

Міністерство освіти і науки України  
Житомирський державний університет імені Івана Франка

**І.І. Савчук**

**СУЧАСНІ НАПРЯМИ ДОСЛІДЖЕННЯ  
МІЖКУЛЬТУРНОЇ КОМУНІКАЦІЇ**

Методичні матеріали до семінарів для  
студентів магістратури

*Рекомендовано Вченою радою  
Житомирського державного університету імені Івана Франка*

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### **Рецензенти:**

**Могельницька Людмила Францівна** – завідувач кафедри іноземних мов Житомирського державного технологічного університету, кандидат філологічних наук, доцент.

**Хант Галина Олександрівна** – завідувач кафедри іноземних мов Житомирського національного агроекологічного університету, кандидат філологічних наук, доцент.

### **Савчук І.І.**

**С13** Сучасні напрями дослідження міжкультурної комунікації: Методичні матеріали до семінарів. – Житомир: **Редакційно-видавничий відділ ЖДУ ім. І. Франка**, 2018. – 66 с.

Методичні матеріали до семінарів орієнтовані на засвоєння основних теоретичних і прикладних аспектів комунікативного процесу, який розглянуто у розрізі питань теорії міжкультурної комунікації. Система практичних завдань спрямована на успішне вивчення ключових понять, передумов формування й компонентів міжкультурної компетенції; етапів виникнення й становлення теорії міжкультурної комунікації та основних підходів до розуміння взаємозв'язку мови, комунікації і культури у площині сучасних національних особливостей розвитку країн світу, відображених у міжкультурній комунікації. Завдання до семінарів базуються на різноаспектному баченні вітчизняних та іноземних науковців теоретичних проблем міжкультурної комунікації й практичних методів організації ефективного спілкування з представниками інших лінгвокультур.

Методичні матеріали мають на меті сприяти оволодінню студентами магістратури, що спеціалізуються у галузі викладання англійської мови, знаннями про структуру й закономірності міжкультурного спілкування.

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Курс «Сучасні напрями дослідження міжкультурної комунікації» є важливим у системі професійної підготовки вчителів і перекладачів, чия фахова компетенція *передбачає формування* у студентів теоретичних знань і практичних навичок взаємодії з представниками різних лінгвокультур. Дисципліна вивчається магістрантами на основі вже отриманих знань з іноземної мови, основ теорії мовленнєвої комунікації, соціолінгвістики, прагмалінгвістики й вступу до мовознавства.

*Тривалість* курсу 3 кредити – 90 годин з аудиторною модульною контрольною роботою та підсумковим контролем – заліком.

Методичні матеріали до семінарів мають на *меті* засвоєння основних теоретичних і прикладних аспектів міжкультурного комунікативного процесу. Згідно з вимогами освітньо-професійної програми студенти повинні:

*знати:*

1) основні поняття, передумови формування й компоненти міжкультурної компетенції;

2) етапи виникнення й становлення теорії міжкультурної комунікації та базові підходи до розуміння взаємозв'язку мови, комунікації і культури у площині сучасних національних особливостей розвитку країн світу, відображених у міжкультурній комунікації;

3) різне бачення вітчизняних та іноземних науковців теоретичних проблем міжкультурної комунікації й практичні методи організації ефективного спілкування з представниками інших лінгвокультур.

*вміти :*

1) проводити емпіричні дослідження проблемних ситуацій і дисонансів у сфері міжкультурної комунікації;

3) виявляти й критично аналізувати диференційні й інтегративні ознаки культур, конкретні проблеми й стратегії міжкультурної комунікації, які впливають на ефективність міжмовних контактів;

4) застосовувати отримані знання у галузі теорії міжкультурної комунікації у власній професійній та науково-дослідній діяльності, доводити теоретично або практично правильність тверджень у рамках матеріалу курсу.

