

# LINGUISTIC PROBLEMS OF INTERCULTURAL COMMUNICATION

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**Annotation.** The aim of the article is to enlighten linguistic problems of intercultural communication as well as to reveal similarities and differences in structural-grammatical, lexical-morphological, pragmatic and cultural aspects and to define linguistic and extra linguistic factors of emerging language-related problems in the process of intercultural communication.

**Key words:** intercultural communication, phrases, expressions, non-native, replica, misunderstanding, linguistic problems, speech, national symbols.

## ЛИНГВИСТИЧЕСКИЕ ПРОБЛЕМЫ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

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**Аннотация.** Цель статьи - осветить лингвистические проблемы межкультурной коммуникации, а также выявить сходства и различия в структурно-грамматическом, лексико-морфологическом, прагматическом и культурологическом аспектах, определить языковые и экстралингвистические факторы возникновения языковых проблем в обществе. процесс межкультурной коммуникации.

**Ключевые слова:** межкультурная коммуникация, фразы, выражения, инородный, реплика, непонимание, лингвистические проблемы, речь, национальные символы.

The English language is so rich in phrases and set expressions that we face problems in correct choice in translation. A good translator should be aware of meaning of such phrases and set expressions. Some gestures, mimics can also be helpful for guessing the meaning which speaker wants to express by using them in his/her speech. Sometimes even words can't be translated from one language into another because they can be used in one language in metaphorical way and in the process of translation into another language they cause fun, surprise, misunderstanding and even offence. For example, when we ask someone "Are you a lark or an owl?" we mean a natural temper of a person who is more energized in the first half of the day (lark) or, on the contrary, a person who is active in the second half of the day (owl). If we translate these words into Uzbek and ask someone, it will seem funny.

Linguistic problems of intercultural communication are clearly seen in today's modern stage of society development which requires more and more communication with foreign partners. Almost all of them despite their nationality are good speakers of English. English is a top language of intercultural communication: almost all international conferences, competitions and meetings are held in English.

The English language is rich in phrases, clichés, speech formulas and set expressions which are registered in special dictionaries and are used in everyday speech for various communicative aims. English is learnt and taught in almost all countries of the world. Statistic data shows that more than 70% of English speakers are non-native. This means that English isn't their mother tongue. Perfect knowledge of English isn't enough for perfect communication between native English speakers and non-native ones. Why? The answer is vivid: they belong to different language cultures and are aware of their native language specifics due to historical, religious, cultural, national background of their language functioning. When an intercultural dialogue takes place between

speakers of different lingual cultures there appears a definite misbalance between expressions in two different languages, e.g. English and Uzbek. [4,639]

What do most of non-native English speakers usually do? Often they use some expressions which exist in their native language and translate them into English. This often leads to incorrect, even rude attitude to native English speaker. That's why non-native specialists of English who deal with the sphere of international communication should deeply study phrases and expressions which really exist in English and which are really used in this or that situation. So, linguistic problem of intercultural communication is actual: it deals with communication between representatives of different language cultures. Preparation of competent specialists in this sphere becomes necessary in our country because Uzbekistan develops relations with world countries in different spheres. Correct use of English expressions in intercultural communication plays an important role, certainly.

The most frequent reason of using incorrect expressions in speech act using them in communication process is word-for-word translation. This idea was proved by Lynn Visson in her research work "Where Russians Go Wrong in Spoken English: Words and Expressions in the Context of Two Cultures". In this book the author points that frequently used American English phrases "I gonna" instead of "I am going" or "I wanna" instead of "I want to" are incorrect and rude. Once the author became the witness of the situation, when a Russian woman asked someone not to open a window by saying: "Don't open the window". This sentence seemed rather rude and acquired the accent of order. In this case she should say: "It is not necessary to open the window" [2, 167]. The meaning of the second sentence is the same but it possesses the form of politeness.

If we investigate expressions in the English and Uzbek language systems we will find a lot of similar examples when phrases can't be just translated from

one language into another. The problem is not in the choice of words but in the choice of correctness of using this or that expression in a definite situation. English non-native speakers should know when to use and how to use different English phrases in exact situations. It is a frequent replica to say “Keling” (in singular) or “Kelinglar” (in plural) in the Uzbek lingual culture. These expressions are translated as “Come” (Invitation to come). Uzbek people are very hospitable and usually say this phrase when they meet their relatives, neighbours or friends in a street, shop, park, etc. If we say equivalent English phrase like “Come to my place (home)” to an English native speaker, he or she will ask about the time and reason of invitation because Englishmen don’t use such phrase just as a common expression of familiar communication. They can say it only in case when they really plan to invite someone to their home. When Uzbek people have guests at their home, laying table is a necessary procedure. They often use expression “Dasturxonga qarang” thus asking guests to take food and feel at ease. Word-for-word translation of this expression is “Look at the table-cloth”. Such phrase doesn’t exist in English, so one should say “Help yourself / (yourselves)”.

