultural communication should include 4 categories. They are:

- * cross-cultural;
- *intercultural;
- * international;
- * comparative mass communication [22; p. 555].

Edward Stewart thinks that in the study of intercultural communication it is necessary to apply practically the life situations that are inherent in educational programs. According to him, intercultural communication promotes the idea that training should go through 9 stages of change that will allow listeners to have a deeper understanding of their culture. Unlike them, Chinese researchers Hu, W.Z) [21; p.323-327], Jia,Y.X [24], the authors of the book "Communication between cultures" [42; 426 p.] – Larry Samovar, Richard Porter [41] can be considered as researchers, who have analyzed concrete aspects of intercultural communication. The first chapter of Tracy Novinger's book "Intercultural communication. A practical guide" published by the University of Texas in 2001 [31; 224 p.] covers issues such as the global perspective of intercultural communication, why communication with cultures is necessary, what can culture contain, barriers to perception, barriers to oral and written processes. Also, many facts and data on the cultural environment of Mexico and the United States are presented in the second chapter of the book. The book titled "Bridging the Cross-Cultural Gap: Listening and Speaking Tasks for Developing Fluency in English", published by Professor Russell Arent of the University of Michigan in 2010, is one of the most outstanding works dedicated to intercultural communication. Chapter I of this book is called "Introduction to intercultural communication", in which Professor Russell Arent describes the phenomenon of "intercultural communication" as follows: "Intercultural communication" is the sending and receiving of messages through different languages and cultures, as well as the mutual understanding of social systems and human experience in a society. When we talk about other cultures, we don't only mean those people, who speak the same language, but different from ours and live in another country or region, but also those who don't belong to the same social groups. For example, 14-year old teenager usually doesn't communicate in the same way as 82-year-old person does. Even if they were born and raised in a single neighborhood (city or village), they can be understood as the unification of two people from the opposite corners of the world through "intercultural communication" [7; p. 2]. In our opinion, representatives of different cultures, living in one region or city or village, become an active participant in the process of intercultural communication through the language and cultures they possess. The harmony of cultures here is the evidence of the commonality of people's desires and views. The book "Intercultural communication in context" printed in 2010 of Judith N., a professor at Arizona State University and Thomas K.Nakayama, a professor at Northeastern University in Boston covers the foundation of intercultural communication, the history of its formation, its originality, as well as the issue of language in the process of intercultural communication, non-verbal means and the world of culture. It can be used as a resource not only for anthropologists, cultural scientists, but also for the representatives of other

fields [26; 560 p. In particular, this book is characterized by the fact that people with different orientations have different concepts of intercultural communication between nation, religion and even interregional relations. Today, intercultural communication is studied at the level of interdisciplinary (cultural science, psychology, linguistics, sociology, informatics and information technologies), and each field uses its own method in its analysis. For example, Eugenia Irimiaș, a teacher of the Department of “Modern Languages” at Babeș-Bolyai University, is one of the researchers, who analyze the interaction of intercultural communication with business and marketing. In her scientific article titled “Stereotypes of behavior in communication” published in Vol.3, No. 2 of the international journal “Acta Universitatis Sapientiae” of the University of Transylvania in 2011, analyzes the works of well-known theorists, who are engaged in analysis of intercultural communication, and states that non-verbal business communication, dress code in business, intercultural business communication, communication boundaries in business, culture shock, intercultural negotiations, and intercultural marketing [23; pp.167-174]. In 2012, in the scientific journal “Revista de Administratie Publica si Politici Sociale” in Issue 1, of the Western University named after Vasile Goldis there was published an article of the researcher of the University of Oradea Bianca-Dana Albuț “Intercultural communication: problems of evolution and development”. There was emphasized the essence of culture and intercultural communication, cultural characteristics, communication and the level of communication in society. The author of the article recognizes the presence of six levels of communication:

- internal communication – the intention of humans to self-discover through self-talk. Also self-awareness, self-reflection in speech and attitude as a result of self-assessment. Determination of the relationship of a person with other people;
- communication between people “– a person who is in direct contact with others in a personal way”. Intercultural communication is a process in which there occurs a continuous development, on the one hand, personal data of a social character (belonging to a particular ethnic group, etc.), on the other hand, is based on social stereotypes, consisting of an extreme personal connection that includes elements of individual psychological data;
- organization of communication;
- collective communication;
- communication of the mass of people;
- the level of intercultural communication – the level of communication between the members of two or more cultures.

