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## INTERCULTURAL COMMUNICATION THROUGH THE PRISM OF FOREIGN LANGUAGE TEACHING

*The article analyzes scientific views on the problems of intercultural communication, reveals the features and main stages of development of intercultural communication. It is noted that intercultural communication develops when the source and information is based on different cultures, so that the participants in the communication are aware of the cultural differences of one another. It was determined that intercultural communication is interpersonal communication in a special context, when one participant reveals the cultural difference of another one, and that such communication causes many problems related to the difference in expectations and prejudices that are inherent in each person and, naturally, different in different cultures. Signs of cross-cultural differences can be interpreted as differences in verbal and non-verbal codes in a specific communication context. At the same time, each participant in cultural contact has his own system of rules that function so that the messages sent and received can be encoded and decoded. The interpretation process is also influenced by the age, gender, profession, social status of the communicators, their tolerance, entrepreneurship, and personal experience. Emphasis is placed on mastering a foreign language as an integral part of the training of modern maritime specialists who must reach a high level of intercultural competence in the course of their professional activities.*

*Analysis of the educational process and numerous studies have shown that innovative changes in modern education are possible thanks to the introduction of components of intercultural communication into the process of teaching Maritime English.*

***Key words:** intercultural communication, intercultural competence, maritime English, interaction of cultures, maritime specialists.*

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## МІЖКУЛЬТУРНА КОМУНІКАЦІЯ КРІЗЬ ПРИЗМУ ВИКЛАДАННЯ МОРСЬКОЇ АНГЛІЙСЬКОЇ МОВИ

*У статті аналізуються наукові погляди на проблеми міжкультурної комунікації, розкриваються особливості та основні етапи розвитку міжкультурної комунікації. Відзначено, що міжкультурна комунікація здійснюється, якщо відправник та одержувач повідомлення належать до різних культур, якщо учасники комунікації усвідомлюють культурні відмінності один одного. Визначено, що, міжкультурна комунікація- це міжперсональна комунікація в спеціальному контексті, коли один учасник виявляє культурну відмінність іншого, та те, що така комунікація викликає безліч проблем, пов'язаних із різницею в очікуваннях та упередженнях, які властиві кожній людині і, природно, різні у різних культурах. Ознаки міжкультурних відмінностей можна інтерпретувати як відмінності*

вербальних і невербальних кодів у специфічному контексті комунікації. При цьому кожен учасник культурного контакту має власну систему правил, що функціонують так, щоб надіслані та отримані послання могли бути закодовані та розкодовані. На процес інтерпретації також впливають вік, стать, професія, соціальний статус комунікантів, їхня толерантність, підприємливість, особистий досвід.

Визначається сучасний стан цієї проблеми в процесі навчання морській англійській мові, показана необхідність використання англійської мови як важливий засіб міжкультурної комунікації, репрезентовані переваги використання англійської мови в процесі формування міжкультурної компетенції майбутніх морських фахівців. Акцентується оволодіння іноземною мовою як невід'ємною частиною підготовки сучасних морських фахівців, яким у процесі професійної діяльності належить діяти до високого щабля володіння міжкультурною компетентністю.

Аналіз навчального процесу та численні дослідження показали, що інноваційні зміни в сучасній освіті можливі завдяки впровадженню компонентів міжкультурної комунікації в процес навчання морської англійської мови.

**Ключові слова:** міжкультурна комунікація, міжкультурна компетенція, морська англійська мова, взаємодія культур, морські фахівці.

**Problem statement.** Ensuring the competitiveness of the training of maritime specialists according to the level of international standards, capable of social contact with representatives of another linguistic culture in the most typical situations of speech interaction is one of the most important strategic tasks at the current stage of modernization of the higher education system. That is why the modern paradigm of Ukrainian education considers a foreign language as an important means of intercultural communication.

In today's globalized world, intercultural communication has become commonplace in almost all spheres of life. This is evidenced by numerous international events, as well as labor migration, tourism, education abroad, etc. More and more people show interest in other peoples and cultures, seek to know their peculiarities, establish contacts with their representatives, solve common problems and understand each other.

