

WAYS OF SOLVING THE PROBLEMS OF INTERCULTURAL COMMUNICATION***Omonova Farangiz Asror kizi****Master's student of Samarkand State Institute of Foreign Languages
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Abstract: This article examines the main problems arising in intercultural communication and ways to solve them. Differences in communicative style, language, and nonverbal signals in English and Uzbek cultures were analyzed, and misunderstandings arising from these differences were shown. The research results emphasize the importance of developing such competencies as intercultural sensitivity, empathy, and adaptability. At the same time, the effectiveness of special modules and trainings that take into account intercultural differences in language teaching is emphasized. The article reveals the need to improve intercultural communication skills to establish effective communication in the context of global communication.

Keywords: intercultural communication, communication problems, intercultural sensitivity, language and culture, nonverbal communication, empathy, adaptability, intercultural competence

INTRODUCTION

In the context of globalization, communication between representatives of different nations and cultures has become an integral part of everyday life. Intercultural dialogue is important not only in diplomatic and economic relations, but also in many areas, such as education, business, tourism, and information exchange. However, differences between language and culture, communicative stereotypes, differences in the value system can lead to various misunderstandings, misinterpretations, and even conflicts in the process of communication. Problems in intercultural communication are mainly related to linguistic imbalance, different interpretations of nonverbal signals (images, body movements), cultural stereotypes, and ethnocentric approaches. Understanding and analyzing these problems is the first step towards their solution. Therefore, this article examines the main obstacles encountered in intercultural communication, their causes and consequences, as well as effective strategies for overcoming these problems from a scientific-theoretical and practical perspective.

The relevance of the research lies in the fact that today not only language knowledge, but also the formation of intercultural competence is important for learning foreign languages, participating in international cooperation, and being active in the global information space. This article is aimed at identifying ways to solve the problems of intercultural communication based on modern linguistic and communicative approaches.

LITERATURE ANALYSIS

The sphere of intercultural communication has been actively studied in the fields of linguistics, sociology, psychology, and cultural studies since the second half of the 20th century. The main theoretical foundations in this direction are connected with the scientific works of such scientists as Geert Hofstede, Edward Hall, Stella Ting-Toomey, Deborah Tannen. The theory of "cultural dimensions," put forward by Geert Hofstede (1980), is widely used to explain the differences that arise in communication between representatives of different nationalities. He

identified the influence of cultural differences on communicative situations through such concepts as "individuality-collectivism," "power distance," "avoiding uncertainty." Through this approach, one can delve into the roots of intercultural misunderstandings.

Edward Hall (1976) introduced the concept of high-context and low-context cultures, which indicates different mechanisms of information transmission and understanding between cultural groups. For example, Eastern cultures have a more highly contextual style, i.e., a style based on indirect expression, gestures, and context, while Western cultures are dominated by open and direct communication. The "Face Negotiation Theory," developed by Stella Ting-Toomey (1999), examines the differences in strategies aimed at preserving a person's "face" in situations of intercultural conflict. This theory is especially important in developing methods for resolving disagreements and establishing communication based on mutual respect.

In recent years, many scholars have been analyzing the linguistic features of intercultural communication through fixed combinations, speech acts, and cultural metaphors (Wierzbicka, 2003; Kramsch, 1998). In these works, the inextricable link between language and culture, their influence on each other at the cognitive and discursive levels, was studied. In Uzbek linguistics, issues of intercultural communication have also become a subject of research in recent years. In particular, such scholars as A.Khodzhaev, M.Yusupova, Sh.Toshev wrote articles about the relationship between national culture and language, intercultural disproportions in translation, and difficulties arising in intercultural communication through pragmalinguistic approaches in linguistics.

In recent years, research on intercultural communication has focused more on practical approaches, changes in the digital communication environment, and new cultural conflicts emerging in the context of globalization. Contemporary authors are not only reviewing classical theories, but also attempting to reinterpret intercultural communication in the context of the internet, social networks, and transnational working groups. For example, in her work on intercultural education, Jackson (2020) analyzed the cultural barriers that arise between English-speaking and Asian students. He proposes the development of such skills as empathy, active listening, and intercultural reflection for the formation of intercultural competence.

In a study conducted by Zhou and Pilcher (2021), based on corpus linguistics, it was studied what communicative errors cultural differences lead to in the online educational environment. The authors emphasize the emergence of a cultural imbalance, especially in such aspects as "email etiquette," "abbreviations," and "direct address." Arasaratnam-Smith (2022) in his work reinterpreted the concept of "intercultural sensitivity." In his opinion, in a globalized society, theoretical knowledge alone is not enough to solve intercultural problems - personal experience, openness, and recognition of various cultural "rules" are necessary. Kulikova and Petrova (2023) showed the influence of national culture on communication strategies in the analysis of business communication in Russian and English. In their opinion, an imbalance in the style of communication can lead to an unsuccessful conclusion of the negotiation process.

