SPECIFICS OF THE MODERN CROSS-CULTURAL SITUATION IN THE SOCIAL, CULTURAL AND BUSINESS SPHERES OF SOCIETY

Aminova Guzal Rakhatovna
English Teacher, Department of The Theory of the English Language Aspects,
English Language Faculty 2, Uzbek State World Languages University,
Tashkent, Republic Of Uzbekistan

Abstract

This article investigates peculiarities of cross-cultural communication in a certain context, common causes of poor intercultural communication. Along with cultural peculiarities of perception and the presence of stereotypes, ethnocentrism is one of the most common causes contributing to misunderstanding between the cultures.

Keywords: universal cultures, cross-cultural communication, behavioral qualities, intercultural competence, semantics of natural language, perception of reality, verbal and non-verbal signals.

Introduction

In today's multicultural world, all types of relationships between cultures can be called universal. Each of them takes place in a certain context (social, temporal, cultural). For scientists in the field of intercultural communication, it is of interest to consider the types and characteristics of interactions between cultures.

By cross-cultural communications, we mean the communication and interaction of people - representatives of different cultures. In the titles of books on cross-cultural communications, one way or another, there are expressions "on the verge of cultures", "at the intersection of cultures", "clash of cultures", etc. This emphasizes the problematic nature of cross-cultural communication differences rather than similarities.

Since the acquaintance with the concept of "cross-cultural communications" occurred in our country not so long ago, the generally accepted practice of using concepts in this area has not yet developed. Today, you can find the following phrases-definitions that express the essence of cross-cultural communications: international, intercultural, interethnic, multicultural, etc. The peak of research into the issue of intercultural communication occurred in the United States of America in the second half of the 20th century. Further, intercultural communication was singled out as a separate area of scientific research, which was due to the military interests and economic interests of the United States of America in other countries of the world.

A number of foreign researchers adhere to a behavioristic position towards the definition of intercultural competence, assuming that the competence in communication with representatives of "other" cultures is precisely the behavioral qualities of the individual, among which are:

- Respect and positive assessment of another person without stereotypes and prejudices;
- Positive reaction to other behavior;
- Acceptance of the point of view of the interlocutor, the ability to empathize;
- Tolerance to any turn of events;
- The ability to cope with a new, unknown and uncertain situation.

However, this structure of intercultural competence does not take into account the diversity of cultural situations in which a person may find himself in the process of communicating with representatives of a different culture, i.e. knowledge of the language and cultural facts is not highlighted.

Further, K. Knapp proposed a more advanced and modern model of intercultural competence, which he defined as "the ability to achieve an equally successful understanding of both representatives of other cultures and communication communities, and representatives of their own culture", and identified the following features of this ability:

- Understanding the dependence of communicative activity and behavior on culturally conditioned cognitive schemes;
- Knowledge of examples of communicative activity, interpretation of communicative actions both in one's own and in the studied culture, as well as in the language;
- Willingness to accept the intercultural context of communication;
- Understanding the dependence of communicative activity and behavior on culturally conditioned cognitive schemes;
- Knowledge of various communicative styles of behavior in intercultural interaction;
- general knowledge about the relationship between culture and communication [30, p. 63–69].

It is obvious that fruitful communication between representatives of different cultures is impossible without the study of languages in inseparable unity with the traditions and customs of the peoples who speak these languages. It is very important in the conditions of intercultural communication to overcome the language barrier to study the habits of representatives of culture, norms of behavior, rituals, national peculiarities of thinking.

In modern linguistics, it is generally accepted that each language reflects its own special picture of the world. Therefore, in linguistics we are talking about the language

picture of the world. The words of the language of each individual people reflect how the world was seen and understood. This is reflected, for example, in vocabulary. For speakers of Eskimo languages, snow is one of the basic concepts of the world. Therefore, in their languages there are separate words that serve as names for falling snow, snow from which you can build a dwelling, for wet snow. For other peoples, such detailed designations of snow are not needed. In some languages of indigenous African tribes there is no word for "snow" at all. Reality is primarily projected into the semantics of natural language, therefore, the language picture of the world differs from the world of reality. In fact, in each particular language there is an unspoken collective agreement of people speaking it to express their thoughts in a certain way, because of this, the worldviews of different peoples can categorize the same subject situations in different ways [13, p. 560].

A separate ethnic group or society is not able to cover the habitat and the historical moment. Thus, the generation of a picture of the world proceeds under the influence of a relatively limited number of environmental factors that developed during the formation of the nominative system of the language of a particular ethnic group in a separate region: "For one people it was a snow-covered tundra, for another - endless steppes or deserts, for a third - impenetrable forests, for the fourth - mountains, at the stage of formation of the national linguistic picture of the world of different peoples, there was not a unity of the world, but a multitude of uniqueness of the world, since knowledge about the world of each people was limited to the directly perceived natural and climatic environment, which differed from the living conditions of other ethnic groups" [18, p. 145].

