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**Problems of Intercultural Communication and the
Ways of Their Solution**

*Masalah Komunikasi Antar Budaya dan Cara-Cara Solusi
Mereka*

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Abstract

This research work will examine concepts that do not exist in another language that represent the national identity and culture of other peoples, develop methods and tools to translate them into language, understand their sociolinguistic roots in contemporary intercultural communication, and enhance learning. At present, the influx of people of different nationalities and cultures from different countries is increasing year by year, which underlines the importance of intercultural communication and its problems, as well as the ability of the interpreter to overcome these problems. In fact, language will always remain an integral part of society.

Introduction

A country where people are well-educated and aware of their culture and devote due attention to science, will continue to prosper. Therefore, in recent years the Government of Uzbekistan has taken all necessary measures towards the development of science, especially in higher education. Significant funds have been invested for this purpose. Cooperation with foreign countries in science and technology education is getting deeper [1]. Undoubtedly, these events made a great breakthrough in the country's system and provided the country with highly qualified young educated specialists. It has a positive impact on our country in many ways. The increase in the number of literate personnel has a great influence on the behavior and attitude towards foreign guests of the country. In addition, the extent to which we can learn and convey the rich history and culture of our country will not depend on the arrival of our guests. In a multicultural world, the interaction of different cultures, the inability to communicate and cultural conflicts, and the lack of adequate translation in literary translation are complicating intercultural strategies.

No matter how many different people in the world there are, each has its own unique culture. It is this culture that shows the existence and existence of a nation. This nationalism is reflected not only on the lifestyle, dress and food, but also on the vocabulary of the people [2]. When we translate these words and phrases into another language, we will face some difficulties and problems. Because these words may not be found in the vocabulary of other nationalities and may be words that are not specific to their culture. These words are called realities in linguistics. Different linguists have interpreted the reality in different ways. For example, LS Barhudarov, one of the major dissenters of linguistic translation, gave a brief description to the realities: "Realities are words that are not in the languages and practical lives of the people who speak other languages." [3] S. Vlahova and S. Florin gave a realistic description of the book. According to him: "Realities are the words and phrases that are related to the life, customs, culture, social development of a particular nation, subjects and events that are national and periodic in nature. «Reality is usually a transmitter of ethno cultural data that is typical to a nation. The peculiarity of the reality is that it is not the equivalent of another language. The word "realis" is originally derived from the Latin word "realia", which literally means - "real", and then turns into a name. has become a term that represents a national word.

Realities in Uzbek can be as follows: salsa, hats, chapana, jacket, tan, tassel, flute, scarf, dutar, rubab. In particular, the peculiar mentality of the Chinese people is reflected on the phraseology and lexicon of the Chinese language. Chinese is rich in national-cultural words. These words play a huge role in revealing the identity of the Chinese people. As we study these words, we will learn more about the history, culture, lifestyle, and mentality of the Chinese people. National-cultural expressions are so characteristic that they can define the whole situation. Such words are thought to have come from the Chinese people in the past. When we find such words in the work, it is no secret that we are having a hard time translating [4].

Understanding the spirit and essence of originality in the literary translation, understanding the lexical, phraseological, grammatical, phonetic functions of the various elements of the text is a comprehensive and complex process. In this case, L.S. According to Barhudarov, "it is important to find a semantic alternative between lexical units of two different languages" [5].

It is known that the quality of the literary translation process depends on social, political, cultural, and pragmatic factors that do not always correspond to the original. This is not only due to the poor knowledge of the interpreter's theoretical knowledge and intercultural competence, but also because of extrathematic factors that adversely affect the quality of translation. These include, for example, language and culture differences, the time constraints imposed, and the deviation from translation principles. One of the factors contributing to the success of the translation process is to adequately translate the rhetorical figures used by the translator in the language of the original work, based on deliberate syntagmatic distortions. Such rhetorical tactic devices, representing dialectal and national peculiarities, have led to a number of lexical, syntactic, and semantic difficulties in translating and sociolinguistics called equivalence vocabulary, lacunae, and sociology. These include alliteration, polypoton, parallelism, and proonymy, which need the use of the original text; tropes, realities, such linguistic categories play an important role in the translation process. However, this is also the case when the rules of etiquette in the culture of the indigenous people may not be found in the language of another nation. For example, a person who is involved in our culture is said to be "healthy" or "get a thousand". But there is no such thing in Chinese culture. If we can translate it directly [zhunishentjianshang] they do not understand and are surprised. It is also one of the problems of intercultural communication [6].

