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СТРАТЕГІЇ ЕФЕКТИВНОЇ МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ

***Анотація.** У статті висвітлюється поняття міжкультурної комунікації, компетенції та сама ідея культури, оскільки ці два значення мають тісний взаємозв'язок. Більш того, сьогодні багатонаціональні корпорації визнають все більше, що успіх на світовому ринку в значній мірі залежить від здатності своїх співробітників працювати на міжнародній арені, і багато вітчизняних корпорацій також погоджуються, що успіх ефективності праці на робочому місці залежить від хороших тісних зв'язків між їхніми співробітниками.*

***Ключові слова:** міжкультурна компетенція, глобалізація, формування компетентності, сучасна освіта, пріоритетні завдання, професійна діяльність.*

Lesia Hrytsiak

***Annotation.** This paper is aimed to show the meaning of intercultural communication, competence, and, of course the core idea of the culture itself, since these two meanings are tightly interconnected. Moreover, today multinational corporations increasingly recognize that success in a global marketplace depends, to a large degree, on their employees' ability to deal in the international arena and many domestic corporations also agree that maximum efficiency in the workplace depends on good ethnic relations among*

their employees.

Keywords: *intercultural competence, globalization, competence building, modern education, priorities, professional activity.*

Introduction. One of the most important components of human life is communication. In broad terms, this concept covers much more than just an exchange of information between people. It includes the channels of transmission and receipt of information, where machines, devices, artificial intelligence, computer networks and programs, cultural symbols are involved.

There is a need to develop the intercultural communicative competence of university students because it provides a basis for professional mobility, training students and graduates to rapidly changing conditions of life, teaches the standards world-class, increases the possibility of professional fulfillment through communication and tolerance. It becomes a prerequisite of professional development of the modern professional. This allows:

1) to understand and analyze new information in the chosen professional field that will navigate the future specialist through professional field;

2) to understand the specifics of general and special professional structure of the information field in the process of communication with experts from other countries;

3) to carry out professional activities in the rapidly changing information space;

4) to assess the quality of research in general technical and specialized subject area, understand and use methods of analysis and critical thinking in native and foreign languages.

Analysis of major studies and publications that started solving this problem, identifying previously unsolved parts that the article deals with, the relevance of the problem. The problems of intercultural communication have been studied by many theorists, among them are William Gudykunst, Guo-Ming Chen and William Starosta who contributed to creation of intercultural communication

theory^{1,2}. Intercultural communication competence was researched by Young-Yun Kim, Myron W. Lustig and Jolene Koester^{3,4}. Fred Casmir viewed connections between culture, communication, and education that led him to the idea of the third-culture building in the result of shift for international and intercultural communication⁵. Danielle Cliché and Andreas Wiesand examined the ways of improving cross-cultural communication through the Arts and Culture⁶. The analysis of recent research and publications on the subject showed great interest in the problem, but also proved that a great number of scholars confuse the terms of intercultural and cross-cultural communication, frequently applying for both of them the same meaning. We accept the definition of Milton J. Bennet, cited by Mari D. Gonzalez. According to Gonzalez, he considers culture to be “learned and shared values, beliefs, and behaviour of a group of interacting people⁷”

¹ Leeds-Hurwitz W. *Intercultural Competences: Conceptual and Operational Framework* [Электронный ресурс] / W. Leeds-Hurwitz, K. Stenou // *Intersectoral Platform for a Culture of Peace and Non-Violence, Bureau for Strategic Planning*. – 2013. – Режим доступа до ресурсу: <http://unesdoc.unesco.org/images/0021/002197/219768e.pdf>.

² Moeller A. J. *Building intercultural competence in the language classroom* [Электронный ресурс] / A. J. Moeller, K. Nugent // *Unlock the Gateway to Communication*. – 2014. – Режим доступа до ресурсу: http://www.cscfll.org/documents/2014Report/Chapter_1_Moeller.pdf.

³ Shokhina L. *Intercultural Communication in the context of Globalization* [Электронный ресурс] / L. Shokhina, A. Nishchev // *Cross-Cultural Blog*. – 2009. – Режим доступа до ресурсу: http://web.stanford.edu/group/ccr/blog/2009/04/intercultural_communication_in.htm

⁴ Flatley, M., Rentz, K., & Lentz, P. (2012). *Business communication* (2nd ed.) New York: McGraw-Hill

⁵ Bustance J. *Should English Remain the International Language of Business?* [Электронный ресурс] / Jennifer Bustance // *Language Translation*. – 2016. – Режим доступа до ресурсу: <https://www.languagetranslation.com/should-english-remain-the-international-language-of-business>

