

DOI <https://doi.org/10.30525/978-9934-26-261-6-74>

INTERCULTURAL COMMUNICATION AS A SCIENCE

МІЖКУЛЬТУРНА КОМУНІКАЦІЯ ЯК НАУКА

Kolodina L. S.

*Candidate of Philological Sciences,
Associate Professor,
Associate Professor at the Foreign
Philology and Translation Department,
National University of Life
and Environmental Sciences of Ukraine,
Kyiv, Ukraine*

Колодіна Л. С.

*кандидат філологічних наук, доцент,
доцент кафедри іноземної філології
і перекладу,
Національний університет
біоресурсів
та природокористування України*

Kovalova S. A.

*the second-year student,
National University of Life and
Environmental Sciences of Ukraine,
Kyiv, Ukraine*

Ковальова С. А.

*студентка 2 курсу,
Національний університет
біоресурсів
та природокористування України
м. Київ, Україна*

For further understanding of intercultural communication as a pure science, one of its fundamental components, namely, communication should be mentioned. In modern world, this concept's interpretation as well as perception is applied both in broad and narrow senses. In a broad sense, communication is characterized by a wider scope of its influence and functioning rather than usual exchange of information among people. It also includes channels for transmitting and receiving information, where various technologies are involved; as well as the cultural features of individual people, cultural heritage, and linguistic features of language groups, which collectively reflect the communication essence. In a narrow sense, it is the main, effective way of human communication, the most active form of human activity. This is the process of establishing various types of relations not only among people groups, but also among individual speakers and very different nations. In addition to verbal language, communication is also carried out by non-verbal means that accompany or can replace ordinary language in communication.

The emergence of intercultural communication (hereinafter – IC) as a separate science, like most social sciences, was determined by social needs.

Its practical component, that is, a set of theoretical studies and the use of information obtained regarding cultural, linguistic, and historical characteristics of individuals as a means of establishing formal or informal ties, dates back to ancient times. With the emergence of diplomacy as a type of human relations, the use of information with the above-mentioned distinguishing features and characteristics specific for different countries became a component of professionally-oriented international activity. The great need for theoretical scientific development or «intercultural communication» just appeared after World War II (1939-1945). The experience of international cooperation during and after the war, in particular, the Peace Corps activities, revealed a lack of knowledge and skills in intercultural and interethnic communication as well. It led to failures in launching peacekeeping missions and cultural misunderstanding between representatives of diverse ethnic groups and peoples' positive intentions in relation to arriving volunteers. This unsuccessful experience has hugely contributed to the special Foreign Service Institute appearance in the USA in 1946; Edward Hall, an American anthropologist and cross-cultural researcher, headed it. This institution was supposed to provide the proper theoretical basis for international and cultural communication with career diplomats, intelligence officers and other professionals abroad. Their main duties were to eliminate inter-racial and inter-ethnic conflicts around the world [1. p. 58]. In his paper «The Silent Language», published in 1959, Hall laid the fundamental principles of intercultural communication as a science that studies the peculiarities of verbal and non-verbal communication of people belonging to different national and linguistic-cultural communities. The object of intercultural communication is to provide communication among representatives of different national, linguistic and cultural communities. Moreover, its subject is the generally accepted norms of behavior in human communities, the communicative rules, established models of perception and evaluation of objects and phenomena [2, p.4]. The further step for developing the newly shaped science was made during 1960-1970 and characterized by the development and modification of the main provisions put forward by E. Hall and his contemporaries, such as G. Hofstede and E. Hirsch.

In Europe, an interest to the intercultural communication as a science arose in late XX century. In modern time, due to the impact of such phenomena as globalization and European integration, together with the European Union expansion, it has gained special popularity among modern sociologists, political scientists and culture experts as for the study and analysis of cultural and social changes in the European community.

As a social science, intercultural communication is closely connected to many fields of study: ethnology, cultural studies, linguistics, history, psychology, sociology, etc.