The problem of intercultural communication in Ukraine is particularly relevant, since Ukraine is a multinational state located on the border of European and Asian civilizations, and its regions have unique socio-economic and ethno-cultural features.

**Analysis of recent research and publications.** For almost more than half a century, the problems of the development of intercultural communication have been highlighted in many scientific studies. In recent years, in the process of learning foreign languages, approaches to the joint study of language and culture have become most relevant, which helps prepare students for participation in the process of intercultural communication. This fact is confirmed by the research of such scientists as Manakin V. M., Tupchenko V. V., Shavkun I. G., Fast J., Hall E., in which the importance of the intercultural component, which determines and justifies the use of language and cultural knowledge, is especially emphasized during intercultural communication, and its impact on foreign language communicative competence of students.

Despite the high level of development of the theory of intercultural communication, there is still a need

for thorough research at the interface of intercultural communication and linguistics, as well as for the study of the problems of the formation of intercultural competence of those who study.

**The purpose of the article.** The main goal of this article is to analyze the specifics and main stages of the development of intercultural communication, to determine the current state of this problem in the process of teaching Maritime English.

**Presenting main material.** In the 1950s, the American anthropologist Edward T. Hall first introduced the concept of intercultural communication as part of the program he developed for the Foreign Service Institute (FSI) of the US State Department for the adaptation of American diplomats and businessmen while serving abroad. And already in 1954, in the book "Culture as Communication", which was written by E. Hall in co-authorship with the linguist George L. Trager, the term "intercultural communication" was first proposed for widespread use. The main provisions and ideas of intercultural communication were later significantly explored by E. Hall in his work "The Silent Language", where the author demonstrated the close connection between culture and communication, asserting that "communication is culture, and culture is communication" (Hall, 1959: 340). Developing his ideas about the relationship between culture and communication, the scientist concludes that it is necessary to study culture ("if culture is studied, it means that it can be taught") and emphasizes the need of scientists to study not so much entire cultures, but their individual behavioral subsystems.

The process of establishing intercultural communication as an academic discipline began in the 1960s, when some US universities included this subject in their curricula. This circumstance significantly changed the content of the intercultural communication training course: its exclusively practical nature was supplemented by the necessary theoretical generalizations and took the form of a classic university course, which combines both theoretical and practical lessons.

In Europe, the formation of intercultural communication as an educational discipline took place somewhat later than in the USA, and was caused by other circumstances. The creation of the European Union opened borders for the free movement of people and goods exchange: transnational corporations are created, the field of tourism develops, migration processes increase, and more and more people enter into interethnic marriages. European capitals and large cities are intensively changing their accounts due to the appearance of representatives of other cultures in them and their active inclusion in the life of these cities, and therefore the problem of mutual communication between speakers of different cultures arises.

At the same time, the problems of intercultural communication are beginning to attract the attention of scientists. Interest in the study of intercultural communication processes, in their theoretical understanding arises primarily under the influence of globalization. The modern geo-economic and geo-cultural situation forces a person to be able to coexist in a common life world, which means being able to create a mutually beneficial dialogue with all subjects of this common life space, to develop humanitarian intercultural relations between representatives of different faiths, cultures and countries (Manakin, 2012: 288).

Cognitive and social psychology, sociology, cognitive linguistics and language typology make the most significant contribution to the study of communication. The founder of intercultural communication, E. Hall, understood its teaching as intercultural education, which is based on the practical use of the facts of intercultural communication of people that arise during direct contact with speakers of other cultures. The scientist understood the educational process as the process of analyzing specific examples of intercultural communication, as a result of which the intercultural competence of those who study is expanded and difficulties in everyday communication with people of another culture are overcome (Fast, Hall, 1995: 140).

Most often, intercultural communication is defined as a process of mutual communication and interaction between representatives of different cultures. This is a specific subject-subject interaction, during which there is an exchange of information, experience, abilities and skills of speakers of different types of cultures.

