



ІНТЕГРАЦІЯ ФІЛОЛОГІЇ І ТЕХНІЧНИХ НАУК

УДК 316.736

doi: 10.20998/2227-6890.2021.2.14

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МЕТОДОЛОГІЧНІ ОСНОВИ МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ

Стаття присвячена систематизації основних методологічних підходів до проблеми міжкультурної комунікації; доведено, що будь-яка комунікація має такі ознаки: антропологічну, соціальну, кодувальну, процесуальну; розкрито типові визначення комунікації: комунікація як трансмісія, комунікація як порозуміння, комунікація як вплив за допомогою знаків і символів на людей, комунікація як об'єднання (творення спільноти) за допомогою мови чи знаків, комунікація як взаємодія за допомогою символів, комунікація як обмін значеннями між людьми, які мають спільне в сприйманні, прагненнях і позиціях; комунікація як складник суспільного процесу, який виражає групові норми, здійснює громадський контроль, розподіляє ролі, досягає координації зусиль тощо. Визначено поняття «міжкультурної комунікації» як науки, що вивчає особливості вербального та невербального спілкування людей, що належать до різних національних та мовно-культурних спільнот. Акцентовано увагу на тому, що поняття «міжкультурна комунікація» є предметом філософських, психологічних, культурологічних і педагогічних наукових напрацювань; окреслено напрямки навчання міжкультурної комунікації: інтернаціональний (у навчальних закладах, де готуються кадри для роботи за кордоном); міжетнічний (у школах, де навчаються діти змішаного етнічного складу). Визначено елементи теорії міжкультурної комунікації в системі наук про людину (культурні універсалії та культурна специфіка; мова-культура-етнос (національна мова – мова, що репрезентує окрему історичну спільноту людей, діалог культур та міжкультурні бар'єри). Обґрунтовано якості, наявність яких у комунікатора дозволяє ефективно управляти процесом комунікації (емпатію, доброзичливість, автентичність, конкретність, ініціативність, безпосередність, відкритість, участь), а також умови успішної міжкультурної комунікації (наявність комунікативної інтенції, орієнтація на кооперацію, вміння розмежовувати колективне та індивідуальне в комунікативній поведінці, здатність долати стереотипи, володіння набором комунікативних засобів і їх правильний вибір в залежності від ситуації спілкування (тон, стиль, мовні жанри), дотримання логіки дискурсу прагнення до симетричності спілкування дотримання етикетних норм.

Ключові слова: методологічний підхід, комунікація, міжкультурна комунікація, комунікативна поведінка, дискурс, спілкування, міжкультурний діалог.

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МЕТОДОЛОГИЧЕСКИЕ ОСНОВЫ МЕЖКУЛЬТУРНОЙ КОММУНИКАЦИИ

Статья посвящена систематизации основных методологических подходов к проблеме межкультурной коммуникации; доказано, что любая коммуникация имеет следующие признаки: антропологическую, социальную, кодировочную, процессуальную; раскрыты типовые определения коммуникации: коммуникация как трансмиссия, коммуникация как взаимопонимание, коммуникация как влияние с помощью знаков и символов на людей, коммуникация как объединение (созидание сообщества) с помощью языка или знаков, коммуникация как взаимодействие с помощью символов, коммуникация как обмен значениями между людьми, имеющими общее в восприятии, стремлениях и позициях; коммуникация как составляющая общественного процесса, выражающая групповые нормы, осуществляет общественный контроль, распределяет роли, достигает координации усилий и т.д. Определено понятие «межкультурной коммуникации» как науки, изучающей особенности вербального и невербального общения людей, принадлежащих к разным национальным и языково-культурным сообществам. Акцентируется внимание на том, что понятие межкультурная коммуникация является предметом философских, психологических, культурологических и педагогических научных работ; очерчены направления обучения межкультурной коммуникации: интернациональное (в учебных заведениях, где готовятся кадры для работы за границей); межэтническое (в школах, где учатся дети смешанного этнического состава). Определены элементы теории межкультурной коммуникации в системе наук о человеке (культурные универсалии и культурная специфика; язык-культура-этнос (национальный язык – язык, представляющий отдельное историческое сообщество людей, диалог культур и межкультурные барьеры). Обоснованы качества, наличие которых в

