

**MINISTRY OF EDUCATION AND SCIENCE OF UKRAINE**

**O. M. BEKETOV NATIONAL UNIVERSITY  
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# **INTERCULTURAL COMMUNICATION**

**Lecture notes**

*(for the students of the first higher education level (Bachelor's degree)  
of specialty 035 – Philology. Germanic languages and literatures  
(including translation), Primary – English)*

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The aim of teaching the academic discipline “Intercultural Communication” is to study the theoretical foundations and acquire practical skills of intercultural communication, which are necessary for effective interaction with representatives of other cultures in international business.

The lecture notes were created for the students of the first higher education level (Bachelor's degree) of specialty 035 – Philology. Germanic languages and literatures (including translation), Primary – English.

Метою викладання навчальної дисципліни «Міжкультурна комунікація» є вивчення студентами теоретичних основ і набуття практичних навичок міжкультурної комунікації, які є необхідними для ефективної взаємодії з представниками інших культур у міжнародному бізнесі.

Конспект лекцій створено (для здобувачів першого (бакалаврського) рівня вищої освіти, спеціальності 035 – Філологія, спеціалізація «Германські мови та літератури (переклад включно), перша – англійська»).

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# INTERCULTURAL COMMUNICATION



# LECTURE 1 INTERCULTURAL COMMUNICATION

## INTERCULTURAL COMMUNICATION AS A SCIENCE AND DISCIPLINE

“The worst result of the mistakes in speech can be mockery and lowering one’s reputation but the mistakes in cultural behavior are able to cause ethnic conflicts, violation and bloodshed”.



S. Ter-Minasova

### CONTENT OF THE LECTURE

1. Essence, object, subject and the aim of Intercultural Communication course.
2. The role of the Intercultural Communication course in training interpreters and foreign language teachers. The traits needed for forming the Intercultural Communication competence.
3. Formation of Intercultural Communication as a science.
4. The place of Intercultural Communication in the system of related sciences.

### THE SUBJECT OF THE COURSE

Intercultural communication is a discipline that studies communication across different cultures and social groups, or how culture affects communication. It seeks to understand how people from different countries and cultures act, communicate and perceive the world around them.



### THE AIM OF THE COURSE

The aim of the course is to form intercultural understanding and competence.

The important elements of the intercultural competence are:

- Proficiency in the host culture language: understanding the grammar and vocabulary.



- Understanding language pragmatics: how to use politeness strategies in making requests, etc.
- Being sensitive and aware to non-verbal communication patterns in other cultures.
- Being aware of the taboos and gestures that may be offensive or mean something different in a host culture rather than one's own culture.
- Understanding a culture's conception of physical space and paralinguistic elements to convey the intended meaning.

### THE OBJECTIVE OF THE COURSE

The main objective the course of intercultural communication is to help students overcome intercultural communication problems by providing them with a fixed set of rules and strategies for effective interaction.



### THE REASONS FOR THE DEVELOPMENT OF INTERCULTURAL COMMUNICATION SCIENCE

There are two main reasons:

- the intensification of globalization processes;
- the desire of the nations to preserve their unique cultural values and norms.



### EVERYDAY COMMUNICATION

- a variety of ethnic, religious, social groups in every state;
- migration (including the internal one);
- travel and business travel;
- personal development and understanding of cultural identity.



# THE ROLE OF THE INTERCULTURAL COMMUNICATION COURSE IN TRAINING INTERPRETERS AND FOREIGN LANGUAGE TEACHERS

«Language does not exist apart from culture».

Edward Sapirin

In foreign language teaching and learning we can define three interrelated components:

1. Language use.
2. Awareness of the nature of the language.
3. Understanding of foreign and native culture.

**Intercultural competence** is understood as acquisition of intercultural understanding and the ability to act in linguistically and culturally complex situations.

**Intercultural communication (IC)** as a subject links two very broad and abstract categories – culture and communication.