In our opinion, intercultural communication represents a specific form of communication. This condition occurs mainly as a result of non-verbal interaction between people of different cultures. The process of globalization, especially economic integration, the popularization of social, political, religious and cultural relations are the main reasons for the development of communication [5]. According to the researcher’s point of view, intercultural communication represents a specific form of communication. This condition occurs mainly as a result of nonverbal interaction between

people of different cultures. The process of globalization, especially economic integration, the popularization of social, political, religious and cultural relations is the main reason for the development of intercultural communication [5]. In our opinion, culture-based communication is a process of communication not only within individuals, but also between peoples, the public and countries. In addition to the above-mentioned globalization and economic integration, the global network and, in particular, the Internet mass media is directly impacting the intercultural communication. As a result of this, users of the global network are having an opportunity to express their attitude to different levels of intercultural communication, and thus are becoming its active participants in a virtual way. The current integration of information has also led to a closer examination of the issue of culture with the information technology industry. On the example of foreign experience, it is possible to bring the example of “4th International Seminar of the training systems specialized in Culture” organized in 2013 in Denmark. There were organized the works of Emmanuel G. Blanchard from the Department of Architecture, Design and media technology at the Aalborg University in Copenhagen, as well as the seminar organized by the University of Santa Katarina in Brazil, under the chairmanship of Isabela Gasparini from the Department of computer technology, their scientific and theoretical views on information technology. In particular, it is worthy to note the articles of Emmanuel G. Blanchard from Department of Architecture, Design and media technologies at the University of Aalborg, representatives of the Business School of the University of Leeds Stan Karanasios and Vania Dimitrova entitled “The contextual model of intercultural communication: problems, methods of development and achievements”. In the article, the authors tried to scientifically substantiate such issues as the existing problems in cultural research and their strategies, the method of hybrid development, the stages of its implementation, and the result of the conceptual model [11; pp.1-10]. Today, in the expression of the term intercultural communication, there are used such terms as transcultural and pan-cultural, intercultural, ethnic groups, cross-cultural dialogue and, even, cultural synergy. In addition, intercultural communication can be carried out between different cultural groups or individuals of the society. This makes it possible to identify their macro level and micro level. Specialists in the field of cultural studies, art critics, and journalists in Uzbekistan are drawing the attention of the public with a number of scientific articles, manuals, and textbooks. The works K.V. Nishanbaeva, an associate professor of the Department “Art and Culture Studies” at the University of Arts and culture of Uzbekistan, are good examples for such researches. According to her definition, intercultural communication is composed of a set of diverse forms of communication and relations between individuals and groups belonging to different cultures. K.V. Nishanbaeva explains her views on the micro and macro levels of intercultural communication as follows: “There exist huge regions united into one social system with its own cultural traditions in our planet. For example: we can talk about American culture, Latin American culture, African culture, European culture, Asian culture, and Eastern culture. These types of culture were divided on the basis of continental character and received the name macro culture

because of their massiveness. Although there are many sub-culture differences within these macro cultures, there are also many similarities along with these differences. There are global differences between macro cultures; in this case, intercultural communication takes place in a horizontal space, without regard to the status of its participants. K.V. Nishanbaeva notes that "An important condition of communication in macro level is interoperability due to external influences" [32]. The Internet, which as one of the fastest forms mass media is represented as an intermediary of communication between various subjects of society. And the language serves as one of the most important elements of this communication. Mutual intercultural communication between the peoples of the world plays an important role in the study of their culture, customs and values. And the language serves here as a bridge of communication. As a practical proof of this, we can state the article "Problems of teaching English language to students of intercultural communication and non-philological Universities" of the researcher from Uzbekistan State World Languages University, D. Abduvakhabova on the electronic journal www.fledu.uz, № 1 of 2018. In this article, the author reveals the communication that takes place in different conditions between various cultures, which differ from one another [1; pp.135-139]. At the same time, there are some other works in this sphere like researcher A. Muzaffarov's scientific article "Socio-cultural factors and modern problems of improvement of cultural dialogue" published in volume 2, 2018 of the spiritual-educational, scientific-literary magazine "Imam Bukhari's lessons" [30], as well as the materials of the republican conference "On ensuring national harmony and religious tolerance in Uzbekistan: current situation, problems and solutions" held the Academy of Public Administration under the president of the Republic of Uzbekistan on May 31, 2019 [49; 234 pp.]. In our opinion, the internet media has a number of advantages in the implementation of intercultural communication. They are the following:

