

у неприємну ситуацію, варто поцікавитися особливостями різних засобів невербального спілкування тієї країни, до якої ми вирушаємо.

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## **VERBALIZATION OF CULTURAL SYMBOLS AS A MEANS OF NATIONAL SELF-IDENTIFICATION IN THE INTERCULTURAL DIALOGUE**

## **ВЕРБАЛІЗАЦІЯ КУЛЬТУРНИХ СИМВОЛІВ ЯК ЗАСІБ НАЦІОНАЛЬНОЇ САМОІДЕНТИФІКАЦІЇ В МІЖКУЛЬТУРНОМУ ДІАЛОЗІ**

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Ukrainian culture is an inexhaustible sacred treasure of Ukrainian nation. It combines a set of spiritual riches and values of various spheres of human life. Along with the evolution of mankind, it has been changing and transforming, which has resulted in establishing new values and achievements significant for every generation of Ukrainians.

Ukrainian language belongs to important structural elements of national self-identity, expressing key inherent features of centuries-old customs and traditions. They represent Ukrainian nation on the international cultural stage, determining Ukraine's function and role in the process of intercultural

communication and co-operation. Expressing national and cultural symbols through language, that is, verbalization of the nation's spiritual treasures contributes to self-identification and creates prerequisites for successful participation of Ukraine in the global dialogue of cultures.

Given the multifaceted nature of the concept of «culture», the latter can be divided into a number of components. This makes it possible to comprehensively evaluate culture at all levels, to determine the mechanisms and principles of interaction, to single out the main factors of this process, as well as to find out the interrelationships [3, p. 327].

According to V.M. Sheiko, there are three main groups of culture components: technology and economy; human spiritual culture and social consciousness; cultural norms and socio-political relations. The first and second groups of culture components establish and maintain patterns of human activity, carrying out the process of people's socialization, while the third group is aimed to strengthening ties within the variety of cultures, institutions, communities where the influence of intangible and tangible culture is insufficient, and moral standards are supported by right, law, and coercion [4, p. 122].

The vocabulary system of Ukrainian language contains a lot of lexical and phraseological units to reproduce basic traditional cultural archetypes. They are symbols which are understood as conventional signs in the form of words and phrases that convey certain ideas important for the entire Ukrainian nation reflecting the process of its centuries-old development. The symbol reveals the inner needs of a person apart from tangible objects. At the same time, unlike other intangible concepts, it keeps a great charge of emotionality, subconscious collective feelings that unite people at social and national levels. Thus, a national and cultural symbol is a verbal or tangible image that has established associative ties determined by ethnic history and culture, which are extremely valuable for representatives of a certain nation [2, p. 55-56].

According to V.M. Manakin, symbols contribute to outlining nationally inherent zones of perception and interpretation of the world. For example, the Ukrainians' national symbols are the Trident, the blue-yellow flag, the mace, the bush of viburnum, etc. The establishment of symbols is determined by cultural and historical factors of the nation's development, as well as the cognitive characteristics of people creating a transitory world of images [2, p. 56].

To become a symbol, a word or phrase has to go through a complex psycholinguistic process in which language, consciousness and reality are harmonized. Here, they merge together, being focused within a certain lexical or phraseological unit. Thus, the word or phrase becomes a symbol of a qualitatively new content, being transformed into a new virtual image, created by the brain, consciousness and feelings at the same time. Therefore, a symbol is a product of the interpretation of reality by means of verbalization, which becomes the most important tool of such interpretation [2, p. 61].

Verbalization of national and cultural symbols is a convenient tool of self-identification within the context of the intercultural dialogue. The latter is understood as an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect [6, p. 10].

To understand the issue of intercultural dialogue, it is important to study not only the concept of culture, but also the process of cultural interaction, as well as psychological and sociological factors. Intercultural dialogue is a multi-subject phenomenon, as it can unite several participants at the same time, including individuals, public associations, states, etc. [3, p. 328].

In the recent centuries, intercultural ties have become increasingly active. It should be mentioned that a significant role has been played by the development of communication technologies. The process of mutual intercultural impact has already become an integral part of the historical evolution of many cultures. Therefore, when considering the interaction of cultures, the issue of identification of unique national cultures is becoming increasingly acute. When analyzing cultural interaction, it is important to take into account the strength of the cultural core of the nations participating in the dialogue. Otherwise, the process of synthesis or assimilation of cultures will begin. The mutual coexistence of inherent and borrowed cultural elements within a certain socio-cultural environment will always be a process complicated by various factors, but it can still be successful if taking into account the principle of tolerance as an important component within the context of multicultural dialogue [3, p. 331-332].

Nowadays, an important component in establishing the intercultural dialogue are audiovisual mass media. Mass media influence and contribute to shaping the worldview of the society, creating the image of Ukraine in the international communication environment, establishing and uniting national groups in order to solve state-building tasks [1, p. 156].

In the process of intercultural contact, the following steps should be made to overcome problems faced by representatives of different cultural backgrounds: increasing awareness of cultural etiquette, traditions of Ukrainian people, their customs and language; studying the values and characteristics of Ukrainians; preventing disadaptation in a foreign language environment; preventing various manifestations of violence, discrimination, segregation, bullying; formation of cross-cultural competence of Ukrainians and representatives of other cultures; formation of ethno-cultural competence and the culture of mutual understanding in the process of cross-cultural interaction; promoting European values; popularizing multiculturalism and linguistic diversity, developing language skills, strengthening mutual understanding, thereby highlighting the importance of learning the language [5, p. 317-336].

To sum up, national symbols are an integral part of Ukrainian culture. Their use and promotion facilitates the process of self-identification in the intercultural dialogue which has to be based on the principles of tolerance and co-operation. In its turn, the dialogue of cultures is considered to be an integral part of the evolution of human society, in general, and Ukrainian national spirituality, in particular. To overcome problems caused by cultural difference and misunderstanding, the mutual impact of national languages and their components should be taken into consideration.

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