Завдання до семінарів поділяються на *теоретичний і практичний блоки*: перший передбачає повторення основних питань з теми, вивчення першоджерел наукової літератури та усну доповідь з теорії міжкультурної комунікації, оформлену в рефераті. Практична частина включає презентацію особливостей національної ідентичності жителів різних країн, вираженої в спілкуванні, а також коментар ситуацій міжкультурної комунікації з художнього фільму.

## **I. Seminar Tasks**

## **SEMINAR 1.**

### **INTRODUCTION TO ICC THEORY**

The aim: to learn theoretic material on introduction to the ICC theory and analyse authentic scientific excerpts on the problems suggested.

Key notions: intercultural communication, language and cultural barriers, sociocultural content of a word, stereotyping, prejudice, discrimination, multicultural education, deculturalization, interpretation.

#### **A. Theory Section:**

##### **1. The outline for theory revision:**

1.1. Grounds of ICC Investigations.

1.2. Problems of ICC.

1.3. ICC in Teacher / Translator Training.

##### **2. Excerpts to analyse:**

- ✓ Read an excerpt and 1) say what educators need to understand to work effectively with the heterogeneous student populations; 2) explain what is meant by the statement 'to work effectively with the heterogeneous student populations found in schools, educators need to understand and feel comfortable with their own cultural backgrounds'; 3) single out from the text fragment practical ways to help students from diverse cultural backgrounds work effectively; 4) speak on the difference between your home and school cultures and think if it is an obstacle in studying:

#### ***Diversity in the Classroom\****

Educators today are faced with an overwhelming challenge to prepare students from diverse cultural backgrounds to live in a rapidly changing society and a world in which some groups have greater societal benefits than others because of race, ethnicity, gender, class, language, religion, ability, or age. Schools of the future will become increasingly culturally diverse. <...>

To work effectively with the heterogeneous student populations found in schools, educators need to understand and feel comfortable with their own cultural backgrounds. They also must understand the cultural setting in which the school is located to develop effective instructional strategies. They must help their students become aware of cultural differences and inequalities in the nation and in the world. One goal is to help students affirm cultural differences while realizing that individuals across cultures have many similarities.

Teachers will find that students have individual differences even though they may appear to be from the same cultural group. These differences extend far beyond intellectual and physical abilities. Students bring to class different historical backgrounds, religious beliefs, and day-to-day living patterns. These experiences guide the way students behave in school. The cultural background of some students will be mirrored in the school culture. For others, the difference between the home and school cultures will cause dissonance unless the teacher can

integrate the cultures of students into the curriculum and develop a supportive environment for learning. If the teacher fails to understand the cultural factors in addition to the intellectual and physical factors that affect student learning and behavior, it will be impossible to help students learn.

Multicultural education is the educational strategy in which students' cultural backgrounds are used to develop effective classroom instruction and school environments. It is designed to support and extend the concepts of culture, differences, equality, and democracy in the formal school setting.

\* From Yollnick D.M., Chinn Ph.C. *Multicultural Education in a Pluralistic Society*. – Columbus, OH: Merrill Publishers Co., 1998. – 364 p. (P. 2-3). (Donna, Philip)

- ✓ Read an excerpt and 1) state the functions of multicultural communication training; 2) extend the list of communicative situations a teacher should start with for strengthening students' speaking skills in intercultural interaction and think of other activities to practice a written communication; 3) say what lectures in your University provide the students with theoretical background as well as proper vocabulary to improve the language skills:

#### ***Multicultural Communication Training\****

Multicultural communication or intercultural communication also has to strengthen the speaking skills to enable the students to engage more effectively in a range of speaking situations. The students should be provided with "language functions" which are typical or certain texts or communication situation, for example phrases expressing opinions, suggestions, agreement or disagreement. Practicing a written communication it is useful to give students layout of presentation, articles, essay, simply our choice depends on the selection on the activities that are included in our syllabus. My students prepared interesting posters, videos and projects which were presented during our seminars. Preparing projects and presentations students used authentic materials in the English language that could be available in the faculty library. They used the Internet or any accessible source of information (own working experience, discussions with colleagues, with friends...) <...>