- First of all, the usage of E-groups which consist of representatives of different cultures;
- The second is that communication is on-line;
- The third is the organization of web conferences and disputable clubs which constitute of representatives of different cultures, regardless of distance, time and space.

The internet space is part of modern culture, which determines the mutual solidarity of people through modern society, in particular through new forms and means. Regardless of time, space, cultural and national boundaries, the internet is, without a doubt, able to provide effective management of mutual intercultural communication on the basis of new information technologies. It means that a person can communicate with representatives of different cultures through a virtual world in a written form. As a result of this communication, all aspects of social life, including culture, are exchanged by peoples with various messages. If the message sent is clear and concise, it indicates that communication is effective. The internet space is represented in the form of various messages ranging from the simple text of the message up to the ones with various characters, symbols,

pictures, info graphics, diagrams, videos, and audios, which are formed on the basis of information technologies. This, of course, is an indication of an increase in the need to attract the user's attention and become more virtual than being in the reality. In this regard, experts from Uzbekistan write the following: "Digitization and the use of networks consistently overcome the border between different types of media. This kind of media convergence is taking producers in the media market towards convergence. For example, day by day, the number of media that simultaneously prepares news for newspaper, Internet and mobile devices is growing in the world. Journalists use the Internet both as a source of information and as a means of publishing at the same time. The co-existence of print, electronic media (radio and television), Internet, mobile phone and others in one time and space creates the ground for media content move from one platform to another, as well as the opportunities to receive information. Moreover, this process creates a "participative" culture that makes citizens become not only a consumer of information, but also provides them with an outlet to the field both in the rank of a performer and a distributor. Information and communication technologies open the door to opportunities for a wide audience to actively participate in the process of sharing information and knowledge, stimulates the activity of citizens in the processes of democracy and further promotes the openness of society" [27; p.37]. The process of globalization has created an opportunity for communication to be rich both in form and content. The formation of the international market, broad development of communication, the free movement of capital from country to country, intensive interventions of people belonging to different civilizations, cultures, nations, languages, religions in the geographical space for educational, business, commercial, travel, scientific purposes, creates trans, inter – and other financial, economic, spiritual, political, legal institutions. At the same time, the formation of international, regional organizations has incomparably influenced and deepened the communication process [8]. Today young people act as the subjects that form intercultural communication between cultures in the internet space. They use visual forms of communication to form new types of interaction between people. In addition to the term "social media" in scientific literature, we can meet other terms as "new media", "interactive media", "civil Media", "Web 2.0 projects", etc. Uzbek blogger, translator, former diplomat, doctor of philosophy in philological sciences (PhD) B.S. Alimov groups the existing social networks according to their types as follows:

- popular social networks (Facebook, My Space, Vkontakte);
- real-time messaging networks between internet users (such as Skype, ICQ, MSNGERGER, WhatsApp);
- internet chats that serve multiple users to interact and engage in real-time communication at the same time;
- internet forums that bring out interesting and actual topics and give the opportunity to comment and discuss them;
- personal online-blogs of some of the user's (bloggers), that make up their online magazines;

- portals, which can be filled in and edited by the visitors, namely Wiki-references (Wikipedia);
- internet hosts (You Tube), which provide the opportunity to place video materials on a free basis [3; pp.84-85].

