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## **INTERCULTURAL COMMUNICATION BARRIERS**

If we want to understand people of other nationalities, we must try to put ourselves, as far as possible, in the historical and cultural preconditions of their formation as a nation. It is not easy for a person from one country to accept the conditions of becoming another country. So sometimes there is a certain irritation, because there are situations when something that seems obvious to us is not immediately perceived by the other party, or it is not normal for them. It must be acknowledged that all countries and people differ in their approaches to life and ways of thinking. In order to understand others, we must understand their way of life. If we want to persuade them, we must use their language as much as possible, not a language in the narrow sense of the word, but a language of reason.

Any international business activity involves communication. In an international and global business environment, activities such as sharing information and ideas, making decisions, negotiating, motivating, and leadership in general are based on the ability of managers in one culture to communicate successfully with managers and employees from other cultures. Achieving effective communication is a challenge for managers around the world, even when the workforce is culturally homogeneous; but when one company includes different languages and cultural traditions, to achieve effective two-way communication becomes even more difficult [3, p. 78].

The relevance of the study of intercultural communication attracts the attention of various fields of knowledge. It is noted that intercultural communication is a multifaceted phenomenon that is studied from different perspectives. Works on culturology, sociology, philosophy, ethnology, ethnography and linguistics are of

significant theoretical and methodological importance. Of particular importance for the development of pragmatics in intercultural communication are works of linguistic and cultural plan, which allow to identify the culturally conditioned nature of intercultural communication, including - the works of famous scientists E. Vereshchagin, V. Kostomarov, A. Schweizer and others. To determine the culturological approach to the study of language integration in intercultural communication played an important role in the work of such British and German researchers in the field of culturology, anthropology, literary studies, linguistics, didactics, language communication, as D. Wunderlich, X. Bau D. Krushe, J. Bolten, J. Berry, T. Prekel, etc.

Communication is the exchange of meanings, what we have to convey, our attempt to let others know what we mean. Communication includes any behavior that another person perceives and interprets in this way - this is your understanding of what I mean. Communication includes "sending messages" both verbal (words) and nonverbal (tone of voice, facial expression, behavior). It includes deliberately sent messages, as well as messages that the sender sends without hesitation. Everything I say and do, I cannot communicate. Therefore, communication involves a complex, multi-layered, dynamic process by which we convey content.

Each communication has a sender and a recipient of the message. The sent message is never identical to the received message. Why? Communication is indirect; it is a symbolic behavior. Ideas, feelings, and fragments of information cannot be perceived directly, but must be reincarnated or reformatted before they are perceived. Encoding describes the creation of a message character. Decoding already describes receiving a message from a character. The sender of the message must encode its content in a form that the recipient recognizes – that is, in words and behavior. The recipient must then decode the words and behavior - symbols - back into the message, which has a certain meaning for him.

The translation of meaning into words and behavior – that is, into symbols - and back into meaning, is based on the cultural preconditions of a person's existence, and is not the same for everyone. The greater the difference in the cultural preconditions of existence between senders and recipients is, the greater the difference in meanings associated with certain words is [4, p. 52].

Intercultural communication occurs when a person from one culture sends a message to a person from another culture. An intercultural misunderstanding arises when a person from another culture does not receive exactly the message that was sent by the sender. The greater the difference between the cultures of the sender and the recipient is, the greater the chances of intercultural misunderstanding are.

Communication does not necessarily lead to understanding. Intercultural communication involves constant misunderstandings caused by misperceptions, misinterpretations, and misjudgments of the information provided. When the sender of the message from one culture, and the recipient from another, the chances of accurate transmission of the message are low [1, p. 113]. Foreigners perceive, interpret and evaluate things differently, and therefore affect them differently. Dealing with intercultural situations, one must mitigate the difference until at least the similarity of the information conveyed is achieved. It is also important to note that all behavior conveys meaning through the human eye, and all logic and justification are culturally relative. In intercultural situations, by recognizing eccentric behavior, we usually reflect the cultural basis of misperception, misinterpretation, and misjudgment of information; quite rarely, the basis may be intentional anger or pathologically motivated behavior.