⁶ Chauvot P. *Business English as international language of business* [Электронный ресурс] / Pascale Chauvot // *Communicaid*. – 2010. – Режим доступа до ресурсу: <https://www.communicaid.com/business-language-courses/blog/business-english-as-international-language-of-business>

⁷ Clark D. *English - The Language of Global Business?* [Электронный ресурс] / Dorie Clark // *Forbes*. – 2012. – Режим доступа до ресурсу:

Regarding the notion of intercultural communication, as a substantial number of reviewed works show, it is frequently understood as cross-cultural one. For example, Gutareva N.Y. defines cross-cultural communication as connection and communication between different cultures, which suggests a direct contact between people and their communities, as well as indirect forms of communication (including language, speech, writing, electronic communication)⁸. In fact, this is the definition of intercultural communication. Lustig M. and Koester J. define intercultural communication as “a symbolic, interpretative, transactional, contextual process,” which implies the engagement of culturally-different people⁹. In other words, intercultural communication involves interactions among people from different cultures. Mari D. Gonzalez points at their definition of cross-cultural communication as “the study of a particular idea or concept within many cultures...in order to compare one culture to another...¹⁰”

The aim of this article is to show the meaning of intercultural communication, competence, and, of course the core idea of the culture itself, since these two meanings are tightly interconnected. Moreover, today multinational corporations increasingly recognize that success in a global marketplace depends, to a large degree, on their employees’ ability to deal in the international arena and many domestic corporations also agree that maximum efficiency in the workplace depends on good ethnic relations among their employees.

The main part. In a narrow sense, communication is the main way of human

<http://www.forbes.com/sites/dorieclark/2012/10/26/english-the-language-of-global-business/#15f957032164>

⁸ Krajewski S. *Developing intercultural competence in multilingual and multicultural student groups* / Sabine Krajewski. // *Journal of Research in International Education*. – 2015. – №2. – С. 137–153

⁹ C. R. Consortium, "Cross-Cultural Communication Strategies," University of Colorado, USA, [Online]. Available: <http://www.colorado.edu/conflict/peace/treatment/xcolcomm.htm>

¹⁰ Clark D. *English - The Language of Global Business?* [Электронный ресурс] / Dorie Clark // *Forbes*. – 2012. – Режим доступа до ресурсу: <http://www.forbes.com/sites/dorieclark/2012/10/26/english-the-language-of-global-business/#15f957032164>

communication, the most active form of human activity. This is a clear latent process of establishing different types of relations between different speakers, groups of people and entire nations. In addition to verbal language, non-verbal communication is performed by nonverbal means that accompany or replace conventional language in communication. Also, communication is considered as a separate mode (level) of the existence of the language along with the language as a system of linguistic elements and rules and the speech a process of speaking and understanding.

Communication is a mode of existence of phenomena of speech (along with language and speech); communication through verbal and nonverbal means in order to transmit and receive information. With increasing globalization changes, the spread of international contacts, internationalization of society the nature of communication as a whole has changed. Setting up business and friendly contacts with representatives of other countries means speaking a foreign language. But this is not enough as ignorance of their ethnic and cultural backgrounds is a serious obstacle in communicating with foreigners.

Culture means the complex of material and spiritual values created by the human community that characterizes a certain level of society; an interpretive model of human world socialized in certain circumstances; a complete historical phenomenon, a local civilization that originated on the basis of territorial, ethnic, linguistic, political, economic and psychological community.

Cultural behaviours are instilled in the process of education in a certain social environment.

Cross-cultural (intercultural) communication explores ways to avoid confusion on the cultural ground in dealing with foreigners and studies the specifics of verbal and nonverbal communication between people belonging to different ethnic communities.

The objective is to develop intercultural competence, necessary knowledge about different people and cultures in order to avoid conflicts and establish the favourable conditions of communication in different areas and situations. [1]

Strategies for effective intercultural communication . Intercultural

Communication occurs during the understanding of cultural differences between each other. These differences in cultures include permissions and prohibitions, etiquette characteristics, forms (greetings, farewells), social and symbolic features, the system of traditional images, comparisons, symbols and so on. Therefore, we can say that communication is better and easier when going between similar cultures and, consequently, the level of success depends on the similarity of cultures.

Immigration plays an important role in the world's development. Immigrants can come from all over the world. They bring a plethora of social values, cultural norms, customs, and behaviours. With team members coming from different countries and bringing different cultural traits, business practices such as leading teams, communicating objectives, and building relationships—all integral to career success—can be a challenge. If these skills are not honed quickly, employers could lose valuable talent or experience conflict in the workplace.

