

## **INTERCULTURAL COMMUNICATION AND ITS INFLUENCE ON CULTURAL CONTEXTS**

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Globalization has caused profound transformations in the nature of interpersonal and intercultural communication, contributing to the growth of internationalization of socio-cultural practices and the expansion of interethnic contacts. In this context, the knowledge of foreign languages ceases to be an element of elite education, but instead acquires the status of a functional necessity for effective professional and social inclusion in a multicultural environment. However, empirical experience shows that linguistic competence is only a partial prerequisite for effective intercultural interaction. In this regard, there is a need to master intercultural communication as a separate field of knowledge, which allows us to comprehend culturally conditioned behavioral paradigms, symbolic codes, mental guidelines and axiological systems of various ethno-cultural communities.

Intercultural communication is not only an academic discipline, but also an interdisciplinary platform for the formation of the so-called "intercultural competence", that is, the ability to adaptive, reflective and tolerant interaction with representatives of other cultures. Its significance is growing in the context of transcultural challenges caused by labor migration, international cooperation, diplomacy, mass tourism, and sometimes military-political conflicts. Inadequate understanding of the cultural determinants of communicative behavior can lead to disruption of social interaction, conflicts, culture shock and deviant interpretation of communicative acts.

The complexity of intercultural interaction is due not only to linguistic, but primarily mental and cognitive differences between the subjects of communication. In this sense, the metaphor of "civilizational orbits" within which different cultures exist is appropriate: the collision between them is not an existential catastrophe, but an everyday reality that can be harmonized through conscious cultural reflection.

In the context of theoretical understanding of intercultural communication, the problem of isolating its basic units deserves special attention. Unlike linguistics, where such units are phonemes, morphemes, lexemes, etc., intercultural communication as a scientific discipline offers the conceptualization

of such units as cultureme, lacuna, specialeme, cultural standard, symbol, etc. At the same time, the leading category is the culturally specific meaning, which is the semiotic essence of any unit of intercultural communication. Verbal and non-verbal signs can act as such units – language constructs, gestures, clothing, behavioral patterns, ritual practices – everything that has symbolic meaning in a given cultural context.

The goal of intercultural communication as a science is not only to describe cultural phenomena, but also to form a humanistic worldview based on respect for cultural diversity, the prevention of interethnic conflicts, and the creation of a tolerant socio-cultural environment.

Culture (Latin *cultura* – processing and as a result – education, development). 1. In the broad sense of the word – a set of material and spiritual values created by a human community, which characterize a certain level of development of society. Distinguish between material and spiritual K. in the narrow sense – the level of spiritual life of people. To a certain extent, culture is an interpretative model of the world of a person socialized in certain conditions. 2. A holistic historical phenomenon, a local civilization that arose on the basis of territorial, ethnic, linguistic, political, economic and psychological community. The key concept in this discourse is communication (from Latin *communicatio* – "to make common"), which is defined as the process of exchanging information using verbal and/or non-verbal means. In the field of intercultural interaction, the emphasis is shifted to the dialogue of cultures, which is the mutual enrichment of linguistic and cultural systems through communicative interaction. Communication (Latin *communicatio* – to make common) – 1. One of the modes of existence of language phenomena (along with language and speech). 2. Communication using verbal and/or non-verbal means for the purpose of transmitting and receiving information [2].

For intercultural communication, contact ("communication", dialogue or polylogue) of cultures comes to the fore.

Dialogue of cultures – the interaction of cultures in the process of intercultural communication, mastery of foreign languages, etc., which ensures the mutual enrichment of contacting linguistic and cultural communities.

The concept of culture also requires special understanding. In a broad sense, culture is a set of material and spiritual achievements created by humanity, in a narrow sense, it is a mental-semiotic system that encodes the idea of the world and social models of behavior. Modern cultural studies considers culture as the fourth dimension of being (after nature, society and the individual), which is realized through symbolic systems – cultural codes. These codes, embedded in collective memory, function as mental programs that regulate the behavior of the individual within society. Failure in the functioning of these programs leads to cultural shock – a state of disorientation caused by a mismatch between the expectations and realities of another culture.

Cultural codes are a kind of litmus test, markers of consciousness and subconsciousness, by which the recognition of belonging to a certain culture, its identification is carried out. This is the language that the culture "speaks", the signs with which it reveals itself. One glance is enough to distinguish the architecture of an Orthodox cathedral, a Catholic church, a Muslim mosque, a Buddhist temple, etc. It takes a few minutes to listen to different songs and at least roughly guess which peoples – eastern or western, southern or northern – sing them. You do not need to have a special education to also determine the belonging of peoples to general types of cultures – European, eastern, Asian, African – by national clothing.

The peculiarities of communication between people are one of the most interesting manifestations of various cultural codes, by which we recognize hot Italians, slow Estonians, reserved British, relaxed Americans, emotional Greeks or Gypsies, etc. As E. Hall noted, "culture itself is communication, and communication is culture" [1].

Language, being the most important component of communication, can also be considered as a self-sufficient cultural system, which, as indicated above, gave rise to a separate science – linguoculturology.

Linguoculturology is a scientific discipline that studies the interaction of culture and language, generalizing all possible ways of preserving and transmitting information about the culture of a people through language.

There are thousands of definitions of the concept of culture in different fields of knowledge, from the standpoint of different sciences, ideologies, philosophies, etc. The fact that there is no single accepted definition of this and many other concepts is a completely normal phenomenon. A new aspect, a new time, a different scientific view will always make their adjustments to the "generally accepted" interpretations.

Thus, intercultural communication involves not only mastering the tools of speech interaction, but also a deep understanding of the cultural context in which this interaction takes place. It is through such awareness that the formation of true intercultural competence is possible, which is one of the key prerequisites for peaceful coexistence and integration in a globalized world.

### **Bibliography:**

1. Hall E. T. *Beyond Culture* / E. T. Hall. New York : Anchor Books, 1989. 300 p.
2. Rutledge B. *Cultural Differences – Monochronic versus Polychronic* / B. Rutledge, available at. <http://thearticulateco.typepad.com/my-blog/2011/08>