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Critical problems of cross-cultural communication

АКТУАЛЬНЫЕ ПРОБЛЕМЫ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

Маданият аралык баарлашуунун маанилуу кейгейлеру

Abstract: *the main problems of Cross-cultural communication between different cultures are analyzed and the ways of eliminating of cultural misunderstanding are recommended in this article. National specific features of politeness and taboo are shown, cultural shock is analyzed and much attention is paid to the intercultural communicative competences as well.*

Аннотация: *в статье анализируются актуальные проблемы межкультурной коммуникации между разными культурами и рассматриваются пути преодоления межкультурных недоразумений. Показана национальная специфика вежливости и табу, анализируется культурный шок. Также уделяется внимание развитию межкультурной коммуникативной компетенции.*

Аннотация: *бул макалада ар кайсы улуттардын ортосундагы маданият аралык баарлашуунун маанилуу кыйгыйлеру каралат, жана маданият аралык тушунбвстуктврду чечуу жолдору квргвзулт. Сыпайгерчилик жана табунун улуттук взгвчвлуктврду жана маданий шок изилденет. Андан тышкары, маданият аралык баарлашуу компетенциясына квнул бвлунду.*

Keywords: *foreign languages; communicative failures; misunderstandings; culture shock; social conventions; intercultural communication; intercultural communicative competence; politeness, taboo.*

Ключевые слова: *иностранный язык; коммуникативные неудачи; недоразумения; культурный шок; нормы общения; межкультурная коммуникация; межкультурная коммуникативная компетенция; вежливость; табу.*

Негизги сөздөр: *чет тили; баарлашуудагы пикир келишпестиктер; тушунбвстуктвр; маданий шок; баарлашуудагы социалдык норма; маданият аралык баарлашуу; маданият аралык баарлашуу компетенциясы; сыпайгерчилик; табу.*

In the last two decades of the XXth century, the pedagogy of foreign languages has changed completely. Traditionally, foreign languages were taught as a means for understanding foreign texts, as part of general academic requirements, and to assist visiting other countries. Today, in the era of globalization and technical-scientific progress the foreign languages are studied as critical means of communication with professionals and representatives of other cultures. It is not enough to speak the foreign

language (i.e. knowing its grammatical structure, phonetically system and vocabulary), it is necessary also to know and understand the culture of the people. These things include becoming acquainted with their traditions, history, world-view, valuable reference points, regional geographical knowledge, way of life, and mentality, psychology. Importantly, one must possess knowledge of nonverbal communication methods, such as gestures and body languages, or kinesics, in order to avoid communication failures and misunderstanding.

Language is, as a rule, a foundation of culture. It is a key method of cultural influence, conveying the world views of its bearer. The numerous studies of intercultural communications problems show that in communication with foreigners people make grammatical and lexical mistakes easily, demonstrating their lack of language knowledge. However, people in a culture are very sensitive to the breach of socio-cultural relations standards, as it is supposed they were broken deliberately with the aim of offending. These mistakes are not easily forgiven. Such communicative mistakes can create cultural shock and conflict in interpersonal communication situations or in interethnic interaction.

The main reason for communicative failures is a lack of understanding the difference in cultural disposition. Therefore, the foreign language learning, according to Humboldt, requires the acquisition of another point of view [1].

The main impediment, to successful intercultural communication is in that we perceive other cultures in the reflection of our own culture. The ethnocentrism disturbs the successful intercultural communication, because the language and the culture of one people are perceived as more important than other cultures.

Globalization has now opened the way to the closer contacts with people of other cultures. Cultural differences might be due to mentality of the people, shape of its thinking, its values and moral orientations, standards of behavior, national cuisine, clothing, as well as its attitude toward elders, women, nature, work, and time.

The mutual and reciprocal process of understanding between representatives of different cultures and association is known as "Intercultural Communication" in linguistics literature [2].

In the USA the term "Intercultural Communication" is linked with the name E. Hall, who understood this term to require teachers to provide analysis of definite samples of intercultural situations in the classroom. This perspective on communication among cultures began developing in U.S. educational institutions the 1950s. In the book «Culture as Communication 1954» by E. Hall and «The Silent Language 1959», the author showed a close connection between the culture and communication [3].

In Europe, the science of intercultural communication was developed differently. The creation of Europe an Union opened the frontiers

for free people, capital and movements of goods. The educational departments of intercultural communication were opened in the early 1970's-1980s in some western European universities based upon the examples of those the USA (Bayreuth, Munich, Yen) in Germany.

The idea of intercultural communication in Kyrgyzstan appeared just in 1990th when teachers of the departments of foreign languages and the departments of the Germanic studies and intercultural communication began to pay attention to the problems of intercultural meetings. The changes in education in this area began in 1999 with the partnership of Germanic studies programs in Munich and the German language departments of High Schools of Bishkek. Later, conferences on pedagogy lead to greater understanding of interpersonal communication education.

The big impulse to this direction was given by so-called the program Au-Pair, in the frame of which the students of the foreign languages departments of the high schools from Kyrgyzstan began to go to Germany to improve their language skills.