Language and culture are two significant means of intercultural communication and are represented by a set of cognitive structures and formations for the organization of linguistic and cultural knowledge and experience in the mind of a linguistic individual. Using language and culture as a "system of landmarks necessary for activities in the material world"

(Hall, 1959: 272) the communicator determines his own place in the world. Thus, linguistic and cultural pictures of the world can act as conductors of linguistic and cultural information and create the context of a communicative personality with the surrounding reality as the basis of personal self-identification.

The concepts of language and culture should be considered in their close relationship and interdependence in the processes of perception of the surrounding world by the subject of communication, as well as the transmission of national and cultural experience and the expression of the specificity of the worldview in the processes of intercultural communication.

The importance of language in the culture of any nation cannot be overestimated. Language is a product of culture, its part and condition. The transfer of cultural information between generations is possible thanks to its fixation in a symbolic form. Language is a tool of culture that forms the personality of a person, who through language perceives the mentality, traditions and customs of his or her people, as well as a specific cultural image of the world.

Language is the code of any communication and the basis of human society. The concept of a language code combines the means of fixing language information using a system of language units; language is also a means of materializing various pictures of the world created by consciousness.

However, communication in intercultural situations, even if the participants have a common language code, is always characterized by conflicts between knowledge and ignorance, between someone else's and one's own, between different and common, between willingness to understand and prejudice.

Models of communicative behavior and its interpretation depend on the ideas formed by the speakers of culture about the principles of organizing linguistic interaction. The variability of these ideas, which reflects deep cultural differences, in the process of intercultural communication often ends with the transfer of (pragmatic) sociocultural norms of the native language to the foreign language and, as a result, leads to the formation of negative stereotypes about the interlocutor in the speaker. Most often, "strangers" are characterized negatively, "ours" are perceived positively, and their shortcomings are explained by the influence of external factors. It is obvious that the lack of desire to distinguish the inconsistencies of the stereotype can lead to improper generalizations, which is largely facilitated by the carriers of the culture about which foreigners form their impression. Also, quite often we deal with the phenomenon of attribution, that is, the reason for the emergence of various simplified ideas is our inherent

desire to find an explanation for the phenomena and actions that we observe. Most often, in the process of intercultural communication communicators guided by their usual worldview attribute characteristics to others based on the values of their native culture relying on the idea of their similarity.

Therefore, successful intercultural communication requires a person's constant readiness to perceive, understand and accept other people's ethnic stereotypes of behavior, peoples, customs, interests, cultural values, etc. That is why, when organizing the process of teaching a foreign language, special attention should be paid to the formation of intercultural competence of students, because it is impossible to master another language without basic cultural knowledge.

A significant part of the problems when communicating with representatives of other cultures arises from a misunderstanding of the reasons for each other's behavior, when people in a certain situation expect a certain behavior, and instead of waiting for it, they come to false conclusions about the culture with a representative of which they communicate. Therefore, it is necessary to focus the attention of students on stereotypes of behavior characteristic of another culture, including professional ones, which, on the one hand, help an individual to navigate in situations that do not require responsible decisions, and on the other hand, as an established form of prejudice, play a negative role, interfere objectively assess the contradictions that arise during the development of social relations (Shavkun, 2009: 117).

Intercultural competence generally covers the ontological aspect of personality formation, while communicative competence covers its language and speech abilities.

In our opinion, first of all, it is about rethinking the essence and content of the goals of Maritime English teaching. The requirements of intercultural communication make it necessary to teach students the skills to:

1) use Maritime English (in all its manifestations) in authentic situations of intercultural communication (the process of forming skills and abilities);

2) explain and assimilate (at a certain level) someone else's way of life/behavior (cognition process);

3) expand the individual picture of the world due to the inclusion of speakers of Maritime English in the linguistic picture of the world (development process).

