

LANGUAGE AND CULTURE. LINGUISTIC ASPECT OF INTERCULTURAL COMMUNICATION

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Abstract

This article reveals the complex and nuanced relationship between language, culture, and communication, exploring how linguistic structures reflect cultural worldviews. A significant challenge in translation arises when concepts or objects unique to one culture lack direct equivalents in another language. This linguistic gap occurs because certain words are deeply embedded in the cultural context of a language, making them untranslatable or requiring borrowing from other languages to convey their meaning. Furthermore, the same concept may be expressed differently in various languages, either excessively or insufficiently, complicating the translation process. As a result, understanding language goes beyond memorizing vocabulary—it requires grasping the natural and stable combinations of words and phrases specific to each language.

Keywords: Cultural meanings, language and communication, translation challenges, linguistic gaps, cultural context, borrowings, linguistic worldview phraseological compatibility, connotations, cognitive frameworks, language and culture.

Introduction

Cultural meanings in language and communication. A large number of problems arise when translating information from one language to another. The absence of an exact equivalent to reflect a particular concept and even the absence of the concept itself. This is because the concepts or objects denoted by such words are unique to a given culture and are absent from other cultures and, therefore, there are no corresponding words to express them. If necessary, these concepts are expressed through borrowings. The same concept is expressed differently - excessively or insufficiently - in different languages. That is why it is impossible to translate words only with the help of a dictionary, which gives a long list of possible meanings of this word. When studying a language, you need to memorize words not separately, by their meanings, but in natural, most stable combinations inherent in a

given language. Therefore, “victory” can only be “won”, and “role” can only be “played”. The Russian word for “крепкий чай” would be “strong tea” in English, and “сильный дождь” would be “heavy rain.”

There is a conflict between the cultural ideas of different peoples about those objects and phenomena of reality that are designated by equivalent words of these languages. These cultural ideas usually determine the emergence of different stylistic connotations in words of different languages. “Зеленые глаза” - poetic, brings to mind the idea of witch's eyes. But the same phrase in English (green eyes) reminds of envy and jealousy. Thus, when choosing a language of communication, it is necessary to remember both the lexical and phraseological compatibility of words and their different connotations that exist in different languages. Language does not simply reflect the world, it builds an ideal world in our consciousness, it constructs a second reality. A person sees the world the way he speaks. Therefore, people speaking different languages see the world differently.

Opponents of the hypothesis have proven that, although differences in world perception undoubtedly exist, they are not so significant, otherwise people would simply not be able to communicate with each other. Among the studies, a special place belongs to the works of the Russian philologist A. N. Leontiev.

Thus, between the real world and language stands thinking; the word reflects not the object or phenomenon of the surrounding world itself, but how a person sees it, through the prism of the picture of the world that exists in his consciousness and which is determined by his culture. After all, the consciousness of each person is formed both under the influence of his individual experience and as a result of enculturation, during which he masters the experience of previous generations. The world around a person can be represented in three forms:

- the real world;
- the cultural (conceptual) picture of the world;
- the linguistic picture of the world.

The real world is an objective reality that exists independently of man, the world that surrounds him. The cultural (conceptual) picture of the world is a reflection of the real world through the prism of concepts formed in the process of human cognition of the world based on both collective and individual experience. This picture is specific to each culture, arising in certain natural and social conditions that distinguish it from other cultures. The linguistic picture of the world reflects reality through the cultural picture of the world. Language subjugates and organizes the perception of the world by its speakers. This picture of the world is closely connected with culture, is in continuous interaction with it, and goes back to the real world surrounding a person. The path from the real world to a concept and the expression of this concept in a word is different for different peoples. This is due to different natural climatic conditions, as well as different social environments. For this reason, each nation has its own history, its own cultural and linguistic worldview. Of course, the cultural worldview is always richer than the linguistic one. Communication

style, as scientists believe, depends on both the individual characteristics and personality traits of people (hot temper, restraint, trustfulness, isolation, etc.), as well as on life history, attitude towards people, generally accepted norms of communication in a given culture, etc. The importance of communication style in communication is that it helps us understand different situations, form attitudes towards communication partners, and choose ways to solve problems. Effective intercultural communication requires knowledge and the ability to use all of its components. Among these components, the style of verbal communication plays an important role. Verbal message is the context of communication. It is an individual stable form of human communicative behavior, manifested in any It is an individual stable form of human communicative behavior, manifested in any conditions of interaction, in any situation. Verbal communication involves skillful mastery of all speech genres: from a remark or comment to a lecture, report, information message, or public speech.

