

INGLIZ TILIDAGI MULOQOTDA MADANIY FARQLAR: SO'ZLARDAN TASHQARI MA'NOLARNI ANGLASH

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Received: 04 Oktabr 2026

Accepted: 09 Oktabr 2026

Published: 14 Oktabr 2026

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Iqtibos uchun: Bahadirova, B. O. q. INGLIZ TILIDAGI MULOQOTDA MADANIY FARQLAR: SO'ZLARDAN TASHQARI MA'NOLARNI ANGLASH / B. O. q. Bahadirova // Buxoro xalqaro universiteti ilmiy axborotnomasi. — 2026. — T. 10, № 1. — B. 453–456.

Abstract. English is now used across cultures by speakers who bring different social values, communication habits, and expectations to the same interaction. As a result, a grammatically correct sentence may still be understood differently by people from different cultural backgrounds. Although such an outcome may initially appear to be a minor misunderstanding or communication problem, it can, in reality, create significant barriers for foreigners in real-life interactions. People grow up in diverse social and cultural environments, shaped by different beliefs, values, experiences, and perspectives. These differences influence how individuals interpret messages, express ideas, and respond to others, often leading to misunderstandings in intercultural communication. This article examines how cultural differences shape directness, politeness, silence, disagreement, requests, and the interpretation of meaning in English communication. The article uses different researches on intercultural communication, pragmatics, and English as a lingua franca. The discussion shows that misunderstandings often arise not from poor grammar but from different assumptions about what is appropriate to say, how clearly it should be said, and how much meaning should be left to context. The article argues that effective English communication therefore requires more than linguistic accuracy. It requires cultural awareness, pragmatic flexibility, and a willingness to check interpretations rather than rely on cultural stereotypes. These skills are especially important in international education and professional communication. **Keywords:** intercultural communication; English; cultural differences; pragmatics; politeness; English as a lingua franca.

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CULTURAL DIFFERENCES IN ENGLISH COMMUNICATION: UNDERSTANDING MEANING BEYOND WORDS

Annotatsiya. Bugungi kunda ingliz tili turli madaniyat vakillari tomonidan keng qo'llanilib, muloqot jarayonida har bir ishtirokchi o'zining ijtimoiy qadriyatlari, kommunikativ odatlari va kutilmalarini olib kiradi. Shu sababli, grammatik jihatdan to'g'ri tuzilgan gap turli madaniy muhit vakillari tomonidan turlicha tushunilishi mumkin. Ushbu maqolada madaniy farqlarning ingliz tilidagi muloqotda bevositalik, xushmuomalalik, sukut saqlash, fikrga qo'shilmaslik, iltimos bildirish va ma'noni talqin qilish kabi jihatlariga ta'siri o'rganiladi. Maqola madaniyatlararo kommunikatsiya, pragmatika va ingliz tilining lingua franca sifatidagi qo'llanilishiga oid ilmiy tadqiqotlarning maqsadli sifat tahliliga asoslangan. Tahlil natijalari shuni ko'rsatadiki, muloqotdagi tushunmovchiliklar ko'pincha grammatik bilimlarning yetishmasligi tufayli emas, balki nima deyish o'rinli ekani, fikrni qanchalik aniq va bevosita ifodalash kerakligi hamda ma'noning qanchalik qismi kontekst orqali anglashilishi haqidagi turli qarashlar sababli yuzaga keladi. Maqolada samarali ingliz tilidagi muloqot uchun faqat tilning grammatik jihatdan to'g'ri qo'llanilishi yetarli emasligi ta'kidlanadi. Buning uchun madaniy xabardorlik, pragmatik moslashuvchanlik va madaniy stereotiplarga tayanish o'rniga suhbatdoshning fikrini to'g'ri tushunganlikni aniqlashtirishga tayyorlik ham zarur. Bunday ko'nikmalar, ayniqsa, turli madaniyat vakillari ingliz tilidan fikr almashish, o'zaro ma'no yaratish va munosabatlarni shakllantirish vositasi sifatida foydalanadigan xalqaro ta'lim va professional muloqot jarayonlarida muhim ahamiyat kasb etadi.

Kalit so'zlar: madaniyatlararo muloqot, ingliz tili, madaniy farqlar, pragmatika, xushmuomalalik, xalqaro muloqot tili sifatida ingliz tili.