The key to effective cross-cultural communication is knowledge. First, it is essential that people understand the potential problems of cross-cultural communication, and make a conscious effort to overcome these problems. Second, it is important to assume that one's efforts will not always be successful, and adjust one's behaviour appropriately.

For example, one should always assume that there is a significant possibility that cultural differences are causing communication problems, and be willing to be patient and forgiving, rather than hostile and aggressive, if problems develop. One should respond slowly and carefully in cross-cultural exchanges, not jumping to the conclusion that you know what is being thought and said ¹¹.

Colleges and universities offer various courses to teach effective communication between different cultures. They help build essential skills that can help organizations and communities benefit from the many opportunities that diversity presents, learn how culture affects communication and how you can embrace differences with more ease and confidence and also find out how power

¹¹ "Challenges and Strategies," Conestoga College, [Online]. Available: <https://www.conestogac.on.ca/intercultural-communication/bestpractice.jsp>.

imbalances can impact interactions and discover practical tools to reduce misunderstandings and strengthen inclusivity.

Training in intercultural communication can build cultural competence for international workers and help them to succeed in the culturally diverse international marketplace. And since intercultural communication and collaboration is a two-way street, recent immigrants and employees can also be taught valuable skills for dealing with colleagues, clients, and customers from diverse backgrounds. Specialized training can help them learn how to adapt to the global workplace, be culturally inclusive, have greater sensitivity to others, and foster an environment of collaboration and mutual respect in their organizations.

The benefit of such training goes beyond strictly intercultural communications. It can help employees to improve their interpersonal skills, gain self-confidence, develop ethical behaviour skills, and enhance their leadership abilities.

Employees with good communications skills are key to developing a productive and positive workplace built on trust and a spirit of cooperation – one that ultimately fosters loyalty in employees and benefits from a lower turnover rate [2] ¹².

Here are some challenges and strategies that I found on the website of one of the Canadian colleges ¹³:

1. Assuming sameness

Anticipate that a variety of backgrounds and world views will be present in any group of people. Never assume the group holds the same values or beliefs as you do. Be ready to articulate the rationales and belief systems behind your suggestions.

2. Stereotyping a cultural or national background

Imagine, if someone tried to judge you solely on the basis of your national or cultural background. Within any one group the individual, family, and generational differences are huge. Any knowledge we have of a group is usually dated and based

¹² K. Belazelkoska, "Intercultural Communications Skills: The Key to a Strong, Culturally Diverse Workplace," 2015. [Online]. Available: <https://www.workplace.ca/magazine/magsecure/2015m05/strategies/article7874.html>

¹³ "Challenges and Strategies," Conestoga College, [Online]. Available: <https://www.conestogac.on.ca/intercultural-communication/bestpractice.jsp>

on limited experience.

3. Thinking everyone has had the same experiences and opportunities

The experiences of various age groups, genders, and occupational groups vary greatly. Don't expect that a young person from Korea will have had the same teenaged life as a young person from Kitchener. In Grade 12, he/she would much more likely have had after-school tutoring than an after-school job.

4. Thinking being nice is enough

Smiling and being friendly are wonderful, but they are not enough to create cultural safety. Individuals need to feel respected and welcome to share.

5. Not checking your own assumptions

Assuming, for example, that newcomers should feel lucky to be in Kitchener-Waterloo is just an assumption. Many have sacrificed better lifestyles, tight family connections, satisfying careers, closeness to cultural connections, and religious supports to come and study or work in Canada. The homesickness, loneliness, and sense of disconnectedness that follow all of us during major uprooting should be expected.

6. Not using a person-first philosophy

Thinking or referring to student or group of students as the "Indian Students" or the "Chinese Guys" is indicative of subconscious de-humanization. Use person-first language to remind yourself and others that country of origin is just one important and interesting aspect of the person or people referred to. Say, the "students from India" or the "guys from China." Even this small linguistic change can build your intercultural sensitivity as it will remind you to think of individuals first.

7. Not dealing with past negative experiences

Maybe you have had a few negative experiences with an individual(s) from a particular background. You need to work through that experience so that you do not resist what could be a quite different outcome with a new human being from that background. You could even share what happened with this new person and through debriefing realize that there was a lot of personality or context involved as well as culture or that you did not understand the significance of something from that

person's culture.

8. Thinking that codes and symbols mean the same thing to everyone

Every culture has its own concepts and expectations. For example, in Canada, teenager is often a code for a time in life when one is expected to experiment, flaunt the rules, and establish independence. In another culture, teenager might be code for finish maturing, learn responsibility, and help support the family or study to bring in future support.

