

**ЗАКАРПАТСЬКИЙ УГОРСЬКИЙ ІНСТИТУТ ІМЕНІ
ФЕРЕНЦА РАКОЦІ ІІ
II. RÁKÓCZI FERENC KÁRPÁTALJAI MAGYAR FŐISKOLA**

**Кафедра філології
Filológia Tanszék**

**КОНСПЕКТ ЛЕКЦІЙ ДО НАВЧАЛЬНОЇ ДИСЦИПЛІНИ
«МІЖКУЛЬТУРНА КОМУНІКАЦІЯ»**

**ELŐADÁSOK JEGYZETE AZ
«INTERKULTURÁLIS KOMMUNIKÁCIÓ»
C. TANTÁRGYBÓL**

Перший (бакалаврський) / Alapképzés (BSc)
(ступінь вищої освіти / felsőoktatás szintje)
Другий (магістерський) / Mesterképzés (MA)
(ступінь вищої освіти / felsőoktatás szintje)

03 «Гуманітарні науки» 035 Філологія / 03 «Humán tudományok» 035 Filológia
(галузь знань / képzési ág)

29 Міжнародні відносини /291 Міжнародні відносини, суспільні комунікації
та регіональні студії /29 Nemzetközi kapcsolatok / 291 Nemzetközi kapcsolatok,
társadalmi kommunikáció és regionális tanulmányok



Берегове / Beregszász
2025 p. / 2025

Конспект лекцій розроблено для здобувачів Закарпатського угорського інституту ім. Ф. Ракоці II, які навчаються за освітньою програмою «Міжнародні відносини» першого (бакалаврського) рівня освіти за спеціальністю 291 Міжнародні відносини, суспільні комунікації та регіональні студії та 035 Філологія (Українська мова та література) другого (магістерського) рівня освіти на основі матеріалів навчального посібника Володимира Манакіна «Мова і міжкультурна комунікація», виданого у 2012 році видавничим центром «Академія» у Києві. Переклад навчального матеріалу англійською мовою виконали доценти кафедри філології Закарпатського угорського інституту ім. Ференца Ракоці II Барань Адальберт Бейлович та Густі Ілона Іштванівна.

Затверджено до використання у навчальному процесі
на засіданні кафедри філології ЗУІ ім. Ф. Ракоці II
(протокол №109 від 16.01.2025 року)

Розглянуто та рекомендовано Радою забезпечення якості вищої освіти
Закарпатського угорського інституту ім. Ф. Ракоці II
(протокол №1 від 11.02.2025 року)

Рекомендовано до видання в електронній формі (PDF)
рішенням Вченої ради Закарпатського угорського інституту ім. Ф. Ракоці II
протокол №1 від 12.02.2025 року

Підготовлено до видання в електронній формі (PDF) кафедрою філології спільно з
Видавничим відділом Закарпатського угорського інституту імені Ференца Ракоці II

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Az oktatási folyamatban történő felhasználását jóváhagyta
a II. Rákóczi Ferenc Kárpátaljai Magyar Főiskola Filológia Tanszéke
(2025.01.16. №109, számú jegyzőkönyv).
Megjelentetésre javasolta a II. Rákóczi Ferenc Kárpátaljai Magyar Főiskola
Minőségbiztosítási Tanácsa
(2025.02.11. №1. számú jegyzőkönyv).
Elektronikus formában (PDF fájlformátumban) történő kiadásra javasolta
a II. Rákóczi Ferenc Kárpátaljai Magyar Főiskola Tudományos Tanácsa
(2025.02.12. №1. számú jegyzőkönyv).

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Вступ

Спілкування людей, які належать до різних національних та лінгвокультурних спільнот, набуло поширення в наш час. Це потребує вміння досконало висловлюватися й уважно чути, розуміти специфічний зміст і контекст, який виражають та інтерпретують учасники міжкультурної комунікації. Тому її активно вивчають в закладах вищої освіти.

Тематика лекцій зосереджена на основних теоретичних і прикладних питаннях міжкультурної комунікації, особливу увагу приділено міжкультурним розбіжностям, що відображені в різних мовних картинах світу, розглянуто ключові проблеми міжкультурної комунікації, проаналізовано практичні компоненти і принципи побудови міжкультурного діалогу, принципи взаємодії культур і механізми їхнього функціонування, різні види вербальних і невербальних перешкод, а також запропоновано шляхи врегулювання міжкультурних конфліктів.

Рекомендовано для здобувачів закладів вищої освіти.

Basic principles of intercultural communication

Intercultural communication as a science

Globalization processes are changing not only politics and the economy but also the nature of human communication, which takes on new forms and solves new problems. The spread of international contacts and the study of foreign languages arouse interest in intercultural communication as a scientific and practical branch, which is currently experiencing rapid development around the world.

At the same time, there is a need to define the essence of intercultural communication and to formulate its basic principles and aspects of study. A key feature of intercultural communication is its interdisciplinarity, which requires recourse to many related fields of science, the main ones of which are linguistics, culturology, and social psychology. Interdisciplinarity of intercultural communication ensures the effectiveness of its practical application in wide areas: from the study of foreign languages to diplomatic activities and various international exchanges, the ultimate goal of which is always to achieve the mutual understanding and networking between people belonging to different national and cultural communities.

The essence, object, and subject of intercultural communication

Communication is one of the most vital aspects of human existence. In a broad sense, this idea covers much more than merely people sharing information. It involves routes for information transmission and acquisition incorporating gadgets, computer networks and applications, cultural indicators, etc.

Communication, in its strictest definition, is the primary means of human interaction. Speaker relationships are provided by ordinary language. Apart from spoken language, nonverbal communication is also used to supplement or substitute spoken language in everyday interactions.

Communication (Latin *communicatio* – “to make common”) is conversation through verbal and nonverbal means for the purpose of transmitting and receiving information. Despite the constant changes in society and nature, the essence of human communication remains unchanged: it is the exchange of views and information and the achievement of mutual understanding and harmony of relations in all spheres of human existence. However, forms, means, and methods of human communication are constantly changing. The growth of globalization, the spread of international contacts, and the internationalization of society in general have changed the nature of communication. Establishing businesses and friendly

contacts with representatives of other states requires knowledge of the foreign languages. However, this is not enough, because in communication with foreigners, the ignorance of their ethnic and cultural features is a serious obstacle.

Culture can be defined as the degree of spiritual life of individuals or, more narrowly, as a combination of material and spiritual values. A local civilization that developed on the basis of territorial, ethnic, linguistic, political, economic, and psychological community is culture (Latin culture: *care, educatio*). The process of being educated in a particular social setting involves the artificial introduction of cultural patterns of behavior. Even when the individual starts acting and evaluating reality in their own way, the cultural program that unites the society is generally "recorded" in the subconscious. The most crucial aspect of such a program is communication, which affects daily life so thoroughly that an individual is unaware of how he himself complies with the "programmed" standards and conventions of behavior and conversation. But when they are violated, it causes cultural shock, astonishment, and confusion. Intercultural communication examines how to communicate with foreigners without causing cultural misconceptions.

The study of the differences in verbal and nonverbal communication between members of various national, linguistic, and cultural groups is known as **intercultural communication**. The subject of intercultural communication is language stereotypes and norms of behavior and communication, certain "cultural scenarios" of various actions, established models of perception and evaluation of objects and phenomena, socially normalized habits, traditions, rituals, permits, prohibitions, etc. The object of intercultural communication is communication between representatives of different national, linguistic, and cultural communities.

Language is the primary communication tool that humans have developed, and its communicative function is crucial. As a result, the language, which embodies the essential aspects of the human personality and the whole national-cultural group, is the constant focus of intercultural communication.

The first step in facilitating effective communication between representatives of other countries and cultures is learning the language of the other people. It may be impossible to communicate before it starts because of a tactless approach of addressing someone who doesn't understand or ignores the linguistic qualities of a certain culture. Disparities in interpretations and linguistic comparisons result from disregarding the system of metaphorical and symbolic meanings.

Misunderstandings, amusing situations, and occasionally even confrontations result from the misuse of interlanguage homonyms, which are words that are spoken and spelled similarly but have different meanings. For example, the noun “bear” and the verb “bear” are homonyms.

The main objective of intercultural communication is the development of intercultural competence, or the necessary knowledge about various peoples ("peoples" in the lectures refer to groups of people from multiple ethnic, cultural, racial, or national backgrounds), in order to prevent interethnic and intercultural conflicts and to create comfortable communication conditions in various contexts and life situations.

Aspects of intercultural communication

The primary components of intercultural communication include cultural, linguistic, ethical, social-communicative, psychological, and professional applications.

Cultural component. It is a crucial component in cross-cultural communication. From folk and mythological beliefs and national customs to artistic creations and, generally speaking, the unique characteristics of other peoples' lives, culture encompasses the entire spectrum of human inheritance in the historical development of civilization.

The contact – “communication, the dialogue of cultures” – plays the main role in intercultural communication. Interaction between cultures through intercultural communication and learning foreign languages is known as “dialogue of cultures”, and it enriches both the intercultural groups.

According to the perspective of intercultural communication, culture is primarily an established and inherited standard of social practices among members of particular ethnic or national groups.

The distinctive characteristics of such socio-cultural activities are embodied and recognized through the systems of cultural codes, instilled from an early age, and stored in the collective memory (also known as the “mental program”).

The way a culture separates, classifies, organizes, and assesses the world around each member of a certain national community is known as its **cultural code**. Cultural codes are a type of indicator of consciousness and subconsciousness that help us identify and distinguish a culture. This is the language that culture “speaks” in, the symbols that it uses to express itself. The architecture of a Buddhist temple, a Muslim mosque, a Catholic church, and an

Orthodox cathedral can all be distinguished at first glance. It only takes one hearing to determine which people – east or west, south or north – the song is about.

People can be classified as belonging to general cultural types, such as European, Eastern, Asian, and African, based on their national clothing without the need for particular knowledge. Cultural codes are most interestingly expressed in the unique characteristics of interpersonal communication, which are used to identify temperamental Italians, slow Estonians, reserved Britons, loose Americans, emotional Greeks, or gypsies. The American anthropologist and linguist Edward Hall (1914–2009) asserted that “communication is culture, and culture is communication”.

As a result, the cultural code includes all of the evident innovations of peoples' lives and cultures, including artifacts, architecture, national symbols, music, songs, dances, rituals, folk customs, national cuisine, as well as different types of leisure, familial and friendship relationships, and even the semantics of colors, smells, and sounds that permeate national life. It is being applied within the framework of culture.

Cultural context is the socio-historical environment in which the system of adopted cultural facts and values is implemented, perceived, and operated. Cultural context contains many components that provide complete social comfort for a person. But if the cultural code is a means of materializing cultural preferences and habits, the cultural context is a place and time that determines and ensures the life of the culture. The concept of “small homeland” is a cultural context; it is the environment in which a person grows up and fully understands others and knows that they will understand him in the same way.

Traditions of culture are unshakable; therefore, in intercultural interaction, it is necessary to tolerate the peculiarities of life, art, beliefs, and traditions of other peoples.

Linguistic component. It entails the investigation of linguistic variations that could impact inter-language communication. There are a lot of interlingual homonyms, meanings that differ between languages. For instance, the rector is the leader of a seminary, a priest, or a pastor in English and some other languages, and the head of a higher education institution in Ukrainian. In English, the rector of a university is the chancellor or president (particularly in the United States), while in other European languages, a minister is a member of the government, a prominent post in the executive branch. In contrast, the Englishman refers to a priest as a minister.

The term “faculty”, which is transferred as college, school, or department in US and European universities, should not be confused with the phrase used to refer to the teaching staff. However, the department is typically a university department. In America, the term

“college” is frequently used to describe a university or other higher education institution; in Ukraine, however, it refers to a pre-university school that mostly teaches secondary special education.

Ethical aspect. It aims to understand the differences in ethical norms that are inherent in different countries and nations. These include, in particular, norms of morality, behavior, interpersonal communication, speech etiquette, and more. For example, in Poland, when paying in a restaurant, the word “thank you” can be interpreted as a refusal of the rest in favor of tips. Gestures are an important expression of information. However, the same gestures in different cultures may have different ethical meanings. For example, the thumb, raised up, for the Ukrainians, as for most Europeans, means “very good,” “cool,” or “super.”

In America, it is used to stop cars on the road, but in New Zealand it is interpreted as a sexual insult. This gesture also has different numerical meanings: for the Italians and the French, it is “one,” and for the British and Americans, it is “five.” Clothing and make-up also belong to the elements of etiquette, and therefore they are the subject of attention in intercultural contacts. For example, Slavic women, unlike Western European and American women, use a lot of cosmetics, jewelry, elegant clothes, and high heels in everyday life. When foreigners enter Ukraine, they feel confused because they do not know what clothes to wear or when to wear them; do not be overly solemn (overdressed) or, conversely, do not have a simple look (underdressed).

Social and communicative component. It covers socially acceptable models, regulations, and communication guidelines as well as making and sustaining relationships in general. For a variety of reasons, every socioeconomic class in every nation has established norms for social conduct and communication.

Certain ceremonial models are adhered to in monarchical nations like the United Kingdom with regard to outfits, language, etiquette, interpersonal distance, etc. In practically every country, young societies are different from adult ones in terms of language (youth slang), look, clothing, and casual conduct. Foreign students' use of very accurate, literary English can occasionally surprise Americans. You may hear them say things like, “Don’t speak English to me – you sound like a guide”.

Therefore, studying various communicative behavior styles and communication characteristics based on the particular scenario and social environment of the interlocutors (communication participants) is the essence of the socio-communicative component. psychological component. The study of people’s psychological responses when speaking with representatives of various ethnic groups is part of it. For instance, Russians and Ukrainians

are different from other Slavs and the majority of Western Europeans in that they prefer live communication. They also readily approach a stranger and start talking with him about important topics like politics, economics, and life's purpose.

Even when surrounded by strangers, silence is viewed as rude in Western European psychology. They established a custom of having secular discussions about nothing ("about the weather") to avoid awkward silence. Conversely, in several northern cultures, speaking to a stranger is viewed as risky; hence, their representatives remain silent before progressively engaging in conversation. Unaware of these characteristics, a person can misinterpret or tolerate such behavior as an indication of rudeness or mistrust. Additionally, Easterners tend to listen and keep quiet in conversations rather than taking the initiative.

Particularly when it comes to professional-conditioned scenarios of communication with foreigners or communicative styles, the psychological component of intercultural communication interacts strongly with the language component.

Component that is applied professionally. It covers topics related to applying knowledge in cross-cultural communication. Intercultural management is a rapidly evolving field that seeks to educate professionals working in multicultural teams or multinational business on the fundamentals of intercultural communication. Ten to twenty percent of workers moved overseas for employment are unable to adjust to a foreign cultural setting or other corporate communication norms, and as a result, they return home, according to research conducted by German academics. Business communication breakdowns result in financial losses.

For instance, many European businesses have failed to take over the Eastern market because they were ill prepared for the sociocultural characteristics of other nations.

The sphere of professional communication in different cultures is different from the standpoint of the degree of formality/informality of communication strategies, for example, the relationship between boss and subordinate. In American society, relations with the boss are more democratic and loose than in the countries of the "late democracy" (including Ukraine), where the call to the boss is still accompanied, as a rule, with psychological stress for the subordinate. This is due to two main factors: a long Soviet bureaucratic tradition and the religious notion of Christians that all power is from God.