## THE TRAITS NEEDED TO FORM INTERCULTURAL COMPETENCE

- Flexibility.
- Tolerating high levels of uncertainty in another culture (avoid culture shock).
- Self-reflection. ( to be able to understand the specific features of your own culture and traditions comparatively with the host culture)
- Open-mindedness.
- Sensitivity.
- Adaptability. (to be ready to adapt another culture when being in this cultural environment).
- “Thinking outside the box” and lateral thinking (to be able to think of something and evaluate something from another perspective or another point of view).



## LATERAL THINKING

Lateral thinking is a manner of solving problems using an indirect and creative approach via reasoning that is not immediately obvious. It involves ideas that



may not be obtainable using only traditional step-by-step logic. Edward de Bono introduced the term in his book *The Use of Lateral Thinking* (1967).

## THE HISTORY OF THE INTERCULTURAL COMMUNICATION DISCIPLINE FORMATION

Appeared in the middle of the 20th century under the influence of globalization:

- transnational corporations;
- tourism development;
- interethnic marriages;
- adoption of children from foreign countries.



### HISTORY IN CULTURE STUDIES 1

First interest in the study of other cultures increased in the 16th century, in the era of the Great Geographical Discoveries.

People of the Old World learned about the existence of a huge number of peoples, whose cultures were strikingly different from European and neighboring nations.



### HISTORY IN CULTURE STUDIES 2

During the Enlightenment, attempts were made:

- to scientifically explain the role of the natural (geographical and social) environment in the formation of various cultural norms;
- to study issues of cultural interaction and continuity.





### HISTORY IN CULTURE STUDIES 3

The **Comparative Historical Method**, established in the humanitarian sciences in the first half of the 19th century, made it possible to begin a purposeful and systematic study of cultures. The authors of this method are W. von Humboldt, the brothers Grimm, F. Schelling, M. Müller, N. Veselovsky, V. Propp and others.



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### HISTORY IN CULTURE STUDIES 4

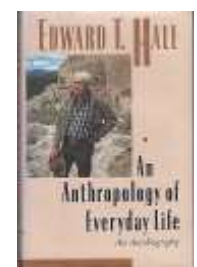
The development of the Theory of Intercultural Communication (the second half of the 20th century):

- expansion of the methods of anthropology and ethnography;
- destruction of the concept of Eurocentrism;
- increased interest in gender studies;
- development of sociological and psychological theories of power;
- the interest of linguistics in non-linguistic communication channels and the development of sociolinguistics.



### THE HISTORY OF THE THEORY OF INTERCULTURAL COMMUNICATION

The history of the theory of intercultural communication began in 1947 in the United States. The US government created the Foreign Service Institute (FSI) to prepare American citizens for overseas service. The institute hired famous scientists: anthropologists Edward T. Hall, Ray Birdwistell, and linguist George Trager.



## FOREIGN SERVICE INSTITUTE (FSI) TASKS

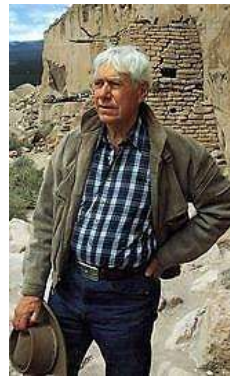
- to prepare diplomats, politicians, military specialists, Peace Corps volunteers for more effective activities abroad;
- to help international students and trainees to more successfully adapt to the United States society;
- to contribute to the resolution of interracial and interethnic conflicts in the United States.



## THE SILENT LANGUAGE

In 1959, E. Hall published his eminent book “The Silent Language”.

- proved the closest connection between culture and communication;
- focused the attention on the need to study not so much entire cultures but individual behavior;
- compared the study of culture with the study of a language (foreign), its subsystems with grammatical categories;
- emphasized the need for practical orientation of the new discipline.



## THE MAIN FEATURES OF THE INTERCULTURAL COMMUNICATION AS A SCIENTIFIC DIRECTION -1

### 1. Practical orientation:

- specific comparative characteristics of cultures were researched in various parameters;
- practical instructions for forming intercultural communication were developed;
- cross-cultural trainings were launched (in particular, in the field of business communication).



