

LINGUOCULTUROLOGICAL ASPECT OF INTERCULTURAL COMMUNICATION

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ABSTRACT

The article deals with issues related to the problems of intercultural communication. Attention is paid to the linguistic and cultural aspect, in particular to linguistic and cultural differences based on the "linguistic picture of the world". It is concluded that successful intercultural interaction is based on knowledge of a wide range of linguistic and cultural characteristics of communicants.

Keywords: *linguoculture, linguoculturology, linguistic worldview, culture, intercultural communication, speech etiquette.*

АННОТАЦИЯ

В статье рассматриваются вопросы, связанные с проблемами межкультурной коммуникации. Уделяется внимание лингвокультурологическому аспекту, в частности языковым и культурным различиям, основанным на «языковой картине мира». Делается вывод о том, что успешное межкультурное взаимодействие основывается на знании широкого круга языковых и культурных особенностей коммуникантов.

Ключевые слова: *лингвокультура, лингвокультурология, языковая картина мира, культура, межкультурная коммуникация, речевой этикет.*

INTRODUCTION

The modern world is characterized by an unprecedented growing dynamics and diversity of cultural exchanges in the political, economic, educational, sports, scientific, business, cultural, and tourism spheres. In these conditions, research on the problems of intercultural communication is becoming essential. At the same time, a significant role is assigned to the theoretical and practical aspects of linguoculturology as a factor contributing to the harmonization of international communication, creating an atmosphere of trust between representatives of different peoples based on respect for the diversity of cultures.

The term "intercultural communication" was introduced into scientific circulation by E. Hall and G. Trager in 1954. The authors of the work "Culture as communication" demonstrated the relationship between the results of the communication process and the degree of possession of a cultural minimum of knowledge of their communication partners [9]. According to J. According to

Ladmiral, intercultural communication takes place against the background of representations, codes, a peculiar way of life and way of thinking peculiar to these cultures [5, p. 351].

Researcher L. Grishaeva in the context of intercultural communication focuses on "the interaction of representatives of different linguistic cultures" [2, p. 283]. In turn, A. Sadokhin emphasizes that intercultural communication is not limited only to knowledge of foreign languages, but requires knowledge of the material and spiritual culture of another people, religion, values, moral attitudes, worldviews, etc. [4, p. 95]

DISCUSSION AND RESULTS

Linguoculturology, being a harmonious syncretism of language and culture, is a part of the theory of intercultural communication. The following questions are in the field of scientific research: how communication between representatives of different cultures can be successful, which affects understanding and mutual understanding, how culture is expressed in the speech of people belonging to different linguistic cultures. Thus, adequate mutual understanding of participants in intercultural communication is the main task of linguoculturology, which pays special attention to the study of the peculiarities of national character and national mental and behavioral stereotypes.

For a deeper understanding of the linguistic and cultural aspect of intercultural communication, it is necessary to turn to the "linguistic picture of the world", since consciousness, as a phenomenon, is culture-dependent, and language is the main tool for the assimilation of culture, the key to recognizing its essence.

According to Weisberger, the "linguistic picture of the world" implies a person's ideological dependence on his native language, it is the latter that determines a special point of view on the world, which will differ among representatives of different cultures [3, p. 114]. In the concept of the linguistic picture of the world developed by Yu. Apresyan, language appears as a philosophical concept of a unified system of views of a particular people [1, p. 39]. Researcher E. Yakovleva points out that the ways of perceiving reality are initially fixed in language. Thus, the worldview is determined through the prism of language, which in turn has its own national specificity [6, p. 47].

Misunderstanding of differences in the linguistic picture of the world becomes the cause of communicative failures in the process of intercultural dialogue, while failures are caused by a number of diverse factors. Researchers identify five large

groups of communication hindrances: physiological, linguistic, behavioral, psychological, cultural.

Communication failures occur to a greater extent due to the fact that the subject attributes a universal character to the words and expressions of his native language, considering this to be the norm. However, there are many situations where the expected results and intentions do not coincide. Researcher O. Leontovich identifies 10 categories of cultural interference arising in intercultural interaction [7]:

- divergence in linguistic worldviews, including the perception of time and space, which leads to a specific set and combination of time forms in each language;
- communicative asymmetry caused by differences in the phonetic, grammatical layer, semantic structure of words, different levels of cultural and linguistic competence, attitude to native and foreign culture, location of communicants, etc.;
- difference in forms and means of non-verbal communication used in different cultures
 - divergence of value orientations;
 - the specificity of the perception of humor
 - differences in background knowledge;
 - differences in cultural-specific connotations of language units;
 - differences in cultural and linguistic norms;
 - mismatch of communication strategies;
 - the impact of national stereotypes.

For example, Russian business correspondence is characterized by conciseness and imperative tonality, expressed in such cliché phrases as "we remind you", "we ask you", etc. For Chinese business language, intentions of politeness, modesty, courtesy are characteristic. Speech etiquette formulas are based on a specific Chinese principle of politeness, which implies belittling oneself in order to demonstrate respect for the interlocutor. Therefore, the constructions with the expression of a request are stylistically more elevated, have a more expressive character, reflect the expression of respect for the interlocutor and the desire not to cause concern with their request. Expressions such as "do the honor", "I ask you to make me happy with your visit", "be kind enough to worry", etc. are widely used. [8]

The Chinese also consider it rude to refuse a request directly, which is connected with the "loss of face" - another concept that is basic to the entire Chinese culture. Therefore, instead of the unequivocal "no" characteristic of the West, veiled hints are used about "the impossibility of making such a difficult decision at the moment", "the

need to discuss the issue later in more detail", "I will take care of it as much as I can", etc.

CONCLUSION

Understanding the true meanings put into certain messages determines the success of communication. Even related cultures never completely coincide, therefore, the linguistic and cultural aspect plays a significant role in the processes of intercultural interaction. To overcome semantic gaps and solve problems of misunderstanding, only knowledge of a foreign language is insufficient, one should know and understand a wide range of linguistic and cultural features of the addressee – from the choice of linguistic means and cultural algorithms to customs, laws, stereotypes and everything that collectively forms the content of the linguistic picture of the world.

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