Depending on the sphere or functioning of intercultural contacts, other aspects of intercultural communication are also distinguished: for example, national features of media communications, the Internet, theatre, children's communication, youth, and other cultures and subcultures. For example, the presentation of the same event in the media in the East will

differ from the American way of covering information. According to the mental stereotypes of Eastern peoples, the message about the certain fact should be preceded by a preparatory preamble, which creates a unique mood of perception of the event and ensures its adequate assessment. The nature of media communication based on American-European standards is direct, which provides direct and most accurate coverage of the event without any additional layers that may disturb the perception of information.

Formation of intercultural communication as a science

The emergence of intercultural communication, like most sciences, is due to the needs of society. Its practical field dates back to ancient times, when people had to establish various contacts with foreigners, which required tolerance and some knowledge of intercultural differences. With the advent of diplomatic relations, information about the national and cultural characteristics of different countries has become part of professional international activities. Skills in the field of intercultural communication became especially relevant during the rapid development of international contacts, which began in the 70s of the XXth century.

The necessity for the theoretical development of a special course, and subsequently a separate science, “Intercultural Communication”, arose in the period following the Second World War. The experience of international cooperation during and after the war, in particular Peace Corps volunteers sent to various countries for assistance, revealed a lack of knowledge and skills in intercultural and interethnic communication, which led to failures in the positive intentions of volunteers. This prompted the establishment in 1946 in the United States of America of a special Foreign Service Institute, headed by E. Hall (Edward Hall, (1914–2009), an American anthropologist and cross-cultural researcher). The institution's mission was to train diplomats, intelligence officers (spies), Peace Corps volunteers, international military personnel, and other professionals to work abroad to help resolve interracial and interethnic conflicts. Hall’s team comprised specialists from various fields, including psychologists, ethnologists, anthropologists, and sociologists. In his 1959 publication “The Silent Language”, E. Hall established the theoretical foundations of intercultural communication as an integrated scientific discipline. This discipline was conceived with the objective of studying the relationship between culture and communication by identifying cultural models (patterns) that are inherent in different peoples.

In Europe, interest in intercultural communication emerged subsequently, as evidenced by its incorporation into university curricula only in the 1970s and 1980s. With the progression

of European integration and the expansion of the European Union, it has gained significant prominence. In Ukraine, the establishment of intercultural communication as a scientific discipline and an academic field is in its nascent stages, a consequence of the influence of Soviet educational stereotypes. The period saw a concerted effort to avoid and conceal the sharp corners associated with interethnic conflicts and intercultural misunderstandings, a strategy facilitated by the Soviet Union's unwavering commitment to the concept of a commonwealth of nations and nationalities, encompassing over 130 diverse nations across a vast geographical area stretching from Europe to China. However, the collapse of the Soviet Union in the Baltics, Transdnistria, and the Caucasus led to the resurgence of interethnic and interlingual conflicts, which manifested itself in the form of a catastrophe in the interethnic conflict in the countries of the former Yugoslavia. The primary concern for the newly independent countries and peoples was the assertion of independence and national identity.

Consequently, intercultural communication as a scientific discipline emerged to address the practical demands of analysing and generalising the causes of communicative failures and conflicts resulting from a lack of awareness of national and cultural characteristics. It has evolved into an independent scientific field, characterised by its distinct object and subject of research, and occupies a recognised position among other sciences.

Intercultural communication in the system of sciences

Intercultural communication is an interdisciplinary field that has significant connections to numerous other academic disciplines, including but not limited to ethnology, culturology, linguistics, history, psychology, and sociology.

Of particular relevance to intercultural communication is the field of ethnology, which is defined by the scientific study of the formation and development of different ethnic groups, peoples, and nationalities. Furthermore, the field of ethno-linguistics (Greek *ethnos*-tribe, *people*, and Latin *lingua*-language), a branch of linguistics that explores the reflection in the language of ethnic consciousness, mentality, national character, and material and spiritual culture of the people, is also of great importance for intercultural communication. The knowledge of the linguistic characteristics of individuals representing diverse cultural groups facilitates effective communication and comprehension.

The disciplines of ethnology and ethnolinguistics intersect with ethnography (*grapho* – I write), which studies the peculiarities of life and culture of peoples (ethnic groups). The ethnographic evidence of folk customs, rituals, national dishes, clothing, and household items constitutes essential components of national culture.

The undeniable connection between intercultural communication and history, which constitutes the cultural heritage and worldview of each nation, is well-documented. An illustrative example of this is the Ukrainian proverb “Unwanted Guest Worse Tatar” (Небажаний гість – гірше татарина), which draws attention to the Tatar-Mongol invasion of the Middle Ages. The resonance of historical conflicts between nations can persist for extended periods, manifesting not only in linguistic forms but also in various contexts of contemporary international interaction. The field of intercultural communication is intricately interwoven with the broader scientific framework.

Intercultural communication can be defined as a specialised field of study, the aim of which is to facilitate understanding of the psychological mood and the mental state of the speaker, who belongs to a different socio-cultural or national environment. This requires an understanding of the psychology of nonverbal communication, the ability to decode the language of opinions, gestures, and movements, and the skills to rapidly discern the most useful information from the smallest psychological details in the process of verbal and nonverbal communication.

Nation, people, ethnicity

Intercultural communication is the study of the specifics of exchanging information between representatives of different nations, peoples, ethnic groups and languages within one country or at the level of international communication.

The terms “nation”, “people”, and “ethnic group” are used to denote large cultural and historical human communities. These terms are frequently employed in a synonymous manner within the context of scientific definition. Nevertheless, the concept of “nation” remains fundamental in the identification of features inherent to intercultural communication.

The term “nation” (Latin: *natio* - tribe, people) is a historical type of ethnic group, representing a socio-economic integrity formed on the basis of common territory, economic ties, language, culture, psychological composition, mentality, and ethnic identity. The fundamental characteristics of the nation as a human community are considered to be territory, language, culture, and history.

However, today, in times of rapid globalization, mass migration, and ethnic mixing, each of these classic features of the nation is no longer compulsory and can be denied. For example, the number of people of different nationalities who do not live in their own countries is constantly increasing. Ukraine is not an exception—a state that, compared to the others, has a national monolith (like “a big stone”). According to the Ministry of Foreign

Affairs of Ukraine, after the so-called “fourth wave of emigration,” which began in the late twentieth century, between 12 and 20 million Ukrainians found themselves outside Ukraine. Most of them live in the Russian Federation, Canada, the United States, Brazil, Kazakhstan, Moldova, Argentina, Belarus, and Germany. There they have formed powerful national and ethnic associations that perform the function of national self-identification. The key and unique factor in uniting people in the society is language, because it allows not only to communicate equally, but also to think and to perceive reality in the same ways of linguistic expression. However, in modern conditions, language can no longer be considered a 100% sign of nationality. Descendants of emigrants gradually stop using their national language, but at the same time they are proud of belonging to a certain nation.

However, in the modern era of rapid globalisation, mass migration and ethnic mixing, these traditional characteristics of the nation become increasingly optional and can be disregarded. For instance, the number of individuals of diverse nationalities residing outside their respective countries is continually on the rise. Ukraine is not an exception to this phenomenon; rather, it is a state that, in comparison to others, can be considered to have a national monolith (like “a big stone”). According to the Ministry of Foreign Affairs of Ukraine, following the fourth wave of emigration, which is considered to have begun in the late twentieth century, between 12 and 20 million Ukrainians have been living outside the country. The majority of these individuals are concentrated in the Russian Federation, Canada, the United States, Brazil, Kazakhstan, Moldova, Argentina, Belarus, and Germany. These communities have established influential national and ethnic associations, which serve as crucial instruments for their national self-identification. The key and unique factor in uniting people in the society is language, because it allows not only to communicate equally, but also to think and to perceive reality in the same ways of linguistic expression. However, in modern conditions, the role of language as a definitive indicator of nationality has become increasingly complex and nuanced. Descendants of migrants may gradually lose proficiency in their national language, yet maintain a sense of national belonging.

A significant issue that has come to the attention of many scholars is that of the usage of the national language as a mother tongue within one’s own state, where two or more languages have historically functioned. Such countries officially recognise the use of multiple languages as official languages. For instance, Belgium has two official languages (Flemish and French), Finland has two (Finnish and Swedish), Canada has two (English and French), and Laos has two (Laotian and French).

However, the situation is more complex in the former Soviet republics, where the official bilingualism was dominated by Russian, and it was used in international communication. In the present day, in addition to its national languages, Russian is the second state language in Belarus and Kyrgyzstan. Bilingualism has developed historically in Ukraine since the times of the Russian Empire. The Ukrainian and Russian languages are used in parallel, in different ways in different regions, and representatives of the titular (indigenous /ən'dʌdʒənəs/) nation are not always native speakers of Ukrainian. Among the younger generation, proficiency in Ukrainian becomes the norm and necessity, as well as knowledge of foreign languages.

History and culture have been identified as the most significant factors in the formation and maintenance of national development. The nation is defined by the unity of its historical fate. This is a statement that applies to the nation as a whole; however, it is important to note that the lives of its individual members can be associated with different cultural and historical events and situations. For instance, the culture and history of Western Ukraine have been influenced by neighbouring European countries and nations. Western Ukrainians are distinguished from their fellow citizens in other regions not only by the distinctive characteristics of their language, but also by their greater courtesy, neatness, religiosity, and other distinguishing traits.

The concept of "nation" is often synonymous with that of "people". In Ukrainian and other languages belonging to the Indo-European family, the term "people" is ambiguous. These terms can denote various temporary and long-lasting human communities, a specific group or a large number of people, the peasantry or the working class, which are the most numerous social groups in the population. In the context of intercultural interaction, the key aspect in defining the "people" is nationality and statehood.

The term "**people**" is used to denote a large community of people united by national, ethnic, state or religious affiliation. The term "people" is also used to refer to the population of a particular country, irrespective of their ethnic identity. For instance, the term "Pakistanis" (a designation that does not encompass an ethnic group) is employed for the collective of individuals belonging to various ethnic groups residing in Pakistan. A similar usage is observed in the term "Indian people", which serves as a collective name for the diverse ethnic groups inhabiting India. The term "Yugoslavian people" is similarly used to denote the multiethnic population of the non-existent state of Yugoslavia, while "Russian people", also known as "Russians", is the common name given to the polyethnic population of Russia.

In a similar manner to the designation of the state, we adopt the phrases "Ukrainian people" "American people", "French people" and "Italian people". The term "nation", when

synonymous with “people of the country”, corresponds to the English term “nation”. The use of the term “nation” can be seen as a tool to strengthen the concept of national unity, as evidenced by the United States. The phrase “American nation” is not accurate from a technical perspective, given that the United States is a multinational state. However, it serves to foster a sense of unity and patriotism among the population.

The term "ethnicity" is closely related to the concept of "people," although there are notable distinctions between the two. The term "ethnicity" (Greek: *ethnos* – people, tribe) denotes a stable group of persons historically formed in a specific area and exhibiting common features of culture and language, psychological composition, as well as a sense of unity and distinction from other analogous social communities.

The distinguishing features of ethnicity, which serve to differentiate it from other ethnic groups, include language, folk art, customs, rituals, traditions, norms of behaviour, features of communication, and others. The concept of ethnicity is characterised by self-awareness and the notion of collective origin. The concept of ethnicity is defined by the stable group of individuals who possess a shared sense of ethno-identity, as determined by specific characteristics perceived as ethno-identifying. In the context of the "nationality" questionnaire, US citizens tend to write "American," reflecting their personal interpretation of the term. In instances where individuals are required to specify their ethnic identity, the term frequently refers to their racial affiliation as determined by United States standards. However, the racial differentiation of Americans is terminologically largely incomprehensible. The racial classification system in the United States includes the designations Black, White, Native American (which encompasses American Indians and other aboriginal groups within the territory), Hispanic (for Latin American populations), and Caucasian (a term which is synonymous with white skin colour; there is no equivalent term for this in other languages). Individuals born from mixed marriages are designated using a unique categorisation (mixed race). Korgeninian (children of Koreans and Argentines), China – Latina (children of Chinese and Latin Americans), Blackanese (children of Black and East Asians), and others. This diversity complicates the attribution of a single national, ethnic, or racial identity to an individual, as the boundaries between these categories are often ambiguous. In the context of human communities, the right to self-determination, including national, ethnic, and racial identity, is recognised as a fundamental right.

The concept of national-ethnic consciousness is a complex one, and further research is required to fully understand its nuances and implications.

National-ethnic consciousness

The concepts of 'nation' and 'ethnicity' are relative values. National-ethnic consciousness is defined as the general meaning of the collective consciousness on which the self-identification of a specific national-ethnic community is based.

The content of national and ethnic consciousness includes the following components: a linguistic and conceptual worldview; ideas about the common past, present, and future; knowledge of folklore (fairy tales, songs, ballads), as well as anecdotes; and study of works by classics of national literature and culture and other arts (music, painting, architecture, cinema, etc.), on which many generations of the nation were brought up; knowledge of their national heroes (for example, prominent Ukrainians from princes and Cossacks to the Klitschko brothers); free orientation in "their" spaces and dimensions (religious, space-time, gender, power, mass media, etc.). The concept of national and ethnic consciousness is characterised by a specific set of signs and symbols that serve to identify and recognise it. These include heraldry (flag, coat of arms), national clothing (e.g. Ukrainian embroidered shirt, Scottish kilt (knee-length men's dress skirt)), national dishes (e.g. Ukrainian dumplings, Russian dumplings, Japanese sushi), national images of objects (e.g. Ukrainian hut; Russian hut, samovar), and national shrines, business cards of the nation, country (e.g. St. Sophia Cathedral and Khreshchatyk in Kiev, Eiffel Tower in Paris, Big Ben in London). The formation of national-ethnic consciousness is not a matter of genetics; rather, it is the result of a complex process that begins in childhood and is shaped by the assimilation of national fairy tales and songs, as well as the family upbringing experienced during this period. The expression of national consciousness can be defined as national-ethnic identity.

National-ethnic identity is defined as a sense of identity that is associated with a specific ethnic group, nation, national culture, and language. The result of this association is the formation of a unique linguo-cultural personality. It is characterised by a recognition of the similarities in language, culture, mentality, behaviour, appearance, clothing, nutrition, and other aspects.

The formation of national-ethnic identity is characterised by the unity of spiritual and linguistic elements. An illustrative example of conscious national self-identification within the same linguistic culture is the separation (in German culture) of Austrian national and ethnic identity. In order to preserve their own national identity, the Austrians, as one of the conditions for their membership of the European Union, demanded the formal recognition of the right to use specifically Austrian vocabulary. This demand was met in 2005 with the publication of the "List of Specifically Austrian Words and Expressions Entered in the

Register of the European Union," which included 23 words, mostly names of dishes, vegetables, and fruits. The concept of national and ethnic consciousness has been identified as a significant factor in the unification of human communities and the formation of a shared worldview, or mentality.

Mentality

The term "mentality" became widely used in the second half of the 20th century, despite the fact that it still lacks a clear definition. In the nineteenth century, philosophers employed the term to denote a range of concepts, including intuition, cognitive processes, the nature of the mind, the manner of worldview, and the spirit of the people. However, it is evident that the etymological origins of the term extend beyond the spiritual and the soul, encompassing the mind as well. Within the field of psychology, a clear distinction is made between the mental, that which proceeds from the mind, and the sentimental, that which proceeds from the senses.