Facebook, Twitter, and Instagram are of course the most famous and popular ones of social networks. These social networks are remarkable for their speed, convenience and popularity as the most effective means of intercultural communication. Today the Internet has become an integral part of the social life of modern mankind. Opportunities are created for people to interact with the inhabitants of any country of the world through social networks, form new types of information exchange, as well as to conduct discussions on a variety of topics based on the new styles, tools and possibilities of communication, organize web conferences and, in particular, work on-line and provide rapid exchange of information. As a confirmation of this, we can state the article titled "The cause of social networks is growing the clients of psychologists" of the doctor of philosophy in philological Sciences (PhD) B.Alimov posted on his blog page. The article provides the following information about the activities of the Finnish social psychologist Suvi Uski: "Suvi Uski is happy that the number of "patients" who are consulting him is increasing day by day. The most interesting fact is that among the patients, who are consulting her there are people of the age from 7 to 70. The company is now providing free services to local residents as the company is financially supported by various funds and private investors". Today, about half of the world's population, that is, 3 billion people are using different social networks. The largest part of these people, namely about 2 billion are on Facebook. According to the information provided by the web site <https://napoleoncat.com>, the number of Facebook users in Uzbekistan has reached 1 million people. They are of the age ranging from 25 to 34, 65,5 percent of whom are men users, and 34,5 percent are women users [2]. The issue of intercultural communication is one of the topics that are being studied extensively all over the world. It can be explained by the following facts:

- The adoption of the Declaration on "Culture of peace and activities of UNESCO in the Member States" at the 155th session of the Executive Council of UNESCO, which was held in Tashkent on November 6, 1998, the confirmation of UNESCO's concept of "Culture of peace" by the UN, and that the year of 2000 was declared as the "The year of international peace culture", and the year of 2001 as "Year of intercultural communication between nations" [28];

- There were formed new institutional structures responsible for the establishment of social and cultural relations with the world community, and international cooperation relations were established. There were formed funds and non-governmental organizations that promote the culture of Uzbekistan in other countries and, introduce the people of Uzbekistan with the culture of foreign countries, promotion of closeness between peoples, symbiosis of cultures [4; p. 51];

- The press conference organized by ziyo.uz within the framework of the IV World Forum on Cultural Dialogue in Baku on May 6, 2017. The minister of culture and tourism

of Azerbaijan Abulfas Garaev gave information about the events held within the forum on the theme "Expanding intercultural communication: new opportunities for security of the people and the nations and new opportunities for sustainable development".

- President of the Republic of Azerbaijan Ilkham Aliiev put forward the initiative "Baku Process" in order to expand the dialogue between cultures. It is not surprising that the Azerbaijani side took this initiative; representatives of different nationalities have been living in harmony in this country for centuries. In this sense, intercultural communication can be called not only as ideology, but also as a vital necessity for people. The Baku World Forum is also a logical continuation of the initiative "Baku Process" [9];

The first conference "Inter-civilization dialogue: Cultural Exchange, Study of historical heritage, tourism and youth" organized by the leading internet site of Uzbekistan www.uza.uz was dedicated to the strengthening of inter-civilization dialogue of Asian countries was held on May 16, 2019 in Beijing. Representatives of the National Movement "Yuksalish" (Elevation) also took part in it. The event was attended by the chairman of the People's Republic of China Xi Jinping. In his speech, Xi Jinping stressed the importance of studying the general history and cultures of the countries of the Asian region, the need for further development of intercultural communication in order to build a sustainable future. He noted that, the people of the region have a rich culture, which is an important factor in the friendly relations that have been developed over the centuries. The city of Samarkand, which is located at the crossroads of Civilizations, was mentioned as a convenient place for such communications. Topical issues of developing intercultural communication and further strengthening of friendly relations between peoples of the region were discussed at this International Conference, [48].

5. THE RESULTS AND CONCLUSIONS

The following can be summarized on the issues analyzed above:

1. Intercultural communication is the sum of different forms of relationship between individuals, and groups as a whole, who belong to different cultures;
2. The essence of intercultural communication is based on the values, norms and laws that prevail in this or that culture. Therefore, it is worth noting that language, gestures, characters are also structural elements of intercultural communication; through these elements the essence of communication can be determined;
3. The foundation of Intercultural communication, the specificity of the history of its formation includes the period from 1959 to the present time. It should also be noted that the subject of intercultural communication was introduced into scientific circulation in 1950-1960 in the USA. By the 1970s, the notion begins to develop in one of the Eastern countries – Japan. There were created many rare works dedicated to intercultural communication between 2000-2010, and this period is evaluated as a separate period in the history of such communications;
4. The analysis of scientific articles and books of Italian researchers showed that the literature related to this field

