THE WAYS OF OVERCOMING MISUNDERSTANDING IN CROSS-CULTURAL COMMUNICATION

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Resume:
The article is devoted to the problem of misunderstanding in intercultural communication. The article explores the essence of the phenomenon of cross-cultural communication – a communication between representatives of different cultures providing for direct contacts between people and their communities. Based on the analysis of the main factors of misunderstanding in intercultural communication, among which assumption of similarities, language differences, nonverbal misinterpretation, preconceptions and stereotypes, tendency to evaluate, high anxiety, the ways of solving this problem have been proposed. It is justified in the paper that the formation of intercultural tolerance occupies an important place in solving the problem of misunderstanding in cross-cultural communication. The basic educational foundations of this process, including general acquaintance with the country, studying its language and cultural features are determined and justified.

Анотація:
Тарасенко Тетяна, Куликова Людмила. Шляхи подолання непорозуміння в міжкультурній комунікації.
Статтю присвячено проблемі непорозуміння в міжкультурній комунікації. Досліджено суть феномена міжкультурної комунікації, яка являє собою зв'язок і спілкування між представниками різних культур і передбачає безпосередні контакти між людьми та їх спільнотами. На основі аналізу основних чинників виникнення непорозуміння в міжкультурній комунікації, зокрема припущення схожості, мовних відмінностей, неправильного тлумачення невербальної інформації, упереджень і стереотипів, тенденції до оцінювання, високої тривожності, запропоновано шляхи розв'язання окресленої проблеми, серед яких важливе місце належить формуванню міжкультурної толерантності. Визначено й обґрунтовано базові освітні засади цього процесу, які охоплюють загальне ознайомлення з країною, вивчення її мови та культурних особливостей.

Аннотация:
Тарасенко Татьяна, Куликова Людмила. Пути преодоления недопонимания в межкультурной коммуникации.
Статья посвящена проблеме неправильного понимания в межкультурной коммуникации. Исследована суть феномена межкультурной коммуникации, которая представляет собой связь и общение между представителями различных культур, а также предусматривает непосредственные контакты между людьми и их сообществами. На основе анализа основных факторов возникновения недопонимания в межкультурной коммуникации, в частности допущения сходства, языковых различий, неправильной интерпретации невербальной информации, предубеждениий и стереотипов, тенденции к оцениванию, высокой тревожности, предложены пути решения этой проблемы, среди которых важное место принадлежит формированию межкультурной толерантности. Определены и обоснованы базовые образовательные основы этого процесса, включающие общее ознакомление со страной, изучение ее языка и культурных особенностей.

Key words:
cross-cultural communication, misunderstanding, tolerance, flexibility, dialogue, language learning, cultural uniqueness.

Ключові слова:
міжкультурна комунікація; непорозуміння; толерантність; гнучкість; діалог; вивчення мови; культурна унікальність.

Ключевые слова:
межкультурная коммуникация; недопонимание; толерантность; гибкость; диалог; изучение языка; культурная уникальность.

Introduction. Increased communication and mobility, leading to the rapid growth of contacts between organizations, groups and individual representatives of different countries and cultures is one of the most striking features of today. One of the manifestations, and, perhaps, the reason for this phenomenon is the acceleration of technological progress and global political and economic changes in the society that gets the approval of the world community. Much less popular and sometimes just incomprehensible to many such phenomena as the tendency to raise awareness of own culture, denial of differences between cultures and ethnic separatism.

The man is a social creature. He lives in the community and, therefore, can and should communicate with other members of the society. Without communication there is no society, without society there is no Homo sapiens. Communication rules the people, their lives, their development, their behavior, their knowledge of the world and them as part of the world. And any attempt to understand the communication between people is important and justified, since the communication – is the basis of human existence and the key to successful cooperation between different countries.

Communication (from Latin *commūnicāre*, "to share") is the purposeful activity of information exchange between two or more participants in order to convey or receive the intended meanings through a shared system of signs and semiotic rules. The basic steps of communication are the formation of the communicative intention, message composition, message encoding, and transmission of signal, reception of signal, message decoding and finally interpretation of the message by the recipient.