The concept of mentality, derived from the Latin term for "intellect", is defined as the worldview of an individual, representing not only their personal perspective but also the collective identity of their socio-cultural community.

The influence of mentality and national-ethnic consciousness on the features of the national character is evident, and these characteristics are considered to be inherent to the national community as a whole.

A comparative analysis of Russian and Western European mentalities reveals that Russians possess a distinct spiritual system, a degree of openness to Western culture, and the capacity for emotional sensitivity and transformation. Their engagement with Western culture is evident in their study and knowledge of Western culture, as well as their mastery of Western languages and achievements. In contrast, Europeans exhibit a tendency to accept only that which appears similar to their own cultural characteristics. Consequently, Russian culture is perceived as foreign, disturbing, alien, strange, and exotic. In contrast, Ukrainians are distinguished by their spirituality, sincerity, and the capacity to empathise with others. However, certain characteristics of the mentality appear to be a barrier to their effective integration into the spheres of state-building, business, and social reform. Modern Ukrainians demonstrate a lack of self-criticism, a reluctance to be independent, and an absence of initiative. Their reluctance to take risks and their tendency to work outside the latest technological frameworks are indicative of a fear of making errors. Their approach to time management is also not efficient.

One of the criteria by which differences in the mentality of different cultural societies can be identified is the concept of the national hero. In the Slavic context, as well as other European cultures, the national hero is typically characterised as a courageous, spiritually rich, and physically strong individual who directs all his efforts towards the benefit of others, the fight against evil, and victory over the enemies of his people (e.g., Ukrainian Cossacks, English Robin Hood, national soldiers, generals). In contrast, the national hero of America is regarded as the individual who has achieved the American dream, representing the challenging journey from the lowest levels of society to the pinnacle of success. This can be achieved through careers in business, art, politics, or even the highest office in the land (John Rockefeller, Bill Gates, Steve Jobs, Michael Jackson, Whitney Houston, Arnold Schwarzenegger, Martin Luther King).

Ethos

The term "ethos" was revived from ancient philosophy to denote the actual ethno-cultural identity of the people, the differences of its mentality, values, and national spirit from other nations. The concept of ethos (from the Greek "ethos", meaning "character" or "custom") is accepted within a social group or a particular cultural hierarchy of values, principles, and postulates of communication. This concept is characterised by a specific set of recognisable attributes that define the archetypal representative of a nation. These attributes are revealed through a combination of methods, including extensive research, direct observation, and the study of folklore and classical literature.

In the English social ethos, researchers observe the intersection of aristocratic and democratic elements, with origins dating back to antiquity. These elements are believed to have emerged from the combination of Anglo-Saxon pragmatism, Celtic dreaminess, and Viking pirate bravery with Norman discipline. The following characteristics are indicative of this ethos: a tendency towards natural simplicity in contrast to all that is artificial and showy; diligence; commitment to traditions; distrust of the unfamiliar (including foreign); and an attitude towards the home as a symbol of personal independence. The English people are distinguished by a strong emphasis on self-control, the capacity to maintain normative behaviour, and a sense of gentlemanliness, calmness, and restraint. They also value order, comfort, curiosity, and a passion for adventure. Their ideal is a person who is characterised by independence, education, dignity, honesty, and selflessness; refinement of manners; politeness; the ability to sacrifice time and money for a good cause; the ability to manage and be managed; and persistence in achieving goals.

Conflict between “own” and “foreign”

In intercultural communication, the unity of opposites is particularly acute in the conflict between "own" and "foreign", which is deeply rooted in the national-ethnic consciousness and mentality of peoples. In modern society, it has an extremely irrational character: the human mind may be fully aware of the absurdity of the conflict between "own" and "foreign" values, but in the subconscious the idea of one's own values as something better than those of others still remains. In a foreign country, a person immediately notices something that does not look like his or her own culture: there is not so much dressing, treating, greeting, saying goodbye or smiling. Among thousands of foreigners, one can recognise or simply "feel" one's compatriots by their appearance, their make-up, the way they wear jewellery, their facial expressions and other details. The difficulty in overcoming the conflict between "ours" and "not ours", "own" and "foreign" lies in its multifaceted nature, due to various interrelated factors, such as

Natural factor. The opposition "native/non-native" is not only archaic, but to some extent an internal mechanism of self-identification of the ethnic consciousness, which serves self-preservation and self-defence.

The naturalness of the conflict between "one's own" and "not one's own" is determined at the developmental level of each individual. The distinction between these categories is the first experience of a person from the moment he begins to develop as an individual. With the development of the self comes the awareness of the other. Self-awareness is always accompanied by separation from others and a tendency to place oneself at the centre of the universe. At a global level, this characteristic can be seen, for example, in the way the Japanese and Australians present a map of the world: their ("own") countries are shown in the centre of these maps.

The socio-ethnic factor. In contrast to other natural instincts inherent in both man and animal, man does not, in most cases, try to hide his affiliation to a particular national-ethnic group. This is why the distinction between "one's own" and "the other's" is the basic point in defining mentality as specific to the world-view systems of certain societies. One's "own" implies a positive a priori, the "other's" negative. For example, foreigners who observe the behaviour of Greeks in the streets and on public transport sometimes consider them to be extremely rude and impolite. But the fact is that Greeks have two models of social behaviour: one for others, the other for themselves. With members of their own family, relatives and friends, they behave very politely and carefully; with others, strangers, quite differently. Of course, this does not apply to society as a whole.

The tendency to idealise the own is universal in different cultures and reflects human egocentrism as a natural national-ethnic characteristic. This is evidenced by the general contextual similarities of proverbs and sayings of different languages, many of which are rooted in Latin phraseology: 1) лат. *Tunica pallio proprior est* (латинською) укр. пер. Всякому своя сорочка ближча до тіла, англ. пер. Close is my coat (shirt), but closer is my shirt (skin). Explanation: A person's own interests take precedence over those of his friends and family. 2) лат. *Suum cuique pulchrum* (Кожному своє миле); укр. Всякому своє рило миле. англ. The owl thinks her own baby is the prettiest. Explanation: Every mother thinks her child is the prettiest.

In the minds of ancient people there was a clear line between “their” (native, and therefore positive) and “foreign” – not only unknown, but also dangerous. Compare Ukr. Не переходь чужої межі; В чужий край не залітай, щоб крилечка мати; Дай Боже, умерти, та не під чужим плотом; англ. Far from home, near the harm (Подалі від дому - ближче до шкоди); He that would be well needs not go from his own house (Щоб йому було краще жити, не треба далеко від дому ходити) and others.

A comparison of linguistic expressions, which refer to the attitude to one's own and another's misfortune, pain, and suffering, indicates a certain egocentric indifference or even cruelty, equally inherent in different cultures, for example: укр. Чужа біда – людям коляда; Чужий біль нікому не болить. At the same time, one's own misfortune is perceived as a great “evil”: укр. Кожному своя хвороба тяжка; Чужий син дурний – сміх, а свій син дурний – плач; англ. Every one (horse) thinks his sack (pack) heaviest; The evils we bring on ourselves are the hardest to bear.

“Own” is good, as well as “someone else's” evil is perceived and evaluated hyperbolically; moreover, “own” evil (mistakes) are either ignored or underestimated, for example, укр. Свого горба чоловік не видить; В чужім оці і порошину бачиш, а в своїм і поліно не примічаєш; англ. Men are blind in their own cause (Люди – сліпці, коли це їх самих стосується); Our own opinion is never wrong (Наша власна думка ніколи не буває неправильною). Along with the general tendency of positive evaluation of one's own and negative attitude towards others, there is a phenomenon of admiration of others, which is evaluated much higher than one's own. Example: укр. Чужа хата біліша, чужа жінка миліша; Всюди добре, де нас нема; англ. Hills are green afar off (Пагорби зеленіші вдалині).

The above also suggests a vision of something different in another, something unknown, and therefore mysterious and attractive for its charm and "otherness". One manifestation of

this is the fashion for historical things in the Soviet Union during the "Iron Curtain", which developed into a real kind of fetishism. At home, one could see "exhibitions" of empty bottles of imported drinks, various types of packaging, stickers, illustrated magazines and so on. The official ideology did not approve of such a hobby. It was a manifestation of "Soviet xenophobia", when the "non-Soviet" way of life was sharply condemned as contrary to socialist views. This attitude had nothing to do with national and ethnic preferences. Today, for example, between North Korea (communist ideology) and South Korea (capitalist ideology), that is, within one large national community with an ancient history and culture, there is an ever sharpening, uncompromising struggle based on ideological xenophobia. Xenophobia is a serious obstacle to intercultural communication. Xenophobia (Greek *xenos* - stranger, and *phobos* - fear) is a strong disapproval by a person or a national community of another's culture, language, behaviour, way of communicating, etc., which at the level of state policy may manifest itself in the form of discrimination on national and cultural grounds.

As a phenomenon of ethnic psychology, xenophobia dates back to antiquity. It manifests itself in different ways - from mild irony to fierce hostility. It all depends on how negative the experience of contact with foreigners, among whom could be the nearest neighbours, was in a certain historical period. There are many proverbs in the Ukrainian language that serve as evidence of Ukrainians' contact with other peoples. And although the historical events are a thing of the past, the negative characteristics of such peoples as the Tatars, Turks and Mongols are still present in Ukrainian folklore and in the collective national memory: Люди - не татари, дадуть хліба і сметани; Свої люди-не татари, не дадуть загибати; Бери до пари, щоб не взяли татари; Бодай нас татари з'їли; Зліша від зла татарська честь; Непрошений гість гірше татарина; Нема на світі гіршої віри, як бусурмани-татари. Much more dangerous are the impulses of the collective subconscious, which reflect the attitudes of ethnic groups towards neighbouring nations or ethnic communities originally living in their countries.

The consequences of such hostility between Serbs and Croats led to the break-up of Yugoslavia; bloody events accompany the confrontation between Russians and Chechens; inter-ethnic conflicts in the Middle East and Africa have been going on for decades. Territorial, national and religious claims mix with national hostility, and the foreigner becomes the target of bullying by the other side. National minorities traditionally find themselves in a state of oppression and inferiority to the majority and the social influence of the dominant nations. In different linguistic cultures there are phraseologies that reflect the characteristics of foreigners.

An illustration of this is the autobiographical story of the American writer of Armenian origin, William Saroyan (1903-1981), "The Foreigner" ("Іноземець"), in which the young people whose parents emigrated to the United States describe their status as foreigners in America in the 20th century. The story describes an incident at school: an Armenian boy was very offended by an American teacher because he had eaten garlic (an ingredient in the national cuisine) before school. American culture is compared to a "melting pot" in which the cultures of different nations are "melted" and mixed. International tolerance generally prevails in Ukraine, although historically Ukrainians' inter-ethnic relations with Russians, Gypsies, Jews, Poles and other nationalities have not always been marked by mutual friendship. This is evidenced by the following proverb: Не великий москаль, та страшний; Хоч убив москаля, то він зуби вискаля. Москаль тоді правду скаже, як чорт молитись стане; Хоч би жид був з неба, вірити йому не треба; Не робив жид на хліб, та й циган не буде; В цигана вдався, хоть по-панськи вбрався; Циган і лис, то обидва браття; Що циган, то злодій та ін.

The stereotypical ideas of the British about the French reflect the centuries-old confrontation between these peoples: Eng. When the Ethiopian is white, the French will love the English (Коли ефіоп побіліє, тоді француз полюбить англійця); France is a meadow that is cut thrice a year (Франція-луг, який косять тричі на рік); Only a dog and a Frenchman walk after he has eaten (Тільки собака і француз гуляють після їди). The friendship of the French is like their wine, exquisite but of short duration (Французька дружба, як і їхнє вино, вишукана, проте недовговічна); The English love the French making love (Англійці люблять, французи займаються любов'ю).

English pride was also manifested in the attitude to its closest neighbors-the Scots, Irish, and Welsh: The Englishman weeps, the Irishman sleeps, but the Scottishman gangs while he gets it (Щоб зрозуміти, англієць ридає, ірландець спить, а шотландець банду збирає). The Irishman for a hand, the Welshman for a leg, the Englishman for a face, and the Dutchman for a beard (Ірландець гарний руками, валлієць - ногами, англієць гарний обличчям, а голландець бородою); A Scot, a rat, and a Newcastle grindstone travel all over the world (Шотландець, щур і точильний камінь з Ньюкасла по всьому світу мандрують). The Scot will not fight till he sees his own blood (Шотландець не битиметься, доки власної крові не побачить). A Scottish mist will wet an Englishman to the skin (Шотландський туман просочить англійця наскрізь). Had Judas betrayed Christ in Scotland, he might have repented before he could have found a tree to hang himself on (Якби

Іуда зрадив Христа в Шотландії, він би встиг покаятися, перш ніж знайшов би дерево, щоб повіситись).

There are many examples of this in other languages, because the long-term neighbourhood of peoples is often marked by the historical confrontations and wars.

The conflict between the "own" and the "foreign" manifests itself in the problem of life, the participants of which become the representatives of national minorities, who sometimes feel foreign among their fellow citizens of one country.

The task that arises in the process of intercultural communication is to find a way to mutual understanding and respect in all social and moral spheres of human life.

National stereotypes and their essence

Stereotypes are an integral part of society's culture. They can be based on age (young people don't understand older people, listen to rock music), gender (women are too talkative, men are rude), nationality (all Jews are greedy), race (blacks are worse than whites), religion (Islam is the religion of terror), profession (judges are swindlers and bribe-takers), place of residence (living in a village is better or vice versa), things (Japanese computers and German cars are the most reliable), etc. Depending on the aspect of the perception of reality, stereotypes are divided into social, cultural, historical, ethnic, age, gender (male and female), professional and ethical (national). There are no clear boundaries between the types of stereotypes, as each manifestation of them reflects the long history, culture, customs and many other areas of the nation's life. The most common and dangerous for intercultural communication are national (ethnic) stereotypes.

National (ethnic) stereotype is a historically formed and emotionally rich image of a nation. It includes certain beliefs, mental "patterns" on which the representatives of certain nations base their usual ideas about the world, phenomena, events, other cultures, people, their behaviour, tastes, etc. A person accepts the world according to the values with which he/she has been brought up. He/she likes what he/she is used to and it is not easy to accept something that is "not his/her own". The reason for this is the unconscious opposition between "one's own" and "the other's", which is particularly acute in the stereotypical evaluations of other nations. For example, according to the Slavs, Estonians speak and do everything very slowly, and according to the Estonians, other Europeans seem too fast. According to the French, the Belgians do not understand humour, the Swiss are limited, greedy and pragmatic pedants, the Italians like to tell lies, the Turks are physically strong, the British are selfish and the Germans are too disciplined and aggressive. Stereotypes also often reflect jokes about

national issues. One Englishman is a fool; two Englishmen are a club; three Englishmen are the whole world. One Russian is a soul; two Russians are a problem; three Russians - chaos. One German is a scientist; two Germans-unification (for interest); three Germans-war.

In her book "Russians and Americans: Paradoxes of Intercultural Communication," gives characteristics that have become defining and stereotypical. The analytical composition of the American mind seems cold to Russians. The balance inherent in Americans is due to rationality. Emotions are not the decisive force for them, so they perceive the behaviour of Russians as illogical and irrational. O. Leontovich conducted a survey among Americans and Russians in order to identify stereotypical answers to the question "Who is who?"

