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INTERCULTURAL BARRIERS AND THEIR TYPES

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Abstract: In this article, the barriers that arise in intercultural communication, their types, in particular, language barriers, barriers in non-verbal communication, stereotype barriers, barriers in value differences and the factors that cause them are researched.

Keywords: intercultural barriers, communicative barriers, communication, linguistic potential, verbal, non-verbal.

Cross-cultural relations cause many problems, such as incompatibility of partners' worldviews, moral standards, values, etc.

Difficulties and complications that arise in the process of communication with representatives of different cultures and reduce the effectiveness of mutual relations are called obstacles. Communicative barriers that arise in the process of intercultural relations are traditionally divided into the following types:

Language barriers in intercultural communication. Representatives of different cultures use various models of perception of social existence by means of symbolic systems reflected in language constructions, oral and written forms of communication.

Linguistic potential in the environment of intercultural communication is manifested as an abstract system of language rules used as a means of communication between partners. Despite the fact that linguistic competence is considered one of the necessary conditions in the communication process, it is not sufficient for the effectiveness of interaction. Therefore, partners should have communicative potential - know the rules used in specific social situations, as well as cognitive potential - the ability to create words and summarize thoughts in the language of communication.

When communicating with people of different cultures, linguistic problems often come to the fore.

A student named Stefania describes a situation that happened while she was studying in Spain. She goes to the indoor pool with her sisters from the host family. Stephanie from Arizona was not used to bathing in such cold water. So he goes outside to bask in the sun. His "sisters" ask him why he didn't bathe with them. Stefania explains¹: *At this moment, I thought I should be with them... I didn't know how to adequately explain my situation to them... I tried, but I didn't believe it would do any good... So I just kept apologizing... I didn't pay attention to the confrontation at all. I could solve this problem, but I realized that my language skills were not enough to explain my situation in detail... This problem was caused by my inability to express what I wanted to say.*

When people do not know the language well, it is very difficult to resolve their conflicts. In such situations, silence can also work well. Consequently, the accepted silence can be interpreted differently in different cultures. Arabs believe that "talking incessantly is bad behavior." In ancient China, the proverb "Knowing - keeps silent, ignorant - speaks" has been living for thousands of years².

It is known that in ancient China and Korea, little attention was paid to the development of oratory traditions. Scholar-officials who received Confucian teachings usually expressed their thoughts in writing. The face of the ruling Confucian nobles was indifferent, their faces were stony, and they did not acquire any expression. These traditions have not lost their influence even today, and Chinese and Koreans try to talk as little as possible and not express their thoughts openly.

It seems that in the Eastern culture, not answering a question, keeping silent is not a communication interruption, but on the contrary, it is an important component of socio-cultural communication. Meanwhile, in the US, an interruption in the

¹ Judith Martin, Thomas Nakayama. Intercultural communication in contexts. - 5th ed. -New York: McGraw-Hill, 2010. -P. 429.

² Фалькова Е.Г. Межкультурная коммуникация в основных понятиях и определениях. Методическое пособие. СПб.: Ф-т филологии и искусств СПбГУ, 2007. -С. 44-46.

interview process is perceived negatively and causes the interviewer to become angry.

In different cultures, a different attitude is shown to the signs (and, consequently, to verbal means) used in the communicative activity of the representatives of this culture. In particular, the ancient tradition of oratory in the West dictates the utmost importance of verbal messages. This tradition fully reflects the logical, rational and analytical thinking of Westerners. In the culture of Western nations, speech is accepted regardless of the situation of the conversation. Therefore, the speech can be looked at separately, outside of the socio-cultural situation. In the process of communication, the speaker and the listener, whose attitude is known from their verbal expression, are considered as two independent subjects.

On the contrary, the socio-cultural situation is of great importance for Eastern culture. Verbal communication is considered a component of the communicative context, which fully includes the personal characteristics, character and interpersonal relations of the participants. Thus, in these cultures, verbal expressions are a component of the communicative process closely connected with ethics, psychology, politics and social relations. Representatives of this culture believe that all the mentioned factors are not only an expression of the individual or personal goals of the speaker, but also contribute to social coordination and harmony. Representatives of Eastern culture know very well that the words used and their exact meanings can represent completely different things. Therefore, in eastern cultures, attention is paid not to the technique of creating verbal expressions, but to the pronunciation style that is compatible with the existing social relations that determine the position of the conversation participants in society. Therefore, in contrast to Westerners, who have always believed in the power of words, Eastern culture has a tradition of mistrust of words.³

In Far Eastern culture (Chinese, Korean, Japanese culture) expressing the concepts of "negation" or "no" is very careful. Speakers of Far Eastern languages

³ Болдырев В.Е. Введение в теорию межкультурной коммуникации. Курс лекций. –М.: Русский язык, 2009. –С. 36-37.

may not be able to express themselves clearly and concisely during hours of conversation. Therefore, they are more interested in the emotional aspect, the feminine aspect of certain words and expressions in communication than the meaning.

How to address the interlocutor in different cultures? Should I use her name, title, rank, or euphemisms in the address? Which verbal patterns should be used in greeting, saying goodbye, and apologizing?

