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Е. Е. ЧИКИНА

INTERCULTURAL COMMUNICATION

Lecture course

Электронное издание

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Рецензенты:
Кандидат филологических наук
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Владимирского филиала Финансового университета
при Правительстве Российской Федерации
Н. А. Наумова

Кандидат филологических наук
доцент кафедры английского языка
Владимирского государственного университета
имени Александра Григорьевича и Николая Григорьевича Столетовых
А. О. Назарова

Излагаются теоретические положения курса «Intercultural communication», содержащие научное понимание лингвистических, социокультурных и психологических аспектов кросс-культурного взаимодействия, а также основные классификации лингвокультуных сообществ. Курс лекций может быть полезным как на аудиторных занятиях, так и для самостоятельной работы.

Издание адресовано бакалаврам, магистрантам и аспирантам лингвистических и педагогических направлений высших учебных заведений.

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ОТ АВТОРА

Предлагаемый курс лекций по дисциплине «Теория межкультурной коммуникации», читаемый на английском языке, призван познакомить студентов с ключевыми тезисами, персоналиями и понятиями соответствующей отрасли лингвистики. Он рассматривает лингвистические, социокультурные и психологические аспекты кросс-культурного взаимодействия.

Излагается научное понимание базовых составляющих коммуникативного поведения языковой личности, в том числе в ситуациях межкультурного взаимодействия, описываются особенности освоения человеком неродной культуры, а также дается характеристика существующих на сегодняшний день типологизаций лингвокультурных сообществ. Курс лекций предлагает теоретическую базу для овладения навыками межкультурного взаимодействия в различных сферах деятельности и межличностного общения. Лекции могут быть использованы в практике изучения и преподавания ряда лингвистических курсов междисциплинарного характера, таких как когнитивная лингвистика, психолингвистика, лингвострановедение, социолингвистика.

Издание снабжено ссылочным аппаратом, гиперссылками для быстрой ориентации в тексте, а также гиперссылками на внешние интернет-ресурсы по данному курсу.

PREFACE

Intercultural communication as a branch of scientific knowledge and academic discipline passed a long way of formation and development, but still has no unambiguous understanding both in terminological and disciplinary aspects. This is due to its interdisciplinary nature. Intercultural communication is the subject of research of different sciences - cultural studies, cultural (social) anthropology, sociology, linguistics, psychology. Each of the scientific fields reveals a certain side, an aspect of the theory and practice of intercultural communications.

When a message is created by a member of one culture, and this message needs to be processed by a member of another culture, intercultural communication takes place. The Intercultural communication today is characterized by an ever-growing number of communications between people with different linguistic and cultural backgrounds. Culture is significant in people's life because it is part of people nature. It includes certain patterned, repetitive ways of thinking, feeling, and acting. Thus, it is not only maintained but often expressed through the communication.

The chances for contacts with people from other cultures have increased dramatically with changes in the workplace. Businesses expand into world markets in a process of globalization. People are now connected—via answering machines, faxes, e-mail, electronic bulletin boards, and the Internet—to other people whom they have never met face-to-face. The ever-increasing mobility of families, the changing demographics and changing immigration patterns as well, are typical for modern society.

Knowledge of cultural characteristics helps to communicate effectively with foreign colleagues. These include understanding the cognitive characteristics of representatives of certain cultures, the specifics of verbal and non-verbal communication, gastronomic etiquette, donation, the peculiarities of the perception of the categories of space and time, organizational culture and behavior, etc. The sphere of education in the intercultural space is acquiring special significance at present.

The communication throughout all these contacts needs to be as constructive as possible to avoid misunderstandings and breakdowns. In order for intercultural communication to take place, at least partial correspondence of the pictures of the world of the communicants is necessary. For an adequate perception of information, people belonging to different cultures need to know the codes of the culture with which they communicate.

CULTURE AS A HUMAN PHENOMENON

Culture and civilization

The concept of "culture" belongs to the fundamental constants of humanitarian knowledge. According to the number of combined concepts, it occupies one of the main places in European languages. "Philosophy of culture", "culture of the era", "modern culture", "Russian culture", "culture of Germany", "European culture", "culture of production", "culture of behavior", "culture of trade" "musical culture", "culture of feelings "- this series is inexhaustible. According to various estimates, there are from 400 to 1200 different definitions of culture.

The origin of the concept of culture has been described many times. The word *culture* comes from the Latin root: *colere* - "to grow; cultivate and cultivate the land; inhabit, inhabit "; *cultus* - "to honor, to worship." Initially, the words *cultio* and *culte* in the documents of ancient Rome were used in relation to agriculture. Later they are supplemented with the meaning - "honor", "worship". In the following centuries, it was not so much about cultivating the soil, but about developing the mind, deepening education and faith. Pagan cults are replaced in great religions by the thought of the possibility of educating the soul, internal self-improvement, faith in one God. Philosophy and theology enter culture, absorb it and are absorbed by it. Later, the concept of culture was added to the concept of civilization from the Latin term *civis* - "citizen" and *civilis* - "civil, state-owned". But in the modern sense, "civilization" belongs to the 15th century, when the concept began to be associated with civil society, the progress.

Today, culture and civilization are sometimes used interchangeably, sometimes they are separated. In English and French, the term civilization means a culture corresponding to the level of historical development. In the same sense it is used in Russian. Currently, the word civilization is usually understood as the historical embodiment of culture.

We will consider three approaches to understanding culture - normative, anthropological and activity-based. From our point of view, they are the most suitable for solving applied problems related to the analysis of situations of intercultural communication.

Normative approach to understanding culture: culture is made up of norms and rules that govern the lives of people. if we consider culture as a set of norms, then when analyzing a specific situation of intercultural communication, we can highlight those norms of each of the interacting cultures that are important in this situation, and analyze the results of their interaction.

From the point of view of representatives of this approach <u>culture</u> is "...that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society."[1]

The historical (descriptive) approach to the concept of civilization correlates with the normative approach to understanding culture. The concept of civilization as a historical form of cultural existence was developed by French enlighteners. At the same time, it was assumed that the level of civilization rises with the development of human society from ancient times to modern times. This optimistic view of the history of civilization was shared by many historians and philosophers. Already in the 18th century, an evaluative characterization of civilization as the behavior most acceptable for life in society was taking shape. Civilization in the opinion of Mirabeau is designed to give society "the foundations and forms of virtue"[2].

But since ancient times there has been another, pessimistic approach to civilization. In the 7th century BC. in the poem "The Works and Days", the Greek poet Hesiod divides world history into golden, silver, copper, heroic, and iron ages. And earlier times are better and happier than modern times. Claiming himself to the Iron Age, Hesiod spares no pains to portray the fall in morality that took place in the Iron Age. Everything in him is built on violence and greed, children have become strangers to their parents, a friend has forgotten a friend and a brother has forgotten a brother. The idea of the descent of morality in human society as civilization develops constantly worries the thinkers of the West and the East, who place the "blessed country" not in the future, but in the past.

Anthropobiological approach to understanding culture: the formation of ethnic groups and ethnic divergence in humans act as an analogue of speciation in the animal world. The development of cultures reflects and compensates for the extinction of the process of biological adaptation and speciation.

A cyclical model of the development of civilization correlates with this approach. Many historians, sociologists and anthropologists, rejecting the historical approach to the development of culture, create a general cyclical model of "ascent - descent" of civilization according to the scheme: genesis - growth - decline. Among the most famous is Oswald Spengler.[3]

For Spengler, civilization is the rock of a "culture" that Spengler sees as a living organism. Each culture has its own, about a thousand-year life span, after which extinction and death are inevitable. This happened with the great ancient

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[1] Tylor E. B. Primitive culture: researches into the development of mythology, philosophy, religion, art, and custom. N. Y. : Holt, 1889. Vol. 1. P. 1.

[2] Marquis de Mirabeau. L'Ami des hommes, ou Traité de la Population, Hambourg: Chretien Hérold, 1756-1762, 6 vol. In-12.

[3] Spengler O. Der Untergang des Abendlandes. - München: Verlag C.H. Beck, 1998. - 1271 S.

culture. The turn of Europe has come, it reaches its "goal", like Faust in Goethe's tragedy.

Spengler's concept echoes Arnold Joseph Toynbee's approach to culture and civilization. Toynbee's main work is "A Study of History", in which the author sets out the theory of the cyclical nature of 26 closed civilizations, each of which repeats the stages of birth, growth, crisis and decay. The driving force of civilization is the creative minority, the intellectual elite, responding to the challenges of the time and dragging the inert majority with it. The originality of each civilization is determined by the specifics of challenges and responses to them, and salvation is possible with spiritual improvement.

An activity-based approach considers culture as a non-biological, specifically human mode of activity. The active approach to culture was developed by Russian scientists.

In this interpretation, culture is "nature, which man re-creates, establishing himself through this as a man."[4]

Everything that bears a trace of human activity belongs to the sphere of culture.

Y.M. Lotman notes that culture is understood against the background of the concept of "not culture". Thus, in the definition of culture, Y.M. Lotman's main thing is the opposition culture - non-culture.[5]

The term "extrabiological" in this case is intended to express the means and mechanisms, potentially not specified by the biological type of organization, and not the material of their embodiment itself, which, in principle, may have a purely biological nature (for example, domesticated animals).

Getting acquainted with the activity-based approach to culture, it is important to understand the main thing: culture is not an activity itself, but the way it is carried out. For example, the acquisition of food itself, its reception and assimilation can be a process that has nothing to do with culture (animals also carry out this process). Elements of culture are introduced into it in the course of the development of man and society - methods of extraction change, preliminary heat treatment is introduced, knives, spoons and forks come into use (by the way, even in the time of Shakespeare, even at the court of the English king, a fork was not used), various additives are used, helping to improve appetite and better assimilation of food (salt, sauces, seasonings), etc.

It is the activity-based approach to understanding culture that is beginning to prevail in scientific literature today. And this is not least due to the fact that the

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[4] Гуревич П.С. Культурология. Учебник для вузов. М.: Проект, 2003, 336с. - с. 50.

[5] Лотман Ю.М. О семиотическом механизме культуры // Избранные статьи в трех томах. Т. III. - Таллинн: Александра, 1993. - 480 с. - С. 326 - 344, - с. 326.

activity approach did not reject the other two - descriptive and evaluative, but absorbed their rational content.

Indeed: not given by nature, but the acquired way of human activity is equal in volume to the results of this activity. A fundamentally new result allows us to fundamentally change our way of acting in a particular area, and some of these results, in their objective role, become a way through which the strategy of society's functioning changes, it rises to a new level. Thus, the scientific and technological revolution associated with the creation and mass introduction of information and computer systems is capable of following a cardinal change in the technological basis of civilization (and on the basis of this change) to make fundamental changes literally in all the most important structural elements of society, starting with production relations and ending with the psychology of society. Comparing the ways of human activity in different historical epochs, in different regions, in different spheres, we, in fact, use the rational moment contained in the evaluative approach to culture.[6]

Cultural values

The category of value is formed in human consciousness by comparing different phenomena. While understanding the world, a person decides for himself what seems important to him in life, and what is not, what is significant and what is insignificant, what he can do without, and what is not. As a result, his value attitude towards the world is formed, according to which all objects and phenomena are considered as being importance and suitability for his life. Each object receives its own assessment and represents a certain value, on the basis of which there is a corresponding attitude towards him. As a result, the general value attitude of a person to the world is formed, in which certain phenomena of human life have a certain meaning and significance for him.

Values do not exist randomly, they are definitely ordered in relation to each other. On this basis, each culture develops its own system of values reflecting its specific position in the world. The value system is usually a hierarchy in which values   spread in increasing importance. This system ensures the integrity of this culture, its unique appearance, the necessary degree of order and predictability.

If we consider value as the significance of something for man and society, then this concept is filled with subjective content, since there are no phenomena in the world that are equally significant for all people without exception. There are values of a personal character, values   inherent in a certain sex or age, values of any large

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[6] Крапивенский С. Э. Социальная философия: учебник для вузов, 4-е изд., испр. – М.: ВЛАДОС: ИМПЭ им. А.С. Грибоедова, 2004. – 412 с. - электронный ресурс, доступ по адресу: http://eurasialand.ru/txt/sotsio/menu.htm

and small groups of people, different eras and states, and so on, up to the mankind. For this reason, all cultural values are systematized in science into two main groups. Firstly, this is a combination outstanding works of intellectual, artistic and religious creativity. This group also includes outstanding architectural structures, unique handicrafts, archaeological and ethnographic rarities. Secondly, cultural values included the principles of coexistence that justified themselves and proved their effectiveness in practice: morals, customs, stereotypes of behavior and consciousness, assessments, opinions, interpretations, etc., which lead to the integration of society, to an increase in mutual understanding between people, in their complimentary nature, solidarity, mutual assistance, etc.

In different cultures there is also universal values that correspond both in the nature of the assessments and in content. This is due to the fact that the main features of such values are based on the biological nature of man and on the universal properties of social interaction.

There are four main areas of cultural values: everyday life culture, ideology, religion and artistic culture. The specificity of everyday life culture is that it develops values that are fundamental to intercultural communication. It is everyday life culture that is the guardian of the historical memory of culture, since it is much more stable than ideology and religion and changes much slower than them. Therefore, it is everyday life culture that contains more of the values which are "eternal," universal and ethic. Besides, everyday life values are the basis for the existence of the ideology of religion and art. The norms and values of everyday culture are self-sufficient. The values of everyday culture are born in the process of everyday practice and have a utilitarian orientation. Therefore, they do not need substantiation and proof, the carriers of this culture take them as natural and for granted. They are sufficient for the inclusion of a person in culture.

What values are important for people and are a great influence, and which are not taken into account - depends on culture. Their structure and significance determine their image and features of culture. Most of the features of one's own culture, as a rule, are not realized and take for granted. Awareness of the values of one's culture comes only when meeting with representatives of other cultures, when there is interaction between different cultures and differences in their value orientations occur. It is in these cases that situations of misunderstanding, confusion, powerlessness and irritation arise, causing feelings of resentment, anger, outrage, insult.

A person's life in a society is always subject to certain rules, which form is an essential part of his lifestyle. In accordance with these rules, any culture has its own idea of "bad" and "good" behavior. In each culture, a system of obligations and prohibitions is formed, which prescribe how a person is obliged to act in one or

another situation, or forbid to do something. All this means that communication between people is ennobled in various forms, subject to certain conventions and laws. Different ways of human communication are also dictated by cultural norms that prescribe how younger and older men and women, law-abiding citizens and criminals, natives and foreigners, should communicate or address each other. At the same time, official laws often play a lesser public role than rules and prohibitions, which have developed largely spontaneously.

Together with the creation of cultural values, requirements for human behavior began to be formed at the same time. Depending on the mode, nature, purpose, scope, boundaries of distribution, rigor of fulfillment, all the variety of behavioral norms was divided into the following types: traditions, customs, rites, laws, moral.

One of the first regulators of human behavior were morals that were designed to regulate the everyday behavior of people, ways to realize values, evaluate once the personal forms of their relationship, etc. Of all cultural norms, morals are the most mobile and dynamic, since it is necessary to regulate current events and actions. Morals are ethic assessments of the admissibility of certain forms of both self-behavior and the behavior of other people. Under this type of cultural norms fall such forms of behavior, which exist in a given society and can be subjected to a disposition assessment. Because of this nature, mores are not considered to be immediately practiced, and the responsibility for their violation as a rule is much less than in all other norms. This responsibility is relative to the punishment, since the punishment for violation of morals can be repeated - from disapproval to the death penalty, but the most common punishment in this case is verbal censure.

Among other types of cultural norms, the most common and influential are customs - generally accepted examples of actions that prescribe rules of conduct for representatives of the same culture. The influence of customs mainly extends to the area of privacy of people. According to their purpose, they are called upon to regulate relations and whom external communications, that is, relations with close and distant relatives, with acquaintances and neighbors, public behavior of a person outside their own home, household these relations with acquaintances and strangers, etc.

Customs precede strictly established behavior in certain situations. Customs arose in time immemorial as traditional forms of behavior that ensured cultural stability. Society sought to preserve and cultivate them.

Each culture forms its own system of customs, spanning on all sides of everyday relations. A custom is always associated with a specific situation. Therefore, the nature and basic features of customs correspond with the way of life of society and its social-class structure. For this reason the same customs in different cultures acquire completely different contents.

The formation of various regulators of human behavior went along with the development and complication of his relationship with the outside world. With the accumulation of cultural and social experience, stable forms of behavior began to emerge, which prescribed the most rational actions in the relations of different groups of people in the appropriate situations. Having a rational character and repeatedly tested in practice, they began to be transmitted from generation to generation, which gave them a traditional character and gave rise to a new type of cultural norms - tradition. Currently, the purpose of traditions is to regulate interpersonal and inter-group relations, as well as the transfer of social experience from generation to generation. In fact, tradition is a kind of oral "cultural texts," accumulating a set of patterns of social behavior, established forms of social organization, regulation and communication.

The main essence of traditions is the emphasis on the use of such samples of behaviors, which are a necessary condition for the social life of each person. This type of social regulation excludes the element of motivation in the cause of behavior: the norms that make up the tradition must be implemented automatically. Representatives of this culture in this case should firmly follow the established behavior models based only on the intuitive belief that "our ancestors did this," "that's what we do," etc.

Automatic tradition in practice is simply compliance with the usual norms and requirements for the management of representatives of a culture.

A form of tradition is the rite, which is a mass expression of religious or everyday tradition. Its main distinguishing feature mass character, so the influence of rites is not limited to some social group, it applies to all carriers of this culture. As a rule, rites accompany important moments of human life related to birth, wedding, entry into a new sphere of activity, transition to another age group, death. However, the most famous and spacious are religious rites are especially associated with the use of food. It is reliably known that in many ancient religions sacrifices were made with food, and in Christianity the rite of communion is performed with bread and wine. Since food is the primary basis of a person's physical existence, in almost any culture it acquires mystical and symbolic significance.

In addition to traditions and customs, a law is an integral part of the culture of any people, which is a system of mandatory rules of conduct authorized by the Saudis and expressed in certain norms. The prototype of law was prohibitions (taboos) in human behavior. The right represents with the joint agreement of people on the rules of behavior. These rules are generally binding on all, and their implementation is controlled by the state. The law applies to all spheres of public life: it determines the production and distribution of products between people, regulate relations between them, regulate contacts and connections between peoples.

By its strictly normative nature, law differs from customs, which are common practices of behavior, typical actions, what happens in the usual way. But despite the characteristic differences, law and custom are connected.

Every person in his life strives for freedom and justice, he expects the same from the behavior of other people. And in the rules of law, he would like to see, first of all, the reflection of these ideas. But these ideas themselves are determined both by socio-economically and by personal factors. Depending on the combination of these factors, different attitudes to law are formed.

The most important and significant regulator of individual behavior and human relations is <u>morality</u>, which is designed to regulate the ordinary relations of people, their value orientations, interpretations of various cultural phenomena, rules of human behavior, etc. The need for morality as a regulator of behavior is due to the fact that each person in one way or another commits any actions, actions in relation to the world around him and, above all, to other people. Comparing the behavior of a person with certain cultural values of society, we can talk about behavior normal or deviating. Normal behavior is considered to be consistent with the norms that this society has developed and adheres to. It includes certain manners, generally accepted ways of communication, the treatment of others who can be morally assessed.

Thus, various types of cultural norms permeate almost all spheres of human life. Their spectrum is quite wide - from simple prohibitions to a complex system of social institutions. In process of cultural development some of them acquired the status of cultural values, and the obligation to fulfill them in the public consciousness of modern society is accepted not only as simple duty, but also as a conscious need, an internal conviction of a person. The cultural norms can be both permissive and prohibitive. However, with their help, they regulate, coordinate the actions of individuals and human groups, develop optimal ways to solve conflict situations, offer river recommendations for solving various life issues.

The processes of globalization and cultural dynamics, as practice shows, do not lead to the formation of a single world culture. Modern culture remains a set of original cultures that are in dialogue and interaction with each other. Culture changes lead only to universalization, but not to monotony.

But these processes make you critically look at your own culture and its inherent type of person, identify cross-culture differences. Therefore, the ability to understand someone else's culture and points of view, a critical analysis of the grounds for their own behavior, recognition of someone else's cultural identity, the ability to include other people's truths in their position, the ability to build dialogic relations and make a reasonable compromise grow in importance.

Thus, cultural dynamics are evolving towards cooperation between cultures. A person must be able to adapt to someone else's culture without abandoning his own.

In the process no culture is to lose its identity or dissolves into a common culture. It implies the voluntary possession by representatives of one culture of habits and the tradition of other cultures which enrich their own culture.

Artefacts as cultural elements

The main form of existence of cultural phenomena is the artefact. The lifetime of any cultural form, that is, the period of preservation of its social relevance, is calculated by the duration of its continued interpretations in the process of reproduction, perception, description, evaluation, etc., as an artifact.

Artefact - in the usual sense, any artificially created object. Some researchers mean by artefact any art, an object created to function in certain areas of cultures and systems. The artefact allows you to see cultural objects as "made" integrity (for example, installations); to trace their generation, existence and destruction, their unification into certain functional and symbolic patterns and forms, holistic cultural contexts, semantic fields.

Artefact has three components: psychoanalytic (establishes the connection between artefact and motive), structural (reveals communicative-functional dominant) and hermeneutic (determines the horizons of understanding and interpretation).

The modalities of existence of artefact can include: material (a form of lenses of an artificial object), functional (the sum of modifications when using it); semantic (its values, meanings, value in contexts of sociocultural communication).

Any cultural form as a model for solving the problem of satisfying a group or individual need (interest) of people can be realized in a variety of artifacts that are practical actions and their materialized results (products), incl. intellectual, imaginative, etc. to meet the corresponding need.

An artefact is never absolutely identical to the cultural form embodied by it, but reproduces it more or less variably as much as the conditions for its implementation differ from the conditions for the genesis of this form. At the same time, the artefact of rites, rituals and other ceremonial, etiquette and other highly normative and procedural forms of behavior, as a rule, aims to reproduce its normative model as accurately as possible, which is implemented with a certain measure of conditionality. The most specific characteristic of the artefact is that it is primarily a product of individual perception of the original cultural form, and hence a special case of its subjective interpretation.

So the artifact is the basic, smallest element of culture. It is given a place between the creator and the consumer. Artefact is the first, main element of the "culture" system. The presence of the artefact will make it possible to say that culture is the transformation of nature by man with the aim of manifesting himself in the

status of a man, creator, homo sapiens. In a prehistoric cave, a primitive ancestor made a stone tool to help him hunt. Even earlier, he could simply use the stone, knowing how to use it. It was also an artifact.

With the development of civilization, the number of artifacts grows in geometric progression, filling the cultural world. The increase in the number is associated with the complication of artifacts. More and more improved airplanes, more and more new brands of cars, more and more advanced computers are replacing old models. And for all their dissimilarity, the artifacts are united by the fact that they are elements of the "culture" system. Outside the system, the artefact becomes just a stone in a cave, scrap metal, raw material for creating another work. The Greek amphora is the pride of the potter who created it - at the bottom of the sea there is only a haven for deep-sea fish. A painting dusting in the attic, even if it was painted by a famous artist, has temporarily or forever lost its value. It appeals to consumers with a request to buy it, recreate it as an artifact.

Amazing things happen to artifacts. They then enter the system "culture", then leave it and after a while return again. So, an amphora in a museum, an old iron in a super-fashion store window, the first model of a car in the millionaire's collection testify that there was a connoisseur who returned the meaning and name of the artefact to them. Communication in the "culture" system is carried out through the artifact.

INTRODUCTION TO COMMUNICATION THEORY

Basic concepts

The word "communication" comes from lat. *communico* (common, communicating). Communication in human society means communication (almost synonymous in all languages except Russian), the exchange of thoughts, knowledge, feelings, patterns of behavior, etc. It should be noted right away that the word 'exchange' in this case is a clear metaphor. In fact, if we exchange ideas, exchange words, etc., then I do not lose my words, and my interlocutor - mine, we are mutually enriched with the ideas of another, interlocutor. This is a very significant observation that divides the approach to communication into two paradigms: mechanistic and activity. The paradigm here means the system of close views of a number of scientists that coincide in their fundamental principles.

In the mechanistic paradigm, communication is understood as a unidirectional process of encoding and transmitting information from the source and receiving information by the recipient of the message. In the activity approach, communication is understood as a joint activity of communication participants (communicants), during which a common (up to a certain limit) view of things and actions with them is developed.

There are significant differences between the two approaches. The mechanistic approach is characterized by the consideration of a person as a mechanism, whose actions can be described by certain final rules, the context of the external environment of communication is considered here as a noise, a hindrance. Another approach is characterized by procedurality, continuity, contextuality. In general, the activity approach is closer to the reality of life and more humanistic. At the same time, for some applied applications of communication theory, it is not harmful to use mechanistic metaphors (information exchange), while not forgetting about the conventionality of this term.

Communication takes place not only in human social systems. A certain kind of communication is also typical for animals (mating dances of birds, grousing a capercaillie, the language of bees, etc.), and for mechanisms, i.e. human-created objects (pipelines, sewers, transport, telegraph and telephone signals, the interconnection of computers on the Internet, etc.; this should not include human communication using mechanisms).

Symmetry, simultaneity and continuity of communication

Since human existence is impossible without communication, it is a continuous process. After all, relations between people, as well as the events taking place around us, have no beginning, no end, no strict sequence of events. They are dynamic, changing and continuing all the time.

The natural involvement of the communication process in real life serves as the basis for the encoding and decoding of messages to occur simultaneously. You can't just encode a message and then wait to decode the response to it. The information we decode influences what we encode, and the latter in turn affects how we decode incoming pulses.

At the same time, the meaning of a message coded by one person will never be completely identical to the message of another person. This is because, although messages can be transferred from one person to another, values cannot be transferred that way. Meanings are determined not only by the message, but also by the individual way of perceiving it. Therefore, the end result of any communication will be the difference between the meanings held by the interlocutors. This expresses the asymmetry of communication. Even a superficial analysis reveals that a change in the relationship between these people can follow two main <u>scenarios - symmetric and complimentary.</u>

In the first case, the relationship of communicators reflects the behavior of each other. Weakness or strength, kindness or wickedness persist through communication. Symmetrical communication is characterized by similarities and minimization of differences.

A complimentary relationship is based on maximizing difference. In this case, the types of behavior complement each other. For example, if one partner is in a leading position in communication, then the other is a subordinate one. Relationships are connected by the fact that dissimilar types of behavior mutually cause each other. An example is the relationship between mother and child, doctor and patient, teacher and student.

It is important to note that neither symmetrical nor complimentary behavior is imposed on the person. Each of us behaves in this or that situation as he thinks is necessary in the given circumstances. Therefore, depending on the situations, on the values used in them, the values of which are not absolute and are manifested only in interaction with each other, we choose one or another model of behavior.

<u>Main aspects and goals of communication</u>

Communication can be viewed as a form of activity carried out by people, which manifests itself in the exchange of information, mutual influence, mutual empathy and understanding of partners. She characterizes communication as a two-way activity of people, involving the relationship between them, empathy and the exchange of emotions. Communication can solve different problems: exchange of information, expression of people's attitude to each other, mutual influence, compassion and mutual understanding. This multifunctionality of communication allows us to highlight the following aspects of communication:

• informational, in which communication is considered as a type of personal communication that exchanges information between communicants;

• interactive, where communication is analyzed as the interaction of individuals in the process of their cooperation;

• epistemological, when a person acts as a subject and object of socio-cultural knowledge;

• axiological, involving the study of communication as a process of exchange of values;

• normative, revealing the place and role of communication in the process of normative regulation of the behavior of individuals, as well as the process of transmission and consolidation of stereotypes of behavior;

• semiotic, in which communication acts as a specific sign system and as a mediator in the functioning of various sign systems;

• practical, where the communication process is viewed as an exchange of performance results, abilities, skills and abilities.

Entering into communication, that is, interacting with each other, people usually pursue specific goals. The main goals of communication usually include:

• exchange and transfer of information;

• formation of skills and abilities for successful socio-cultural activities;

• formation of attitude towards oneself, towards other people, towards society as a whole;

• exchange of activities, innovative techniques, tools, technologies; change in the motivation of behavior;

• exchange of emotions.

Functions of communication

The main and only subject of communication is a person who, to ensure his life, interacts with other people. The system of human relationships is mediated by culture, which determines the nature and effectiveness of human communication. But various types of human activity make people search for more perfect and effective forms of communication. It gives rise to various roles and the purpose of certain forms of communication. In other words, depending on various reasons, various forms of communication acquire a corresponding purpose in the life of people, that is, a function. Functional analysis of communication makes it possible to identify the social role that it performs in society, and helps to more accurately understand its essence.

In the scientific literature, there is no unambiguous solution to the question of the functions of communication. However, most scientists agree that certain functions are inherent in the communication process.

- Information function

In modern science, the concept of "information" is interpreted as an exchange between people of various kinds of knowledge and information. Here communication plays the role of an intermediary. It is an exchange of messages, opinions, ideas, decisions that takes place between communicants. Information exchange can be carried out both for the sake of achieving some practical goal, solving any problem, and for the sake of the communication process itself, maintaining relations between people.

- Social function

It consists in the formation and development of cultural skills in human relationships. This function forms our opinions, worldview, reactions to certain events. After all, culture cannot exist outside of communication, since only in these processes a person, being a social being, can coordinate his actions with the actions of other people, achieve the fulfillment of socially significant goals, and simply become a person. Thanks to this function, all members of society are provided with the acquisition of a certain level of cultural competence, with the help of which their normal existence in this society becomes possible.

- Expressive function

It means the desire of communication partners to express and understand each other's emotional experiences. So, interpersonal communication always begins with the establishment of contact between partners. At the same time, it is important not only to provide the information necessary for communication (introduce yourself), choosing stereotypical verbal statements for this, but also supplement them with non-verbal means (smile, handshake), which should show our disposition (aversion) to contact. A bad first impression can ruin partners' ambitious plans. Expression of emotions is very important in further communication, when the intended connections between people are strengthened, some kind of joint project is carried out.

The expressive function is manifested in the expression of feelings, emotions in the process of communication through verbal and non-verbal means. They are associated with the chosen style of verbal communication, used by non-verbal communication means. Depending on which way of transmitting feelings and emotions is chosen, the expressive function can significantly enhance or weaken the informational function of communication. The expressive function is of particular importance for creative people who create works that must be appreciated by others and which reflect their own imaginative perception of the world and their emotional attitude to it. In the course of this function, the necessary emotional experiences are aroused in the partner, which in turn are capable of changing their own emotional state.

- Pragmatic function

This function allows you to regulate the behavior and activities of communication participants, to coordinate their joint actions. It can be directed both at oneself and at a partner; in the course of performing this function, it becomes necessary to resort both to inducing a partner to perform some action, and to prohibiting some actions. After all, a person communicates in order to achieve some goals, for which he carries out certain activities, which, in turn, need constant control and correlation. This is precisely what the pragmatic function of communication does.

- Interpretive function

It serves primarily to understand your communication partner, his intentions, attitudes, experiences, states. The fact is that various means of communication not only reflect the events of the surrounding reality, but also interpret them in accordance with a certain system of values and political guidelines. Some foreign researchers call this property of communication the interpretation function, thus emphasizing the importance of the interpretation of information, selection and coverage of facts from certain positions. At the same time, this function is often used to convey specific modes of activity, assessments, opinions, judgments, etc.

- Phatic function

If we remember that communication is informational exchange, then phatic communication must be understood as exchange of information that the participants in the conversation are ready to continue it. This information is encoded in a special way: in all cultures and languages, there are specific phrases, language constructs that (in the standard case) apply only in phatic communication. These include replica sets, stamping the beginning and end of the conversation, for example

✓ formulas for greetings:
- How are you?""How ya doin'?",

✓ formulas goodbyes:
- "Have a nice day!" "Sincerely yours"

✓ "mindless" notes:
- about the weather:"Some weather we're having ", "Cold enough for you?",
- about the environment: "This train is really crowded.",
- others: "Do you come here often?" "Do you have any big plans for the holidays?" "How was your weekend?" Did you see that debate last night?

It is typical for so called *small talk*. Adequate implementation of the phatic function of speech plays a big role in achieving communication goals. Phatic speech must be understood as an essential component of successful communication: the task

of establishing and maintaining contact is always a task creating a communicative atmosphere in which a person there is no desire to interrupt communication and in which in principle, the initial communicative target.

When studying the functional aspect of communication, it must be remembered that all these functions are closely related between themselves and are present in one combination or another in virtually any form of communication.

In practice, all these functions are manifested to an appropriate degree at different levels of interpersonal communication: social, business and intimate.

The social level of communication is associated with the fulfillment of the expected role of a person, it is impossible without knowledge of the norms of the environment surrounding a person. At the same time, communication is, as a rule, anonymous and does not depend on whether it occurs between relatives, acquaintances or strangers.

At the level of business communication, there is joint cooperation, therefore, the purpose of communication at this level is to increase the efficiency of joint activities. Partners are assessed in terms of how well they perform their functional duties and solve the tasks assigned to them.

At the intimate level of communication, a person satisfies his need for understanding, sympathy, empathy. Usually, this level is characterized by psychological closeness, empathy, and trust.

Types of communication

Types of communication are distinguished by the composition of the communicants. This is a very significant difference for a professional communicator, since the technology of work in each case has its own specifics (even the volume of the voice in the case, for example, of a conversation with oneself, with one interlocutor or with a large group, will differ).

Intrapersonal communication is equal to a conversation with oneself, a person also dialogizes his inner 'monologue', talking with his inner voice, alter ego, conscience, etc .

Interpersonal communication is usually associated with an ideal communication model and is largely primary, two communicants participate in it (but there are options for an observer, an included observer and an outsider, communication against the background of witnesses present, in a crowd, in a restaurant, etc.)

Group communication takes place within a group, between groups, an individual - a group (interview of a political leader or a conversation between a company leader and employees); there are differences - not so much quantitative as qualitative: different goals - in communication in small and large groups (chat rooms and forums on the Internet; message boards).

Mass communication occurs when a message is received or used by a large number of people, often consisting of groups of different interests and communicative experience. So, television, radio, production of CDs, the Internet differ in the degree of coverage and universal 'obligation'. Here individual-group selectivity can be triggered.

Another classification highlights two main types of communication. In human society, communication can be carried out both <u>verbal and non-verbal</u> means.

Verbal communication for a person is the main and universal way of communication. Any other way of interaction can be expressed by means of language. However, everything can be expressed by means of language. In communication carried out by verbal means, an enormous amount of information is transmitted. In other words, most people communicate in their natural language.

Verbal means include both oral and written varieties of language. Oral speech in most cases is dialogue as a form of verbal communication. The following types of dialogue are distinguished:

- informative dialogue (transmission of information);
- manipulative dialogue (hidden control of interlocutor;
- polemical dialogue (joint search for truth, defending one's position, conviction in one's own rightness in order to influence a change in the views, opinions, decisions of the opponent; polemical dialogue is aimed only at victory, when each argumentator wants to defend, defend his position and refute the opponent's point of view with all available to him means of proof and persuasion);
- phatic dialogue (maintaining contact).

Types of verbal communication: oral, written, speech, listening. Types Communication barriers of misunderstanding and ways to overcome them.

Verbal means of communication include listening and reading. Oral and written speech are involved in the production of the text (the process of transferring information), and listening and reading - in the perception of the text, the information contained in it.

Communication models

There are several approaches to the analysis of communication, a review and brief analysis of which is presented in the work of P. Bull[7]. Most of them break down communication into components, that is, create communication models.

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[7] Bull P. Communication Under the Microscope: The Theory and Practice of Microanalysis. L. ; N. Y. : Routledge, 2002. P. 6–23.

The Lasswell communication model

One of the most popular models of communication is the model of the American researcher of politics and propaganda Harold D. Lasswell.

The Lasswell Communication Model consists of five elements[8]:

1. (WHO) Who is the sender / source of the message (individual or organization)?

2. (Says WHAT?) What is the content of the message (written or printed text, oral speech, facial expressions, gestures and pantomime, posture and spatial arrangement, image, film, video, video sequence, logo, symbolism, etc.) and in what form or type of communication is carried out?

3. (TO WHOM) To whom is the message sent, who is the addressee (individual, organization, 'people', etc.) and what type of communication is (intrapersonal, interpersonal, group, intra-organizational, mass, intercultural)?

4. (In WHICH CHANNEL) What channel is the message transmitted and received (visual, auditory, kinesthetic, tactile)?

5. (WITH WHAT EFFECT) What are the goals and functions of communication in this case (expression, appeal, message, poetic, phatic, metacommunication)? Whose and what needs does it serve?

With these elements of Components of the Lasswell Communication Model, the communicative act are associated.

The psychological components of the act of communication primarily include communication intention, idea and goals, that is, the motivational side of communication. They determine what, for what and why the author wants to inform the recipient, as well as understanding the message, that is, the cognitive component. Communication intention is the desire to engage with another person. Such intention is present to you when you invite someone for a walk, but is absent if you want to go for a walk alone.

The message's idea is the information in its original form that the author wants to convey to the recipient, the project of the upcoming message.

The goals of the message are usually divided into two groups: the closest, directly expressed by the author, and the more distant, long-term. Among the immediate goals usually stand out intellectual, related to obtaining information, clarifying positions and opinions, clarification and criticism. There are also goals related to establishing the nature of a relationship: developing or stopping communication, supporting or rejecting a partner, and encouraging action.

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[8] Lasswell, H. D. The structure and function of communication in society. // In L. Bryson (Ed.), The communication of ideas (pp. 37-51). -NY: Harper and Row, 1948.

Behind the immediate goals is often the target subtext, deepening and complicating the message. These are more distant goals of communication.

The social components of the communicative act include the status and situational roles of its participants, as well as the style techniques they use.

Status role indicates the behavior prescribed to a person by his social (age, sexual, official, etc.) position, or status. At the beginning of each communicative act, its participants are required to have an adequate awareness of both their social role and the role of the partner. Without this, you can't navigate the situation correctly and choose the right behavior. This can be done by presenting strangers to each other, naming one of his main social roles (my friend, my boss, etc.) or defining it independently by appearance and behavior of a person.

Situational roles are revealed already in the process of communication. They have a significant impact on the nature of the communicative act. Thus, a person can be a leader who wants to play a leading role and control the entire process of communication; a mediator who monitors communication and balances the interests of different people; a capricious child who violates any ban and makes non-standard judgments; flexible man, ready to adapt to any situation.

The style characteristics of the participants of the communicative act are manifested in the peculiarities of their speech style, in the communicative strategies and tactics used by them. Assessing the speech style of a person, it is possible to distinguish people speaking only in an unchanged style. They are not able to show language and speak the same way in any situation. A person with a high level of language competence, on the one hand, tends to maintain his style of communication in different situations, but, on the other hand, can change it depending on the circumstances of the community. There are also different styles of hearing - from skill (desire) to complete inability (reluctance) to hear.

Philosophical model of communication

In human society, communication involves "being heard" and responsiveness. The most of interest is the philosophical model of M.M. Bakhtin and because philosophy is a universal science about the principles of being and cognition, about the relationship of man to the world, and because Bakhtin created the most general model of communication, reflecting one of the most significant concepts in philosophy.

A philosophical model can be built on the basis of the concept of M.M. Bakhtin. Communicative relations in M.M. Bakhtin is a dialogical relationship, which the scientist defines as a special type of semantic relationship that goes beyond the real dialogue, whether it is everyday conversation, scientific discussion or political dispute. A model that can be imagined based on the concept of M.M. Bakhtin, "works" even in the presence of space and time, separating the

communicants far enough. This, for example, can be a dialogue between a modern philosopher and Plato or a "conversation" between interlocutors who know nothing about each other at all. A necessary condition for communication is "semantic convergence", which requires a reciprocal understanding, internal agreement[9].

The philosophical model of M.M. Bakhtin is a "dialogical system" consisting of three elements: the addressee, the addressee and the Third, who understands. Each dialogue occurs, as it were, against the background of a reciprocal understanding of the invisibly present Third, standing above all the participants in the dialogue (partners). The dialogue position of this third person is a very special position. Any utterance always has an addressee (of a different nature, different degrees of closeness, concreteness, awareness, etc.), the reciprocal understanding of which the author of a speech work seeks and anticipates. This is the second one. But besides this addressee (second), the author of the utterance with more or less awareness assumes a higher addressee (third), which provides an absolutely fair reciprocal understanding.[10] M.M. Bakhtin calls the "third" the "supreme addressee" and sees him in God, absolute truth, conscience, people, the court of history, etc. Thus, dialogue is possible not only between interlocutors, but also between the addressee and the "supreme addressee". The Spanish architect Antoni Gaudí, the creator of the famous Sagrada Familia in Barcelona, responded to the remark that the decor of the spiers was not visible from the ground, replied that angels would consider them.

The worst thing, M.M. Bakhtin, "not to be heard". Unsuccessful communicants can be a politician and a voter, a conductor and a passenger, a dean and a student. Inaudibility is a tragedy of eras, peoples, great inventors and their inventions, and just two people who cannot be or do not want to understand each other. During wars, revolutions or political terror, inaudibility increases, because the opponents have different Thirds.

Shannon and Weaver's model of communication

The model has five main elements[11]:

1. A source of information that selects one message from a variety of possible ones for its subsequent transmission. The level of randomness in choosing a message is called entropy.

2. A transmitter that influences the message to some extent, it produces a signal that is transmitted over the communication channel.

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[9] Бахтин М.М. Эстетика словесного творчества. — М., 1986. - 445 с. - с. 320-325.

[10] Бахтин М. М. Проблема текста в лингвистике, филологии и других гуманитарных науках. - электронный ресурс, доступ по адресу: http://www.infoliolib.info/philol/bahtin/probltext.html

[11] Shannon, C. E., Weaver, W. The. Mathematical Theory of Communication**.** - Urbana: the university of Illinois press, 1964. - электронный ресурс, доступ по адресу: https://pure.mpg.de/rest/items/item_2383164/component/file_2383163/content.

A signal is understood as a physical process, which is a material embodiment of an information message, and the semantic content of a certain physical state or process, such as traffic signals, sound warning signals, etc. in verbal communication. A signal is sound vibrations that are created by the addressee's speech organs and are perceived by the addressee's hearing organs.

3. Channel - a means used to transmit a signal from a transmitter to a receiver.

There are:

1) a verbal channel of communication - information encoded using natural language is transmitted through it;

2) paraverbal channel - voice modulations (changes in intonation), which transmit information about the speaker's attitude to the content of the message and the addressee, highlight certain components of information;

3) non-verbal communication channels:

- visual (optical) channel,

- acoustic channel,

- olfactory channel,

- tactile channel,

- gustatory channel,

- proxematic channel (location of interlocutors relative to each other, distance between them),

- kinetic channel (posture, gestures, facial expressions).

4. Receiver - it converts the signal into a message.

5. The recipient is the one (or that) to whom the message is intended.

SHANNON AND WEAVER MODEL OF COMMUNICATION
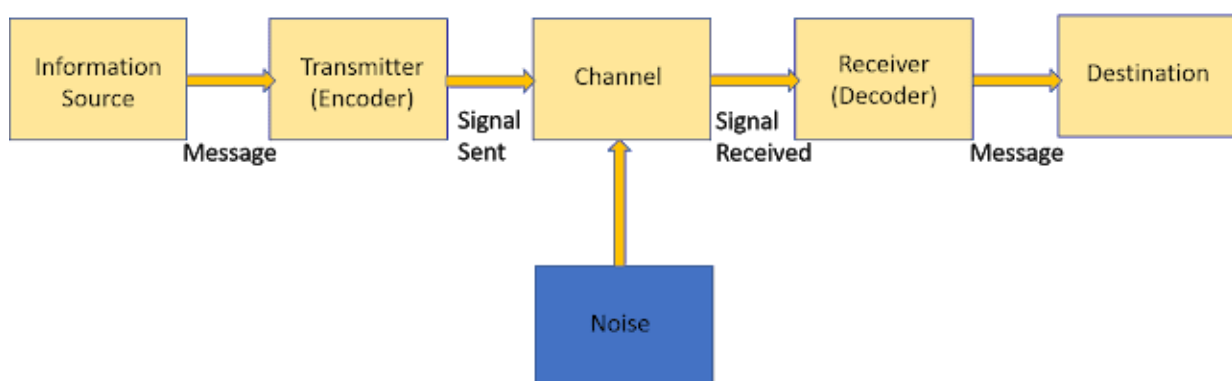
(fig. 1)

In addition to these terms, Shannon also introduced the concepts of noise and redundancy.

