

Tovma V. R.

Higher Education Applicant,

1st year student,

State University of Trade and Economics

Scientific adviser:

Yuvkovetska Yu.

Docent, PhD in Philosophical Sciences,

State University of Trade and Economics

PROBLEMS OF INTERCULTURAL COMMUNICATION

One of the most important components of human life is communication. In a broad sense, this concept covers much more than just the exchange of information between people [4].

Despite the constant changes in society and nature, the essence of human communication remains unchanged: it is the exchange of thoughts, information and achievements of mutual understanding, harmony of relations in all spheres and at all levels of human existence. However, the forms, means and methods of human communication are constantly changing [4].

With the growth of globalization changes, the spread of international contacts, internationalization of society in general, the nature of communication has changed. Establishing business and friendly contacts with representatives of other countries requires knowledge of foreign languages. However, this is not enough, as a serious obstacle in communicating with foreigners is ignorance of their ethnic and cultural characteristics [4].

Intercultural communication studies ways to avoid cultural misunderstandings in communication with foreigners [4].

The hypothesis of intercultural communication allows communication between people who speak different languages and have different cultures. Comparing language and studying culture reveals not only the general, comprehensive, but also the specific, caused by ethnic, primitive and historical differences. Intercultural communication between people involves mutual understanding, and to understand means to be understood when communicating in a foreign language. Multicultural learning should be an important part of foreign language lessons. Defining the concept of culture, we consider it to be a general and at the same time specific system of orientation of a certain society, nation, organization or group, which determines the cognition, thinking, evaluation and actions of people in the respective societies. The orientation system can be represented by appropriate

symbols (e.g. language, non-verbal expressions such as facial expressions and gestures, as well as specific meaningful norms of behavior).

Today it is not surprising to see foreigners and foreign students on the streets of the city. But not everyone understands how to communicate with citizens of another country to achieve mutual understanding.

Speaking about Intercultural communication in the professional dialogue and its problems, we can imagine to ourselves different kinds of interaction forms. But any interaction associated with different problems and issues. If we consider communication as a process of encoding and decoding messages, it is clear that there are many points along the way when communication can be interrupted. In particular, successful communication largely depends on the shared culture. When you deal with communication between people of different cultures, even if they speak the same language, things can go wrong. In particular, knowing the language does not automatically give you the basic knowledge that native speakers think you have [3].

Misunderstandings in intercultural communication are potential problems based on cultural differences. It is necessary to be aware of possible problems in intercultural communication and consciously try to overcome them, paying close attention to the reactions of the interlocutors, from our point of view, noticing inadequate responses is an attempt to understand their causes, correct their behavior, their language[3].

Effective communication with people of different cultures is especially challenging. Cultures provide people with ways of thinking-ways of seeing, hearing, and interpreting the world. Thus the same words can mean different things to people from different cultures, even when they talk the «same» language. When the languages are different, and translation has to be used to communicate, the potential for misunderstandings increases [2].

Stella Ting-Toomey describes three ways in which culture interferes with effective cross-cultural understanding. First is what she calls «cognitive constraints. « These are the frames of reference or world views that provide a backdrop that all new information is compared to or inserted into. Second are «behavior constraints. « Each culture has its own rules about proper behavior which affect verbal and nonverbal communication [2].

Whether one looks the other person in the eye-or not; whether one says what one means overtly or talks around the issue; how close the people stand to each other when they are talking-all of these and many more are rules of politeness which differ from culture to culture. Ting-Toomey's third factor is «emotional constraints. « Different cultures regulate the display of emotion differently. Some cultures get very emotional when they are debating an issue.

They yell, they cry, they exhibit their anger, fear, frustration, and other feelings openly. Other cultures try to keep their emotions hidden, exhibiting or sharing only the «rational» or factual aspects of the situation [2].

The above differences mostly cause problems in communication. If the parties involved are not aware of the possibility of such problems, they are more likely to become victims, but to overcome these problems and communicate effectively across cultures: we need more than recognition.

Another problem is misunderstanding each other. Michel LeBaron believes that the problem is that even with all the good will in the world, misunderstandings are likely to happen, especially when there are significant cultural differences between communicators[1].

Miscommunication may lead to conflict, or aggravate conflict that already exists. We make – whether it is clear to us or not — quite different meaning of the world, our places in it, and our relationships with others. Four variables four variables with miscommunication:

- Time and Space
- Fate and Personal Responsibility
- Face and Face-Saving
- Nonverbal Communication [1].

Each of the variables discussed in this module — time and space, personal responsibility and fate, face and face-saving, and nonverbal communication – are much more complex than it is possible to convey. Each of them influences the course of communications, and can be responsible for conflict or the escalation of conflict when it leads to miscommunication or misinterpretation. A culturally-fluent approach to conflict means working overtime to understand these and other ways communication varies across cultures, and applying these understandings in order to enhance relationships across differences [1].

We should not be under the illusion that knowledge of cultural differences alone is the key to solving intercultural problems and conflicts.

Drawing a conclusion from all of the above, it is necessary to highlight that the problem of communication can arise in a multicultural environment. But in a multicultural environment the possibility of language problems is much higher. Additionally, it can be noted that the manner of communication and etiquette in different parts of the world have distinctive qualities that must be observed.

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Трошук І. Є.

*студентка кафедри філології та перекладу,
Івано-Франківський національний
технічний університет нафти і газу*

ВЕРБАЛІЗАЦІЯ КОНЦЕПТУ «ЗЛОЧИН» ЗА РОМАНОМ ПОЛИ ГОУКІНЗ «ДІВЧИНА У ПОТЯГУ»

Когнітивна лінгвістика розвивалася з робіт ряду дослідників, що діяли в 1970-х роках, які цікавилися співвідношенням мови і розуму, і які не дотримувались переважаючої тенденції пояснювати мовні моделі за допомогою апеляції до структурних властивостей, внутрішніх і специфічних [3, с. 28]. Наприкінці 90-х років ХХ століття у складі когнітивної лінгвістики з'явилася *лінгвоконцептологія*, метою якої став опис концептів і мовних засобів їхньої репрезентації.

Лінгвісти та психологи функціональної орієнтації вважають, що дитина опановує і поповнює *концептосистему* протягом життя як на підставі мови, так і власної взаємодії з довкіллям за допомогою органів чуття. Концептуалізація здійснюється у процесі соціалізації дитини [4, с. 100]. Таким чином, культура, до якої занурений індивід, також опосередкує процеси концептуалізації, формуючи символну мережу матеріального й духовного рівнів і визначаючи оцінки, норми, цінності,