People participating in international teams have to respect these differences that can be reflected in habits, customs, etiquette and kind of socializing. Teachers who prepare their students how to cope with different situations usually adapt their syllabus in compliance with their needs and expectations. When the subject is taught in English, it is a challenge how to improve the language skills of the learners. Attending lectures is a good exercise for listening and comprehension and they provide the students with theoretical background. Seminars and workshops give them possibility to practice their speaking abilities or writing skills. Of course, the teacher has to provide the students with vocabulary and necessary function language.

When we prepare the students for specialized area, our training course also

consists of specific preparation, accepting differences of professional competences in different countries.

\* From Kufelova B. *Verbal and Non-Verbal Aspects in Multicultural Communication // Linguistics and Didactics in the 21<sup>st</sup> century – Trend, Analyses and Prognoses* / Ed. D. Lancaric. – Prague: Kernberg Publishing, 2008. – P. 69-88 (P. 86-87). Beatrica Kufelova, University of SS Cyril and Methodius in Trnava, The Faculty of Philosophy, Department of English and American Studies

- ✓ Read an excerpt and 1) explain how communicative competence is connected with the notion of context and explain what is meant by 'context' in this text fragment; 2) dwell on the connection between language and communicative competence:

### ***The Pragmatic Meaning of the Language***

The notion of context has loomed large in recent years in both the study and teaching of language. Language teachers have been persuaded of the overriding importance of communicative competence as a pedagogic objective and this has generally been taken to mean the ability to use language which is contextually appropriate. <...> It is an attempt to come to grips with the notion of context and how, and how far, it provides conditions for determining the pragmatic meaning of what people say when they use language. It seems to me that a clear understanding of these issues is a precondition on making pedagogic proposals for the teaching of communication.

Language teachers have followed suit with their pattern practice and structural drills, not allowing the process of meaning delimitation that I have described to develop from code to text to context. But I think it is only if we can find ways of activating this continuum that we can make students aware of the code as virtual communication and of how, as such, it is used to meet the conditions of contextual meaning.

\* From Widdowson Henry. *The Conditions of Contextual meaning // Context in Language Learning and Language Understanding* / Ed. by K. Malmkjaer, J. Williams. – Cambridge: Cambridge University Press, 1998. – P. 6-24 (P. 6, 23).

- ✓ Read an excerpt and 1) say how individualistic and group centred orientation of students from different countries influences their interaction; 2) think of the ways to remedy cross-cultural misunderstanding in the situation described and in everyday situations in general; note that in the abstract, tension was caused both by non-verbal and verbal behaviour of the participants:

<...> a group of students were preparing for an in-class presentation. The group consisted of two Anglo nurses and two nurses from Jamaica. As one Anglo nurse spoke, the non-verbal message of the Jamaican nurses included rolling of eyes, crossed arms, and occasional frowning and tense looks. The Anglo nurse appeared to pick up on this non-verbal communication and continued to talk, however, her rate of speech increased, she became very red in the face and only maintained eye