Noise is what distorts the message, violates its integrity, completeness and the ability to perceive information by the receiver. in verbal communication. Noise is an abundance of mistakes in speech, a strong accent, etc.

It was implemented in the cybernetic scheme of Shannon and Weaver. This model demonstrates the ability to reproduce information at the other end of the chain through a communication process carried out by converting a message that cannot travel the distance on its own into code signals that can be transmitted. Noise and interference in the communication channel can distort the signal and even block it. If the channel is clean, the success of communication largely depends on the efficiency (de) of the coding devices and the identity of the code on input and output. [3, 86]

Adapted to represent human speech communication, the information-code model remains basically the same: the speaker ("sender") and the listener ("the recipient") both have language (de)encoding devices and "processors" that process and store thought or "information." In the spoken language, the "signal" is acoustic, and the "communication channel" is any physical environment that conducts sound waves. This view of speech communication is based on two points: first, each national language (Hindi, English, Russian, etc.) is code; and secondly, these codes correlate thoughts and sounds.

But the code model (in its semiotic frame) cannot adequately describe the actual processes of communication in a particular natural language. It is clear that understanding involves more than decoding - decoding itself is localized where the acoustic signal becomes a language, but the interpretation of the statement does not end at this stage.

If we take the point of view of the language as a code, the iconic basis of a particular language should be the correspondence of phonetic representations semantic, which is mostly done in generative grammars, but between these semantic representations and "thoughts" or meanings transmitted by statements in the process of communication, "distance of huge size". In addition, the code model only limits messages to thoughts that the speaker expresses intentionally. Many researchers suggest distinguishing between "communicative material" or what is reported intentionally, according to the author's intention, and "informative material" - something that can be perceived regardless of whether the speaker wanted it or not.

The code model can be summarized as follows: the roles of the participants are the sender and the recipient, the message contains information about the state of affairs or the "thought" of the speaker, which he intentionally conveys to the listener; they both have a code (sign language system) that conventionally correlates sounds and meanings. This model rests on the following foundation: the purpose of communication is a common thought or, more precisely, a message; the process of achieving this goal is based on the existence of a shared code. Both involve a greater role of collective experience: identical language skills prior to communication.

Inference model of communication

The model's father was Herbert Paul Grice[12]. It is based on the receiver's assumptions about the sender's intentions in a particular communicational context. Any act of communication requires the participants to go 'beyond the information given'. As its functional basis, the model uses the principle of knowledge output. If in the code model the speaker intentionally sends a certain thought to the listener, then in the inference model the speaker, putting his meaning, i.e. what he "means" in the statement, three times demonstrates his intentions:

I.   he intends to cause a certain reaction
II. he wants the recipient to recognize his intention
III. he wants that this recognition of his intention is the basis or partial basis for the reaction of the recipient.

The presence of these three intentions is necessary for someone to become "talking" and their fulfillment is necessary for the success of communication. But functionally, only the II is the only one needed.

Not the desire of a person to convey "thought" or information initiates the process of communication, but his desire to make his intentions understandable to others. Speech means to express intentions are statements. Their content is not limited (as opposed to the code model) by representative state messages, they can express, for example, emotions.

The code model is ingrained in the scientific and everyday consciousness. In this situation, it is difficult to resist the temptation to consider the inference model to be an old rather than a fundamentally different alternative approach.

This solution reduces the entire meaning of the inference model to the addition of a code model with a small addition that in communication of people the intention of the speaker is being decoded, so that his statement is understood in a certain way.

Grice, on the other hand, assumes that communication is possible if there is any way to recognize intentions. If following his logic, there should be cases of inferential communication, without (de)coding. And there are such cases. Paul, for example, asks Linda how she feels, she instead of verbal response shows him a box of aspirin.

The interpreter's strategy is for an individual to predict the behavior of other individuals, starting from two simple premises:

1. Other individuals are rational beings.
2. They have a belief system, desires and other mental states.

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[12] Grice H. P. Method in Philosophical Psychology: From the Banal to the Bizarre // Proceedings and Addresses of the American Philosophical Association, 1975. - pp. 23–53.

The interpreter's strategy is based on the ability to predict what will be said by the interlocutor. The interpreter ascribes to the interlocutor a certain speech intention that determines both the content and the form of its expression in the utterance. This strategy is not doomed to success, but in most cases it pays off. The interpretation strategy forms the basis of the theory of relevance. Sperber and Wilson[13] distinguish two intentions that the speaker has when he makes a statement: 1) informative intention - the speaker tries to make his informative intention understandable (or as transparent as possible) for the interlocutor; 2) communicative intention - the speaker has the intention to signal the interlocutor about his informative intention.

Sperber and Wilson explain the clarity (certainty) of the informative intention in terms of the degree of manifestation of hypotheses. Hypotheses are composed of a structured set of concepts. The concept is stored in memory and carries the address, i.e. memory access point, and one or all of the following data: encyclopedic, logical, and lexical.

In the Sperber and Wilson's theory, the cognitive environment is necessary for extracting the relevant context: interpretation consists in choosing the context in accordance with the principle of relevance to determine the adequate meaning of the statement.

The process of understanding, represented by explicit (ostensive) and implicit components of communication, is achieved thanks to the principle of relevance. The speaker is involved in the saying, the addressee is involved in inference. In the ostensive action of the speaker, according to Sperber and Wilson, relevance is inherent, which allows the speaker's intentions to manifest, otherwise the addressee would not process the utterance.

The concept of relevance in the concept of Sperber and Wilson is closely related to the concept of contextual effect. An interpretive strategy is relevant if it has tangible contextual impact. Moreover, the degree of relevance directly depends on the degree of the contextual effect - the greater the contextual effect, the greater the relevance of the utterance - and on the degree of cognitive efforts made - the less cognitive efforts made in processing the utterance, the greater its relevance.

Taking as the basis of communication the impact on the cognitive environment of an individual, understood as a set of all facts available to consciousness, Sperber and Wilson note the need for communicants to use ostensive stimuli (markers) responsible for attracting the addressee's attention, as well as focusing his attention on the speaker's intentions. By arguing that communicants initially view an assumption as relevant and then only choose the appropriate context that maximizes relevance,

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[13] Sperber D., Wilson D. Relevance: Communication and Cognition, 2nd Edition. - Wiley-Blackwell, 1996. - 338 p.

Sperber and Wilson suggest that relevance has two sides - incentive relevance and context relevance.

Thus, to interpret a statement means to determine which of the hypotheses are relevant, that is, correspond to the speaker's speech intention. Inferential models of communication and, in particular, the theory of the relevance of an utterance arise at the junction of linguopragmatics, analysis of speech interaction, and discourse analysis. The main advantage of the theory of the relevance is deep insight into the cognitive nature of human interaction based on communication. The theory of the relevance is a complex and not yet fully understood by linguists teaching, which showed that the speaker and the listener constitute a single subject-subjective system, the product of which is mutual understanding, the aggregate meaning as a result of the interaction of two interactional informative mechanisms - linguistic and behavioral.

There is also a "strong" version of the inference theory, which reduces all code mechanisms to inference, output. The code in this case is interpreted as a set of conventions common to speakers and listeners that take the message out of the knowledge of conventions, signal, and context.[14]

This approach is good for conditional symbols, but its limitations are evident as soon as the focus is on live language: language representations are not always conceptual, and the relationships between them are not always based on output.

Apparently, different, sometimes intersecting and complementary processes - coding / decoding and inference take place. Therefore, neither the information-code nor the inference model, separately taken, can not explain the phenomenon of language communication. The absolutization of any approach is even more harmful.

Interaction model of communication

The interaction model of communication, in accordance with its name, as the main principle puts forward the interaction, placed in the socio-cultural conditions of the situation. Not linguistic structures of the code, but communicatively conditioned social practice, explains the nature of the (trans) formation of meanings in communication.[15]

This model puts into the spotlight aspects of communication as behavior (not in the tradition of behavior), and not only intensional. Communication can take place regardless of whether the "speaker" intends to do so, and whether the statement is intended to be "listening." Communication does not take place as a broadcast of information and a demonstration of intent, but as a demonstration of meanings that are not necessarily intended for recognition and interpretation by the recipient.

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[14] Макаров М. Л. Основы теории дискурса.— М.: ИТДГК «Гнозис», 2003.— 280 с. - с. 37.

[15] Schiffrin D. Approaches to Discourse: Language as a Social Interaction. - Oxford: Blackwell Publishing, 1994. - 480 p. - pp. 398-405.

Almost any form of behavior - action, inaction, speech, silence in a certain situation can be communicatively significant: "Behavior has no opposite. In other words, there is no such thing as nonbehavior or, to put it even more simply: one cannot not behave. Now, if it is accepted that all behavior in an interactional situation has message value, i. e. is communication, it follows that no matter how one may try, one cannot not communicate»[16]. Sudden redness of the face (unconscious and non-intellectual) is interpreted (psychologically-inferentially, based on past experience and socio-cultural conventions) and takes on a situational meaning.

Therefore, as long as a person is in a situation of communication and can be seen by another person, he demonstrates the meanings, whether he wants it or not. At the same time, the activity of the perceived Other plays an important role: without the co-participation of communicators in a single process of demonstration of meanings and especially their interpretation there could be no communication or joint activity. It can be added that this interpretation of meanings takes place in the process of constant "negotiations", flexible dialectic of collective understanding of social reality on the way to achieving intersubtectiveness, interpreted as a psychological or phenomenological experience of common interests, actions, etc.

Hoffman distinguished information from information given and information information given-off[17]. If participation in the communicative process is the first type of information owed primarily to the speaker, who selects those meanings, shapes them and sets them out in accordance with their intentions; the second type of information is indebted to the recipient, namely his susceptibility, selectivity and ability to interpret. It is the interpretation that becomes the criterion of success in the interactive model and the main purpose of communication, as opposed to the common perception of its basic function as "achieving mutual understanding." This dramatically changes the status of communicators. This is due to the asymmetry of the model: the creation of meanings and their interpretation differ both in the way these operations are carried out, and in the types of forms of cognition, perfection and even affect. The idea of mirror-like messages conversion procedures on input and output doesn't work: the recipient can deduce meanings other than those conceived by the speaker, which is not uncommon in life.

The interactive model implies a strong positional attachment, which can be expressed in the consideration of non-verbal aspects of communication and activity in general, in the use of a broad socio-cultural context. In both cases, the researcher

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[16] Watzlawick P., Beavin J.H., Jackson D.D. Pragmatic of human communication. A study of interactional patterns, pathologies, and paradoxes. - New York, London: W.W. Norton & Co.; 1967. - pp. 48-49.

[17] Goffman E. The Presentation of Self in Everyday Life. -New York: The Overlook Press, 1959. - 259 p.

deals with "background knowledge" that is conventional in nature, but far from the level of algorithmization of language code.

The dependence on code in the interactive model is less, but the role of general values remains high, although the priority shift from language conventions to sociocultural ones is shifting here.

Style of communication

Each person has his own style of communication, which is quite recognizable, characteristic imprint on his behavior and communication in any situation. The style of communication reflects the peculiarities of communication of a person, characterizing his general approach to building interaction with other people. The style of communication, according to scientists, depends on both individual features and personal traits of people (temper, abstinence, credulity, closeness, etc.), as well as on the history of life, attitude to people, generally accepted norms of communication in this culture, etc. The importance of the communication style in communication lies in the fact that with its help there is an understanding of various situations, an attitude towards communication partners is formed, ways of solving problems are chosen.

Effective intercultural communication requires knowledge and the ability to use all its components. Among these components, the style of verbal communication belongs an important place. Verbal message - communication context. It is an individual stable form of a person's communicative behavior, manifested in any interaction conditions, in any situation. Here, the skills of a person are manifested not only in the culture of his speech, but also in the ability to find the most accurate and most suitable stylistic means of language for each particular case. Verbal communication involves skillful mastery of all speech genres: from a replica or commentary to a lecture, report, information message, public speech.

Communication styles also vary significantly over time in cultures. By Gudykunst and Ting-Toomey, four groups (classes) of verbal communication styles have, among others, been identified[18]:

- direct / indirect communication style
- elaborate / succinct communication style
- personal, or person-centered / contextual communication style
- instrumental / affective communication style

Direct and indirect communication styles

In direct communication style, both parties expect explicit verbal expression of intentions, wishes, hopes, etc. (e.g., "I am hungry", "I love you"). In indirect communication style they express their thoughts implicitly, or using hints or

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[18] Gudykunst, W. B., Ting-Toomey. S. (with Chua. E.) Culture and interpersonal communication. - Newbury Park, CA: Sage, 1988. - 278 p.

modifiers (e.g.. "perhaps", "maybe"). A direct style is associated with the expression of a person's true intentions. Indirect style allows you to hide a person's desires, needs for communication. The choice of communication style is certainly related to the contextuality of communication in different cultures. A direct, rigid style of communication, according to researchers, is characteristic of low-context American culture. There is little room left for underperformance.

For high-context cultures, the leading style of communication is indirect style. In such cultures, preference is given to indirect, ambiguous communication, which is dictated by the importance of respect for the face of another person. More and more often these are collectivist cultures. Indirect communication can tell about achieved harmony also in individualistic cultures. To be able to communicate successfully indirectly, mutual rapport and understanding is needed. This is often the case in old established relationships (e.g., couples or working partners).

The difference of the direct and indirect style can provoke a communicative breakdown between the interlocutors. Members of cultures in which the direct style is used have, for example, learned to say 'no' when it is necessary. This 'no' contains the information, that something is not accepted and emphasises a different personal point of view towards a topic. To say 'no' is normally not seen as impolite or offending, but it is even expected due to the value orientation of honesty and openness . This is in contrast to the indirect style. The word 'no', in the sense it is used in Western societies, is not pronounced in collective cultures. This is in order to keep up group-harmony and self-face concern. Saying 'no' would disturb the positive atmosphere.

The use of direct speech in individualistic, lowcontext cultures, asserts self-face need and self-face concern whereas in collectivistic, high-context cultures, the indirect speech is preferred in order to keep up group harmony and to preserve mutual-face need.

Elaborate and succinct communication styles

The amount of speech as well as one's expressiveness are criteria for the elaborate and succinct communication styles. Volubility and rich language are characteristic for everyday discussions in the cultures of Middle East, for instance. Metaphors, idioms, and proverbs are common. Characteristic for the succinct style are frequent pauses, silence and "low key" verbal expressions that go to the point.

An elaborate style involves the use of a rich, expressive language in communication. So, in Arab culture, refusing to treat, there is little to say simply "no," the refusal is accompanied by oaths and assurances that are completely unseemly from the point of view of a European or American.

A succinct style, in addition to laconicism and restraint, includes evasiveness, the use of pauses and expressive silence. This style, which implies managing the

situation through pauses and misunderstandings, allows you not to insult the face of your interlocutor, without losing your face. It usually dominates collectivist cultures, the purpose of which in communication is to preserve and maintain group harmony.

The exacting style can be found in low-context cultures. These are mainly North American and North European cultures. It says that neither more nor less information is required to communicate a message. The speaker just uses those words, which describe exactly the speakers' intention. No additional words or paraphrases are required. Finally, the succinct style refers to the use of understatements, pauses and silences.

To Western listeners using mainly the exacting style, the elaborate style may sound exaggerated or even extreme, radical and aggressive. An Arab trying to show his /her point of view towards a topic, may fill his/her statements with many words, metaphors etc., which show in Arab countries firmness and strength on an issue. Vice versa the Arab listener may not understand a simple, clearly pronounced message in the way it is meant by the speaker, but exactly the opposite, due to the necessity of additional expressions in Arab culture.

When these two verbal stylistic variations clash in a conversation, a <u>communicative breakdown</u> may occur and, furthermore, the differences are considered to be an important factor, which complicates the relationship between North America and Egypt.

Personal and contextual communication styles

The personal communication style emphasizes the personality of the individual in communication, and the contextual one on his role. In the personal style, I-identity is strengthened by verbal means, in the contextual style - role identity. We can say that the personal style uses language that reflects social equality, and is characteristic of individualist cultures, the contextual style reflects the hierarchical nature of social relations and is characteristic of collectivist cultures.

So, Americans avoid formal codes of behavior, titles, respectability and ritual manners in interaction with others. They prefer direct contact with the interlocutor by a first-name and try not to make sexual differences in the style of verbal communication. They are conscious about equalising their language and their interpersonal relations. So, differences of age, status and sex are no reasons to use different language styles. Therefore they use in their speech the personal style which reflects an egalitarian social order where both, speaker and listener, have the same rights and both use the same language patterns. A person-oriented language stresses informality and symmetrical power relationships.

In contrast, members of collectivistic, high-context cultures find themselves during a conversation in certain roles which can depend on the status of the interlocutors. In the Korean language for example, exist different vocabularies for

different sexes, for different degrees of social status or intimacy. Using the right language style in a conversation is a sure sign for a learned person. In the Japanese honorific language, there are not only differences in vocabulary but also differences in grammar. The Japanese consider formality the most important in their human relations. It allows communication to be smooth and predictable. Japanese tends to place participants in the conversation in appropriate role positions and give everyone a place in the status hierarchy.

Instrumental and affective communication styles

These styles differ in their orientation towards a participant in verbal communication. The instrumental style of communication is mainly focused on the speaker and on the purpose of communication, and the affective style is focused on the listener and on the process of communication. The instrumental style relies on accurate knowledge to achieve the goal of communication. Affective style uses analogies to achieve certainty and gain partner approval. The instrumental style allows a person to assert himself, support his own face, as well as maintain a sense of autonomy and independence from the interlocutor. The affective style, on the contrary, is focused on the process of communication itself, on adapting to the feelings and needs of the interlocutor, on achieving harmony. This leads to the fact that in an affective style a person is forced to be careful in his speech, to avoid risky statements and provisions. To do this, he uses inaccuracies and avoids direct statements or denials. If both interlocutors adhere to this style in communication, then there is always a problem of interpreting what was said, they check it indirectly. In such a situation, what is being done is not what is being said. With an affective style of speech, the context of communication is of particular importance. A characteristic example of an affective communication style can be the Japanese communication style. His main goal is the process of understanding each other's interlocutors. From the interlocutors, it is expected that they will show an intuitive sensitivity to the meaning between words. The words themselves, verbal expressions serve only as hints of real content, no one expects that they will be perceived as accurate facts reflecting reality. This style is characteristic of collectivist cultures.

The instrumental style of communication is represented in European cultures and the USA. Here people seek to present themselves to the interlocutor in speech, want to be understood through verbal communication. This style is also represented in Denmark, the Netherlands and Sweden, which are individualist cultures.

These versions of communicative styles are present in almost all cultures, but in each of them they are evaluated in their own way, all of them are given their own importance. In each case, the style of communication reflects the values and norms that underlie a particular culture, its cultural and specific picture of the world. It is absorbed by the child in early childhood and forms a characteristic integral feature of his inherent spoof interaction with the outside world and other people.

Language as cultural element of the verbal communication

The linguistic picture of the world

In science, various forms of language communication have been called verbal means of communication. The most famous verbal means of communication include, first of all, human speech, since thanks to speech, people transmit and receive the bulk of vital information. However, human speech is only one element of language, and therefore its functionality is much less than the entire language of the entire system.

The meaning of the language is most often reduced to the following statements:

- A mirror of culture, which reflects not only the real, surrounding world, but also the mentality of the people, their national character, traditions, customs, morality, a system of norms and values, a picture of the world;

- a pantry, a piggy bank of culture, since all knowledge, skills, material and spiritual values accumulated by a particular people are stored in the linguistic system: in folklore, books, in oral and written speech;

- The bearer of culture, since it is with the help of the language that it is transmitted from generation to generation. Children in the process of inculturation, having mastered their native language, together with it learn about the shared experience of previous generations;

- an instrument of culture that forms the personality of a person, to whom precisely through language perceives the mentality, traditions and customs of his people, as well as a specific cultural image of the world.

Language is a means of expressing thoughts, a means of communication. Of course, he has other functions, but these are the main ones. Among the numerous functions of the language, there is a communicative function, suggesting that without a language any forms of communication of people become impossible.

Language does not exist outside culture. This is one of the most important components of culture, a form of thinking, a manifestation of specifically human life, which in turn is the real existence of the language. Therefore, language and culture are inseparable.

The world around us can be represented in three forms:
- the real world;
- cultural (conceptual) picture of the world;
- The linguistic picture of the world.

The real world is an objective reality, essentially independent of man, the world surrounding him.

The concept of a picture of the world is one of the fundamental concepts expressing the specifics of man and his being, his relationship with the world, the most important condition for his existence in the world.[19]

The picture of the world is a multilevel formation, reflected in empirical perception, generalization, abstraction and speech-thinking processes. The cognitive phenomenon "picture of the world" is considered at the junction of such sciences as psycholinguistics, sociolinguistics, cognitive linguistics, cultural linguistics, cognitive psychology, ethnopsychology, psychology of business communication, etc.

The cultural (conceptual) picture of the world is a reflection of a real world through the prism of concepts formed in the process of knowledge of the world by a person based on both collective and individual experience. This pattern is specific to each culture, which develops in certain natural and social conditions that distinguish it from other cultures.

The whole complex of knowledge of the subject of speech forms the basis of the conceptual model of the world, consisting of images, ideas, concepts and attitudes, assessments, cultural tradition, which performs two basic functions:

1.interpretive (to realize the vision of the world)

2.regulatory (to be a universal guideline of human life)[20]

Thus, mentality is nothing more than a set of thought processes that determine the construction of a specific picture of the world. Obviously, these processes are based on the so-called cognitive base, which is a structured set of compulsory knowledge of a particular linguocultural society in a certain way, which is possessed by all subjects speaking a given language.

The linguistic picture of the world is one of the deepest layers of the human picture of the world, which determines the specifics of the national worldview. The linguistic picture of the world is a way of denoting a conceptual picture of the world. It is common for a specific language community as a way for conceptualization of the surrounding world of human activities.

V. N. Telia noted: "What is commonly called the linguistic picture of the world is information scattered throughout the conceptual framework and associated with the formation of the concepts themselves by manipulating in this process linguistic meanings and their associative fields, which enriches linguistic forms and

[19] Постовалова В.И. Картина мира в жизнедеятельности человека // Роль человеческого фактора в языке. Язык и картина мира / отв. ред. Б.А.Серебренников. – М.: Наука, 1988. – с.8-69. - с. 11.

[20] Постовалова В.И. Картина мира в жизнедеятельности человека // Роль человеческого фактора в языке. Язык и картина мира / отв. ред. Б.А.Серебренников. – М.: Наука, 1988. – С.8-69. - с. 25.

content of the conceptual system, which is used as knowledge about the world by the speakers of the given language."[21]

Thus, mentality is nothing more than a set of thought processes that determine the construction of a specific picture of the world. Obviously, these processes are based on the so-called cognitive base, which is a structured set of obligatory knowledge of a particular linguocultural society in a certain way, which is possessed by all subjects speaking a given language. The conceptosphere is a set of concepts that make up the world outlook of individuals belonging to a given community.

The possibilities of cultural and intercultural communication are associated with the characteristics of the cultures that form the national cultural world, national character, or, in other words, the national conceptual sphere. However, the most common term remains national character. N. Dzhandildin defines national character as a set of specific psychological traits that have become more or less characteristic of a particular socio-ethnic community in the specific economic, cultural and natural conditions of its development.[22] The opinion about the national character is quite widespread, according to which it is not a set of specific, peculiar features inherent only to a given people, but a kind of set of universal human traits.

Cultural meanings in language and communication

The linguistic picture of the world reflects reality through the cultural picture of the world. The language subjugates itself, organizes the perception of the world by its speakers. This picture of the world is closely related to culture and the picture of the world, is in continuous interaction with it, goes back to the real world surrounding man. The way from the real world to a concept and expression of this concept of a word (the word is the main unit of language) is various at the different people. It is connected with various natural climatic conditions and also with a different social environment. For this reason, each people has its own history, a cultural and linguistic picture of the world. Of course, the cultural picture of the world is always richer than the linguistic one.

Words are not just names of objects or phenomena, but a piece of reality, passed through the prism of the cultural car of the world and therefore acquired specific features inherent only to this people.

Therefore, where a Russian person sees two colors - "синий" and "голубой", the Englishman sees one color - blue.

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[21] Телия В.Н. Метафора как модель смыслопроизводства и ее экспрессивно-оценочная функция // Метафора в языке и тексте. – М.: Наука, 1988. – С.26-51.

[22] Теория межкультурной коммуникации: учебник и практикум для академического бакалавриата / под общ. ред. Ю. В. Таратухиной и С. Н. Безус. — М. : Издательство Юрайт, 2016. — 265 с.

The conceptual picture of the world is based on the processes of perception. A person perceives an object and its place in a picture of the world. All this is reflected in the natural language system.

A large number of problems arise when translating information from one language to another. The absence of an exact equivalent to reflect a concept and even the absence of the concept itself. This is due to the fact that the concepts or objects denoted by such words are unique to this culture, and in other cultures there are no and, therefore, there are no corresponding words for their expression. If necessary, these concepts are expressed by borrowing. The same concept is expressed differently - excessively or insufficiently - in different languages. That is why it is impossible to translate words only using a dictionary that gives a long list of possible meanings of this word. Learning the language, you need to learn words not individually, according to their meanings, but in the natural, most stable combinations inherent in this language.

Therefore, "victory" can only be "won," "role" - "played." Russian "strong rain" (verbatim) in English will be "heavy rain."

There is a conflict between cultural perceptions of different peoples about those objects and phenomena of reality that are indicated by the equivalent words of these languages. These cultural ideas usually determine the appearance of different stylistic connotations in words of different languages.

In Russian "green eyes" means poetically beautiful, mysterious witchcraft eyes. But the same phrase in English (green eyes) recalls envy and jealousy.

In different cultures, not only the objects or phenomena can be different, but also cultural ideas about them. English "house" is very different from the Russian "house". In Russian, a "дом" (house, home) is both a place of residence and a person's place of work, any building and institution. For the English, "house" is only a building. But there is also the word "home". This means that the concept of " дом " in Russian is broader than the concept of "house" or "home" in English.

Thus, when choosing a language of communication, it is necessary to consider both the vocabulary-phraseological combination of words and their various connotations existing in different languages.

The linguistic picture of the world, historically developed in the ordinary consciousness of this linguistic collective and reflected in the language a set of ideas about the world, a certain way of conceptualizing reality. The concept of a linguistic picture of the world goes back to the ideas of V. von Humboldt and the Neo-Humboldtians (Weisgerber and others) about the internal form of the language, on the one hand, and to the ideas of American ethnolinguistics, in particular the so-called Sapir–Whorf hypothesis, also known as the linguistic relativity hypothesis, on the other.

The essence of the hypothesis of linguistic relativity (put forward in the 1930s) is that the structure of language determines the structure of thinking and the way of knowing the external world. People divide the world, organize it into concepts and distribute meanings in this way and not otherwise, since they are parties to some agreement that is valid only for a given language.

There are various versions of the Sapir-Whorf hypothesis:

1) the strong version, presented by the authors themselves, assumes that the language has an impact on the thinking of people, their worldview, behavior. From this follows the assumption that it is impossible to translate completely correctly from one language into another;

2) a weak version of the hypothesis assumes that differences in languages do exist, but they are overcome by description and various refinements.

According Sapir-Wharf hypothesis the language is not just a tool to reproduce thoughts, it itself forms our thoughts. B. Wharf did not analyze the composition of languages, but their structural differences from each other. Wharf explains the connection between culture and language, argues that people speak differently and look at the world in different ways. For North Americans, snow is just a weather phenomenon, snow and slush. In the Eskimo language, there are more than twenty words describing snow in different states - the most important part of nature on which most elements of their culture are based.

An object or phenomenon that does not have a name simply does not exist for us. Language does not just reflect the world, it builds an ideal world in our minds, it constructs a second reality. People see the world as they speak. Therefore, people who speak different languages see the world in different ways.

The more complex and diverse the set of concepts for one phenomenon, the more significant and weighty it is in this culture. And the less significant the phenomenon, the coarser the linguistic differentiation. For example, in classical Arabic, there were previously more than 6,000 words that belonged to a camel. Currently, many of them have disappeared from the language, as the importance of the camel in everyday Arabic culture has greatly decreased.

Opponents of the hypothesis proved that although differences in the perception of the world undoubtedly exist, they are not so strong, otherwise people simply would not be able to communicate with each other. Thus, between the real world and language is thinking, the word does not reflect the very subject or phenomenon of the world around it, but the way man sees it, through the prism of the picture of the world that exists in his mind and that is determined by his culture. After all, the consciousness of each person is formed both by the gender as a result of his individual experience, and as a result of enculturation, during which he masters the experience of previous generations.

Each natural language reflects a certain way of perception and organization (= conceptualization) of the world. The meanings expressed in it form a single system of views, a kind of collective philosophy, which is imposed as mandatory to all speakers of the language. The way of conceptualizing reality in this language is partly universal, partly nationally specific, so that speakers of different languages   can see the world a little differently, through the prism of their languages. On the other hand, the language picture of the world is "naive" in the sense that in many significant respects it differs from the "scientific" picture. At the same time, naive ideas reflected in the language are by no means primitive: in many cases they are no less complex and interesting than scientific ones. In the naive picture of the world, one can distinguish naive geometry, naive physics of space and time, naive ethics, psychology.

So, the concept of the linguistic picture of the world includes two related, but different ideas:

1) the picture of the world proposed by the language differs from the "scientific" (in this sense the term "naive picture of the world" is also used)

2) each language "paints" its own picture depicting reality somewhat differently than other languages   do. Separate concepts characteristic of this language (= language-specific) are studied, which have two properties: they are "key" for a given culture (in the sense that they give the "key" to understanding it) and at the same time the corresponding words are poorly translated into other languages: there is either no translation equivalent at all, or such an equivalent is in principle available, but it does not contain exactly those components of the meaning that are specific for a given word (for example, the Russian word *soul*).

The phenomenon of linguistic personality

An individual's speech activity is not simply equal to the sum of his speech experience, but appears as a kind of processing of this experience and, together with the speech activity conditioned by this speech organization, is a social product, that is, it develops in the process of socialization. The essence of language in modern research is inseparable from the essence of the human person.

According to Claude Hagège "If man is homo sapiens, he is it in the first place as homo loquens, man of word".[23]

Recently, the theory of the linguistic personality has become increasingly popular among researchers (for example C. Taylor[24], J. Shotter[25]).

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[23] Hagège C. l'Homme de paroles. - Paris: Fayard, 1985. - 314 p.

[24] Taylor C. The Language Animal: The Full Shape of the Human Linguistic Capacity. - Cambridge, Mass.: Harvard University Press, 368 p.

[25] Shotter J. Conversational Realities: Constructing Life through Language. - University of New Hampshire, 1993, 208 p.

Various studies talk about

1. "speaking person" - a person, one of the activities of which is speech activity (covering both the process of generation and the process of perception of speech works);

2. "linguistic personality" - a person who manifests himself in speech activity, possessing a certain set of knowledge and ideas;

3. "speech personality" - a person who realizes himself in communication, chooses and implements one or another strategy and tactics of communication, chooses and uses one or another repertoire of means (both linguistic and extralinguistic);

4. "communicative personality" - a specific participant in a specific communicative act, actually acting in real communication.[26]

The term "linguistic personality" itself was introduced into the everyday scientific lexicon by Y. N. Karaulov. The term "linguistic personality" certainly belongs to the number of "fashionable" today, but there is still no single, accepted and recognized interpretation of it. The spread in this case - from the subject, individual, author of the text, native speaker and even just an informant (passive or active) to the linguistic picture of the world and knowledge about the world, knowledge of the language and knowledge of the language, up to linguistic consciousness, (national) self-awareness, mentality of the people. The linguistic personality is always aimed at the addressee, at the listener. The linguistic personality carries his reflected image. The linguistic personality is dialogical, since it manifests itself at the intersection of consciousnesses and languages.

However, back in 1989 Y. N. Karaulov proposed the structure of a linguistic personality, which seems to consist of three levels:

1) verbal-semantic, 2) cognitive, 3) pragmatic.

1. The verbal-semantic level assumes normal knowledge of natural language for the native speaker, and for the researcher - the traditional description of formal means of expressing certain meanings.

The researcher calls the first level "zero". It includes "... words, a verbal-grammatical network, stereotyped combinations (patterns)." To a greater extent, the individuality of a linguistic personality can manifest itself at the second, cognitive level in the built-in hierarchy of concepts, ideas, concepts, "... in the ways of their rearrangements and oppositions when formulating problems."[27] At this level, the "hierarchical-coordinative semantic fields", the "picture of the world" of the linguistic personality are important. The highest, motivational level of a linguistic personality is associated

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[26] Красных В.В. Основы психолингвистики и теории коммуникации. –М,: Гнозис. Кучково поле, 2001. –270 с.

[27] Красных В.В. Основы психолингвистики и теории коммуникации. –М,: Гнозис. Кучково поле, 2001. –270 с.

with its "activity-communicative" needs, with the entire set of its characteristic spheres of communication and communicative roles.

2. The cognitive level, the units of which are concepts, ideas, concepts that form in each linguistic individual into a more or less ordered, more or less systematized "picture of the world", reflects a hierarchy of values. The cognitive level of the structure of a linguistic personality and its analysis presupposes the expansion of meaning and the transition to knowledge, which means that it covers the intellectual sphere of the individual, giving the researcher an outlet through language, through the processes of speaking and understanding - to knowledge, consciousness, and the processes of human cognition.

3. The pragmatic level includes goals, motives, interests, attitudes and intentions. This level provides in the analysis of a linguistic personality a natural and conditioned transition from assessments of her speech activity to the understanding of real activity in the world.

Verbal-semantic, cognitive and pragmatic levels are connected by direct and feedback. The higher levels (cognitive and pragmatic) affect the zero level. Elements of the zero level (words and phrases) penetrate to the higher levels.

The process of forming a "linguistic personality" is also manifested in the study of a foreign language. Learning foreign languages complicates the language personality.

In modern theories and practice of intercultural communication, much attention is paid to the formation of a "secondary linguistic personality". Familiarizing linguistic personality through a new means of social communication (through the assimilation of another, foreign-language code) to the recognition and understanding of the semantic and pragmatic features of the "foreign-language" personality " ideally means familiarizing with new "pictures of the world. " Thus, the primary linguistic personality decisively determines the new "foreign language" "I".

Since the 1980s, the attention of linguists has shifted to the role of the human factor in the language, which has led to the inclusion in the conceptual apparatus of linguistics of a new category of language personality, which in relation to the study of a foreign language can be presented as a secondary language personality.

Secondary linguistic personality is a set of human abilities to foreign-speaking communication at the intercultural level and involves adequate interaction with representatives of other cultures. It consists of mastering the verbal-semantic code of the language studied, i.e. the language picture of the world, the speakers of this language and the (conceptual) picture of the world, allowing a person to understand a new social reality for him. The development of secondary linguistic personality, makes people be an effective participant in intercultural communication, it is the strategic goal of teaching a foreign language.

Components of the formation of the linguistic personality is the development of linguistic competence (theoretical knowledge of the language), language (practical language proficiency), communicative (the use of language in accordance with the situation of communication, skills of correct speech behavior), cultural (entry into the culture of the studied language, overcoming the cultural barrier in communication).

The concept of the language personality is based on the concept of personality as a subject of relationships and conscious activity, defined by this system of social relations, culture and also biological characteristics. Personality is both a product and a subject of history, culture, its creator and creation. Man becomes the creator of culture due to the ability to be a subject of activity, creating and constantly improving the new environment. Intellectual characteristics of it are highlighted, as intelligence is most intensely manifested in language and explored through language.

The secondary language personality of a person who speaks a foreign language is formed under the influence of the primary language personality formed by the native language of the person. The idea is that the level of development of the language personality, the mastery of the types of understanding in the native language determinates the readiness of the language personality in a foreign language. In the course of studying a foreign language, an incomplete model of the secondary language personality is formed.

We can say that the "secondary linguistic personality" is a metaproduct typical for intercultural communication. In this case, communication within one and the same integral personality turns out to be unexpectedly difficult: the primary linguistic personality can come into conflict with the secondary one and vice versa. One associative-verbal network often invades another, the concepts of different cultural worlds begin to interact, synonymize, approach each other and repel each other.

In the early stages of learning, interference is almost inevitable. The next stage is associated with the emergence of "free" speech in a foreign language. However, it often happens that "freedom" lies in the skillful handling of clichés and patterns. At the same time, students speak out with equal ease on any topic, manipulating stereotypes. Without mastering the cliché, no linguistic personality can exist. However, once they have mastered them, students must learn to retreat from patterns. The ideal goal is to learn to think in a foreign language. In other words, the secondary linguistic personality gradually moves from external to internal speech.

To learn to "think" in a foreign language, it is necessary to rise to the cognitive level, that is, to comprehend at least some constants, concepts, ideas that form the "world picture" of the language being studied. This implies an acquaintance with a number of "precedent texts" and "microtexts" that are significant for a foreign language picture of the world. So, the study of the American version of the English language cannot be torn away from American history, culture, mentality. Selecting "precedent

texts", it is necessary to get acquainted with the contours of the "associative fund" of the American linguistic personality. Students should be able to decode textbook references to "case texts." For example, "govemment of the people, by the people, and for the people". This famous quote from the Gettysburg message of A. Lincoln is one of the characteristic "precedent" microtexts of American culture. Lincoln's statement in America is often interpreted as one of the "definitions of democracy."[28]

Acquaintance with the "picture of the world" of the language being studied presupposes the comprehension of the basic constants, concepts, ideas expressed by descriptor words, key phrases, metaphors, symbols, catchphrases, "precedent texts". Much more difficult seems to be the question of the introduction to pragmatic level. During overseas internships, students come into contact with the "communication network", motives, assessments, impulses, meaningful defaults characteristic of a foreign culture and language. In emigration, the associative-verbal network of the native language is gradually replaced by the associative-verbal network of another language. The native language cognitive thesaurus is bombarded by the new cognitive thesaurus. The rebirth of the primary personality occurs when there is a replacement of communicative roles.

The penetration of a foreign language into a native language begins with intonation. Emigrants who speak their native language well begin to use intonational patterns of a foreign language. This process is natural. Intonation is mostly associated with extra linguistic context. So, Y. Stepanov cites interesting experimental data that Russians, even fluent in French, cannot determine when listening "which part of the phrase is selected by the speaker as a predicate." The intonational selection of the predicate turns out to be "beyond the threshold of Russian perception." The reasons for this "deafness" are "not physiological, but functional and linguistic." If this threshold can be overcome, then, most likely, the "primary linguistic personality" will suffer. Native speech outside of typical situations for it receives a new arrangement. Substitutions later appear at the lexical and grammatical levels.[29]

The cultural specificity of non-verbal communication

<u>*What is non-verbal communication?*</u>

Verbal communication is accompanied by various kinds of non-verbal actions that help to understand and comprehend the message. Therefore, the perception of information from representatives of other cultures largely depends on the understanding of the so-called language of non-verbal communication. If you don't

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[28] Зинченко В.Г., Зусман В.Г., Кирнозе З.И. Межкультурная коммуникация. Системный подход. - Н. Новгород: НГЛУ, 2003. - 192 с.

[29] Степанов Ю.С. Французская стилистика в сравнении с русской. Издание второе, стерео-типное. - М.: URSS, 2014. - 368 с. - с. 253.

know the language spoken by your interlocutor, you begin to more closely monitor his intonation, gestures, facial expressions, posture, and in the end you perceive, if not a large, then the necessary part of the information that he seeks to convey to you. Therefore, knowledge of the language of non-verbal communication is necessary for effective interaction with representatives of other cultures. As Guerrero and Floyd point out, nonverbal communication is the predominant means of conveying meaning from person to person[30].

Communication experts estimate that a modern person pronounces about 30,000 words per day, or about 3,000 words per hour. Speech communication is usually accompanied by unbreakable actions that help you understand and understand the speech text. The effectiveness of any communication contacts is determined not only by how understandable the interlocutors of the word and other elements of verbal communication, but also by the ability to correctly interpret visual information, that is, the partner's view, his personal expressions and gestures, body movements, posture, distance, tempo and timbre of speech. After all, even if language is the most effective and productive tool of human communication, it is not the only tool. Scientists have found that with the help of language we transmit no more than 35% of the information to our interlocutors. Except language, there are quite a large number of ways to communicate, which also serve as a means of communication, and these forms of communication scientists call "non-verbal communication," gestures, mymikies, postures, clothes, hairstyles, objects around us, familiar to us actions - all of them are a certain type of messages, called non-verbal messages, that is, occurring without the use of words, they account for the remaining 65% of the information transmitted in the process of communication.

Non-verbal communication is the exchange of non-verbal messages between people, as well as their interpretation. It is possible because behind all these signs and symbols in each culture is fixed a certain meaning understood by others.

Nonverbal messages are capable of transmitting extensive information. First of all, it is information about the personality of the communicator. We can learn about his temperament, emotional state at the moment of communication, find out his personal qualities and qualities, communicative competence, social status, get an idea of his face and conceit.

Also, through non-verbal means, we learn about the relationship of communication to each other, their proximity or remoteness, the type of their relationship, and the dynamics of their relationship.

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[30] Guerrero L.K. and Floyd K. Nonverbal Communication in Close Relationships. - NJ: Laurence Erlbaum Associates, Publisher, 2006.

Finally, this is information about the relationship of the participants in communication to the situation: how comfortable they feel in it, whether they are interested in communication or they want to get out of it as soon as possible.

In the process of intercultural communication, non-verbal communication is an integral part of it and is connected with verbal communication. Elements of verbal and non-verbal communication can

1. complement each other

2. disprove each other

3. replace each other.

Non-verbal communication can complement verbal communication: if you smile and say, "Hi, how are you?", the two actions complement each other. The same case characterizes a request to speak more quietly, followed by raising the index finger to the lips

Nonverbal behavior can be contrary to verbal messages: if you do not look into the eyes of your interlocutor and say, "It is very pleasant to talk to you", then such an non-verbal action refutes your positive verbal message.

Although we can rely on verbal communication to fill in the blanks sometimes left by nonverbal expressions, we often put more trust into what people do over what they say. This is especially true in times of stress or danger when our behaviors become more instinctual and we rely on older systems of thinking and acting that evolved before our ability to speak and write.[31]

Nonverbal actions can replace verbal communication. The child can point to the toy instead of saying, "I want this toy."

Nonverbal actions can serve as regulators of verbal communication. Regulation is the use of nonverbal marks to coordinate interaction between people. For example, by the nod of the head, the look, the intonation or tilt of the torso, we can understand that it is our turn to enter into a conversation.

Non-verbal communication specifics

Non-verbal communications are always situational, they can be understood of the current state of communication, but it is impossible to obtain information about missing objects or events that occur elsewhere, which can be done in verbal communication.

Nonverbal messages are synthetic and can hardly be broken down into separate components. Verbal elements of communication (words, sentences, phrases) are clearly separated from each other.

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[31]Andersen Peter A. Nonverbal Communication. Forms and Functions. - Mountain View, CA: Mayfield, 1999. 394 p. - p. 18.

Nonverbal messages are usually involuntary and spontaneous. Even if people want to hide their intentions, they can control their speech, but nonverbal behavior is almost uncontrollable. Therefore, very often in real communication tactics there are errors due to generalization on the basis of only one non-verbal action.

Non-verbal language people, as a rule, successfully master themselves in natural conditions through observation, copying, imitation, and children are taught to speak specifically, this is given to the family and social institutions. Thus, when we notice the insincerity of the interlocutor, we often refer to our own intuition, we talk about the sixth feeling. In fact, we can recognize the interlocutor with attention, often unconscious, to the small non-verbal signals. The ability to read them and mark inconsistencies with words help us.