The translator becomes not only a linguist but also an intercultural person. Often the interpreter is limited by the descriptive descriptions of their translation because they are not well acquainted with the peculiarities of the national culture. Thus, a clearer understanding of the text becomes a feature of understanding another culture. Therefore, a true translator must be a person who has a deep understanding of the originality and culture of the native language. This is exactly what the task of intercultural communication is. It covers the individual areas of all disciplines, including translation theory, sociology, philosophy, psychology, history, literature, ethnology, theology, and forms the level of intercultural competence of the translator. But in the translation process it is clear that these words lose their character and power. It is necessary to explain national and cultural words.

Discuss

Let us see some examples of Chinese realities and words. Realities of Chinese cuisine- [mifan]. it is the national cuisine of the Chinese people. But because it's a reality, it's us [mifan] The Chinese rice is the national cuisine. In addition, there are the realities of the Chinese national clothes, [qipao] It is a national women's dress in China and is very elegant. It is also a Chinese-made item. [kuaizi] It is a dish used in Chinese, Korean, Japanese, and several other eastern countries, and is used as a spoon. We translate it as Chinese sticks. This can lead to a number of misunderstandings [7]. That is why it is delivered to the reader by footnote.

From this point of view, the translation of realities refers to the following:

1. Realities already interned. Translators may leave them unattended.
2. Realities that are specific only to a certain region, nation. They represent only those concepts that are specific to this nation, and that if the translator does not understand this identity and turns it into a different word, the national color of the translation will be changed. will damage the originality. In these cases, the facts are presented in a foreign language, quoted in the text, or interpreted in the native language or in the text.
3. Some translators leave the facts in the text and comment on the context of the sentence.

Thus, in the translation process and in the translation of facts, scholars promote the following methods:

1. transcription: [cha - tea]
2. transliteration [shanghai]- The City of Shanghai. [huanghe] - huanhedaryosi
3. New word in translation - the formation of neologism [diannao]-computer [shouji] is a mobile phone
4. word-for-word translation [yigui]shelf for clothes
5. Translation of realities with realities [luotangji]- like a cat that falls into the water.
6. Change the word with the word closer to its meaning [chunjie]- xitoyningmilliyyangiyilbayrami - Navro'zbayramibilanyaqinbo'lganbayram.
7. Explain the reality [huoguo]- Chinese cuisine is served, that is, on the table, a boiling pot with spices, and the dishes can be cooked and eaten.

Thus, the translation of certain data involves the consideration of mental-psychological factors and lexical-semantic features, the process of creative comprehension and reproduction at the original level, primarily aimed at identifying non-equivalence vocabulary [8]. In this process, the translation is both thematic and functional in a way that is fully consistent with the original, and facilitates the intercultural communication of the various languages.

If the most perfect and, in turn, the nation's work is the translation, the creator will undoubtedly be the translator. The spirituality of every nation is related to the creative activities mentioned above. Regardless of the sphere, this kind of translation is welcomed by every nation if every product of its creation is perfect [9].

Language serves the whole community, regardless of groups and strata. Language is an important means of expression. Therefore, just as language is essential to society, it is also important to have a community. The position and development of the language depends on its communication and the frequency of usage [10]. Each member of the society, in addition to the above, also focuses on the study of speech features of women, men, teenagers, school and kindergarten children.

Therefore, in this scientific work, we have sought to give a greater understanding of the notion of translation, not only from a scientific point of view, but also in terms of its importance in society.

Conclusion

Language is a very important factor in society. It is not possible to organize a joint work of people who are the foundations of society. Without the transfer of experience and knowledge from one generation to the next, neither knowledge, technical development nor the advancement of science and art can be achieved.

From the point of view of sociolinguistics, languages not only do affect each other lexically, but also affect each

other's internal structure. Accordingly, modern linguistics has formed the notion of "the interaction process of the internal structure of languages." The development of inter-country relations contributes to the convergence of cultures of nations and peoples living in these countries, and as a result, languages are interdependent, which in turn promotes the development of languages. Therefore, just as society needs language, so does the community. But here are some of the problems we face, for example, of sociolinguistic problems. Sociolinguistic problems mean all language-related problems in society. The most obvious of these problems are the sheets. There are different dialects in all languages, which can be subdivided into several minor dialects, which are regionalized. Some of these speakers do not understand each other at all. In Chinese, however, this is the biggest problem. This is because they differ not only in tone, words, and meaning, but also in the way that words are written or expressed in hieroglyphics.

In the multicultural world, the interplay of different cultures, the failure of communication and cultural conflicts, and the lack of adequate translation in the literary translation are the hindrance to intercultural strategies. However, nowadays, taking into account the tourist potential of our country, the rich history and unique culture, the development of tourism in our country will not be affected by our dialogue with our guests. Therefore, every citizen of Uzbekistan should not be indifferent to this.

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