- can be divided into two groups. The first is the research works of US scientists, and the second is the researches of the Chicago School;
5. Uzbek researchers are studying the topic of intercultural communication not only in the direction of culture studies, but also in the spheres like of linguistics, sociolinguistics, and methodology of communication;
 6. The internet mass media became the most convenient and operative tool at the end of XX and the beginning of the XXI centuries. It is regarded that today internet mass media became an important factor in maintaining intercultural communication and bringing tolerance to a new level. To our mind, this factor has not been actively used in some independent countries such as Uzbekistan. And this is explained by the fact that the internet infrastructure is not well developed and there are few relevant specialists, the number and quality of Internet mass media is at a low level;
 7. Today, intercultural communication as a priority direction of global communication processes has become the object of researches of the world scientists;
 8. Internet mass media is recognized as the fastest means of intercultural communication in terms of speed, mobility and multimedia elements.

6. SUGGESTIONS AND RECOMMENDATIONS

1. The analysis of the internet mass media has shown that it is not using its opportunities to cover the process of intercultural communication. Therefore, it would be appropriate to accelerate the activities of internet mass media on this issue;
2. In this sense, it should be noted that the internet mass media of Uzbekistan is still limited to the function of providing information. However, today online forums, debates, long reads and even online reports are actively used in highlighting the bright aspects of intercultural communication. From this point of view, it is necessary to make more analytical, publicist materials on a specialized topic;
3. There should be organized more subjects of internet mass media specializing in the issue of intercultural communication. This is because, the internet mass media plays an important role in understanding the content, shape and scale of scientific approaches to these processes on a global, regional, and national scales.

7. THE LIST OF USED LITERATURE

- [1] Abdurahobova. Madaniyatlararo muloqot va nofilologik OTM talabalariga ingliz tilini o'qitish muammolari // O'zbekistonda xorijiy tillar elektron jurnali. –2018. –№1. –B.135–139. <https://journal.fledu.uz/uz/madaniyatlararo-muloqot-va-nofilologik-otm-talabalariga-ingliz-tilini-uqitish-muammolari/>
- [2] Alimov B. Ijtimoiy tarmoqlar sabab psixologlarning mijozlari ko'paymoqda / <http://beruniyalimov.uz/archives/643> (27.01.2019)
- [3] Alimov B. Jahon media makonida mamlakat imijini shakllantirish imkoniyatlari va jurnalistikada mahorat masalalari. Axborot xizmatlari xodimlari, OAV vakillari, jurnalistika fakultetlarida tahsil

- olayotgan talabalar uchun qo'llanma. –T, 2015. – B.84–85.
- [4] Alimov B. Mamlakat media imijini rivojlantirishda milliy ommaviy kommunikatsiya vositalarining o'rni: nazariy va amaliy aspektlar. Jurnalistika fakultetlarida tahsil olayotgan talabalar, OAV vakillari, axborot xizmatlari xodimlari va tadqiqotchilar uchun ilmiy-nazariy qo'llanma. –T., 2015. –B.51.
- [5] Albuț B-Dana. Intercultural Communication: Evolution and Development Issues // <http://revad.uvvg.ro/files/nr8/6.%20Albut.pdf>
- [6] Aneas María Assumpta & María Paz Sandín. Intercultural and Cross-Cultural Communication Research: Some Reflections about Culture and Qualitative Methods / Forum: Qualitative Social Research. Volume 10, No. 1, Art. 51–January 2009 / <http://www.qualitative-research.net/index.php/fqs/article/view/1251/2738>
- [7] Arent Russel. Bridging the Cross-Cultural Gap: Listening and Speaking Tasks for Developing Fluency in English. –Michigam ELT Press, 2009. – P.2.
- [8] Bayaliev D.K. O'zbekistonda diniy bag'rikenglikning shakllanishida muloqot madaniyatining o'rni // <http://tsue.uz/wp-content/uploads/2019/06/17-1.pdf>
- [9] Boku Madaniyatlararo muloqot bo'yicha jahon forumiga mezbonlik qilmoqda // <https://ziyouz.uz/yangiliklar/boku-madaniyatlararo-muloqot-buyicha-jahon-forumiga-mezbonlik-qilmoqda/>
- [10] Balboni P.E. Parole comuni, culture diverse. Guida alla comunicazione interculturale, Marsilio Editore, Venezia, 1999. – p.26.
- [11] Blanchard E.G., Stan Karanasios, Vania Dimitrova. A Conceptual Model of Intercultural Communication: Challenges, Development Method and Achievements // The 4th International Workshop on Culturally-Aware Tutoring Systems (CATS 2013). –AIED 2013 Workshops Proceedings Volume 5. –pp.1–10.
- [12] Cai D.A., Wilson, S.R., & Drake, L.E. (2000). Culture in the context of intercultural Negotiation: Individualism-collectivism and paths to integrative agreements. *Human Communication Research*, 26, 591–617.
- [13] Chi Dang Linh. Intercultural Communication: differences between Western and Asian perspective. Thesis Centria University of Applied Sciences Business Management. December 2016, –40 p.
- [14] Dai Xiaodong, Guo-Ming Chen. Intercultural Communication Competence: Conceptualization and its Development in Cultural Contexts and Interactions. –Cambridge Scholars Publishing, 2014. –377 p.
- [15] Dixon, T. L., & Azocar, C. L. (2006). The representation of juvenile offenders by race on Los Angeles area television news. *The Howard Journal of Communications*, 17, 143–161, Klein, H., & Shiffman, K. (2006). Race-related content of

