



KAPITEL 8 / CHAPTER 8⁸

INTERCULTURAL COMMUNICATION AND EDUCATION: THE MAIN TRENDS OF MODERN INTERACTION

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Introduction.

This study focuses on intercultural communication and education. Intercultural communication is a special process of communication, which has its own special character and conditions under which it is carried out. The analysis of this process of intercultural communication shows that intercultural communication is fundamentally different from intra-cultural communication and has a significant impact on the education system, which certainly has its own specifics and structure.

8.1. Historical processes in education and intercultural communication

The opening of borders for study, travel, and internships shows modern people a different cultural world than the one they are used to living in. This is what provokes an increased interest in the languages and cultures of other nations in the modern world, and international communication occupies one of the most important positions in human social life. In the twenty-first century, communication is one of the most important factors in human life. Of course, communication is a rather complex and multifaceted process, which, on the one hand, ensures the process of interaction between people, and on the other hand, enables a person to empathize and find a compromise and interaction with other people. Communication as a process is of great practical importance, which is why it is of interest to specialists in various fields, such as linguistics, psychology, philosophy, ethnology, cultural studies, sociology, and others. Considering the concept of communication, we define it as (from the Latin *communicatio* - communication, message) - communication based on mutual understanding; communication of information from one person to another or several

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others” [2, p. 543].

When we talk about intercultural communication, each person has to solve two important problems at the same time: preserving their own cultural identity and learning to interact with people from another culture. This is not a given from birth; in order to communicate successfully, it is necessary to learn and acquire competencies and skills that can help a person communicate successfully and interact with different cultures. Therefore, it is necessary to form an education system that can enable a person to acquire this knowledge, which is relevant for modern Ukraine, which seeks to join the European Union and become a full member.

The study of intercultural communication covers various fields of anthropology, sociology, psychology, and communication itself. The combination of intercultural communication and education is not a new field, but it is developing rapidly in a globalized world; intercultural communication is not a static phenomenon, it undergoes transformations along with changes in the world. In intercultural communication, there are two names that dominate and are fundamental researchers of communication and culture - Gert Hofstede and Edward Hall. Although new ideas are constantly emerging, Hofstede remains the leading thinker on how culture is defined in relation to communication. It is also worth noting such researchers of this problem as J. Trager, F. Trompenaars, K. Clackhohn, E. Stewart and others. An important foundation for the development of the modern theory of intercultural communication was Habermas's theory of communicative action. Among Ukrainian researchers, it is worth noting: V. Stepanenko, B. Slyushchynskyi, O. Vyshniak, M. Naumova, L. Skokova and others who considered the importance of intercultural communication for Ukraine.

To write the chapter, general scientific methods and research principles were used, including the method of analysis and synthesis, the hermeneutic method, as a method without which interpretation and re-interpretation of texts is impossible, the method of textual analysis allowed to reveal the implicit author's meaning of philosophical texts, and others.

The world processes that are taking place now are globalization, which is manifested in the strengthening of political, economic, military and, of course, cultural



ties between peoples and countries. This trend affects absolutely all levels of social life and puts the problem of intercultural communication, which means communication between speakers of different cultures and different languages, in the center of attention of specialists in various scientific fields (psychologists, linguists, cultural studies, philosophers, sociologists, and others).

The emergence of intercultural communication as a subject of scientific research was conditioned by certain social and historical factors. The need to establish fast and effective communication with the Allied countries and the large flow of emigrants after World War II forced the United States to open an institute in 1946, which was engaged in training specialists who could communicate with representatives of other cultures, taking into account their peculiarities. The head of the institute was Edward Hall, whose work “Culture as Communication”, which he wrote together with George Trager, was the first to use the term “intercultural communication”. In 1959, E. Hall's monograph “The Silent Language” was published, in which he showed the close connection between culture and communication and justified the need to teach “culture” in universities. It is with the publication of this book that the emergence of a new discipline called “intercultural communication” is associated. It is worth noting that E. Hall's undoubted merit was the shift in research emphasis from monocultural to multicultural processes, the movement of the concept from the macro to the micro level, the combination of culture with communication, and the study of the influence of culture on human behavior. It is thanks to the work of E. Hall that the concept of “culture” becomes the basis for the creation of intercultural communication as a new scientific discipline, which further encouraged the development of new scientific research in this area. His approach to culture is revealed in the context of communicative positions and thus differs from other interpretations of this phenomenon. As E. Hall notes in his work “Understanding Cultural Differences”: “Culture is a technical term used by anthropologists to refer to the system of consciousness, transmission, accumulation and processing of information transmitted by people that distinguishes them from other living beings” [5, p. 183].