КУЛЬТУРНЫЕ РАЗЛИЧИЯ В АНГЛОЯЗЫЧНОЙ КОММУНИКАЦИИ: ПОНИМАНИЕ СМЫСЛА ЗА ПРЕДЕЛАМИ СЛОВ

Аннотация. В настоящее время английский язык широко используется представителями различных культур, каждый из которых привносит в процесс общения свои социальные ценности, коммуникативные привычки и ожидания. В результате грамматически правильное предложение может по-разному восприниматься людьми, принадлежащими к разным культурным средам. В данной

статье рассматривается влияние культурных различий на такие аспекты англоязычной коммуникации, как прямота высказывания, вежливость, молчание, несогласие, выражение просьб и интерпретация смысла. Статья основана на целенаправленном качественном анализе научных исследований в области межкультурной коммуникации, прагматики и использования английского языка в качестве лингва-франка. Проведённый анализ показывает, что недопонимание в процессе общения часто возникает не из-за недостаточного знания грамматики, а вследствие различий в представлениях о том, что уместно сказать, насколько прямо следует выражать мысль и какая часть смысла должна пониматься из контекста. В статье подчёркивается, что эффективная коммуникация на английском языке требует не только языковой точности, но и культурной осведомлённости, прагматической гибкости и готовности уточнять понимание высказывания собеседника, вместо того чтобы опираться на культурные стереотипы. Такие навыки особенно важны в сфере международного образования и профессиональной коммуникации, где представители различных культур регулярно используют английский язык для обмена идеями, взаимного понимания смысла и установления профессиональных и межличностных отношений.

Ключевые слова: межкультурная коммуникация, английский язык, культурные различия, прагматика, вежливость, английский язык как средство международного общения.

Introduction. In our increasingly interconnected global ecosystem, the English language functions as the primary lingua franca bridging diverse nations, economic markets, and epistemic communities. Yet, lexical proficiency and syntactic accuracy do not inherently secure frictionless communication. Identical utterances carry divergent pragmatic loads across varied cultural matrices. Drawing from contemporary pragmatics, sociolinguistics, and discourse analysis, this paper explores the hidden dimensions of intercultural interaction-examining politeness architectures, conversational implicatures, silence codes, and cultural frames that govern successful human understanding. Human interaction relies heavily on shared symbols, yet utterances are never culturally neutral. Behind every spoken sentence lies a dense web of tacit assumptions, lived historical realities, and socio-cognitive norms. Consequently, mastering a language's structural grammar is distinct from acquiring communicative competence across diverse cultural boundaries. Today, English transcends traditional geographical ownership. It operates as the indispensable medium of international scholarship, transnational commerce, diplomatic negotiation, and digital discourse. When an Uzbek university student collaborates with a Japanese researcher, or a Turkish entrepreneur negotiates with an American partner, communicative friction often arises not from lexical deficits, but from unaligned pragmatic expectations. Navigating these complex encounters demands moving beyond literal translation to decode the unstated assumptions governing interpersonal dynamics.

Pragmatic Competence and Communicative Intent. A speaker may construct syntactically flawless English sentences while committing severe pragmatic infractions. If we focus on the polite directive: "Could you possibly send me the report today?" While framed interrogatively, its functional intent is a request. Interlocutors from direct communication cultures might misinterpret this as an open ended inquiry rather than an actionable timeline. British linguist Jenny Thomas (1983) underscored that pragmatic failure occurs when a speaker imposes their native sociopragmatic norms onto another speech community, often leading to unintended friction or perceived rudeness. For example, in England, cultural diversity allows people to learn how individuals from different cultures communicate and how they use gestures, tone, and intonation during communication. Although understanding these cultural differences may sometimes seem difficult or time-consuming, it can help preserve the uniqueness of languages and their distinctive cultural traits.

Cultural Divergence in Refusal Strategies. Refusing requests or invitations exposes deep cultural chasms. In Anglo-American settings, soft refusals like "I'm afraid I can't, I'm truly sorry" balance social harmony with personal boundaries. Conversely, within collectivist traditions across Central Asia and East Asia, direct rejections are culturally disruptive. In many East and Southeast Asian contexts, a direct "no" can sometimes be avoided because it may create embarrassment, threaten the other person's social "face," or make the interaction feel unnecessarily confrontational. Instead of saying "No, I disagree," a speaker may use expressions such as "Maybe," "I will think about it," "It might be difficult," or simply remain silent. The listener is expected to understand the intended meaning from the context. Speakers frequently employ mitigated hedges-such as "We will see," "God willing," or "Perhaps"-which literal-minded listeners mistakenly record as affirmative commitments. Politeness as Social Calibration Lexical markers such as "please," "sorry," and "thank you" do more than express superficial manners; they act as social regulators. Geoffrey Leech (1983) conceptualized politeness as an interpersonal economy designed to minimize conflict and maximize solidarity.