Thus, non-verbal communication represents a multidimensional, multi-layered, analog process that is largely unknowing. Non-verbal communication elements are perceived directly and therefore have a stronger impact on the recipient, convey the subtlest shades of relationships, emotions, assessments, with their help it is possible to transmit information that is difficult or for some reason inconvenient to put into words.

There are the physiological and culturally-specific elements of nonverbal communication, i.e. congenital and acquired in the course of a person's social experience.

It has been established that facial expressions in humans, like in primates, some gestures, body movements are innate and serve as signals for receiving a response. This is evidenced by experiments with blind and deaf children who did not have the opportunity to see someone, and then simulated facial expressions in the expression of pleasure or displeasure.

Another proof of the biological nature of non-verbal communication is that its elements are difficult to consciously control: paleness or redness of the face enlargement of pupils, curvature of lips, frequency of blinking, etc.

On the basis of signs of intentionalness (unintentional), three types of non-verbal means can be identified[32]:

1) behavioral signs caused by physiological reactions;

2) unintentional signs, the use of which is associated with human habits;

3) proper communication signs: signals transmitting information about an object, event or state.

The use of non-verbal means in communication is mainly spontaneous. This is due to the both the lower levels of the central nervous system and the higher ones responsible for communication. Of course, to some extent non-verbal elements are

[32] Гузикова, М. О. Основы теории межкультурной коммуникации : [учеб. пособие]. — Екатеринбург : Изд-во Урал. ун-та, 2015. — 124 с. - с. 77.

subject to control, but even with very good composure can occur "leak" of information.

Thus, non-verbal codes:

- Encompass all communication that takes place without the use of words
- Not entirely separate from verbal communication
- Multichanneled, occurring in many ways and simultaneously
- Multifunctional, they can acheive many goals simultaneously
- Often spontaneous and subconscious
- They are sent and received with less awareness than verbal messages
- They are natural and continuous

Cultures train their members to synchronize the various nonverbal behaviors to form a response pattern that typifies the expected behaviors in that culture. Subtle variations in the response patterns are clearly noticed, even when they differ by only a few thousandths of a second. Nonverbal codes are important to an understanding of intercultural communication because virtually everything we say, do, create, and wear can communicate messages about our culture and ourselves. As Peter A. Andersen suggests, "Culture is mainly an unspoken, nonverbal phenomenon because most aspects of one's culture are learned through observation and imitation rather than by explicit verbal instruction or expression. The primary level of culture is communicated implicitly, without awareness, and chiefly by nonverbal means"[33].

Non-verbal communication elements

The analysis of elements of non-verbal communication makes it possible to better understand the ways in which the inter-cultural meaning of communication is expressed. In this regard, the most important feature of non-verbal communication is that it is carried out with the help of all senses: vision, hearing, touch, taste, smell, each of which forms its own communication. On the basis of hearing there is an acoustic channel of non-verbal communication, it receives paraverbal information. On the basis of vision, an optical channel, which receives information about the fact and body movements (kynesics) of the person. It allows you to assess the posture and the spatial orientation of communication (proxemics). On the basis of touch works tactile channel (haptics), on the basis of sense of smell (olfactory communication). The non-verbalism also refers to the understanding and use of time - chronics. All

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[33] Andersen Peter A. The Basis of Cultural differences in Nonverbal Communication. - электронный ресурс, доступ по адресу: https://www.google.ru/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwj49JzcsLbr AhVslYsKHZdBBrIQFjALegQIAxAB&url=https%3A%2F%2Fmy.uopeople.edu%2Fpluginfile.ph p%2F57436%2Fmod_book%2Fchapter%2F38890%2FBUS2207U3Text2.pdf&usg=AOvVaw3M-Z0D4XaZGeTwqrxOtu5p

elements of non-verbal communication are closely related to each other, they can complement each other and conflict with each other.

Kinesics

Kinesics is a set of gestures, postures, body movements used in communication as additional expressive means of communication. Elements of kinesics are gestures, facial expressions, postures and views, which have both physiological and sociocultural origins.

Gestures are various kinds of movements of the body, arms or hands, accompanying a person's speech in the process of communication and expressing the person's attitude directly to the interlocutor to some event, another person, any object, testifying to the desires and state of the person. Gestures can be voluntary and involuntary, culturally determined and physiological. They can be classified as follows.

- Illustrators

Illustrators are the most common type of gesture and are used to illustrate the verbal message they accompany. For example, you might use hand gestures to indicate the size or shape of an object. Illustrators do not typically have meaning on their own and are used more subconsciously than other gestures. These largely involuntary and seemingly natural gestures flow from us as we speak but vary in terms of intensity and frequency based on context. Although we are never explicitly taught how to use illustrative gestures, we do it automatically. Think about how you still gesture when having an animated conversation on the phone even though the other person can't see you.

- Conventional gestures (Emblems)

- can be directly translated into words, are used deliberately and are conditional movements. Often, w is used instead of words that are awkward to say aloud. Just as every culture has its own verbal language, every culture also develops its own emblem vocabulary in gestures. Although the meaning and function of emblems are similar across cultures, their form is different. Thus, emblematic gestures are culture specific (and some are gender specific within cultures). This is true not only of national cultures but also of organizational cultures (e.g., the military, sports teams). Emblems can stand on their own without speech and convey verbal meaning, such as the American A-OK sign, the peace sign (two fingers up, palm facing outward), or OK (thumb up, hand in fist). It may be also: the special signals, greetings and handshakes of gang members help to identify members and show empathic bonds; teenagers' special signals to ridicule others outside of their group. Many of the emblems of most cultures are devoted to insults or obscenities. Emblems are true body language, with clear verbal meanings, for good or bad.

- Modal gestures (Adaptors)

They express the emotional state of a person, his assessment of the environment, attitude to objects and people, signal a change in the subject's activity during communication. Adaptors can be targeted toward the self, objects, or others. In regular social situations, adaptors result from uneasiness, anxiety, or a general sense that we are not in control of our surroundings. Many of us subconsciously click pens, shake our legs, or engage in other adaptors during classes, meetings, or while waiting as a way to do something with our excess energy. Public speaking students who watch video recordings of their speeches notice nonverbal adaptors that they didn't know they used. In public speaking situations, people most commonly use self- or object-focused adaptors. Common self-touching behaviors like scratching, twirling hair, or fidgeting with fingers or hands are considered self-adaptors. Some self-adaptors manifest internally, as coughs or throat-clearing sounds. People can play with dry-erase markers, their note cards, the change in their pockets, or the lectern while speaking. Use of object adaptors can also signal boredom as people play with the straw in their drink or peel the label off a bottle of beer. Smartphones have become common object adaptors, as people can fiddle with their phones to help ease anxiety. Finally, as noted, other adaptors are more common in social situations than in public speaking situations given the speaker's distance from audience members.

- Gestures used in various rituals

Formalized movement and gesture during the performance of ceremony is found exemplified in virtually every venue of ritual from the traditional ethnic ceremonies of tribal spiritual leaders, to the complex exercises of the modern magician. When conducting a ritual or ceremony, people use several symbology systems -laid one upon the other- with the intent of reinforcing a specific message or set of messages on multiple levels of awareness and understanding. The willful use of gesture, movement, positioning and expression along with the generally more studied symbology systems of temple furniture, ritual tools and spoken language will often convey instinctual perception and understanding of the concepts being communicated.

Many examples for the use of ritual gesture may be found in the teachings of magical schools and organizations of the past few generations. Magical systems use sigils and symbols drawn in the air with a magical tool and in a very formal manner in order to perform specific tasks. There is the very commonly used posture with a single finger placed to the lips, in the position for silence. Many ritual systems start their exercises with a physical gesture of opening a veil or sweeping away a fog. Priests of many faiths bless with a physically drawn symbol of their faith.

All the changes in a person's *facial expression* can be observed in the process of communication. It is an essential element of non-verbal communication.

Cultural traditions are the decisive factor here. If, in accordance with the norms of this culture, a man should not publicly show fear, openly cry, he will have to restrain his emotions, otherwise he will be condemned by public opinion. There are situations when we must mask our emotions: jealousy, disappointment, etc. Facial expressions help set the emotional tone for a speech. In order to set a positive tone before you start speaking, briefly look at the audience and smile to communicate friendliness, openness, and confidence. Beyond your opening and welcoming facial expressions, facial expressions communicate a range of emotions and can be used to infer personality traits and make judgments about a speaker's credibility and competence. Facial expressions can communicate that a speaker is tired, excited, angry, confused, frustrated, sad, confident, smug, shy, or bored. Even if you aren't bored, for example, a slack face with little animation may lead an audience to think that you are bored with your own speech, which isn't likely to motivate them to be interested. So make sure your facial expressions are communicating an emotion, mood, or personality trait that you think your audience will view favorably, and that will help you achieve your speech goals. Also make sure your facial expressions match the content of your speech. When delivering something light-hearted or humorous, a smile, bright eyes, and slightly raised eyebrows will nonverbally enhance your verbal message. When delivering something serious or somber, a furrowed brow, a tighter mouth, and even a slight head nod can enhance that message. If your facial expressions and speech content are not consistent, your audience could become confused by the mixed messages, which could lead them to question your honesty and credibility.

Oculesics is the use of eye movement or eye contact during communication. The eyes can also be used to discern a wide range of human feelings and emotions. For example, eye contact can indicate the beginning of a conversation, during a conversation, it is a sign of attention, support or, against, the termination of communication, it can also indicate the end of a replica or conversation in general. Experts often compare gaze to touch; it psychologically shortens the distance between people. At the same time, such a view often causes anxiety, fear and irritation. A direct gaze can be perceived as a threat, a desire to dominate. Oculesics studies have shown that a person is able to perceive someone else's gaze without discomfort for no more than three seconds.

Like other elements of non-verbal communication, "eye behavior" differs in different cultures and can cause misunderstanding in intercultural communication. For example, if in the United States a white teacher makes a remark to a black student and he lowers his eyes in response, instead of looking directly at the teacher, he may get angry. The point is that black Americans view a downcast gaze as a sign of respect, while white Americans regard a straight gaze as a sign of respect and

attention. Cambodians believe that meeting another person's gaze is an insult, as it means an invasion of their inner world. It is considered a sign of good form to look away.

Aside from regulating conversations, eye contact is also used to monitor interaction by taking in feedback and other nonverbal cues and to send information. Our eyes bring in the visual information we need to interpret people's movements, gestures, and eye contact. A speaker can use his or her eye contact to determine if an audience is engaged, confused, or bored and then adapt his or her message accordingly. Our eyes also send information to others. People know not to interrupt when we are in deep thought because we naturally look away from others when we are processing information. Making eye contact with others also communicates that we are paying attention and are interested in what another person is saying. Eye contact is a key part of active listening.

It can also be used to intimidate others. We have social norms about how much eye contact we make with people, and those norms vary depending on the setting and the person. Staring at another person in some contexts could communicate intimidation, while in other contexts it could communicate flirtation. As we learned, eye contact is a key immediacy behavior, and it signals to others that we are available for communication. Once communication begins, if it does, eye contact helps establish rapport or connection. We can also use our eye contact to signal that we do not want to make a connection with others. For example, in a public setting like an airport or a gym where people often make small talk, we can avoid making eye contact with others to indicate that we do not want to engage in small talk with strangers. Another person could use eye contact to try to coax you into speaking, though. For example, when one person continues to stare at another person who is not reciprocating eye contact, the person avoiding eye contact might eventually give in, become curious, or become irritated and say, "Can I help you with something?" As you can see, eye contact sends and receives important communicative messages that help us interpret others' behaviors, convey information about our thoughts and feelings, and facilitate or impede rapport or connection. This list reviews the specific functions of eye contact:

- Regulate interaction and provide turn-taking signals
- Monitor communication by receiving nonverbal communication from others
- Signal cognitive activity (we look away when processing information)
- Express engagement (we show people we are listening with our eyes)
- Convey intimidation
- Express flirtation
- Establish rapport or connection

Pupil dilation is a subtle component of oculesics that doesn't get as much scholarly attention in communication as eye contact does. Pupil dilation refers to the expansion and contraction of the black part of the center of our eyes and is considered a biometric form of measurement; it is involuntary and therefore seen as a valid and reliable form of data collection as opposed to self-reports on surveys or interviews that can be biased or misleading. Our pupils dilate when there is a lack of lighting and contract when light is plentiful. Pain, sexual attraction, general arousal, anxiety / stress, and information processing (thinking) also affect pupil dilation. Researchers measure pupil dilation for a number of reasons. For example, advertisers use pupil dilation as an indicator of consumer preferences, assuming that more dilation indicates arousal and attraction to a product. We don't consciously read others' pupil dilation in our everyday interactions, but experimental research has shown that we subconsciously perceive pupil dilation, which affects our impressions and communication. In general, dilated pupils increase a person's attractiveness. Even though we may not be aware of this subtle nonverbal signal, we have social norms and practices that may be subconsciously based on pupil dilation. Take for example the notion of mood lighting and the common practice of creating a "romantic" ambiance with candlelight or the light from a fireplace. Softer and more indirect light leads to pupil dilation, and although we intentionally manipulate lighting to create a romantic ambiance, not to dilate our pupils, the dilated pupils are still subconsciously perceived, which increases perceptions of attraction.

An essential aspect of kinesis is *posture* - the position of the human body and the movements that a person takes in the process of communication. This is one of the least conscious forms of non-verbal behavior, therefore, when observing it, one can obtain significant information about a person's states. By posture, one can judge whether a person is tense or relaxed, is set up for a conversation or wants to leave as soon as possible.

There are known about 1000 different stable positions, which the human body is capable of assuming. In communication studies, it is customary to distinguish three groups of postures.

- Inclusion or exclusion from the situation (open or closed to contact). Closedness is achieved by crossing arms on the chest with fingers intertwined into a lock, fixing the knee in the "foot to foot" position, deviation of the back, etc. When ready for communication, a person smiles, turn his head and body towards the partner, the body is tilted forward.
- Dominance or dependence. Domination is manifested in "hanging" over the partner, patting him on the shoulder, hand on the shoulder of the interlocutor. Addiction is manifested in looking from the bottom up, slouching.

- Confrontation or harmony. The opposition is manifested in the following position: clenched fists, shoulder extended forward, hands on the sides. A harmonious posture is always synchronized with that of a partner, open and free.

Like other elements of kinesis, postures differ not only in different cultures, but also within the same culture in social and gender and age groups. So, almost all Western people sit on a chair, legs crossed. But if this person, being in Thailand, sits down and points his leg at the Thai, he will feel humiliated and offended. The fact is that Thais consider the leg to be the most unpleasant and lowest part of the body. If a North American student can sit in front of a professor as he pleases, African and Asian cultures will consider it a lack of respect and deference.

The *gait* of a person is closely related to the pose. Her character indicates both the physical well-being and age of a person, as well as his emotional state. The most important factors in a person's gait are rhythm, speed, stride length, degree of tension, position of the upper body and head, accompanying hand movements, and position of the toes. These parameters form different types of gait - even, smooth, confident, firm, heavy, guilty, etc.

Walking with a sharply straightened upper body gives the impression of a proud step and expresses arrogance. A rhythmic gait is usually an indication of a person's enthusiastic and joyful mood. The gait with sweeping, long strides is an expression of the purposefulness, enterprise and zeal of its owner. If, when walking, the upper body sways and the arms move actively, then this serves as a sure sign that a person is at the mercy of his experiences and does not want to succumb to someone's influence. Short and shallow steps show that a person with such a gait controls himself, demonstrating caution, prudence and at the same time resourcefulness. And, finally, a dragging, slow gait indicates either a bad mood or a lack of interest; people with such a gait are often ruff, do not have sufficient discipline.

The last element of kinesics is *the manner of dressing*, which is entirely due to the specifics of a particular culture. Sometimes, by clothes, we learn about events in a person's life (for example - wedding, funeral). Uniform indicates the profession of its owner. So, a person in police uniform can call to order by his very presence. Clothing can make a person stand out by focusing attention on him, or it can help to get lost in a crowd.

If a girl wants to impress or establish a relationship with someone, then she puts on her best dress. If at the same time she dresses sloppily, then, most likely, she will not be able to achieve the necessary communication.

Aside from clothes, jewelry, visible body art, hairstyles, and other political, social, and cultural symbols send messages to others about who we are. In the United States, body piercings and tattoos have been shifting from subcultural to mainstream

over the past few decades. The physical location, size, and number of tattoos and piercings play a large role in whether or not they are deemed appropriate for professional contexts, and many people with tattoos and / or piercings make conscious choices about when and where they display their body art. Hair also sends messages whether it is on our heads or our bodies. Men with short hair are generally judged to be more conservative than men with long hair, but men with shaved heads may be seen as aggressive. Whether a person has a part in their hair, a mohawk, faux-hawk, ponytail, curls, or bright pink hair also sends nonverbal signals to others.

Jewelry can also send messages with varying degrees of direct meaning. A ring on the "ring finger" of a person's left hand typically indicates that they are married or in an otherwise committed relationship. A thumb ring or a right-hand ring on the "ring finger" doesn't send such a direct message. People also adorn their clothes, body, or belongings with religious or cultural symbols. They now wear various types of rubber bracelets, which have become a popular form of social cause marketing, to indicate that they identify with the "Livestrong" movement or support breast cancer awareness and research.

Last, the environment in which we interact affects our verbal and nonverbal communication. This is included because we can often manipulate the nonverbal environment similar to how we would manipulate our gestures or tone of voice to suit our communicative needs. The books that we display on our coffee table, the magazines a doctor keeps in his or her waiting room, the placement of fresh flowers in a foyer, or a piece of mint chocolate on a hotel bed pillow all send particular messages and can easily be changed. The placement of objects and furniture in a physical space can help create a formal, distant, friendly, or intimate climate. In terms of formality, we can use nonverbal communication to convey dominance and status, which helps define and negotiate power and roles within relationships. Fancy cars and expensive watches can serve as symbols that distinguish a CEO from an entry-level employee. A room with soft lighting, a small fountain that creates ambient sounds of water flowing, and a comfy chair can help facilitate interactions between a therapist and a patient. In summary, whether we know it or not, our physical characteristics and the artifacts that surround us communicate much.

Haptic communication

A special scientific direction has developed that studies the meaning and role of touch in communication, which is called haptics.

People touch each other for different reasons, in different ways and in different places. Scientists studying tactile behavior of people believe that, depending on the purpose and nature of touch, it can be divided into the following types:

- professional touch - they are impersonal, while a person is perceived only as an object of communication (examination by a doctor);

- ritual (social-polite) touch - handshakes, diplomatic kisses;
- friendly touch;
- love (intimacy) touch.

At the functional-professional level, touch is related to a goal or part of a routine professional interaction, which makes it less threatening and more expected. For example, we let barbers, hairstylists, doctors, nurses, tattoo artists, and security screeners touch us in ways that would otherwise be seen as intimate or inappropriate if not in a professional context. At the social-polite level, socially sanctioned touching behaviors help initiate interactions and show that others are included and respected. A handshake, a pat on the arm, and a pat on the shoulder are examples of social-polite touching. A handshake is actually an abbreviated hand-holding gesture, but we know that prolonged hand-holding would be considered too intimate and therefore inappropriate at the functional-professional or social-polite level. At the functional-professional and social-polite levels, touch still has interpersonal implications. The touch, although professional and not intimate, between hair stylist and client, or between nurse and patient, has the potential to be therapeutic and comforting. In addition, a social-polite touch exchange plays into initial impression formation, which can have important implications for how an interaction and a relationship unfold.

Of course, touch is also important at more intimate levels. At the friendship-warmth level, touch is more important and more ambiguous than at the social-polite level. At this level, touch interactions are important because they serve a relational maintenance purpose and communicate closeness, liking, care, and concern. The types of touching at this level also vary greatly from more formal and ritualized to more intimate, which means friends must sometimes negotiate their own comfort level with various types of touch and may encounter some ambiguity if their preferences don't match up with their relational partner's. In a friendship, for example, too much touch can signal sexual or romantic interest, and too little touch can signal distance or unfriendliness. At the love-intimacy level, touch is more personal and is typically only exchanged between significant others, such as best friends, close family members, and romantic partners. Touching faces, holding hands, and full frontal embraces are examples of touch at this level. Although this level of touch is not sexual, it does enhance feelings of closeness and intimacy and can lead to sexual-arousal touch, which is the most intimate form of touch, as it is intended to physically stimulate another person.

Studies in various cultures have found that touch is very common in some and none at all in others. Cultures belonging to the first type are called contact, and to the second - distant. Contact cultures include Latin American, Eastern, and South European cultures. So, Arabs, Jews, residents of Eastern Europe and Mediterranean

countries use touch when communicating quite actively. In contrast, North Americans, Asians, and Northern Europeans belong to low-contact cultures. Representatives of these cultures prefer to be at a distance from the co-conversationalist when communicating, and Asians use a greater distance than North Americans and Northern Europeans. Germans, British and other Anglo-Saxon peoples are considered to be people who rarely use touch when communicating.

Studies of the tactile behavior of Germans, Italians and North Americans have confirmed that belonging to a contact or distant culture also depends on a person's personality and gender.

In Asian cultures, feelings of patronage and superiority are also transmitted through touch. Touching the shoulder or back in them means friendship. In the Arab and some Eastern European countries, the expression of friendly feelings occurs in the form of strong hugs. Among Muslims, hugs are an expression of the Muslim brotherhood, however, tactile communication has its own prohibitions: in Asian cultures, for example, you cannot touch the interlocutor's head, which is considered an insult. Therefore, in Asian cultures, teachers often hit students in the head, and students perceive this as an offensive punishment.

Some researchers consider climatic conditions as one of the most important factors affecting the contact / distance of culture. in warm climates, representatives of contact cultures often live, in cold climates - distant ones. However, research has shown that Americans and Northern Europeans, who are considered to be from distant cultures, exhibit significant levels of tactile interactions when it comes to partners who are in close relationship with each other. at the same time, in all cultures, the nature of touch, the areas of the body available for the partner's touch, change along with the change in the status of relations between people.[34]

The traditional form of greeting - a *handshake* - also differs from culture to culture. Russians shake hands only when they meet, Germans do this even after the

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[34] Бутовская М. Л. язык тела: природа и культура (эволюционные и кросскультурные основы невербальной коммуникации человека). М. : Научный мир, 2004. 440 с.- с. 113.

- электронный ресурс, доступ по адресу: https://www.google.ru/url?sa=t&rct=j&q=&esrc=s&source=web&cd=&ved=2ahUKEwj3342x04vsAhXPpIsKHT19A3oQFjAAegQICBAB&url=https%3A%2F%2Fwww.hse.ru%2Fdata%2F2011%2F02%2F25%2F1208600918%2F%25D0%2591%25D1%2583%25D1%2582%25D0%25BE%25D0%25B2%25D1%2581%25D0%25BA%25D0%25B0%25D1%258F%2520%25D0%25AF%25D0%25B7%25D1%258B%25D0%25BA%2520%25D1%2582%25D0%25B5%25D0%25BB%25D0%25B0%2520-%2520%25D0%25BF%25D1%2580%25D0%25B8%25D1%2580%25D0%25BE%25D0%25B4%25D0%25B0%2520%25D0%25B8%2520%25D0%25BA%25D1%2583%25D0%25BB%25D1%258C%25D1%2582%25D1%2583%25D1%2580%25D0%25B0.pdf&usg=AOvVaw0uXOYnvDiDLgOEPPXuCMgm

end of the conversation. Usually an older person or the one who occupies a higher position in society offers his hand first. a woman shakes hands with the first man whose status is lower or equal to her own. If a person enters a room with other people, he needs to shake hands with everyone present. Many Asian cultures do not tolerate strong and long handshakes, unlike Western European cultures and Americans, they should shake hands vigorously and strongly. Residents of Sudan shake hands with each other as a sign of greeting, then each kisses his own palm and gives the other back.

Historically, several types of handshakes have developed, each of which has its own symbolic meaning.

- giving the control
  Palm turned upwards under the palm of a partner, mean willingness to obey, an unconscious signal to the one whose dominance is recognized.
- taking the control
  The palm turned down on the palm of the partner expresses the desire for domination, an attempt to take control of the situation.
- shaking like a professional
  Palm with an edge down (vertical position), fix the position of equality of interlocutors.
- Handshake "glove"
  Two palms clasp one palm of the interlocutor, it emphasizes the desire for sincerity, friendliness, and trust.
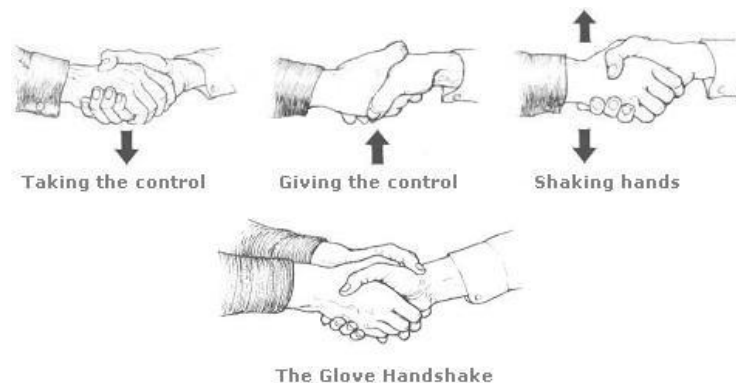
(fig. 2)

Skillful and intelligent use of touch can greatly facilitate the communication process and express many human feelings and moods, to inspire confidence and disposition partner.

Sensory elements

Sensory is a type of non-verbal communication based on the basic sensory modalities including: light, sound, taste, temperature and smell. Along with all other

aspects of non-verbal communication, the attitude towards a partner is formed on the basis of the sensations of the human sense organs. Depending on how we smell, taste, perceive color and sound combinations, feel the heat of the interlocutor's body, we build our communication with this interlocutor. These communicative functions of human senses allow us to consider them as instruments of non-verbal communication. All sensory factors work together and as a result create a sensory picture of a particular culture.

Smells (olfactory perception) are especially important in communication. These are, first of all, the odors of the body and cosmetics used by a person. We can refuse to communicate with a person if we think that they smell bad. The perception of smell depends not only on psycho-physiological factors, but also on cultural factors. The extensive cultural tradition of using scent is not only included in the treasury of world culture, but can also be used in many ways in modern life. So, in Ancient India there was a cult of a noble aroma, which was used not only in temples, but also in everyday life, holidays were accompanied by the use of a large number of aromas, and in days of grief, their complete absence was a sign of the deepest mourning. In ancient China, already in 2000 BC. e. there were specific guidelines for the use of fragrances. European countries did not lag behind the East in comprehending the most complex language of smell. Egyptian and ancient Greek cultural traditions have had a huge impact on the Roman civilization in the field of the use of fragrances. In Europe, odors were widely used for treatment, disinfection. In Italy, the use of perfumery has spread to everything that only makes up the environment of a person. The Age of Enlightenment in France was the century of perfumery, and already in the 19th century. there is a fundamental revolution in perfumery, great names declare themselves, which still sound today. The evolution of fragrances has resulted in an extensive collection of fragrances that is still used today. Thus, the cultural content of the symbolism of smells is determined the socio-historical context and has an aesthetic impact on a person.

Gastic is a non-verbal section that studies the cultural role of gustatory sensations, rituals, traditions related to food, cuisine as a reflection of the national mentality. The peculiarities of the national cuisine also vary greatly among different nations. In the process of historical development, food not only plays an outstanding role, but also belongs to an important section of the material culture of mankind. This area is no less important than literature, religion, even morality. For "there is no conversation without lunch."

This is explained by three significant arguments[35]: 1) food reveals, manifests, reflects the customs of the people living in the region; 2) food - an indicator of the

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[35] Молчанова Г.Г. Традиции гастики как отражение национальной и региональной идентичности. - электронный ресурс, доступ по адресу:

general level of civilization of the people of the region, their talent, originality and peculiarities of national thinking, the level of adaptability to the natural conditions of the environment; 3) the national cuisine of the region is one of the criteria for determining the mental makeup of the nation, reflected in the prevailing culinary tastes and food preferences. In general, the cuisine, dietary habits of the people and their strata are the best evidence of the national inclinations and national character of the people. Food and drink indicate what priorities people put in life, because the place of food determines the place of other values or joys of life, demonstrates their true role in the culture of a particular people.

The philosophy of food, according to G. Gachev, is as follows[36]: "Food is a religious act. Food becomes the connecting element between inner space man and external - by Nature. Eating food is always a sacred act, an act of sacred connection of the body, bone and flesh of a person with the Universe in order to be in harmony with it. In the act of feeding, some parts of the local Nature are offered as a sacrifice in order to prolong the existence of other organisms, which are also part of Nature. Those. food is an intermediary between our inner life and the outer surrounding world, between the large macrocosm around a person and his microcosm. This is why diet and ritual fasts for purification are commanded in every religion.

The color combinations used in different cultures also vary greatly. Colour is a powerful and important communication tool, and it is tied to religious, cultural, political and social influences. We may not like these combinations, patterns, they may seem too bright or too faded. Different colours mean different things in different places. This is extremely important for designers to know because without an awareness of the cultural significance of a particular colour, you risk offending your entire target audience.

Purple for example is a colour of mourning in Thailand. In western culture however, it is associated with royalty, luxury, wealth and sometimes magic. The brand colour for Thai Airways is purple. On first glance this seems like a huge error on their part because as mentioned above, purple is a colour of mourning in Thailand.

- In western cultures black is a colour of mourning
- In Japan however it is a colour of honour, with white the colour of mourning
- Red in the west represents danger, love, passion
- In India it is a colour of purity, in China it is a colour of good luck and in South Africa it is a colour of mourning
- Yellow represents courage in Japan, mourning in Egypt and hope in the West

https://cyberleninka.ru/article/n/traditsii-gastiki-kak-otrazhenie-natsionalnoy-i-regionalnoy-identichnosti

[36] Гачев Г. Ментальности народов мира. М.: Эксмо, 2003. - 544 с. - С. 61—62.

The association between political parties and colours isn't a new connection but it is often taken for granted. In the UK for example the following pairings exist:

- Labour – Red
- Conservative – Blue
- Liberal Democrats – Yellow
- The Green Party – Green

If a colour is representative of a political party then the values and behaviours that the party is known for can be suggested through the use of this colour.

- Red is often linked to socialism and communism
- White has links to pacifism and the surrender flag. In contrast to this, black is a colour that is used in conjunction with anarchism.
- Working class Nazism is associated with the colour brown as the SA were known as the 'brownshirts'.

The colors of the uniform of military personnel serve as a sign of belonging to the state and loyalty to the authorities. Finally, they often talk about color as a way of presenting ethno values: in American culture, primary colors white, red, and blue - the colors of the American flag - are indicators of nationality and patriotism.

As with politics, colours are representative of certain religions. So as not to unintentionally offend anyone through your designs, some examples of these colour / religion associations are:

- Green is considered to be the holy colour of Islam
- Judaism is represented by the colour yellow
- In Hinduism, many gods have blue skin
- White is linked to peace across many religions

Color can carry a message about the intentions of communicators (red and green corridors of customs as one of the institutions for ensuring the security of the state, where color performs the function of a permissive for performing an action and ensuring trust in "strangers" or, conversely, distrust of them). An institutional strategy can be assigned to color in various semiotic spheres: a classic example of this function is the colors of traffic lights as traffic controllers (red - stop, yellow - wait, green - go). The yellow color of the signs on the railway is the indicator of the "Stop! There is no passage! " In American culture, color can be associated with a strategy for regulating the duration of the message: in a number of educational institutions, during a student's presentation with the defense of a thesis, the section head periodically shows him cards of different colors, meaning the amount of time

remaining until the scheduled completion of the speech (green - 10 minutes, yellow - 5 minutes, red - time is up)[37].

Auditory preference (auscultation) is also culturally dependent. The person is immersed in the multicolored natural sounds: wind, lightning, dripping water, drops, blizzards, forests; social sounds: books, records, keyboards, phones, pencils, alarm clocks, musical instruments; technical sounds: weapons, repair, transport, train station, airport, SMS messages – Viber, Whats App, Telegram[38]. Therefore, the person is able to select, structure, filter, comprehend everything he or she hears. This makes it possible to distinguish sounds into important and unimportant ones in the process of perceiving. For example, in the process of interpersonal communication, most of us, when pointing our fingers to our lips, make a «Shh!». Sound when they want to report something important. But when this sound comes from a child's mouth, it is more likely to indicate a desire to reveal some secret. However, an adult with the sound of «Shh» signals a request: «speak quiet!», but sometimes even stop the conversation. Instead, in the American cultural environment, this sound is an expression of disapproval. When a person wants to enter any room, a living room, a waiting room or an office, culturally acceptable behavior is a knock on the door. Slavic cultures knock only once, oriental peoples (Japanese) three times, and there is a behavioral taboo among Germans to knock at the door to enter office.

The throat cleansing is used when the communicator wants to notify his interlocutors of his presence in the room. Without approving any action, denying something when talking sometimes from the interlocutor, you can hear a long click with your tongue, followed by a nod of the head from side to side and raising your eyebrows. The loud sounds of applause are pertinent in the Russian academic environment after the speaker's presentation at the conference, however, in the German scientific community it is accepted by the applause to express his admiration by tapping his fist on the table.

Especially auscultation finds itself in the music sphere. The combination of different sound codes, their harmonization quite strongly influences the communicative space. The «aesthetic» friendliness of a person also depends on the cultural component (traditions) and national character: different musical preferences are observed in different peoples of the world. Often someone else's music seems

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[37] Астафурова Т.Н., Олянич А.В. Лингвосемиотика цвета в институциональной коммуникации. - электронный ресурс, доступ по адресу: https://cyberleninka.ru/article/n/lingvosemiotika-tsveta-v-institutsionalnoy-kommunikatsii

[38] Ishchenko O.M Personality audial behavior in intercultural communication aspect // Наукові дослідження, відкриття та розвиток технологій в сучасній науці. Матеріали II науково-практичної конференції (м. Харків, 17-18 квітня 2020 р.). – Херсон: Видавництво «Молодий вчений», 2020. – 148 с. - с. 97-100.

boring / fun, loud / quiet, incomprehensible, strange, spooky. That is why the music of different nations is so different. Therefore, using it as a convenient background in business negotiations, presentations, receptions is undesirable and inappropriate, as it can not only distract from the substance of the issues discussed, but also cause unwanted associations and related communications experiences.

Auscultation is closely related to paralinguistic elements of communication.

Paralinguistics

Paralinguistics is the science of sound codes of non-verbal communication.

In the process of communication, the spoken word is never neutral. the meaning of the statement can change depending on what intonation, rhythm, timbre, phrasal and logical stress were used to convey it. All these sound elements of information transmission are called paralinguistic means. Researchers identify acoustic means accompanying, complementing and replacing speech sounds: tempo, pitch, volume, speed, timbre, rhythm, pauses, intonation, sighs, groans, coughing, etc. Voice characteristics are among the most important factors of perception, since speech shades affect the meaning of the utterance, they signal emotions, the state of a person, his confidence or uncertainty, etc. Therefore, along with verbal and non-verbal communication means, paraverbal means are used - a set of sound signals that accompany oral speech, adding additional meanings to it. An example of this kind is intonation, signaling an interrogative nature of a sentence, sarcasm, disgust, irony, etc. It must be remembered that in different cultures paraverbal means have their own specifics, ignorance of which can lead to misunderstanding and a conflict situation.

Paralinguistic parameters of speech sounding are determined by many factors: biological, physiological, psychological, social. In this context, the most interesting are national-ethnic and cultural parameters. For example, according to G. Kreidlin's observations made during his stay in the United States, the "sound" of black African Americans is normally stronger and fuller than that of white "Anglo-Saxon" Americans[39]. The rate of speech of native speakers of Romance languages is, on average, noticeably higher than the rate of speech of Russians or Finns. In some languages, individual paralinguistic components are meaningful: for example, verbal tones in tonal languages. Americans and Chinese speak louder compared to Russian and most European cultures. Moreover, Americans speak loudly, regardless of the nature of their relationship with interlocutors, while the Chinese speak much quieter if they are new to communication partners. And in much of Europe whistling during a public performance is a message of disapproval and ridicule. However, parallingistic means have not only cultural but also social and idiolectic variability.

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[39] Теория межкультурной коммуникации : учебник и практикум для академического бакалавриата / под общ. ред. Ю. В. Таратухиной и С. Н. Безус. — М. : Юрайт, 2016. — 265 с. - с. 64.

Arabs speak with a great deal of volume because for them it connotes strength and sincerity. A softer voice suggests weakness and even deceitfulness. Germans conduct their business with a "commanding tone that projects authority and self-confidence." On the other end of the continuum, there are cultures that have a very different view toward loud voices. For example, "People from the Philippines speak softly, as they believe that this is an indication of good breeding and education." A visitor from Thailand once asked one of the authors if the loud voices she was hearing in America meant Americans were upset or mad at a specific person or event. Her question made a great deal of cultural sense. In Thailand people speak in soft voices and believe it a sign of anger when a person elevates their volume. In Japan, raising one's voice often implies a lack of self-control. For the Japanese, a gentle and soft voice reflects good manners and helps maintain social harmony—two important values in Japanese culture.[40]

Speed, the loudness of speech differs among carriers of the same culture; moreover, depending on the communication situation, the speech of the same person changes its intonation characteristics.

Proxemics

Proxemics is the use of spatial relationships in communication. This term was introduced by the American psychologist E. Hall to analyze the patterns of the spatial organization of communication, as well as the influence of territories, distances and distances between people on the nature of interpersonal communication. Special studies have shown that they differ significantly in different cultures and are quite significant for communication.

Each person for his normal existence needs a certain amount of space around him, which he considers his own, and the violation of this space is considered as an invasion of the inner world, as an unfriendly act. Therefore, communication between people always takes place at a certain distance from each other, and this distance is an important indicator of the type and nature of relations between people. Thus, changing the distance between people during communication is part of the communication process. In addition, the distance of communication partners also depends on factors such as gender, race, belonging to a culture or subculture, specific social circumstances, etc. E. Hall, as a result of his observations, identified four communication zones[41]:

- Intimate Space;
- Personal Space;

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[40] Samovar Larry A., Porter Richard E., McDaniel Edwin R. Communication between cultures. - Wadsworth/Thomson Learning, 2001, 334 p. - p. 291.

[41] Hall E. Proxemics // Current Anthropology. - Vol. 9, No. 2/3, Apr. - Jun., 1968. - pp. 83–95.

- Social Space;
- Public Space.

The intimate communication zone is located closest to the human body, and in it he feels safe. It is reserved for only the closest friends, family, and romantic / intimate partners. It is impossible to completely ignore people when they are in this space, even if we are trying to pretend that we're ignoring them. In almost all cultures of the world, it is generally not accepted to invade someone else's intimate zone. Scientists have proven that the more a person is hindered by someone's approach, the more fight hormones are produced in his blood. At such a moment, a person, as a rule, prepares for self-defense. This is inherent in nature, stress hormones help the body either to cope with external danger, or to escape from it. If there is no way to do this or that, then the struggle hormone turns into "poison". For this reason, a person who has violated the intimate zone of a communication partner causes him both psychological and physiological harm. However, many situations lead to our personal and intimate space being breached by others against our will, and these breaches are more likely to be upsetting, even when they are expected. We've all had to get into a crowded elevator or wait in a long line. To defend our personal space during in such situations we rely on more nonverbal communication like moving, crossing our arms, or avoiding eye contact to deal with breaches of space.

However, for the communication process, the most important is the personal space that directly surrounds the human body. This zone is equal to 45-120 centimeters, and most of all communication contacts of a person take place in it. At this distance, physical contact is not necessary. This is the optimal distance for conversation, conversation with friends and good acquaintances.

In Asian cultures, personal space can also depend on the caste of the communication participants.

The social zone is the distance that we keep when communicating with strangers or when communicating with a small group of people. The social (public) zone is located in the range from 120 to 260 cm. It is most convenient for formal communication, since it allows its participants not only to hear the partner, but also to see. Therefore, it is customary to maintain such a distance during a business meeting, meeting, discussion, press conference, etc.

The social zone borders on the personal, and, as a rule, most of the formal and official contacts take place in it. Teachers and students, bosses and subordinates, service personnel and clients, etc. communicate in it. Here, an intuitive sense of the distance of communication is very important, since when a social zone is violated, a negative reaction to a partner and psychological discomfort unconsciously arise, which lead to unsuccessful results of communication.

The public area is the preferred distance when communicating with a large group of people, with a mass audience. The zone assumes such forms of communication as meetings, presentations, lectures, reports and speeches, etc. The public zone starts from a distance of 3.5 meters and can extend to infinity, but within the limits of maintaining communication contact. Therefore, the public area is also called open. Most often, the public communication zone can be observed during secular or religious ceremonies, when the head of state or the head of a religious institution is at a respectful distance from most people.

Chronemics

Chronemics is the use of time in the non-verbal communication process. For communication, time is just as important as words, gestures, posture and distance. Perception and use of time is part of non-verbal communication and varies greatly from culture to culture. Chronemics studies of various cultures allow the scientists to distinguish models of time use. E. Hall suggested to divide cultures into monochronic and polychronic[42].

In the monochronic model (USA, England, Germany, Scandinavian country), time is represented as a road or a long tape divided into segments. This division of time into parts leads to the fact that a person in this culture prefers to do only one thing at a time, and also shares time for business and for emotional contacts. Proceeding from the fact that a "monochronic" person is engaged in only one type of activity for a certain period of time, he is forced, as it were, to "close" in his own world, to which other people have no access. People of this type do not like to be interrupted in the course of any activity.

The polychronic model (Latin American countries, Arab countries, many Mediterranean states, Russia) does not have such a strict schedule; a person there can do several things at once. Time is perceived here as intersecting spiral trajectories or as a circle. An extreme case is cultures in which the language does not have any words related to time (for example, the North American Indians).

If in a monochronic culture time is constantly monitored, it is believed that time is money, in a polychronic culture there is no such need, and they don't even think about the exact use of time.

For these types of cultures, different attitudes towards punctuality are also characteristic. So, if in Latin American countries belonging to the polychronous type, a delay of 45 minutes is considered normal, then in the USA, England, Germany it can be regarded as a lack of interest and cause a conflict. Different cultures use formal and informal types of time. Informal time is associated with an indefinite

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[42] Hall E. T. The silent language in overseas business. // Harvard business review. - 1960, Vol. 38. - pp. 87-96.

countdown: "after a while", "later", "in the afternoon", etc. Formal time, on the other hand, counts the time very accurately: "by two o'clock," "tomorrow at 15.30," etc. One of the most frequent hindrances in intercultural communication is the situation when one interlocutor operates with formal time, and his opponent belonging to another culture - informal, the first one comes to a meeting at two o'clock in the afternoon, and the other - around the afternoon, if he comes at all.

As a rule, no contact between people belonging to different time systems is complete without stress. At the same time, it is very difficult to avoid negative emotions if you have to adjust to another time system. It is important to always remember here that one cannot react to the actions of people from another time system in the same way as to the same actions of people from their own time system. Many actions, such as being late or suddenly postponing an appointment, have different, and sometimes just the opposite meaning.

Chronology also studies rhythm, movement, and timing in culture. Thus, in large cities we have to walk the streets faster than in small villages.

FUNDAMENTALS OF INTERCULTURAL COMMUNICATION THEORY

Initial concepts

Theory of intercultural communication as an independent scientific discipline arose quite recently, in the middle of the XX century. Interest in learning processes of intercultural communication, to their theoretical comprehension arose primarily under the influence of globalization. Transnational corporations intensify their activities, the international tourism is developing, migration processes are intensifying, more and more people enters into interethnic marriages, adoption of children from others countries is becoming more popular.

Initially, the intercultural communication was formed on the basis of the integration of various humanities and their methods. The founders of intercultural communication were representatives of various scientific industries: lingvistics, anthropology, psychology, sociology, ethnology, folkloristics, etc. In the process of their joint work, the theories and methods of these fields of knowledge were mixed, giving the study of intercultural communication an integrative character, which has become and remains fundamental in it to this day.