The success of the development of the field of “intercultural communication” as



an independent discipline has determined the fundamental basis of anthropological research, which has become popular since the mid-twentieth century in the United States on the basis of theories that were formed on the relationship between culture and language, as well as culture and personality. These are theories such as the hypothesis of linguistic relativity by E. Sepir, B. Whorf, anthropological theories, and the research of F. Boas, the founder of “historical ethnology,” and his followers, namely M. Mead, R. Benedict, and others. The main merit of American scholars is the recognition of the fact that the peculiarity of verbal communication depends on the peculiarities of the cultures of the people involved in this communication, which is why intercultural communication can be considered the point of intersection of culture and human interaction. In the Ukrainian education system, learning foreign languages is impossible without knowledge of the cultural characteristics of the people who speak these languages, understanding the peculiarities of mentality, national character, traditions, rituals and characteristics of people of a particular culture.

The hierarchical, structural levels of intercultural communication are interconnected and permeated by a complex system of various kinds of relations, each of which represents a cause and effect of intercultural change. The paradox of the intercultural communication system is that in its conditions ordinary communication turns into radically opposite understandings. For American anthropologists and cognitive scientists, the main idea is the determinism of the national dependence of the components “culture, consciousness and language”, which eventually emerges as one of the important problems of studying the ethno-cultural specificity of language consciousness, which subsequently led to the formation of postulates on the intercultural ontology of the analysis of ethnic consciousness. Today, an integrated approach to the study of such multidisciplinary approaches as intercultural communication and language consciousness is proposed. The main theories of intercultural communication are developed as a study of individual cases of communication, but we should not forget about their relationship with language consciousness, which leads to the formulation of the theory of intercultural communication as a new ontology of analysis of language consciousness.



Another issue worth mentioning in this context is the relationship between culture and language, which does not need to be proved, just as it does not need to be proved that their study and research is a trend in the modern globalized world. However, certain points are worth noting. The fact is that some essential features of both culture and language are manifested and we can examine them in more detail only in the process of comparing these two concepts. What we can see and show at the level of one culture, when we talk about several cultures, can cause a cultural barrier, that is, a certain special implicitness, invisibility between cultures, can only be revealed through in-depth analysis. When we talk about a language barrier, it is self-evident, because if you do not know another language, you will hardly understand the interlocutor who wants to convey a certain message to you, but when we talk about a conflict of cultures, it becomes open only when another culture is compared more deeply with our own culture. Within a person's national culture, there is a persistent illusion of a personal vision and view of the world, lifestyle, mentality, traditions, and so on, as the only possible and acceptable one for us. People often do not recognize themselves as a product of national culture, although in fact they always are, because growing up in certain traditions and being brought up with certain value orientations, they are mostly the bearer of these characteristics. It is only by going beyond one's own culture, i.e. by encountering a different worldview, a different worldview and worldview perception, that one can try to understand the specifics of one's social consciousness, and discern differences in cultures or even their conflict. Thus, the problem of the cultural barrier is much deeper and more complex than the language barrier. This barrier is quite dangerous, because at first glance it seems imperceptible, but cultural mistakes are usually perceived more acutely than linguistic ones, although different cultures do not have generalized features, as languages have vocabularies or grammar or phonetics.

All the subtleties and depth of the problems of intercultural and interlingual communication become especially clear, and sometimes even realized, when we compare foreign languages with our native language and foreign cultures with our own. That's why language learning should go hand in hand with learning the culture of the country whose language a person is learning. It is necessary to explain the peculiarities,



mentality, so to speak, the “rules of the game” in the country whose language you want to learn. Likewise, any foreigner who comes to Ukraine sees our culture through the prism of his or her own and can understand different aspects of Ukrainian culture only in terms of his or her own, but for Ukrainians, he or she can reveal some peculiarities that we do not see growing up within our culture. When one culture comes into contact with another, the difference between cultures is revealed, and seemingly invisible things in one's own culture are revealed. And it is through this way of cognition and comprehension that one can learn about both one's own and other cultures, as well as reveal their conflict. This conflict manifests itself at different levels, and its study is extremely important for students studying philology or international relations, as they will face these problems in the future in the process of communication. This is especially noticeable when we talk about the lexical meaning of words, because when we study it, we build a certain logical connection from learning a new word to finding the appropriate equivalent in our native language, then to the concept it denotes and reach the phenomenon or object behind this concept, which can have a completely different meaning in our and foreign cultures. Indeed, in order to recognize a word in a text, and not just know the translation of that word, it is necessary to know as many interpretations of that word as possible, because its translation in a particular text can carry a different semantic load, its meaning and function in the world where this language is used as a real means of communication.

8.2. Intercultural communication: interaction and transformation

Initially, the classical understanding of culture as a national or ethnic culture, i.e. a more or less stable system of conscious and unconscious rules, norms, values, artifacts, structures, etc. was used to describe intercultural communication. Today, it is increasingly common to talk about the dominance of a dynamic understanding of culture as a way of life and a system of behavior, values, norms, etc. of any social group (e.g., organization culture, generational culture, rural, urban culture, etc.). The



understanding of culture as a constantly transforming one does not suggest a clear, strict, stable cultural system; it can change to a certain extent and be modified depending on the circumstances and social situation.