Forms of address are one of the means of expressing the speaker's relationship to the listener, respect and his level of culture. The sign of respect is strong in Eastern culture, especially in formal forms of address, and ranking is observed according to a person's position, career, position, task, profession, title, and age. In particular, the word Kakha is used as the highest form of respect in Korean, meaning "Your Highness", "Your Excellency": Kakha Detóngryong (His Excellency the President). Or in Chinese it is used as Si Ju Si (Chairman // Si) (Venerable Chairman). In Uzbek, the President is addressed as the Honorable President (or Shavkat Miromonovich). Sometimes in Uzbek culture, there are even cases of adding the word "aka" to the President's name. Such a situation can cause a linguistic shock for representatives of other cultures. After all, it is not possible to use the form of address in the form of "name+brother" or "name+sister" in official communication of other cultures. The form "name+brother" or "name+sister" can be used only in consanguineous or close relationships.

All cultures have standard topics of conversation or conversation. For example, Americans tend to talk more about the weather and politics when they meet, while the Japanese tend to talk about the weather and language.⁴ If the Uzbeks start talking about "children", the Chinese say "Have you eaten?" (nǐchīfànlema? – Ni chi le ma?), they greet. This standard theme can be traced back to Korean culture as well. In

⁴ Сибата Такэси. “Нихонго-сайхаккэн”-сайсюниацу (Возобновление [передачи] “Новое открытие японского языка”) // -Г. 1984, - № 2. –С. 2.

Korean culture, after a greeting (sigasahasyeoss-eoyo? - Shiksa hashyossoyo?), or "Have you eaten?" (babmeog-eoss-eo? – Bab mokosso?), it is customary to ask⁵.

It makes one wonder how this type of greeting appeared in the national mentality of the Chinese. Usually, the Chinese's obsession with food can be explained by the long-lasting famine in China. Indeed, droughts, floods, plagues of locusts, etc. Disasters have plagued the people of China regularly. Scientists estimate that between 108 BC and 1911 there were 1,828 food disasters in China. During the years of famine, the Chinese were forced to eat poisonous acorns (the fruit of the oak tree), stone chips and other inedible things. Beggars are called "those in need" in China, and they roam the streets of the city carrying a bowl in the hope of finding something to eat. According to Western missionaries, even Chinese language courses began with the words "food" and "food". Many farmers sold their children for food. However, historical famines are not the only reason for the Chinese's special attention to food. After all, food is the real taste of life for the Chinese⁶. A Chinese sage once wrote, "If we are serious about anything, we are serious about food, not about religion or knowledge."⁷. While the ancient Greeks believed that you must eat to live, the Chinese recognize that they live to eat.

Barriers in non-verbal communication. Non-verbal communication plays an important role in the process of intercultural communication. However, the symbols used in this communication may have different meanings for the participants of the interaction. Such inconsistencies can affect the effectiveness of the interaction. For example, to call someone, most cultures hold out their hand, palm up, and use four fingers or an index finger to say "come here." Far Eastern culture uses this hand gesture to call dogs. In relation to people, the movement of shaking four fingers with the hand extended forward and the palm facing down is used.

⁵ Усманова Ш. Хитой лингвомаданиятида тановул қилиш таомилининг ўзига хос хусусиятлари // Xitoyshunoslikning dolzarb masalalari: filologiya, falsafa, tarix, iqtisod va siyosat. XII ilmiy-amaliy konferensiya materiallari. Toshkent, TDSHI, 2015 yil 28 noyabr. B. 31-36.

⁶ Бейсембаев А.Р., Жак С.В. Языковая картина мира как производная национального менталитета Вестник инновационного Евразийского университета. Павлодар, 2012. // <https://articlekz.com/article/13368>.

⁷ Бажанов Е.П. Съедобные драконы. Тайны китайской кухни. –М.: Восток-Запад, 2008. –128 с.

We can support our opinion with another example: "When a delegation visiting Uzbekistan from China was greeted with white chrysanthemum flowers, they behaved strangely. In such a situation, it is not difficult to imagine that the Chinese guests were in a state of culture shock. Because in China, white chrysanthemum is a symbol of sadness, pain, mourning. Usually, in ancient times, white chrysanthemum was placed on the grave of the deceased. This tradition has been preserved to this day. For example, a white chrysanthemum flower can be placed at the entrance of Mao Zedong Mausoleum in Beijing as a sign of deep sorrow and respect for the great genius.

Significant differences in the non-verbal behavior of representatives of different cultures are not always perceived as a serious obstacle in intercultural interactions. Often, inconsistency causes people to be surprised and disturbed at first, it seems unusual and strange to them. However, after a certain time, one gets used to the unusual situation and begins to use symbols learned from the partner.

Stereotypes as a barrier in intercultural communication. The specific national and ethnic thinking of representatives of different cultures often appears as an obstacle in intercultural interactions. The following aspects of consciousness are of special interest here:

- tendency to ethnocentrism - negative assessment of the owner of a foreign culture based on the standards of one's own culture;
- the formation of superficial images in the ethnic consciousness of representatives of one's own culture and other cultures, that is, stereotyping;
- false perceptions of the process of intercultural relations, including past negative experiences, etc. concern

These phenomena were highlighted as strong obstacles in the initial stages of the process of intercultural interaction, where the partners' personalities are not fully understood.

Value differences as a barrier in intercultural communication. Different attitudes of intercultural communication participants to values depend on differences in value

systems, which can affect the effectiveness of communication. Differences in cognitive structures used by representatives of different cultures are the main obstacle that reduces the effectiveness of interaction. The biggest differences in the models of perception of the world appear when they collide with other worldviews and imaginations.

So, a common feature common to all types of intercultural communication is the lack of understanding of cultural differences by the participants of the communication. The fact is that most people believe that their understanding of the world, ways of life and ways of living are correct. They think that the values they are familiar with are universal and understandable to everyone. When they encounter members of other cultures, they begin to think about the reason for the failure when the patterns that they have believed to be correct do not work.

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