INTERCULTURAL COMMUNICATION: FUNDAMENTALS, STEREOTYPES AND CONFLICTS

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Summary. The article examines the issues of intercultural communication, its main aspects. The issue of establishing intercultural communication, interaction and cooperation of different groups of communicators, resolving conflicts, overcoming stereotypes, and building tolerance is discussed.

Key words: intercultural communication, communicators, dialogue of cultures, non-verbal communication, types of communication, stereotypes, prejudices, conflicts.

Intercultural communication (a term introduced into scientific circulation by H. Trager and E. Hall) - communication between representatives of separate cultures, exchange of information, feelings, and opinions of representatives of different cultures. This is a science that studies the peculiarities of verbal and non-verbal communication of people belonging to different national and linguistic and cultural communities.

The first definition of intercultural communication was proposed in 1972 by American scientists Larry Samovar and Richard Porter in the book "Communication between Cultures". According to this definition, intercultural communication is a type of communication in which the sender and receiver belong to different cultures. A common example of intercultural communication can be the translation of a literary work into a foreign language. At the same time, there is not only purely interlinguistic interaction, but in full - intercultural communication.

Topicality. Intercultural communication is a multifaceted phenomenon. The establishment and establishment of business relations in various spheres of activity, conflict resolution, the accelerated process of globalization and integration of countries into the global information space, put the issue of the need to establish
communication in the first place. The works of such researchers as E. Hall, D. Wunderlich, X. Bausinger, D. Krusche, J. Bolten and others deserve attention.

**The subject** is intercultural communication and its main aspects.

**The object** is communication processes, dialogue at all levels of intercultural communication.

**The goal** is to establish intercultural communication, interaction and cooperation of different groups of communicators, resolve conflicts, overcome stereotypes, and build tolerance.

Considering the interdisciplinary nature of intercultural communication, three methodological approaches to its study gradually developed: functional, explanatory, and critical.

Depending on the immediate subject of study, certain aspects of intercultural communication are singled out, the main ones being cultural, linguistic, ethical, social-communicative, psychological, professional-applied [1, p. 248].

The need for theoretical development of a special course, and later a separate science "Intercultural Communication", arose after the Second World War. The experience of international cooperation during and after the war, in particular the Peace Corps activists who were sent to different countries to help, revealed a lack of knowledge and skills in intercultural and interethnic communication, which led to failures in the positive intentions of volunteers.

This became the impetus for the creation in 1946 in the United States of a special Foreign Service Institute (Foreign Service Institute), which was headed by Edward Hall. This institution was supposed to train diplomats, intelligence officers, Peace Corps volunteers, international military personnel and other specialists for work abroad, to contribute to the elimination of inter-racial and inter-ethnic conflicts.

E. Hall attracted to his team specialists from various fields - psychologists, ethnologists, anthropologists, sociologists, culturologists, etc. [1, p. 250].

Intercultural communication is connected with many other sciences, applied fields, arts (literature, music, painting, folklore), diplomacy, etc. It occupies a special place in the system of linguistics and related sciences. Intercultural communication, as a result of the interaction of cultures, is based on the achievements of cultural studies. At the end of the 20th century, cognitivistics (lat. cognitio - knowledge) and cognitive linguistics emerged from the field of psychology, neurophysiology, and other related sciences. The development of sociology is also important for intercultural communication [2, p. 24].

With the growth of globalization changes, the spread of international contacts, the internationalization of society in general, the nature of communication has also changed. Establishing business and friendly contacts with representatives of other countries requires knowledge of foreign languages. However, this is not enough, since a serious obstacle in communication with foreigners is ignorance of their ethnic and cultural characteristics and non-verbal means of communication [2, p. 26].

Skills in the field of intercultural communication became especially relevant during the rapid development of international contacts, which began in the 70s of the 20th century.

In Europe, interest in intercultural communication arose later, as evidenced by the inclusion of this course in university programs only in the 70s and 80s of the 20th
century. With the development of European integration and the expansion of the European Union, it gained special popularity.

In Ukraine, only the first steps are being taken to establish intercultural communication as a science and educational discipline, which is a consequence of the influence of Soviet educational stereotypes [3, p. 2].

The year of emergence of intercultural communication as an academic discipline should be considered 1954, when the book "Culture as Communication" by E. Hall and D. Trager was published, in which the authors first proposed the term "intercultural communication" for widespread use.

Later, the main provisions of intercultural communication were more thoroughly developed in the well-known work of E. Hall "The Silent Language" ("Silent Language", 1959), where the author showed a close connection between culture and communication [3, p. 3].

In intercultural communication, the primary role is played by communication - dialogue or polylogue of cultures.

**Dialogue of cultures** - the interaction of cultures in the process of intercultural communication, mastering foreign languages, etc. **Cultural code** - the way in which a specific culture members, categorizes, structures, evaluates the world surrounding each person belonging to a certain national community.