According to the survey, in the eyes of Russians, Americans are friendly, hospitable, pragmatic, optimistic, exaggeratedly, self-confident, independent, energetic, patriotic and hard-working. Americans give the impression of being fat, smiling, cheerful, neat, successful, healthy, business-oriented and monotonous. Americans love Coca-Cola, popcorn, chewing gum, junk food (fast food), their country, money, sports, family, entertainment and their president, psychoanalysts. Americans always smile, say hello, wear T-shirts, plan their future, think only of themselves, talk a lot, make noise, boast, ask stupid questions, work hard and care about their rights and space. Americans never do: do not lie, do not cry, do not dream, do not forgive, do not interfere in other people's affairs, do not waste time, do not keep their promises, do not eat soup, do not wash dishes, do not get drunk, do not understand Russians.

In the eyes of Americans, Russians are educated, intelligent, poor, emotional, passionate, religious, depressed, patient, proud, hospitable, and hardworking. Russians come across as serious, fearful, angry, hungry, unhappy, tall, tired, anxious, tense and suspicious. Russians love vodka, fatty foods, books, American culture, friends, music, ballet, art, culture, family and winter. Russians always carry bags, push, do well at the Olympics, kiss on both cheeks, shout, accept life as it is, work hard, take care of their loved ones and want to be the centre of attention. Russians never do: do not wear shoes at home, do not stop working, are not optimistic, do not smile on the street, do not wait their turn, do not plan for the future, do not understand Americans.

Intercultural communication is significantly affected by aesthetic stereotypes – people's ideas about beauty in its various manifestations, including the perception of human appearance. For example, it is difficult for blacks to appreciate the beauty of whites, just as East Asian peoples have their own standards of human beauty. The Chinese and other Eastern ethnic groups describe Europeans as having big noses.

The biased nature of stereotypes means that they do not reflect the objective characteristics of reality, but one-sided ways of interpreting "one's own" and "the other's".

Prototype

Human consciousness works with the typical images used to recognise certain objects, phenomena and qualities - prototypes. The prototype (Greek protos - the first, and typos - the copy, or відбиток) is the most typical, acceptable or even ideal image of a person of a certain class of objects, which exists in the memory as a virtual standard and serves as a basis for the perception of similar objects or phenomena of the world.

The American researcher Eleanor Rosch (professor of psychology) proved in numerous studies that the prototype image of a bird, for example, is not associated with an eagle, an ostrich, a pelican or some other noble representative of birds, but with a common sparrow. For Ukrainians it can also be a swallow, whose image comes through folklore and artistic texts. Prototype "pictures" of consciousness are a kind of landmark in life, which is not easy to change.

Prototypes are not innate, but acquired knowledge and ideas. For example, a person's tastes are formed from an early age within their culture. Europeans do not like American coffee in large cups with milk and sugar. Americans do not always agree to drink the really strong coffee that is served in Europe. The Chinese do not eat cheese, which is considered tasty and healthy in Western culture. And Europeans reject Asian delicacies - dog meat and insect dishes - that do not fit into Western gastronomic stereotypes and prototypes.

Archetype

An important component of national stereotypes is archetypes. In the modern sense, the term was first used by the Swiss psychologist and founder of analytical psychology, Carl-Gustav Jung (1875-1961) (Swiss psychiatrist and psychoanalyst). The archetype (Greek arshē-beginning, origin, and typos-image) is the original model of the psychological subconsciousness that influences the perception of reality and is formed on the basis of natural instincts and socio-cultural factors.

K.-G. Jung identified such archetypes as the hero, the fool, Prometheus and others. Every nation embodies images of heroes and fools in its own fairy tale and myth characters. Ivan the Fool, for example, is the embodiment of the pan-European archetypal image of the fool-clown, who appears simple and unintelligent but actually embodies sharpness of mind, wit

and folk wisdom. A modern version of this image is Forrest Gump (1986), a character in the novel by Winston Groom.

Archetypes come through myths, folklore and other kinds of art, languages, religious and secular rites, literature and everything that has been actualised and has a symbolic value - the most ancient and essential for national consciousness - images of people, fauna, flora and other things that have been actualised and have a symbolic value for national cultures.

A person can learn another language, have respect for another's culture, understand other people as much as possible, but he will never learn other people's archetypal images as strongly as his own, and his own national archetypes will never be fully erased from his memory. He/she can speak another language, but he/she thinks mostly of his/her own.

National-cultural symbol

Symbols - signs in the form of words, images, sounds and other objects that bring certain ideas to people's consciousness - are the most obvious representation of archetypes. The symbol is a powerful landmark, a magical sign that a person carries with them throughout their life, and it can evoke a variety of emotions. These include a strong sense of patriotism, pride in one's country (such as the flag and national anthem, national dress, lines from literary works that have become emblematic of the country, etc.), passionate romanticism (symbols of love, such as red roses, heart-shaped images, etc.), horror and helplessness (symbols of illness seen in a dream, such as flies, misfortune, black clouds, dirty gossip, flames of fire, the dead, skeletons, black clothing, etc.). Symbols explicitly and implicitly accompany the life of the nation, creating a kind of symbolic network, a socio-cultural background of life.

National-cultural symbol - is a verbal or objective image which, as a result of ethnic history and culture, has established associative links that are extremely valuable for a particular nation. Symbols outline national spheres of perception and interpretation of the world. For example, for Ukrainians the national symbols are the trident (coat of arms), the blue and yellow national flag, the presidential mace (bulava), the viburnum.

In ancient times, the symbols were called fragments of a pot, which people exchanged during separation as a sign of preserving and maintaining friendly relations. After some time it was possible to "identify" a person by this half. Thus the symbol was originally an attribute and a sign of unity, and this meaning is still preserved: the symbol unites nations, individual social groups, and so on.

The study of symbolism has a long history. The Ukrainian philosopher Hryhoriy Skovoroda (1722-1794) noted that ancient thinkers communicated their thoughts not in words

but in images - symbols. The sun represented truth, the ring (a snake in the shape of a ring) eternity, the stork worship, grain and seeds thought. The sphinx, the siren, the phoenix, etc. belong to the fantastic image-symbols.

Modern man has an adequate idea of nature and its laws, and at the same time he constantly uses the ancient linguistic codes of perception of the world: the sun rises, sets, hides, etc. These codes have survived since the time when people perceived natural phenomena as personified - as actions of gods. According to one of the hypotheses, impersonal sentences and verbs in the Ukrainian language are the result of the ancestors' taboo against directly naming figures, i.e. gods, who could not be voiced. That's why they said (someone who can't be named) burns, freezes, shakes, shines, rains, etc. Speakers have become familiar with such impersonality, but it is unconsciously difficult to understand how an action can take place without an actor. A person can learn another language, have respect for another's culture, and understand other people as much as possible, but he will never be able to learn other people's archetypes as strongly as his own, and his own national archetypes will never be erased from his full memory. He/she can speak another language, but thinks mostly in his/her own.

Every culture has its own demons, evil spirits which are feared not only by small children but also by adults under certain circumstances, such as in dreams. The common negative image of a vampire /'væmpaɪər/ is of an impure person who drinks blood. Vampires are actually characters of European myths, but similar images are known to other peoples. Vampire-like spirits were mentioned by the Babylonians, Sumerians and other ancient cultures.

At the same time as the symbolism of demonic power, the symbolism of amulets which protect a person from evil spirits, developed. Various plants or handicrafts (dolls, baskets, brooms), colours, images of saints, amulets and other signs became symbolic. Protective power was given to certain actions and movements: stepping over the threshold with the right foot, spitting or throwing something over the right shoulder, being baptised three times and so on. Each ethnic group had national characteristics and customs.

Symbolism is the ability to creatively understand the world and construct another - the world of thought. Thus symbols can be seen as manifestations of another world - the transcendental (Latin transcendent - one that is outside).

What is special is the combination of a symbol with a word. Filling the words of language with symbolic meaning is a continuous, culturally conditioned process. In the spiritual life of the nation, metaphorical meanings acquire symbolic meaning along with the growth of the

value of the objects and phenomena denoted by the word. Such keywords fill folklore, literary texts, proverbs and sayings. In Ukrainian folk art, for example, water can symbolise the hopelessness, sadness and fluidity of life, or, conversely, the life-giving, healing power, the key to cleansing from the dirt of life.

The acquisition of a symbolic meaning by a word is a complex psycholinguistic process in which language, consciousness and reality are harmonised. The symbol is the product of the interpretation of reality through a word. For example, East and West meant much more to our ancestors than just pointing to parts of the world. The sunrise is the birthplace of the sun, so this concept was associated with the perception of something graceful, pleasant, heavenly and new. Conversely, the mythological motifs of decline, darkness, death and hell are associated with the West. For the older generation, words like "West" and "Western" can sometimes carry the connotation of "negative" and "foreign" in the sense of the perception of Western countries and Western European lifestyles. Such an ideological stratification has existed since the days of the Soviet Union, when the term "Western" in relation to European countries was synonymous with the terms "bourgeois", "capitalist" and "anti-human", such an ideological stratification in which a man to a man was a wolf, but not a friend or a brother. Thus symbols, including verbal ones, as images created by consciousness and language, can be no less powerful than real objects. Together with national stereotypes, archetypes and prototypes, mentality is directly reflected in the culture of the nation, which also has its own national borders.

Worldview (picture of the world) as a reflection of consciousness

The term "worldview" was introduced into scientific usage in the late 19th century by the German physicist Heinrich Hertz (1857-1894) in relation to the reflection of images of the physical world by human consciousness.

In the usual sense, the worldview is a kaleidoscope of human impressions of the information about the world that the consciousness "collects" and processes. For example, in Lina Kostenko's novel "Notes of the Ukrainian Lunatic" the following ironic and sarcastic worldview develops in the hero: "In Japan they have created a blue rose. (in UKRAINE) We have created a block "People's Power". In Tibet, monks return from summer retreat. (in Ukraine) Our deputies returned from the seaside resorts.

A mental image of the world, or intellectual duplicate, is created in accordance with the principles of human consciousness, and can take on various forms based on the requirements of reality perception. Information about "objective reality" in general, and any image of the

world in particular, are products of human mental and psychological perception. The image of the world is more than a mental representation of it. It is the realm of human consciousness (individual or collective), the realm of accepted concepts, ideas and beliefs, as well as the boundaries and principles that govern the existence of a person or a national team.

Linguistic picture of the world

Language is a tool for interpreting the world and the spirit of people. Different languages are not different expressions of the same thing, but different visions of it. (Wilhelm von Humboldt (1767-1835), German philosopher)

The linguistic picture of the world is the reflection of the idea of reality in the categories and forms of the languages of a given national community. Each linguistic picture of the world is unique and in some way influences the thinking of speakers of a particular language and culture. In the real world there are objects and phenomena, in consciousness there are concepts, and in language there are words, other linguistic units that reflect the content of consciousness. People who speak different languages create different images of the world. Linguistic differences affect the content of thought. For example, Ukrainian *десять пальців* corresponds to English eight fingers and two thumbs, Ukrainian *двадцять пальців* - English eight fingers, two thumbs and ten toes. Parts of the same human body are divided differently in different languages.

The greatest linguistic originality can be detected in phraseology. French phraseology, for example, is much more devoted to numerical and anatomical precision than Slavic. The Frenchman does not simply walk back and forth, but takes his hundred steps; when he fell and hit the ground, no sparks fell from his eyes, but thirty-six candles were lit and so on.

Certain sacred numbers (3, 7, 40) are important in Slavic and some other European languages, around which phraseologies and proverbs are built. For example, in Russian: Seven do not wait for one; Seven Fridays in a week; Behind seven locks; In the seventh heaven.

The number 13 is negative for the Eastern Slavs. This cannot be explained by the current state of mentality. There is an ancient history of culture and beliefs behind it, which is only partially preserved from generation to generation.

The linguistic picture of the world is contrasted with the scientific picture of the world, which is the result of human cognitive activity and reflects society's scientific knowledge of the world. The linguistic picture of the world, as opposed to the scientific one, is called naive because linguistic interpretations do not always coincide with scientific ones in terms of

content. For example, from the point of view of medicine and human anatomy, the heart is a cone-shaped muscular organ located in the chest and responsible for the circulation of blood in the body. To the linguistic consciousness, "heart" is a much broader concept. In most languages, the word is associated with a symbol of human emotion and experience: to love with one's heart, to feel with one's heart, to cry with one's heart, and so on. Significant is the range of words derived from it: hearty, heartless, angry, kindness, mercy, etc. Thus the linguistic picture of the world serves man not only as a way of embodying his world-view, but also, in some places, as a substitute for the whole world of consciousness.

Conceptual picture of the world

In addition to linguistic and scientific images of the world, modern science also distinguishes the conceptual image of the world. The conceptual image of the world - a system of concepts as significant psychomental coordinates, by which the boundaries of the collective national consciousness, the conceptosphere of the nation, are determined. It is much richer than the linguistic picture of the world and is the basis for linguistic embodiment (linguistic conceptualisation), because various types of thinking, images, associations, emotions, evaluations, cultural and other factors take part in its formation. The basis for the formation of a conceptual picture of the world is a special unit of mentality - the concept.

Concept (Latin: *conceptus* - thought) - a unit of mentality, consciousness and memory that operates in a person in the process of thinking and through which the content of experience and knowledge is carried out, stored and reflected; a unit that expresses ethno-national specificity and is verbalised in words, phrases and other linguistic means. The mental image of the world is formed under the influence of a certain national world view, cultural and historical experience of the people. The basis of this collective world view is a system of basic concepts for each nation - the nation's conceptosphere.

The conceptosphere (Latin: *conceptus* - thought, concept, and *sphaira* - sphere) is a set of cultural concepts that are specific to a particular national linguistic and cultural community and that best express its characteristics. It is the "spirit of the people" that accompanies the life of every nation. If the lexical meanings of the words "sun" and "moon" can coincide in different languages, then their concepts - can not.

Even words that can be directly translated can have significant cultural differences. For example, different interpretations of the word *cup* in dictionaries are due to different conceptual ideas about the subject in different language cultures. The classical Chinese *cup* - small, elegant, thin-walled, with no handle or saucer - can still be considered a cup: you can

drink tea from it. The "everyday" Chinese cup does not resemble a typical American cup in size or shape (the American cup is similar to a mug with a handle, for which there is a special word in English, mug, as opposed to cup), but has a special lid with a small hole, because in China tea is only brewed in a cup. The European cup has a handle and a saucer. And Russians traditionally like to drink their tea from a saucer. Thus, the term absorbs additional cultural layers, images and associations to which the word only "hints".

Thus, in intercultural communication, concepts are special mental units of collective knowledge that contain specific ethnocultural information and reflect the national worldview of objects and thoughts denoted by language. Together they form a conceptual picture of the world.

Factors of differences between linguistic and conceptual pictures of the world

There is an illusion, sometimes characteristic of even well-educated people, that meanings are the same in all languages, and that languages differ only in the way these meanings are expressed. In fact, the values into which our experience is classified are culturally determined, so they vary greatly from culture to culture. Not only the meaning, but also the composition of vocabulary, phraseology, ways of expressing grammatical nuances in other languages, and linguistic and conceptual images of the world vary. Identifying the factors of difference requires a comprehensive approach because they are diverse and often invisible. The most important are nature, culture and knowledge.

Nature. This factor includes the external conditions of human life: climate, geography, flora, fauna, etc., which are reflected differently in languages.

The language of each nation is its own universe, the boundaries of which are also determined by the boundaries of the nature in which it lives. This is why man gives names to animals, plants, places he knows, the climate he feels and the stars he sees in the sky. Accordingly, the linguistic image of the world is formed through the prism of the immediate natural environment. Thus, for the Russian, the forest was more important, and for the Englishman, the sea, which was reflected in the idioms: Russian. Как в темном лесу, as in a dark forest; English. To be at sea. Another component of the Russian linguistic image of the world is the wind: Russian. Деньги на ветер: to throw money at the wind. The presence of several names for the subject in the language indicates its extraordinary importance for the culture, for example in English. Snowstorm has several equivalents in Russian: снеговая буря, метель, пурга.

The insular location of England and the high employment of the population in navigation led to the differentiation of verbs denoting movement on the water: to swim, to sail, to navigate, to float, to drift. In Ukrainian and other languages there is only one equivalent of these words - the verb плисти, to float, which is used for a living being and a ship on the surface of the water.

Different linguistic cultures have their own equivalents associated with colour symbols, which may be the same or different. For example, according to specific studies, Russians associate yellow with dandelion, Ukrainians with sunflower, French with gold and egg yolk, and English with oil.

Culture. It comprises what man has not received from the world of nature, but has brought with him, created himself. Culture includes components that reflect the results of material and intellectual activities, as well as socio-historical, aesthetic, moral and other norms and values that distinguish national and social communities and generations. The range of such differences is extremely wide and diverse, as every feature of the cultural sphere is fixed by language and may go unnoticed until compared with other languages and cultures. For example, there is no differentiation between the verbs to go (іхати and йти) in the Roman languages and in English, as there is in Slavic languages. These two actions are conveyed by a single verb to go for both human and land transport. The emergence of wheeled transport was reflected in the distinction between verbs such as нести and взяти. The English word "carry" can be used for both actions, and the verbs "to drive" and "to transport" appeared later. The originality of conceptual ideas, according to which we differ in national worldviews, is regulated by cultural codes. Thus the cultural code of such a common piece of artefact as a table will be different for different peoples, even if it is only a dining table. European and Japanese tables are so different in height that you can only sit on the floor at a Japanese table.

Differences in etiquette. Etiquette is shaped by the strongest cultural codes and stereotypes. Peculiarities of national etiquette in different life situations are reflected in pragmatics (pragmatics (Greek pragmatos - deed, action) - a communicative component of communication, which reveals the speaker's attitude to the speech situation, the content of communication and is expressed in the system of speech and means of speech), which are linguistic expressions of certain forms of behaviour.

For example, modern Americans who want to say "Смачного" use the French version of this pragma: Bon appétit! In France, at least in the traditional cultural code, it is not customary to thank the hostess after a meal, as in the Slavs (answer: На здоров'я), but the rules of French politeness require the guest, after tasting the food, to say: C'est très bon! (It is very

tasty!). Even among Europeans, there are differences in the culture of eating. The English breakfast in the sense of "first breakfast" corresponds linguistically to the Ukrainian breakfast, but this breakfast does not coincide in time of consumption or ingredients; it has different cultural codes. A typical modern Ukrainian breakfast may consist of scrambled eggs, tea or coffee and a sandwich; in the village, even today, breakfast may consist of soup with dumplings or fried potatoes. The French usually drink a large cup of coffee with a croissant, and a typical English breakfast can include oatmeal, milk, orange juice, toast, bread and butter, bacon with egg and cheese, and more. The same goes for lunches, dinners and suppers. The concept of "lunch" in the American cultural code of business communication includes informal business negotiations, which are often more important than the official part.

When Russians, Ukrainians and other Slavs sneeze, they say: Будьте здорові! Be healthy! The English bless you: Bless you! The French want their wishes to be fulfilled: À vos souhaits! (To fulfil your wishes!). It is sometimes difficult for foreigners to learn multicultural pragmatics. In China, for example, it is not customary to thank someone for their interest in your business. Instead, the Chinese are shocked by the common phrase of European etiquette when greeting a guest at the door: "Hello! Come on, undress... "Добрий день! Проходьте, роздягайтеся..."

It will never be entirely clear to foreigners that the Russian друг, which together with друг is translated into English by one word, friend. In contrast to Ukrainian друг, which has a slight national-semantic nuance that is only realised in certain discourses, situations in which the participants are not old friends, not friends, not fellows, but rather friends-good acquaintances with whom one can have a good time.

Gender differences. Cultural and social differences determine gender differences, which play an important role in intercultural communication. Such differences can be a direct indication of social inequality between men and women, and not only in Muslim countries. In English, we can use the noun man to refer to a person in general and the human race, and for Europeans, man is the main representative of this race. In the Ukrainian language, for a long time, the concept of "human" was denoted by the word "man". In the Russian language, the distinction is even more pronounced, as noted in V. Dahl's dictionary: A chicken is not a bird; a woman is not a man. Курица не птица, женщина не человек.

Religious differences. Cultural diversity includes differences in religious beliefs, which are expressed in different ethnic concepts and their linguistic expressions. For example, in Ukrainian, Russian and other Slavic translations of the Bible, Christ's dinner with the followers is called the Secret Supper; in English, it is called The Last Supper.

In accordance with the most important cultural and historical values, among the basic concepts there are symbolic ones, which serve as the main indicators of national and ethnic consciousness and as distinguishing marks of different conceptspheres in the global cultural space. These include

1) geographical and landscape values (Ukrainian Khortytsia, Carpathians, Dnieper; American Grand Canyon, English Hyde Park, Commonwealth);

2) monuments, memorials (Taras Shevchenko, Bohdan Khmelnytsky, Ukraine; Statue of Liberty, USA; Eiffel Tower, France),

3) religious buildings, temples (Ukrainian Lavra, Khreshchatyk; English, Tower, Westminster Abbey);

4) state institutions of national importance (Mariinsky Palace in Ukraine; Buckingham Palace in England; the White House in the United States),

5) architectural masterpieces of national values (Russian, the Hermitage; American, the Empire State Building; English, Big Ben);

6) famous literary texts (Ukrainian "Kobzar", "Natalka-Poltavka", Russian "Eugene Onegin");

7) historical figures and heroes (Ukrainian Cossack, Kobzar, Sagajdachnij, English, Robin Hood);

8) cult artists, writers (Ukrainian T. Shevchenko, Russian L. Tolstoy, Spanish M. de Cervantes, English W. Shakespeare, J.-G. Byron);

9) literary heroes (Ukrainian Natalka Poltavka, Russian Anna Karenina, folklore and fairy tale characters (Ukrainian Kotyhoroshko, Ivasyk-Telesyk) and others).

A separate aspect of cultural influences is the conceptualisation of a virtual (computer) image of the world, in which an established communication system, understandable to users, has been created. Example:

- I have sent you this programme by e-mail. Did you receive it?

- Yes, tnx.

Here tnx - abbreviation for English. Thank you.

There are already "glossaries" of such abbreviations, which young people learn quickly, even though they are based on English, which is the language of international communication in this situation: BB (Bye Bye) - goodbye, GN (Good night) - good night, GL (Good luck) - IMO (in my opinion) - in my opinion, MB (May be) - maybe, probably, etc.

The presence of such features not only distinguishes or, conversely, unites communication in the intercultural space, but is an organic part of the linguistic and conceptual world of their speakers.

Value picture of the world

Evaluation is a component of human cognition and human nature in general. The vision of any objects is based on their evaluative perception according to the criterion of “good–bad.”. A valuable aspect of human life is explored by axiology.

Axiology (Greek *axia* – value) –is a science that studies issues related to human values, assessments, and ethical *этичный* and aesthetic *эстетичный* ideals. Sets of values for each culture, subculture, generation, and time are different and, in some ways, common and universal. The value picture of the world is modeled in the form of interrelated evaluative judgments that relate to legal, religious, and moral codes of a particular linguistic culture, such as attitudes toward older and younger children, women and men, animals, property, health and disease, space and time, etc.

The valued (axiological) picture of the world is a set of the most important evaluative judgements for the nation and the individual, correlated with legal, religious and moral codes, generally accepted judgements and ideas of a particular socio-cultural community.

National values

National values are guidelines that determine the priorities of the spiritual life of the nation. The concept of 'national values' partly coincides with the concept of 'national stereotypes', but there is a significant difference between them.

National values are a system of life guidelines followed by the representatives of a certain culture, which include positive value dominants.

Stereotypes - any typical ideas about national communities and their habits, which mainly characterise not their own, but "foreign" peoples from the point of view of "their" national and cultural ideas. Values are fixed in the so-called value (key) concepts, which form the uniqueness of the conceptosphere of nations. They are studied, compared and researched; why such concepts have become key to a particular national culture.

British values

The explanation of the English peculiarities begins with the etymology of the word English, which derives from the Old English *engle*, which, under the influence of Latin, was

often written angle, "fishing hook". The Germanic tribe took its name from the area in Holstein (northern Germany), which resembled a hook or angle in shape. The inhabitants of the British Isles are not a homogeneous race, but come from many ethnic groups: Iberians, Celts, Britons, Danes, etc.

The island location of the country has been decisive in the formation of the English national character. The British have a sense of isolation from the rest of the world. They still say about a trip to the countries of continental Europe: to go to Europe/to the continent. An oceanic climate, with fog and frequent rain, strong winds and an insignificant number of sunny days a year, contributes to the formation of a strong character, the hardening of the body and mind, and restraint in the expression of feelings.

The British tend to perceive the world as if they were at the centre of it. This is due to the fact that the zero meridian (in Greenwich) passes through here, from where the countdown of time and coordinates begins. They call the English Channel and the Pas-de-Calais the English Channel and the Strait of Dover. The British use traditional measures of weight and length, which are different from those used in Europe, and drive on the left-hand side of the road on motorways.

Experts on the history and culture of Britain are quite right to point out that the British regard the illegal as synonymous with the bad. Where other countries opt for revolution, England is on an evolutionary path. In the autumn of 1999, for example, the House of Lords, which had existed since the thirteenth century, announced its intention to dissolve itself, but there was no revolution.

In the eighteenth century, England became the centre of the Enlightenment; it was here that the idea of political freedom spread - the most popular concept today, even for America: liberty. The English nation has always had an empirical approach to reality - it is the only country in Europe that does not have a written constitution, but bases its legislation on laws and precedents - the common law. During the heyday of Great Britain, which coincided with the reign of Queen Victoria (1837-1907), this country became the centre of the universe, and the British - from an island nation - became an exemplary nation that saw it as its duty to carry civilisation to other nations.

From the sixteenth to the seventeenth centuries, under the influence of the Reformation of the Church and Puritanism (a movement for the purification очищення of the Anglican Church from the remnants излишки of Catholicism in rites and worship, whose representatives are known for religious intolerance and strict morals), in English society there were values associated with Puritanism: frugality (takarékos), diligence, modesty, restraint,

common sense, and observance of the “golden middle” (дотримання «золотої середини»). The idiom “stiff upper lip,” which means “not to lose courage,” has become symbolic.

Contemporary Ukrainian linguist Valentina Paraschuk distinguishes the following key (value) British concepts:

1) **“Home”** – a concept closest in meaning to the Ukrainian Батьківщина and English homeland, although in English there is also motherland. English home we translate as дім, домашнє вогнище, рідні місця, Батьківщина. Native land is associated with home, which is reflected in a large number of paremias: Home, sweet home; East or west, home is best. An Englishman’s home is his castle, as well as derivatives: homecoming, homesickness, homey, homeliness, homeward, home-keeping. The English idea of a house is a brick building with rooms on the first and second floors, with a garden that is carefully cared for and shown to guests. The micromodel of the English world – a house with a fence – symbolizes separation from others in its own comfortably arranged space. England is very compactly populated, but this does not prevent the British from living separately and cherishing their own freedom and privacy.

2) **“Freedom”** – a concept due to the geopolitical situation of the country. After the Norman Conquest in 1066, England was never captured by foreigners. The British are proud of the independence of their press; one of the most popular newspapers is called “The Independent.” The concept of “freedom” is related to personal freedom, personal rights, personal independence, and “privacy.” Thus, freedom in the imagination of the British is the ability to do what you want and not to do what you do not want.

3) "Privacy" - a concept associated with the desire to protect personal space. The word "privacy" comes from the adjective "private" - "personal, private, secret, confidential" - and "means the existence of a psychologically safe distance between an individual and his environment". Understanding the privacy of the British is the key to avoiding conflict and misunderstanding in intercultural communication.

4) **“Common sense”** - a concept that encompasses certain practical principles necessary for the formation of morality. The word sense means "to feel and understand"; the expression common sense indicates an empirical approach to life. The concept of "sense" is related to "reason", which means not so much mind or sense as the ability to think, understand and form ideas and judgements based on facts. There are many expressions in English that illustrate the British commitment to exact fact, to evidence: it's a fact, in fact, as a matter of fact, actually, really, obviously. Common sense is the basis of the British obedience to the law, a factor in their social stability and conservatism.

5) "**Gentleman**" - a term that appeared in the thirteenth century and originally referred to a man of noble birth, but in the sixteenth century came to mean "a civilised man who knows how to behave calmly and with respect for others". There are many words in English to describe proper behaviour in society: civilised, cultured, refined, decent. Civilization and culturalism - important elements of the English national conceptsphere. The highest compliment for a man from the lips of the British will be the phrase a very civilised man, and of a party in good company they will say a rather civilised evening. English civilisation is characterised by modesty. A gentleman must be able to restrain his feelings, to control himself, so as not to place his conversation partner in an ambiguous situation. This concept is closely related to another part of the national conceptsphere - the ability to remain calm in all circumstances (to keep a stiff upper lip). In addition, a true gentleman must be well educated and have a command of the language. Until almost the second half of the twentieth century, language and correct pronunciation were considered obligatory attributes of high social status.

6) "**Self-control**" - a concept associated with demonstrating endurance. In the language it is used in the expressions to keep/have/maintain/wear a stiff upper lip - not to complain. The British appreciate the ability not to express feelings, to accept defeat without showing dissatisfaction, and so on. These qualities are considered typical of all Englishmen. The contrast between feeling and reflecting it in language has a peculiarity in English: There are few infinitives that express emotion, such as worry, grieve, and some of them have negative connotations - sulk (дуться), fret (нервувати, дратуватися), rave (біситися), fume (кипіти), and some disappear from use - rejoice (радіти). Instead of verbs, adjectives are mostly used to express emotions and feelings. The British tendency to restrain the expression of emotions is illustrated by the following linguistic facts: to express both positive and negative emotions, they use "softening" words - quite, sort of, about, quite nice, quite awful; they prefer exaggeration to express a positive assessment of ordinary things (clothes, objects), but not serious moral virtues. The British modesty in expressing their feelings is reflected in the following statements: The English take their pleasures sadly. They take their pleasures small. Англійці насолоджуються пристойно. Вони насолоджуються помалу. It is closely connected with the Puritan doctrine, which interprets any excess as a sin.