Politeness as Social Calibration. Lexical markers such as "please," "sorry," and "thank you" do more than express superficial manners; they act as social regulators. Geoffrey Leech (1983) conceptualized politeness as an interpersonal economy designed to minimize conflict and maximize solidarity. For instance, bumping into a stranger and saying "Sorry" rarely confesses moral fault; rather. In many Asian cultural contexts, direct refusal may sometimes be perceived as impolite or disrespectful because communication is often influenced by the principles of face-saving, social harmony, and indirectness. Rather than explicitly saying "no," speakers may use less direct expressions such as "perhaps," "I will think about it," or "it may be difficult." Such expressions allow the speaker to refuse a request while reducing the possibility of causing embarrassment or damaging the social relationship. In contrast, in many English-speaking contexts, direct refusal can be viewed as a form of honesty and clarity. These differences may create intercultural misunderstandings, particularly when one speaker interprets an indirect response as agreement while the other intends it as a polite refusal. Therefore, successful intercultural communication requires not only knowledge of vocabulary and grammar but also an understanding of culturally specific patterns of politeness, indirectness, and social expectations.

Face-Threatening Acts and Politeness Theory. To systematically account for indirectness, Penelope Brown and Stephen Levinson (1987) formulated their universal Politeness Theory, centered on the sociological concept of 'face'-the public self-image every individual claims. Brown and Levinson observe that interactions frequently involve Face-Threatening Acts (FTAs) like criticisms, requests, or disagreements. To preserve mutual dignity, speakers utilize positive politeness (solidarity enhancement) or negative politeness (deference and mitigation). For instance, softening a sharp critique from "I disagree with your premise" to "I see your point, though perhaps we might examine another angle" protects the interlocutor's face. Face-threatening acts and politeness play an important role in intercultural communication because people do not always interpret words in the same way. A comment that seems friendly or harmless to one person may sound offensive to someone from a different cultural background. Such misunderstandings do not always happen because people intend to be rude, but because they have different expectations about respect, politeness, and appropriate behaviour. This shows that successful communication requires more than knowing a language; it also requires understanding the people who speak it. By being aware of cultural differences, listening to others, and thinking carefully about how we express ourselves, we can avoid many misunderstandings and build better relationships with people from different cultures.

Chronemics and the Communicative. Power of Silence Human communication encompasses physical presence and non-verbal pacing. Anthropologist Edward T. Hall (1976) demonstrated that cultures differ radically in their handling of context and temporality. In high-context environments, silence is pregnant with shared meaning-signifying contemplation, respect, or hesitation. Conversely, low-context cultures often interpret conversational pauses with acute discomfort, frequently misreading silence as disinterest or confusion. It includes how quickly people respond, how long they pause before speaking, whether they arrive on time, and how they manage the pace of a conversation. Although time may seem like a simple part of everyday life, it can carry different social meanings across cultures. The anthropologist Edward T. Hall highlighted the importance of time and cultural context in human interaction. His work helps us understand that communication does not depend only on words. Silence, pauses, physical presence, and the rhythm of conversation can also convey meaning. For example, in some communication settings, a long pause may suggest hesitation, discomfort, or a lack of interest. In others, silence may indicate respect, careful thought, or a willingness to let another person speak. A person who feels comfortable with silence may not see any need to fill every gap in a conversation, while someone accustomed to a faster conversational rhythm may feel that something is wrong.

Humor and Lingua Franca Realities. Humor remains one of the most culturally volatile dimensions of language. British and Anglo-centric discourses frequently rely on heavy irony, understatement, and sarcasm, such as calling torrential rainfall "Lovely weather!" When transplanted into international contexts, literal interpretations can completely subvert the speaker's intent, transforming banter into genuine bewilderment or offense. Humor and sarcasm must be regulated or framed in order not to have misunderstanding. Cultural awareness is the key factor to understand and use humor and sarcasm with the help of communication skills. As a result, we never face embarrassment or humiliation after using sarcasm or dark humor

English as a Lingua Franca (ELF) Dynamics. As English operates globally as a Lingua Franca (Jenkins, 2007), native culture-bound idioms and culture-specific speech styles are increasingly negotiated, modified, or omitted entirely. ELF communication prioritizes functional intelligibility and pragmatic accommodation over rigid adherence to native-speaker norms. Successful global communicators actively cultivate intercultural pragmatic awareness, adjusting their linguistic pacing and explanatory depth to match their interlocutor's cognitive environment. In addition, Recognizing these multi-layered communicative nuances transforms how we approach international pedagogy, multinational management, and cross-border diplomacy. True fluency requires bridging cognitive horizons.

Conclusion. Ultimately, mastering English in an interconnected world extends far beyond mastering vocabulary lists and grammatical charts. It demands cognitive flexibility, empathetic listening, and deep respect for the diverse pragmatic traditions that shape human expression. "Intercultural communicative competence is not merely about exchanging words across languages; it is the deliberate cultivation of cognitive empathy to honour how distinct human communities construct reality." Our perspectives and beliefs should not hinder us from communicating or expressing ourselves. We must be able to perceive the world in different perspectives so that we achieve better communication and succeed in our careers

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