Communication in general takes place inside and between three main subject categories: human beings, living organisms in general and communication-enabled devices (for example sensor networks and control systems) [8].

The different categories of communication are:
· Spoken or Verbal Communication: face-to-face, telephone, radio or television and other media.

· Non-Verbal Communication: body language, gestures, how we dress or act.
· Written Communication: letters, e-mails, books, magazines, the Internet or via other media.
· Visualization: graphs and charts, maps, logos and other visualizations can communicate messages.

All communication is cultural – it draws on ways we have learned to speak and give nonverbal messages. We do not always communicate the same way from day to day, since factors like context, individual personality and mood interact with the variety of cultural influences we have internalized that influence our choices. Communication is interactive, so an important influence on its effectiveness is our relationship with others [5].

Cross-cultural communication refers to the communication between people who differ in any of the following: working style, age, nationality, ethnicity, race, gender, sexual orientation, etc. Cross-cultural communication can also refer to the attempts that are made to exchange, negotiate and mediate cultural differences by means of language, gestures and body language. It is how people belonging to different cultures communicate with each other.

The term "cross-cultural communication" first appeared in 1954. Edward Twitchell Hall and George Leonard Trager published an article "Culture as Communication", in which the term "cross-cultural communication" was used the first time and described as specific sphere of human relationships. Later, the basic provisions and ideas of cross-cultural communication were more extensively developed in the well-known work by E. Hall "The Silent Language" (1959), in which the author argued convincingly direct link between culture and communication. On the basis of his ideas concerning the relationship between culture and communication, Hall came to the conclusion about the necessity of learning culture as language [7]. Thus, Hall first suggested treating the problem of intercultural communication not only as a subject of scientific research but also an independent academic discipline. At present, the problem of cross-cultural communication is studied by such scientists as Robert Gibson, T. G. Grushevitskaya, Judith N. Martin, Thomas K. Nakayama, V. G. Popkov, A. P. Sadochin, S. G. Ter-Minasova, and others. Despite significant achievements in this field, the problem of misunderstanding in intercultural communication remains relevant, as language, culture and society are in constant development.

Cross-cultural communication refers to a hybrid branch of academia combining cultural anthropology, sociology and international studies that are focused on ways to facilitate understanding across borders and cultures. Thus, cross-cultural communication is communication between representatives of different cultures, which implies both personal contacts between people and indirect forms of communication (such as writing and mass communication). Cross-cultural communication or Intercultural communication is studied at the interdisciplinary level and within the framework of such sciences as cultural studies, psychology, linguistics, ethnology, anthropology, sociology.

Each individual can practice culture at various levels. There is the culture of the community we grow up in, there is work culture at our work place and other cultures to which one becomes an active participant or slowly withdraws from. An individual is constantly confronted with the clash between his original culture and the majority culture that he is exposed to daily. Cultural clashes occur as a result of individuals believing their culture is better than others.

The aim of the paper. Problems in communication conducted across cultures often arise when participants from one culture are unable to understand culturally determined differences in communication practices, traditions and thought processing. The aim of this article is to highlight the main causes and outline ways to solve the problem of misunderstanding in cross-cultural communication. To achieve the goal, it is necessary to identify the main sources of misunderstanding in intercultural communication, to substantiate the fundamental importance of tolerance in communication, to outline ways of forming tolerant attitude towards foreign culture. The analysis and synthesis are the two main methods of research.

Discussion. One of the main indicators of today's multipolar world is its conflict, the clash of cultures and civilizations. In the works of many Western scientists there is an idea that intercultural learning differs from other educational directions in several parameters. The main difference is that the necessary knowledge and skills are acquired mainly through direct cultural contacts. This often requires a complete or partial abstraction from the customary system of interpretation of various cultural phenomena and entails significant cognitive and affective changes. Therefore, the training of intercultural communication can generate contradictions with one's own cultural identity: there is a fear of losing orientation in the usual sociocultural space, losing identity and losing support of one's group. The process of intercultural learning must take into account the possibility of the appearance of such contradictions. A natural method against the emergence of such situations is the principle of openness and controversy in the organization of the learning process. The latter should be perceived by students as a process of search, in which both cognitive and emotional levels of consciousness must be involved. Despite the

expansion of international cooperation in the field of culture, the process of globalization of culture is accompanied by the desire of peoples and nations to preserve their national identity, which can be manifested in the rejection of "alien" sociocultural norms and the affirmation of "own" as the only correct [3, p. 242]. But even in the absence of such a conflict, communication can become inefficient due to communicants' ignorance of the differences in socio-cultural realities of their countries.

Most researchers identify such sources of miscommunication in cross-cultural exchanges:

1. Assumption of similarities. This refers to our tendency to think that the way we behave and act is the universally accepted rule of behavior. When someone differs, we have a negative view of them.

2. Language differences. Problems occur when there is an inability to understand what the other says because different languages are spoken. Speaking the same language can also lead to discrepancies as some words have different meanings in various contexts, countries or cultures.

3. Nonverbal misinterpretation. The way we dress, the way we express ourselves through our body language, eye contact and gestures also communicate something. A simple gesture like nodding the head is considered to be YES in certain cultures and NO in others.

4. Preconceptions and stereotypes. Stereotypes involve putting people into pre-defined slots based on our image of how we think they are or should be. It may consist of a set of characteristics that we assume that all members of a group share. This may be true or may be false. But stereotypes may lead to wrong expectations and notions. A preconceived opinion of another can lead to bias and discrimination.

5. Tendency to evaluate. Humans tend to make sense of the behavior and communication of others by analyzing them from one's own cultural point of view without taking into consideration why the other person is behaving or communicating a certain way.

6. High anxiety: Sometimes being confronted with a different cultural perspective will create an anxious state in an individual who does not know how to act or behave and what is considered to be appropriate (For example: A Japanese and an American having a business meeting where both are unsure of the other's cultural norms) [1].

A primary barrier to cross-cultural communication, also referred to as intercultural communication, is a lack of a predominating, universal language and culture. Therefore, the acquisition of knowledge is the chief recommendation for building a progressively more lucid understanding of those from other cultures. This may include acquiring second or third languages in an effort to stand on more equal footing with those from other cultures. Gaining knowledge of other cultures and traditions can also aid in understanding the complex and unique web of influences that shaped each culture's citizens.

The modern socio-economic and cultural-political diversity of the world community poses an urgent problem of the formation of human tolerance for pedagogical science and practice. English is the main tool for intercultural communication; therefore, in the process of learning this language students have the greatest opportunities to form cross-cultural tolerance. Following the humanistic ideas, modern education is aimed at the formation of a personality realizing himself as a representative of a particular ethos and is ready to interact with other peoples and cultures. Since the language is considered an integral and essential part of the human culture, questions concerning the upbringing and educational potential of a foreign language are being argued by the modern educators. They consider a language to be the main means of communication and understanding the cultural heritage of the countries and peoples [1]. The main concept of modern foreign language education is the orientation toward cross-cultural aspect of language acquisition.

Most scientific schools consider *"tolerance"* as a sense of tolerance and respect for the culture and the opinions of other people, readiness to accept others as they are and interact with them on the basis of consent, but without prejudice to its own interests. The basis of tolerance is a positive image of the own cultural group with a positive value attitudes toward other ethnic groups. Tolerance allows a person the right to do what he wants, but not to the detriment of others [2].

Tolerance as an imperative of interaction between peoples and cultures is based on the existence of differences - cultural, ethnic, racial, social, etc. - in human communities and respect for those differences that result from natural historical development, and does not imply an unconditional tolerance for social inequality in its extreme manifestations. Tolerant approach in cross-cultural communication means that certain cultural features of an individual or a group are just one of many features and they cannot subordinate all others to them, and it acts as a condition for preserving differences, as a right to distinctness, dissimilarity, and otherness. With this approach, the perception of another's culture occurs on the basis of comparing the elements of foreign culture with similar elements of one's own culture simultaneously on a rational and sensual-emotional basis. Feelings of the person stimulate understanding or hinder it, establish its boundaries. In the process of this comparison, one experiences living in a world of alien culture.

Tolerance is not an innate quality of the individual, it is developing in the process of intercultural communication and assumes a reasonable flexibility, constant readiness for dialogue, equality of the communicating parties, the

recognition of a different opinion, the uniqueness and value of the other person. Manifestations of tolerance in intercultural communication are relative. For example, Americans cannot understand why the Ukrainians suffer from poor living conditions, violation of consumer rights, the failure of the law by officials, domestic vandalism, and violation of human rights. Ukrainians, in turn, wonder why Americans, who are exhibiting a high degree of tolerance towards sexual minorities or some manifestation of religious hatred, do not allow an alternative point of view on women's rights, politics, etc.

In the context of cultural diversity and the growing number of contacts the problem of purposeful education of tolerance becomes actual. The basic educational principle is the principle of dialogue that allows to connect in the people' thinking and activities different, unjoinable cultures, forms of action, values and behaviors [6]. One of the goals of this education is to create conditions for integration into other cultures (exchanges, Erasmus) and the formation of skills of effective interaction with other cultures (European Parliament).

Formation of tolerant attitude towards foreign culture involves several steps:

1. General introduction to the culture of a country:
   · awareness of the features of the alien and own (native) culture, which may affect the successful communication;
   · search for opportunities to gain experience of intercultural interaction in a familiar environment, to feel really the peculiarities of this interaction, and cultural differences.

2. Language training:
   · obligatory studying of language of the culture proposed for communication;
   · development of language skills through self-education (listening to audio, watching educational films, usage of Internet resources, reading newspapers and magazines, interviews with native speakers);
   · accumulation of individual vocabulary required for the initial stage of cultural adaptation in a foreign culture;
   · use of the obtained knowledge and skills of the language at every opportunity.

3. Specialized cultural training:
   · collect and study information on the cultural uniqueness of the country;
   · prepare for the inevitable culture shock;
   · obtaining the necessary practical advice from people who are familiar with the culture of the country;
   · obtaining additional information about the country.

In the process of training it is necessary to focus constantly on the need to respect other people's culture, traditions and peculiarities. And not to forget, that every culture, no matter how small it may be, has something to offer to the world.

Conclusion. The problem of cross-cultural communication caused by the mobility, leading to the rapid growth of contacts between organizations, groups and individual representatives of different countries and cultures, is one of the most striking features of the modern global world. The basic steps of communication are the formation of the communicative intention, message composition, message encoding and transmission of signal, reception of signal, message decoding and finally interpretation of the message by the recipient. Cross-cultural communication is communication between representatives of different cultures, which implies both personal contacts between people and indirect forms of communication. Cultural backgrounds of different peoples can vary greatly, therefore, despite good language skills; communicants from different countries in direct contact may face misunderstanding. The main sources of miscommunication in cross-cultural exchanges are: assumption of similarities, language differences, nonverbal misinterpretation, preconceptions and stereotypes, tendency to evaluate, high anxiety. A primary barrier to cross-cultural communication, also referred to as intercultural communication, is a lack of a predominating, universal language and culture. The modern socio-economic and cultural-political diversity of the world community poses an urgent problem of the formation of human tolerance in intercultural communication. Tolerance is developing in the process of intercultural communication and assumes a reasonable flexibility, constant readiness for dialogue, equality of the communicating parties, the recognition of a different opinion, the uniqueness and value of the other person. The basic educational principle is the principle of dialogue that allows to connect in the people' thinking and activities different, unjoinable cultures, forms of action, values and behaviors. Formation of tolerant attitude towards foreign culture involves the following steps: general introduction to the culture of a country, language training, and specialized cultural training.

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