коммуникатора позволяет эффективно управлять процессом коммуникации (эмпатию, доброжелательность, подлинность, конкретность, инициативность, непосредственность, открытость, участие), а также условия успешной межкультурной коммуникации (наличие коммуникативной интенции, ориентация на кооперацию, умение разграничивать коллективное и индивидуальное в коммуникативном поведении, способность преодолевать стереотипы, владение набором коммуникативных средств и их правильный выбор в зависимости от ситуации общения (тон, стиль, язык, соблюдение логики дискурса стремление к симметричности общения соблюдение этикетных норм).

Ключевые слова: методологический подход, коммуникация, межкультурная коммуникация, коммуникативное поведение, дискурс, общение, межкультурный диалог.

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METHODOLOGICAL FOUNDATIONS OF INTERCULTURAL COMMUNICATION

The article is dedicated to systemizing the principal methodological approaches to the issue of intercultural communication; it is proved that communication of any type is characterized by the following attributes: anthropological, social, encoding, procedural; typical definitions of communication are viewed: communication as transmission, communication as mutual understanding, communication as a means of influencing people through signs and symbols, communication as uniting (community formation) through language or signs, communication as interaction by means of symbols, communication as exchange in meanings between people with commonalities in perception, aspirations, and positions; communication as a component of the social process denoting group norms, exercising public control, distributing roles, achieving efforts coordination, etc. The notion of intercultural communication is defined as a science that studies the particulars of verbal and non-verbal communication in people pertaining to different national and language-and-cultural communities. Attention is driven to the notion of intercultural communication being an object of scientific developments in philosophy, psychology, culture studies, and pedagogy; the areas in training intercultural communication skills are outlined, namely international (at education institutions which train personnel for working abroad) and inter-ethnic (at schools where children of mixed ethnic origins are taught). The components of the intercultural communication theory within the scope of humanities are defined (cultural universals and cultural specifics); language-culture-ethnos (a national language is the language that represents an individual historic community of people, the dialogue between cultures and intercultural barriers). Traits are defined whose presence in a communicator enable them controlling the communication process efficiently (empathy, well-meaning, authenticity, precision, initiative, spontaneity, openness, involvement), as well as conditions for successful intercultural communication (availability of communicative intention, orienting at cooperation, ability to distinguish the collective and the individual in the communication behavior, ability to overcome stereotypes, possessing a set of communicative means and their correct choice depending on the communicative situation (the tone, style, language genres), observing the logic of the discourse, aspiring for the symmetry in communication, observing etiquette norms).

Key words: methodological approach, communication, intercultural communication, communicative behavior, discourse, conversing, intercultural dialogue.

Problem setting. The seventeen goals of Sustainable Development and its 169 tasks are of a complex and indivisible character and provide for balancing of the three dimensions of sustainable development: economic, social, and ecological ones. The agenda for the 2030 sustainable development is the plan of action for people, the planet, and prosperity [11]. Goal 17 accentuates that the world today is more interconnected than ever before. Improvement of access to technologies and knowledge is a significant means in ideas exchange and innovations development. Efficient intercultural communication is to facilitate their implementation.

Recent research and publication analysis. Among scientific developments by national and foreign researchers who study the issue of intercultural communication in various aspects, well-known are the names of L. Az, O. Vyshnyak, Ye. Golovaha, M. Naumov, A. Ruchko, L. Skokov, V. Stepanenko, B. Sluschinsky, M. Shulga, E. Hall, G. Trager, C. Kluckhohn, F. Stroback, E. Stewart, K. Jaspers, Yu. Habermas, K. Apel, et al. The available science

research are focused on the issues of culture studies and the communication psychology, the wholesomeness and complexity of intercultural interaction.