7) "**Fair play**" - a concept that includes honest behaviour in life and respect for others. In the English national culture, the observance of written and unwritten rules by both losers and winners plays an important role. At the heart of this concept is a feature of the English mentality called a gentleman's agreement, an oral agreement based on mutual trust. In English, the word fair has a wide range of meanings: "acceptable, appropriate"; "equal (in

relation to people); "tall enough, not bad"; "light" (in relation to skin colour, hair); "clear" (in relation to the weather); "beautiful". All these meanings have a positive connotation. In relation to human relationships, this word means fair, open and honest, a "pure" attitude. Thus, in the idiom by fair means or foul (Чистими чи брудними засобами-укр. Усіма правдами й неправдами), the word fair is contrasted with foul (dirty and smells bad). The synonym for fair is just honest. Thus, in the British national consciousness, honest is that which does not contradict common sense, justice or legality.

8) "Traditional heritage" - a concept that expresses a desire for permanence and stability. Its appearance in the English character is explained as a reaction to the variability of the country's natural and climatic conditions - unstable weather, a landscape that impresses with its diversity in a relatively small area. In a broad sense, the term "tradition" means something that has stood the test of time and is worth preserving. The etymology of the word tradition (from the Latin tradere - "to deliver and date" - what is given) suggests a connection with such an important concept as heritage. In addition to the meaning of "inherited property", heritage is also defined as "valuable objects, rituals, traditions", "art objects, cultural achievements, etc.", so the main conceptual feature is the perception of inheritance as something valuable, belonging to everyone and linked to history. The awareness of one's own culture as a phenomenon with deep historical roots and at the same time a connection with the present is reflected in the terms literary heritage, heritage buildings, heritage sites, heritage centre, sense of history and heritage. The fascination with antiques in England, where almost every town has an old curiosity shop, is also associated with the concept of heritage.

9) "**Sense of humour**" - a concept that reflects a feature of the English national character that the British are particularly proud of. But does it have a sense of humour? - is one of the most frequently asked questions. English humour, together with the word "humour", means "character", "mood", and is part of such expressions as to be in good/out of humour (бути в гарному/поганому настрої/дусі), to be good/bad-humoured (добродушний/сварливий). The peculiarity of English national humour is the leading role of irony and wit in it. It is an intellectual humour, which is not so easy to understand because it is often based on a play on words, where the meaning has to be sought in the subtext. Many jokes are based on homonyms (words that have the same spelling, regardless of how they are pronounced). What is black and white and red everywhere? - A newspaper (досл. Що це? Біле і чорне, червоне/прочитане все? - Газета); on the literal reading of idioms: Doctor! Doctor, I feel like a pair of curtains! - Pull yourself together (дос. Лікарю! Лікарю, я відчуваю себе, як половинки штор. - Потягніть і з'єднайте себе до купи). The ability of

the British to laugh at themselves is considered a sign of a mature civilisation. The other side of English humour is "affection" - tolerance for human weaknesses. A special category of English humour is absurd humour, nonsense embodied in limericks (лімериках) and nursery rhymes. English values in the modern world are transformed and even spread to other countries and peoples.

American values

The dominant American values were formed under the direct influence of British values. However, unlike Britain and other European countries, the United States is a country of astonishing diversity: geographically, ethnically and economically. It is the set of values developed and tested by history that unites Americans into a single nation and state.

Americans have a unique experience of forging common values for a vast multinational and multiracial society. But this experience has not been entirely positive. Interethnic and interracial conflict is a constant feature of life in the United States. The modern American sociologist Daniel Yankelovich identified the following fundamental values of the inhabitants of the United States:

1) "Freedom" - the ability to make free choices in key areas of life; Americans highly value political freedoms, freedom of speech, freedom of movement, freedom of religion, and freedom from restrictions that might threaten personal happiness.

2) "Equality before the law" - the same rules for all, regardless of social status, past achievement, gender, race or nationality;

3) "equality of opportunity" - the practical embodiment of freedom of personal development under market conditions. This factor is the key to the special American concept of the "American Dream", embodied, for example, in the biography of John Rockefeller (1839-1937), who, as a result of hard work, went from being a simple boy from a large family, where he started his business selling turkeys that he raised himself, to becoming a world-famous billionaire.

4) "Fairness" - the rule by which each individual receives according to his work and effort;

5) "Achievement" - the belief that education and hard work are the paths to success;

6) "Patriotism" - an expression of loyalty to the United States and devotion to the ideals of one's country;

7) "Democracy" - the belief that the opinion of the majority should be the basis of government;

8) "America's special mission" (American exceptionalism) - the belief in America's special moral status and mission. Americans believe that their country's history can serve as a good example for other countries that have not reached the level of economic, political and democratic development of the United States. They therefore see it as their special mission to help other countries build themselves.

9) "Caring beyond the self" - caring for one's family, community and environment;

10) "Religion" - belief in higher powers;

11) "Luck" - the belief that a person can always be lucky.

Other values are also important, most prominent among them 'privacy', 'leadership', 'partnership', 'security', 'family' and 'health'. These and other values are the main components, the verbal markers, of political speeches in elections. For example, Bill Clinton's political discourse focused on moral and traditional family values, embodied in the concepts of 'family', 'health', 'safety', 'security' and 'education'. More generally, his victory in the 1996 presidential election is largely associated with the development of a strategy based on values. It helped Ronald Reagan become president. Bill Clinton's rival, Republican Bob Dole, also appealed to values in his campaign, but his mistake was to build a strategy on anti-gay, anti-sex, anti-single mothers, anti-abortion and anti-everything-but-the-nuclear family (a family group consisting of parents and their children). The voters responded better to the Democrats' positive values strategy than to the Republicans'.

Barack Obama's election is associated with an intensification of the dominant value of the "American dream" and constant calls for change, which is also an important part of the American value system. The concept of the "American Dream" involves hard work and concentration of all efforts to achieve the goal. The key value in American ideology is the desire for a better future, which is the source of their inexhaustible optimism. Despite the experience of severe economic crises, the people of the United States are convinced that there are effective ways to overcome difficulties, and if it requires some effort, it should be made. Activity is an extraordinary American quality. A passive approach to life does not fit the model of their national temperament. The best compliment an American can receive is to be acknowledged as being energetic.

In recent decades, the list of essential concepts that accompany American life has included the "anti-value" concept of "terrorism", which has significantly influenced the shift in values in the minds of both Americans and the nations of the world. The concept of "America's special mission" was actualised, which to some extent provoked terrible forms of terrorism in the United States and in countries in solidarity with its foreign policy.

Changeability of value concepts

A distinctive feature of value concepts is their changeability (*változékonyság*) over time. The image of the world is a dynamic concept, both for individuals and for societies in general. In the course of an individual's life, his or her views become different from those of childhood. Ukrainian linguist Oleh Semenyuk has highlighted the following aspects of the impact of social change on language:

1. The introduction of another cultural component into the linguo-cultural, mental space of the ethnos through the process of active destruction of the original lexical units. Thus, since the late 80s of the twentieth century, there has been a dynamic increase in the number of borrowed words and expressions in the Ukrainian language. They change not only an individual's vocabulary, but also his or her view of the world and perception of reality. Often borrowed words replace the usual units of the mother tongue: *макіяж* - make-up, *підліток* - teenager, *няня* - babysitter, *подарунок* - present, *зустріч на вищому рівні* - summit, etc. Such active substitution causes a certain negative reaction of the individual and society, which is often expressed in humorous texts (anecdotes, humoresques, pop monologues, etc.). Excessive borrowing invisibly destroys the mother tongue and with it the identity of the national consciousness.

2. Transformation of the scale of social values, substitution of key terms. Thus, in public discourse, some key words have replaced others: speculation-business, planned economy-market (*планове господарство-ринок*), and others. This change is reflected in the texts: The expression exchange an awl for soap is now called barter agreement. (*Поміняти шило на мило тепер називають бартерною угодою*).

3. Change of slogans. In times of active social change, the system of slogans can change quickly, and old slogans become objects of parody. The old slogans are replaced by new ones, which are formed according to the old model. For example: *Мир та злагоду в кожний дім!* / Peace and harmony in every home! In the minds of modern people, the slogans of ideological propaganda are replaced by the slogans of commercial advertising, which focus on material values and activate new concepts. For example: *Спілкуйся вільно, живи мобільно!* / Communicate freely, live mobile! *Не гальмуй, снікерсуй!* / Do not slow down, sneaker! *Декларуй - Україну будуй!* Declare - Build Ukraine! *Соса-Кола: відчув спрагу - вгамуй її!* / Coca-Cola: I felt thirsty - quench it! etc.

4. Changes in the names of objects of the material and immaterial world. The most noticeable in this aspect are the renaming and return of historical names, for example,

Leningrad–Petersburg, Zhdanov–Mariupol, and others. The younger generation no longer feels conceptual and linguistic discomfort and lives quietly among supermarkets, boutiques, and service centers, fitness clubs, although for the middle and older generations, there were the usual універмаг, ремонтні ательє, and спортивні гуртки. An important aspect of the opposition “concept–definition” is a special area of “innovative vocabulary” – the world of computers and the Internet, in which youngsters now find themselves from an early age: Для малого Тінейджер найбільший авторитет. Він йому скидає на мило різні меседжі, вчить користуватися аською для зв'язку. Малий вже сидить у чатах, кнюпає на клаві, як заправський юзер, а часом трапляється якийсь глюк, звертається до нього, а не до мене... Я хотів би цю дружбу засеєвити...

Language is the most accurate indicator of changes in collective and individual consciousness due to socio-cultural, technical, economic and other factors. It is not only the actual verbalization of concepts, but also a way of expressing their social value, the positive or negative attitude towards them that has developed in society. The evaluative connotations of the same issues can be directly opposite in different cultures. For example, the image of Roxolana is perceived in Ukraine as the image of a national heroine, and in the Western world this name is associated with a woman of immoral behaviour, as Amsterdam prostitutes of Ukrainian origin called themselves.

The presence of concepts with a negative value in the circle of mental guidelines led scientists to distinguish anti-concepts – concepts of the image of the world associated with negative perceptions in a given society.

The anti-concepts in the East Slavic world view include such relevant phenomena for these peoples as "туга", "досада", "хабар", "хамство", "підлість", "чиновник", "посміховище", "дурень", "виродок", "стукач" and "сексот"/ "longing", "annoyance", "bribe", "rudeness", "meanness", "official", "ridicule", "fool", "freak", "snitch", "sexist", and others. Definitely negatively connotated in most linguistic cultures: "depression", "stress", "intolerance", "disorder", "lying", "anger", "violence" and various "phobias".

Anti-concepts are also produced when the same concepts are positive or neutral in one linguistic culture and negative in another. This is the case, for example, with the concept of "court" – which is positive in the American world view and negative in Ukrainian, where it is also perceived as shame, a public quarrel with someone, as well as suspicion, blackmail and bribery. The Slavs consider denunciation a shameful act, while in Germany it is a normal phenomenon. Americans, for example, sometimes see it as a sign of patriotism and a civic duty to report someone, even for a traffic offence, just to keep order in the country.

It is believed that the word *блат* in Yiddish has no equivalent in the other languages. However, this concept is well known to Arabs, whose basic relationships are traditionally based on positive human relationships; Japanese and Chinese – nations with a deeply collectivist mentality. In English-speaking cultures there is no direct equivalent to the word *blat*, nor to other "Sovietisms" (under the counter/з-під прилавка, from under the floor/з-під поли). This does not mean that they do not use dating to find the right people. It is just not customary to talk about it, because *блат* contradicts the valuable American guidelines about equality of all before choice, law, success in life, and so on.

Positively valued concepts and anti-concepts can be universal ("happiness", "love", "patriotism", "courage", etc.) and specific or different in the particularities of ethno-national interpretation of the same concepts. The value of work is generally the same for all people, but at the conceptual level it is very different. The British have a negative attitude towards those who do not know how, but take the job, evaluating work in terms of its professionalism or unprofessionalism. Ukrainian devotion to work sometimes depends on will/desire - I want/I do not want, I will/I will not. English businesslike contains a positive evaluation, while Ukrainian *діловий* can have a double evaluative connotation. The negative association of this word stems from the behaviour of the person who puts the case in the foreground and good relations with people - in the background.

Thus, the values of the world of different nations generally contain common key concepts that bring their representatives together and provide understanding and tolerance. However, each nation has its own values, which are historically formed and may be specific to other nations, which should be taken into account in the theory and practice of intercultural communication.

Time and space as pictures of the world

Space and time have always been part of the basic human coordinate system, which is quite natural. However, there is always a certain mismatch between objective time and its subjective perception, due to many factors: the seasons, the age of a person who does not keep up with the passage of time, time zones and the change of day and night. The same applies to the perception of space: objective metres and kilometres are valued differently by people in different parts of the world, depending on their "geographical way of thinking" and spatial stereotypes.

People have divided time and space for the sake of convenience and understanding of existence. Only sometimes does language suggest that there is no difference between time and

space. For example, when asked, "Where do you live? You can answer in different coordinates: Half a kilometre from the university, or a 5-7 minute walk from the university, and the meaning will be the same.

When the linguistic disorientation of time and space is imposed on the peculiarities of national perception, the risk of intercultural failure objectively increases.

Division of time in different cultures

Objective physical time is based on astronomical laws. A day is the time it takes the Earth to complete one complete revolution around its axis. A year - 365 days in which the earth orbits the sun; an hour - 60 minutes; a minute - 60 seconds. However, different nations have their own attitudes to time and its daily division.

It is interesting that in some languages there is no equivalent of the word day/era (meaning 24 hours), as in English, where the concept is transmitted as 24 hours. For the Eastern Slavs, such usage is mainly associated with the official style of speech. The day also serves as an acceptable form of payment in hotels. However, in many countries, such as English-speaking countries, the word night is used in this case: I would like to book a room in your hotel for five nights (Я хотів би замовити кімнату у вашому готелі на п'ять ночей).

The biggest intercultural difference is the division of the day into morning, day, evening and night. For the Ukrainians, the definition of these parts of the day is associated with daylight and the onset of darkness; in winter, they can say that it is already night outside at 5 p.m. For the British, Americans and many other peoples, the morning does not begin when the sun rises, but just after midnight, and ends at noon (after midday or at noon). The day is clearly divided into two halves, as indicated by the addition of AM (from midnight to noon; Latin: ante meridiem) or PM (from noon to midnight; Latin: post meridiem) to the numbers. For example, in Eastern Europe 5:30 is 5:30 in the morning and 5:30 is 5:30 in the evening. A formal, but not natural, division of the day leads to misunderstandings when you can hear: See you tonight (Побачимося вночі), which actually means See you in the evening; I am leaving tomorrow at two in the morning (Я від'їжджаю завтра о 2 ранку), and for Ukrainians it is a deep night; Good morning! or just Morning! (Доброго ранку!) before noon, when the sun is almost at its zenith. In English-speaking countries, the morning ends with the clock, not the sun.

Similarly, the time associated with eating may not be the same. Before noon, at noon and after noon - the usual and understandable Eastern European time orientation. For Americans and Europeans, Ukrainian dinner time is lunch time. Lunch is a special concept in Western

European culture. It is not only a time to eat, but also an opportunity to chat with friends or to solve business problems with partners (business lunch). Lunch invitations from leaders, as well as famous people, artists and writers - scientists - are a great honour. But lunch (dinner) is an analogue of Ukrainian dinner; it is a full meal between 18:00 and 20:00 in the evening, while British and American dinner is usually evening yoghurt or other very light food before going to bed.

All nations recognise that the year is divided into four seasons. In tropical countries, this period is called the rainy season instead of winter. But even where the seasons differ little, their length may vary. For the British, for example, summer begins in May and ends in August. Autumn lasts only two months - September and October, so spring is only March and April. Winter and summer are four months long. Although the autumn term includes the winter months (November, December).