contact with me. The students were ignoring the tension. Recognizing that there was a possible conflict, I asked the group to pause and reflect on what was happening in present and discuss the meaning of messages. This revealed that although both agreed as to what the non-verbal message meant (e.g. rolling of eyes, crossed arms, and frowns indicated frustration and anger, whereas rapid speech and blushing indicated nervousness), there was not agreement on the intensity of the message. The message sent by the Jamaican nurses was overinterpreted by the Anglo nurse as signaling severe frustration and anger when in fact it was rated by the Jamaican nurses as mild. A discussion of cultural differences in expressiveness ensued resulting in an understanding that the conflict, in part, resulted from misinterpretation of the non-verbal message. As we continued to analyze the situation, the "I versus we" orientation (individualistic vs group centred) was discussed. The Jamaican nurses identified that their frustration began when the Anglo nurses continued to use the pronoun "I" as they discussed what the group project would be. The Jamaican nurses viewed this as competitive and individualistic with one person trying to take individual credit. The situation was further aggravated because the Anglo nurse shared with the group that she had a "surprise" ending for her presentation that she did not want her partners to know "because it would ruin the impact". This was perceived by the Jamaican nurses as trying to take all the credit and not willing to work in a group. Stepping back from the situation and discussing the interaction, the students were able to discuss the individual - vs - group orientation. The Anglo student was comfortable with preparing on her own and taking charge of assignments. She was not as comfortable discussing what her part of the presentation would be as part of a group negotiation. The Jamaican students were very comfortable in the group discussion and had much greater anxiety concerning their own individual presentations and gained support by discussing what should be involved in that presentation. A bicultural understanding was reached as the faculty reviewed the different value orientations and the students were assisted seeing the different behavioral expectations that they held because of these values.

\* From *Salmond S.W. Culture Learning and Unlearning: Creating a Culture Supporting the Development of Transcultural Nurse Managers // Understanding Cultural Diversity. Culture, Curriculum and Community Nursing. – London: Jones & Barlett Publishers, 2000. – P. 149-160 (P. 156-157).*

✓ Read an excerpt and 1) say what second language studies have to concentrate on; 2) think what inequality – social or linguistic – it is easier to overcome if you are in a minority position:

### ***Second language studies\****

Over the last thirty years the major cities of most Western and Northern European countries have been transformed from monolingual to multilingual environments. As a result, issues of ethnic relations and of languages and literacies



have been persistently raised along with wider socio-political concerns.

Whereas most studies of second language development take the classroom as their context, this study is concerned with how adults manage to learn to communicate in everyday interaction. Minority ethnic workers settled in the industrialised cities of Northern and Western Europe for economic and in some cases political reasons, certainly not because they wished to improve their competence in a European language. Few have any sustained opportunities for formal language learning, so their developing linguistic competence is constructed out of the kinds of unequal encounters with majority speakers which are a necessary part of getting and keeping work and housing, and of managing one's life. They are in the paradoxical situation of having to communicate in order to learn and having to learn in order to communicate <...>.

Second language studies have also tended to concentrate on production. We argue here that the development of understanding, both as a process and as a study, is as important as production. Furthermore, far from being a passive skill, understanding is an interactive process which is constantly being negotiated by participants.

<...> Central to a characterisation of intercultural communication and the strategies and working methods to prepare teachers to manage the new situations problem of (mis)understanding is the fact of racism and the social and linguistic inequality of inter-ethnic encounters. No study of second language development among minority workers can ignore this context.

\* From *Brener Katharina, Roberts C., Vasseur M.-Th., Simono M., Broeder P. Achieving Understanding: Discourse in Intercultural Encounters.* – L., N.Y.: Longman, 1996. – 270 p. (P. 1-2).

✓ Read an excerpt and 1) think of other ways to foster intercultural dialogue in higher-education institutions and in non-formal learning outside universities in Ukraine; 2) name life spheres which are pillars of social cohesion; 3) account for a global approach to institutional life:

Non-formal learning outside schools and universities, particularly in youth work and all forms of voluntary and civic services, plays an equally prominent role. The Council of Europe has encouraged member states to promote non-formal education and to encourage young people's commitment and contribution to the values underpinning intercultural dialogue.

Youth and sport organisations, together with religious communities, are particularly well placed to advance intercultural dialogue in a non-formal education context. Youth groups and community centres, alongside the family, school and workplace, can be pillars of social cohesion. Through the wide variety of their programmes, the open and voluntary nature of their activities and the commitment of their members, these organisations are often more successful than others in actively involving persons from a minority background and offering opportunities for dialogue. <...>

Educators at all levels play an essential role in fostering intercultural dialogue and in preparing future generations for dialogue. Through their commitment and by practising with their pupils and students what they teach, educators serve as important role models.

Teacher-training curricula need to teach educational arising from diversity, discrimination, racism, xenophobia, sexism and marginalisation and to resolve conflicts peacefully, as well as to foster a global approach to institutional life on the basis of democracy and human rights and create a community of students, taking account of individual unspoken assumptions, school atmosphere and informal aspects of education.

\* From *The Role of Educators // White Paper on Intercultural Dialogue "Living Together As Equals in Dignity"*. – Strasbourg, 2008. – 60 p. (P. 16).

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- ✓ Read an excerpt and 1) state the object and tasks of Contrastive Linguistics; 2)

explain how data obtained in Contrastive Linguistics can be applied in intercultural communication investigations:

As a branch of General Linguistics, Contrastive Linguistics intends to reveal the peculiarities of language by its correlating with other languages. The specificity of this correlation is based on the comparison principle, the essence of which is to lay open the "inner" nature of languages that are compared, without establishing the priority of one language over the other.

The object of the Contrastive Linguistics investigations is a parallel comparison of two or more linguistic systems at a synchronous level. The main maxim of comparison is keeping to the denotative equivalence of linguistic items. The equivalence, being established on the basis of bilingual dictionaries, serves the foundation for determining the congruence of linguistic items in the contrasted languages. The congruence is viewed as the degree of coincidence of linguistic items in the contrasted languages.

The general tasks of Contrastive Linguistics that to some extent determine the subject of its research may be defined as follows:

- revealing convergences and divergences in using language means by the contrasted languages;
- establishing the "inner" peculiarities of each separate language that is compared;
- supplying Linguistic Typology with the material for universal linguistic features to be found;
- connecting with various branches of Applied Linguistics and Theory of Translation.

\* From Деменчук О.В. Порівняльна лексикологія англійської та української мов. – Рівне: Перспектива, 2005. – 166 с. (С. 12).

- ✓ Read an excerpt and 1) say what ethnocentrism presupposes; 2) comment on the idea that culture becomes the lens through which we judge the world; 3) explain what cultural relativism suggests:

### ***Ethnocentrism\****

Because culture helps determine the way we think, feel, and act, it becomes the lens through which we judge the world. As such, it can become an unconscious blinder to other ways of thinking, feeling, and acting. Our own culture is automatically treated as innate. It becomes the only natural way to function in the world. Even common sense in our own culture is naturally translated to common sense for the world. The rest of the world is viewed through our cultural lens; other cultures are compared with ours and are evaluated by our cultural standards. It becomes difficult, if not impossible, to view another culture as separate from our own – a task that anthropologists attempt when studying other cultures. This inability to view other cultures as equally viable alternatives for organizing reality is known as ethnocentrism. <...>

The inability to view another culture through its cultural lens, rather than

through one's own cultural lens, prevents an understanding of the second culture. This inability usually makes it impossible for a person to function effectively in a second culture. By overcoming one's ethnocentric view of the world, one can begin to respect other cultures and even learn to function comfortably in more than one cultural group. "Never judge another man until you have walked a mile in his moccasins." This North American Indian proverb suggests the importance of understanding the cultural backgrounds and experiences of other persons, rather than judging them by our own standards. <...>

Cultural relativism suggests that people need to learn more about their own culture than is commonly required. That must be followed by study about, and interaction with, other cultural groups. This intercultural process helps one know what it is like to be a member of the second culture and to view the world from that point of view. To function effectively and comfortably within a second culture, that culture must be learned.

\* From Yollnick D.M., Chinn Ph.C. *Multicultural Education in a Pluralistic Society*. – Columbus, OH: Merrill Publishers Co., 1998. – 364 p. (P. 7-9). (Donna, Philip)

### ***B. Practice Section:***

Present a project on the following topic: “*American Cultural Identity in ICC*”: specify the national character features, a type of culture considering various dimensions worked out by modern scholars, such as E. Hall, G. Hofstede and others.