Intercultural communication also includes such basic elements as "people", "nation" and "mentality" - ethnologically identical concepts that determine the biological origin of a group of people, but in the socio-political aspect they are not identical [4, p. 6].

In international and intercultural contacts, where "body language" can often be much clearer than the foreign language of the interlocutor, **non-verbal means of communication** - "non-verbal language" (as defined by E. Hall) play an important role.

The most important feature of non-verbal communication is that it is carried out using all the senses: sight, hearing, touch, taste, etc., each of which forms its own communication channel [4, p. 8].

Non-verbal communication includes the following channels:

- **Kinesics** is a set of gestures, poses, body movements;
- **Proxemics** is the use of spatial relations during communication;
- **Chronemics** is the use of time in the non-verbal communication process;
- **Sensory** is based on sensory perception.

Separately, **paraverbal means** are distinguished, which are a set of sound signals that accompany oral speech, adding additional values (intonation, voice pitch and strength, pauses), etc., all that conveys certain information about the interlocutor and creates an atmosphere of communication [4, with. 9].

Depending on the number of participants, the following types of communication are distinguished:

- **Intrapersonal communication** (conversation with oneself);
- **Interpersonal communication** (two communicators, but there are options for an observer);
- **Group communication** (within the group, between groups);
- **Mass communication** (the message is received or used by a large number of people) [5].
Stereotypes and prejudices in intercultural communication. Internationalization and globalization in society require the establishment of contacts at the international level. As you know, the nature of interaction between representatives of the same culture is determined by their social origin, upbringing, education, field of professional activity, and individual worldview. Sometimes this leads to some difficulties during communication.

In this regard, the need to study verbal support comes to the fore. A person learns a foreign language in order to be able to communicate in it, but communication is possible only on the basis of a common code.

Language is a connecting bridge between people, but at the same time, in conditions of improper intercultural communication, it is a barrier that leads to culture shock [6].

The concept of "culture shock" was introduced by the American anthropologist K. Oberg, who was based on the idea that entering a new culture is accompanied by unpleasant feelings - loss of friends and status, surprise and discomfort when realizing the differences between cultures, as well as confusion in value orientations, social and personal identity [6, p. 280].

In intercultural communication, conflict is seen not as a clash or competition of cultures, but as a breakdown in communication. Due to misunderstandings between different groups of communicators, conflicts arise in the process of communication, the basis of which are cultural stereotypes and archetypes.

The term "stereotype" in the modern sense was first used by the American journalist Walter Lipman in his book "Public Opinion" to denote an established simplified image of an object in a person's mind. He singled out four aspects of stereotypes [7]:

- stereotypes are always simpler than reality;
- people do not form stereotypes personally on the basis of their own experience, but acquire them in the social environment;
- all stereotypes are false, to a greater or lesser extent;
- stereotypes are very stable and durable.

The most common and most dangerous for intercultural communication are national (ethnic) stereotypes. Intercultural communication can be successful only if tolerance is observed - tolerant communicative behavior, which involves the formation of politeness, language etiquette, political correctness and a culture of communication.

Three "T" - "Patience, Tolerance, Tolerance" - this is the formula of intercultural communication. A positive understanding of tolerance is achieved through the clarification of its opposite - intolerance, or intolerance, which is based on the belief that your group, your system of views, your way of life are above all others. The most common manifestations of intolerance are racism, nationalism, discrimination, exile, segregation, repression, religious persecution, etc. [8].

To achieve the full effect of intercultural communication, its participants must possess not only a foreign language, but also relevant skills - competencies. M. Bayram singles out the following types of competence [8]:

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Table 1

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<tr>
<th>Competence</th>
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<tr>
<td>Analytical competence</td>
<td>Understanding the values, beliefs, practices, paradoxes of another culture and society, including ethnic and political understanding</td>
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<tr>
<td>Emotional competence</td>
<td>The ability to reveal (empathy) to various cultural experiences and influences, interest and respect for foreign cultures, values, traditions, experiences - transnational cultural empathy</td>
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<tr>
<td>Creative competence</td>
<td>Implementation of the synthesis of cultures, vision of alternatives of various options</td>
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<td>Behavioral competence</td>
<td>Not only mastery of the language, but also work as a translator, free use of intercultural non-verbal codes (naturalness), the ability to avoid communicative misunderstandings in different communication styles, the ability to maintain interpersonal relations, responses to transnational challenges, pressure of globalization (unification, migration)</td>
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Conclusion.

*The Golden Rule of Morality:* "Do unto others as you would have them do unto you" has been a basic ethical principle since ancient times.

*Bennett's Platinum Rule:* "Do unto others as they would do unto themselves."

The basis of this rule is the ability to empathize.

Therefore, understanding the differences, overcoming stereotypes, obtaining relevant knowledge and competences are the key to successful intercultural communication.

References: