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THE PRAGMATIC ASPECT OF INTERCULTURAL COMMUNICATION

At the present stage of development of the world community, much attention is paid to the dialogue between cultures. According to diplomats working at the interstate level and representing the cultures of their countries, the process of cultural exchange between peoples is important, contributing to greater mutual understanding. Researchers in the field of dialogue of cultures emphasize that “the interaction of cultures is carried out at different levels: from contacts between individual cultures to global cultural systems, conventionally designated by the concepts of “West” and “East”. The comprehensive nature of this interaction allows us to characterize the current situation as “a dialogue of cultures” (Serebryakova, 1997). Thus, the problems of international relations existing at the present stage require research in the field of intercultural understanding, the solution of which is in the field of intercultural communication.

The dialogue of cultures involves not only the exchange of the achievements of the material and spiritual culture of countries and peoples in the field of production, trade, science, art, the dialogue of cultures is also realized in the form of interaction of ethnic groups in various fields of culture. In cultural anthropology, “these relationships between different cultures are called “intercultural communication”, which means the exchange between two or more cultures and the products of their activities, carried out

in various forms. This exchange can take place both in politics and in interpersonal communication of people, in everyday life, family, informal contacts (Grushevitskaya, Popkov, Sadokhin, 2002). This conclusion indicates that intercultural communication is characterized by multidimensionality, which covers different aspects of this process, not only linguistic, but also the socio-cultural foundations of intercultural communication.

Intercultural communication is presented not only as a direct conversation between representatives of different cultures and ethnic groups. In the process of intercultural contact, dialogue and interaction of cultures takes place through the exchange of cultural information between communication partners. Scientific understanding of the dialogue and interaction of cultures is relevant from the point of view of the pragmatic aspect of intercultural communication.

The obvious relevance of the study of the processes of intercultural communication attracts the attention of scientists from various fields of knowledge. It is noted that intercultural communication as a multidimensional phenomenon is studied from different points of view.

Works in the field of culturology, sociology, philosophy, ethnology, ethnography, linguistics of such scientists as Antonov V.I., Arutyunova N.D., Bromley Yu.V., Vezhbitskaya A. are of significant theoretical and methodological significance for the study of intercultural communication in the context of culture. Research by these authors contributes to the understanding of the integrity and complexity of the problems of intercultural communication and the relationship between linguistic and socio-cultural phenomena.

In intercultural communication, socio-cultural factors arise that affect the understanding of the contacting parties and the interpretation of the actions of the communicants. The factors that determine pragmatic adaptation in intercultural dialogue include background knowledge with ethnocultural specificity, cultural connotation that correlates with cultural symbolism in the language and culture of the opponent in intercultural communication.

Translation as a means and condition for successful intercultural communication plays an essential role in the process of interaction between languages and cultures. Translation in a cultural context is understood in the language, as an integral part of culture and in its phraseological and paremiological composition, values, traditions, norms, the image of the world, customs, beliefs, the history of the country and the people are reflected. Knowledge of the cultural background through the components of the language: phraseological units, sayings, proverbs, removes the difficulties in intercultural communication and leads to the understanding of a “foreign” culture, but taking into account the pragmatic factors that arise in this case.

In comparison with the “foreign” culture, the identity of “mother” culture, its worldview through cultural connotations and symbols that determine the adequacy of understanding and interpretation of behavior in the intercultural dialogue of representatives of other cultures, is manifested and better understood.

Knowledge of the above pragmatic factors in a cultural context is included in the culturally determined communicative competence of participants in intercultural communication. Culture, thus, determines the pragmatic basis of communicative activity in the context of a means of transmitting cultural information, and the pragmatic aspect of translation plays an important role in the act of mutual understanding and adequate behavior in the context of intercultural communication. It is confirmed that the language occupies a definite and important place in the cultural system, being a means of preserving, transmitting and designating cultural traditions, norms, values of a given cultural community. The whole culture as a single space in which this or that people lives is presented and reflected in the content of the language, which in a certain way affects the understanding in intercultural communication.

The correlation of cultural and linguistic signs allows us to assert that in intercultural communication there is not enough linguistic knowledge, to a greater extent, knowledge of the culture of the people, cultural background plays for mutual understanding, which makes up the pragmatic nature of intercultural dialogue.

The multidimensionality and versatility of such a complex process as intercultural communication requires, possibly, further interdisciplinary research in the field of ethnology, ethnography, psychology, philosophy, history, translation studies, linguistics.

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