However, the scientific picture of the world is far from being fully reflected in the language system, and therefore there are still discrepancies between languages in the reflection of the components of the world around us common to mankind, which is due to the peculiarities of the historical development of different societies.

A similar situation develops in cases where speakers of one language live in conditions that are not characteristic of the original territory of its distribution: in their minds, and therefore in the language, units necessarily appear that reflect those realities that were not previously included in the picture of the world of the corresponding language.

Thus, we can argue that the phenomenon of intercultural communication is explained by the active interaction and mutual influence of two languages, the establishment of their sociolinguistic status, taking into account their functioning in certain areas, including outside their historically native territories.

The vast majority of cross-cultural conflicts occur long before their participants begin to feel the discrepancy between the behavioral stereotypes inherent in different business cultures. In other words, the problem of violation of intercultural communications has a very strong impact on the effectiveness of communications. Cross-cultural conflicts are based on many problems associated with misunderstanding of the parties. These problems are universal and lead to conflicts both between representatives of different national cultures and in conflicts between representatives of regional subcultures, as well as between representatives of different management styles.

There are the following most common causes of poor intercultural communication:

• - Different perception of reality by representatives of different cultures (the so-called problem (trap) of perception, i.e. Interpretation of the surrounding reality);

• - Difference in the stereotypes of evaluation of the same phenomena in different cultures (creation of generalized images of behavior of representatives of other cultures either on the basis of information received from third parties, or as a result of one's own random observations);

manifestation of a sense of superiority associated with adherence to the culture of one's country (ethnocentrism);

- Semantic and technical violations in communication resulting from linguistic (verbal) and emotional (paraverbal) communications, as well as differences in gestures (nonverbal).

The first reason for the violation of intercultural communications is always the so-called "perception trap", which often occurs in situations where people listen to each other, but the real meaning of what was said by one side eludes the other.

When communicating, people listen, but cannot hear each other, look at the same events, but see them differently. This is because the difference in value systems, norms and traditions, personal experience makes each person, at a subconscious level, interpret the same words and phenomena in their own way. It is believed that the first and most common reason for the violation of intercultural communications is related to the subjectivity of perception. If a person was born and raised in a rural environment, naturally, his experience is primarily related to farming. He much more often than the townspeople observed the nature around him. In this regard, the perception of the villager - an instantaneous subconscious subjective interpretation of what is happening - will be especially deep and accurate in relation to agriculture and natural phenomena. "Red sunset - it will be windy tomorrow," say the villagers, and all their previous experience confirms this. "And tonight the moon is in the fog - so tomorrow, too, will be either foggy or rainy." People who observe nature from day to

day, whose work is closely connected with weather conditions, can give Moreover, citizens in assessing natural events can often be wrong. At the same time, it can be assumed that rural residents' assessments of certain phenomena related to industrial development, urban life, and the like will be less accurate than those of city dwellers. Most importantly, the assessments of many phenomena by villagers and townspeople (based on their experience) may not coincide or coincide completely. This is because perception is always subjective. It is quite natural that, when communicating with representatives of different countries and subcultures, their perception of the same phenomena is different.

Another reason for the violation of intercultural communications is due to the problem of stereotypes, which is directly related to the peculiarities of perception. This problem arises due to the clash of cultural behavioral stereotypes (norms and traditions), which gives rise to a situation where one side cannot understand and explain the reasons for the actions of the other. Moreover, these actions are significantly different from how, in the opinion of the first party, one should act in such cases.

The distinctive features of the stereotype are simplification, standardization and typification of the phenomena of reality. From this point of view, and in relation to the problems of cross-cultural formal communication, stereotypes can be called stable and simplified images or assessments of some phenomenon. The role of social stereotypes is hard to underestimate. To a certain extent, the entire culture of mankind is built on conditional images and assessments, i.e. on stereotypes. Stereotypes of images and assessments are complemented by behavioral stereotypes. The latter play no less important role in human life. Here are some examples of "common" stereotypes. If a person finds himself in an unfamiliar business culture, social stereotypes (simplified assessments and images), which were previously supplemented and compensated by a good knowledge of the national business environment, tested and honed by many years of experience, cease to be a guide when communicating with colleagues and business partners. Simplification (stereotype) is increasingly becoming evidence of ignorance, misunderstanding or, in any case, misunderstanding of what is happening around. Perceptual stereotypes are followed by stereotypical actions, which often turn out to be erroneous. As a result, a person who trusts previous experience and stereotypes finds himself in situations that are unexpected for him more and more often. In this case, the occurrence of cross-cultural shock is possible and likely. The ease and speed with which Americans get to know people has led to one of the most common stereotypes, that "Americans are unusually friendly." The flip side of this stereotype is also the widespread belief that American

friendships are superficial and do not involve loyalty or fidelity. Different stereotypes may exist on the same issues and in relation to the same phenomena in different countries and cultures.

