

## INTERCULTURAL COMMUNICATION IN THE LIGHT OF PROBLEMS OF MULTICULTURALISM IN RUSSIAN LITERATURE OF UZBEKISTAN

Dilrabo Khasanovna Saydakhmetova

Senior Lecturer of the Department of Interfaculty Russian Language of CSPU

### Abstract:

In this article, using the example of the creativity of the “autotranslator of cultures,” the Russian-language writer of Uzbekistan V.G. Yan (Yanchevetsky) reveals the concepts of “multiculturalism”, “intercultural communication”, “translation” in the individual author’s refraction, in the text of fiction of Russian-speaking Uzbekistan, as f

**Keywords:** intercultural communication, multiculturalism, multiculturalism in the text of fiction, vitality and ethnovitality, individual author's style and poetics.

### МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ В СВЕТЕ ПРОБЛЕМ МУЛЬТИКУЛЬТУРАЛИЗМА В РУССКОЙ ЛИТЕРАТУРЕ УЗБЕКИСТАНА

Сайдхаметова Д. Х.

Старший преподаватель кафедры Межфакультетского русского языка ЧГПУ

Аннотация. В данной статье на примере творчества «авторатранслятора культур», русскоязычного писателя Узбекистана В.Г. Яна (Янчевецкого) раскрываются понятия «мультикультуролизм», «межкультурная коммуникация», «перевод» в индивидуально-авторском преломлении, в тексте художественной литературы русскоязычного Узбекистана, как ф

Ключевые слова: межкультурная коммуникация, мультикультуролизм, поликультурность в тексте художественной литературы, витальность и этновитальность, индивидуально-авторский стиль и поэтика.

### Introduction

In the modern linguistic world, attention to such a phenomenon as communication has increased. We see the process of globalization in the density and intensity of connections and contacts between representatives of different cultures, and this is all reflected in the communicative discourse. The most significant contributions to the study of communication come from cognitive and social psychology, sociology, cognitive linguistics and language typology. The variety of methods is explained by the fact that the multi-aspect, multi-layered and continuous concept of communication is transformed in different branches of knowledge,



acquiring new meanings. The term “communication” itself means “general”, i.e. transmitting information tries to establish “commonality” with the recipient of information. Here, communication can be understood not only as the transfer of information, but also in the meaning of “comprehension of meaning using symbols,” their cultural translation and interpretation. Translation is considered one of the types of intercultural communication. Translation, in our understanding, is not only a linguistic act, but also a cultural one, i.e. communication, communication on the border of cultures, and the translation process always has two aspects - language and culture, and they are inseparable.

The famous literary critic academician N.I. devoted many works to the issue of intercultural communication. Conrad, for example, in his articles “On the Literary “Intermediary””, “On Literary Connections”, he writes about the establishment of various types of intermediaries: human intermediaries, book intermediaries, etc. “When the literary work itself acts as an intermediary, it is necessary to take into account in what form it carries out its function as a conductor - original or translated.” Here we also stipulate the role of the author, who, as it seems to us, can be called a writer-translator, but not in the sense of a translator of text into foreign languages, but in the sense of a translation of cultures, mentality, national characters, “cosmo-psycho-logos” (according to G. Gachev), as a kind of “tracing” and rapprochement of cultures in the individual author’s picture of the world.

D. Durishin [3, p. 75] in the work “From individual literature to interliteraryness” speaks about the integration (unifying) function of literature, and we, in this work, using the example of the work of V.G. Yana we prove that the principle of “unification” of works of various sections of time (the era of antiquity, the Middle Ages of Russia and Central Asia) and space (Greece, Rome, Kyiv, Novgorod, ancient Khorezm, Samarkand, Bukhara, Khiva, etc.) indicates a spectrum the author’s hobbies, namely the concept of multiculturalism. We can consider the concept of multiculturalism in the context of the work of V. G. Yan from several angles: it is a process aimed at the development and preservation of different cultures and their differences in a particular country; this is the parallel existence (and coexistence) of cultures for the purpose of their mutual penetration, enrichment and development. The concept of multiculturalism involves two aspects: broad and narrow.

We refer to the broad as the connection with the traditions of Russian and world literature and their functioning in the text, and to the narrow - the internal, genre-thematic and stylistic specificity of the work. If you look at the texts of V.G. Yan’s chronology, we can pay attention to the blurring of time boundaries: on the one hand, these are the best traditions of Russian classical literature of the 19th century, and on the other, the transformation of the genre under the influence of new geographical spaces conquered by the author’s consciousness (the genre of Oriental or Arabic fairy tales, fairy tales, parables , story-fairy tale, story-fairy tale, etc.). Translation is considered one of the types of language mediation. Types of language mediation also include summarizing, annotating, retelling, and summarizing. We find elements of these genres of official style in the essays of V.G. Yana “Blue Distances of Asia. Notes from a Horseman. The writer-translator of cultures V.G. Yana has only one dominant creative activity



- a passion for travel and movement in spaces; the range of hobbies associated with it dictates new genre and thematic canons. National-geographical affiliation of V.G.'s creativity Yana is controversial: the author was born in Revel, studied in St. Petersburg, lived in Moscow, worked in England, traveled around Iran, worked in a bank in Samarkand, was a well caretaker in Khiva, an extra in Ashgabat, was treated in a sanatorium in Fergana (in Shakhimardan ), wrote works in Tashkent and this is only part of his "toponymic" creativity.