Communication styles also vary significantly across cultures. Typically, four groups (classes) of verbal communication styles are distinguished:

- direct and indirect;
- ornate, precise, and succinct;
- personal and situational;
- instrumental and affective

Direct and indirect communication styles

These styles reveal the degree to which a person expresses his or her inner motivations and intentions in the process of communication, that is, the degree of a person's openness is revealed. The direct style is associated with the expression of a person's true intentions.

The indirect style allows one to hide a person's desires and needs in communication. The choice of communication style is certainly connected with the contextuality of communication in different cultures. The direct, tough communication style, according to researchers, is characteristic of the low-context American culture. It leaves little room for the unsaid. For high-context cultures, the leading communication style is the indirect style. In such cultures, preference is given to indirect, ambiguous communication, which is dictated by the importance of respecting the face of another person. Most often, these are collectivist cultures.

Artful, precise, and concise communication styles

Artful, or ornate, style involves the use of rich, expressive language in communication. Thus, in Arab cultures, when refusing a treat, it is not enough to simply say "no"; the refusal is accompanied by oaths and assurances that are completely inappropriate from the point of view of a European or American. The concise style, in addition to brevity and restraint, includes evasiveness, the use of pauses and expressive silence. The compressed style, which involves managing the situation with pauses and understatement, allows you not to offend the face of your interlocutor without losing your own face. It usually dominates in

collectivist cultures, whose goal in communication is to preserve and maintain group harmony.

Personal and situational communication styles. The personal communication style emphasizes the individual's personality, while the situational style emphasizes his or her role. In the personal style, self-identity is strengthened by verbal means, while in the situational style, role identity is strengthened. It can be said that the personal style uses language that reflects social equality and is characteristic of individualistic cultures, while the situational style reflects the hierarchy of social relations and is characteristic of collectivistic cultures.

Thus, Americans avoid formal codes of behavior, titles, respectfulness and ritual manners in interaction with others. They prefer to address the interlocutor directly by name and try not to make gender distinctions in the style of verbal communication. The Japanese consider formality to be the most important thing in their human relationships. It allows communication to be smooth and predictable. The Japanese language tends to put participants in a conversation in appropriate role positions and give everyone a place in the status hierarchy.

Instrumental and affective communication styles. These styles differ in their orientation toward one or another participant in verbal communication. The instrumental style of communication is primarily oriented toward the speaker and the goal of communication, while the affective style is oriented toward the listener and the process of communication. The instrumental style relies on precise knowledge to achieve the goal of communication. The affective style uses analogies to achieve certainty and gain the partner's approval. The instrumental style allows a person to assert themselves, maintain their own face, and maintain a sense of autonomy and independence from the interlocutor. This leads to the fact that with an affective style a person is forced to be careful in his speech, to avoid risky statements and positions. To do this, he uses inaccuracies and avoids direct assertions or denials.

If both interlocutors in communication adhere to this style, then the problem of interpreting what is said, its verification, which is again carried out indirectly, constantly arises. In such a situation, it is not what is said that is important, but what is done. With an affective style of speech, the context of communication is of particular importance.

A typical example of the affective communication style is the Japanese communication style. Its main goal is the process of understanding each other. The interlocutors are expected to show intuitive sensitivity to the meanings between words. The words themselves, the verbal expressions, serve only as hints at the real content; no one expects them to be perceived as exact facts reflecting reality. This style is characteristic of collectivist cultures.

The instrumental style of communication is represented in European cultures and the USA. Here, people strive to present themselves to the interlocutor in speech, want to be

understood through verbal communication. This style is also represented in Denmark, the Netherlands and Sweden, which are individualistic cultures.

The named variants of communication styles are present in almost all cultures, but in each of them they are evaluated in their own way, and all of them are given their own meaning. In each case, the communication style reflects the values and norms that underlie a particular culture, its culturally specific picture of the world. It is acquired by a child in early childhood and constitutes a characteristic integral feature of his inherent way of interacting with the surrounding world and other people.

In conclusion, language is not merely a tool for communication but a profound reflection of culture and thought. The complexities of translation highlight the challenges of conveying not only words but the underlying cultural and conceptual nuances that shape our understanding of the world. From the differences in communication styles to the varying linguistic expressions across cultures, it becomes clear that language both reflects and shapes our perception of reality. As demonstrated by the various communication styles—direct or indirect, ornate or concise, personal or situational—language embodies the values and norms of a given culture. This intricate interplay between language, culture, and thought underscores the importance of understanding the subtleties of verbal communication, especially in an increasingly globalized world. Effective intercultural communication, therefore, requires a deep awareness of these differences, ensuring that individuals can bridge cultural gaps and engage in meaningful dialogue.

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