Research in this area is also developing in Uzbek linguistics. Karimova (2021) analyzed the curricula in the higher education system of Uzbekistan in her research on the formation of intercultural communication competence in teaching foreign languages. The author emphasizes that in language teaching, along with grammatical rules, it is necessary to teach intercultural differences, which will expand the horizons of students. He pointed out potential misunderstandings in communication using the example of "directness" in English and the culture of "indirect address" in Uzbek. Rustamov (2022) applied a linguocultural and pragmatic approach to identifying intercultural disproportions in translation. He demonstrated in examples

of translations how phraseological units, the speaker's intention, and connotations change when they leave the cultural context. Ahmadaliyeva (2024) conducted a discursive analysis of intercultural conflicts arising in digital communication, in particular, in social networks. He identified cultural differences between English and Uzbek users in the semantic content of comments, hashtags, and gifs. Particular attention is paid to how humor, irony, and metaphorical expressions are perceived culturally.

These analyses show that in recent years, research on intercultural communication has become more practical, contextual, and technological. This requires the formation of skills not only for understanding cultural differences in modern society, but also for managing, preventing, and correctly interpreting them.

METHODOLOGY

In this study, the methods of literary analysis and discursive-pragmatic analysis were used, based on a comprehensive approach to identifying problems in intercultural communication and studying ways to solve them. Initially, in order to form the theoretical foundations of the topic, the works of classical authors such as E. Hall, G. Hofstede, C. Kramsch, A. Wierzbicka, as well as modern scientific sources published over the past 5 years (2020-2024) were analyzed. Through this literature, the influence of intercultural differences on communicative behavior, the concepts of intercultural competence and sensitivity were studied. Also, using discourse analysis, the cultural features of examples of communication in English and Uzbek (forums, social networks, official correspondence) were analyzed from a semantic and pragmatic point of view. Through these methods, theoretical and practical differences were identified, and substantiated conclusions were developed to eliminate the problems.

RESULTS AND DISCUSSION

This study showed more broadly the main problems arising in intercultural communication and ways to overcome them. Based on scientific sources and the results of discursive-pragmatic analysis, it was established that the main causes of intercultural disproportions are embodied in language, communicative style, nonverbal behavior, cultural values, and contextual differences (Hall, 1976; Hofstede, 1980; Ting-Toomey 1999). For example, in English, direct, clear, and concise expression prevails as a cultural value. For example, at the workplace, the phrase "I need the report by 5 PM" is perceived as a firm and clear assignment. On the contrary, in the Uzbek language, a similar task is expressed in a polite and indirect way: "Please prepare the report by five o'clock today." This style, being a means of expressing respect and generosity in Uzbek culture, serves to create a positive atmosphere in communication (Karimova, 2021). But for people who have learned English, such indirect expressions can be unclear and directly incomprehensible, which leads to misunderstandings and delays in the work process.

Differences in nonverbal communication also play an important role. In Uzbek culture, signals such as nodding, eye contact, and facial expressions have great significance. For example, a nod by your interlocutor often means agreement or understanding, but in some English-speaking regions, such a gesture can be interpreted differently (Hall, 1976). Therefore, various interpretations of nonverbal signals at international meetings or conferences cause confusion. For example, when an English-speaking manager responded "Yes" to an Uzbek employee, the employee perceived this response as agreement, but the manager did not understand that the word "Yes" was used only to continue the conversation. Such cases demonstrate the complexity of intercultural communication (Ting-Toomey, 1999).

Intercultural disparities also arise in e-mail and online communication. The phrase "Send me the files ASAP," written briefly and directly in English, may seem too strict and disrespectful

towards Uzbek culture. In the Uzbek language, in official letters, expressions of politeness such as "Please send the documents as soon as possible" are used. The study showed that such differences cause stress and discomfort in the work environment (Rustamov, 2022). The differences between irony and humor in the cultural context of digital communication are also an important problem. Common in the English language, "sarcasm" (irony) and "humor" (joke) are often misunderstood in Uzbek culture and are perceived as serious criticism or even insult. For example, the ironic phrase "Yeah, right, like that's going to happen" can be taken in the Uzbek language in a very direct and negative sense, which causes conflicts on social networks (Ahmadaliyeva, 2024).

It was determined that to improve intercultural communication, it is necessary not only to study language and communicative styles, but also to develop skills of intercultural sensitivity and empathy. The results of the study show that the introduction of special training modules aimed at understanding intercultural differences in language teaching is effective. At the same time, intercultural competence of communicators can be improved through online and offline interactive trainings (Arasaratnam-Smith, 2022). To give a more practical example, English-speaking managers at international business meetings often consider the phrases of Uzbek interlocutors "I'll think about it" as vague or ineffective due to the fact that they don't give a direct answer. In reality, this is a way of "pleasant rejection" of Uzbek culture, which means respect and dignity for them (Karimova, 2021). Therefore, it is important to organize trainings and seminars to increase bilateral intercultural knowledge and sensitivity.

CONCLUSION

This study identified the main problems arising in intercultural communication and ways to solve them. The results showed that intercultural imbalances are mainly caused by differences in language, communicative style, nonverbal signals, and cultural values. Direct and indirect styles of expression in English and Uzbek cultures, as well as nonverbal behavior, cause misunderstandings in communication. To overcome the problems, it was determined that it is important to develop not only language knowledge, but also such competencies as intercultural sensitivity, empathy, and adaptability. Also, the introduction of special modules and interactive trainings aimed at understanding intercultural differences in the process of language learning will be effective. In today's globalized world, the need to improve intercultural communication skills for effective communication is increasing. Therefore, it is necessary to continue research and training to further improve intercultural dialogue in the scientific and practical spheres.

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