Along with cultural peculiarities of perception and the presence of stereotypes, ethnocentrism is one of the most common causes of violations of cross-cultural communication. It is associated with a sense of superiority that representatives of one culture experience in relation to representatives of another, and can be reinforced by the stereotypical perception of other nations and nationalities.

Ethnocentrism is the belief in the superiority of "one's own" ethnic group over representatives of other ethnic groups. Very often, a feeling of ethnocentric xenophobia and aggression towards representatives of another culture arises on the basis of psychological depression, a subconscious feeling of inferiority in the event that a person finds himself in an unfamiliar cultural environment. Ethnocentrism, therefore, is a kind of mechanism for perceiving and evaluating the phenomena of the surrounding world through the prism of the traditions and norms of one's ethnic group, which are taken as a standard. The tendency to evaluate all life phenomena through the values of one's ethnic group, in its extreme manifestation, can lead to a feeling of contempt for the cultures of other societies, the development of nationalism. Another reason for the violation of intercultural communications is due to the problem of stereotypes, which is directly related to the peculiarities of perception. This problem arises due to the clash of cultural behavioral stereotypes (norms and traditions), which gives rise to a situation where one side cannot understand and explain the reasons for the actions of the other. Moreover, these actions differ significantly from how, in the opinion of the first party, one should act in such cases. The distinctive features of the stereotype are simplification, standardization and the phenomena of reality. From this point of view, and in relation to the problems of cross-cultural formal communication, stereotypes can be called stable and simplified images or assessments of some phenomenon. The role of social stereotypes is hard to underestimate. To a certain extent, the entire culture of mankind is built on conditional images and assessments, i.e. on stereotypes. Stereotypes of images and assessments are complemented by behavioral stereotypes. The latter plays no less important role in human life. Many standard actions that are performed consciously for some time are subsequently regulated at the level of "motor skills", i.e. controlled on a subconscious level. However, playing the most important role in unloading consciousness from numerous minor trifles, behavioral stereotypes sometimes begin to "play in independence", pass into the role of a leader and impose habitual

(stereotypical), but already one-sided and incorrect, assessments on the consciousness.

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Cultural relativism is the recognition of the relative isolation of cultures, the diversity of their development paths and value systems. Cultures are considered as equal in importance, but different in worldview, attitude and thinking of their representatives. Thus, based on relativism, the interaction of representatives of different cultures is difficult, since the same values in different cultures can be given different meanings. The main position of cultural relativism is the assertion that the elements of the culture of a country or an ethnic group are correct and generally accepted because they are traditional and have proven themselves in this particular cultural environment.

Another important reason for the violation of cross-cultural communications lies in the peculiarities of the interaction of representatives of different cultures, and not only in the use of vocabulary and semantic series (verbal). An important role is also played by paraverbalics, i.e. intonation language, and non-verbal, g.e. sign language.

Representatives of different cultures use the same concepts, which, however, may have different semantic meanings. Even between representatives of cultures speaking the same language, misunderstanding may arise, since the same words and expressions can carry different semantic meanings. For example, in negotiations between American and British businessmen, there was an awkward pause when the British proposed "table" (literally - "put on the table") some key points of the business proposal. For the British, this meant "to discuss the proposals", while in the US the expression "tabling a motion" has the exact opposite meaning - "to close the discussion on these issues."

In communications, the content aspect is usually expressed verbally, and the emotional side, i.e. what concerns relationships as such (relationships between partners, attitudes towards what is happening), - non-verbal signals. It is through the latter that the real intentions of people are seen. In most cases, non-verbal signals have social roots: a person masters the art of conveying his feelings through gestures and intonation throughout his life. Since most non-verbal signals are acquired by a person in a certain cultural environment, non-verbal communications can vary significantly in different countries and social environments. The same gestures or intonations, therefore, can be interpreted differently in different national cultures.

Naturally, clear communication between representatives of different cultures is impossible without practical skills during intercultural communication. Perhaps no one will be able to study all the qualities and characteristics of another people, but everyone can study the most important and main of them. But this is not enough, you need to understand and feel all this. This is very necessary and important in today's world.

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