Theoretical and methodological foundations of the research. In its socio-communicative context, communication is a socially determined process of information transmitting and perception under conditions of interpersonal and mass communications via the channels and by means of various communication systems. Efficient communication forms a comfortable, trustful, and psychologically safe context for information perception; it is capable of solving tasks both at the level of individual persons and at that of social groups, enables overcoming barriers in perception of a new behavior and motivating people for action. Any communication is characterized by the following attributes:

- anthropological – communication occurs between people, for despite of how mass the communication channel is, the final decision on accepting or rejecting the offered information is taken by an individual representative of the target audience;

- social – the process participants have certain interests in the communication process and have certain attitude to one another;

- encoding – in the communication process, participants appeal to the commonly acceptable for an individual society set of signs for transmitting a message;

- procedural – in the process of communication, constant changes in the transmitted content occur.

Therefore, communication as a double-way process supposes that its participants form and exchange with each other some information to reach mutual understanding. This applies particularly to participants who represent different cultures.

The goal of the article is systemizing the principal methodological approaches to the issue of intercultural communication.

The main material exposition. There are many theories that describe the communication process. Thus, the Polish communicologist, T. Goban-Klas has singled out seven typical aspects of communication:

- communication as transmitting (translation, passing) of information, ideas, emotions, skills;

- communication as understanding of others with simultaneous willing to be understood (communication as mutual understanding);

- communication as influencing people through signs and symbols;

- communication as uniting (community formation) by means of a language or signs;

- communication as interaction through symbols;

- communication as exchange of meanings between people who have common perception, aspirations, and positions;

- communication as a component of a social process which denotes group norms, exercises public control, distributes roles, achieves efforts coordination, etc.

Intercultural communication is a science that studies the specifics in verbal and non-verbal communication in people pertaining to different national and language-and-cultural communities.

The term of “intercultural communication” was coined and introduced to scientific terminology in the 1950s by the American cultural anthropologist Edward Hall within the program for adapting American diplomats and businessmen abroad, which he had been commissioned to develop by the US State Department [17]. G. Trager and E. Hall meant by this notion “an ideal goal to be aspired for by a person in their wish to adapt to the environment as best and most efficiently as possible” [17].

Intercultural communication is an exchange between representatives of individual cultures wherein one participant detects the cultural difference of the other. This is an exchange of information, feelings, and thoughts by representatives of different cultures. It occurs in business, tourism, sport, personal contacts, in the education and scientific environment, etc.

There is another definition of intercultural communication as mutual understanding of the two

communication act participants pertaining to different national cultures.

The significance of research on intercultural communication grows due to the globalization processes, in particular migration. Population migrating is mechanical replacements of people across the borders of these or other territories with the place of residence being changed either permanently or for a more or less long time, or with regular returns to the previous residence. The Ukrainian language dictionary explains the notion of migration in the following way: population migrating is resettlement of peoples within one country or from one country to the other [10]. The notion of intercultural communication is an object of scientific developments in philosophy, psychology, culture studies, and pedagogy, where this notion is defined as an interaction of two cultures occurring within a certain environment and at certain time, wherein the phenomenon of culture is viewed as a notion of genus, and cultural contacts attain various forms which are manifested in counterposition, interrelations, synthesis, and dialogue. In this connection, it is possible to speak of interdisciplinarity of the intercultural communication theory as an interdisciplinary field of scientific knowledge (due to its interaction with anthropology, culture studies, sociology, linguistics, linguistic didactics) and such that is oriented at practical needs, which makes it an applied area of scientific knowledge. The main goal of the intercultural communication theory is the study of practical needs of different cultures’ representatives for a successful communication with one another [17].

The areas of intercultural communication training: the international (at higher education institutions where personnel for working abroad is trained) and inter-ethnic (at schools where children of different ethnical origin are taught).

Concerning the intercultural communication within the system of humanities, the following elements are to be defined:

1. Cultural universals and cultural specifics, the first being the norms, values, rules and traits that are inherent in any culture regardless of geographic location, the historic time, or social structure of the state.