The history of the intercultural communication theory began in 1947 in the USA. The study of the intercultural communication was associated (and is still connected to this day) with the practical interests of businessmen, politicians, diplomats. In 1947 the USA government established the Foreign Service Institute (FSI) to prepare American citizens for overseas service. The institute hired renowned scientists: anthropologists Edward T. Hall, Ray Birdwhistell and linguist George Trager, who, in the process of working on a curriculum for American education, created a new scientific discipline - the intercultural communication theory. At first they set themselves purely practical tasks:

- to prepare diplomats, politicians, military specialists, peace corps volunteers for more effective activities abroad;

- help international students and interns to adapt more successfully to the USA;

- to contribute to the resolution of interracial and interethnic conflicts in the United States.

The concept of "intercultural communication" was first formulated in 1954 in the work of G. Trager and E. Hall "Culture and Communication. Analysis model"[43], in which cross-cultural communication was viewed as a special area of human relations. Later, E. Hall developed ideas about the relationship between culture and communication and for the first time brought the problem of cross-cultural

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[43] Trager, G., Hall, E. Culture as Communication : A Model and Analysis // Explorations : Studies in Culture and Communication, Vol. 3. - 1954. – pp. 149–176.

communication not only to the level of scientific research, but also to an independent academic discipline.

In 1959, E. Hall published the book "The Silent Language"[44]. This book had a huge impact on the development of the intercultural communication theory. In his work, Hall is not only convincingly proved the closest connection between culture and communication, but also focused the attention of scientists on the need to research not so much entire cultures, but their individual behavioral subsystems. At the same time, he compared the study of culture with the study of a language (foreign), its subsystems - with grammatical categories: we study the categories of case, type, time, etc. separately, and then it adds up to a kind of general picture - our idea of a foreign language. E. Hall emphasized the need for practical orientation of the new discipline - the theory of intercultural communication.

Further development of the theoretical foundations of intercultural communication was continued, in particular, by J. Condon and J. Fati[45].

Thus, the main features of the intercultural communication as a scientific direction are:

• it was created in a very short time, by a relatively small group people, and these were researchers from different fields of science;

• had a specific purpose (although she set herself a number of questions and tasks that cannot be resolved in a short time);

• it was little interested in abstract anthropological and cultural theories, she needed practical instructions, specific comparative characteristics of cultures in various parameters. This feature persists in the intercultural communication theory to this day;

• the emphasis was on the development of cross-cultural trainings aimed at familiarizing people with the peculiarities of cultural norms of other ethnic groups and facilitating communication with representatives of these groups (in particular, in the field of business communication). At the same time, social (gender, age, etc.) differences between communicants were often ignored at an early stage in the development of the intercultural communication theory.

The importance of studying the theory of the intercultural communication for a person engaged in linguistics can hardly be overestimated, since it:

- expands the understanding of communication by emphasizing the non-verbal aspect in the transfer of information;

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[44] Hall, E. The Silent Language. - Garden City, N.Y. : Doubleday, 1959. - 240 p.

[45] Condon, J., Fathi, Y. An Introduction to Intercultural Communication. – Indianapolis ; NewYork ; Bobbs-Merrill ; London ; Macmillan, 1975. – 433 p.

- deepens the understanding of the interdisciplinary connections of linguistics and its applied meaning;

- expands the understanding of the possibilities of professional self-realization;

- teaches the mechanisms of "decoding" cultural (in different senses) information contained in speech, thereby developing analytical skills, expanding the understanding of the possibilities of language as a repository of information.

*So, **intercultural communication** is an exchange of information carried out by representatives of different cultures, and the fact that communicants are representatives of different cultures significantly influences their communication and to some extent determines its process.*

There are many definitions of the concept of "intercultural communication inaction". It is possible to define intercultural communication:

1) as a process of communication in a multicultural space;

2) an academic discipline (located at the intersection of sciences), studying different features of the communication process in the multicultural wandering.

It is possible to talk about intercultural communication only if people represent different cultures and realize everything that is not appropriate to their culture as a stranger. Relations are intercultural if their participants do not resort to their own traditions, customs, ideas and ways of behavior, but get acquainted with other people's rules and norms of everyday communication. Between cultural communication is always an interpersonal communication in a special context, when one participant nudes the cultural difference of another.

The difficulties of the intercultural communication are related to the differences in expectations and biases characteristic of each person of the century, and, of course, differ in different cultures. Representatives of different cultures decrypt received messages differently. All this becomes significant only in the act of com-communication and leads to misunderstanding and tension, labor and impossibility of communication.

The process of interpretation, in addition to cultural differences, is influenced by age, sex, profession, social status of the communicant. Therefore, the degree of interculturalism of each particular act of communication depends on the tolerance, enterprise, and personal experience of its participants.

Intercultural communication should be considered as a combination of various forms of relationships and communication between individuals and groups belonging to different cultures.

In intercultural communes, macroculture and microculture spheres are distinguished. The difference between microculture and macroculture is that microculture is a very small (niche) culture while macroculture is the dominant culture in a society, its overculture.

Many people are part of certain social groups with their own cultural characteristics. From a structural point of view, these are microcultures (subcultures) in the structure of overculture (macroculture). Each microculture has both similarities and differences with its maternal culture, which provides their representatives with the same perception of the world. In other words, subcultures are cultures of different social groups and layers within the same society. Therefore, the connection between subcultures flows within this society and is vertical.

Within each sphere, intercultural communication takes place at different levels. Several types of intercultural communication can be distinguished at the micro level.

• Interethnic communication.

• Countercultural communication - between representatives of the overculture and people, especially the young, whose lifestyle and values reject or oppose the dominant values and behavior of society.

• Communication among social classes and groups.

• Communication between representatives of various demographic groups: religious, age and sex.

• Communication between urban and rural residents - in the style and pace of life, the general level of education, the type of interpersonal relations.

• Regional communication.

• Communication in business culture.

A common characteristic of all levels and types of intercultural communication is the unconsciousness of cultural differences among its participants. There is much in common between intersocial communication and intercultural communication (by and large, intercultural communication is one of the types of intersocial communication). These types of communication (intercultural and intersocial) are basic. However, each linguistic personality does not exist by itself, but in society, that is, it enters into certain societies and functions in the field of one or another national linguistic and cultural community.

Therefore, in reality There are the following types of communication[46]:

(1) monosocial monocultural communication;

(2) intersocial monocultural communication;

(3) monosocial intercultural communication;

(4) intersocial intercultural communication.

It is quite obvious that in the first case (1) the probability of communication failures and tends to zero. In the second case (2), communication problems are quite

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[46] Красных В.В. Основы психолингвистики и теории коммуникации. - М.: Гнозис, 2001. - 270 с.

possible. As for the cases (3-4), the last case (4) will be the most "dangerous" from the point of view of potential conflicts.

Basic approaches to the analysis of intercultural communication

There are basically three approaches under which theories of intercultural communication proliferated. These approaches are:

1. the social science (functionalist) approach
2. the interpretive approach
3. the critical approach

These approaches are based on different ideas about human nature, human behavior and the nature of human knowledge.

The *functional approach* developed in the 1980s and bases itself on the methods of sociology and psychology. According to this approach, the culture of any people can be described by various methods. Any changes in culture may also be measured and described. Culture determines the behavior and communication of a person, and therefore they are also amenable to description and can be said before. The main goal is to show the specifics of the influence of culture on communication. The comparison of the cultural differences of the interlocutors allows us to predict the success or failure of their communication.

Theories which fall under social science approach include but not limited to the following:

the face negotiation theory

the conversational constraints theory

the communication accomodation theory

the anxiety uncertainty management theory

Strength of the functional approach:

Many studies under social science approach have been useful in identifying variations in communication from group to group and specifying psychological and sociological variables in the communication process.

Weaknesses of the functional approach:

1. Scholars now realized that human communication is often more creative than predictable and, that reality is not just external but also internally constructed.

2. We cannot identify all the variables that affect our communication. Nor can we predict exactly why one intercultural interaction seems to succeed and another does not.

Interpretive (or explanatory) approach. The purpose of the explanatory approach is to understand and describe, but not predict, human behavior. Representatives of the interpretive approach consider culture as a human habitat created and modified through communication. This approach uses methods of

anthropology and linguistics: role-playing games, included observation, etc. The main focus is usually on understanding communication models within a particular cultural group. The study of intercultural communication, based on an interpretive approach, concluded that the communication rules of a particular community are based on the cultural values and ideas of this particular group.

Interpretive researchers typically become directly involved with members of the communities they are studying and often form close friendships with them. The interpretive approach studies culture from the perspective of members of the cultures being studied rather than through a framework imposed by the researcher.

Ethnography, basically seen as a scientific description of different races and cultures, is one of the interpretive approaches. It is a discipline that examines the patterned interactions and significant symbols of specific cultural groups to identify the cultural norms that guide their behaviors, usually based on field studies. Ethnographers of communication are devoted to descriptive studies of communication patterns within specific cultural groups.

Another example of interpretive research is the rhetorical approach; which is the oldest communication scholarship dating back to the ancient Greeks rhetoricians typically examines and analyzes texts or public speech in the context in which they occur.

Researchers using the interpretive approach are interested in describing culture, not in predicting behavior. They seek to find and describe patterns in communication and approach research in a holistic and subjective way. Interpretive researchers seek to answer questions related to what it means to be a member of a particular community and how participants in communities achieve "membering".[47]

Strength of the interpretive approach:

The usefulness of the interpretive approach is that, it provides an in-depth understanding of communication patterns in particular communities because it emphasizes investigating communication in context.

Limitations of the interpretive approach:

The main limitation of the theory is that there are few interpretivist studies of intercultural communication. Researchers are outsiders to the communities under investigation, which means they may not represent accurately the communication patterns of members of that community.

Critical approach. Representatives of this direction are primarily interested in the historical context of communication. In their research, they proceed from the fact that there is always a power relationship in communication. From this point of view, culture is considered by them as a field of struggle, a place where numerous

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[47] Philipsen, G. Speaking culturally: Explorations in social communication. - Albany, NY: State University of New York, 1992. - 164 p. - p. 14.

explanations and interpretations of cultural phenomena come together and where there is always a power that determines cultural. The purpose of the study of intercultural communication is to explain human behavior, and through it - to change people's lives. According to supporters of a critical approach, studying the knowledge and description of the power prevailing in cultural situations teaches people to confront it and more effectively organize their communication with other people and cultures.

The methods preferred by the critical scholars are usually textual analyses, which sometimes occur within the economic contexts of the culture industries that produce these texts. That is, the scholar generally analyzes cultural „products", such as media (television, movies, journals, and so on), as powerful voices in shaping contemporary culture, rather than observing or participating in face-to-face interaction or conducting surveys.

Critical scholar Nakamura[48] has argued that computer practices actually perpetuate racial/ethnic inequalities and reinforce stereotypes. The digital divide can be studied from the perspective of larger social, economic and political issues that drive public policy decisions regarding technology. Critical scholars seek to find ways to understand these issues in order to help close the digital divide and take advantage of the potential of technology to create greater social equity.

Strength of the critical approach:

The critical approach emphasizes the power relations in intercultural interactions and the importance of social and historical contexts.

Limitations of the critical approach:

1. One limitation is that most critical studies do not focus on face-to-face intercultural interaction. Rather, they focus on popular media forms of communication- TV shows, music, videos, magazines, advertisements and so on. Such studies, with their lack of attention of face-to-face interactions, may yield less practical results.

2. Also, the approach does not allow for much empirical data.

Some scholars identify a fourth approach to studying intercultural communication. The social science, critical and interpretive approaches to studying intercultural communication are all valuable. However, these approaches may seem to contradict with one another. In order to address the potential contradictions among these approaches, the dialectical approach to studying intercultural communication has been developed.

The dialectical approach acknowledges the value of the social science, critical and interpretive approaches, at the same time, it requires that we do not limit

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[48] Nakamura, L. Cybertypes: Race, ethnicity and identity on the Internet. - New York: Routledge, 2002.- 192 p.

ourselves to the perspective provided by one of these approaches. The dialectical approach calls for the simultaneous acceptance of all three   perspectives. An acceptance of multiple perspectives expands our perception of the world and allows us to create new categories and to see the complex potential of the study of intercultural communication.

Martin, Nakayama and Flores[49] have identified six dialectics characteristic of intercultural communication, which relate to four building blocks of intercultural communication: culture, communication, context and power:

cultural-individual,

personal-contextual,

differences-similarities,

static-dynamic,

history/past-present/future

privilege-disadvantage.

Cultural-individual. This dialectic refers to the fact that communication is both cultural and individual. All people share some communication patterns with members of groups to which they belong. At the same time, all people also have unique individual communication patterns that are idiosyncratic.

Personal-contextual. This dialectic has to do with the relationship between the social roles that we play and how they interact with our communication patterns on the personal level. Social contexts often shape the behaviors of individuals. Roles related to our social position and our professional standing may   influence our communication behavior. Some social roles require that we behave in a very formal manner. The way a lawyer in a courtroom or a scientist in a laboratory communicates will be a result of the context in which he/she is operating.

Differences-similarities. This dialectic recognizes the fact that people are simultaneously both similar to and different from one another in many ways. These similarities and differences exist both within and across cultures. There are real differences between the ways members of various cultures communicate; members of Arab cultures communicate more differently than members of Asian cultures. However, when we focus on differences among cultures we run the risk of stereotyping others.

Static-dynamic. This dialectic examines the fact that culture and communication patterns are both static and dynamic. Some cultural and communication patterns are relatively stable, while at the same time, cultures are

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[49] Martin, J. N., Nakayama, T. K., & Flores, L. A. A dialectical approach to intercultural communication. // In J. N. Martin, T. K. Nakayama, & L. A. Flores (Eds.), Readings in intercultural communication: Experiences and contexts (2nd ed.,). - Boston: McGraw-Hill,2002. - 411 p. - pp. 3-13.

evolving and changing. While cultures are influenced by the proliferation of new technologies, they will adapt these technologies to their cultural patterns and values.

History/past-present/future. This dialectic refers to the need to be aware of both present conditions and historical influences as they affect intercultural communication. For example, it is not enough to understand the current situation of North African Muslims in France, which has the highest percentage of Muslims of any European nation. The unassimilated French Muslims are a major source of recruitment for Al-Qadea, which always searches for supporters among the alienated and poor Muslim communities around the world. To fully appreciate the current situation of the European Muslims (especially those in France), we must also have an understanding of how North African Muslim communities have developed in Europe and the factors that have shaped the interactions among these groups and their host countries.

Privilege-disadvantage. This dialectic addresses the contradiction that individuals may be simultaneously privileged and disadvantaged. Individuals may have power because of their social, economic or political status, and may be privileged because of their position, just as others may be disadvantaged because of their lack of social, economic or political power.

The dialectical approach brings together the strengths of the social science, critical and interpretive approaches to studying intercultural communication. It allows for a much broader perspective on the study of communication across national identities and prevents us from falling into dichotomies that tend to reduce rather than enlarge our views of other cultures. The dialectical approach makes it possible for us to address the many contradictory aspects of intercultural communication, and thereby, gives us a much richer experience of the study of culture and communication. It is a more challenging approach to take, because it does not offer simple answers, but rather requires that we examine issues from multiple perspectives and hold contradictory ideas simultaneously. However, by doing so, we will gain a holistic view of intercultural communication that fully recognizes its processual and relational nature.

Theories of intercultural communication[50]

The concept of cultural intelligence

The concept of cultural intelligence was first developed by P. Earley and E. Mosakovski. According to the definition of P. Earley and E. Mosakovski, the cultural intelligence is the ability of a person to effectively interact with

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[50] An overview of the main theories of intercultural communication is given, in particular, in the book "Theorizing about intercultural communication". - Theorizing about intercultural communication. // Edited by W. B. Gudykunst. - California State University, Fullerton, USA, 2005. - 488 p.

representatives of different cultures, to recognize unfamiliar and ambiguous interpreted signals, to obtain the necessary knowledge about cultural characteristics to foresee the consequences of their words and actions with communication with representatives of other cultures and behave in this context adequately. Cultural intelligence is both the ability to understand unfamiliar contexts and adapt swoop down to them[51].

Also Ang et al. (2007) explained the cultural intelligence as "a competence of working effectively in different cultural areas"[52].

The genesis of cross-cultural competence consists of a developed cultural intelligence, adequate introspection, social analysis and interpersonal management relations. Reflection of actual experience and replenishment of the "data bank" (feedback). In fact, the development cultural intelligence is that part of the personality that will allow her to quickly adapt to the conditions of multicultural entropy.

P. Earley and S. Ang distinguish four components that make up the base cultural intelligence model[53]:

1) motivational component (motivation);

2) cognitive component (knowledge);

3) meta-cognitive component (strategy);

4) behavioral component (action).

According to the research of H. Triandis, the cross-cultural method of research should be carried out taking into account two approaches[54]: one of them is called etic, the other is called emic. The first approach is based on the study of common behaviors in different cultures, and the second seeks to describe unique, culture-specific behaviors.

The emic approach to studying human culture is one in which the members of the culture being studied are the main source of information used to understand the culture. More simply stated, it's when the words and beliefs of the culture's members take center stage. Rather than reading other scientists' accounts of the culture, the researcher will observe or even interview the members of the culture in order to understand why they live and believe as they do.

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[51] Earley P.C., Mosakowski E. Cultural Intelligence. // Harvard Business Review. - 2004, Vol. 82(10) pp.139-46. - pp. 139-140.

[52] Ang, S. Dyne, L. V., Koh, C., Chandrasekar, N. A. Cultural Intelligence: Its Measurement and Effects on Cultural Judgment and Decision Making, Cultural Adaptation and Task Performance // Management and Organization Review. - 2007, 3 (3), pp.335-371.

[53] Earley P.C., Ang S. Cultural Intelligence: Individual Interactions Across Cultures. - Paloalto: Stanford University Press, 2003. - 400 p.

[54] Triandis H. Culture and Social Behavior. - NY: McGraw-Hill, 1994 - p. 330.

Adding to this, researchers using the emic approach seek to start with almost a blank slate. In other words, they try to put away their preconceived notions about what culture should look like and simply learn from the cultures they are observing. They try to look at it through the lens of the culture. For this reason, the emic approach is often called the 'insider approach.' Many researchers believe this is the best approach when studying previously unstudied, or newly discovered, people groups.

Opposite of the emic approach, the etic approach to studying human culture employs existing theories and perspectives that originated from outside the culture being studied. In other words, it uses preconceived notions and theories about culture in general in order to study specific cultures.

For this reason, it's often referred to as the 'outsider approach.' A researcher using the etic approach might look at the scene through the lens of what earlier anthropologists have reported about the culture. He would theorize on the meaning of some cultural elements by comparing them to similar elements in other cultures.

The concept of cultural syndrome.

H. Triandis introduces also the concept of "cultural syndrome."Cultural syndromes consist of shared attitudes, beliefs, norms, role and self definitions, and values of members of each culture that are organized around a theme[55].

He also proposed the identification of four cultural syndromes[56].

1. Complexity. The organizational structure of one culture is more complicated, than others. The most contrast is found between hunters/gatherers and information societies. Gross national product per capita, although not sufficient, is one index of cultural complexity. Other indices include the percent of the population that is urban, the size of cities, personal computers per capita, etc.

2. Collectivism. In a number of cultures, life experience is structured around certain teams and groups. In collectivist cultures people are interdependent with their in-groups (family, tribe, nation, etc.), give priority to the goals of their in-groups, shape their behavior primarily on the basis of in-group norms, and behave in a communal way. There are many kinds of collectivist cultures. One important distinction is between vertical (e.g., India) and horizontal (e.g., the Israeli kibbutz) collectivist cultures. Vertical cultures are traditionalist and emphasize in-group cohesion, respect for in-group norms, and the directives of authorities. Vertical collectivism is correlated with right wing authoritarianism, the tendency to be

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[55] Triandis, H. C. The psychological measurement of cultural syndromes. // American Psychologist. - 1996, Vol. 51(4), pp. 407–415.

[56] Triandis H. C., Eunkook M. Suh. Cultural influences on personality. - электронный ресурс, доступ по адресу: https://www.researchgate.net/publication/11603887_Cultural_Influences_on_Personality

submissive to authority and to endorse conventionalism. Horizontal collectivist cultures emphasize empathy, sociability, and cooperation recently found another variation of collectivism between genders .According to their research, male collectivism is derived from group memberships (e.g., "I am an American"); female collectivism is derived from specific relationships (e.g., "I am Amanda's best friend"). A defining character of people in collectivist cultures is their notable concern with relationships. For example, collectivists in conflict situations are primarily concerned with maintaining relationships with others, where as individualists are primarily concerned with achieving justice. Thus, collectivists prefer methods of conflict resolution that do not destroy relationships (e.g., mediation), whereas individualists are willing to go to court to settle disputes.

3. Individualism. In some cultures, life experience is individual character. Individualism is the other pole of collectivism. In vertical individualist cultures (e.g., US corporate cultures) competitiveness is high, and one must be "the best" in order to climb the hierarchy. In horizontal individualist cultures (e.g., Australia, Sweden) hierarchical differentiation is de-emphasized, and the emphasis is on self-reliance, independence from others, and uniqueness.

4. Tightness. In some cultures, there are more norms and restrictions than in others. In tight cultures norms are imposed tightly. In loose cultures deviation from norms is tolerated. Such tolerance is found in relatively heterogeneous societies (where several normative systems are present), where people do not depend on each other much, and where population density (e.g., opportunity for surveillance) is low. An open frontier is related to looseness

The Cross-cultural adaptation theory.

Adaptation theory is one of the main theories of intercultural communication. The author of this theory is Y. Kim[57]. The adaptation theory of is a complex process with many components, during which a person gradually, increasing, becomes accustomed to a new installation and new communication. Dynamics of such interaction is called dynamics of stress-adaptive growth dynamic. The stress adaptation growth dynamic, therefore, is not a linear process but a back and forth endeavor that will entail periods of regression and subsequent progression. Assimilation can be defined as the process by which a person takes material into their mind from the environment, which may mean changing the evidence of their senses to make it fit, whereas accommodation is the difference made to one's mind or concepts by the process of assimilation. Periodic derogations that delay the adaptation process are associated with intercultural crises. Many conditions are required for successful adaptation. They include communication with a new

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[57] Young Yun Kim, Communication and cross-cultural adaptation: An integrative theory: Clevedon, England: Multilingual Matters, 1988. - 232 p.

environment (cha hundred contacts, positive attitude), knowledge of a foreign language, positive motivation, participation in all kinds of events, access to the media.

Coordinated management of meaning.

The theory of Coordinated management of meaning was developed in the mid-1970s by W. Barnett Pearce and Vernon E. Cronen[58]. This theory provides understanding of how individuals create, coordinate and manage meanings in their process of communication. Generally, it refers to "how individuals establish rules for creating and interpreting meaning and how those rules are enmeshed in a conversation where meaning is constantly being coordinated"[59]."Human communication is viewed as a flexible, open and mutable process evolving in an ongoing joint interaction, which enables movement, shifts and evolving ways with each other"[60]. CMM embodies this vision and allows interpersonal connection and open conversation among individuals or groups, and can be applicable across multiple academia fields and social scenarios. Perfect and complete understanding is a kind of unattainable ideal. Since not all acts of communication had a specific purpose, mutual understanding was not necessarily required. The goal is to achieve coordination, which is possible when interacting, understandable to its participants. In this case, in a specific context, values are controlled, and their individual in is interpreted. It is important not how much the rules adopted in this communication are social, but how much these rules are agreed among themselves in the consciousness of each participant in communications.

The Cognitive theory.

This theory suggests, all people have a special cognitive system with which they can interpret the words and actions of others quite accurately and carefully. But since the culture affects the individual pattern of human development, representatives of different cultures form different views and perceptions. During the inculturation, a person acquires a view of a world that is different from that of a representative of

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[58] Pearce B. The Coordinated Management of Meaning (CMM). // Theorizing about intercultural communication. (Ed. by W. B. Gudykunst). - California State University, Fullerton, USA, 2005. - 488 p. - pp. 35-54.

Cronen V. E. Coordinated Management of Meaning: Practical Theory for the Complexities and Contradictions of Everyday Life. // The Status of common sense in psychology. (Ed. by J. Siegfried). - Norwood, NJ: Ablex Press, 1994. - 363 p. - pp. 183–207.

[59] West R., Turner L. Introducing Communication Theory: Analysis and Application (3rd Ed.). McGraw-Hill Higher Education, 2007. - 565 p . - p. 111.

[60] Miller A., Davidson S. Co-ordinating meaning within a gender identity development service: What can the theory of the co-ordinated management of meaning offer clinicians working with young people, and their families, exploring their gender identities. // Clinical Child Psychology and Psychiatry. - 2019, Vol.24 (2). - pp. 322–337.

another culture. In this way human cognitive consciousness is formed, which can be simple or complex, and it in turn affects the individual communicative behavior and adaptation strategies.

According to Delia[61], persuasive communication will be effective only if the subject chooses as its starting point such components of justification that are consistent with the cumulative field of the listener's predispositions. From the point of view of a logical approach, this means that judgments accepted by the addressee as true should be used as the initial premises of the argument. Therefore, any attempt to change the belief system implies that the subject of the belief has certain knowledge about the addressee. This, in turn, suggests that the subject should be able to take the perspective of the addressee, that is, for effective communication, it is necessary to have the ability to understand how the other person sees the discussed situation in order to adapt the message to his frame of reference (frame of reference).

People comprehend the world through systems of personal constructs. Constructors are cognitive models or patterns that we use in reality to put our perception in order. Interpersonal constructs are cognitive models or patterns that we apply to social reality to order our impressions of people. The mental ability to make subtle differences in personality and behavior of different people is called cognitive complexity. People who have cognitive complexity in their perception of others have a communicative advantage over those who have less developed thought structures. This gives them more opportunities to achieve their communication goals. Delia designated this possession as human-centered messages by people with cognitive complexity. A human-centered message is a message intended for a specific person and context; reflects the speaker's ability to anticipate the reaction and adjust accordingly.

The theory of social categories

It is focused on the importance of roles, stereotypes and schemes for the process of communication, that is, those elements of the perception mechanism that form the basis of mutual understanding and social consciousness. Social consciousness refers to the fundamental cognitive process of social categorization, the process of social categorization that leads to a positive perception of the members of their group and to a negative attitude of the members of this group towards other people. At the same time, self-esteem of a person is very important, which is formed under the influence of the groups to which he belongs. When meeting with representatives of other groups, the so-called "communicative accommodation" takes place, building up to communicate with another person. It is determined by the

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[61] Delia J. G. The Logic Fallacy, Cognitive Theory, and the Enthymeme: A Search for the Foundations of Reasoned Discourse // Quarterly Journal of Speech. -1970, Vol. 56 (2). - pp. 140 - 148.

schemes and stereotypes that exist in our country. Based on our assessment of the interlocutor, a linguistic strategy is determined, that is, the choice of communication style and possible topics for conversation.

The study of ethnicity, race and nationalism is tied to the circumstances of time and geographical space; they are culture-bound. A synthesis of existing knowledge is presented in the form of 16 propositions about the genesis of social categories, both physical and cultural, and the significance attributed to them[62].

The Conflict theory

It considers conflict to be normal behavior. Thus, each culture has its own models of conflict. There are cultures whose representatives pay great attention to the causes of conflict, are sensitive to violations, often rely on intuition in resolving the conflict. These are collectivist cultures. Individualistic cultures prefer a direct method of smoothing conflicts.[63]

In modern research, more and more attention is paid to a theory called "*Face-Negotiation Theory*"[64], which examines how people from different cultures can overcome an existing or emerging conflict. The concept of "face" is of great importance in it, that is, one's own self-esteem (image), which is especially significant when the situation is characterized by a high level of uncertainty, especially in a conflict environment, when the communication process seems questionable. Different ways of building a dialogue in such conditions are associated with how an individual (a group of individuals) positions itself, what communication strategies are used to "save their face", challenge another person, or try to find ways of mutual understanding. Oetzel proposes to classify strategies of communicative behavior into dominant, avoidance and integrative strategies. Domination strategy assumes that the individual feels the need to control the situation and seeks to protect "his face". The avoidance strategy is aimed at trying to save the "face" of the communication partner. An integrative strategy assumes that communication participants seek to find common ground and reduce the level of conflict.

Considering the models of intercultural conflict, one cannot but pay attention to the model developed by M. Hammer, who believes that the key factors in intercultural conflict are disagreement. The second factor influencing conflict is the affective or emotional reaction to disagreement. According to Hammer, conflicting parties experience an antagonistic emotional reaction towards the other, based on

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[62] Banton M. A. Theory of Social Categories // Sociology. - 2011, Vol. 45(2), pp. 187–201.

[63] Chua, E. G., Gudykunst, W. B. Conflict resolution styles in low- and high-context cultures. // Communication Research Reports. - 1987, Vol. 4(1). - pp. 32–37.

[64] Oetzel J.G., Ting-Toomy S., Masumoto T., Yokochi Y., Takai J. A Typology of Facework Behaviors in Conflicts With Best Friends and Relative Strangers // Communication Quaterly. - 2000, Vol. 48. - pp. 397-419.

disagreement and the perception of the threat associated with him. Therefore, Hammer's model is based on two components: cognitive (disagreement) and affective (negative emotional reaction)[65]. Hammer focuses on styles of intercultural conflict. Like other researchers, he believes that in situations of conflict, people respond in patterned ways, so their communication styles are predictable. Hence, the conflict style is the behavioral component of the conflict, determined cognitively (disagreement) and affectively (emotional reaction). Hammer believes that the intercultural style of conflict is determined more by how the individual participates in communication, whether he expresses disagreement openly or indirectly, whether his emotional reaction is visible or restrained.

A study by Ting-Toomey[66] indicated that an direct style is more likely to correspond to individualistic and low-contextual cultures, while a indirect style is characteristic of collectivist and high-contextual cultures. Individuals with increased emotional expressiveness express their feelings not only verbally, but also through facial expressions, gestures, posing, etc. Emotionally restrained individuals tend to minimize gesticulation, hide their emotions both verbally and non-verbally, and control their feelings. Therefore, individualistic and low-contextual cultures tend to exhibit an emotionally expressive style of communication, while collectivist and high-contextual cultures tend to exhibit an emotionally restrained style of communication.

According to Hammer's model, during a conflict, the determining factor is the individual's adherence to an direct or indirect style of behavior, which can be divided into:

- a discussion that assumes that an individual who adheres to a direct style of behavior, but is emotionally restrained, will choose the discussion, he / she will use clear linguistic means, at the same time follow the emotional side of his statement, which allows you to stay calm and conduct a dialogue;

- involvement, suggesting that a direct style of behavior will be used with a simultaneous emotional component. Such an individual will resist disagreement and express his emotions frankly;

- accommodation, when choosing which the individual adheres to an indirect style and restrains himself, considering excessive emotionality as an immediate threat to the establishment of a productive dialogue;

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[65] Hammer M.R. The Intercultural Conflict Style Inventory: A Conceptual Framework and Measure of Intercultural Conflict Resolution Approaches // International Journal of Intercultural Relations. - 2005, Vol. 29. - pp. 675-695.

[66] Ting-Toomy S., Oetzel J.G. Introduction to Intercultural/International Conflict // The SAGE Handbook of Conflict Communication: Integrating Theory, Research and Practice / J. Oetzel, S. Ting-Toomy (Eds.). Los Angeles: Sage, 2013. - 912 p. - pp. 635-638.

- a dynamic style assumes that the individual does not adhere to a direct strategy, but is not emotionally restrained. In terms of language, he / she can use repetitions, exaggerations, emotionally colored vocabulary.

The uncertainty reduction theory

The uncertainty reduction theory, is a communication theory, described by Charles Berger and Richard Calabrese in 1975[67], which considers the initial stages of interpersonal communication. The theory is based on the fact that during the initial communication, people experience uncertainty , which they seek to reduce by obtaining information about the interlocutor. Thus, the social consequence of communication is the reduction of uncertainty as a result of obtaining information. The more ideas the interlocutors have about each other, the better they predict each other's behavior and actions.

There are three basic ways people seek information about another person:

1. Passive strategies - we observe the person, either in situations where the other person is likely to be self-monitoring (a reactivity search) as in a classroom, or where the other person is likely to act more naturally (a disinhibition search) as in the stands at a football game.

2. Active strategies - we ask others about the person we're interested in or try to set up a situation where we can observe that person (e.g., taking the same class, sitting a table away at dinner).

3. Interactive strategies - we communicate directly with the person. During of communication, we ask questions, attempts are made to disclose ourselves. This strategy is the most optimal of all those presented.

There are three types of uncertainty:

- cognitive uncertainty - lies in the fact that a person does not have exact ideas about the values and attitudes of his partner;

- behavioral uncertainty - when a person cannot predict the behavior of his partner;

- emotional uncertainty - a psychological state in which a person will feel anxiety that his words or behavior may be misinterpreted.

Researchers have found that if there is too much uncertainty, partners avoid communication or only care about the impression they make on the interlocutor. With the complete absence of uncertainty, the incentive for communication in general is lost. Accordingly, an optimal level of uncertainty is required for effective

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[67] Berger, C. R., Calabrese, R. J. Some explorations in initial interaction and beyond: Toward a developmental theory of interpersonal communication. // Human Communication Research. - 1975, Vol. 1 (2), pp. 99–112.

communication. Achieving this level of uncertainty is the main task of each participant in communication.

There are a number of factors that can help reduce uncertainty and uncertainty when dealing with people from other cultures. These include:

- optimistic and positive expectations from communication with a representative of another culture;

- similarities between cultures;

- more personal and close contact with representatives of another culture;

- good knowledge of the language of the communication partner;

- the ability to self-analysis and self-observation;

- good knowledge of the culture of the communication partner;

-setting on the effectiveness of communication with a partner and adaptation to his culture.

Based on the Uncertainty Reduction Theory, *the Anxiety / Uncertainty Management theory* was developed. Anxiety / Uncertainty Management theory was introduced by William B. Gudykunst to define how humans effectively communicate based on their anxiety and uncertainty in social situations[68]. Gudykunst believed that in order for successful intercultural communication a reduction in anxiety/uncertainty must occur. This is assuming that the individuals within the intercultural encounter are stranger. Gudykunst assumed that at least one person in an intercultural encounter is a stranger. He argues that strangers undergo both anxiety and uncertainty; they don't feel secure and they aren't sure how to behave. Gudykunst noted that strangers and in-group members experience some degree of anxiety and uncertainty in any new interpersonal situation, but when the encounter takes place between people of different cultures, strangers are hyperaware of cultural differences. They then tend to overestimate the effect of cultural identity on the behavior of people in an alien society, while blurring individual distinctions.

The communication accomodation theory

Communication accommodation is a communication theory which emphasis the adjustments that people does while communicating. Howard Giles, the professor of communication at the University of Califrnia, developed the theory which is and according to him is when people try to emphasis or minimize the social difference

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[68] Gudykunst, W. B. An Anxiety/Uncertainty Management (AUM) Theory of Strangers' Intercultural Adjustment. // Theorizing about intercultural communication. // Edited by W. B. Gudykunst. - California State University, Fullerton, USA, 2005. - 488 p. - pp. 419–457.

between the others whom they interact with[69]. The factors that lead to the accommodation activity are adjustments which can be through verbal communication or through gestures. The theory was evolved from speech adjustment theory, which demonstrates the value of psychological concepts to understand the dynamics of speech. But the theory encompasses more fields such as non-verbal and gestures.

Communication accommodation theory elaborates the human tendency to adjust their behaviour while interacting. The reason behind this behaviour is explained as to control the social differences between the interactants. People accommodate their communication activities to get approval and to set a positive image in front of the interactant. The environment in which they are interacting also affects the communication behaviour.

There are two types of accommodation process explained in this theory

• Convergence– convergence is a process where people tend to adapt the other person's communication characteristics to reduce the social differences

• Divergence-the process contradicts the method of adaptation and in this context the individual emphasise is on the social difference and nonverbal differences between the interactants.

The two processes usually are dependent on the characteristics of the interactant. People accommodated their communication while interacting with a person who has higher standards and other characteristics which they believe is better than them. And the divergent exhibits an opposite characteristic as it emphasises the difference among the close relations with each other.

The conversational constraints theory

Conversational Constraints Theory, developed in Min-Sun Kim[70], attempts to explain how and why certain conversational strategies differ across various cultures and the effects of these differences. It is embedded in the Social Science communication approach, based upon how culture influences communication. There are five universal conversational constraints: 1) clarity, 2) minimizing imposition, 3) consideration for the other's feelings, 4) risking negative evaluation by the receiver, 5) effectiveness; these five constraints pivot on the notion of if a culture is more social relational, or task oriented. The social relational approach focuses on having more concern for the receiver's feelings, holding more importance upon saving face for the other person than being concise; when constructing messages, the social

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[69] Giles, H., Ogay, T. Communication Accommodation Theory. // Explaining communication : Contemporary theories and exemplars (Ed. by. B. B. Whaley & W. Samter). - Mahwah, NJ: Lawrence Erlbaum, 2007. 480 p. - pp. 293-310.

[70] Min-Sun Kim, Cross-Cultural Comparisons of the Perceived Importance of Conversational Constraints // Human Communication Research. - 2006, Vol. 21(1). - pp. 128 - 151.

relational approach takes into account how their words and actions will affect the listener's feelings. The task oriented approach emphasizes concern for clarity over feelings, it places higher value on the degree to which the message is communicated explicitly in its truest form.

Cultures have specific behaviors that pertain to conversational style. These behaviors can be preferred by some cultures, offensive to others. Conversational Constraints Theory seeks to explain why these certain tactics work in some cultures but not in others, it is influenced by the customs and norms of that culture. The central focus of Conversational Constraints Theory is not what is said, but how it is said. Conversations are goal-oriented and require coordination between both communicators, messages are developed built upon various constraints, personal or cultural, in order to pursue any kind of interaction. Kim discusses the need for approval, need for dominance, gender roles to analyze conversational constraints; the more approval a person needs, thus more feminine, the more they view minimizing imposition and being concerned with the hearer's feelings as being important. The more dominant, thus more masculine, the more they view message clarity and directness as being important. Concern for effectiveness is a constraint, universally important amongst most all cultures.

It is focused on the influence. Effectiveness explains the capability of how well the content of the message is conveyed to the listener, if the style of verbal deliverance is soft or punctual. Effectiveness pertains to the potency of the message, if it is strong or weak, powerful or ineffective, weighty or superficial. Collectivistic cultures tend to use effectiveness within their conversations as more diffused and watered-down so as to lessen negativity and offense; this aspect of effectiveness has more ease and cushion in how the message is spoken, is structured in a way that will minimize dissonance at all costs. On the other hand, individualistic cultures maximize the punctuality of effectiveness in delivering the message; the tone of their message focuses on directness and being straightforward with their listener, intend on being bluntly honest in order to be effective. Individualistic cultures are not concerned with the listener's feelings if that sacrifices the effectiveness of the message.

Applied methods of studying intercultural communication

It is essential for the formation of intercultural communication to be based in teaching on the analysis and interpretation of real cultural contacts. In this regard, the most effective way of working is training, which, in comparison with the classical academic forms of organizing the educational process, to the greatest extent meets the specific requirements and difficulties of intercultural communication due to its proximity to practice and the intensity of training.

Thus, we can talk about applied methods of studying intercultural communication. In this context, the following methods can be distinguished: biographical reflection, observation, interactive modeling, role-playing games, self-esteem, simulation.

1. The method of biographical reflection involves understanding one's own biography in order to clarify the basis of one's own identity and the forms of its manifestation in everyday life. Using the analysis of biography and reproduction of past life situations, feelings are actualized and events that determined the formation of a person's personality are recognized. Such work on his own biography helps to reflect various aspects of human life, determine the nature of value orientation and interests, and therefore can be applied in various methodological approaches.

2. Observation is a research method that involves the purposeful and systematic recording of various manifestations of national psychological characteristics of people without interfering in the process of their life, both within the ethnic community and outside it. Observation can be continuous and selective, included and simple, uncontrolled and controlled, field, etc. included observation is that the researcher becomes a member of the group he is observing. This makes it possible to study group behavior from the inside and in all or in many situations of intragroup communication, and, secondly, eliminates the need to declare the studied individuals about the goals of their observations.

3. The method of interactive modeling is focused on the conscious reproduction of regularly occurring various individual and group situations of intercultural communication; the interests of the interacting parties, their forms of behavior are better understood, the ability to perceive the norms and values of someone else's culture is developing.

4. The method of role-playing games is characterized by the performance of roles by participants that recreate frequently repeated situations of intercultural communication. These roles are recognized, mixed and modified as they are played and analyzed. The basis of the method of role-playing games is the play experience in situations "as if". In such cases, there is a perception of hidden rules and standards that underlie the norms and values of a foreign culture and which are imprinted in the minds of the training participants. In the study of intercultural communications, this method generates a game experience, due to which the interests of the interacting parties, their forms of behavior are more deeply understood, the ability to perceive the norms and values of a foreign culture develops.

5. The self-assessment method aims to distinguish certain types of behavior in intercultural communication and consider them from an appropriate angle. This goal is achieved through public surveys structured on observations and tests. The findings

become topics for analytical discussions and discussions on types of intercultural behavior and their outcomes in intercultural communication.

6. The simulation method consists in artificially creating specific situations of intercultural communication and predicting the possibilities and results based on various points of view and aspects.

The practice of using the methods considered suggests that they can compare two or more cultures, focus on both the general difficulties of the communication process and private cases of intercultural communication. The use of these methods in intercultural communication training enables representatives of different cultures to prepare for effective contacts with other cultures, teach them to understand their communication partners and achieve their goals and results.

THE PROBLEM OF UNDERSTANDING IN INTERCULTURAL COMMUNICATION

Cultural identity. The concepts of "Own" and "Other ".

The problem of understanding in intercultural communication is related to the concept of cultural identity.

Cultural identity is the definition of groups or individuals (by themselves or others) in terms of cultural or subcultural categories (including ethnicity, nationality, language, religion, and gender). Identity is a highly abstract, dynamic, multifaceted concept that defines who you are.

Cultural identity is an important contributor to people's wellbeing. Identifying with a particular culture gives people feelings of belonging and security. It also provides people with access to social networks which provide support and shared values and aspirations. These can help break down barriers and build a sense of trust between people - a phenomenon sometimes referred to as social capital - although excessively strong cultural identity can also contribute to barriers between groups. An established cultural identity has also been linked with positive outcomes in areas such as health and education.

According to Oetting, cultural identification is defined as "a persistent, long-term underlying characteristic that organizes cognitions, emotions, and behaviors."[71] Oetting also posited that cultural identification is a personality trait and the development and maintenance of cultural identification are based on interactions with the environment.

Gardiner and Kosmitzki see identity as "a person's self-definition as a separate and distinct individual, including behaviors, beliefs, and attitudes."[72] Ting-Toomey considers identity to be the "reflective self-conception or self-image that we each derive from our family, gender, cultural, ethnic, and individual socialization process. Identity basically refers to our reflective views of ourselves and other perceptions of our self-images."[73] In a more concise definition, Martin and Nakayama characterize identity as "the concept of who we are."[74] While all of these definitions treat identity

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[71] Oetting, E. R., Beauvais, F.. Orthogonal cultural identification theory: The cultural identification of minority adolescents. // International Journal of the Addictions. - 1991, Vol. 25, pp. 655-685.

[72] Gardiner H.W., Kosmitzki C. Lives Across Cultures: Cross-Cultural Human Development (4th ed.). - Boston: Pearson Education, 2008. - 368 p. - p. 154.

[73] Ting-Toomey S. Identity Negotiation Theory: Crossing Cultural Boundaries. // Theorizing about intercultural communication. // Edited by W. B. Gudykunst. - California State University, Fullerton, USA, 2005. - 488 p. - p. 212.