Different nations do not have the same ideas about the stages of human life. In Ukrainian culture, a teenager is usually a person between the ages of 12 and 16; a passport is issued at 16, and civil adulthood begins at 18. The English word "teenager", although motivated by the word "ten", denotes the age between 13 and 19; American adulthood is 21, and only from this age can you order alcoholic beverages, visit bars, and vote in presidential elections.

In the cultures of ancient and modern peoples at low levels of development, the end of adolescence is a special moment in human life. To this day, African tribes observe the ritual of initiation (Latin initiation), the theme of which is the transition of adolescents into a new stage of life, the birth of "adulthood". Sometimes it involves suffering and trials: initiates are painted or tattooed, buried in the ground, subjected to ritual torture, teeth extracted, fingers cut off and starved.

Perception of time in different cultures

There are significant conceptual differences in the way people from different nations experience and relate to time. Psychologists have found that even the same person can perceive time differently at different times of life, seasons and days. Much depends on their mood and temperament. National stereotypes of time depend on accepted notions of punctuality, time in general and its place in human life.

According to research, people in the West and East perceive time in horizontal and vertical space. Most Western people think of time as linear, as a flying arrow or a river flowing in a certain direction from a certain beginning, as a road, a way of life. The past is what is left behind, "behind the back". You have to look back to remember it. The future is

ahead; it is something that will still be on the path of life. In the East, time is perceived in vertical space.

Different attitudes to time are the result of geographical, climatic, cultural and philosophical differences between the peoples. There are past oriented cultures that value antiquity, traditions and conservatism in certain views of life (England) and future oriented cultures whose peoples live by faith in a bright future (USA, former Soviet Union). Americans and Europeans value time highly: time is money. They have hourly wages, fast food, rush hours, expressways, superhighways, types of roads, etc. The expression "I don't have time" sounds perfectly normal in any European language.

Perception of time in different cultures

E. Hall distinguished the following culturally conditioned concepts of time perception according to the ways in which time is used:

a) Monochronic perception, for which time is a linear movement from the past to the future. Representatives of such cultures use time as a system for maintaining order in the organisation of human life. They value time and strictly adhere to schedules, fulfil all agreements, feel responsibility, try not to disturb others, are punctual and maintain short-term interpersonal relationships.

b) Polychronic perception, where everything happens simultaneously. In this type of culture, interpersonal relationships play a more important role than the action plan. Representatives of polychronic cultures are more dynamic in their use of time, so little attention is paid to the organisation of the working day and punctuality.

Classic examples of accuracy and punctuality are the Germans and the British. Researchers believe that people in the North value punctuality more than people in the South. For Ukrainians and Russians, punctuality is selective and depends on the importance of the event. Americans can be late without being rude, as long as it's not an important appointment. Here is an example of how a student at Kyiv University described the arrival of guests for his birthday, scheduled for 7 p.m.: "The Germans came at 6:55 p.m. and were surprised that no one was there. The Chinese arrived at 7:05, apologised for the delay and explained the reason. The Russians and Hungarians arrived at 7:30 and said, "Let's start. The Koreans came at 8:30 pm and apologised. The Americans arrived at 9.15 pm without saying anything and were happy that the party was getting going. The rest of the Russian friends stayed up all night". However, Americans, like most Europeans, value time and make conference schedules in advance (a year or more in advance), usually without changing them.

Awareness of the different ways in which time is divided up and perceived in different nations is an important prerequisite for overcoming intercultural barriers and for harmonious communicative adaptation in a foreign environment.

Space in different cultures

From childhood, a person becomes accustomed to the method of measuring space that is accepted in his or her culture, and it is not easy for him or her to adjust to a different perception. The transition to the metric system in the European Union is currently under discussion. Britain opposes this and is seeking to retain its traditional Feet (фут), equivalent to 30.48 cm, and Inch (дюм, from the Dutch Duim - thumb, - 2.54 cm). Feet remains in the USA, Canada and some other countries.

East and West are very different in terms of space. Western cultures pay more attention to the objects themselves, ignoring the space that separates them. Europeans and North Americans tend to place furniture along walls in their homes, without changing the space. At the same time, American space is much larger than European space. This applies not only to homes, but also to neighbourhoods and streets. The Japanese and Chinese love sliding walls. This is a tradition that allows you to change the same space according to your needs and the situation. In the same way, they skilfully transform space in their gardens, flower beds, trying to achieve harmony between flowers and trees by placing them in the right position. In the East there was even a theory of harmonious organisation of space - Feng Shui, according to which the space that surrounds man must reflect the harmony of nature and the cosmos.

Thus, space and time are measured not only by objective parameters of physics, but also by parameters created by people themselves, depending on various factors - social, cultural, historical, religious, gender, etc. - which may not coincide in different nations. - which may not coincide in different nations and which should always be taken into account in intercultural communication.

Verbal expression of national features

The essence of verbal communication

Verbal communication is the main form of communication between people. It applies to all areas of human activity because the verbal components (words) are the main carriers of the meanings of the messages.

Verbal communication is communication using natural human language.

Language has a wide arsenal of means to express nationally specific information, so it can be a source of knowledge about the unique cultures of different peoples. The means of linguistic communication reflect the peculiarities of the culture of a particular people, not only fragments of reality, but also the way of life, the world view, the national character, the temperament and the system of values that make up the linguistic competence and the mental image of the nation.

The linguistic world created by each specific national community serves as an essential environment for human existence. A person becomes accustomed to his environment and involuntarily regards it as the best, which is a manifestation of ethnocentrism.

Ethnocentrism (Greek *ethnōs*-people and Latin *centrum* - centre) is a collective idea of the priority of one's own ethnic group, language, national customs and culture. It is a manifestation of national-ethnic consciousness and self-sufficiency and at the same time the greatest obstacle/barrier to achieving interethnic tolerance.

Knowledge of other cultures through their languages helps to neutralise ethnocentric feelings, to gain new knowledge of the linguistic worlds created by other peoples of the planet and, in the mirror of these worlds, to understand in a new way the unique identity of one's own mother tongue.

Knowledge of the peculiarities of foreign languages is a guarantee of success in communication with representatives of other linguistic cultures, the basis of full intercultural communication. These peculiarities can be found at all levels of the language, but especially in phonetics, vocabulary and phraseology.

The sound aspect of the language

Learning any foreign language begins with phonetics and an introduction to new sounds. Even if you do not know the language, but have only heard a few fragments of a foreign language, you can guess what language it is from its general phonetic sound and intonation pattern. Phonetic features make it easy to recognise French, German, English, Italian and some other European languages. Languages differ in the number and quality of vowel and consonant phonemes - sounds used to distinguish and recognise words and morphemes. For example, there are 38 phonemes in Ukrainian and 44 in English. The number of vowels varies considerably (6 in Ukrainian, 20 in English). Depending on the proportion of vowels and consonants, as well as the intonation pattern of speech, it is possible to form accent

characteristics and other phonetic features, which give an idea of the general sound of each national language.

When learning a foreign language, it is difficult at first to learn the correct pronunciation so as not to confuse the meaning of similar-sounding words: English: bird - bed - bad, port - pot, cart - cut - card, etc.

One of the most interesting features of phonetics as an expression of national characteristics is found in onomatopoes (Greek onomatopoeia-word formation, the naming of a thing or action by vocal imitation of the sound associated with it, such as ("buzz" or "hiss"). - sound-imitating words formed on the basis of phonetic similarity (imitation) of various sounds inherent in natural objects (roar - about thunder), (mew, bark - about animals), (munch - about man).

Special attention should be paid to language units imitating the so-called communication systems of animals and birds, which are studied by a special science - ecological biolinguistics. There are typical ways of transmitting the sounds of animals and birds, a clear example of which is the name of the cuckoo in different languages: уор, kakuk, АНГЛ. cuckoo. The names of rooster and chicken in different languages are also very similar in sound, for example, польс. kogut, АНГЛ. cock.

Vocabulary and phraseology

The best ways of realising the meaning of a word from the point of view of national specificity are realised in the composition of stable expressions - phraseological units, which also include folk sayings and proverbs - paremias.

The word as a unit of interlanguage comparison

Word - the basic structural and semantic unit of language, which expresses the concept of objects, processes, phenomena, their characteristics or relations between them, is freely reproduced in speech and serves to construct statements. In the lexical system of the language and in the minds of its speakers, the word exists in two forms: as a lexeme - a word in the sum of all its meanings and forms - and as a semema - a lexical-semantic meaning of the word. Sememas are a kind of atom of meanings that make up the meaning: "male" + "child" = "boy"; "female" + "child" = "girl", etc. This is how all linguistic meanings are formed.

Semema requires the search for a lexical equivalent, for example when translating from one language to another. Change in the sentence Will you please leave me alone? I have to

change is used in a specific sense corresponding to a specific situation: Залиш мене саму, будь ласка. Я маю перевдягнутися. / Leave me alone, please. I have to change.

The meaning and sense of the word through the prism of intercultural communication

Interlingual communication begins with the spoken word, with the meaning that the speaker gives to the word. There are two main types of meanings of linguistic units:

1) Meanings as mental formations of a specific national linguistic culture. Here we are talking about different conceptual contents of lexical equivalents of different languages. This is what distinguishes the essential and true semantic perception of such Ukrainian words as viburnum/калина, рушник/towel, хата/house and similar names, which do not only designate certain objects, but are signs-symbols of Ukrainian national culture. Similarly, Russian береза, черемуха, for example, in English are the usual names of botanical tree species: birch tree, bird cherry tree; and vice versa, English. hearth (kandalló, átv. ért. családi tűzhely) as one of the favourite words of English poets is translated into Ukrainian or Russian dryly and prosaically - очаг;

2) meanings as given semantic contents acquired by words in a certain context (situation, discourse). For example, the word smart literally serves as a sign of an intelligent and educated person: Цей студент не тільки старанний, а й розумний від природи / This student is not only diligent, but also smart by nature. But a certain context can change the meaning of this word to the opposite, giving it an ironic, negative meaning that corresponds to a certain situation: Well, you are clever! "Such simple things, and what to do with them, and you don't know". Such simple things, and what to do with them, and you do not know.

The question of what is more important, meaning or sense, is debatable. The answer may lie in a fragment of translation practice, the main law of which is the translation not of words and their meanings, but of senses, which are modelled on the meanings of words, phrases, sentences, grammatical forms and constructions, and phraseological inflections, each of which is to be transmitted by means of another language. So English. You're not serious? cannot be translated as Ви не серйозні? Вы шутите? or Це ви серйозно? And in the sentence This phenomenon will not escape a careful student; it is most likely not about a careful student, but about a scientist or researcher. Це явище не вислизне від серйозного дослідника. The "meaning" of a word or phrase is the definition of that word or phrase in a dictionary or other agreed linguistic resource. The "sense" of a word or phrase is what the person hearing or reading it understands to be the intention of that word or phrase.

Lexical connotation in language cultures

Lexical connotations are an important aspect of recognising national idioms. They are not easy to recognise, especially in foreign languages, but knowledge of these additional semantic nuances serves as a criterion for good language skills and as a source for identifying linguistic and cultural peculiarities.

Lexical connotation - the meaning of the word that accompanies its main meaning. For example, the words куля/bullet, блискавка/lightning and стріла/arrow in Ukrainian and other languages have acquired certain meanings of "speed" in addition to their basic meanings: летіти як куля, стріла/to fly like a ball, like an arrow.

The idea that words can acquire certain "meanings" in addition to their basic meanings first became widespread in the history of linguistics and was finally established by the American linguist Leonard Bloomfield (1887-1949). He interpreted this phenomenon as "additional elements of value" or "supplementary values", which carry information about the essential properties and characteristics of the object.

The connotation is directly related to the national culture, as it is formed in a certain national linguistic environment, where the main factor influencing the semantic aura of the word is the pragmatics of the speakers. Pragmatics (Greek *pragmatos* - deed, action) is a communicative component of communication that reveals the speaker's attitude towards the linguistic situation, the content of communication and is expressed in the system of means of speech. Connotations may change over time. For example, in all dictionaries of the Soviet period the word speculator спекулянт is given a negative evaluation as a synonym for a swindler шахрай who profits from financial fraud. The same connotation was attached to the word entrepreneur. At the same time, the English analogue of the Ukrainian спекуляція speculation is a term without any additional layers or meanings. Today the speculator спекулянт is almost forgotten as a Soviet archaism, and the word entrepreneur very quickly acquired not only a positive, but also a respectable connotation, as well as the word businessman, which is synonymous with a successful person. The vocabulary that is most sensitive to the perception of additional semantic and evaluative layers includes the names of colours, as well as words describing plants and animals.

Linguistic connotations and comparisons

Symbols in language are based on a specific comparison and correlation of objects, phenomena and the qualities that underlie them. Sometimes, however, certain characteristics

of an object are so strongly associated with the linguistic symbol of the word that people involuntarily begin to identify words with things: words can make you happy as things, or you can be no less afraid of words than of the terrible things they denote. No wonder people say: "Hell is not as terrible as it is painted."

The process of linguistic symbolization is based on mental mechanisms: first of all, the appropriate object is chosen, which is stored in the emotional memory and serves for a long time as a reference point for certain visual information for the person, and later - for the nation as a whole. For example, the abstract concept of "правосуддя/justice" has had a significant symbol in the form of scales since ancient times. This object also served as an attribute of supernatural beings: the ancient Egyptian god Osiris, the ancient Greek goddess Themis, and the Christian archangel Michael, who, according to myth, judged the souls of the dead or were the guardians of justice in the world of the living. A phraseology has appeared in the linguistic space: the scales of justice, терези правосуддя, in which the word scales has acquired the status of a linguistic symbol, which has been consolidated by numerous variations of the image of this object in sculptures, figures, paintings, drawings, etc.

Comparisons in language occur when there is no suitable colourful name for something. Yes, the logical idea of something that is round will look like this: round like the sun, moon, globe, watermelon, ball, etc. Ukrainians will say: round like a sunflower, круглий як соняшник. To express the concept of equality, Ukrainians use the comparison of the subject with two drops of water; the British - with apples or peas. We also compare Russian вертеться как белка в колесе" with English to be as busy as a bee (бути зайнятим як бджола); Ukrainian видно як на долоні" to English as plain as the nose on your face (просто, як ніс на обличчі); Russian два сапога пара" to English birds of one feather (птихи одного пера).

Connotations of color designations кольоропозначень

The symbolism of colours in different cultures conveys not only information, but also a person's emotional attitude towards the phenomena that the words denote. The names of colours in different languages are not consistent, either in semantics or in composition, and are particularly "sensitive" to the acquisition of additional connotative meanings. This is due to the great importance of visual perception for humans and to the peculiarities of the brain, which is able to store the memory of colours more effectively than specific objects of one or another colour.

The symbolization of colours is influenced by the peculiarities of perception of different nations. For example, in the Japanese and some other cultures, the colour white symbolises purification and purity in general, and also decisiveness in action (the Japanese wore white clothes when committing ritual suicide - hara-kiri). At the same time, it has a connotation of mourning, as the dead were dressed in white at funerals.