## THE MAIN FEATURES OF THE INTERCULTURAL COMMUNICATION AS A SCIENTIFIC DIRECTION - 2

Three new areas of Intercultural communication are created:

1. Prosemics studies the spatial behavior of humans and animals. Edward Hall identified four distant zones (intimate, personal, social and public), emphasizing that the boundaries of zones vary in different cultures and that breaking these boundaries is critical for the communication process.



2. Kinesics studies communication through gestures, facial expressions and postures ("body language"). Ray Birdwhistell—the founder of the trend. The minimal unit of such a “language” is "kinesema".

3. Paralinguistics was founded by George L. Trager - a direction that studies how prosodic components influence the final meaning of a statement.

### SCIENCES RELATE-D2 TO INTERCULTURAL COMMUNICATION

- ✓ Theory of communication.
- ✓ Semiotics.
- ✓ Anthropology.
- ✓ Ethnography.
- ✓ Sociology and sociolinguistics.
- ✓ Psychology and psycholinguistics.
- ✓ Linguistics and paralinguistics.



### FACTORS THAT AFFECT VERBAL COMMUNICATION

- Tone of voice
- Use of descriptive words
- Emphasis on certain phrases
- Volume of voice



## FACTORS THAT EFFECT NON-VERBAL COMMUNICATION

- Facial expressions
- Hand gestures
- Body movement



### DEFINITIONS OF THE TERM CULTURE – 1

The term “culture” originated from the Latin word cultura or cultus meaning “cultivation”. It was popularized in Europe by the British anthropologist **Edward B. Tylor** in his book, **Primitive Culture**, published in 1871.



Tylor said that culture is "that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society."



### DEFINITIONS OF THE TERM CULTURE – 2

In 1950’s A. Kroeberg and C. Kluckhohn identified more than 160 different definitions of the term “culture”.



All definitions of culture may be divided into:

- historical –culture is viewed as social heritage passed on from generation to generation;
- behavioral –culture is seen as a way of life, as shared and learned human behavior;
- normative –culture is equated with the ideas, values, or rules for living.



### DEFINITIONS OF THE TERM CULTURE – 2

- **functional** - culture means the way humans solve problems in adapting to the environment;
- **mental constructs** - culture constitutes a complex of ideas or learned habits that distinguish humans from other animals;



- **structural** - culture is seen as patterned and interrelated ideas, symbols or behaviors;
- **Symbolic interpretation** - culture is based on arbitrarily assigned meanings that are shared in a society.

### MODERN DEFINITIONS OF CULTURE

**Culture** is understood as learned way of living shared with others, it is something, which is learned, taught, and shared in groups, something that helps humans to adapt to both the natural environment and the sociocultural environments humans create (Naylor, 1998:3).



The word **culture** describes everything that makes a large group of people unique (Jandt 2001: 25).

**Society** is a group of interacting organisms.

**Culture** is a human's medium, and there is no aspect of human life that is not touched or altered by culture (E. Hall, 1976:16).

### PRINCIPLES THAT FOLLOW FROM THE DEFINITION OF CULTURE

• As culture is taught and reproduced the process of learning is itself an important component of culture.

• Culture exists in a constant state of change.

• Meaning systems consist of negotiated agreements—members of a



human society must agree to relationships between a word, behavior, or other symbols and their corresponding significance or meaning.

# LECTURE 2

## CONTENT OF THE LECTURE

1. The Tree of Culture.
2. Layers of Culture.
3. Functions of Culture.
4. Cultural Universals and Dimensions of Human Behavior.
5. Typologies of cultures.
6. Concept of Time: Monochronic and Polychronic.
7. Comparison of Monochronic and Polychronic Time Cultures.

### THE TREE OF CULTURE

Visible aspects of culture – customs, rituals, literature, music, arts, foods, styles of dress, etc.

Invisible aspects of culture – religious beliefs, cultural values, time orientation and general worldview that characterize a certain culture.

### LAYERS OF CULTURE

- **The body of cultural traditions** – the shared language, traditions and beliefs that

set peoples apart from others.