Secondly, the scientific-practical conferences, which were held in the high schools of Bishkek, dedicated to actual problems of translation study, linguistics and intercultural communication assisted to the coming-to-be of the intercultural communication as a scientific discipline in Kyrgyzstan. And there were also 3 international conferences Humboldt's Colleagues with the invitation the scientists from Germany, Russia, Uzbekistan and Kazakhstan: "Intercultural scientific communication: problems and perspectives", 2007, "Science and culture in the globalized world", 2009[4, 28].

The study of Intercultural communication is now becoming part of sciences as pedagogy, philosophy, hermeneutics, jurisprudence semiotics, medicine and German studies.

There are many publications now on Cross-cultural communication including Shamne (1999), cultural Ther-Minasova (2000, 2003), Sadokhin (2000), Almazova (2003), Gudkov (2003) are devoted to the research of intercultural communication. There are works of Kluckhohn, (1952), Oberg, (1960), (Oguro, 1984), Ramsauer, (1996), Maletzke, (2000), Thomas et al. (2003a, 2003b, 2007), Ohler, (2007), Schreiner, (2007), Heringer, (2007), Handbook of Intercultural Communication (2007) Psychology of cultural shock among foreign research works.

It's important to investigate and research the following aspects of communication: taboos, politeness, speech etiquette, cultural conflict and cultural shock in cross-cultural communication with the aim of eliminating misunderstanding between different cultures.

One example the principle of politeness. What is understood as the politeness in one culture, may not be familiar or connected to another culture. The forms of politeness in different culture are revealed differently. Thus what we understand as politeness in one culture may not have anything

familiar with understanding and display of politeness in another culture. We understand certain forms of moral standards under the word "politeness". It regulates interpersonal relations between people. The meaning of politeness established is mutual respect in society, independently of a person's national, cultural, ethnic and racial group. The forms of expression in the Kyrgyz language are very peculiar and culturally- conditioned. For example, there are a number of ways in which misunderstanding can occur within the area of politeness in the intercultural communication:

- Intentions (illocutions, perlocutions) are interpreted wrongly (the request as a question, offer as a demand...);
- Social conventions are interpreted intentionally (for example, silence as refusal);
- Social conventions are interpreted in a wrong way (the smile is interpreted in another way not only as expressing politeness);
- Social conventions are not interpreted (for example, mime isn't interpreted as the politeness);
- Social conventions are estimated from the moral point of view (the absence of smile as the impoliteness or rudeness or (from another side) the smile as false.

Key areas for research will also be in cultural conflict, culture shock and cultural incidents. Relations with representatives of other cultures can lead to conflicts quite often, if linked with misunderstandings of another culture's mentality. Experts define the stressful influence of another culture on human beings as „culture shock“ by the specialists. The term „culture shock“ was introduced in 1960 by researcher K. Oberg [5]. The main reason for culture shock is human impact of the difference in cultures. Specialists offered a model for this known as U-shaped adaptation, in which five stages of adaptation are promoted: *Honeymoon, Frustration and depression, Critical, Optimistic temper, full adaptation.*

The factors, influencing the culture shock are individual human characteristics: sex, age, features of character. Older people, more painful they perceive new surrounding, more difficult they feel the culture shock. The factor of education is important for adaptation. Higher the factor, more successfully the adaptation is felt. More complicated the world view the human has, easier and faster he perceive new things. There is, for example, so-called "gifted conflict" or social symbolism, It often spoils working and personal attitudes. In China, for example, you don't have to present the watch for New Year not to mention about the fleeting time. In Japan such traditional gift to one's sweetheart like the bouquet of flowers is allowed to give to only very famous, of high rank people. "Russian student in Paris took white chrysanthemums, which are brought to the funeral in France, to her friend's wedding. Like a love is thought the flowers of mourning in German culture, so then we give them on different holidays." Russians think that

even numbers in bouquet are symbolized mourning meaning of bouquet but many people don't" [6].

In every culture there are standards of behavior such as how to and in which case to do things, what to wear, in which manner to greet, in which way to express one's feelings, how to thank or not to speak on this or that subject, the culture of food and drinks. This is important because it can provoke the cultural shock or can be a taboo. Taboos are very different from culture to culture. For example, you do not ask about salary, number of children etc., in the European culture, but in the Kyrgyz culture everybody can ask and answer about their salary. Yet, there are different areas of taboo conversation such as politics, or the name of a husband's relatives. These would be impolite in Kyrgyz society. In the U.S. these issues would be different still.

It is important to reveal of universal and national-specific features of verbal and non-verbal aspects of Cross-cultural communication, to develop the intercultural communicative competences.

The key areas for investigation are summarized as follows:

1. to substantiate the meaning of intercultural communication in order to teach foreign languages.

2. to analyze verbal and non-verbal aspects of Cross-cultural communication, such as politeness, taboo, speech etiquette in different cultures. European (English - speaking) culture in comparison to (Kyrgyz) one.

3. to develop models of intercultural communicative competences for successful intercultural communication with others cultures.

The development of intercultural communicative competencies in the field of intercultural communication has a big meaning to promote the professional skills of teaching staff development and students.

The professional skills include the competence in the field of profession, the competence in the field of foreign languages teaching methods, the competence in the field of culture and also in the field of Cross-cultural communication.

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