- animated cartoons. *The Howard Journal of Communications*, 17, 163–182.
- [16] Fishman J.A. Who speaks what language to whom and when, in J.B. Pride, J. Holmes J. (a cura di), *Sociolinguistics*, Harmondsworth, Penguin, 1972. – pp. 15–32.
- [17] Gudykunst, W. B. (1987). Cross-cultural comparison. In C. R. Berger, & S. H. Chaffee (Eds.), *Handbook of Communication Science* (pp. 847–889). Beverly Hills, CA: Sage
- [18] Hofstede G. *Cultures and Organisations: Software of the Mind*, McGrawHill England, London, 1991. – 279 p.
- [19] Holmes S. *Intercultural Communication and Dialogue Competence: An Attempt at Synthesis through useful "Fictions"* // https://www.idm-diversity.org/files/Working_paper2-Holmes.pdf
- [20] Holmes S. *Intercultural Communication and Dialogue Competence: An Attempt at Synthesis through useful "Fictions"*. –Heidelberg, Germany, 2005. – P.1–32.
- [21] Hu, W.Z. (1999). *Outline of intercultural communication*. Beijing: Foreign Language Teaching and Research Press. Hu, W.Z. (2004). *Crossing cultural barriers*. Beijing: Foreign Language Teaching and Research Press. Hu, W.Z. (2005). *On empirical research of intercultural communication*. *Foreign Language Teaching and Research*, 37(5), 323–327.)
- [22] Hu Yanhong, Weiwei Fan. *An exploratory study on intercultural communication research contents and methods: A survey based on the international and domestic journal papers published from 2001 to 2005* // *International Journal of Intercultural Relations* 35 (2011). P.555.
- [23] Irimiaş E. *Behavioural Stereotypes in Intercultural Communication* // *Acta Universitatis Sapientiae, Philologica*, 3, 2 (2011) 167-174.
- [24] Jia, Y.X. (1997). *Intercultural communication*. Shanghai: Shanghai Foreign Language Education Press.).
- [25] Malinowski B. *Il problema del significato nei linguaggi primitivi*, in C.K. Ogden e I.A. Richards, *Il significato*, *Il Saggiatore Milano*, 1996. –pp. 333–383.
- [26] Martin J.N., Thomas K. Nakayama. *Intercultural Communication in contexts*. –New York, 2010. – 560 p.
- [27] Mamatova Ya., Sulaymonova S. *O'zbekiston media ta'lim taraqqiyoti yo'lida. O'quv qo'llanma*. –T., 2015. –B.37.
- [28] Meliboev A. *Dinlararo bag'rikenglik – taraqqiyotimiz kafolati* // <https://maxdum.uz/dinlararo-bagrikenglik-taraqqiyotimiz-kafolati/>
- [29] Milton B.J. *Intercultural communication: A current perspective*. In M. J. Bennett (Ed.), *Basic concepts of intercultural communication*. –Yarmouth, ME: Intercultural Press, 1998. (pp. 1– 34).
- [30] Muzaffarov A. *Madaniyatlararo muloqot takomillashtirishning sotsio-madaniy omillari va zamonaviy muammolari* // www.bukhari.uz
- [31] Novinger T. *Intercultural communication. A practical guide*. –University of Texas Press, Austin, 2001. –224 p.
- [32] Nishanbaeva K.V. *Madaniyatlararo kommunikatsiya va muloot madaniyati* // *Jurnal nauchnx publikatsiy aspirantov i doktorantov* <http://jurnal.org/articles/2017/kult1.html> (13.03.2017)