✓ Intercultural misperception

Do Ukrainians and British see the world the same way? No. Do Americans and Chinese perceive the world the same? Not again.

No two nationalities see the world as the same. Perception is a process in which each individual selects, organizes and evaluates stimuli from the external environment

to provide meaningful experience for themselves [4, p. 16]. Here the question lies in the very nature of perception. Perceptual structures are not innate or absolute. They are selective, learned, culturally defined, consistent and inaccurate.

- Perception is selective. There are many stimuli in the environment that should be monitored. In this way, we eliminate most of what we see, hear, taste. We eliminate any overload and allow only selected information through our perceptual screen to reach our conscious mind.

- Perceptual structures are studied. We are not born to see the world from a certain angle. Our experience teaches us to perceive the world in a certain way.

- Perception can be culturally conditioned. We learn to see the world in a certain way based on our cultural background.

- Perception tends to remain constant. Once we see something from a certain angle, we will continue to see it in the same way.

- This is how we see what is not there, and we do not see things that really exist. Our interests, values and cultures act as filters and lead to distortion, blocking of certain information, and even the creation of such information that we would like to see and hear. We perceive what we expect to perceive. We perceive things according to how we are taught, according to our cultural map.

✓ Intercultural misinterpretation

Interpretation arises when a person gives meaning to observations and their relationships; it is a process of creating meaning beyond perception. Interpretation organizes our experience to guide our behavior. Based on our experience, we make assumptions about our perceptions, so we do not need to find meaning again every time we encounter similar situations [2, p. 201]. For example, we make assumptions about how doors work based on our experience of entering and exiting; so, we don't have to relearn every time we have to open the door.

Similarly, when we smell smoke, we usually assume that there is a fire. We don't need to stop and wonder what smoke, fire or flood shows. Our constant examples of interpretation help us to act correctly and quickly in our everyday world.

Misinterpretations can be caused by inaccurate perceptions of a person or situations that arise when what exists is not actually seen. This may be due to an inaccurate interpretation of what you saw; that is, with my understanding to convey meaning outside of your reality.

✓ Intercultural misjudgment

Even more than perception and interpretation, cultural conditioning strongly influences the evaluation of information. Assessment involves judging whether it is good or bad. Interculturally, we use our own culture as a standard of measurement, arguing that what looks like our own culture is normal and good, and what is different is perceived as abnormal and bad. Our own culture becomes a criterion of self-esteem: since no other culture identical to ours exists, we judge all other cultures as inferior in value. Assessment rarely helps in trying to understand or communicate with people of another culture.

Intercultural communication appears to us with certain limitations regarding our perception, our interpretation, and our assessments. Intercultural perspectives tend to do everything relatively and slightly uncertainly. Immersion in another's culture is the same as knowing the words but not knowing the notes, or knowing the notes but not knowing the rhythm. Our natural tendencies / inclinations lead us to our previous experience: we look for similarities in our cultures, which hinders the correct perception of another culture.

But there are strategies to overcome natural tendencies: all misunderstandings can be avoided very carefully and slowly. We can learn to see, understand and manage our own cultural conditioning. When confronted with any foreign culture, we may use description more often than interpretation or evaluation, and thus minimize the self-realization of stereotypes and premature conclusions. We can recognize and use

our stereotypes as guidelines, not reject them. Effective intercultural communication involves the interaction of alternative realities: it rejects the actual or potential dominance of one reality over another.

Thus, for the purpose of gradual differentiated teaching foreign languages, the most fruitful is the use of hierarchical (social-pedagogical, social-psychological, individual-psychological and biological) characteristics of students with a consistent selection of these properties (individual features) - then more general.

#### REFERENCES

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