2. Language-culture-ethnos (the national language is the one which represents an individual historic community of people. The main factor, owing to which a language becomes the national one, is its relevant functions. Among other things, the national language has, on the one hand, ethno-identifying and ethno-differentiating functions, i.e. serves as a means to recognize and unite community members, while on the other hand it has the culture defining function, being a means of culture formation: the culture of any ethnic community is preserved and reproduced through its language (from this point of view, the language of an ethnos and its culture are mutually connected) [5]. The “friend-or-foe” opposition and cultural identity. “Realizing the processes of forming the national and cultural identity is the foundation for a purposeful comprehension of the dynamics of a personality’s

acquiring the culture and identity of another person in everyday life” [13, p. 138]. Identity researchers often note that the national, ethnical, religious identity is often formed by means of statements that contain negation of a different identity, declaring what we are not. In this connection, for arising of collective or even personal identity there is an obligatory condition of appearing of an image of “the other”, most often of an enemy. On the background of this enemy image, the process of self-identification takes place [ibid.].

3. The dialogue between cultures and intercultural barriers. The dialogue between cultures is a complex, symbolic, personal, transactional, and often unconscious process, which is imprecise out of necessity because it supposes a level of mass virtual constructing at the interpersonal interaction level. The intercultural dialogue enables its participants to express certain outer (in relation to the participants themselves) information [14].

It is reasonable to agree with V. Scherbyna’s opinion that “intercultural communication is a process of a personality’s choice occurring in an atmosphere of ethical tension that arises between individuals in the course of their interaction under conditions of an aggressive multicultural environment [14].

The role of intercultural dialogue participants “is determined by the following factors: 1) the wish and readiness for entering the dialogue; 2) the extent of realization of the importance of non-conflicting coexistence of different cultures representatives and bearers of different cultural traditions; 3) the extent of awareness of other peoples and cultures; 4) the cultural competency level” [4, p. 21].

The countries of Western Europe pay great attention to forming conditions for constructing an intercultural dialogue between the representatives of their countries’ traditional cultures and to a certain extent new ones, at least those which can be considered as contrasting the traditional ones. These problems are viewed “in the context of building up the nation’s social unity, because ensuring ‘social accord’ makes it possible to achieve a stable inter-ethnic tolerance and if not a conflictless interaction, then at least reduction of conflict which usually grows on the background of social cataclysms” [16]. In researcher’s strong opinion, the intercultural dialogue is topical for the theory and practices of everyday lives of all countries, especially multinational and multi-cultural ones [4, p. 24]. The dialogue between cultures is an unchangeable component of progressive development of the whole human culture, for in the course of the intercultural dialogue not only the process of cognizance of a different culture, society, mutual understanding occurs, but also social actuation, renovation, its permanent development takes place owing to enrichment of one culture with the achievements of the other, which makes the basis of the human life [14, p. 86].

Scientists believe that “all the barriers in intercultural communication should be divided into two large groups: the barriers in understanding which include phonetic, semantic, stylistic, logical, and socio-

cultural types of barriers, and communication barriers (temperament, anger, fear, shame, guilt, aversion, despise)” [2].

Thus, in researchers’ opinion, the following barriers are distinguished in the intercultural communication:

- assumption of similarity (people think that all of them are the same);
- language differences; mistakes in interpreting non-verbal actions;
- influence of stereotypes;
- unconscious desire to evaluate (to judge) all unfamiliar cultural phenomena;
- stress and tension.

The communication process management can be more efficient if a communicator possesses the following traits:

- empathy (ability to see the situation through the partners’ eyes);
- well-meaning (esteem, sympathy, ability to accept other people’s thoughts even if not approving them, to support the others);
- authenticity (ability to retain one’s own “I” in contacts with other people);
- precision (ability to speak on particular problems, actions, collective’s abilities, readiness to answer questions);
- initiative (ability to “go on”, to establish contacts, to get down to business in a situation that requires an active intrusion);
- directness (ability to speak and act straightforwardly);
- openness (readiness to disclose one’s motives to others, candidness with other people);
- involvement (ability to express one’s plans and readiness to accept the other person’s plans).