- [33] Oetzel, J.G., & Ting-Toomey, S. (2003). *Face concerns in interpersonal conflict: A cross-cultural empirical test of the face-negotiation theory*. *Communication Research*, 30, 599–624;
- [34] Paulston Ch.B, Scott F. Kiesling, Elizabeth S. Rangel. *Handbook of Intercultural Discourse and Communication*. – Blackwell Publishing LTD, 2012. –496 .
- [35] Rao, N., Singhal, A., Ren, L., & Zhang, J. (2001). *Is the Chinese self-construal in transition?* *Asian Journal of Communication*, 11, 68–95.
- [36] Rich, A. (1974). *Intercultural communication*. New York: Harper and Row.
- [37] Rogers E.M., William B. Hart, Yoshitaka Miike. *Edward T. Hall and The History of Intercultural Communication: The United States and Japan / Keio Communication Review No. 24, 2002*. –P.15.
- [38] Rogers E.M. William B. Hart, Yoshitaka Miike. *Edward T. Hall and The History of Intercultural Communication: The United States and Japan / Keio Communication Review No. 24, 2002*. –P.17.
- [39] Rogers E.M. William B. Hart, Yoshitaka Miike. *Edward T. Hall and The History of Intercultural Communication: The United States and Japan / Keio Communication Review No. 24, 2002*. –P.12.
- [40] Rogers E.M., William B. Hart, Yoshitaka Miike. *Edward T. Hall and The History of Intercultural Communication: The United States and Japan / Keio Communication Review No. 24, 2002/ <http://www.estudioespanol.eu/Interkulturelles/Edward%20T%20Hall.pdf>*
- [41] Samovar L.A., Porter, R.E, Stefani, L.A. (2000). *Communication between cultures*. Beijing: Foreign Language Teaching and Research Press.).
- [42] Samovar L.A., Richard E. Porter, Edwin R. McDaniel & Carolyn S. Roy. *Communication Between Cultures*, Eighth Edition. 2013. 426 p.
- [43] Scannavini K. *The necessity of Intercultural Communication for a peaceful world* // *Academicus - International Scientific Journal*, 2013. –P.184.
- [44] Scannavini K. *The necessity of Intercultural Communication for a peaceful world* // *Academicus - International Scientific Journal*, 2013. –P.179–180.
- [45] Scannavini K. *The necessity of Intercultural Communication for a peaceful world* // *Academicus - International Scientific Journal*, 2013. –P.183.
- [46] Stewart, E.C. (1978). *Outline of intercultural communication*. In F. L. Casmir (Ed.), *Intercultural and international communication* (pp. 265–344). Washington, DC: University Press of America.
- [47] Tracy Novinger. *Intercultural communication. Practical guide*. –University of Texas Press, 2001. –224 p.

- [48] TSivilizatsiyalararo muloqot: madaniy almashinuv, tarixiy merosni o'rganish, turizm va yoshlar // <http://uza.uz/oz/society/tsivilizatsiyalararo-mulo-ot-madaniy-almashinuv-tarixiy-mer-16-05-2019>
- [49] O'zbekistonda millatlararo totuvlik va diniy bag'rikenglikni ta'minlash borasida rahbar kadrlar oldida turgan vazifalar: mavjud holat, muammolar va echimlar: Respublika ilmiy-amaliy anjumani materiallari // O'zbekiston Respublikasi Prezidenti huzuridagi Davlat boshqaruvi akademiyasi. Toshkent, 2019. - 234 b.