[74] Martin J., Nakayama Th. Intercultural communication in contexts . — 5th ed.- NY: McGraw-Hill Higher Education, 2010. - 411 p.

in its broadest sense, some communication scholars address cultural identity more specifically. Fong contends that "culture and cultural identity in the study of intercultural relations have become umbrella terms that subsume racial and ethnic identity."[75] She defines cultural identity as: The identification of communications of a shared system of symbolic verbal and nonverbal behavior that are meaningful to group members who have a sense of belonging and who share traditions, heritage, language, and similar norms of appropriate behavior. Cultural identity is a social construction.[76]

Lustig and Koester view cultural identity as "one's sense of belonging to a particular cultural or ethnic group."[77] Ting-Toomey and Chung see cultural identity as "the emotional significance that we attach to our sense of belonging or affiliation with the larger culture."[78] For Klyukanov, "cultural identity can be viewed as membership in a group in which all people share the same symbolic meanings."[79]

According to Stuart Hall, our own identity is to a large degree created precisely in comparison with others, through meeting with people and contexts we define as "different".[80] In other words, the existence of the Other (Alien) is an indispensable resource for man's own consciousness of himself and his culture. It is a way of making sense of the world around us. When different values are attached to the labels we put on people, these processes become seriously problematic.

But the problem is that a scientific definition of the Other (Alien) has not yet been formulated. This concept has several meanings:

- an Other as an alien, foreign, located outside the borders of the native culture;
- an Other as strange, unusual, contrasting with the usual and familiar environment;
- an Other as a stranger, unknown and inaccessible for cognition;
- an Other as supernatural, omnipotent, before which a person is powerless;
- an Other as sinister, life-threatening.

[75] Fong M. Identity and the Speech Community. // Communicating Ethnic and Cultural Identity (eds. M. Fong and R. Chuang). - Lanham, MD: Rowman and Littlefield, 2004. - 408 p. - p. 6.
[76] Ibid.
[77] Lustig M.W., Koester J. Intercultural Competence: Interpersonal Communication Across Cultures (6th ed.). - Boston: Allyn and Bacon, 2010. - 320 p. - p. 142.
[78] Ting-Toomey S., Chung L.C. Understanding Intercultural Communication. - Los Angeles: Roxbury, 2005. - 352 p. - p. 93.
[79] Klyukanov I.E. Principles of Intercultural Communication. - Boston: Pearson Education, 2005. - 304 p. - p. 12.
[80] Hall S. The Spectacle of the "Other". // Representations. Cultural representations and signifying practices. - London: Sage and The Open University, 1997. - 408 p. - pp. 223-290.

The Other is labeled as different from the norm, such as in this table of binary opposition:

Us	Other
Civilised	Wild
Culture	Nature
Free	Dependent
Adult or parent-figure	Child-like
Rational	Irrational

During the colonial period for instance, difference was used by Europeans as a reason for oppression, subjugation and colonization. By proclaiming their own standards as absolute, Europeans condemned any deviation from the European both times of life, while not admitting that the natives could have their own standards. Women are for instance the Other for men.

The concept of "Own" means that circle of phenomena of the surrounding world, which is perceived by a person as familiar, taken for granted. Thus, the concepts of "Own" and " Other "are at the heart of the phenomenon cultural identity.

Comprehension of the phenomena of a foreign, unknown culture is fundamentally different from the understanding of certain phenomena of one's own culture. In this case, attempts to use the normative-value system of one's culture turn out to be unacceptable, since this inevitably leads to inadequate results. Conversely, trying to make sense of someone else's culture in its characteristic ways also brings the same wrong results.

The cultural consequences of expanding contacts between representatives of different countries and cultures are expressed, among other things, in the gradual erasure of cultural identity. This is especially obvious for the youth culture, which wears the same jeans, listens to the same music, worships the same "stars" of sports, cinema, and stage. Older generations strive to preserve the existing characteristics and differences of their culture. the problem of cultural identity, that is, a person's belonging to a particular culture.

A person needs a certain orderliness of his life activity, which he can get only in the community of other people. To do this, he must voluntarily accept the elements of consciousness prevailing in this community, tastes, habits, norms, values and other means of communication adopted by the people around him. The assimilation of all these manifestations of the social life of a group gives an orderly and predictable character to a person's life, and also involuntarily makes him involved in a particular

culture. The essence of cultural identity lies in a person's conscious acceptance of appropriate cultural norms and patterns of behavior, value orientations and language, understanding himself from the standpoint of those cultural characteristics that are accepted in a given society, in self-identification with the cultural models of this particular society.

Identity is acquired through interaction with other members of one's cultural group. The family exerts a primary influence on early identity formation. Identities are established through group membership and are enacted in a variety of ways, including rites of passage, personal appearance, and participation in commemorative events. Concepts of identity within the same group can change over time.[81]

Cultural space influences cultural identity and includes homes, neighborhoods, regions, and nations. Culture is a mental set of windows through which all of life is viewed.[82] It is more than an environment or geographical location in which you live, and it is more than any single component of your personality or background, including your race, ethnicity, nationality, language, gender, religion, ability or disability, or socioeconomic status. These components—and certainly the way they combine and interact—affect your social and educational status as well as your family, community, and professional inter-=actions. Culture is the way you make sense of your life.

Turner offers three identity categories: human, social, and personal.[83] Human identities are those perceptions of self that link you to the rest of humanity and set you apart from other life forms. Social identities are represented by the various groups you belong to, such as racial, ethnic, occupational, age, hometown, and others. Social identity is a product of the contrast between membership in some social groups and non-membership in others (i.e., the in-group/out-group dichotomy). Personal identity is what sets you apart from other in-group members and marks you as special or unique. These markers may be innate talents, such as the ability to play a musical instrument without formal training; special achievements, like winning an Olympic gold medal; or something as intangible as a gregarious personality

Every individual has multiple identities—racial, ethnic, gender, national, regional, organizational, personal, and perhaps cyber/fantasy—that act in concert. The importance of any single identity is a result of the context.

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[81] Samovar L. A., Porter R. E. Communication Between Cultures (Eighth Ed.). - Wadsworth Publishing. 2012 - 432 p.

[82] Hager P. J., Scheiber H. J. Managing Global Communication in Science and Technology. - NY: Wiley-Interscience, 1999. -: 392 p.

[83] Turner J. C. Rediscovering the Social Group: A Self-Categorization Theory. - Oxford: Basil Blackwell, 1987. 256 p. - p. 45.

In an intercultural meeting the varying expectations for identity display and communication style carry considerable potential for creating anxiety, misunderstandings, and even conflict. As a rule, both sides do not question "what is self-evident," but take an ethnocentric position and attribute stupidity, ignorance, or malicious intent to the other side. Competent intercultural communication is achieved when the participants find commonality in ascribed and avowed identities.

Cultural identity has a decisive influence on the process of intercultural communication. It presupposes a set of certain stable qualities due to which certain cultural phenomena or people evoke in us a feeling of sympathy or antipathy. Depending on this, we choose the appropriate type, manner and form of communication with them.

The essence of personal identity is revealed most fully if we turn to those common features and characteristics of people that do not depend on their cultural or ethnic affiliation. For example, we are united in a number of psychological and physical characteristics. We all have hearts, lungs, brains, and other organs; we are made up of the same chemical elements; our nature makes us seek pleasure and avoid pain. Every human being uses a lot of energy in order to avoid physical discomfort, but if we experience pain, then we all suffer the same. We are the same because we solve the same problems of our existence.

In real life, no two people are absolutely alike. We react differently to the outside world. Gender, ethnicity, race, religious affiliation, nationality and other aspects of his life connect us with other people, but at the same time, the consciousness and unique experience of each person isolate and separate us from each other.

To a certain extent, intercultural communication can be viewed as a relationship of opposing identities, in which the interlocutors' identities are included in each other. Thus, the unknown and unfamiliar in the identity of the interlocutor becomes familiar and understandable, which allows us to expect from him the corresponding types of behavior and actions. The interaction of identities facilitates the coordination of relations in communication, determines its type and mechanism.

Thus, in intercultural communication, cultural identity has a dual function. It allows the communicants to form a certain idea about each other, to mutually predict the behavior and views of the interlocutors, i.e. facilitates communication. But at the same time, its restrictive nature quickly manifests itself, in accordance with which confrontations and conflicts arise in the communication process. The restrictive nature of cultural identity is aimed at rationalizing communication, that is, at limiting the communicative process to the framework of possible mutual understanding and excluding from it those aspects of communication that can lead to conflict.

Ethnocentrism and multiculturalism

Ethnocentrism is the belief that one's own cultural group's behaviors, norms, ways of thinking, and ways of being are superior to all other cultural groups. Ethnocentrism is not to be confused with patriotism, which is devotion to one's country. Ethnocentrism carries devotion to the extreme point where you cannot believe that another culture's behaviors, norms, ways of thinking, and ways of being are as good or as worthy as your own. It becomes a barrier in intercultural communication when it prevents you from even trying to see another's point of view—that is, when it hampers all attempts at empathy. This means that we assume, subconsciously, that the way we do things is the only way.[84]

Ethnocentrism is inherent in any culture to one degree or another. It allows you to unconsciously separate the carriers of a foreign culture from your own; there is a conscious desire to isolate some people from others, to form a derogatory attitude of one culture towards another.

Ethnocentrism in general is a negative phenomenon, tantamount to nationalism and even racism. This assessment of ethnocentrism manifests itself in a tendency to rejection of all foreign ethnic groups, combined with an overestimation of one's own group. But like any social psychological phenomenon, it cannot be viewed only negatively. Although ethnocentrism often creates obstacles for intercultural communication, but at the same time it performs a useful function for the group of maintaining identity and even preserving the integrity and specificity of the group.

Ethnocentrism researchers note that it can manifest itself to a greater or lesser extent. The latter depends on the characteristics of the culture. The representatives of collectivist cultures are more ethnocentric than members of individualist cultures. When analyzing ethnocentrism, it is also necessary to take into account social factors, since the degree of its expression is influenced primarily by the system of social relations and the state of interethnic relations in a given society. If in a society an uncritical attitude is not spread to all spheres of life of an ethnic group and there is a desire to understand and appreciate someone else's culture, then this is a benevolent, or flexible, kind of ethnocentrism. In the presence of an ethnic conflict between communities, ethnocentrism can manifest itself in strong forms.

Ethnocentrism can be viewed as having three levels: positive, negative, and extremely negative. The first, positive, is the belief that one's own culture is preferred over all others. This is natural because individuals draw much of their personal identity and many beliefs from their native culture. At the negative level, ethnocentrism begins to take on an evaluative dimension. This is demonstrated in the

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[84] Martin J., Nakayama Th. Intercultural communication in contexts . — 5th ed.- NY: McGraw-Hill Higher Education, 2010. - 411 p.

belief that one's own culture is the center of everything, and all other cultures should be measured and rated by its standards. This evolves when an individual, or group, believes that their personal beliefs and values are unquestionably correct. Finally, in the extremely negative form, it is not enough to consider one's culture as the most valid and useful. The person or group believes their values and customs should be adopted by other cultures.[85] The extremely negative ethnocentrism is expressed, as a rule, in hatred, distrust, blaming other groups for their own failures.

In contact with other cultures, most people judge other people's cultural values, using it as a model and the criterion of the cultural values of one's own ethnic group. This type of value judgment is commonly called ethnocentrism. Ethnocentrism is a psychological attitude to perceive and evaluate other cultures and the behavior of their representatives through the prism of their culture. Most often, ethnocentrism implies that one's own culture is superior to other cultures, and in this case it is regarded as the only correct one, superior to all others. Anything that deviates from the norms, customs, value systems, habits, types of behavior of one's own culture is considered low-grade and classified as inferior in relation to one's own. Ethnocentrism is strongest in moral and religious contexts, where emotionalism may overshadow rationality.[86]

Studies conducted by D. Campbell and his colleagues showed that it is characteristic of ethnocentrism [87]:

• consider what happens in your culture as natural and right, and what happens in other cultures as unnatural and wrong;

• view the customs of your group as universal: what is good for us is good for others;

• perceive the norms and values of their ethnic group as unconditionally correct;

• provide, if necessary, comprehensive assistance to the members of their group;

• act in the best interests of your group;

• feel hostility towards other ethnic groups;

• be proud of your group.

Most cultural anthropologists agree that ethnocentrism is inherent in any culture to one degree or another. In many of them, it is believed that looking at the world through the prism of your culture is natural, and this has both positive and negative aspects. The positives are that ethnocentrism allows you to unconsciously

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[85] Martin J., Nakayama Th. Intercultural communication in contexts . — 5th ed.- NY: McGraw-Hill Higher Education, 2010. - 411 p. - p. 240.

[86] Martin J., Nakayama Th. Intercultural communication in contexts . — 5th ed.- NY: McGraw-Hill Higher Education, 2010. - 411 p. - p. 241.

[87] Levine, R. A. Campbell, D. T. Ethnocentrism: Theories of Conflict, Ethnic Attitudes, and Group Behavior. - NY: John Wiley, 1972. - 310 p.

separate the carriers of a foreign culture from your own, one ethnocultural group from another. Its negative side lies in the conscious desire to isolate some people from others, to form a derogatory attitude of one culture towards another.

Ethnocentrism, i.e. acceptance of the exclusivity of one's own culture, increases the level of solidarity in society. It reduces the likelihood of autonomy in society and the proportion of those who feel "rootless". At the same time, blind admiration for one's own culture and ideology, the inability to look at oneself objectively often leads to an overestimation of one's own strengths, which, in the event of an interethnic or intergroup conflict, can turn into defeat. Ethnocentrism gives rise to a lot of prejudices against other social groups, serves as the basis for the emergence of hostility towards other nations and races, and is the cause of large-scale conflicts and wars. On an individual level, he creates unnecessary difficulties in communicating between representatives of different cultures and peoples. On the whole, experts are confident that the negative aspects of ethnocentrism outweigh the positive ones.

The concept of "culture" is the basic category in the formation of the concept of "multiculturalism". The 6th edition of the Columbia Encyclopedia defines multiculturalism as follows: "Multiculturalism, or cultural pluralism, a term describing the coexistence of many cultures in a locality, without any one culture dominating the region. By making the broadest range of human differences acceptable to the largest number of people, multiculturalism seeks to overcome racism, sexism, and other forms of discrimination. [88]"

The concept of multiculturalism is closely related to the concept of cultural relativism. This doctrine originating in American cultural anthropology[89], has at least two components. The first component is factual: judgements about the world and judgements of value vary widely from culture to culture. The second component is philosophical: assessment of claims about the world and about morality is also culture-dependent. The classic statement of cultural relativism is by the American anthropologist Melville J. Herskovits[90]: "The principle of cultural relativism, briefly stated, is as follows: Judgements are based on experience, and experience is interpreted by each individual in terms of his own enculturation. Those who hold for the existence of fixed values will find materials in other societies that necessitate re-investigation of their assumptions. Are there absolute moral standards, or are moral standards effective only as far as they agree with the orientations of a given people at a given period in their history? ..We even approach the problem of the ultimate nature

[88] https://www.infoplease.com/encyclopedia/social-science/education/concepts/multiculturalism

[89] Jarvie, I.C. Cultural relativism again. // Philosophy of the Social Sciences. - 1975, Vol. 5 (3). - pp. 343-353.

[90] Herskovits, M. J. Cultural Relativism. - NY: Random House, 1972. 293 p. - p. 15.

of reality itself. ..Is reality. ..not defined and redefined by the ever-varied symbolisms of the innumerable languages of mankind?" However cultural relativism fatally affects its own assertion: it cannot be coherently formulated. To say that values are relative to cultures confuses culture with value. Values are used to measure cultures, including the culture that gives birth to them. If values cannot transcend cultures how can cultures engage in self-assessment? When we judge the reality-claims, or moral standards, of our own culture to be wanting, what sort of standards are we invoking? They cannot be merely the "orientations of a given people at a given period in their history" simply because it may be the given orientations of this period that are being challenged in this period.

Multiculturalism, in its turn, is the practice of recognizing and respecting different cultures, religions, races, ethnicities, opinions within the environment. So, multiculturalism recognizes primarily the diversity of cultures and ethnicities. Cultural diversity is the quality of diverse or different cultures, as opposed to monoculture, the global monoculture, or a homogenization of cultures, akin to cultural decay. The phrase cultural diversity can also refer to having different cultures respect each other's differences. This word is most commonly associated with differences between cultural groups, although it is also used to describe differences within cultural groups, such as diversity within Asian-American culture, including Korean Americans and Japanese Americans.

It is important that people today understand the need for preserving ethnic and cultural identity, without which normal psychological well-being of a person, and the development of multiculturalism. Both these tendencies should be reasonably and harmoniously combined with each other. After all, only a person with a positive ethnocultural identity is capable of ethnic tolerance, towards life in a modern, increasingly globalized the world.

Perception and attribution in communication
Concept of perception

People understand and learn about the world through filtering lenses; they select, evaluate, and organize information (stimuli) from the external environment through perception. Perception is the process by which individuals select, organize, and interpret external and internal stimuli to create their view of the world.

The primary perception of a person is often a decisive factor for subsequent interaction with him. Communication with a stranger requires the use of a certain stock of knowledge to assess the possible results and consequences of contact with him. Here, as criteria, they usually take their own cultural norms, on the basis of which their appearance, internal qualities, and behavior are assessed. Based on subjective ideas about "how it should be", appropriate conclusions are drawn and

estimates are given. This raises the question of the correspondence of these conclusions and assessments of reality, since the perception of other people often occurs unconsciously, automatically.

The subject's perception of other people comes from his impressions and ideas about them. All information about other people comes through the senses in the form of sensations. Then this information is given some meaning, i.e. it is interpreted. At the same time, our perception of the world and the subsequent judgment about it are not free from emotions, motivations or ideas. Interpretation and structuring of incoming information is based on previous experience. It must be said that this approach justifies itself, since it ensures successful overcoming of difficulties and proves its practical effectiveness. However, under certain circumstances, this can contribute to a distortion of perception.

Receiving information from the environment, a person systematizes and organizes it in a form convenient for himself. This means that perceived things, people, relationships, events and phenomena are subdivided into corresponding groups, classes, types, that is, categories. Categorization helps to simplify reality, make it more comprehensible and accessible, which makes it easier to cope with the huge flow of information about people, phenomena, events. In addition, with the help of categorization, it becomes possible to make assumptions and predictions, structure and establish a connection between our knowledge about people and the world around us, describing typical patterns of behavior and individual actions of people, giving them a characteristic.

When perceiving and evaluating the surrounding world, a person is guided by his own ideas about beauty, friendship, freedom, justice, etc. These ideas depend on previous life experience, personal interests, upbringing, socio-economic factors, etc. Due to the action of all these factors, the world opens up to a person in a variety of ways: from the most favorable for him to those that threaten his existence.

This means that a person's perception of reality is determined by cultural, social and personal characteristics. Of the huge number of factors of this kind, scientists single out four main ones that mainly determine our perception of reality in the process of communication: the factor of first impression, the factor of superiority, the factor of attractiveness and the factor of attitude towards us.

Factor of the first impression is the image of a partner, which begins to form immediately upon meeting, becomes a regulator of all subsequent behavior. The first impression is necessary in order to correctly and effectively start communication in this situation. In each case, communication is built in a different way depending on the category of the partner, which determines the communication technique. The choice of communication technique is dictated by the characteristics of the partner, which allow him to be assigned to a certain category, group.

In constant communication, a deeper and more objective perception of the partner becomes important. In this situation, the superiority factor begins to act, in accordance with which the status of the communication partner is determined. To determine this communication parameter, two sources of information are used:

• clothes of a person, including all the attributes of a person's appearance, including insignia, glasses, hairstyle, jewelry, etc .;

• demeanor (how a person sits, walks, talks and looks during communication).

It may be so important that people of a certain professional status or social status, not only could, but also had to wear certain clothes. Sometimes there are both unwritten norms and strict prescriptions of what and to whom one should or should not wear it.

Even if such strict regulations and restrictions have disappeared in a culture, the role of clothing in coding a person's social position still remains significant. You can probably talk about the existence of an unofficial sign system of clothing and external attributes of a person: price, silhouette, color. All these features are unconsciously fixed by a person's consciousness and affect the assessment of status, and, consequently, the type of relationship in the form of superiority or equality of communication partners.

Especially often the superiority factor can be observed in intercultural communication, when a person finds himself in a situation that he does not understand, in which he is very poorly oriented, and therefore falls into a certain dependence on his communication partners.

It has been established that there are real grounds for the perception and understanding of a person by his appearance. They prove that almost all the details of a person's external appearance can carry information about his emotional state, attitude towards people around him, about his attitude towards himself, about the state of his feelings in a specific communication situation. Due to the attractiveness factor in communication.

Signs of attractiveness should be sought not in the shape of the eyes or hair color, but in the social meaning of this or that sign, which serves as a sign of attractiveness.

For instance, there are three main body types: endomorphic (pycnic) - people inclined to be overweight; mesomorphic - slim, strong, muscular physique; ectomorphic (asthenic) - tall, thin, fragile figures. It has long been proven that body type is associated with certain psychological traits. So, picnics are usually more sociable, inclined to comfort, changeable in mood. Athletes are characterized by high vitality, love of adventure, and asthenics are usually more restrained, silent, calm. In the everyday consciousness of people, these connections are fixed quite firmly. By themselves, all these types have little meaning. The main thing is, which body type is

socially approved and which one does not receive a positive assessment. Attractiveness is determined by the socially approved type and the effort involved in obtaining it.

The perception of all phenomena of the surrounding world is filtered through an ordered system of attitudes, the significance of the information received, as well as expectations, interests, feelings, character traits.

The mechanism of perception of each person is peculiar and inimitable, but this does not mean at all that the ability to perceive the world in a certain way is given to a person from birth. Perception is formed through the active interaction of a person with the surrounding cultural and natural environment and depends on a number of factors, such as gender, experience, upbringing, education, needs, etc. But not only these characteristics affect the formation of perception. The cultural and social environment in which the formation of a person takes place plays a significant role in the way he perceives the surrounding reality. The influence of the cultural component of perception can be seen especially clearly when we communicate with people belonging to other cultures.

Concept of attribution

A person perceives the other together with his actions and through actions. The construction of interaction with another person and, ultimately, the success of communication with him largely depends on the adequacy of understanding the actions and their causes. Attempts to explain the reasons for human behavior scientists called attributions. Attribution is viewed as a process of interpretation through which an individual assigns specific causes to observed and experienced events or actions. Interpretation of the reasons for a person's behavior is undertaken first of all when it does not fit into the ideas and logical explanations that the explainer uses in his life. It is in the situation of intercultural contacts that the existence of attributions can be traced especially clearly, since it is constantly necessary to explain "unusual" behavior.

Fritz Heider[91] distinguishes two main components in the behavior of every person: diligence and skill. He regards effort as the sum of the intentions to perform an action and the efforts made to implement these intentions. Skill is defined by him as the difference between the ability to perform an action and objective difficulties that prevent the performance of these actions. Since intentions, efforts and abilities belong to a person, and difficulties are determined by external circumstances, then a "naive observer", attributing the main value to any of these factors, will be able to conclude why the person performed the action. In accordance with Heider's ideas, the observer, owning only information about the content of the action, can explain the

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[91] Heider, F. The psychology of interpersonal relations. - NY: John Wiley & Sons, 1958. - 322 p.

action either by the personal qualities of the actor or by the influence of the external environment.

Harold Kelly[92] claimed that information about an action is evaluated on three dimensions: consistency, stability, and discrimination. Consensus means the degree of uniqueness in relation to accepted norms of behavior in society. At the same time, low consistency reflects the uniqueness of this behavior, and high consistency indicates that this action is common for most people in this situation. Stability of behavior implies the degree of variability in the reactions of a given person in familiar situations. High stability is said when a person behaves invariably, and low indicates that this action is unique for such circumstances (it is performed only today). The difference determines the degree of uniqueness of a given action in relation to a given object. A low difference suggests that the person behaves the same way in other similar situations. A high difference implies a unique combination of stock and situation. Various combinations of high or low fluctuations of factors determine the attribution of the cause of the act either to personality characteristics (personal attribution), or to the characteristics of the object (stimulus attribution), or to the peculiarities of the situation (adverbial attribution). In personal attribution, a person's behavior is considered from the point of view of its uniqueness or tradition, that is, to what extent the behavior of a given person is characteristic of other people. In stimulus attribution, attention to human behavior is focused on the question: does a person behave in the same way in relation to different people or objects? Does the nature of behavior depend on the object of action and its characteristics?

Attribution errors

In everyday life, people are usually not sufficiently informed about the real reasons for another person's behavior, or even do not know about them at all. Then, in conditions of a lack of information, we begin to ascribe reasons for behavior to other people in order to give a "reasonable" explanation for their actions. A whole system of such attribution is created, the result of which is non-objective, erroneous attribution.

There are two classes of reasons leading to erroneous attributions:
- differences in the available information
- position of observation, motivational differences.

Differences in information and differences in perception are most evident when analyzing the differences in attribution of causes of behavior, which is made by the author of the action and an outside observer. Indeed, attribution depends on the point of view of the observer on the situation. It is obvious that any situation looks different

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[92] Kelley H.H. The process of causal attribution. // American Psychologist. - 1973, Vol 28(2). - pp. 107-128.

from the inside than from the outside, and in this case we can talk about different situations for the one who acts and for the one who is watching. Accordingly, the attribution of reasons for the actor and the observer occurs in different ways.

E. Jones and R. Nisbet described the attribution of the observer as dispositional and the attribution of the actor as situational[93]. They suggested that when explaining their own behavior, people tend to attribute its reasons mainly to the requirements of the situation and circumstances, and when explaining someone else's behavior, they tend to attribute the reasons mainly to internal conditions. If another person acts, then the reason for his behavior is that "he himself is like this", and if I act, then "such are the circumstances."

The information differences between the observer and the doer lie in the different possession of information about the action: the doer is more informed about the reasons for the action than the observer. He also knows his desires, motives, expectations from this action, but the observer, as a rule, does not have this information. Hence, the differences in perception lie in the fact that the action is seen differently from the point of view of the doer and the observer. As a result, the observer is inclined to constantly overestimate the capabilities of the individual, the role of dispositions in the behavior of the actor. This revaluation is called the fundamental attribution error. The bottom line is that all people tend to exaggerate the importance of personality factors and underestimate situational factors when interpreting the reasons for the actions and behavior of other people. As a result, the stratified situation is recognized as the cause of one's own negative actions, while the similar behavior of another person is explained by his inherent personal qualities.

Other attribution errors caused primarily by the nature of the information used. They are called "illusory correlation error" and " error of false consent ".

The illusory correlation error arises from the use of a priori information about causal relationships[94]. In accordance with his ideas, a person is inclined in any situation to single out some moments and completely ignore others and, instead of looking for real reasons, use standard and well-known explanations. Illusory correlations appear in a person due to different circumstances: past experience, professional and other stereotypes, education received, age, personality traits and much more.

The error of false consent in attribution is that the attribution of reasons always occurs from an egocentric position: it seems to a person that his behavior is ordinary,

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[93] Jones E. E., Nisbett R. E. The Actor and the Observer: Divergent Perceptions of the Causes of Behavior. // Attribution: Perceiving the Causes of Behavior (E.E. Jones and al (Eds.)). - NY.: General Learning Press, 1971. -186 p. - pp. 79-94.

[94] Chapman L. Illusory correlation in observational report. // Journal of Verbal Learning and Verbal Behavior. -1967, Vol. 6 (1). - pp. 151–155.

the only correct one. If other people act differently, then their behavior is considered abnormal, and the reason lies in their personality characteristics. In this case, a person uses his behavior as a criterion for assessing, while overestimating its usualness and prevalence.

Motivational bias is manifested in self-protective subjectivity. The essence of this reason lies in the fact that people tend to perceive successes as their own achievements, and failures as a consequence of certain circumstances. Motivational attribution error is aimed at maintaining a person's self-esteem, according to which the results of a person's actions should not contradict his ideas about himself[95].

All attribution errors are "errors" only in relation to ideal attribution models. In real attribution, these "irregularities" are simply a reflection of those features of seeing situations of interaction and communication, which are the subject of attribution. After all, the attribution of reasons by a person does not happen for the sake of an abstract need to understand the world, but for the sake of improving joint communication, finding a common view of the world with a partner. Therefore, it is natural that the goals of joint activity, the conditions of interaction, the points of view of partners are reflected in attributions and can subjugate them.

Various attribution errors are especially important in intercultural communication, since the motives and reasons for the behavior of representatives of other cultures are understood and assessed by a person, as a rule, inaccurately and incompletely. In this type of communication, the behavior of the participants can be determined by ethnic, cultural, racial, status and many other reasons that remain hidden and unknown for the partner.

Stereotypes in intercultural communication
Concept of stereotypes

Stereotyping is a complex form of categorization that mentally organizes your experiences with, and guides your behavior toward, a particular group of people. It becomes a means of organizing your perceptions into simplified categories that can be used to represent an entire collection of things or people. Stereotyping occurs when people categorize experiences about another group of people and allow those categorizations to guide behavior. Stereotypes are applied to the behavioral norm of an entire group of people, not individual persons.[96]

Psychologists Abbate, Boca, and Bocchiaro offer a more formal definition: "A stereotype is a cognitive structure containing the perceiver's knowledge, beliefs, and

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[95] Weiner B. Theories of Motivation: From Mechanism to Cognition. - Chicago: Rand Mcnally, 1973. **-** 474p.

[96] Samovar L. A., Porter R. E. Communication Between Cultures (Eighth Ed.). - Wadsworth Publishing. 2012 - 432 p.

expectancies about some human social groups."[97] The reason for the pervasive nature of stereotypes is that human beings have a psychological need to categorize and classify. The world is too big, too complex, and too dynamic to comprehend in all its detail.

The roots of the emergence of stereotypes lie in the objective living conditions of people, which are characterized by repeated repetition of monotonous life situations. This monotony is fixed in the mind of a person in the form of standard schemes and models of thinking. These homogeneous objects are fixed in images, assessments.

The psychological mechanism for the emergence of stereotypes is based on the principle of saving efforts, which is characteristic of everyday human thinking. This principle means that people do not seek to react to the phenomena around them in a new way every time, but bring them under the categories they have. The constantly changing world simply overloads a person with new information and psychologically forces him to classify this information into the most convenient and familiar models, which are called stereotypes. In these cases, the cognitive process remains at the level of everyday consciousness, limited to everyday experience based on the generalization of ideas typical for this area. At the same time, the world around a person has certain elements of uniformity and repetition, to which stable reactions and modes of action are developed, which are also stereotyped. Rejection of stereotypes would require a constant tension of attention from a person and would turn the whole process of his life into an endless series of trials and mistakes. They help a person to differentiate and simplify the world around him.

Stereotypes are certain beliefs and "habitual knowledge" of people about the qualities and character traits of other individuals, as well as events, phenomena, things. For this reason, stereotypes exist and are widely used by people. Depending on the nature of the object and its place in the social structure, there are different types of stereotypes, for example, group, professional, ethnic, age, etc. The objects of stereotyping are most often generalization and simplified images of these groups.

The real bearer of stereotypes is the group, and therefore it is in the experience of the group that the roots of the stereotype should be sought.

Despite the validity or groundlessness, the truth or falsity of stereotypes, they are all an integral element of any culture and by the very fact of their existence they have an impact on the psychology and behavior of people, affect their consciousness and interethnic contacts.

Where do stereotypes come from?

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[97] Abbate C.S., Boca S., Bocchiaro P. Stereotyping in Persuasive Communication: Influence Exerted by Disapproved Source. // Journal of Applied Social Psychology. - 2004, Vol. 34 - pp. 1191-1207.

About two-thirds of the forms of human behavior are determined by stereotypes. The assimilation of stereotypes by a person is different in the process of socialization and inculturation. Secondly, stereotypes are mainly acquired in the process of communication with those people with whom you most often have to deal. Stereotypes can arise through limited personal contact.

Mass media occupy a special place in the formation of stereotypes. Opportunities for the formation of stereotypes by the media are not limited both in their scale and in their strength. For most people, the press, radio and television are the authorities.

For many people, the media is an authoritative opinion that is not critically overestimated. This happens when the individual does not have sufficient knowledge to form his own opinion or attitude.

The status of the source of information is of great importance. For example, the result of the informational influence on people carried out by a well-known politician or public figure is quite obvious. The factor of the authority of the source of information plays a role here. The phenomenon of the authority of the mass media also lies in the ability to remove responsibility for a decision.

Stereotype functions

Stereotypes are sensually colored images that accumulate the social and psychological experience of communication and interactions of individuals. Stereotypes have a number of qualities: integrity, value coloring, stability, conservatism, emotionality, rationality, etc. have the following functions of stereotypes[98]:

- transmission of relatively reliable information;
- orienting function;
- influence on the creation of reality.

Transfer function of relatively reliable information. Already from the first contacts with a foreign culture, the classification of new information always begins and a relatively clear model of this culture is formed. this is achieved, as a rule, by simplifying and generalizing reality, highlighting the most characteristic features of a given culture. Therefore, on the basis of the whole variety of impressions, clear contours of a foreign culture are created and a characteristic of its representatives is given according to certain characteristics.

Orientation function. Thus, stereotypes help to distribute the social environment into observable and understandable groups and thereby simplify the

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[98] Rosch O. Mit Stereotypen leben? Wie Deutsche und Russen sich heute sehen // Interkulturelle Kommunikation in Geschäftsbeziehungen zwischen Russen und Deutschen / Hrsg. von O. Rosch. - Wildau, 1998. - S. 51 –64.

complexity of an unfamiliar cultural environment. Stereotypes conjecture that all members of a group have exactly the same traits. Therefore, stereotypes are projected mainly onto large social groups.

The function of influencing the creation of reality. Stereotyping allows you to give an evaluative comparison of the alien and your own group and thereby protect the traditions, views, values of your group. In this regard, stereotypes are a kind of protective mechanism that serves to preserve the positive identity of one's own cultural group. Stereotypes are a kind of filter; they only allow in information that is consistent with information already held by the individual. In this way, what might be the truth can be filtered out. For example, women were stereotyped for many years as a rather one-dimensional group confined to the role of homemaker. That stereotype often kept women from advancing in the workplace. Stereotypes are resistant to change. Because they are usually developed early in life and are repeated and reinforced by the in-group, stereotypes tend to intensify with the passage of time. Contact between in-groups and out-groups may only buttress the stereotype.

Personal experience of communication with representatives of a foreign culture, as a rule, does not lead to an adjustment of the stereotype, even if the deviation from the already existing idea is obvious. In such circumstances, our experience is interpreted as an exception, and the existing stereotype continues to be considered as the norm.

The role of stereotypes for the intercultural communication

People's perception of each other is carried out through the prism of prevailing stereotypes. When meeting with representatives of other peoples and cultures, people usually have a natural tendency to perceive their behavior from the standpoint of their culture, to measure them by their own yardstick. Misunderstanding of a foreign language, symbols of gestures, facial expressions and other elements of behavior often leads to a distorted interpretation of the meaning of their actions, which easily gives rise to a number of negative feelings: alertness, contempt, hostility. As a result of this kind of intercultural or interethnic contacts, the most typical features characteristic of a particular people or culture are found, and depending on these characteristic features and qualities, these representatives are divided into different groups (categories). This is how ethnocultural stereotypes are gradually formed, which are generalized ideas about the typical features characteristic of a certain people or its culture.

An ethnic stereotype is usually based on some noticeable feature of appearance (skin color, eye shape, lip shape, hair type, height, etc.). Any trait in the character and behavior of a person can also serve as the basis of a stereotype.

Stereotypes can be positive or negative. Ideas about the most typical features of the national character as own people and other peoples are generalized into

autostereotypes and heterostereotypes. Autostereotypes represent opinions, judgments, assessments of representatives of any ethnic group about the most characteristic features and qualities of their own people. They usually contain only the complex positive ratings. In contrast, heterostereotypes are a set of value judgments about any peoples given to them representatives of other peoples. Heterostereotypes can be like positive and negative depending on historical experience interaction of these peoples.[99]

Stereotypes allow us to make assumptions about the causes and possible consequences of their own and others' actions. With the help of stereotypes, a person is endowed with certain Orts and qualities, and on this basis, his behavior can be predicted. Thus, both in communication in general and in a situation of intercultural contacts, stereotypes play a very important role.

As already emphasized, effective stereotyping helps people understand the situation and act in accordance with new circumstances. Therefore, a stereotype can not only be an obstacle in communication, but also bring certain benefits in the following cases[100]:

• if you knowingly adhere to it. An individual must understand that a stereotype reflects group norms and values, group traits and characteristics, and not specific qualities inherent in an individual from a given group;

• if the stereotype is descriptive and not evaluative. This presupposes the reflection in stereotypes of the real and objective qualities and properties of the people of a given group, but not their assessment as good or bad;

• if the stereotype is accurate. This means that the stereotype should adequately express the signs and traits of the group to which the person belongs;

• if the stereotype is only a guess about the group, but not direct information about it. This means that the first impression of a group is not always reliable knowledge of all individuals in a given group;

• if the stereotype is modified, that is, it is based on further observations and experience of communication with real people, or proceeds from the experience of a real situation.

There are a number of reasons why stereotypes can hinder intercultural communication.

• Behind stereotypes, it is not possible to identify the individual characteristics of people. Stereotyping assumes that all members of a group share the same traits. This

[99] Грушевицкая Т.Г., Попков В.Д., Садохин А.П. Основы межкультурной коммуникации: Учебник для вузов /Под ред. А.П. Садохина. - М.: ЮНИТИ-ДАНА, 2003. - 352 с. - с. 249.

[100] Adler N. International Dimensions of Organizational Behavior. - Boston: PWS-KENT Pub. Co., 1991. - 313 p.

approach is applied to the whole group and to the individual over a period of time, despite individual variations.

- Stereotypes repeat and reinforce certain erroneous beliefs and beliefs until people begin to accept them as true.
- Stereotypes are based on half-truths and distortions. While retaining the real characteristics of the stereotyped group, stereotypes distort reality and give inaccurate ideas about the people with whom intercultural contacts take place.

The concept of prejudice
Functions of prejudices

A prejudice is a strong feeling or attitude toward a particular social group or thing[101]. In other words, it is a negative attitude toward a cultural group based on little or no experience. Whereas stereotypes tell us what a group is like, prejudice tells us how we are likely to feel about that group. Scholars disgree somewhat on the origins of prejudice and its relationship to stereotyping[102]. According to Hecht prejudice may arise from personal needs to feel positive about our own groups and negative about others, or it may arise from perceived or real threats[103]. Researchers Walter Stephan and Cookie Stephan[104] have shown that tension between cultural groups and negative previous contact, along with status inequalities and perceived threats, can lead to prejudice.

Why do people hold prejudices? Psychologist Richard Brislin suggests that just as stereotyping arises from normal cognitive functioning, holding prejudices may serve understandable functions. These functions may not excuse prejudice, but they do help us understand why prejudice is so widespread. He identifies four such functions[105]:

1. The utilitarian function. People hold certain prejudices because they can lead to rewards. For example, if your friends or family hold prejudices toward certain groups, it will be easier for you simply to share those attitudes, rather than risk rejection by contradicting their attitudes.

2. The ego-defensive function. People hold certain prejudices because they don't want to believe unpleasant things about themselves. For example, if a person is

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[101] Samovar L. A., Porter R. E. Communication Between Cultures (Eighth Ed.). - Wadsworth Publishing. 2012 - 432 p. - p. 242.

[102] Martin J., Nakayama Th. Intercultural communication in contexts . — 5th ed.- NY: McGraw-Hill Higher Education, 2010. - 411 p.

[103] Hecht M. L. Communicating Prejudice. - SAGE Publications, 1998 г - 404 p.

[104] Stephan W. G., Stephan C. W. Intergroup Relations. - Avalon Publishing, 1999. - 240 p.

[105] Brislin, R. Understanding Culture's Influence on Behavior (2nd ed.). - NY: Harcourt College Publishers, 2000. - 209 p.

not a very good teacher, it will be useful for him/her to hold negative stereotypes about students, such as that they are lazy and don't work hard. In this way, we can avoid confronting the real problem—our lack of teaching skills. The same kind of thing happens in the workplace: It is easier for people to stereotype women and minorities as unfit for jobs than to confront their own lack of skill or qualifications for a job.

3. The value-expressive function. People hold certain prejudices because they serve to reinforce aspects of life that are highly valued. Religious attitudes often function in this way. Some people are prejudiced against certain religious groups because they see themselves as holding beliefs in the one true God, and part of their doctrine is the belief that others are wrong. For instance, some U.S. Americans search for validation of prejudices again Muslims.

4. The knowledge function. People hold certain prejudices because such attitudes allow them to organize and structure their world in a way that makes sense to them—in the same way that stereotypes help us organize our world. For example, if you believe that members of a certain group are flaky and irresponsible, then you don't have to think very much when meeting someone from that group in a work situation. You already know what they're like and so can react to them more automatically.

Prejudices can serve several of these functions over the life span. Thus, children may develop a certain prejudice to please their parents (utilitarian) and continue to hold the prejudice because it helps define who they are (value-expressive).

Basic motivations of prejudice

There are no simple explanations for the causes of prejudice, which in most instances are multiple. Experts have isolated a few of the basic motivations of prejudice:[106]

1. Societal sources: A great deal of prejudice is built into the major organizations and institutions of a society. According to Oskamp[107], these organizations produce norms, rules, regulations, and laws that give rise to societal prejudice and help "maintain the power of the dominant groups over subordinate ones." The era of apartheid rule in South Africa is a classic example of how the social structure can be used to establish, enforce, and sustain prejudice.

2. Maintaining social identity: Identity plays in connecting people to their culture. This link is very personal and emotional because it creates the bond that

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[106] Samovar L. A., Porter R. E. Communication Between Cultures (Eighth Ed.). - Wadsworth Publishing. 2012 - 432 p. - p.236.

[107] Oskamp S. Multiple Paths to Reducing Prejudice and Discrimination. // Reducing Prejudice and Discrimination (S. Oskamp, ed.). - NJ: Lawrence Erlbaum, 2000. - 368 p. - pp. 1-22. - p 3.

binds people and culture together. Anything that threatens that connection, such as out-group members, can become a target of prejudice. For example, the growing U.S. Hispanic population is viewed by some members of the dominant culture as a threat to present-day social values and their established way of life.

3. Scapegoating: Scapegoating occurs when a particular group of people, usually a minority, is singled out to bear the blame for certain events or circumstances, such as economic or social hardships, that adversely affect the dominant group. Scapegoating generates arguments and justifications based on fear and imagined threats posed by an out-group. According to Stephan and Stephan[108], these assumed, unsubstantiated threats can be political, economic, or social concerns believed to threaten "the physical or material wellbeing of the in-group or its members." Throughout history, black people, Jews, immigrants, and other minority groups have been used as scapegoats in order for the dominant group to avoid responsibility.

In relation to ethnic groups or their cultures, prejudice acts in the form of a prejudice or hostile attitude towards representatives of these groups, their cultures and any facts related to their activities, behavior and social status. The main factor in the emergence of prejudices is inequality in the social, economic and cultural conditions of life of various ethnic communities.

They arise as a result of an incomplete or distorted understanding of the object in relation to which the attitude is formed. Arising on the basis of an association, imagination or assumption, such an attitude with a distorted information component nevertheless has a persistent influence on people's attitude to the object.

A distinction should be made between stereotype and prejudice. Stereotypes are a reflection of those traits and characteristics that are characteristic of all members of a particular group. There are no pronounced emotional assessments. Therefore, stereotypes contain the possibility of positive judgments about the stereotyped group.

Unlike a stereotype, a prejudice is a negative and hostile assessment of a group or an individual belonging to it only on the basis of attributing certain negative qualities to them. Prejudice is characterized by a thoughtless negative attitude towards all members of the group or most of it. In the practice of human communication, the object of prejudice is usually people who are sharply different from the majority in some traits that cause negative revenge in other people.

Prejudices are elements of culture, since they are generated by social, and not biological, reasons. However, they represent stable and widespread elements of everyday, everyday culture, which are transmitted by their carriers from generation to generation and are preserved through customs or regulations.

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[108] Stephan W. G., Stephan C. W. An Integrated Threat Theory of Prejudice. // Reducing Prejudice and Discrimination (S. Oskamp, ed.). - NJ: Lawrence Erlbaum, 2000. - 368 p. - pp. 23-47. - p. 25.

Prejudices are assimilated by him in the process of socialization and are crystallized under the influence of cultural and group norms and values. Their source is the person's immediate environment, primarily parents, teachers, friends. Thus, in most cases, individual prejudices arise not from personal experience of intercultural communication, but through the assimilation of previously established prejudices.