We come across with difficulty in finding Uzbek analogical phrase of the English phraseological unit “zoo daddy”, which means “a divorced man with the right to see his child (children) on weekend and take them to zoo, park, etc.” The phrase consists of two common words which together make up a phrase that doesn’t match to Uzbek national culture. We can’t find similar phraseological unit in the Uzbek language because there is no such Uzbek phraseological unit which characterizes a divorced man with the right to see children on week-ends. In such cases we should only give lexical explanation of the English phrase. So, most of idiomatic expressions make translators feel baffled in the process of rendering them from one language into another. Idioms are expressions that don’t mean what they appear to mean [1, 34]. For example, when we say “It’s

raining cats and dogs” we mean that “it’s raining heavily”. But we can’t use the same components of the phrase (cats and dogs) in Uzbek for characterizing a heavy rain.

Like single words, idioms and fixed expressions may be culturally specific [59, 42]. Thus, in using various expressions in communication with native English speakers we should pay attention to national and cultural peculiarities of the English language culture and their function in speech act. It may happen that the same notions or even colours can express different meaning in various linguocultures. For example, there are red crosses in national flags of both countries: Uzbekistan and the UK. But they symbolize different features: in the flag of the UK Red Cross is presented as St. George’s Cross and takes its origins in the Crusades, when soldiers were identified by this red coloured cross on their white tunics. St. George was claimed to be the Patron Saint of England at that time, so the cross is associated with him. In the national flag of Uzbekistan two red crosses symbolize life and power.

Animals also can be national symbols: bird “Humo” in the emblem of Uzbekistan is a symbol of happiness and peace. The Lion expresses bravery and depicts courage of English warriors in English emblem. Today, this animal remains the national emblem of the country as well as it is used extensively in sports: team’s names, icons and so on. When it comes to the matter of intercultural communication as it was mentioned before, we may experience lots of challenges in translating some words or finding their equivalents because their meaning relates to any cultural realia and has national specifics. Only in case when there are similar notions of a definite custom or tradition in both languages, equivalents can be easily found. In other cases when a custom is unique and nationally specific, it has no analogues in another linguoculture. For example, every year English people celebrate Halloween on the 31st of October. Halloween is originated as a pagan festival in parts of northern Europe,

particularly, around what is now the United Kingdom. Many European cultural traditions hold that Halloween is a time when magic is most patent and spirits can maintain contact with the material world. The aim of this holiday is to create fun: pumpkin is the most important tool. Talking about this holiday, we can't find a similar custom in our country. So, one should explain the details of celebration and origin of this holiday. [5,378]

Another similar example is the holiday that belongs to our national culture: Navruz, which is celebrated on the 21st of March. This holiday represents our long history, rich cultural traditions and people's attitude to each other. This is a unique holiday that can be described to foreign people by describing its celebration and using pictures, photos, videos. At the same time we have similar international holiday named "New Year". The name and way of celebrating this holiday is almost the same in many countries: decoration of New Year Tree, putting presents under it, cooking delicious food, fireworks, decorations, Santa Claus, etc. So, when we talk about New Year holiday, the foreigners are already aware of its celebration in comparison with above mentioned Navruz, which has nothing common with the English culture.

The phrase "to take one's chance" can be translated "to use someone's opportunity". But the real meaning of this expression in communication would be "to make a risk" which is a bit different from translation. When a speaker wants to make a compliment he may say "smile becomes you", which means "smile suits you or makes you more beautiful". But this compliment can be expressed in suitable situation and context. In such cases a translator should be very attentive not only to the meaning but also to the context and surrounding situation as they are not less important than the language itself [3, 344]. Besides, religious and moral principles are essential in this case, especially when a man intends to make a compliment to a woman. The phrase "pretty bad" consists of two words which are semantically opposed to each other. But when a speaker

points at any seriously difficult situation, he/she uses this phrase. Learning a language just for official communication seems not be very difficult at first, but intercultural communication is always rather complicated in different spheres of human activity.

As we see, a language is more acquirable in the aspects of culture, traditions and customs. In this way a learner studies the language by taking part in special ceremonies, meetings, parties and enriches his/her lexicon by listening and speaking to native bearers of the language

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