In Western cultures, the mournful is culturally and linguistically fulfilled by black - a sign of absolute emptiness and darkness, the embodiment of chaos. In Slavic and other European languages, too, black has a negative connotation: to have a black day/відкладати на чорний день, etc. But Ukrainian black eyes and brown eyebrows (чорнії очі, карії брови) are symbols of beauty for Ukrainians, Russians and other peoples. In these cultures, the black cat symbolises failure, which is incomprehensible to Americans. In the 1960s, supporters of the struggle for civil rights in the United States launched a campaign to give the word black a positive connotation under the slogan: "Black is beautiful". As a result, English. Negro, Negress and ethnonyms were replaced by the word coloured, which has no racial connotations.

The connotations of the colour green are various. Russians say тоска/скука зеленая longing/boredom is green. Americans associate this colour with envy and jealousy (the green-eyed monster), the Green Party, the Green Peace movement, Ireland and St Patrick's Day. However, the most common connotation of green is 'young', 'inexperienced'. Ukrainian зелений змії/green snake - a phraseology referring to vodka, alcohol in general. An active connotation associated with money, especially the US dollar (because of the colour of the banknotes), which has long worked in the American version of English, including the phrase green power (зелена сила).

Ukrainians associate yellow with the sun and wheat; it is one of the colours of the national flag. In English, its name has the connotation of "boulevard" in the context of its use in relation to the press (yellow press), which was later borrowed by other languages (including Slavic). An archetype for many European cultures is another connotation associated with yellow - the feeling of illness and even death or its approach. The yellow or yellow-black flag symbolises quarantine карантин, and the yellow cross the plague чума. The sign of death is reinforced by other deadly signs - the howling of the dog/вигття собаки, the night moon (yellow), etc. In English there is a compound yellow-dog, which also means deadly yellow.

The colour blue in Ukrainian and other linguistic cultures also contains various positive connotations (blue cornflowers / сині волошки, blue eyes, blue sky), as well as a connotation

associated with drunkenness (blue nose), in English - with a bad mood, mental depression (to be blue).

The symbolism of the concept of "dove" is primarily explained by the biblical context, where the dove became the personification of good news, peace and purity. This was later reflected in the iconic symbol of peace painted by Pablo Picasso, and the word dove acquired a connotation embodied in the concepts of Ukrainian голуб миру (dove of peace), English "dove of peace", or metaphorical English "dove" - "warrior for peace", and so on.

Connotations of phytonyms

Phytonyms (Greek phyton - plant and onyma - name) - words that convey the names of flora - are a wide field for linguistic and cultural comparisons. Since the beginning of his existence, man has lived in the world of plants, so the words that denote them have a high degree of associative analogue reflection in the mind of the speaker.

As an integral part of the human world, the plant also acquires a special aesthetic significance, becoming, for example, a national artistic image: And if you fall on someone else's field, willows and poplars come from Ukraine... / І якщо впадеш ти на чужому полі, прийдуть з України верби і тополі... Among the brightest Ukrainian phytonymic symbols are also viburnum and willow: Without willow and viburnum there is no Ukraine / без верби і калини нема України. The Ukrainian national connotation is also contained in such names as cherry: Oh, Cherry - Mother Almighty / О вишня - Матінко Всевишня / The whole white world is a cherry blossom. / Весь білий світ - то вишні цвіт.

The national-linguistic specificity of plant names, as well as other names and concepts important for the national culture, is engraved in folk proverbs and other varieties of phraseology. For example, Ukrainian тремтіти, як осика на вітрі / tremble like an aspen in the wind has a similar English equivalent, tremble like an aspen leaf, which is explained by the peculiarity of aspen leaves - they tremble even in conditions of complete calm. Similarly, the strength of oak has similar or identical associations to English. He is heart of oak (серцевина дуба) - a strong man, as hard as oak (strong as oak), міцний як дуб in Ukrainian.

Non-equivalent vocabulary and background knowledge

It is difficult to explain in a foreign language a national phenomenon for which there are no direct equivalents. Such words belong to the non-equivalent vocabulary and need for understanding specific background information, knowledge of which helps to learn about other cultures.

Inequivalence of linguistic units - it is the absence of full semantic equivalents of words and phraseological units of one language, which exist in another language. For example, the Ukrainian words квас and кирилиця are non-equivalent to English, but not to Russian, Belarusian, Bulgarian and some other Slavic languages. Such vocabulary is also called exotic, ethnographic, and the words belonging to it are called "exoticisms" or background words.

Non-equivalent names seem to open up another world of national realities. Behind many of these names there is history, national customs, rituals, peculiarities of life, life in general, in short, the specific features of other cultures. Knowledge that is expressed in words - realities or other linguistic units (phraseology, proverbs, etc.) - is called background.

Background knowledge is additional cultural-historical, national-ethnic and other types of information that help to explain the names of cultural realities. So only an Englishman will understand this sentence. The Prime Minister spoke a few words from the window of Number 10, because that is the address of Downing Street in London, where the Prime Minister of the United Kingdom has his residence. Ukrainians also know what is Bank Street (Банківська вулиця) in Kyiv, and Americans know Wall Street in New York. Interesting background information is related to the appearance of the phrase soap opera, which was borrowed from English (American version) in other languages by direct translation - мильна опера. This is the name of a melodramatic TV series. The word opera here is synonymous with longevity (довготривалість) and sometimes boredom. And they are called soap operas because the first sponsors of such series in the United States were soap companies. This story has been forgotten, but the name has remained and spread in many languages. For example, the same phrase green card in America means a registration card (when it was really green) that gives a foreigner the right to live and work in the United States, while in Britain a green card is an "insurance document" for the car before going abroad.

How to address the person

The starting point of any communication is addressing. The choice of how to address someone from a different culture is often complicated by the fact that different ethnic groups have developed their own norms and traditions. An address is a word or combination of words that names a person (rarely the subject) to whom the language of the speaker or writer is directly addressed. Depending on the type of address, there are pronouns (you Ти/you Ви), nouns (sir пане, citizen громадянин) and also addresses consisting of clichéd combinations of words (Mr. Prime Minister, Your Eminence пане прем'єр-міністр, Ваше преосвященство).

The greatest difficulties in intercultural communication are caused by appeals to people according to their social and age status. Special attention should be paid to addressing official assemblies, representatives of state institutions, parliaments, diplomatic corps, titular nobility, etc.

Different languages have special clichés (French, cliché - imprint), which are ready-made linguistic expressions used for this purpose. For example, the Ukrainian cliché address Шановні пані та панове! is translated as the typical English cliché Ladies and Gentlemen! Members of the British Parliament traditionally address each other as honourable gentlemen or ladies. In British society, where the monarchy is preserved, it is obligatory to know the official addresses of the monarchical environment. Thus, the Queen should be addressed as Your Majesty (Ваша величність), and members of the royal family as Your Royal Highness (Ваша королівська високість; you can just say Sir if it's a man. Your Highness (Ваша високість) refers to a monarch's nephews, nieces and cousins (siblings). Your Grace's (Ваша світлість) is considered official to the Duke or Duchess and Archbishop of the Anglican Church. Formal addresses to strangers and respectable people in English society are mister, miss and missus. Mister (abbreviated Mr.) is an official address to a man. Dear is also added to the letters, which means not "дорогий expensive" but "dear as honourable". Unmarried women are addressed as Miss (Ms.) and married women as Mistress (Mrs.). In both cases, however, Ms. is used in writing, which does not indicate marital status - this abbreviated form is the result of the victory of feminists in the struggle for women's rights.

Ukrainians' linguistic etiquette is heterogeneous throughout the country. In Western Ukraine, more respectful forms of address have traditionally been preserved. It is customary to address not only elders but also parents as You / Ви.

The essence, main types, and functions of nonverbal communication

Non-verbal communication is a system of ways of communicating and exchanging information without the use of ordinary languages. Along with the term "nonverbal communication" other terms are used - "nonverbal", "nonverbal channels" and "nonverbal codes".

A characteristic feature of non-verbal communication is that in most cases it expresses the unconscious (subconscious) of a human being. Unlike ordinary language, which is given to a person to hide his thoughts, no verbalism is able to reveal what is deeply hidden. Most people are able to control their speech, but it is much more difficult to follow their own gestures, facial expressions, colouring of the face, sweating of the hands with great excitement and

other natural psychophysiological processes of human life. Non-verbal involves many channels of expression/perception of information. On this basis, scientists distinguish the following means (types) of nonverbal communication: facial expression, gaze, eye contact, body movements (gestures, walking, posture, rubbing hands, scratching, touching, kissing, shaking hands), clothing, jewellery, interpersonal distance, communication space, intonation, pauses, pitch and volume, etc. Non-verbal means of communication also include make-up and hair, speed of movement, odours (body, clothes, perfumes), perspiration, breathing rate and much more, which create the background and atmosphere of communication and convey certain information about the person.

Silence as a form of communication

In many cultures, silence was considered a sign of wisdom and common sense, as evidenced by many proverbs: Silence is golden (Мовчання - золото); There is time to speak, time to be silent (Час говорити, час мовчати); My tongue is my enemy (Язик мій - ворог мій).

Silence is not zero communication, and sometimes more than words, actually verbal communication. In intercultural communication, silence, pauses, their duration and presence or absence are indicators of national communication styles that guide speakers. In cultures where taciturnity predominates, silence can be a signal of dissatisfaction with a foreigner's behaviour, a categorical refusal to resolve the case. In the East, people are not inclined to openly express objections or disagreements, or to start a discussion with a guest or in a business meeting. In such cases, they simply remain silent and pause. Business etiquette tactics for the talkative American can also provide a "zero response" in critical situations, such as refusing a job. Usually, the phrase "Don't call us; we will call you after the interview" indicates that the applicant will not be hired. Silence thus fulfils several functions, the significance of which may be difficult to recognise. It creates a balance between verbal and non-verbal communication and has a special status.

Intercultural differences in non-verbal communication codes

Different cultures have different protocols for non-verbal communication. Foreigners are surprised by the similarities between countries. You should be aware of other cultures' nonverbal cues to avoid misunderstandings, disputes and culture shock.

Appearance and clothing

Skin colour, face shape, eye colour and other physical characteristics are the first and most obvious indicators of a person's national and ethnic affiliation.

Traditional knowledge about how to dress attractively opens up opportunities for all kinds of interactions, including cross-cultural ones. People of different races, ethnicities, nationalities and cultures can be identified by their distinctive dress. The Ukrainian national costume is known as the vyshivanka. When visiting different countries, you should always be aware of the local clothing customs. In Arab and Asian countries, for example, it is preferable to wear clothing that covers as much of the body as possible, even in hot weather. In America, excessive nudity - a typical European trait - is seen as a sign of bad taste or, in the case of women, obviously ridiculous.

Despite the attractiveness of Ukrainian women, modern Americans and the majority of Europeans think they are overly fond of jewellery and cosmetics. In addition, Ukrainians claim that American women are unfashionable and pay little attention to their appearance.

Since appearance is not a component of communication, it plays a supporting role, either by signalling possible psychological and social status or by establishing an attitude of determination and self-confidence (e.g. trendy hairstyle, jewellery, expensive suit, tie colour and other features).

Body language

Information about a person's intentions, thoughts, emotions, temperament and character is conveyed through a variety of body movements, gestures, postures and facial expressions. "Body language is called kinesics. Kinesis (Greek kinesis - movement) - Movements that accompany verbal communication and are perceived visually: gestures, facial expressions, postures, and more. The means of kinesics (postures, gestures, touches, facial expressions and eye contact) are largely nationally and culturally determined.

Posture

In different cultures, for thousands of years, postures have been fixed and socially unacceptable in different communication situations and for different people according to age, rank and gender. European secular tradition does not allow a woman to speak while standing in front of a seated man. In Muslim culture, the opposite is true. The cross-legged posture favoured by Americans is considered offensive in some African countries and Turkey. A person's posture does not only correlate with their personal qualities (self-confidence,

modesty, etc.) but also expresses the general psychological characteristics of a particular national community.

Gestures

Gestures are the most diverse means of conveying non-verbal information. They serve important semantic and pragmatic functions, which may vary from culture to culture. Gestures are components of nonverbal communication that are significant movements of individual parts of the body, especially the head, arms and fingers. When characterising gestures, one should take into account the peculiarities of national temperaments in general.

People are divided according to the degree of restraint стриманності in the expression of emotions. Most problems in non-verbal intercultural understanding are caused by identical in form, but different in meaning, gestures—gestures-homonyms. For example, a typical American and European gesture for “OK” (rounded thumb and forefinger) means “everything is fine”; for the French it can also mean “0” or “nothing.”

The worldwide gesture of "fingers in the shape of the Latin letter V" usually means victory. There is a legend that captured English and Welsh soldiers had their fingers cut off so that they could no longer demonstrate victory in this way. This sign can also mean the number "2". For deaf people, gestures are the main means of communication, unlike the non-verbal communication of normal people; it is a full-fledged language where instead of sounds and words there is a special system of signs.

Gestures are one of the most important non-verbal channels of any communication, including intercultural communication. Ignorance of interethnic differences and peculiarities of gestures can be the cause not only of personal communication failures, but also of misunderstandings at the international level.

Touches

The nature, number and purpose of touches are important in interpersonal and intercultural communication. They are traditionally very informative and culturally determined. The basic values of touch are greeting, protection, warning, and approval/disapproval of the message conveyed by handshakes, kisses and hugs. For example, walking hand-in-hand is a national custom for Arab men, while any contact between women, including handshakes in greetings, are excluded.

In Slavic culture, on the other hand, it is quite common for women to hold hands and talk. In the United States, lovers hold hands. Ukrainians usually pay no attention to how the rest of the money is given to them in the shop: directly in their hands, on the counter or on a

special plate at the checkout. In the East, hardly anyone will give you the rest of the money in the palm of your hand: there, any contact with foreigners, especially of the opposite sex, is unacceptable. The traditional Slavic greeting of a hug remains the privilege of relatives and close friends. Nowadays, people greet each other mainly by bowing their heads and shaking hands. Handshakes are also used as a sign of agreement (clasping hands), dispute, reconciliation, friendship (extending a hand in friendship), etc. In Slavic culture, women do not shake hands as often as in American and European culture, where gender differences are virtually ignored. In ancient times, the Eastern Slavic handshake was reserved for men, and it was forbidden to touch a woman. The Western European style of kissing a woman's hand was adopted much later. However, the long reign of Soviet etiquette almost destroyed this sign of gallantry, which is not so easy to learn. Thus, touch is a very complicated way of human contact and at the same time a source of various information about the interlocutor and the culture to which he belongs. When communicating with strangers, especially members of other nations, one should be very careful and attentive, so that touch does not offend others and does not degrade one's own dignity.

Facial expressions and eye contact

People from different cultures control facial expressions of emotion in different ways, depending on generally accepted social norms. For high-ranking officials and diplomats, the norm is to constantly monitor their emotions and, accordingly, "keep their faces". Similarly, certain nations (the British, some northern peoples and Asians) are not used to openly showing their emotions through facial expressions. In total, experts have identified more than 20,000 different facial expressions, some of which are universal (wide smile and bright eyes - joy, happiness; raised eyebrows or wide-open eyes and half-open mouth - surprise; wrinkled nose - dissatisfaction; pursed lips - anger; lowered eyes - shame or sorrow, etc.) and some of which are ethnospecific (Malays puff up their cheeks as a sign of extraordinary pleasure).

General facial expressions, especially the language of the eyes, reflect the immediate emotional and psychological state of the individual due to the national character of the people, which should always be remembered in the context of intercultural contacts.

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