- **Subculture** – large groups of people based on economic or social class, ethnicity, race, or geographic region.

- **Subgroup** – occupation, corporation, religion, clubs, interest groups, etc.)



## FUNCTIONS OF CULTURE - 1

- **Identity meaning function** helps a human being to specify his/her identity through the cultural beliefs, norms and values. Our culture gives us ideas about what is good or bad, right or wrong, funny or not.

- **Group inclusion function** – our culture creates a comfort zone in which we experience group inclusion, safety and acceptance. We do not have to constantly justify or explain our actions within our culture, while it may not be the case when communicating with people from other cultures.



- **Inter-group boundary regulation function** shapes our in-group and out-group attitudes in dealing with people who are culturally different. An attitude is a learned tendency that influences our behavior. Attitudes also connote positive/negative emotions and forms invisible boundary around us that delimits our thoughts and visions.

## FUNCTIONS OF CULTURE – 2



- **Ecological adaptation function** facilitates the adaptation processes among the people, the cultural community, and the larger environment. When people adapt their needs to the changing their way of life, culture is changing accordingly. Surface levels of culture such as fashion or popular culture change faster than deep levels such as values, beliefs, and ethics.

- **Cultural communication function** means the coordination between culture and communication. Culture is created, passed down and modified from one generation to the other through communication.

- Culture provides a highly selective screen between a human and an outside world, designates what people pay attention to and what they ignore. The screening function helps to protect a person from the “overload” (Hall, 1976:85) paying attention to the right things.

## CULTURAL UNIVERSALS

Intercultural research is based on the study of two or several ethno-national or regional cultures according to certain parameters in order to establish both the universal principles (universals) and laws of culture, and their specific features and differences. Cultural universals are learned behavior patterns that are shared by all of humanity collectively.



### 1. PLACE, TIME, PHYSICAL DESCRIPTION OF PEOPLE

- Location: the land, climate, flora and fauna
- Time: When did the people live?
- How the people looked; a physical description

### FAMILY LIFE

- Roles of males, females, children and elders
- Type of family groupings
- Division of labor: Who does what work?
- Family gatherings and marriage ceremonies
- Child training and "rites of passage"



### ECONOMICS

- Existing technology: tools and weapons
- Division of labor: How is the work divided?
- Jobs: how people make a living Trade and money





## FOOD, CLOTHING, SHELTER, AND TRANSPORTATION

- a. Food: methods of production and domesticated animals
- b. Clothes: everyday and special "ceremonial" wear
- c. Dwellings: types of houses; building materials
- d. Transportation: how people moved from place to place



## COMMUNICATION

- a. Language: spoken, written, "sign" and "body" language
- b. Number systems



## POLITICAL ORGANIZATION, GOVERNMENT, WAR AND PEACE

- a. Rules and laws that govern the group
- b. Who makes and enforces the rules and laws?
- c. How do people resolve conflicts?
- d. How is the government organized?
- e. What is the attitude to war and peace?



## ARTS AND RECREATION

- a. Literature, music, art and dance
- b. Use of leisure time
- c. Games of children and adults



## VALUES AND BELIEF SYSTEMS

- a. Religious beliefs and practices
- b. Birth and death rituals
- c. Stories of creation
- d. Myths: explaining the unknown
- e. Ethics: "rights" and "wrongs" of behavior
- f. What did the people value?
- g. What was important to people?
- h. What visual images indicate the culture's values and ethics?



## EDUCATION

- a. Knowledge needed for survival
- b. Knowledge valued by the group
- c. How children learn their culture



## DIMENSIONS OF HUMAN BEHAVIOR

Universal: refers to the ways in which all people in all groups are the same

Cultural: refers to what a particular group of people have in common with each other and how they are different from every other group

Personal: describes the ways in which each one of us is different from everyone else, including those in your group



## TYOLOGIES OF CULTURES:

- classification of corporate cultures by G. Hofstede;
- E. Hall's classification;
- classification by R. Lewis.