The very process of learning Maritime English should be transformed into intercultural learning, into "learning to understand someone else", such learning, which is aimed at overcoming xenophobia and existing stereotypes, at fostering tolerance towards other cultures. Ukrainian researcher V. V. Tupchenko notes

that the intercultural dimension in foreign language learning pursues not only a pragmatic goal (to provide students with the necessary means for speech interaction with native speakers), but also – and even to a greater extent – developmental and general educational goals. Learning a foreign language means entering an unfamiliar world, becoming open to something new, experiencing a cultural community with native speakers, and giving communication a special fullness and multidimensionality (Tupchenko, 2013: 200).

Intercultural learning includes various components:

- language: vocabulary, grammar, speech patterns, etc.;

- historical: the difference in the assessment of the past of both countries;

- practical: rules are necessary to navigate the country;

- aesthetic: differences in lifestyle, clothing, etc.;

- ethical: differences in norms of behavior;

- stereotypical: created stereotypes in relation to one's own culture and the culture of another country;

- reflective: personal changes as a result of intercultural learning.

Intercultural learning has a pronounced dialogic character. Therefore, the modern form of learning a foreign language in Europe – "learning by learning" – is an ideal form of intercultural learning. One of these forms is tandem learning: pairs or groups of representatives of different cultures teach each other about their cultures. In modern times, there is a network of foreign language teaching centers in Europe based on the "tandem" principle (Larson, 2018).

The formation of intercultural competence at Maritime English classes requires familiarization of students with the culture of other people, constant updating of linguistic and cultural information in the conditions of continuous communicative practice, because knowledge of another national worldview and another culture is connected with the enrichment of the general picture of the world, acquaintance with other hierarchies of values, as well as with the enrichment of one's own culture and awareness of oneself as a representative of one's national community.

Communication strategies play an important role in the process of learning a foreign language as a means of intercultural communication. They are a set of speech acts of the initiator of communication, which determines the line of his speech behavior, models the achievement of goals and execution of plans, and predicts possible reactions of the recipient to them.

Specially organized training of students in the use of communicative strategies of English speech behavior in everyday situations of intercultural

(professional) communication will contribute to the improvement of their foreign language communicative competence. After all, communicative strategies are the main means of realizing the communicative intentions of the speaker, his pragmatic influence on the communication partner, solving communicative tasks, preventing communicative failures in the situation of intercultural communication.

Also, English verbal communication is based on the knowledge of verbal and non-verbal rules and expressions of attention, which allow you to conduct a casual conversation, constantly directing it in the necessary way, and at the same time not going beyond the bounds of politeness. Such rules are based on the use of stable constructions and clichés, which soften the sharpness of the statement and make the conversation less straightforward.

For the maximum efficiency of the process of formation of intercultural competence of students at Maritime English classes, texts and tasks should be used, the content of which is aimed at overcoming incorrectly created stereotypes about the culture of other people.

Thus, in the process of intercultural communication, the general and professional culture of future maritime specialists is cultivated, their worldview is expanded, a personal attitude to another culture is cultivated in the process of mastering this culture.

**Conclusions.** Intercultural communication in the most general formulation means the direct or indirect

exchange of information between representatives of different cultures. This exchange takes place in special conditions, when the participants, firstly, are aware of each other's cultural differences, and secondly, they communicate in a common language, which for some of them is often foreign.

Globalization processes in the world, socio-economic progress, the need for the maritime specialist to work within the multilingual crews significantly increase the need to carry out intercultural communication in the professional activities. Knowledge of one or more foreign languages becomes an integral part of the training of a modern maritime specialist.

Therefore, effective intercultural communication of students is possible if they acquire the necessary linguistic and cultural knowledge, which, together with the systematization of ideas about existing intercultural differences, will help to avoid erroneous stereotypical conclusions and, accordingly, choose the correct line of communicative behavior.

It is appropriate to include the study and creative use of foreign experience in the implementation and further integration of components of intercultural communication in the process of learning Maritime English, as well as the development of a set of communicative tasks aimed at the formation of intercultural competence, among the prospective directions of research of the outlined problem.

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