9. Expecting that all cultures value people for the same reasons

What provides status in one culture is not often the same in another. While one culture may value being opinionated and strong at debating, another culture may value peace-keeping within an easy-going style and yet another culture may consider quiet reserve a sign of a good upbringing. In one culture, age may automatically confer a higher status, while in another, education or position are better regarded. In one culture keeping yourself free of children is admired, while in another, having a dozen children is celebrated.

10. Thinking communication strategies are universally acceptable

In North American, British-origin culture, gently mocking or complaining about family members is quite allowable, while in many other cultures, doing anything to lower your family status is considered quite shocking. In some cultures, complimenting quite strongly is a form of social glue, but in English-speaking, British-background culture, it is usually suspected as "buttering someone up" (an idiomatic expression meaning praising someone so they are more likely to agree to a request).

11. Not checking openness or cheerfulness levels

How much we disclose to others, when we first meet them, varies dramatically by culture and generation. Don't assume, that just because someone seems very private or not talkative at the beginning, they won't become a close friend in time. In some cultures, one reveals very little until trust is built. In English-speaking, British-background Canadian culture, the valence of a conversation is expected to stay quite positive, while in many other cultures negativity and passionate argument is

welcome.

12. Expecting newcomers to the English language to catch denotations (what an expression means) and connotations (the feeling an expression gives) in all cases

It takes years of experience in a new language to be able to express or interpret meaning quickly and accurately. As a native speaker of English, I know we distinguish between the adjectives for a chubby baby and a plump chicken and that slender is more positive than thin, but think how hard it is to be as clear as you want to be, when you learn another language! Re-phrase, when someone has not caught your meaning, and don't be afraid to ask for re-phrasing from someone else. If you use an idiomatic expression such as "That was quite the about face," be prepared to re-phrase.

13. Failing to take into account the challenges of intonation in a new language

Subtle difference in the way we say something can change a statement such as "She's smart" from a compliment to a sarcastic remark to a question. If someone speaks English as a second language and sounds different than you expected (pushier, whinier, more flattering, less sincere etc.), don't jump to conclusions. Say, "I feel like you are being a bit _____. Is that what you intended?"

14. Not recognizing that haptics (touching behaviour) is culturally based

Non-verbal communication expectations differ dramatically between cultures with some cultures having lots of touching between genders, some lots intra-gender, and some with very limited touching even amongst close friends. In British-background Canadian culture there is little touching: kids stop holding hands with parents in grade school, hugs are not chest to chest, and casual touches are reserved for close relationships.

15. Thinking that time orientation is the same across the globe

There is a cultural continuum of time orientation with some cultures absolutely believing in the clock (monochronic) and some much more tied to the moon, the seasons, and the demands of interpersonal relationships (polychronic). English-speaking, British-background Canadians are typically at the monochronic end of the spectrum feeling that even 5 minutes late is so serious that it could cost you a job

interview.

16. Thinking that all cultures prefer the same social approach

Many English-speaking Canadians are used to a social approach that includes eye contact, a continuous smile, and head-nodding accompanied by light chit-chat and, at the most, a casual invitation for coffee sometime. Other cultures might have a more serious approach or a more fun-oriented approach. Many cultures include invitations for coffee or to "come home" as part of indicating the desire for a social relationship. In fact, in many cultures the person who invites will pay for the coffee, whereas in Canada, both parties often pay for themselves, when they go for a coffee. Friendships may develop more slowly and cautiously.

17. Expecting others to understand one's own social rules

Some people express the idea that a person entering a new cultural situation should figure out the rules. However, cultural rules are quite difficult to understand and implement. For example, in Canadian English, if someone has a moderate degree of power over you, you might make a request saying, "Could you check this for me?" If they have a higher degree of power, you might say, "Would it be possible for you to check this for me?" On the same level of power, you could say, "Can you check this for me?" To a subordinate, you might say, "Check this." The nuances of culture and language are not easy to figure out as anyone who has tried to learn a language or live in a new culture can testify to. If you can serve as a "cultural broker" and help someone else to understand the issues at play, this is far more helpful than being judgmental.

Conclusion. Understanding the essence of the phenomenon and studying the characteristics of intercultural communication, its functions and structure is the key to successful cross-cultural contacts. However, the key to successful communication between different cultures is a targeted training, based on the contact with people of different cultures, the analysis of case studies, overcoming difficulties during the interaction. Technology and methods of preparation for cross-cultural communication should be used not only considering strategies, communication styles, items, levels of communicative interaction, but through understanding personal characteristics of

communicants.

When you are skilled in intercultural communications this means that when you exchange information or knowledge all parties (including yourself) can contribute, learn, and feel that their beliefs, values, and expectations are respected.

Being skilled in intercultural communication is not about giving up your dearly-held beliefs and values. It's about finding a place in between differences where sharing can occur.

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