Intercultural communication takes a special place in the system of linguistics and related sciences, including linguistic and regional studies, ethno linguistics, linguistic and cultural studies, psycholinguistics, pragma linguistics, cognitive linguistics, sociolinguistics, etc. The research and theoretical material of ethnology – the science aimed at forming and developing diverse ethnic groups, peoples and nationalities, have a great impact on the IC development.

And the ethno linguistics (the linguistics branch that investigates the reflection of ethnic consciousness, mentality in language, material and spiritual culture of the people, as well as connections between linguistic and cultural phenomena and the evolution of language) impacts the process of learning intercultural communication [1. p. 110].

Moreover, international communication, ethnology and ethno linguistics also intersect with ethnography – a science that studies the peculiarities of people's lifestyle and culture. Such ethnographic evidence as folk customs, rites, clothing, household items are integral components of folk culture, familiarization with which is mandatory for easy and productive establishment of intercultural communication between members of the world community. Intercultural communication is also based on the achievements of Cultural Studies – a complex science that studies stages of cultural functioning and evolution starting from the causes of its origin to various forms of its historical self-expression. IC is also based on main principles of linguo-culturology – an integrated science on all possible forms of the language-culture interaction. Thus, there is a huge interconnection of intercultural communication with history, which determines all cultural heritage and features of the national worldview. In this regard, psychology is undeniable too, because all processes of communication, speech, perception and understanding of information clearly have a psychological nature.

Having analyzed the essence of cross-cultural communication, we conclude that intercultural communication had existed long before it appeared to be a pure science; it arose from the practical needs of humanity to generalize the causes of communicative failures and conflicts, which in turn were caused by ignorance of national and cultural characteristics or their neglect. International communication is now an independent scientific field that has its own object, subject of research and takes its proper place among other social sciences.

Bibliography:

1. Манакін В.М. Мова і міжкультурна комунікація. К., 2012. 288 с.
2. М'язова І.Ю. Особливості тлумачення поняття «міжкультурна комунікація» // Філософські проблеми гуманітарних наук, 2006. № 8. С. 108 – 113.
3. Edward T.Hall «The silent language», print Book, English, edition:[1st ed.], publisher :Doubleday & Company, Inc., Garden City, New York, 2009.

DOI <https://doi.org/10.30525/978-9934-26-261-6-75>

**RESISTANCE DISCOURSE OF UKRAINIAN PRESIDENT
ZELENSKY: «TOWARDS CORDIALITY»****ДИСКУРС ОПОРУ ПРЕЗИДЕНТА УКРАЇНИ ЗЕЛЕНСЬКОГО:
«ШЛЯХ ДО ТЕПЛА»****Potapenko S. I.**

*Doctor of Philological
Sciences, Professor,
Professor at the Department of English
Philology and Language Philosophy,
Kyiv National Linguistic University
Kyiv, Ukraine*

Потапенко С. І.

*доктор філологічних наук, професор,
професор кафедри англійської
філології і філософії мови,
Київський національний
лінгвістичний університет
м. Київ, Україна*

До недавнього часу дискурс опору пов'язували з боротьбою всередині країн соціальних груп зі слабким впливом через їхній гендер, етнічну належність, походження, національність, сексуальну орієнтацію тощо [2, с. 10]. Проте з початком російсько-української війни цей різновид дискурсу включив тексти, задіяні для боротьби на міжнародній арені. Ван Дейк зазначає, що аналіз дискурсу опору в Україні є ключовим (So, the analysis of resistance discourse in Ukraine is crucial) (особисте листування). Відповідно, ведемо мову про дискурс опору українського президента Володимира Зеленського, який складається з двох частин: національної, представленої щоденними зверненнями до народу, та міжнародної, яка включає промови у парламентах інших держав. Виступи останньої групи будуються за тринарною моделлю, яка охоплює три види концептів і мовленнєвий акт подяки або заклику до