Types of prejudice

The presence of this or that prejudice seriously distorts for its bearer the process of perception of people from other ethnic or sociocultural groups. The bearer of the prejudice sees in them only what he wants to see, and not what really is. As a result, a number of positive qualities of the object of prejudice are not taken into account in communication and interaction. Secondly, among people infected with prejudices, there is an unconscious feeling of anxiety and fear of those who are the object of discrimination for them. Prejudice bearers see them as a potential threat, which creates even more distrust of them. Third, the existence of prejudices and the traditions and practices of discrimination, segregation, and infringement of civil rights based on them, ultimately distort the self-esteem of the objects of these prejudices. The feeling of social inferiority is imposed on a significant number of people, and as a reaction to this feeling, there is a readiness to assert personal usefulness through interethnic and intercultural conflicts.

Consequences arise from the influence of a single prejudice or group of prejudices. It all depends on what type the corresponding prejudice belongs to. R. Brislin distinguished the following types of prejudice[109]:

1. Vivid unjustified prejudices, in the content of which the assertion is openly declared that members of an alien group are, for one reason or another, worse than representatives of their own group.

2. Symbolic prejudice is based on negative feelings about outgroup members that are perceived to threaten the cultural core values of the own group.

3. Tokenizian type of prejudice is expressed in the provision of various forms of social advantage to representatives of ethnic or socio-cultural groups in a society in order to create the appearance of justice[110]. This type of prejudice presupposes negative feelings towards the out-group, but members of their own group do not want to admit to themselves that they have prejudices towards others.

4. Long-arm prejudice implies positive behavior towards out-group members only under certain circumstances (casual acquaintance, formal meetings). In a

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[109] Brislin R. Increasing the Range of Concepts in Intercultural Research: The Example of Prejudice // Intercultural Theory and Practice (Ed. by W. Davey). - Washington, D.C.: Society for Intercultural Education, Training, and Research, 1979. - 261 p. - pp. 28-43.

[110] Hogg M. A., Vaughan G. M. Essentials of social psychology. - University of Auckland, Pearson Education Limited, 2010. - 422 p.

situation of closer contact (for example, a neighborhood), unfriendly behavior is demonstrated.

5. Factual likes and dislikes as a type of prejudice suggest the presence of an open negative attitude towards members of an out-group if their behavior really does not suit the members of their own group.

6. "Familiar and unfamiliar". This type of prejudice implies refusal to contact members of a foreign group, since people in this group always experience some degree of inconvenience when communicating with strangers and therefore prefer to interact with people in their own group, since such interaction does not cause deep nervous and emotional experiences.

Prejudices are difficult to change, and once they have been accepted, they are very difficult to abandon. Ethnic prejudices are particularly persistent in this respect. Prejudice cannot be removed, deleted from the consciousness of people, it can only be made more justified, accessible for understanding, modified and described.

Stereotypes and prejudices change very slowly and with great difficulty. People tend to remember information that supports prejudice and ignore information that contradicts them. Therefore, if prejudices have ever been internalized by a person, then they manifest themselves for a long time.

ADAPTATION IN THE PROCESS OF COMMUNICATION

Concept of enculturation

Human social behavior is not programmed by nature, and therefore every time people are forced to learn how to understand the world around him and react to it.

This process of mastering the norms of social life and culture by an individual is designated in various humanities by the concepts of "enculturation" and "socialization". These concepts imply the assimilation of cultural forms (patterns) of a society by people. The latter are usually understood as stable sets of technologies of thinking, behavior, interaction, sequence of actions, building judgments, various cultural formulas and symbols that reflect certain ideas about reality.

Enculturation is the process of introducing an individual to a culture, assimilating existing habits, norms and patterns of behavior inherent in a given culture. the result of enculturation is a person (person) with specific cultural traits that distinguish people from each other. it is clear that the processes of enculturation and socialization are interrelated and are impossible without each other: there is no "average" society that would not have any culture - and only in such a situation would socialization be possible without enculturation; In the same way, enculturation is impossible without socialization - it is impossible to master culture without becoming a member of human society, that is, without mastering specifically human methods of activity that distinguish us from animals. some view socialization and enculturation as two sides of the same process, the process of enculturation. M. Herskovitz viewed enculturation as a process and result of not only the purposeful impact of society and institutions on the individual, but also as a dynamic phenomenon, suggesting that a person introduces his own interpretations and meanings into culture[111].

The concept of enculturation implies teaching a person the traditions and norms of behavior in a particular culture. This occurs in the process of interchange relations between a person and his culture, in which, on the one hand, culture determines the main features of a person's personality, and on the other, a person influences his own culture. Enculturation includes the formation of fundamental human skills, such as types of communication with other people, forms of control over one's own behavior and emotions, ways of satisfying basic needs, an evaluative attitude towards various phenomena of the surrounding world, etc. The result of enculturation is the emotional and behavioral similarity of a person with other members of a given culture and its difference from representatives of other cultures.

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[111] Herskovitz M .J. Man and His Works: The Science of Cultural Antropology. - N.Y. : Knopf, 1948. **-** p. 678,

By its very nature, the process of enculturation is more complex than the process of socialization. The fact is that the assimilation of the social laws of life is much faster than the assimilation of cultural norms, values, traditions and customs.

At the individual level, the process of enculturation is expressed in everyday communication with their own kind. Hence, the content of the process of enculturation is the acquisition of the following knowledge and skills:

• life support: professional activity, domestic work, purchase and consumption of goods and services;

• personal development: acquiring general and vocational education, social activity, hobbies;

• social communication: formal and informal communication, travel, physical movement;

• recovery of energy costs: food consumption, personal hygiene, passive rest, sleep.

The most common of the development paths is mediated, when a person observes (as it were, spies) the behavior of other people. With this method, even the simplest procedure that we repeatedly do every day, namely, eating, from the point of view of enculturation, is of a certain value, since it consists of certain postures and gestures endowed with different meanings and meanings in different cultures.

Melville J. Herskovits (author of the term "enculturation") identified two stages of enculturation[112]:

1. The "unconscious" stage of early years in human growth, where the individual "unconsciously" internalizes his culture. The first stage (starts at birth) is the stage of mastering norms, language, etiquette. at this stage, the individual is deprived of the right to choose and evaluate, he cannot "resist" entering the culture in which he grows and develops, and only assimilates the ethnocultural experience that preceded his birth.

This stage begins with the birth of a child and lasts until the end of adolescence. It represents the process of raising and educating children. During this period, children master the most important elements of their culture, master its alphabet, acquire the skills necessary for a normal sociocultural life. The processes of enculturation are realized in them at this time mainly as a result of purposeful upbringing and partly on their own experience. According to Herskovitz, a child, although not a passive element of enculturation, acts here more as a tool than as a player. Adults, using a system of punishments and rewards, limit his choice or evaluation. In addition, children are not capable of a conscious assessment of the norms and rules of behavior, they learn them uncritically. Children must follow the

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[112] Herskovitz M.J. Man and His Works: The Science of Cultural Antropology. - N.Y. : Knopf, 1948. p. 678,

rules of the world in which they live. This leads to the fact that they see the world in black and white and are unable to compromise. For this period, in any culture, there are special ways of forming adequate knowledge and skills in children for everyday life.

Games are of the following types:

- physical -
  training and developing physical activity;
- strategic -
  training and developing the ability to predict the possible results of any activity and assess the likelihood of these results;
- stochastic -
  familiarizing the child with random processes, success (failure), uncontrollable circumstances, risk;
- role-playing   -
  during which the child masters those functions that he will have to perform in the future.

A significant place in the process of primary enculturation belongs to the development of work skills and the formation of a value attitude towards work. It is also important that the child learns to learn. At the same time, other values are mastered, which form a person's attitude to the world, and basic models of behavior are laid.

Primary enculturation methods depend on the gender of the caregiver. Primary enculturation lays the foundations for gender identity. Boys play war games and girls play dolls.

The primary stage of enculturation contributes to the preservation of the stability of culture, since the main thing here is the reproduction of existing samples, control of the penetration of random and new elements into the culture. Of course, the role of enculturation in the preservation of cultural tradition should not be overstated. Its result can be both an almost complete and unconditional assimilation of culture by a new generation (with small, barely recorded differences between parents and children), and a violation of cultural continuity, when children grow up completely different from their parents.

2. The "conscious" stage of later years, which involves innovations initiated by individuals. He contends that these two phases constitute the total process of enculturation. The second stage is a conscious stage at which it is possible to discuss and evaluate the norms adopted in society. at this stage, it becomes possible to change these norms. subcultures appear that do not touch the core of the culture. thus, enculturation in the understanding of Herskovitz is a process that not only ensures the

reproduction of culture by a person, but also contains a mechanism for the implementation of changes.

The secondary stage of enculturation concerns already adults, since a person's entry into culture does not end when a person reaches adulthood.

Adult signs:

• achievement of the required degree of physical maturity of an organism, as a rule, somewhat exceeding the formed ability to reproduce offspring;

• mastering the skills of one's own life support in the spheres of household and social division of labor;

• mastering a sufficient amount of cultural knowledge and social experience through practical activities in various socio-cultural groups and acquaintance with various "skills" of culture (science, art, religion, law, morality);

• belonging to one of the social communities, consisting of adult participants in the division of labor.

Enculturation during this period is fragmentary and concerns only certain elements of culture that have appeared recently. Usually these are any inventions and discoveries that significantly change a person's life, or new ideas borrowed from other cultures.

A distinctive feature of the second stage of enculturation is the development of a person's ability to independently master the socio-cultural environment within the limits established in a given society. A person gets the opportunity to combine the acquired knowledge and skills to solve his own vital problems, his ability to make decisions is expanded, which can have significant consequences both for him and for other people. He acquires the right to participate in actions that can lead to significant socio-cultural changes. After all, adults are capable of a conscious assessment of their own and others' actions, as well as the values and norms of culture. They can also make compromises.

At this stage, it is also of great importance for young people to master their new, adult status in the family, expand the circle of their social contacts, become aware of their new position, and accumulate their own life experience.

At a later time, when a person improves his professional skills already at the workplace, enculturation is associated mainly with direct (formal and informal) socio-cultural contacts. In addition, the life of an adult is impossible without being included in a number of other social groups: a family, a group of friends, interest groups, etc. Enculturation in the period of maturity opens the way for changes and helps to ensure that stability does not grow into stagnation, and culture is not only preserved, but also developed.

Concept of socialization

Socialization is understood as the harmonious entry of the individual into the social environment, his assimilation of the system of values of society, which allows him to successfully function as a member.

Socialization is the process of personality formation associated with the assimilation and active reproduction of socio-cultural experience. Socialization is carried out through education, including self-education, training, influence on the personality of other factors and circumstances. among the most important factors of socialization, the following groups are distinguished:

• macrofactors that affect the socialization of global groups of people (planet, civilization, country);

• mesofactors - conditions for the socialization of large groups of people, distinguished by nationality (nation, ethnos), by place and type of settlement (region, city, village); by belonging of certain means of communication (television, radio);

• micro-factors - social groups that have a direct impact on specific people (family, peer groups, educational, professional organizations). In the framework of culture anthropology, special attention is paid to the ethnic factor of socialization.

Ethnic characteristics associated with the methods of socialization are divided into vital and mental ones. Vital ones are associated with the characteristics of feeding children, the nature of nutrition, sports activities, and health protection. The mental ones are based on the mental characteristics of the ethnos as spiritual, psychological characteristics, characteristics. The mechanisms of socialization are: repression, self-restraint, projection, identification, empathy, rationalization, sublimation. A special role here is played by the identification mechanism - comparison, assimilation of oneself, group, culture to other individuals, groups, cultures, respectively.

The term "socialization" appeared in the 1930s. and from the 1940s to the 1950s. became actively used in sociology, psychology, anthropology. Initially, socialization was viewed more as a passive acceptance, mechanical assimilation by a person of norms, requirements, abilities, skills, knowledge presented by society. From the point of view of the ethnopsychological direction, socialization is the assimilation by an individual of a certain behavioral model conditioned by culture. Today, socialization and enculturation are considered as a two-pronged, mutually conditioning and complementary process. Socialization was seen as a system of social learning (E. Thorndike[113]); as the process of integration into the social system through the internalization of norms; as a result of social interaction, in which the child consistently assumes the role of the "other" (symbolic interactionism of G. H.

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[113] Thorndike, E. The Fundamentals of Learning. - NY: Teachers College Press, 1932. 638 p.

Mead, H. Blumer[114]); as a self-actualization concept (Humanistic psychology of A. Maslow[115], C. R. Rogers[116]).

M. Mead says enculturation is "the process of learning a culture in all its uniqueness and particularity"[117]. Cross-cultural psychologists have defined cultural socialisation as the deliberate transmission of heritage cultural content, in contrast to enculturation, which describes the individual's acquisition of cultural competences.[118] Thus, socialization is more universal, while enculturation is culturally specific.

As a result of socialization, a person becomes a full member of society, freely performing the required social roles.

Acculturation as the mastering of another culture

People are moving from place to place throughout the world in larger numbers and with greater regularity. These people are faced with the monumental task of adapting to a new culture. Their new "homes" are often for an extended period of time, perhaps permanent.[119]

According Kosic and Phalet, international migration creates culturally and ethnically diverse societies. As people from different cultures interact with each other, they face not only different belief systems, values, customs, and behaviors, but unfortunately also prejudice towards each other. It seems that social relationships between immigrants and local populations often lack cohesion and sometimes show strong antagonism or even racism underneath an outward appearance of tolerance. In political and public debates, immigrants are often depicted as trouble-makers.[120]

The name given to the process of learning to live in a new culture is acculturation. Berry defines acculturation as "the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members….At the individual level it involves

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[114] Blumer H. Symbolic Interactionism: Perspective and Method. - New Jersey: Prentice-Hall, 1969. 208 p.

[115] Maslow, A. H. Toward a psychology of being (2nd ed.)**.** - NY: D. Van Nostrand, 1968. - 240 p.

[116] Rogers C. R. On Becoming a Person. - Boston: Houghton Mifflin, 1961. - 420 p.

[117] Mead M. Socialisation and Enculturation // Current Anthropology. - 1963, Vol. 4. - pp. 184-188. - p. 187.

[118] Berry, J. W., Y. H. Poortinga, S. M. Breugelmans, A. Chasiotis, and D. L. Sam. Cross-Cultural Psychology: Research and Applications. (16th ed.) - Cambridge: Cambridge University Press., 2011. - 626 p.

[119] Samovar L. A., Porter R. E. Communication Between Cultures (Eighth Ed.). - Wadsworth Publishing. 2012 - 432 p. - p. 12.

[120] Kosic A., Phalet K. Ethnic Categorization of Immigrants: The Role of Prejudice, Perceived Acculturation Strategies and Group Size. // International Journal of Intercultural Relations. - 2006, Vol. 30. - pp. 769-782. - p. 770.

changes in a person's behavioral repertoire."[121] This process of adjustment is a lengthy ordeal that requires gaining a large body of useful knowledge about the new culture.

In the process of acculturation, each person simultaneously solves two major problems: he strives to preserve his cultural identity and is included in a foreign culture. The combination of possible solutions to these problems gives four main strategies of acculturation:[122].

- assimilation,
- separation,
- marginalization
- integration

Assimilation is a variant of acculturation, in which a person fully accepts the values and norms of another culture, while rejecting his own norms and values. People who consider their culture of origin to not be important and who want to identify and interact mainly with the new culture are said to be using an assimilation strategy.

Separation is the denial of a foreign culture while maintaining identification with one's own culture. People who value their heritage culture and do not want to learn about the new culture are adopting a separation strategy to acculturation. In this case, representatives of the non-dominant group prefer a greater or lesser degree of isolation from the dominant culture. If representatives of the dominant culture insist on such isolation, it is called segregation.

Marginalization means, on the one hand, the loss of identity with one's own culture, on the other, the absence of identification with the culture of the majority. People who neither identify with their heritage culture nor with the new culture are pursuing a marginalization acculturation strategy. This situation arises from the inability to maintain one's own identity (usually due to some external reasons) and lack of interest in obtaining a new identity (possibly due to discrimination or segregation from this culture).

Integration is identification with both the old and the new culture. People who seek to maintain their heritage culture and learn from and interact with the new culture are considered to be using the acculturation strategy of integration, or bicultural strategy.

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[121] Berry J. W. Acculturation: Living Successfully in Two Cultures. // International Journal of Intercultural Relations. - 2005, Vol. 29. - pp. 697-712. - pp. 698–699.

[122] Berry J. W. Immigration, Acculturation, and Adaptation. // Applied Psychology: An international review. - 1997, Vol. 46(2). - pp. 5-68.

Researchers Bruce Dohrenwend and Robert J. Smith described the types of acculturation outcomes for an individual when contacting ethnic groups[123]. Each of the four dedicated results correlates with a particular acculturation strategy:

1. Alienation - the loss of one's culture and unwillingness / inability to accept someone else's. alienation correlates with marginalization.

2. Reorientation - the transition to a new culture and its acceptance. reorientation is an obvious consequence of assimilation.

3. Nativism - a return to the native culture and all kinds of upholding of the previous foundations. the separation strategy most often leads to nativism.

4. Reconstitution - the acquisition of certain new ideals and the creation of a new culture that did not exist before. There is a connection between integration and rebuilding, but it seems obvious that this strategy does not always lead to rebuilding. And there are difficulties in defining what constitutes a new culture. However, it is as a result of rebuilding that humanity is enriched with new cultural groups.

Wilson, Hantz, and Hannah[124] noted that communication approaches could be described as nonassertive, assertive, or aggressive.

Nonassertion is failing to stand up for oneself, or standing up for oneself in such an ineffectual manner that one's rights are easily violated.

Assertion is standing up for oneself in such a way that one does not violate the basic rights of another person. It's a direct, honest, and appropriate expression of one's feelings and opinions.

Aggresssion is standing up for oneself in such a manner that the rights of the other person are violated in the process. It's an attempt to humiliate or put down the other person.

Based on this research, Orbe developed the theory of co-cultural communication. Co-cultural communication, as established by Orbe, "refers to interactions among persons from different co-cultures"[125]. The co-cultural theory is a means to explore the communication among dominant group members and co-cultural group members from the perspective of the co-cultural group. Through a coupling of communication approach (nonassertive, aggressive, and assertive) with the factor of preferred outcome (assimilation, accommodation, and separation), the nine communication orientations were developed.

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[123] Dohrenwend B., Smith R. Toward a theory of acculturation // Southwestern Journal of Anthropology. - 1962, Vol. 18(1). - pp. 30–39.

[124] Wilson, G. L., Hantz, A. M., Hanna, M. S. Interpersonal growth through communication. - Dubuque, IA: WCB Brown & Benchmark, 1995. - 418 p.

[125] Orbe, M. Constructing co-cultural theory: An explication of culture, power, and communication. - CA: Sage Publications, 1998. - 159 p. - p.2.

According to Orbe, individuals using a nonassertive approach to assimilate with the dominant culture by emphasizing commonalities, developing positive face, censoring self, and averting controversy is termed nonassertive assimilation orientation. However, individuals who choose to downplay cultural differences in a more assertive fashion (i.e., extensive preparation, overcompensating, manipulating stereotypes, bargaining) represent the orientation of assertive assimilation. A third communication orientation is termed aggressive assimilation. In this orientation individuals use the strategies of dissociating, mirroring, or strategic distancing in order to fit in at the expense of others' views and rights.

The nonassertive accommodation orientation, according to Orbe, represents individuals who want their co-cultural identity acknowledged and appreciated, but employ strategies such as increasing visibility and dispelling stereotypes in order to do so in a nonassertive manner. However, individuals who choose to do so in a more assertive way (i.e., communicating self, intragroup networking, using liaisons, educating others) represent the assertive accommodation orientation. Individuals that want their co-culture to be accommodated, but communicate this in an aggressive way, create the orientation of aggressive accommodation. The strategies used in this orientation are confronting and gaining advantage.

The last three orientations represent individuals whose preferred outcome is separation. In short, these individuals use communicative practices that foster segregation among co-cultural groups. Individuals may do this in one of three manners. Individuals who maintain a level of separation through avoidance or by maintaining interpersonal barriers make up the nonassertive separation orientation. Individuals that foster separation in an active manner (i.e., communicating self, exemplifying strengths, embracing stereotypes, intragroup networking) create the orientation of assertive separation. Lastly, individuals who maintain a level of separation more aggressively (i.e., attacking, sabotaging others) engage the aggressive separation orientation.

Based on these noted communication orientations established by Orbe, a framework to qualitatively explore the communication strategies of co-cultural group members when interacting with dominant group members was provided.

	Separation	Accommodation	Assimilation
Nonassertive	Avoiding Maintaining interpersonal barriers	Increasing visibility Dispelling stereotypes	Emphasizing commonalities Developing positive face Censoring self Averting controversy
Assertive	Communicating self Intragroup networking Exemplifying strengths Embracing stereotypes	Communicating self Intragroup networking Using liaisons Educating others	Extensive preparation Overcompensating Manipulating stereotypes Bargaining
Aggressive	Attacking Sabotaging others	Confronting Gaining advantage	Dissociating Mirroring Strategic distancing Ridiculing self

[126]

(fig. 3)

The most important result and goal of the acculturation process is long-term adaptation to life in a foreign culture. It is characterized by relatively stable changes in individual or group consciousness in response to environmental demands. Adaptation is usually considered in two aspects: psychological and sociocultural.

Psychological adaptation is the achievement of psychological satisfaction within a new culture. It is expressed in well-being, psychological health, and a well-defined sense of personal or cultural identity.

Sociocultural adaptation consists in the ability to freely navigate in a new culture and society, to solve everyday problems in the family, at home, at work and at school. Since one of the most important indicators of successful adaptation is the availability of work, satisfaction with it and the level of their professional achievements and, as a consequence, their well-being in a new culture, researchers have recently identified economic adaptation as an independent aspect of adaptation.

Since the factors influencing them are quite different, besides, psychological adaptation is studied in the context of stress and psychopathology, and sociocultural - in the framework of the concept of social skills, then its aspects are still considered separately.

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[126] Adapted from "Constructing Co-Cultural Theory," by Mark P. Orbe, 1998, p. 110.

Adaptation may or may not lead to a mutual correspondence between the personality and the environment and can be expressed not only in adaptation, but also in resistance, in an attempt to change the environment of one's habitat or mutually change. And the spectrum of adaptation results is very large - from a very successful adaptation of a new life to the complete failure of all attempts to achieve this.

Good psychological adaptation depends on the personality type of a person, events in his life, as well as social support. In turn, effective socio-cultural adaptation depends on knowledge of culture, the degree of involvement in contacts and on intergroup attitudes. And both of these aspects of adaptation depend on the person's conviction of the advantages and the success of the integration strategy.

Acculturation is based on the communicative process. Just as local residents acquire their own cultural characteristics, that is, they undergo enculturation through interaction with each other, so the newcomers get acquainted with new cultural conditions and acquire new skills through communication. Therefore, the process of acculturation can be viewed as the acquisition of communicative abilities to a new culture.

Communication is an interaction with the conditions surrounding a person, and each individual can be considered as a kind of open system that seeks to actively participate in this process. This interaction consists of two closely related processes: personal and social communication.

Any communication has three interrelated aspects: cognitive, affective and behavioral. During this process, the person, using the information received, adapts to the environment.

After all, it is the difference in this picture, in the ways of categorizing and interpreting experience, that serves as the basis for differences between cultures. After all, people find the mentality of "outsiders" difficult and incomprehensible precisely because they are not familiar with the cognitive system of another culture. The more a person learns about a foreign culture, the greater the ability to understand foreign culture he demonstrates.

In order to develop fruitful relationships with representatives of a foreign culture, a person must be able to share his feelings with other people, that is, perceive a foreign culture at an affective level. You need to know what emotional statements and reactions you can afford, because in every society there is a certain criterion of sentimentality and emotionality. But the decisive factor in adapting a person to a foreign culture is the acquisition of appropriate behavioral skills in specific everyday situations. They are subdivided into technical and social. Technical skills include skills that are important to every member of society: language skills, shopping, paying taxes. Social skills are usually less specific and more difficult to master.

People's behavior is constantly being improved and organized into algorithms and stereotypes, which can already be used automatically without hesitation.

The complete adaptation of a person to a foreign culture means that three aspects of communication proceed simultaneously, well coordinated and balanced.

Cultural shock in the process of mastering another culture
Concept of culture shock

If you are entering a new culture for a prolonged period of time, you will usually have to adapt to that culture, a process that can be difficult and stressful. As Nolan points out, "Your new environment makes demands for which you have no ready-made responses; and your responses, in turn, do not seem to produce the desired results."[127]

The stressful impact of a new culture on a person is called a culture shock. Culture shock is a part of the process of trying to adjust and adapt to a new culture. Specifically, culture shock is a mental state caused by the transition that occurs when you go from a familiar cultural environment to an unfamiliar one and discover that your normative, established patterns of behavior are ineffective.[128] According to Lewis, culture shock is the feeling of shock or of being disoriented which someone has when they experience a different and unfamiliar culture[129].

The term culture shock coined by Oberg is one of the most commonly used words to describe the reaction when an individual encounters a new culture. Oberg defines culture shock as an 'occupational disease' and he claims that it is caused by anxiety due to the loss of familiar signs and symbols of social practices. It occurs when an individual encounters a new culture, and it often results in a feeling of frustration or hassle. By losing all familiar social practices, an individual feels uncomfortable in the environment.[130]

Common symptoms of cultural shock:
- stress due to efforts to achieve psychological adjustment;
- Withdrawal (staying in your room, avoiding contact with others)

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[127] Nolan R.W. Communicating and Adapting Across Cultures. - Westport, CT: Bergin and Garvey, 1999. - 205 p. - p. 19.

[128] Samovar L. A., Porter R. E. Communication Between Cultures (Eighth Ed.). - Wadsworth Publishing. 2012 - 432 p. - p. 10.

[129] Lewis R. When Cultures Collide: Leading Across Cultures. - Boston - London: Nicholas Brealey International, 2006. - 595 p. - p. 588.

[130] Oberg K. Culture Shock: An Adjustment in New Cultural Environments // Practical Anthropology. - 1960, Vol. 7. - pp.177–182.

- a sense of loss due to the deprivation of friends, their position, profession, property;
- feelings of loneliness (rejection) in a new culture, which can turn into a denial of this culture;
- violation of role expectations and feelings of self-identification;
- anxiety that turns into resentment and disgust after realizing cultural differences;
- feelings of inadequacy due to inability to cope with the situation.
- suffering from body pains and aches
- longing to be back home
- irritability and frustration with local ways of doing things
- experiencing 'information overload'
- having a heightened concern for your health
- overcompensating to try to 'fit in'
- being overwhelmed by even small challenges
- shyness and insecurity
- boredom
- having second thoughts about why you moved

The main cause of culture shock is cultural differences. Symptoms of culture shock can be very different: from exaggerated concern for the cleanliness of dishes, linens, the quality of water and food to psychosomatic disorders, general anxiety, insomnia, and fear. They can lead to depression, alcoholism or drug addiction and even lead to suicide.

Of course, culture shock has more than negative consequences. It is a normal reaction, as part of the usual process of adaptation to new conditions. Moreover, in the course of this process, the person not only acquires knowledge about the new culture and the norms of behavior in it, but also becomes more developed culturally, although he experiences stress.

Adaptation development models linked to discrete stages began with the concept of the U model of the culture shock by Lysgaard, who in 1955, described moving from a "honeymoon" period into culture shock and on to recovery and adjustment.[131]

There are four different stages to the process –
- honeymoon
- culture shock
- adjustment
- adaptation (mastery)

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[131] Lysgaard, S. Adjustment in a Foreign Society: Norwegian Fulbright Grantees Visiting the United States. // International Social Science Bulletin, 1955, Vol. 7. - pp. 45–51.

Degree of Adjustment
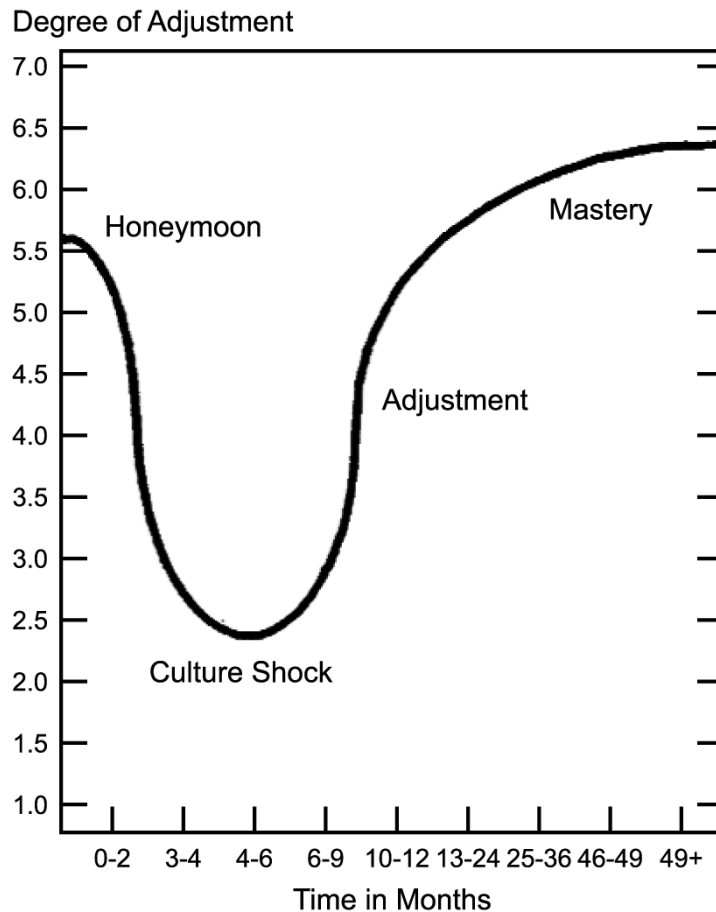
(fig. 4)

People generally start at a high point, then experience a decline, or depression, before a leveling off period, then go through a critical "recovery" stage and end up more or less balanced, where they began.

The first phase, which L. Samovar calls the exhilaration stage[132], is usually filled with excitement, hopefulness, and even a feeling of euphoria as the individual anticipates being exposed to a different culture. People see their cultural experience as a time to explore everything from new foods to a different pace of life.

The second phase (disenchantment stage) begins when they recognize the reality of the new setting, start to encounter some difficulties, and adaptation and communication problems begin to emerge. As Triandis notes, "The second phase is a period when difficulties of language, inadequate schools for the children, poor housing, crowded transportation, chaotic shopping, and the like begin taking their toll."[133] This is the crisis period of culture shock. Confused and baffled by their new surroundings, people can easily become irritated, hostile, impatient, angry, and even lonely.

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[132] Samovar L. A., Porter R. E. Communication Between Cultures (Eighth Ed.). - Wadsworth Publishing. 2012 - 432 p. - p. 11-12.

[133] Triandis H. Culture and Social Behavior. - NY: McGraw-Hill, 1994,. - p. 265.

The adjustment stage, the third phase, is when the sojourner gains some cultural insight and gradually begins to make some adjustments and modifications in coping with the new surroundings. Events and people now seem much more predictable and less stressful, and adaptation begins to occur.

In the final phase of mastery, the effective functioning stage, people understand the key elements of the new culture (special customs, behaviors, communication patterns, and such) and feel comfortable in the surroundings. Depending on the factors influencing the adaptation process, it can last from several months to 4-5 years.

L. Samovar makes the following recommendations to successfully overcome culture shock[134] :

- Learn about the Language of the Host Culture
- Guard against Ethnocentrism
- Learn about the Host Culture
- Work to Maintain Your Culture

When a person who has successfully adapted to a foreign culture returns to his homeland, he is faced with the need to undergo readaptation to his own culture. The W model of the culture shock represents the fluctuation of travelers' emotions when adapting to a new culture, and then when re-adapting to their home culture. The W-Curve model was created by Gullahorn & Gullahorn. [135]
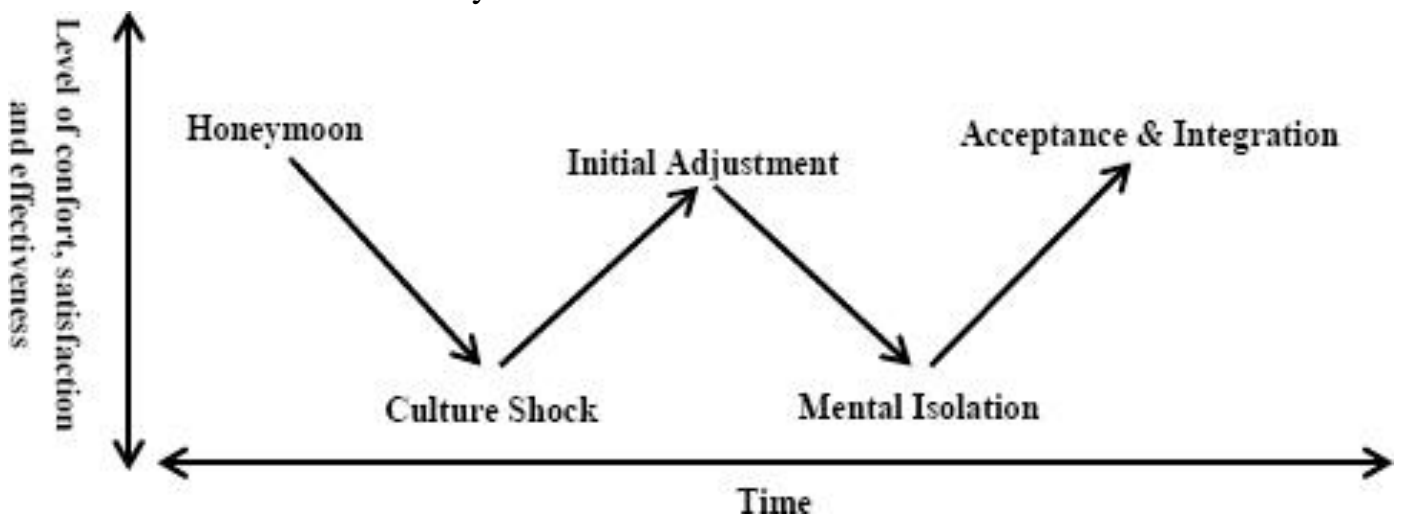
(fig. 5)

This model is good, for instance, for students studying abroad. The first stage, often called the honeymoon stage, happens right at the beginning of the journey. It

[134] Samovar L. A., Porter R. E. Communication Between Cultures (Eighth Ed.). - Wadsworth Publishing. 2012 - 432 p. - p. 13.

[135] Gullahorn, J., E.,Gullahorn, J., T. An extension of the U-Curve hypothesis. // Journal of Social Issues. - 1963, Vol. 19. - pp. 33-47.

represents the hope and excitement in anticipation of new experiences. For students who study abroad, the honeymoon stage signifies the start of the adventure. The long-awaited day has finally come! In this stage, the traveler may become infatuated with the language, food, people, and overall environment of the host culture.

Stage two, the culture shock stage, is characterized by frustration and fatigue of not understanding the norms of the new culture. Common symptoms of the culture shock stage include: homesickness, feelings of helplessness, disorientation, isolation, depression, irritability, sleeping and eating disturbances, loss of focus, and more.

As time progresses, the traveler begins to become more comfortable with the new environment. Navigating the new culture becomes easier, friendships and communities of support are established, the language and customs become more familiar. This adaptation to the new culture is the third stage, called the adjustment stage. The longer one stays in a new culture, the more one acclimatizes to it.

These first three stages represent time spent in the new culture. The W-curve model expands on earlier models and recognizes that the return home can be marked by feeling let down and mental isolation. This fourth stage is referred to as reverse culture shock, or re-entry shock. Traveling can be profoundly enriching, even life-changing. Many students who have studied abroad claim it was the most significant thing they had done in their lives. When they first arrive home, they are eager to share their experiences with family and friends. This initial eagerness quickly fades as they have trouble relating the profound experience to those who stayed home. Further, they realize that nothing at home has changed and people grow tired of their stories and just want the traveler to return to "normal," meaning the way they were before the journey. The traveler has a new sense of identity that is not validated by their loved ones. Fortunately, through time, the traveler accepts their home culture and integrates their experiences into a new sense of self.

Culture shock is not limited only to the sphere of intercultural contacts. As new graduates move in the career field, they may feel anxious and uncertain about their new responsibilities. When new graduates are expected to accomplish task they are unprepared for, it sets them up for reality or transitional shock. Theory of reality or transitional shock the theory was developed based on the nursing profession, but It is not unique to nursing, it can certainly happen in any other field. Culture shock phases correspond to reality shock phases. There are four phases of reality shock, including the honeymoon phase, rejection phase, recovery phase, and resolution, as shown in the following figure[136].

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[136] from: Wakefield, E. Is your graduate nurse suffering from transition shock? // Journal of Perioperative Nursing. - 2018, Vol. 31(1). - pp. 47-50.

(fig. 6)

Factors influencing culture shock

The severity of culture shock and the duration of intercultural adaptation depend on many factors: internal and external.

In the first group of factors, the most important are the individual characteristics of a person: gender, age, character traits.

Therefore, in recent years, researchers believe that the educational factor is more important for adaptation. The higher it is, the more successful the adaptation is. Education, even without taking into account the cultural content, expands the inner capabilities of a person. The more complex a person's picture of the world, the easier and faster he perceives innovations.

In connection with these studies, scientists have attempted to identify a certain universal set of personal characteristics that a person should have when preparing for life in a foreign country with a foreign culture. The following personality traits are usually called: professional competence, high self-esteem, sociability, extroversion, openness to different views, interest in people around, a tendency to cooperate, tolerance for uncertainty, inner self-control, courage and perseverance, empathy. If the cultural distance is too great, adaptation will not be easier. The internal factors of

adaptation and overcoming the culture shock also include the circumstances of the life experience of the people of the century. The most important thing here is the motives for adaptation. Having knowledge of language, history and culture certainly facilitates adaptation.

If a person already has experience of being in a foreign cultural environment, then this experience contributes to faster adaptation. The presence of friends among local residents will help adaptations, with the help of whom it is possible to quickly master the information necessary for life. Contacts with former compatriots who also live in this country, on the one hand, provide support (social, emotional, sometimes even financial), but, on the other hand, there is a danger of becoming isolated in a narrow social circle, which will only increase the feeling of alienation.

Among the external factors influencing adaptation and culture shock, first of all, it is necessary to name the cultural distance, that is, the degree of differences between the native culture and the one to which the adaptation is going. In this case, it is important to note that adaptation is influenced not even by the cultural distance itself, but by a person's idea of it, his sense of cultural distance, which depends on many factors: the presence or absence of wars or conflicts, both in the present and in the past, knowledge of a foreign language and culture, etc.

The adaptation process is also influenced by the characteristics of the culture to which migrants belong. Representatives of cultures adapt worse, in which the concept of "face" is very important and where they are afraid to lose it; the representatives of the so-called great powers, who usually think that it is not they, but others who should adapt.

The conditions of the host country are very important for normal adaptation: how friendly the locals are to visitors, are they ready to help them, communicate with them. It is easier to adapt to a pluralistic society than to a totalitarian or orthodoxy. It is best if the policy of cultural pluralism is declared at the state level, as, for example, in Canada or Sweden. Economic and political stability in the host country plays an important role. Another factor is the level of crime, on which the safety of migrants depends.

In the course of culture shock, personal growth takes place, the breaking of existing stereotypes, which requires a huge expenditure of a person's physical and psychological resources. But the results are worth it: a new picture of the world based on the acceptance and understanding of cultural diversity, the removal of the dichotomy "we - they", resistance to new tests, tolerance for the new and the unusual.
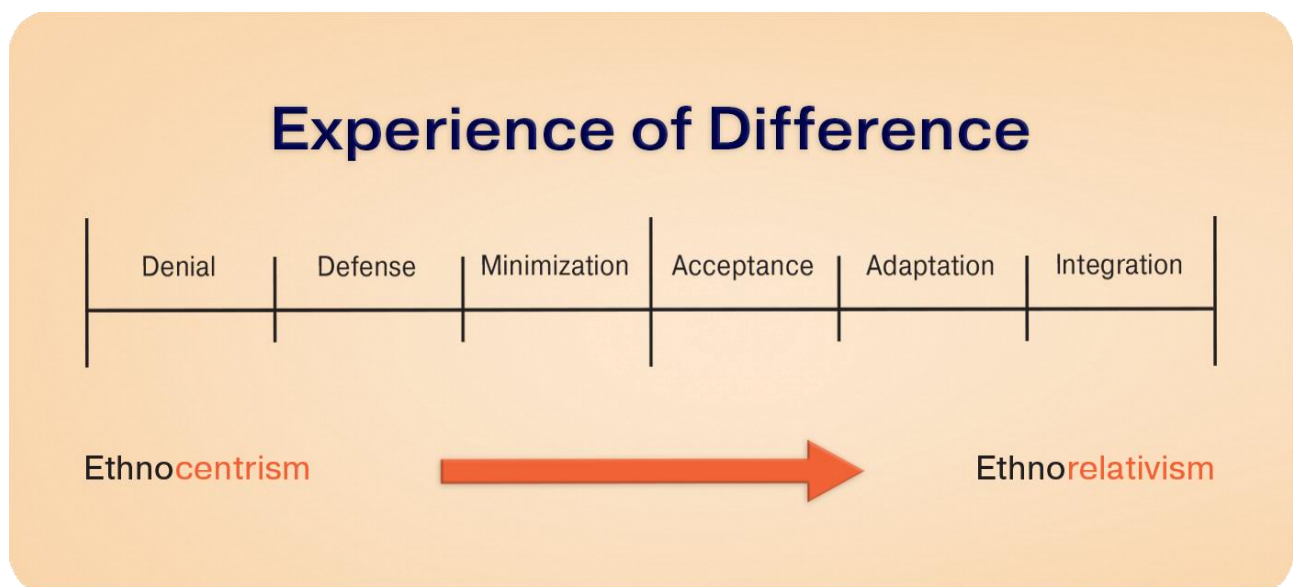
Bennet's developmental model of intercultural sensitivity (DMIS)

The Bennett scale, also called the Developmental Model of Intercultural Sensitivity (DMIS), was developed by Milton Bennett[137]. The framework describes the different ways in which people can react to cultural differences.

According M. Bennett, it is necessary to develop intercultural sensitivity in a person. Therefore, in his model of mastering a foreign culture, the emphasis is on sensory perception and interpretation of cultural differences. This is intercultural sensitivity. It is important for people to realize not the similarities among themselves, but the differences, because all the difficulties of intercultural communication arise precisely because of the rejection of the intercultural difference.

Awareness of cultural differences, in his opinion, goes through several stages. At the initial stage of development, the very existence of these differences is usually not recognized by a person. Then another culture begins to be realized as one of the possible views of the world. At this time, intercultural sensitivity begins to grow, a person begins to feel like a member of more than one culture. In the latter stages of development, intercultural sensitivity increases as multiple points of view of the world are recognized. Further, a new type of personality is formed, consciously selecting and integrating elements of different cultures.

Bennett's model is dynamic, as it speaks not only of the initial, middle and final stages of development, but also emphasizes the changes that occur within each stage.

(fig. 7)

The DMIS describes the perspectives and behaviors in the face of cultural difference, and outlines a "continuum" of increasing cultural awareness,

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[137] Bennett M. A developmental approach to training for intercultural sensitivity. // International Journal of Intercultural Relations. - 1986, Vol. 10 (2). - pp. 179-186.

understanding, and adjustment. This chart of personal growth includes ethnocentric stages and ethnorelative stages.

Ethnocentric stages

Ethnocentrism assumes that "the worldview of one's own culture is central to all reality".

DENIAL of cultural difference:

1. Isolation:

I live isolated in my homogeneous group, and I am uninterested in experiencing difference.

Isolation is understood primarily as the physical isolation of peoples and cultures from each other. It greatly contributes to ethnocentrism, because if people do not encounter strangers, then there is no need to think about cultural differences. In such places, cultural differences are not at all perceptible; they are released from the field of vision in the process of perceiving the surrounding world. An example of isolation can be the behavior of many tourists abroad, where they look for similarities to their culture and therefore only notice familiar objects.