V.G. It is difficult to attribute Yan to any literary movement or school, to any creative aura: on the one hand, there are elements of romanticism in "Notes of a Pedestrian" (the tradition of Russian literature of the late 19th century), on the other hand, there is also the conventional direction of the "historical novel" , but the artistic dominant of all creativity is the concept of "east". V. Maslova in the monograph "National Character through the Prism of Language" in the chapter "National Character and Etiquette" gives the following explanation for such a phenomenon as "absentism": "Absentism (from the Latin "absent" - "absent") is the most important feature of the Russian national character. It's a passion for traveling or living outside one's home country." V.G. Yang, in this understanding, is a translator of culture, a person who "translates" (conducts) other cultures through himself, or in the words of N.I. Conrad "individual mediator-transmitter". V. Maslova [5, p. 60] in addition to what has been said, notes "For many people (travelers, pedestrians), the very fact of moving in space gives the very pleasure that F.M. Dostoevsky wrote "Columbus was happy not when he discovered America, but when he discovered it." Intercultural communication is a concept that best reflects the work of V.G. Yana in his conceptual system of wandering.

The modern multicultural space includes history, culture, personality, and language. Reflection of multiethnic characteristics in texts is key in the works of V.G. Yana. For him, a work of art is an intercultural universe. At the same time, he also uses various cultural translation techniques (at different levels of text formation). Among them we can highlight transformation - the process of transferring a word from the original language to the target language. It emphasizes the cultural aspect, but does not convey its full content, so V.G. Yang "supplies" foreign words with footnotes and references in the form of detailed explanations, and the understanding of the text is not blocked for the general reader. Translation performs the function of interlingual and intercultural communication between people, so the author makes every effort to convey the specifics of linguistic phenomena. B.A. Larin [6, p. 17], who supports the linguistic concept of translation theory, wrote: "Every translation must begin with a philological analysis of the text, made fully equipped with linguistic training, and end with literary creativity."

Thus, speaking about the historian-writer V.G. Yanchevetsky and his work, as part of the literary process of Uzbekistan, we can highlight the following research lines or strategies: Thus, speaking about the historian-writer V.G. Yanchevetsky and his work, as part of the literary process of Uzbekistan, we can highlight the following research lines or strategies:

1. V. Yang as a writer-translator, and his works as literary guides, discourse bridges between history, culture and language of the past and present;



2. The question of the multicultural foundations of V. Yan's creativity;
3. The problem of synthesizing the universal and ethnovital value foundations of V. Yan's prose in the context of the development and specifics of the literary process;
4. Historical prose in Russian literature of Uzbekistan: a phenomenal layer of the literary process.

## REFERENCES

1. Jalilovna, X. D. (2023). Interpretation of Society and Religion in Fiction. *Texas Journal of Philology, Culture and History*, 16, 57-60.
2. Abdumajitova, M. (2022). Boshlang 'ich sinf matematika darslarida ta'lim texnologiyalaridan foydalanish. *Science and innovation*, 1(B8), 722-725.
3. Xalilova, D. (2021). Direct modification of the language in translation. *Multicultural Education*, 7(7), 71.
4. Abdumajitova, M. I. (2022). Increasing the efficiency of learning algebra elements on the basis of educational technologies in primary school mathematics. *Экономика и социум*, (2-2 (93)), 10-12.
5. Abdumajidova, M. I. (2023). Primary Education Administration Standards. *Diversity Research: Journal of Analysis and Trends*, 1(3), 71-74.
6. Jalilovna, K. D. (2020). The stability of the ideological concept in the work of Dostoevsky. *ACADEMICIA: An International Multidisciplinary Research Journal*, 10(53), 301-309.
7. Abdumajitova, M. (2022). Use of educational technologies in mathematics lessons in primary school. *Science and Innovation*, 1(8), 722-725.
8. Халилова, Д., & Халилова, Ш. (2019). Концептуальный подход к художественному творчеству Достоевского. *Евразийское Научное Объединение*, (4-5), 308-310.
9. Abdumajitova, M. I. (2023). Theoretical and legal basis of pre-investigation institute before the investigation. *International Bulletin of Applied Science and Technology*, 3(6), 502-507.
10. Jalilovna, K. D. (2019). The concept of literary psychologism in the works of F. Dostoyevsky. *European journal of literature and linguistics*, (2), 39-42.
11. Abdumajidova, M. I. Q. (2023). Boshlang'ich sinf o 'quvchilarini ta'limning keyingi turlariga tayyorlash omillari. *Academic research in educational sciences*, 4(6), 272-275.
12. Khalilova, D. J. (2019). Human and society interpretation in literary work. *Гуманитарный трактат*, (55), 20-23.
13. Hayitmuradova, N. A. (2022). Positive influence of physical activities on the organism of young athletes. *Science and Innovation*, 1(8), 641-644.
14. Abdumajitova, M. I. (2024). Boshlang'ich sinflarda dars jarayoni davomida neyroo'yin (neyroobika) o'tkazish maqsadi va vazifalari. *Ilm-fan, ta'lim-tarbiya, innovatsiya: zamonaviy vazifalari va istiqbollari*, 1(1), 127-129.



- 
15. Abdumajitova, M. I. (2023). Bo'lajak boshlang'ich sinf o'qituvchilarida autopedagogik kompetentlikni rivojlantrish tamoyillari. O'zbekistonda fanlararo innovatsiyalar va ilmiy tadqiqotlar, 1(23), 192-198.