As a scientific discipline, intercultural communication is still at the stage of its formation and has two features: interdisciplinarity and applied nature (simplification of communication, as well as reduction of the degree of conflict between representatives of different cultures).

Research in the field of intercultural communication has recently become increasingly important due to the processes of intensive migration and globalization. The main goal of researchers in this area is to acquire and develop skills and abilities in intercultural communication, taking into account the cultural characteristics of different countries. A whole galaxy of different scientists is involved in this field, including anthropology, linguistics, cultural studies, psychology, and philosophy. The knowledge needed to improve intercultural communication is available in different sciences, which is why intercultural communication as a field of research has been interdisciplinary from the very beginning. World experience shows that the most successful strategy of actualization is integration, i.e. preservation of one's own culture, on the one hand, and, on the other hand, knowledge of another culture. We have to recognize that the only true idea for public policy in this area is intercultural competence and multiculturalism, which offers a positive attitude towards the presence of different ethno-cultural groups in society and the voluntary adaptation of social and political institutions to the needs of different cultural groups.

As a discipline taught at universities, intercultural communication draws on the achievements of cultural anthropology and communication studies. The greatest influence on this discipline can be observed from social and cognitive psychology, sociology, language typology and cognitive linguistics. The use of such a large number of methods is not surprising, since we are talking about communication, which is infinite, continuous and multidimensional, which is inherent in human activity.

The cultural diversity of modern humanity is increasing, and the peoples and ethnic groups that create this diversity are finding more and more ways to preserve and



develop their integrity and culture. That is why there is a need to define what mass communication is - (from Latin communication - message, transmission; communicated - to consult) - socio-cultural interaction on a society-wide scale through the dissemination and exchange of information with the help of technically equipped mass media (press, radio, television, video systems, cinema). The state of communication (mass) is one of the fundamental factors of modern societies that can expand globally, cementing the integrity of the entire human community” [3, p. 244]. The tendency to preserve cultural identity confirms the general pattern according to which humanity, becoming more interconnected and united, does not lose its cultural diversity. In this context, the directions of social development seem to be extremely important in order to reach an understanding, recognizing the uniqueness and originality of other cultures, without forgetting the identity of one's own to which one or another person belongs. The process of interaction between cultures, which leads to their unification, causes some nations to strive for cultural self-affirmation and the desire to preserve their own cultural values, sometimes by denigrating other cultures. Some countries and cultures demonstrate a categorical rejection of other cultures or changes that may occur in them. They contrast the process of opening up other people's cultural borders with the impenetrability of their own and the hypertrophied sense of pride in their national identity (as we can now observe the attitude of the Russian Federation towards Ukraine and its lonely culture). Different societies react differently. The range of interculturality is extremely diverse and wide: it ranges from passive rejection of the values of other cultures to active opposition to their spread and assertion.

Being a participant in any type of intercultural interaction, people carry out this interaction within different cultures, and it often happens that different cultures are fundamentally different from each other. These differences can be seen in national peculiarities such as clothing, cuisine, language, social behavior, and attitudes toward work, which can often become the basis for conflict, but these are only personal problems of intercultural communication. The main reasons for unsuccessful communication lie much deeper than obvious external differences. They lie in the



differences in worldview, i.e. in a different attitude to this world and to other people.

The main problem here is that we perceive another culture through the prism of our own, which is why we are limited by our own cultural worldview and worldview, which prevents us from successfully solving problems and communicating. It is a big problem for us to perceive the meaning of actions, deeds, and words that are not characteristic of ourselves. Ethnocentrism, i.e., an unconscious process that is inherent in every person, is the biggest obstacle to intercultural communication. Effective and successful intercultural communication cannot happen by itself; it requires professional training. The need for such knowledge, skills and abilities is determined by the practical needs of real life. The processes of democratization of social life, globalization, openness and accessibility of the latest achievements of world culture allow a large number of people to learn a lot about the lifestyles and behavior of other nations. “Intercultural communication is a socio-cultural interaction that accumulates information about the processes of communication between different cultural ideas, views, logics, interpretations, understandings in a given society, including in the context of perception of another, “alien” culture, which generally determines the level of the general culture of a given society, on which the connections and relations of different social subjects (individuals, small and large social groups) depend” [4, c. 12].

Summary and conclusions.

We acquire new knowledge by traveling, participating in various scientific conferences, joint international projects, studying and internships in different countries, in personal meetings, i.e. through various forms of communication. Developing intercultural competencies is one of the main goals of modern education. It is the education system that should take on the responsibility to rid people of outdated ethnocentric views, replacing them with new ones that are more in line with the realities of the modern open world. This should also be the focus of the policy of the modern Ukrainian state, which seeks to take its place in the European Union.