The conditions for intercultural communication:

- availability of communicative intention, a desire to transmit information. Communicative intention is a notional multilevel category clearly explicating the essence of the message (a speaker’s intentional needs) and the essence of the form verbalized by different linguistic units at syntactic, morphological, and lexical levels. This linguistic substance has a deep philosophical foundation and a cognitive-mental status of a notional category which “follows from the bilateral understanding of the language sign and the dual essence of language as a phenomenon that contains the aspect of linguistic content and the aspect of expression” [1, p. 29]. Communicative intention correlates with phenomena of the real world at the pre-verbal level and is closely connected with the speaker’s usage of these or other lexical-and-grammar means (modal-and-intentional expressions, sentence equivalents, discursive constructions) – linguistic units that serve as representatives of the speaker’s mental content and intentional needs [12].

This interpretation of communicative intention displays system connections between different linguistic levels and categorial values.

- orienting at cooperation. Communicative implications are closely related to the collaboration or

cooperative principle by G. Grice, according to which the speaker uses the language most efficiently, rationally and cooperatively. The cooperation principle is based on presuming a dialogue as its participants' joint activity, each of them making their own contribution and orienting at the common goal of communication. Observation of this principle is expected from all participants in communication if their common goal is the most complete information transmission and mutual understanding [6, p. 107].

- the ability to distinguish between the collective and the personal in communicative behavior. In the communication process each participant acts simultaneously as an individual, as a member of a certain socio-cultural group, and as a representative of the whole mankind. Their mind contains respectively both individual, group-related, and the universal values at the same time [7, p. 80].

- the ability to overcome stereotypes. A person's behavior can only be understood when taking into account the specific situations; there is no unified standard of correctness in culture-related behavior [7, p. 83]. Intercultural communication wherein cultures and languages interact through speech is based on two types of behavior. The universal behavior, common to all cultures, is based on a person's biological inheritance, which is passed from generation to generation. Besides, different ethnical groups are characterized by specific behaviors that are formed under the influence of social and physical environment. Specific models of behavior form a specific culture, which can be defined as mentality (the system of values, ideas, customs), that is sum total of conventions governing the social relations [8].

- possessing a set of communicative means and their correct choice depending on the communicative situation (the tone, style, language genres). The knowledge of language etiquette, the rules of usage of verbal and non-verbal means of communication, peculiarities of their usage in other national cultures facilitates the establishing of trustful attitude and well-meaning relationships with business partners, employees, and consumers [9, p. 135].

- observing the logic of the discourse. The main criteria, which a potential subject should meet, are the abilities to: 1) understanding (performing language communication in a social and subject context); 2) texts production; 3) decomposing the text and singling out its compositional essence; 4) performing communication by means of texts in social and subject contexts [15, p. 43].

- aspiring for symmetry in communication. Symmetrical relationships are characterized by equality and differences minimization: the partners try to mimic the behavior of one another, therefore their relations can be termed symmetrical. In healthy symmetrical relationships, the partners are able to treat each other respectfully, which leads to establishing of trust and respect of the other party. When symmetrical relations get broken, one can observe negation rather than ignoring the personality of the other party.

- observing the etiquette rules. Language etiquette

penetrates all areas of human life and activities. It is viewed as a sum total of cultural, national, and social rules of the language-and-communication behavior inherent to these or other nations and national communities. Such culturally determined scenarios are made up of set formulas of behavior that stipulate the rules establishing the language contact between the partners, the rules of selecting the needed communication style in accordance with their social roles and situational positions [3, p. 28].

Despite of becoming ever more interdependent and united, mankind is not losing its cultural diversity. It is important to denote cultural peculiarities of various nations to understand each other and attain mutual recognition and mutual understanding with representatives of different cultures.

Conclusions. The material exposed in this research, enables the authors to make the following conclusions. The study of practical needs of different cultures representatives for their successful communication with each other is the main goal of the intercultural communication theory. Intercultural dialogue is topical for the theory and everyday practices of all the countries, especially the multinational and multicultural ones. The following can be considered as conditions for successful intercultural communication: availability of the communicative intention, a desire to transmit a message; orienting at cooperation; the ability to distinguish between the collective and the personal in communicative behavior; the ability to overcome stereotypes; possessing a set of means of communication and selecting them correctly depending on the communicative situation (the tone, style, language genres); observing the logic of the discourse; aspiring for symmetry in communication; observing the etiquette rules.

The object of further research is the study of a communicative personality formation in the global environment.

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Надійшла (received) 30.11.2021

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