Partial isolation can also manifest itself in the use of very broad categories for cultural difference. For example, people agree that there is a difference between Europeans and Asians, but do not see the difference between Japanese and Koreans, etc.

2. Separation:

I intentionally separate myself from cultural difference to protect my own worldview.

Separation is the erection of physical or social barriers to create distance from anything that is different. from their own culture. It becomes a means of preserving denial. In real practice of interaction of cultures, separation occurs much more often than isolation. Such barriers are created for racial, ethnic, religious, political and other reasons that divide people into numerous and diverse groups.

The dangerous side of denial is the hidden transfer of other people who are not like you into another, lower, category.

Denial is the privilege of dominant populations. Small groups whose differences are denied find it difficult to prove to others that they are.

At the stage of denial, the best method of forming intercultural sensitivity is the organization of intercultural events. When these differences begin to be recognized, the first reaction is an increase in tension, which leads to the next stage - DEFENSE.

DEFENSE against cultural difference:

The world is organized into "us and them." My own culture is obviously the best.

Since the existence of differences is recognized as a fact, defense represents a step forward in the development of intercultural sensitivity over denial.

1. Denigration:

I denigrate other cultures.

The first form of defense is denigration (slander) - a negative assessment of differences associated with the formation of negative stereotypes. In this case, negative characteristics are attributed to each member of the corresponding socio-cultural group. Many people, realizing their hatred of outsiders and realizing that this is not normal, choose to return to isolation, believing that it is best for everyone. This problem can only be solved by fostering cultural self-esteem in the face of differences.

2. Superiority:

My culture is superior to other cultures.

Superiority, emphasizing their high cultural status, moreover, direct denial of a foreign culture is not an obligatory feature of the manifestation of this feeling. Examples of such superiority can be pride in their race, gender ect.

3. Reversal:

My adopted culture is superior to my own original cultural.

Reverse development (complete change) is not an obligatory stage of intercultural development, although it occurs quite often in people who have lived abroad for a long time. It means denigrating one's own culture and recognizing the superiority of another. The subjective meaning attributed to cultural difference remains the same, it is just that the culture is replaced, which is perceived as "different".

At the stage of defense, it is important to pay attention to those elements of culture that are common to all interacting cultures, and especially to what is positive in them. If, after the stage of protection, there is no stage of belittling, but immediately a jump to acceptance or adaptation occurs, this can lead to the strengthening of protection and the rejection of the further development of intercultural sensitivity.

MINIMIZATION of cultural difference:

1. Physical Universalism:

We humans have all the same physical characteristics: we must eat, procreate, and die.

These common biological features dictate behavior that is basically recognizable across cultures.

The stage minimization represents the last attempt to maintain an ethnocentric position. At this stage, cultural differences are openly recognized and not assessed negatively, as was the case at the stage of defense. They become something trivial,

natural. Obviously, they exist, but they are also defined as something insignificant in comparison with a significantly greater cultural similarity. It is believed that one can stand on the basis of a single human essence and not pay attention to differences. Treat other people the way you would like them to treat you. This rule assumes that all people are the same. Unfortunately, for all the external attractiveness of this approach, it also remains ethnocentric, since the supposed universal characteristics of people are taken from their culture and mean: "be like me."

The first form of minimization is physical universalism, which proceeds from the fact that all people, regardless of their racial, ethnic or cultural background, have common physical characteristics that provide the same material needs and require behavior that is understandable to any other person. Although people have similar physical needs, their satisfaction occurs each time in a specific social and cultural context.

Physical universalism is the result of empiricism - an approach that seeks to generalize experimental (mainly natural-scientific) data.

2. Transcendent Universalism:

Whether we know it or not, deep down all humans share basically the same universal values. I assume that elements of my own cultural worldview are experienced as universal.

The second form of minimization assumes that all people are the product of some unified principle or approach (most often God). Dangerous is that cultural differences are often trivialized or romanticized.

Ethnorelative stages

Ethnorelativism supposes that "cultures can only be understood relative to one another, and that particular behavior can only be understood within a cultural context"[138]. The foundation of ethnorelativism is the assumption that human behavior can be understood only from a specific cultural situation, that cultural behavior has no standard of correctness. Cultural differences are neither good nor bad, they just exist. And different types of communication are acceptable or unacceptable only in specific socio-cultural conditions. People tend to recognize the need to live together in a multicultural society, so they are willing to respect others and demand respect for themselves.

Ethnorelativism begins with the acceptance of cultural differences as something inevitable and positive, goes through adaptation to them and can end with the formation of an interculturally competent personality.

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[138] Bennett, Milton J. Towards Ethnorelativism: A Developmental Model of Intercultural Sensitivity. // Education for the Intercultural Experience. (Ed. R.M. Paige, 2nd edition). - Yarmouth, ME: Intercultural Press, 1993. pp. 21-71. - p.46.

ACCEPTANCE of cultural difference:

I recognize and accept the fact that my own culture is just one of a number of equally complex worldviews. Therefore, I accept

1. Respect for Behavioral Difference: all behavior

2. Respect for Value Difference: that all values and beliefs exist in a cultural context.

I am curious and respectful toward cultural difference.

This is the stage of recognition (approval). It accepts the existence of cultural differences as a necessary human condition. The difference in behavior is recognized first, then in cultural values, etc.

The most obvious difference in behavior is language. Verbal behavior varies greatly across cultures. People begin to see this behavior through the prism of fundamental cultural differences, rather than as variants of universal cultural truths. A person begins to realize that languages are not different codes of communication that express the same ideas. He understands that language is a means of forming a picture of the world, that our vision of the world is largely determined by how we speak (the Sapir-Whorf hypothesis). At the same time, there is an acquaintance with the features of non-verbal behavior, unexpected for an unprepared person.

This stage prepares people to recognize the relativity of cultural values, a central element in fostering intercultural sensitivity. At this stage, the adoption of different views of the world occurs, which are the basis of cultural variations in behavior. Values should be viewed not as things, but as a manifestation of a purely human ability to master the world. We can do it in different ways, so people have different values.

ADAPTATION to cultural difference.

The next step is adaptation. Ethnorelativism deepens. It is important to realize that culture is not a frozen fact, but a process.

Adaptation involves the development of alternative communication skills and behavioral models. Only by shifting their cultural framework, people will be able to communicate from the standpoint of ethnorelativism. Adaptation begins with empathy (compassion) and ends with the formation of pluralism.

1. Empathy:

I have developed enough intercultural communication skills to be able to adapt to difference and consciously shift, through empathy, into another perspective, into another cultural frame of reference. I can also act in culturally appropriate ways in the other culture.

Empathy means the ability to experience different sensations in the process of communication based on your ideas about the needs of another person. Empathy (compassion) is an ethnocentric category, since it is based on the assumption that

people are the same, who should feel the same thing in similar circumstances. Compassion is easy to distinguish from empathy. If someone says, "I would do this in his place ...", it is almost always compassion. "I start to think about it differently when I present his point of view" - sympathy.

An empathic feeling develops in a person for many years, taking the form of ever-increasing knowledge about other cultures, the study of foreign languages, an understanding of different communication styles, as well as an increase in sensitivity to different situations in which alternative cultural values can be used.

But empathy is limited. Deeper adaptation is associated with pluralism, which means not just an awareness of the difference between cultures, but also a complete understanding of this difference in specific cultural situations. It is possible only as a result of personal experience of life in a foreign culture.

2. Pluralism:

I understand that difference must always be understood within the context of the relevant culture. I have internalized more than one worldview.

Pluralism is characterized by the awareness of cultural differences as a part of oneself, one's own identity. For such people, respect for difference means respect for oneself. This differs pluralism from empathy, in which a different view of the world is still "outside" the individual. In fact, the result of pluralism is biculturalism or multiculturalism. Pluralism, as part of a high level of intercultural sensitivity, is a generalization of a positive attitude towards cultural differences.

INTEGRATION of cultural difference.

It means the integration to someone else's culture, which begins to feel like its own. At this stage, we can already talk about the formation of a multicultural personality, whose identity includes other life principles besides its own. Such a person is psychologically and socially ready and able to understand many realities. Such a person is capable of a deliberate choice of actions in a specific situation, and not just acts in accordance with the norms of his culture.

1. Contextual Evaluation:

I am able to manipulate multiple cultural frames of reference in my evaluation of a situation. I am conscious of myself as a chooser of alternatives.

The first phase of integration - contextual evaluation - describes a mechanism that allows a person to analyze and evaluate the situation of having several variants of cultural behavior. Contextual evaluation allows a person to choose the best behavior model in a particular situation.

This form of integration is the last stage in the development of intercultural sensitivity for most people. Further development of cross-cultural sensitivity is simply unnecessary for non-professionals. However, some people go further and master constructive marginality.

2. Constructive Marginality:

My identity is not primarily based on any one culture. I am a constant creator of my own reality.

At this level, an intercultural (multicultural, marginal) personality appears. It is outside the cultural framework due to the ability to rise to the meta-level of situation analysis. For such a person there is no natural cultural identity, just as there is no absolutely correct behavior.

After that, you can look at the cultures both objectively and subjectively, use this or that culture without an obvious conflict, and include at will different linguistic and cultural code systems. At this stage, it does not matter which culture and what people you are represented by others. Complete freedom is felt both in the cognitive and in the emotional and behavioral spheres.

A multicultural person is an ideal to strive for. The process of mental growth from monocultural to multicultural person is a process of change in which new elements of life are constantly combined with a complete understanding of what culture is. This process is associated with great stress and tension due to the need to adapt to the pressure of the environment. Not all people are capable of this. Moreover, since this process can result in a person's mental illness (splitting of consciousness), the question is raised about the possibility and necessity of multiculturalism. Nevertheless, modern researchers agree that multiculturalism should become an important human and social value, the ideal to be achieved.

CATEGORISATION OF CULTURE

Typology in cultural studies

The type of culture is similarity, commonality, what unites cultural elements into one set of cultures and distinguishes this set of cultures from all others.

The typologization of cultures is a method of scientific cognition by which the entire huge variety of cultures existing on Earth is ordered, classified, grouped into various types of cultures. As a scientific method used in cultural studies, typology is the dismemberment of sociocultural objects and their grouping on some common grounds, the creation of some idealized model of culture.

Steward Julian Haynes analyzed all existing concepts of cultural and historical process and defined three main types:

•the concept of unilinear evolution (evolutionism of the 19th century), the followers of which distinguished the stages of progressive development of cultures;

Unilinear cultural evolution was an important concept in the emerging field of anthropology during the 18th and 19th centuries but fell out of favour in the early 20th century. Anthropologist Lewis H. Morgan in the United States developed a theory of cultural stages in human evolution. Morgan summed up the precepts of the unilineal approach quite well:

"Since mankind were one in origin, their career has been essentially one, running in different but uniform channels upon all continents, and very similarly in all the tribes and nations of mankind down to the same status of advancement. It follows that the history and experience of the American Indian tribes represent, more or less nearly, the history and experience of our own remote ancestors when in corresponding conditions." This passage is from Morgan's work "Ancient Society"[139], in which he also described seven stages of cultural evolution: lower, middle, and upper savagery; lower, middle, and upper barbarism; and civilization.

•the concept of the universal evolution of L. White[140], which made it possible to reveal the general laws of the evolution of culture;

White differentiates between five stages of human development. At first, people use the energy of their own muscles. Second, they use the energy of domesticated animals. Third, they use the energy of plants (so White refers to agricultural revolution here). Fourth, they learn to use the energy of natural resources: coal, oil, gas. Fifth, they harness nuclear energy. The process of evolution is opposed

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[139] Morgan L. H. Ancient society; or, Researches in the lines of human progress from savagery, through barbarism to civilization. - NY: H. Holt and Company", 1877. - 584 p. -электронный ресурс, доступ по адресу: https://archive.org/details/ancientsociety035004mbp/page/n5/mode/2up

[140] White L. A. The Science of Culture: A Study of Man and Civilization. - NY: Percheron Press, 2005. - 444 p.

by L. White to specific historical events, which are considered as purely random, as a result of this, a strict distinction is made between necessity and chance, and history is divided into universal and local

•the concept of Steward's multilinear evolution, the action of which the author limits to the framework of individual regions, historical recurrence and processes of parallel development.

His multilinear evolutionism "is like unilinear evolution in dealing with developmental sequences, but is distinctive in searching for parallels of limited occurrence instead of universals".[141] In 1955, Steward slightly changed his approach and defined the cultural type as a set of traits that form the core of culture, arising as a result of adaptation to the environment and characterizing the same level of integration. At this stage of the analysis, Steward made a serious attempt to identify the historical types of connections that make it possible to classify and compare cultures.

Categorisation of cultures by Hall

Each culture has its own logic and its own idea of the world. What is significant in one culture may not be significant in another. Therefore, it is important to always look with respect at your partner - a representative of a different culture. Every culture contains a whole bunch of key elements - cultural categories, which are defining in the spoofs of communication and behavior of individuals. Knowledge and consideration of these categories in intercultural contacts form the basis of the concept of "cultural grammar" by E. Hall[142].

Hall is best noted for three principal categories that analyze and interpret how communications and interactions between cultures differ: context, space, and time.

Category of time

In all cultures, the time category serves as an important indicator of the pace of life, the rhythm of activity. What is the value of time in culture depends on the types and forms of communication of people. So, if Western culture clearly measures time and lateness in it is considered as criminality, then in the Arab countries in Latin America and in some countries in Asia, lateness will not surprise anyone. Moreover, for burrows of normal and effective communication there it is customary to spend some time on arbitrary conversation. At the same time, there should not be any haste, since a cultural conflict may arise.

Finally, it was discovered that all human processes are time-dependent and are regulated by time rhythm. Gradually, the time rhythm also gained cultural

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[141] Steward J. H. Theory of Culture Change. The Methodology of Multilinear Evolution. - University of Illinois Press, Urbana, 1955. - 244 p.

[142] Hall E. Beyond Culture. N.Y.: Anchor Books, 1976. - 320 p.

significance, as it began to regulate and determine the course and nature of many cultural processes.

The rhythm of life can bind people to each other or isolate them from each other. In some cultures, this rhythm is very honey, in others - very fast. People with different life rhythms hardly understand each other, since they live asynchronously. The ability to change your own time rhythm, align it with the partner's rhythm, is an essential prerequisite for successful communication and collaboration.

People with slower life rhythms feel eager if they contact those who are accustomed to a higher pace. However, people with a faster rhythm do not become calmer if they have to communicate with representatives of the culture with a slower rhythm of life. They feel pressure and are internally opposed to it. This does not lead to the desired results from either side. Practical human actions are carried out over time. The consequence is time scheduling. Without planning time would be unthinkable for the functioning of modern society. To find out what is most important, you need to see what should be done first. That is, the priorities and preferences of people are regulated over time. An important indicator of how people deal with time in different cultures is the attitude of people to punctuality. Punctuality is high in many countries.

Another very important aspect is the main temporal perspective, which differs significantly from culture to cult. This means that some cultures and countries may be oriented towards the past, present or future. For example, Iran, India, and some countries in the Far East are a reference point; The United States is focused on the present and the near future. Russia is most likely characterized by a focus on the past and the future. Moreover, maximum attention is paid to the future, and the present is given less importance.

Hall identified that time is the important concept greatly influenced by culture. In polychronic cultures — *polychronic* literally means "many times"—people can do several things at the same time. In monochronic cultures, or "one-time" cultures, people tend to do one task at a time.

According to the method of using the time of culture, it is customary to divide into two opposite types: in some cultures, time is distributed in such a way that only one type of activity is possible in the same period of time, so one goes after another, like links of one chain. Cultures dominated by this type of time distribution are called monochronous, since they carry out only one thing in one period of time. In other cultures, time is distributed in such a way that more than one activity is possible at the same time. Such cultures are called polychronic, since several cases are performed simultaneously.

In monochronous cultures, time is understood as a linear system, like a long straight street along which people move forward or remain in the past. In them, time

can be saved, lost, catch up, accelerated. polychronic time is the exact opposite of monochronous time. In cultures of this type, interpersonal, human relationships, and communication with a person is more important than the adopted plan of activity. Typical polychronic cultures include Latin America, the Middle East and the Mediterranean states, as well as Russia. Punctuality and daily routine in these cultures are not given much importance. As a rule, no contact between people belonging to various temporary systems is without stress. At the same time, it is very difficult to avoid negative emotions if you need to adjust to another temporary system.

Monochronic cultures	Polychronic cultures
do one thing at a time	do many things at once
Concentrate on the job at hand	Are easily distracted
Think about when things must be achieved	Think about what will be achieved
Put the job first	Put relationships first
Seldom borrow or lend things	Borrow and lend things often and easily
Emphasize promptness	base promptness relationship factors

Category of space

Hall was concerned about space and our relationships within it. He called the study of such space *Proxemics*. (see the chapter on non-verbal communication)

Some people need more space in all areas. People who encroach into that space are seen as a threat.

Personal space is an example of a mobile form of territory and people need less or greater distances between them and others. A Japanese person who needs less space thus will stand closer to an American, inadvertently making the American uncomfortable.

Some people need bigger homes, bigger cars, bigger offices and so on. This may be driven by cultural factors, for example the space in America needs to greater use of space, whilst Japanese need less space (partly as a result of limited useful space in Japan).

Territoriality ¹⁴³ is an innate drive to take up and defend spaces. This drive is shared by many creatures and entities, ranging from packs of animals to individual humans to nations. Whether it's a gang territory, a neighborhood claimed by a particular salesperson, your preferred place to sit in a restaurant, your usual desk in the classroom, or the seat you've marked to save while getting concessions at a sporting event, we claim certain spaces as our own. There are three main divisions for territory: primary, secondary, and public[144]. Sometimes our claim to a space is official. These spaces are known as our primary territories because they are marked or understood to be exclusively ours and under our control. A person's house, yard, room, desk, side of the bed, or shelf in the medicine cabinet could be considered primary territories.

Secondary territories don't belong to us and aren't exclusively under our control, but they are associated with us, which may lead us to assume that the space will be open and available to us when we need it without us taking any further steps to reserve it. This happens in classrooms regularly. Students often sit in the same desk or at least same general area as they did on the first day of class. There may be some small adjustments during the first couple of weeks, but by a month into the semester, I don't notice students moving much voluntarily. When someone else takes a student's regular desk, she or he is typically annoyed. I do classroom observations for the graduate teaching assistants I supervise, which means I come into the classroom toward the middle of the semester and take a seat in the back to evaluate the class session. Although I don't intend to take someone's seat, on more than one occasion, I've been met by the confused or even glaring eyes of a student whose routine is suddenly interrupted when they see me sitting in "their seat."

Public territories are open to all people. People are allowed to mark public territory and use it for a limited period of time, but space is often up for grabs, which makes public space difficult to manage for some people and can lead to conflict. To avoid this type of situation, people use a variety of objects that are typically recognized by others as nonverbal cues that mark a place as temporarily reserved— for example, jackets, bags, papers, or a drink. There is some ambiguity in the use of markers, though. A half-empty cup of coffee may be seen as trash and thrown away, which would be an annoying surprise to a person who left it to mark his or her table while visiting the restroom. One scholar's informal observations revealed that a full drink sitting on a table could reserve a space in a university cafeteria for more than an hour, but a cup only half full usually only worked as a marker of territory for less

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[143] https://2012books.lardbucket.org/books/a-primer-on-communication-studies/s04-nonverbal-communication.html

[144] Owen H. Skilled Interpersonal Interaction: Research, Theory, and Practice (5th ed.). - London: Routledge, 2011. - 632 p. - pp. 70–71.

than ten minutes. People have to decide how much value they want their marker to have. Obviously, leaving a laptop on a table indicates that the table is occupied, but it could also lead to the laptop getting stolen. A pencil, on the other hand, could just be moved out of the way and the space usurped.

High territoriality

Some people are more territorial than others with greater concern for ownership. They seek to mark out the areas which are theirs and perhaps having boundary wars with neighbors.

This happens right down to desk-level, where co-workers may do battle over a piece of paper which overlaps from one person's area to another. At national level, many wars have been fought over boundaries.

Territoriality also extends to anything that is 'mine' and ownership concerns extend to material things. Security thus becomes a subject of great concern for people with a high need for ownership. People high territoriality tend also to be low context.

Low territoriality

People with lower territoriality have less ownership of space and boundaries are less important to them. They will share territory and ownership with little thought.

They also have less concern for material ownership and their sense of 'stealing' is less developed (this is more important for highly territorial people). People with low territoriality tend also to be high context.

Category of context

E. Hall compares business cultures depending on their relationship to the context, by which he understands the information surrounding and accompanying the event, i.e. what is woven into the meaning of what is happening. Most of the information in highly contextual communication is already known to a person, and only a small part of it is presented in words. Low-context communication is the exact opposite: most of the information is transmitted by a sign code.

In a high-context culture, there are many contextual elements that help people to understand the rules. As a result, much is taken for granted. This can be very confusing for person who does not understand the 'unwritten rules' of the culture. People tend to be more indirect and to expect the person they are communicating with to decode the implicit part of their message. While the person sending the message takes painstaking care in crafting the message, the person receiving the message is expected to read it within context. The message may lack the verbal directness you would expect in a low-context culture. In high-context cultures, body language is as important and sometimes more important than the actual words spoken.

In a low-context culture, very little is taken for granted. Whilst this means that more explanation is needed, it also means there is less chance of misunderstanding

particularly when visitors are present. in low-context cultures such as the United States and most Northern European countries, people tend to be explicit and direct in their communications. Satisfying individual needs is important. You're probably familiar with some well-known low-context mottos: "Say what you mean" and "Don't beat around the bush." The guiding principle is to minimize the margins of misunderstanding or doubt. Low-context communication aspires to get straight to the point.

High-context culture	Low-context culture
Many covert and implicit messages, with use of metaphor and reading between the lines.	Many overt and explicit messages that are simple and clear.
Inner locus of control and personal acceptance for failure	Outer locus of control and blame of others for failure
Much nonverbal communication	More focus on verbal communication than body language
Reserved, inward reactions	Visible, external, outward reaction
Strong diistinction between ingroup and outgroup. Strong sense of family.	Flexible and open grouping patterns, changing as needed
Strong people bonds with affiliation to family and community	Fragile bonds between people with little sense of loyalty.
High commitment to long-term relationships. Relationship more important than task.	Low commitment to relationship. Task more important than relationships.
Time is open and flexible. Process is more important than product	Time is highly organized. Product is more important than process

Categorisation of cultures by Hofstede[145]

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[145] https://geerthofstede.com/training-consulting/online-lectures/

Due to the individual characteristics of the psyche, social environment and corresponding features of culture, each person perceives the surrounding world in his own way, is the bearer of a certain divided image of thoughts and potential actions. The overwhelming majority of social models of human behavior are formed in childhood, since it is in childhood that a person is most susceptible to learning processes. As soon as certain sensations, forms of thinking and methods of action arise and are fixed in the consciousness of an individual, they are conserved and poorly amenable to innovation. After all, for this, you first need to abandon old patterns, so that you can then learn something new. And giving up habitual feelings, thoughts and behavior patterns is always more difficult than learning from a blank slate. Such mechanisms of the form of sensation, thoughts and behavior are called mental programs in cultural anthropology.

Geert Hofstede, a noted social psychologist, defines culture as "the programming of the mind" and explains his notion of culture in terms of a computer program:

"Every person carries within him or herself patterns of thinking, feeling, and potential acting which were learned throughout [his or her] lifetime. Much of these patterns are acquired in early childhood, because at that time a person is most susceptible to learning and assimilating".[146]

The sources of mental programs are culture and social environment, that is, those conditions in which the socialization and enculturation of a person occurs. This means that mental programs are defined by so-called cultural measurements, which include[147]:

- distance of power;
- masculinity - femininity;
- avoiding uncertainty.
- collectivism - individualism;
- long-term - short-term orientation
- indulgence - restraint

The dimension "distance of power"

The dimension "distance of power" shows the importance in different cultures given to power relations between people and how cultures vary relative to this feature. Some cultures have a predominantly hierarchical or vertical structure, while in other cultures the hierarchy is not so strongly expressed or there is a horizontal structure for building power relations. In hierarchical societies with a large distance

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[146] Hofstede, G. Culture's consequences. - Beverly Hills, CA: Sage, 1984. - 474 p. - p. 4.

[147] Hofstede, G. Culture's Consequences: Comparing Values, Behaviors, Institutions and Organizations Across Nations (2nd ed.). - CA: Sage Publications, 2001. - 596 p.

of power, all superiors, superiors or parents receive emphasized respect and show obedience.

In cultures with a small distance of power, values such as equality in relations and individual freedom are most important. Therefore, communication is less formal here, the equality of interlocutors is emphasized more strongly, and the style of communication is more consultative than in cultures with a high distance of power. In cultures with a low distance of power, the emotional distance between superiors and subordinates is negligible. For example, employees are always able to approach their chief with a question or make criticisms. In cultures with a high distance of power, a strong relationship is established between superiors and subordinates.

In family relations, family members with authority (parents, older brothers, sisters, etc.) also require obedience. The development of independence is not encouraged. Respect for parents and senior members of the family is considered the main good. In cultures with a small distance of power, children consider themselves as equal members of the family from the time they begin to become involved actively in family life. Personal independence was considered the ideal condition in the family, and the need for independence was almost the most important element of people in cultures with a short distance of power.

The method of distribution of power usually proceeds from the behavior of the members of society endowed with this power, that is, from the cohort of leaders, and not from the rest of the led. However, it is important to consider here that authority can arise only where it meets obedience and obedience. In cultures with a long power distance, this power is seen as a given, which has fundamental foundations. These or those specific cultures are somewhere in the middle of this continuum.

If children grow up in large families (family clans), then they learn to perceive themselves as part of the "we-group." The "we-group" distinguishes itself from other groups in society and is the source of the creation of its own identity. Relations between the individual and the group initially develop depending on the power. The "we-group" serves as a defense for an individual from whom constant loyalty to the group is required in response. In most collectivist cultures, direct confrontation with other people is considered impolite, undesirable. There is no "personal opinion" in such societies.

If children grow up in small families, then they quickly learn to perceive their self separately from other people. This self defines a person's personal identity and separates him from other self. Moreover, the classification of other people is not based on their group affiliation, but on individual characteristics. The purpose of upbringing is to make the child independent, that is, to teach independence, including from parents. Moreover, as soon as the goal of upbringing is achieved, the child is expected to leave the parent's house. It often happens that when leaving home,

children reduce contacts with parents to a minimum or even interrupt altogether. In such societies, a physically healthy person is not expected to depend on the group in any way.

The dimension "masculinity - femininity"[148]

Each ancestral society consists of men as women. Biological differences between men and women are the same throughout the world, but their social roles in society are only slightly explained by biological differences. The concepts of masculinity and feminism, according to Hofstede, determine social, predefined cultural roles. However, regarding what is considered "male" and what is "female," there are different opinions in each particular culture. Therefore, as a criterion for the separation of masculine and feminine cultures, Hofstede proposes the traditional division of society. That is, men are credited with firmness, orientation to competition, rivalry and the desire to be the first. Wives are credited with focusing on home, family, social values, as well as softness, emotionality and sensuality. It is true that these concepts are not absolute. Some men may have traits of female behavior and women may have male behavior, but this is seen as a deviation from the norm.

According to this division, in masculine cultures, the center is occupied by work, strength, independence, material success, openness, competition and rivalry, and there is a clear distinction between male and female roles. In feminine cultures, these signs are considered not so important. In the first place are the emotional connections between people, care for other members of society, the person himself and the meaning of his existence. For example, conflicts in such cultures try to be resolved through negotiation and compromise, while in masculine cultures conflicts are resolved in a free struggle, on the principle of "let the best win."

Accordingly, in masculine cultures, children are encouraged by ambition, the spirit of competition, self-presentation. The result is more appreciated in the work here, and awarding takes place according to the principle of a real contribution to the work. In feminine cultures, when singing children, greater importance is given to the development of feeling salts of gratitude and modesty. Feminine cultures include Sweden, Norway, the Netherlands, Denmark, Finland, and Russia. Masculine cultures include Japan, Austria, Venezuela, Italy, Switzerland, Mexico, Great Britain, Germany.

The dimension "avoiding uncertainty"

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[148] Hofstede, G. Masculinity and femininity: The taboo dimension of national cultures. - CA: Sage., 1998. - 256 p.

At the core of uncertainty avoidance is the inescapable truism that the future is unknown. Uncertainty avoidance can be defined as "the extent to which the members of a culture feel threatened by ambiguous or unknown situations."[149]

In cultures with a high level of avoidance of uncertainty in a situation of unknown, the person experiences stress and a sense of fear. The high level of uncertainty, according to Hofstede, leads not only to increased stress in individuals, but also to the release of a large amount of energy in them. Therefore, in cultures with a high degree of avoidance of uncertainty, there is a high level of aggressiveness, for which special channels are created in such societies. This is manifested in the existence of numerous formalized rules governing actions that make it possible for people to avoid the uncertainty of behavior as much as possible. For example, in societies with a high degree of avoidance of uncertainty, organizations create particularly detailed laws or informal rules that establish the rights and obligations of employers and employees. In such cultures, constant haste is normal, and people are not inclined to accept rapid changes and prevent possible innovations.

In cultures with low levels of uncertainty avoidance, people are more prone to risk in unfamiliar conditions and are characterized by lower levels of stress in an unknown situation. Young people and people with different behavior and attitudes are perceived more positively in such societies than in societies with high levels of uncertainty avoidance. In countries with low levels of avoidance of uncertainty, there is a clear contradiction regarding the introduction of shaped rules, which are most often emotionally colored. Therefore, the rules are established only if absolutely necessary. In such societies, people believe that they are able to solve problems without many formal rules. They are able to work hard if necessary, but do not feel the need to be constantly active.

In cultures with different levels of avoidance of uncertainty, different attitudes can be observed regarding the behavior of the teacher and students. For example, in cultures with a high level of avoidance of uncertainty, students see in their teachers experts from whom they expect answers to all questions. In such countries, students usually hold a scientific position that does not deviate from the scientific views of their teacher. In particular, if a graduate student is faced with the fact that his approach to solving a scientific problem is contrary to the opinion of the supervisor, he can either abandon his position or look for a new leader for his dissertation.

In cultures with low avoidance of uncertainty, teachers are not perceived as infallible experts. Here it is assumed that the teacher can answer the question of students "I do not know" and this will not be considered a sign of his incompetence.

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[149] Hofstede G., Hofstede G. J., Minkov M. Cultures and Organizations: Software of the Mind (Third Ed.). - McGraw Hill Professional, 2010. - 576 p.

The divergence of opinions between the teacher and the students in such cultures is more a sign of criticism of the latter's thinking and is most often encouraged.

Low uncertainty avoidance cultures include countries such as Singapore, Jamaica, Denmark, Sweden, Ireland, Great Britain, India, the USA, etc. High uncertainty avoidance cultures include countries such as Germany, Austria, Belgium, Switzerland, countries of Southern and Western Europe. Studies show that societies with a high degree of uncertainty aversion and long power distances include all Latin American and Mediterranean countries (Greece, Turkey, the Balkan countries), as well as Japan and South Korea. The need to take into account cultural categories is explained by the fact that they greatly facilitate the conscious taking into account of cultural differences. This, in turn, allows you to flexibly respond to unexpected actions of a partner in intercultural communication and avoid possible conflicts in contacts with representatives of other cultures.

The dimension "collectivism - individualism"

The individualism/collectivism continuum can be defined in the following manner: "Collectivistic cultures emphasize community, collaboration, shared interest, harmony, tradition, the public good, and maintaining face. Individualistic cultures emphasize personal rights and responsibilities, privacy, voicing one's own opinion, freedom, innovation, and self-expression."[150]

In societies of an individualistic type, people act primarily on the basis of personal interests and the interests of close family members. The main values of individualist societies can be considered respect for human rights and the great value of human life. In individualistic cultures, the personality comes first.

Collectivist societies are dominated by a system of values in which people perceive themselves as part of a social or work group, and the interests of an individual are relegated to the background. Each person from the moment of his birth is included in a certain community (extended family, including distant relatives, clan, etc.), observes the interests of his group and does not demonstrate his opinions, different from those shared by all members of the group.

The extreme values of the dimension "collectivism / individualism" are the absolutization of personal interests (individualism) and complete submission to the interests of a social or working group (collectivism). This cultural parameter characterizes the degree of dependence of the individual on the interests of the group, the degree of psychological relationship between members of society or employees of the organization.

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[150] Andersen P. A., Hecht M.L., Hoobler G.D., Smallwood M. Non-verbal Communication Across Cultures. // Cross-Cultural and Intercultural Communication (ed.W.B. Gudykunst). - Thousand Oaks, CA: Sage Publications, 2003. - 302 p. - pp. - 73-90. - p. 77.

In the process of upbringing and shaping the personality in national cultures focused on individualism, great importance is attached to the importance of independence, initiative for achieving success in life.

In collectivist cultures, the value system is focused on the fact that the interests of the collective are always higher than personal interests, the public good is primary, and the feelings and aspirations of the individual are secondary.

The maximum degree of the parameter "collectivism", according to research data, is recorded in Japan, and individualism - in the United States.

Eastern countries for the most part gravitate towards a collectivist culture. In Europe, Spain, Portugal, Greece and Austria demonstrate the highest degree of collectivism. The distinct features of individualism can be traced in the cultures of the Nordic countries.

The dominance of collectivism or individualism in the value system is clearly manifested in the peculiarities of the upbringing of the individual and the formation of his personal characteristics.

In individualist societies, upbringing in the family is focused on "I", which is important for the development of each family member as a person with their own interests and aspirations. The opinions of a family member, which are different from those of other family members, are not only not suppressed, but taken for granted.

In collectivist societies, it is customary to educate children based on the concept "we", constantly emphasizing not only the importance, but also the priority of the interests of the family, the opinion of a family member, which differs from the opinion of other members, is often not taken into account.

Collectivist and individualist societies show largely different attitudes towards the learning process. In countries with a predominance of collectivism in the system of values, the generally accepted point of view is that it is necessary to study intensively and persistently in youth. Knowledge, professional maturity, skills, etc. in such states it is usually the prerogative of age, and the career growth of young people is difficult. In educational institutions in the learning process, the emphasis is on the development of practical skills, i.e. the most correct and effective is training aimed at how to solve a particular problem.

In societies of individualistic values, it is considered necessary to learn the whole life ("life-long learning approach"). The emphasis in teaching is not on obtaining theoretical knowledge or their practical use, but on ensuring that the student acquires the ability to independently learn what is required to perform various tasks. Thus, school teach a person not how to do something, but how to learn, how to do something himself.

At the stage of the socialization process, "work" in countries with a high index of individualism affirms the universality of social laws, the need to comply with

ethical standards. The creation of a system of personal motivation for work, as well as a system of goal-setting also occurs at this stage.

At the forefront of work is the achievement of certain goals and objectives, which are subject to personal relationships in a team, group, team. Based on this relationship "boss - subordinate" are largely limited by the walls of the office role-playing color and are determined by the solution of the set goals and focus on the final result.

Relationships and behavioral work ethics are shaped differently in collective cultures. Laws, rules and morals vary greatly depending on the object of application. An important role is played by the division of team members into "friends" and "aliens."

Relationships between "friends" impose a certain color on the "boss - subordinate" relationship, on the solution of problems, and on the desire to achieve the final result of work. Many emotional moments appear, role-playing and rational to a certain extent are replaced by a kind of moral obligations, according to which the boss must take care of the subordinate, and he, in turn, must show personal (not necessarily functionally conditioned) loyalty to the boss.

High degree of individualism	High degree of collectivism
High value placed on people's time and their need for privacy and freedom.	Wisdom is important.
An enjoyment of challenges, and an expectation of individual rewards for hard work.	Suppress feelings and emotions that may endanger harmony.
Respect for privacy.	Avoid giving negative feedback in public.

The dimension "long-term short-term orientation"

A cultural variability dimension that reflects a cultural-group orientation toward virtue or truth. The long-term orientation emphasizes virtue, whereas the short-term orientation emphasizes truth. Long-term versus short-term orientation

Hofstede's original framework contained only four problem types and was criticized for its predominantly western European bias. In response, a group of Chinese researchers developed and administered a similar, but more Asian-oriented. A fifth dimension that emerged from the Asian study and that seems to apply to both Eastern and Western societies.[151]

Hofstede offered a new dimension called long- versus short-term orientation, also referred to as "Confucian work dynamism."[152] The extent to which the society demonstrates pragmatic and future-oriented approach in assessing various phenomena and processes.

A high degree of Confucian dynamism (Long-Term Oriented societies) means:

- acceptance of the existence of several faithful simultaneously points of view, the possibility of multiple truth and truth in different periods and in a different context of what is happening;

- pragmatic (as opposed to traditional, familiar) approach to events and phenomena;

- readiness for changes and results (as positive, and negative) that they will bring;

- willingness to participate in projects completed in return the future, during the life of the next generations;

- willingness to live in the name of the future, including investment spend funds by shifting today's spending for the future.

Its opposite pole, Short-Term Orientation, stands for the fostering in a society of virtues related to the past and the present, such as national pride, respect for tradition, preservation of face, and fulfilling social obligations. Short-Term Oriented societies instead have strong convictions and emphasize rights and values. Individuals from a low LTO culture are less willing to compromise, as it may be seen as a sign of weakness. People in low Short-Term Oriented cultures tend to oversell themselves and their abilities, whereas high Long-Term Oriented cultures tend toward modesty. This may cause conflict when people from lower LTO cultures inadvertently set expectations higher than they are able to meet.

Long-Term Oriented societies	Short-Term Oriented societies

[151] Martin J., Nakayama Th. Intercultural communication in contexts . — 5th ed.- NY: McGraw-Hill Higher Education, 2010. - 411 p. - p. 105.

[152] Hofstede G., Bond M. H. Confucius and Economic Growth: New Trends in Culture's Consequence. // Organizational Dynamics. - 1988, Vol.16. - pp. 4–21.

Good and evil are relative	Good and evil are absolute
Which norms apply depends on the situation	Fixed norms apply always, whatever the circumstances
The superior person adapts to the circumstances	The superior person is always the same
We should be humble about ourselves	We seek positive information about ourselves
We want to learn from other countries	We are proud of our own country
Traditions can be changed	Traditions are sacrosanct
Opposing truths can be integrated	Truth A always excludes its opposite B
Common sense and choosing the middle way	Religious and ideological fundamentalisms
Value perseverance and tenacity	Prefer quick results
e.g. Confucianism, Hinduism, Buddhism	e.g. Western, Religions, Judaism, Christianity, Islam

The dimension "indulgence - restraint"

This dimension is responsible for aspects not covered by other five parameters of quantitative characteristics cultures, but known from the literature on "happiness research". Indulgence is characteristic of a society in which the basic and natural human needs associated with enjoying life and having fun. Restraint is characteristic of society, in which satisfaction of needs is controlled and governed by strict social norms.

Michael Minkov, a Bulgarian academic, disclosed this dimension in collaboration with G. Hofstede @ G. J. Hofstede. [153]

In an indulgent society, people will place a priority on their sense of freedom and personal enjoyment through leisure time and interacting with friends. Consumption and spending would take precedence over fiscal restraint. In contrast, members of a restrained society would feel they had less freedom to enjoy themselves, consider frugality to be important, and that social order and discipline were more important than individual freedoms. In indulgent cultures, individuals are encouraged and expected to smile at everyone, but in a restrained culture, receiving a smile from a stranger would be viewed with suspicion

Indulgence, freedom to satisfy needs prevails in South and North America, Western Europe and some parts of Central Africa. Restraint prevails in Eastern

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[153] Hofstede, G., Hofstede, G. J., Minkov, M. Cultures and Organizations: Software of the Mind. (Revised and expanded third ed.). - NY: McGraw-Hill, 2010. - 576 p.

Europe, Asia and the Muslim world. Mediterranean Europe takes the middle position in this parameter.

Indulgence	Restraint
a larger percentage of people claiming to be very happy;	fewer very happy people
feeling of being able to control oneself;	feeling of helplessness: what happens to me is not is the result of my own actions;
the importance of freedom of speech;	freedom of speech is not the first concern;
higher importance leisure;	less importance of leisure;
memories of positive emotions are more likely;	memories of positive emotions are less likely;
higher level fertility in countries with high level of education;	lower level fertility in countries with high level of education;
more people go in for active sports;	fewer people go in for active sports;
more overweight people in countries with sufficient nutrition;	there are fewer overweight people in food-affluent countries;
more liberal norms of sexual behavior in high-income countries	high-income countries have stricter standards of sexual behavior
maintaining order in the country is not given primary attention.	more police officers per 100,000 inhabitants.

Categorisation of cultures by Lewis

The Lewis Model being developed in the 1990s came to the conclusion that humans can be divided into 3 clear categories, based not on nationality or religion but on behaviour. He named his typologies Linear-active, Multi-active and Reactive.[154]

1. Linear-active. A person is accustomed to doing any business, breaking up the activity into subsequent stages, one after another, without being distracted by other tasks. Typical representatives of this culture are Americans, British, Germans, Northern Europeans. The Linear-active type of culture, in general, is characterized by linearity, consistency, clear planning, and a focus on completing tasks.

2. Multi-active. Typical representatives of this culture are Latin Americans, southern Europeans, Arab cultures and African cultures. Representatives of such a

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[154] Lewis R. D. When Cultures Collide: Managing Successfully Across Cultures / R. D. Lewis. Boston ; London : Nicholas Brealey International, 2006. 599 p.

culture are used to doing several things at the same time, often without completing them. The multi-active type is characterized by an orientation towards obtaining information during personal conversations and meetings (the dominant of personal relationships), a disdain for schedules and instructions, an irrational approach to the allocation of time.

3. Reactive. Cultures that attach the greatest importance to courtesy and respect, preferring to silently and calmly listen to the interlocutor, carefully reacting to the suggestions of the other side. Representatives of this culture are Asian countries, cultures of the countries of East and Southeast Asia: Japan, China, Taiwan, Singapore. The reactive type is distinguished by dialogicity, planning activities from the point of view of a cyclical model of time.

While the three types are distinctive, each possesses behavioural elements from the other two categories. It is a question of which one is dominant. Many individuals deviate from the national type in a work situation e.g. engineers and accountants tend to be Linear, sales people Multi-active, lawyers and doctors Reactive.

Representatives of Linear-active cultures can organise, plan, see problems, analyse consequences, follow consistent policies, access rational thought, generate data, and challenge us objectively.

Representatives of multi-active cultures can generate enthusiasm, motivate, persuade, create a positive social atmosphere, access emotions, generate dialogue, and challenge us personally.

Representatives of reactive cultures can harmonise, act intuitively, be patient and see the big picture, think and act long-term, access feelings, listen, empathize and challenge us holistically.

The specifics of business communication among representatives of a Linear-active type of culture is due to the fact that representatives of these cultures are characterized by objectivist discourse and rationalism. This is expressed in a linear perception of time, a strict and clear planned approach to activities and the impossibility of performing several tasks at the same time. As a rule, representatives of this type are algorithmic in their work, good planners, often operate on facts, their emotions are never a communicative dominant.

The specifics of business communication among representatives of the multi-active type of culture is due to the fact that communication with representatives of this type is based on obtaining information in the course of personal contacts with people. The emotional sphere in business communication often dominates. As a rule, representatives of multi-active cultures do not differ in punctuality, disdain for any schedules and instructions, do not always spend time rationally, especially from the point of view of representatives of a Linear-active type of culture, since in a multi-active sociocultural discourse, time is not a linear quantity, but is perceived as a

cyclical quantity. They tend to do several things at the same time: this is considered a criterion for the fullness of life. In business communication, the emphasis is placed on the dominant of interpersonal relationships, emotional closeness, sympathy, eloquence. However, one should also take into account the fact that often representatives of this type of culture follow the path of an autocratic decision-making option. Here the dominant role is played by the hierarchical position, status, reputation, origin and often material wealth of the communicant.

The specifics of business communication among representatives of the reactive type of culture is due to the fact that for representatives of this cultural format, the dominant of communication is the achievement of harmony in relationships. However, this harmony is not always directly proportional to verbosity. For example, Finns, as representatives of the reactive type of culture, are laconic and introverted in business relations. On the one hand, the mentality of representatives of this type of culture takes into account the cyclical nature of time, on the other hand, an adaptive tendency is traced, i.e. there is an adjustment to time, not a disposal of it. There is an opinion that with each new round of time a person becomes wiser. Organizational culture has a system of clear hierarchical relationships. But at its core, it resembles a family structure. The behavioral model in business communication is based on modesty, politeness and professionalism. Cognitive discourse functions according to the principle of "monologue - pause - reflection - monologue". Pauses are perceived as a very important part of a business conversation. The non-verbal is not as abundant as that of the multi-active type: rather, it has a somewhat introverted, refined character. For example, it is generally accepted to avoid looking directly at the interlocutor and openly touching during conversations. It is often possible to note such a fact as the absence of naming by name during business conversations: this gives the conversation a certain impersonality. It is customary for representatives of this type of culture to observe ritualized formalities during business events. As a rule, all business events strictly follow the protocol and regulations. The style of their conduct is often impersonal and unemotional.

Comparative characteristics of communication in the Lewis Model.[155]

Linear-Active	Multi-active	Reactive

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[155] https://www.crossculture.com/about-us/the-model/

Talks half of the time	Talks most of the time	Listens most of the time
Does one thing at the time	Does several things at once	Reacts to partner's action
Plans ahead step by step	Plans grand outline only	Looks at general principles
Polite but direct	Emotional	Polite, indirect
Confronts with logic	Confronts emotionally	Never confronts
Job-oriented	People-oriented	Very people-oriented
Sticks to facts	Feelings before facts	Statements are promises
Result-oriented	Relationship-oriented	Harmony-oriented
Sticks to agenda	Roams back and forth	Often asks for "repeats"
Written word important	Spoken word important	Face-to-face contact important
Restrained body language	Unrestrained body language	Subtle body language
Impassive	Emotional	Unobtrusively caring
Rarely interrupts	Often interrupts	Does not interrupt
Dislikes losing face	Has good excuses	Must not lose face
Respects officialdom	Seeks out key person	Uses connections
Truth before diplomacy	Flexible truth	Diplomacy over truth

Categorisation of cultures by Trompenaars

Dutch scientist F. Trompenaars investigated the characteristics of various business cultures. He identified the seven dimensions of how a person relate to other people[156].

1. Universalism versus particularism (rules versus relationships).
2. Communitarianism versus individualism (the group versus the individual).
3. Neutral versus emotional (the range of feelings expressed).
4. Diffuse versus specific (the range of involvement).
5. Achievement versus ascription (how status is accorded).
6. Sequential Time Versus Synchronous Time (How People Manage Time)

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[156] Trompenaars F., Hampeden-Turner Ch. Riding the Waves of Culture. - London: Nickolas Brealey Publishing Limited, 1997. - 265 p.

7.   Internal   Control   Versus   External   Control
(How People Relate to Their Environment)

These seven value orientations greatly influence our ways of doing business and managing as well as our responses in the face of moral dilemmas.

Universalism versus particularism

According to the degree of readiness to follow the laws or find grounds for violating them, Trompenaars divided national cultures into universal and particular cultures.

In cultures dominated by universal orientation, high law-abidingness is traditional. In cultures of particular orientation, it is traditional to seek specific reasons and moral justifications for breaking the rules.

"Particularist judgments focus on the exceptional nature of present circumstances. This person is not "a citizen" but my friend, brother, husband, child or person of unique importance to me, with special claims on my love or my hatred. I must therefore sustain, protect or discount this person no matter what the rules say."[157]

The list of business cultures of universal truths is headed by Canada, the United States, England and the Scandinavian countries. At the other extreme are the countries of Asia, Latin America and Southern Europe. Russia and the CIS countries are located at the same pole.

Doing business in countries of specific truths is usually difficult for representatives of countries of universal truths. The "moral right" of each representative of the society of concrete truths to make his own decision about whether it is necessary to comply with the prescription of the law in each specific case causes a sense of confusion and legitimate protest among law-abiding citizens from societies of universal truths.

Communitarianism versus individualism cultures

Communitarianism is understood as a system of values in which a person perceives himself first of all as part of a group, and only then as an individual.

In the individualistic value system, the personality comes out on top.

Individualism[158]	Communitarianism
More frequent use of "I" form.	More frequent use of "We" form.
Decisions made on the spot by	Decisions referred back by delegate to

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[157] Trompenaars F. and Hampeden-Turner Ch. Riding the Waves of Culture. - London: Nickolas Brealey Publishing Limited, 1997. - 265 p. - 31 p.

[158] Trompenaars F. and Hampeden-Turner Ch. Riding the Waves of Culture. - London: Nickolas Brealey Publishing Limited, 1997. - 265 p. - 67 p.

representatives.	organisation.
People ideally achieve alone and assume personal responsibility.	People ideally achieve in groups which assume joint responsibility.
Vacations taken in pairs, even alone.	Vacations in organised groups or with extended family.

Japan is usually cited as an example of a national culture with the maximum degree of collectivism. With the maximum degree of individualism - USA. Eastern societies tend to gravitate towards a communitarianism culture. In Europe, they include Spain, Portugal, Greece and Austria. Towards an individualistic culture is typical for the northern countries.

Affective versus neutral cultures

Members of cultures which are affectively neutral do not telegraph their feelings but keep them carefully controlled and subdued. In contrast, in cultures high on affectivity people show their feelings plainly by laughing, smiling, grimacing, scowling and gesturing; they attempt to find immediate outlets for their feelings.

Neutral[159]	Affective
Do not reveal what they are thinking or feeling.	Reveal thoughts and feelings verbally and non-verbally.
May (accidentally) reveal tension in face and posture.	Transparency and expressiveness release tensions.
Emotions often dammed up will occasionally explode.	Emotions flow easily, effusively, vehemently and without inhibition.
Cool and self-possessed conduct is admired.	4 Heated, vital, animated expressions admired.
Physical contact, gesturing or strong facial expressions often taboo.	Touching, gesturing and strong facial expressions common.
Statements often read out in monotone.	Statements declaimed fluently and dramatically.

Neutral cultures include Anglo-Saxon and Asian cultures. Affective cultures include Latin and Middle Eastern cultures.

Diffuse versus specific cultures

This dimension refers to how people communicate and interact with one another in their society. Specific cultures are more direct using clear descriptive words, frankness and facts. Diffuse cultures accept, understand and prefer indirect

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[159] Trompenaars F. and Hampeden-Turner Ch. Riding the Waves of Culture. - London: Nickolas Brealey Publishing Limited, 1997. - 265 p. - p. 79.

communication that may carefully use contextual clues to convey understanding. Examples of diffusive cultures include China, India, Argentina, and Spain. Examples of specific cultures include Germany, the U.S., the U.K., and the Netherlands.

Specificity[160]	Diffuseness
Direct, to the point, purposeful in relating.	Indirect, circuitous, seemingly "aimless" forms of relating.
Precise, blunt, definitive and transparent.	Evasive, tactful, ambiguous, even opaque.
Principles and consistent moral stands independent of the person being addressed.	Highly situational morality depending upon the person and context encountered.

Achievement versus ascription

This dimension refers to how people achieve and maintain status and respect within a culture. Achievement orientated cultures base one's status and respect on his or her competence and performance. It is the description of the American dream that if you have enough talent, skill and hard work you can accomplish anything you want. Titles and positions of hierarchy have limited or no meaning within themselves.

In Ascription orientated cultures titles, rank and hierarchy are important in and of themselves. Often these titles are bestowed upon individuals not because of any achievement of their own, but because of a family's rank and status in the society. These people have a high degree of tradition and organization that allows them to access resources and influence others that is founded on their position in society. This dimension may be important in determining effectiveness and dynamics of team leadership. In Hofstede's work this is known as Power Distance.

Achievement-oriented cultures[161]	Ascription-oriented cultures
Use of titles only when relevant to the competence you bring to the task.	Extensive use of titles, especially when these clarify your status in the organisation.

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[160] Trompenaars F. and Hampeden-Turner Ch. Riding the Waves of Culture. - London: Nickolas Brealey Publishing Limited, 1997. - 265 p. - p. 100.

[161] Trompenaars F. and Hampeden-Turner Ch. Riding the Waves of Culture. - London: Nickolas Brealey Publishing Limited, 1997. - 265 p. - p. 118.

Respect for superior in hierarchy is based on how effectively his or her job is performed and how adequate their knowledge.	Respect for superior in hierarchy is seen as a measure of your commitment to the organisation and its mission.
Most senior managers are of varying age and gender and have shown proficiency in specific jobs.	Most senior managers are male, middle-aged and qualified by their background

Typical achievement cultures include the U.S., Canada, Australia, and Scandinavia. Typical ascription cultures include France, Italy, Japan, and Saudi Arabia.

How people manage time

According to Trompenaars, time is also an important factor that differentiates cultures. Here he takes into account two points: firstly, it is the division of cultures into synchronic (time is cyclical) and sequential (time as a unidirectional flow from the past to the future), and secondly, the orientation of culture to the past, present or future.

In orienting cultures to three time planes, Trompenaars distinguishes, firstly, cultures that are oriented towards the present (the value of the action of the moment, relationships), secondly, cultures oriented towards the past, for which it is important to maintain traditions in the present (interest in history, traditions, related roots, to the older generation), thirdly, cultures oriented towards the future, whose resources are directed towards building a better "tomorrow" (forward-thinking thinking, priority is given to the needs of the young).

Past-oriented societies are concerned with traditional values and ways of doing things. Tradition is, in fact, highly valued and attempts to mess with that tradition are regarded with a lot of distrust and suspicion. As a result those that are past-oriented tend to be conservative in management and slow to change those things that are tied to the past. Present-oriented societies see the past as passed and the future as uncertain. In other words, what is done is done and tomorrow may never come so we had better be focused on today. They consequently prefer short-term benefits and immediate results. Future-oriented societies have a great deal of optimism about the future. They think they understand it and can shape it through their actions. They view management as a matter of planning, doing and controlling (as opposed to going with the flow, letting things happen). They are, inevitably, more abstract, more imaginative, more creative (having to design multiple scenarios just to survive). They are also more likely to have a youth cult: to prefer the young, the new, the revolutionary, the fresh to the old, the habitual, the predictable. They are risk-centered and risk-assuming cultures.

Past-oriented societies include China, Britain, Japan and most spanish-speaking Latin American countries. Present-oriented societies include the rest of the spanish-speaking Latin American countries and many African countries. The United Statesб Anglo-Saxon cultures in generally and, increasingly, Brazil, are examples of future-oriented societies.

Trompenaar considers two different ways of seeing time, sequentially and synchronically. Cultures with a preference for a sequential approach to time tend to treat time as a commodity. Time is something to be saved, spent or wasted. Time is used to bring order and set limits, like the counselor who says your time is up even if you are in the middle of revealing a deep insight. For example, people from a sequential culture may prefer to have a detailed agenda for meetings and regular milestones throughout the life cycle of a project. They rely on this structure and can find a more flexible approach to time frustrating. Time tends to control and influence what people do in sequential cultures, and many will find value in the expression 'time is money'. Examples of sequential cultures includes the UK, Germany, South Africa, USA, Australia and Switzerland

On the other hand, those cultures which tend to see time synchronically see time more holistically and interconnected. Time doesn't drive the task. If I am meeting with my manager and the meeting goes longer than expected, I probably won't stand up at the appointed hour and leave! If he decides it is a better use of my time to meet with him than to do the other things I planned to do, then I would shift and cancel other commitments. Synchronic cultures tend to value priorities more than a predetermined time limit. They will do what is right to do at the moment, not follow a strict schedule. People tend to manage their time quite differently than those from sequential cultures. In synchronic cultures, people will have a much broader and more flexible perception of time. As such time is adaptable and allows much more freedom for tasks to be achieved. People from synchronic cultures don't tend to be slaves to time, but rather they use time as guidance for how they structure their day and life.

In synchronic cultures, people will approach tasks in a much more open way and not be as beholden to deadlines and timeframes. They are rescheduling a meeting at the last minute, showing up a few minutes after the meeting start time, missing an agreed deadline. Examples of Synchronic cultures include Italy, Argentina, Brazil and Greece

Past[162]	Present	Future

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[162] Trompenaars F. and Hampeden-Turner Ch. Riding the Waves of Culture. - London: Nickolas Brealey Publishing Limited, 1997. - 265 p. - p. 139.

Talk about history, origin of family, business and nation.	Activities and enjoyments of the moment are most important.	Much talk of prospects, potentials, aspirations, future achievements.
Motivated to recreate a golden age.	Plans not objected to, but rarely executed.	Planning and strategising done enthusiastically.
Show respect for ancestors, predecessors and older people.	Show intense interest in present relationships, "here and now".	Show great interest in the youthful and in future potentials.
Everything viewed in the context of tradition or history.	Everything viewed in terms of its contemporary impact and style.	Present and past used, even exploited, for future advantage.

Sequential	Synchronic
Only do one activity at a time.	Do more than one activity at a time.
Time is seizable and measurable.	Appointments are approximate and subject to "giving time" to significant others.
Keep appointments strictly; schedule in advance and do not run late.	Schedules are generally subordinate to relationships.
Relationships are generally subordinate to schedule. Strong preference for following where relationships lead.	Strong preference for following initial plans.

The temporal dimension of culture is considered in a similar way in Levin's work " A geography of time".[163]

Levine examines the concepts of "pace of life" and "speed of life", analyzes the cultural and historical specifics of psychological time as duration, compares the Western experiencing time as chronologically given with the natural-event understanding of this phenomenon in some African and Asian cultures.

The speed of social life and the cultural language of time largely depend on what type of "timetable" is adopted within the cultural community. In Western culture, people are accustomed to building a sequence of life episodes in accordance with a rigidly fixed chronometric time, i.e. "live by the clock." The chronometer controls not only the social activity of the European and the North American (college

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[163] Levine R. A geography of time: The temporal misadventures of a social psychologist, or how every culture keeps time just a little bit differently. — N.Y.: Basic books, 1997. - 258 p.

classes begin because it has already struck 9), it even regulates the satisfaction of his physiological needs (the person is hungry, but "it is not yet time for dinner"; he yawns, but "it is too early to sleep" etc.). In African, Asian and partly Latin American cultural communities, "event time" dominates; here the regulating and organizing factor of social life is natural phenomena (change of seasons, biological rhythm of life of animals and plants), as well as the traditional value of social ties. In societies close to the traditional way of life, Levin writes, "life is allowed to proceed in accordance with its own spontaneous schedule"[164]. People get up in the morning because it is time to milk the cow; they don't milk the cow (and don't get up) because it's already 5 o'clock in the morning. Event time differs from chronometric time by greater mobility and uncertainty, the concept of a time interval is extremely stretched, and the western norms of punctuality practically do not work here. For example, rural residents of Burundi make an appointment "at the hour when young cows go to the watering hole", and make an appointment when "there are no more people awake." The event-driven schedule of social life is nonlinear and "iridescent", in contrast to the "one-time" fixed sequence of events and actions within the chronometric culture. The modern organization of life requires a rigid sequence of its moments, so that a new episode never begins before the previous one ends. The polytemporal structure presupposes a spontaneous synchronicity of the types of life activity or their arbitrary change. Thus, "event time is something more than time as such," it is "a product of a broader gestalt, possessing social, economic, natural keys and determined by cultural values"[165]. Levine discusses the problem of "temporary literacy". He insists that people living in different cultural dimensions must learn to understand each other's temporal language and respect each other's different temporal patterns.

Internal control versus external control

In relation to the environment, F. Trompenaars divides cultures into internally and externally controlled. So, in some cultures it is customary to manage nature, disposing of its resources at their own discretion. In internal- controlled cultures it is believed that people are able to control their own destiny. In others, the correct path in this interaction is harmony, obedience to the laws of nature, its rhythms and cycles. Cultures that value Internal Control tend to believe they can bend nature and the future to their will. An obstacle to what is desired doesn't change the goal, only the way to achieve it. Cultures that value External Control seek to live in harmony with the situation as it is rather than trying to fundamentally change reality.

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[164] Levine R. A geography of time: The temporal misadventures of a social psychologist, or how every culture keeps time just a little bit differently. — N.Y.: Basic books, 1997. - 258 p. - p. 82.

[165] Levine R. A geography of time: The temporal misadventures of a social psychologist, or how every culture keeps time just a little bit differently. — N.Y.: Basic books, 1997. - XXI, 258 p. - p. 91.

These two perspectives impact how we see many things including conflict. For cultures valuing Internal Control, conflict is a natural part of fashioning situations as one wants them to be. Understanding that there are different views of the future can lead to preparing for dealing with conflict, either directly or indirectly. For cultures valuing External Control, conflict is a sign of doing something wrong since conflict is the opposite of harmony. Doing something right can mean doing it without conflict. This can have many implications in our general approach to saving face with others, how we approach and employ technology, and our willingness to change our ways of life in response to external forces. Typical internal- controlled cultures include Israel, the U.S., Australia, New Zealand, Canada, most European countries and the U.K. Typical external - controlled cultures include China, Russia, and Saudi Arabia.

Internal control[166]	External control
Often dominating attitude bordering on aggressiveness towards environment.	Often flexible attitude, willing to compromise and keep the peace.
Conflict and resistance means that you have convictions.	Harmony and responsiveness, that is, sensibility.
Focus is on self, function, own group and own organisation.	Focus is on "other", that is customer, partner, colleague.
Discomfort when environment seems "out of control" or changeable.	Comfort with waves, shifts, cycles if these are "natural".

Different corporate cultures

Among the existing classifications of cross-cultural models of organization, the most interesting is the classification developed by the F. Trompenaars in collaboration with the American consultant researcher Charles Hampden-Turner.

The modeling was based on the attitude of various business cultures to such parameters (characteristics) of the organization as:

- the degree of centralization of control and the distance of power

(preference in solving the dilemma: hierarchy - egalitarianism);

- the degree of formalization of management functions (dilemma: formal versus informal structure or, which is almost the same, a culture with a high degree of uncertainty avoidance, with a low degree of uncertainty avoidance);

- target orientation of the activity (dilemma: orientation towards personality and interpersonal relations - towards solving problems and achieving goals).

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[166] Trompenaars F. and Hampeden-Turner Ch. Riding the Waves of Culture. - London: Nickolas Brealey Publishing Limited, 1997. - 265 p. - p. 155.

The four types can be described as follows.
1. The guided missile
2. The Eiffel Tower
3. The family
4. The incubator

The first model is called the Guided Missile. It describes companies that are managed mostly by objectives and that nothing can stand in the way. It also employs matrix management structure with balanced score cards. It gives the individual a great sense of ownership and potential satisfaction of a "win". On the down side it can foster the pursuit of separate agendas and stressful targets and matrix management structure may work for some let's say in the Netherlands and US but not for Italians or Parisians. People who want to communicate effectively with organizations that exhibit this behavior need to think tactically and align themselves with project goals. They shouldn't lose sight of the big picture and they must think realistically about setting expectations. Change is typically embraced as tasks and reporting structure is constantly evolving.

Second is the Eiffel Tower and is likened to typical hardened bureaucracy where the infrastructure's power is directly related to the importance (and/of) the position. Task and accomplishment outweigh the concerns for relationship and adherence to the rules and recognition of hierarchy are extremely important. Strong and effective, these company cultures are typical in France and Germany. The downside of this corporate culture was evident when Volvo and Renault car companies attempted to merger. Volvo sent their most senior staff to get the job done and because the Swedish counterparts were treated as upper management by the French engineers instead of collaborators the deal fell apart. This could have been easily avoided had the research been done to understand the different communication necessary to make this successful.

Familial cultures, evident in South America, India and the Far East and employs a respect not only for family but for anyone that has a deep roots in their successes. Managers tend to make decisions not only on their bosses recommendations but also on others who have influenced their careers and whom they honor. It's built on reputation. Someone that is familiar with this culture stresses loyalty and seldom expresses disloyalty as they are frequently rewarded not necessarily for job performance but remaining loyal to their management. When communicating with this cultural group one needs to be able to communicate using examples rather than by instruction, interweaving in stories and celebration creating high context.

Finally the incubator model which is the most revolutionary of the models deals with self expression. it is characterized by strong emphasis on equality and

personal orientation. This culture is based heavily on the existential idea that organizations per se are secondary to the fulfillment of the individuals within them. This culture is the most egalitarian style of management and is often a very loose structure with ideation being a key performance indicator. The "Incubator" model has not only a national color (many small and medium-sized firms in Great Britain, Canada, Denmark, in particular, gravitate towards this model), but also widespread in technopolises. Companies in Silicon Valley, like Google use this approach. They reward on merits of thinking about the next best idea and are typically composed of Gen X and Gen Y employees.

Other categorisations

Monumentalism versus flexhumility

Michael Minkov identified another cultural dimension which he labeled "monumentalism versus flexhumility"[167]. He defines monumentalism as "a cultural syndrome that stands for pride and invariant self: a conviction that one must have an unchangeable identity and hold on to some strong values, beliefs and norms. It also reflects avoidance of personal duality and inconsistency"[168].

Monumentalism reflects the ability of people to defend their own position and defend their dignity, as opposed to adaptability, which indicates humility and compliance (adaptability). High monumentalism is evidence of the presence of unchanging values and beliefs in the national consciousness. People from such cultures have a fairly strong and stable self-identification, they regard cultural adaptation as a kind of betrayal of national interests. At the same time, representatives of monumental cultures are characterized by uncritical obedience to the authorities and high religiosity.

Flexumility (flexibility+humility) is the opposite of the same syndrome. "It reflects humility and a changeable self: and ability to assume multiple identities and apart one's values, believes and norms in accordance with practical considerations"[169]. People from flexhumility cultures typically exercise humility, situational flexibility, and readily adapt to changing conditions.

MONUMENTALISM	FLEXHUMILITY

[167] Minkov, M. What makes us different and similar: A new interpretation of the World Values Survey and other cross-cultural data. - Sofia, Bulgaria: Klasika i Stil, 2007. - 240 p.

[168] Minkov, M. Cross-cultural Analysis: The Science and Art of Comparing the World's Modern Societies and Their Cultures. Sage Publications, 2013. - 504 p.

[169] Minkov, M. Cross-cultural Analysis: The Science and Art of Comparing the World's Modern Societies and Their Cultures. Sage Publications, 2013. - 504 p.

Self-pride/self-promotion	Humility
Self-concept is consistent/fixed	Self-concept is flexible/fluid
Truth is absolute	Truth is relative
Absolutist cognition	Holistic cognition
Religion is important	Religion less important
Interpersonal competition valued	Interpersonal competition problematic
Lower value on education	Higher value on education
Difficulty in adapting to another culture	Easily adapts to another culture
Suicide taboo	Suicide accepted
Tipping expected/prevalent	Tipping not expected/rarely done

Latin American and Middle East countries scored the highest on the monumentalism scale. At the lower end, indicating a flexhumility culture, were Slavic countries (e.g., Russia, Bulgaria, Ukraine, Belarus), the Baltic states (Estonia, Latvia, and Lithuania), and Northeast Asia nations (China, Japan, and South Korea). The U.S. ranked in the upper middle of the scale, which reflects how U.S. Americans balance self-promotion and humbleness.[170] The parameter "monumentalism / mobile humility " is in a rather strong correlation with the parameter of short-term / long-term time orientation.

Kluckhohn and Strodtbeck's model

F. R. Kluckhohn and F.L. Strodtbeck developed the theory of "value orientations".[171] The main theses of this theory are of a relative and somewhat abstract character. However, despite some hypothetical and generalization of the Klackhon and Strodbeck model, it, along with Hall's concept, offers, on the principles of cultural relativism, a basis for understanding cultural differences, the possibility of understanding how the intersection of different cultural codes generally occurs.

They concluded that all people turn to their culture to help them in answering the five basic questions:
1. What is the character of human nature? (human nature orientation)
2. What is the relation of humankind to nature? (person-nature orientation)
3. What is the orientation toward time? (time orientation)
4. What is the value placed on activity? (activity orientation)
5. What is the relationship of people to each other? (relational orientation)
human nature orientation

[170] Samovar L. A., Porter R. E. Communication Between Cultures (Eighth Ed.). - Wadsworth Publishing. 2012 - 432 p.- p. 194.
[171] Kluckhohn F.R., Strodtbeck F.L. Variations in Value Orientations. - Evanston, IL: Row Peterson, 1961. - 437 p.

ORIENTATIONS	POSSIBLE DIMENSIONS		
Human Nature	Good	Mixed	Evil
Person-Nature	Humans dominant	Harmony with	Nature Dominant
Time	Past	Present	Future
Activity	Doing	Becoming	Being
Relations	Individual	Collateral	Lineal

The first value orientation spoke to the inherent nature of man. Societies make such distinctions, so people believe that predispositions could be mutable or immutable. For example, human nature could be seen as "evil and unalterable" or "evil and perfectible." Evil and perfectible was how she described the American view of human nature that had grown out of the Puritan heritage. That heritage dictated that "constant control and discipline as essential if any real goodness is to be achieved and maintained," and that "the danger of regression is always present"[172].

The type of relationship, when a person blindly obeys nature (Nature Dominant), is characteristic, according to the authors, of the Spanish-American culture (Southwest USA). The domination of the natural elements, defenselessness against disease and death are perceived there as inevitable facts of existence. This orientation still dominates today in cultures with a predominantly agricultural lifestyle. An example of Harmony with nature are the traditional cultures of China and Japan, where there is no opposition between human life and the natural world. The sense of community with nature inherent in the Japanese, the cult of the deification of nature, has deep roots. In the industrial countries of Europe and in the United States, the approach to the conquest of natural forces, which must be subordinate to man and serve him, prevails. From this point of view, the conquest of rivers, mountains, the fight against diseases, the extension of life are actions available to people.

One of the key questions of the theory of Klackhon and Strodbeck is the fact that cultures are oriented toward the past, present or future. in reality, all countries and peoples live, constantly facing these three temporal directions. However, in each culture, one type of time dominates the rest, only one orientation in time occupies the top rank in the value hierarchy. Cultures with predominant focus on the past highly value traditions, respect family ties, honor ancestors, as, for example, the Chinese and Japanese. Most European countries, especially Great Britain, also attach great

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[172] Kluckhohn F.R., Strodtbeck F.L. Variations in Value Orientations. - Evanston, IL: Row Peterson, 1961. - 437 p. - p. 347.

importance to the past, treat history with care. In contrast, future-oriented cultures have a "short" historical memory. In such societies, first of all, the United States is ranked among them, they highly value changes, progress, and the past is perceived as outdated and backward. Cultural systems focused on the present pay relatively little attention to the past and what may happen in the future. For example, the Spaniards in the United States, Latin America and Africa live according to the principle of "here and now".

Human activity is viewed by American scientists in the context of its three main orientations: being, becoming, doing.

The focus on being is manifested in the spontaneous expression of what is inherent in each personality. Development is unlikely to take place here. Existence itself is sufficient. The meaning of life with this approach does not depend on the accomplished deeds. Examples of "being" cultures such as the Chinese, Japanese, or Arab cultures. The orientation toward becoming contains the components of development, but internal growth is considered the main purpose of a person. Monks of the Western type with their striving for spiritual harmony in constant communication with God and neglect of material goods can serve as an example. The dominant western orientation is doing. It occupies one of the first places in the value hierarchy of US culture, according to the principles of which human activities should be obvious and measurable. Within the framework of this orientation, the tendency of rivalry, competitive struggle, develops. The priorities in the choice of types of human activity for representatives of different cultures also determine differences in their behavior and attitude to work. Most Europeans and Americans, who tend to engage in doing, are not afraid to personally get down to business when the need arises. However, there are a number of societies in which physical activity is considered an indicator of low status. A person holding a high social position would lose his status, his "face", directly joining the work. First of all, this concerns the countries of Asia, where wealth and poverty are measured, first of all, by the ability to make others work for themselves.

Kluckhohn proposed three relationship patterns or orientations: individual, collateral, and linear. In the individual pattern, characteristic of the American culture, the family bond is comparatively limited in scope and intensity. The concept of the "nuclear family" is very much indicative of the individual relationship pattern.

The collateral pattern has more intense family bonds than the individual pattern. Also "immediate" family relations extend beyond the nuclear family to include grandparents, uncles, cousins, etc. In a collateral pattern one would not think of a "family" event without all of the extended members of the nuclear family of the individual pattern. This is the direction of social relations among the Indians, in

Japanese firms, where identification with the group, the collective is valued above all else.

The linear pattern appears very much like the collateral, except the family extends even wider to encompass distant relatives, both genealogically as well as chronologically. This means the tribe, the klan, or all those that are related by blood and family ties. That's among the living. The linear pattern also extends across time to include ancestors who are regard as an important member of the family. Few decisions, especially the important ones, can be taken without consulting one's ancestors. An example of a linear orientation is the English aristocracy.

Holistic thinking versus analytic thinking

One of the most famous contemporary social psychologists Richard Nisbett and his colleagues consider evidence of the significant influence of culture on human cognitive processes[173]. They come to the conclusion that carriers of East Asian and Western cultures are characterized by different systems of thought. East Asians have holistic thinking, they take into account the whole field and attribute the causes of events to it, use categories and formal logic relatively little, and rely on "dialectical" thinking. Western people are more analytical, focused primarily on a specific object and on the categories to which it can be attributed.

Analytic thought, which dissects the world into a limited number of discrete objects having particular attributes that can be categorized in clear ways, lends itself to being captured in language. Holistic thought, which responds to a much wider array of objects and their relations, and which makes fewer sharp distinctions among attributes or categories, is less well suited to linguistic representation.[174]

Nisbett compares the thinking of Greek civilization (as a standard of European thinking) and the thinking of Chinese civilization (as an example of East Asian thinking). Technologically, the Chinese civilization was ahead of the Greek. Many of these technological advances already existed in China, when the Greeks had none. But most experts do not consider these achievements to be the result of scientific theory or systematic research, but speak of a Chinese practical genius. In Confucianism there was no idea of knowledge in its pure form, which would not find expression in action. The Chinese did not build formal models of the natural world, but followed an intuitive, empirical path. It is believed that they never had a concept

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[173] Nisbett R., Peng K., Choi I., Norenzayan A. Culture and systems of thought: comparison of holistic and analytic cognition. - электронный ресурс, доступ по адресу: https://www.isras.ru/publ.html?id=2027

[174] Nisbett R. The Geography of Thought: How Asians and Westerners Think Differently...and Why. - N.Y.: Simon and Schuster, 2004. - 263 p.

of the laws of nature - if only because they did not have a concept of nature as something that exists separately from man or spirit.

The fundamental difference in the thinking of the Greeks and the Chinese was that the Chinese considered the world to be a collection of overlapping and interpenetrating things or substances. This is sharply at odds with the picture of the world coming from Plato, where objects are considered as independent individuals or "separate", in which they are embodied or which "have" certain properties, "which are themselves universals, such as "whiteness" or" hardness". This profound difference between the two types of metaphysics has many concrete consequences. The most significant was that the Greeks, unlike the Chinese, tended to perceive the world as a collection of discrete objects that could be categorized on the basis of a certain set of universal properties that characterize these objects. The Greeks did debate how to represent matter - in the form of waves or particles; the Chinese, on the other hand, apparently never doubted the continuity of matter.

The opposition between the two positions - the idea of interconnection and the idea of rules - is well illustrated by the differences between the holistic approach to medicine in China and Western attempts to find effective rules and principles of treatment. Surgery spread very early in the West, since it is quite natural for the analytical mind to think that some part of the body may not function well. But the idea of surgery was heretical to the ancient Chinese medical tradition, which held that good health depended on the balance and flow of natural forces within the body.

The advantage of a more simplistic, rule-based Western position may be that many of the events are surprising to him. Post hoc explanations are much more difficult for such a person, and the events that occur arouse his curiosity. Curiosity, in turn, can provoke him to search for new and, probably, more perfect models for explaining events. On the contrary, since Eastern theories of the world are less focused and assume that a wide range of factors can have a significant impact on the occurrence of an event, it is more difficult for a person to admit that a particular event could not be predicted. Therefore, it can be assumed that the propensity for predictions in hindsight, or the tendency to believe that "they knew it all along" that this event was about to happen, would be more developed in East Asians.

One of the most important implications of the claim that Westerners have a logical style of problem analysis is that, when faced with apparently conflicting statements, they tend to abandon one in favor of the other. Residents of the East, adhering to the principle of the golden mean, will tend to embrace the content of both statements, finding in each of them their own merits.

Differences between western and eastern mentality according to R. Nisbett[175]

China (holistic thinking)	Greece (analytic thinking)
Continuity	Discreteness
Field	Background
Relationships and Similarities	Categories and Rules
Dialectics	Fundamental Principles of Logic
Knowledge gained from experience	Abstract analysis
Situationally Centered	Individually Centered
Influence of context	Illusion of control

If an individual has developed awareness of the connections and interdependence between objects, then he will have developed skills for in-depth knowledge of the environment. If a person knows how to distinguish an object from the context, then the explanation of the object's behavior goes through categories and rules. Dialectics and logic are cognitive tools that a person uses in situations of conflict. Dialectics - the principle of searching for the "middle way", logic "seeks the truth" through debate. East Asians have a holistic thinking, i.e. take into account the whole field and use little categories and formal logic. Representatives of the Eastern tradition predominantly rely on dialectical thinking. Westerners are more inclined towards analytics, paying attention to specific objects, preferring formal logic. There are no basic universal cognitive processes, and the cognitive differences between representatives of the East and the West are as follows: the Chinese are "situationally-centered", sensitive to their environment; and Americans and Europeans are "individually centered," expecting the environment to be centered toward them. In the eastern vision - the world is a system of relationships, eastern people are more sensitive to the "field", context, and western to objects. Western people strive to see many opportunities for control and activity in any situation, having the "illusion of control", while representatives of the East see the influence of context in any situation. Westerners can more easily isolate an object from the general context. Americans and Asians react differently to the possibility of control over events: Americans are confident of success, but East Asians are not. The representatives of East Asia rely less on rules and categories in their ideas about the structure of the world, and more on relationships and external similarities between

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[175] Теория межкультурной коммуникации : учебник и практикум для академического бакалавриата / под общ. ред. Ю. В. Таратухиной и С. Н. Безус. — М. : Издательство Юрайт, 2016. — 265 с. - с. 58.

objects. Americans group objects based on rules, while East Asians group objects based on the relationships between them. East Asians rely more on empirical knowledge rather than formal logic.

The different attitude to the situation of choice is also interesting: the representatives of the West prefer to be guided by the rules, the people of the East are looking for a middle, compromise path. In this case, the priority of the whole over the parts is important. Thus, the origin of social cognitive systems due to material reasons, which, in turn, due to social processes. The stability of thought systems is supported by social practices: holistic and analytic. The inhabitants of the East strive for harmony, and the inhabitants of the West - for justice and the search for truth. Thus, R. Nisbett emphasizes that[176]:

1) in different cultures, the circumstances that contribute to the predominant use of a certain cognitive process differ significantly;

2) cultures are highly differentiated in terms of the frequency of use of basic cognitive processes;

3) the degree of competence in using a particular cognitive process differs;

4) implicit and explicit standards of mental activity will differ in different cultures.

Summarizing all of the above, it can be noted that the "structure of intelligence" in the cultures of the East is characterized by imagery, emotionality, a developed sense of language, satisfaction with approximate solutions. The "structure of intellect" of most Westerners is characterized mainly by pragmatic components: visually effective and practical thinking, the ability to quickly solve formalized problems, the desire for orderliness, analytical-synthetic thinking, a high ability to memorize and logical, meaningful reproduction. In some cultures, intelligence can be defined as thoughtfulness, accuracy, maximum infallibility (West), while in others, intelligence can be understood as "obedience to elders, following traditions" (East).

Cultural value orientations by Schwarz

According to many scholars, the prevailing values in society are the core of culture. They express ideas shared by all members of society about what is good and desirable in a given culture, i.e. cultural ideals. Cultural values shape and justify individual and group beliefs, goals and actions. Social institutions, policies, norms and everyday life reflect the values that have shaped them.

Cultural values of the group level (cultural value orientations, according to Schwartz) determine how different societies can solve the basic problems of regulating human activity. On the basis of the values that are accepted and professed,

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[176] Теория межкультурной коммуникации : учебник и практикум для академического бакалавриата / под общ. ред. Ю. В. Таратухиной и С. Н. Безус. — М. : Издательство Юрайт, 2016. — 265 с. - с. 58-59.

people build their relationships, establish the main problems, plan and motivate their activities to solve them. Solutions to these problems can be used as dimensions by which cultures differ from one another. Schwartz[177] has highlighted these dimensions by looking at three main problems that all societies face:

1. Autonomy vs. Embeddedness.

The problem of defining the optimal relations and boundaries between the person and the group translates into the question: To what extent should people be treated as autonomous versus as embedded in their groups? 'Autonomy' cultures treat people as autonomous, bounded entities. They encourage people to cultivate and express their own preferences, feelings, ideas, and abilities, and to find meaning in their own uniqueness. There are two types of autonomy: Intellectual autonomy encourages individuals to pursue their own ideas and intellectual directions independently. Affective autonomy encourages individuals to pursue arousing, affectively positive personal experience. 'Embeddedness' cultures treat people as entities embedded in the collectivity. Meaning in life is expected to come largely through in-group social relationships, through identifying with the group, participating in its shared way of life, and striving toward its shared goals. Embedded cultures emphasize maintaining the status quo and restraining actions that might disrupt in-group solidarity or the traditional order.

2. Egalitarianism vs. Hierarchy.

The problem of ensuring coordination among people to produce goods and services in ways that preserve the social fabric translates into the question: How can human interdependencies be managed in a way that elicits coordinated, productive activity rather than disruptive behavior or withholding of effort? 'Egalitarian' cultures urge people to recognize one another as moral equals who share basic interests as human beings. They socialize people to internalize a commitment to cooperate, to feel concern for the welfare of all, and to act voluntarily to benefit others. 'Hierarchy' cultures rely on hierarchical systems of ascribed roles to insure responsible, productive behavior. They define the unequal distribution of power, roles, and resources as legitimate and even desirable. People are socialized to take a hierarchical distribution of roles for granted.

3. Harmony vs. Mastery.

The problem of regulating the utilization of human and natural resources translates into the question: To what extent should individuals and groups control and change their social and natural environment vs. leaving it undisturbed and unchanged? Harmony cultures emphasize fitting into the social and natural world, accepting, preserving, and appreciating the way things are. Harmony cultures

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[177] Schwartz S.H. Cultural value differences: Some implications for work // Applied Psychology: An International Review, 1999, Vol. 48. - pp. 23-47.

discourage efforts to bring about change and encourage maintaining smooth relations and avoiding conflict. Mastery cultures encourage active self-assertion by individuals or groups in order to master, direct, and change the natural and social environment and thereby to attain group or personal goals. They emphasize the desirability of active, pragmatic problem-solving that can produce 'progress'.

A societal emphasis on the cultural orientation at one pole of a dimension typically accompanies a de-emphasis on the polar type with which it tends to conflict. For example, Russian culture tends to emphasizes hierarchy but not the opposing orientation of egalitarianism. Israeli culture tends to emphasize mastery and to give little emphasis to harmony. The cultures of Iran and China emphasize hierarchy and embeddedness but not egalitarianism and intellectual autonomy.[178] In American culture there is a high value of "Mastery" and "Affective Autonomy" and low "Harmony", while the culture of Singapore emphasizes "Hierarchy" at the expense of "Egalitarianism". Cultural value orientations are also interconnected based on mutual compatibility. For example, "Egalitarianism" and "Intellectual Autonomy" agree on the assumption that people can and should take individual responsibility for their actions and make decisions based on their personal understanding of situations. A high level of "Equality" and "Intellectual Autonomy" is usually simultaneously present in the cultures of Western Europe.

Western Europe. The correlation shows that the values of " Egalitarianism ", "Autonomy" and "Harmony" are more inherent in the cultures of Western European countries than in any other region. At the same time, indicators for "Hierarchy", " Mastery ", " Embeddedness " are very low. It is the cultural profile of a group of economically prosperous environmental democracies.[179]

English-speaking countries (USA, Canada, Australia, etc.). Regions of Western Europe and English-speaking countries are largely different, despite the prevailing opinion of their similarity based on individualism. "Mastery" in English-speaking countries is more pronounced than in other regions, "Intellectual Autonomy" and "Egalitarianism" occupy the middle position. The data show that the USA among the countries of this group has the highest scores for "Mastery", and for "Autonomy" and "Egalitarianism " - the lowest. This value profile is inherent in cultural orientations that encourage persistence, pragmatism, entrepreneurship up to the exploitation of the social and natural environment.

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[178] Schwartz S. Values: Cultural and Individual. // F. J. R. van de Vijver (Eds.), A. Chasiotis, & S. M. Breugelmans, Fundamental questions in cross-cultural psychology. Cambridge: Cambridge University Press, 2011. - pp. 463-493. - p. 475.

[179] Data is given by work: Лебедева Н.М., Татарко А.Н. Ценности культуры и развитие общества. - М.: Изд. дом ГУ ВШЭ, 2007. - 527 с. - с. 77-80.

Confucian cultures. The region influenced by Confucius' ideas demonstrates pragmatism and an entrepreneurial orientation. However, these orientations are combined with a vivid expression of the "Hierarchy" and the denial of " Egalitarianism ". The region values " Embeddedness" most of all.

South Africa. Cultures in the African region have higher scores of "Mastery" than "Harmony." According to Schwartz, this picture is the result of an unfolding fight against poverty that encourages and legitimizes change to the point of exploiting the environment. The culture of this region stimulates " Embeddedness ", manifested in the desire to make decisions guided by the opinion of the group and society, while maintaining traditions.

South Asia. The cultures of South Asia have particularly high scores in "Hierarchy" and " Embeddedness", which is manifested in the desire to follow the orders of those who are higher in status and expect submission from those whose status is lower. As in Africa, the decision-making is more influenced by the society and routine than the opinion of the individual.

Eastern Europe. In these cultures, "Harmony" is especially appreciated and "Mastery" is leveled. Schwartz refers to the peculiarities of these cultures as all kinds of problem avoidance and evasion of initiative. Cultural orientations of this region deny " Embeddedness " and "Hierarchy", but at the same time expressed "Intellectual autonomy".

Latin America. The peculiarity of Latin America lies in the fact that it has average indicators for all three dimensions identified by Schwartz (and higher indicators for "Hierarchy" and " Embeddedness".

ЗАКЛЮЧЕНИЕ

Культура является неотъемлемой частью любого человеческого сообщества на всем протяжении истории. Передающиеся в рамках традиции от поколения к поколению культурные элементы как составные части культуры включают в себя элементы языковые и коммуникативные. Таким образом, человеческая коммуникация проявляет национально-культурную маркированность на всех уровнях – от типов, видов и моделей коммуникации до вербальных и невербальных элементов.

Теория межкультурной коммуникации позволяет рассматривать элементы коммуникативных систем с точки зрения их влияния на процессы понимания в естественной коммуникации. Особенности человеческого коммуникативного восприятия, функционирование в лингвокультурных практиках этноцентристских моделей, стереотипов и предрассудков – все это естественные факторы коммуникативного поведения человека. Их учет необходим для развития практических навыков кросс-культурной компетентности в актуальной для сегодняшнего момента ситуации глобализации социальных и общественных процессов.

Поликультурное пространство современного мира диктует необходимость учета различий в ценностях, вербальных и невербальных картинах мира коммуникантов. Конструктивные коммуникации в межкультурной среде необходимы для эффективной адаптации к чужой культуре, преодоления эффектов культурного шока.

Современный человек может обогатить свое существование, впитывая некоторые черты другой культуры. Кроме того, понимание факторов культурных измерений, основанное на типологизациях лингвокультурных сообществ, открывает возможности сознательного применения в ситуациях кросс-культурного общения практических рекомендаций, разработанных в рамках теории межкультурной коммуникации.

Таким образом, знакомство с теоретическими положениями пособия необходимо для последующего успешного освоения тренингов и практикумов, предлагаемых в рамках данного академического курса.

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