### GERT HOFSTEDE CLASSIFICATION

Dutch sociologist Gert Hofstede's classification developed in the early 1980s has 6 parameters for each culture (country) based on:

- distance of power,
- individualism - collectivism,
- masculinity - femininity,
- acceptance - non-acceptance of uncertainty,
- pragmatism,
- restraint (distance, control).



### EDWARD T. HALL CLASSIFICATION - 1

Edward T. Hall suggested to divide cultures depending on -high-context and low-context, -monochronic or polychronic use of time. High-context cultures are characterized by density of social connections, personal life is not separated from professional life (France, Spain, Italy, the countries of the Middle East, Japan, Russia and Ukraine). Representatives of low-context type of culture do not only

distinguish private and public life, but also consider each sector of your life separately (USA, Canada, Holland, Scandinavian countries, Germany, etc).

### **EDWARD T. HALL CLASSIFICATION – 2**

In monochromic cultures interpersonal relationships are less important, than completing a task - at least in business. The USA, England, Germany, Scandinavian countries are considered monochromic. Representatives of polychromic cultures are more likely to do many things at the same time. Friendships are more important than intended terms, interpersonal relationships can be put above the interests of the business.



E. Hall classified the cultures of the Latin American and Arab countries, as well as Russia, as polychromic cultures.

### **RICHARD D. LEWIS CLASSIFICATION - 1**

Richard D. Lewis classification is based on the organization of human activity in time. Cultures are divided into: - monoactive (Linear-active): 1 unit of time = 1 task. Punctuality and diligence are important; task completion is above all. Examples: German, American, English culture; - polyactive (Multi-active). They are characterized by emotionality, flexibility, orientation towards interpersonal relationships. Examples: Italian, Spanish, Brazilian cultures; - reactive (Reactive). Focused on maintaining reputation. They are characterized by politeness, nonconflict, patience. Examples: Japanese, Chinese, Korean cultures.



## RICHARD D. LEWIS CLASSIFICATION - 2

R. Lewis (b. 1930) is still successfully engaged in consulting in the field of intercultural communication, heads the company Richard Lewis Communications, whose services are used by many large international companies. R. Lewis also maintains a blog on various topical issues of intercultural communication: <http://blog.crossculture.com/>.



### M-TIME CULTURES

Time dominates the culture, social and business life. – Time determines and coordinates everything people do; it also molds relations. – Scheduling allows people do one thing at a time, but it also denies context. – The systems set priorities for both people and functions.



### MONOCHRONIC TIME EVOLUTION

Monochronic time is a result of the industrial revolution in England. Factory life required the labor force to be on hand and in place at the appointed hour. Monochronic time now appears to be natural and logical because the residents of Western European countries (Switzerland, Germany, Scandinavia) and Americans are accustomed to it. Monochronic time is not natural time; in fact, it seems to violate many of humanity's innate rhythms.



### P-TIME CULTURES

Several things happen at one time. – Involvement of people and completion of transactions is more significant than adherence to present schedules. – Interaction with several people at once. – People's activities are considered as a part of a larger whole.



### **COMPARISON OF M-TIME AND P-TIME CULTURES - 1**

Monochronic people	Polychronic people
<ul style="list-style-type: none"> <li>• do one thing at a time concentrate on the job</li> <li>• take time commitments (deadlines, schedules) seriously</li> <li>• are committed to the job</li> </ul>	<ul style="list-style-type: none"> <li>• do many things at once</li> <li>• are subject to interruptions</li> <li>• consider time commitments an objective to be achieved, if possible</li> <li>• are committed to people and human relationships</li> </ul>

### **COMPARISON OF M-TIME AND P-TIME CULTURES – 2**

Monochronic people	Polychronic people
<ul style="list-style-type: none"> <li>• always stick to the plans</li> <li>• are concerned about not disturbing others; follow rules of privacy and consideration</li> </ul>	<ul style="list-style-type: none"> <li>• change plans often and easily</li> <li>• are more concerned with those who are closely related (family, friends, close business associates) than with privacy</li> </ul>

### **COMPARISON OF M-TIME AND P-TIME CULTURES - 3**

Monochronic people	Polychronic people
<ul style="list-style-type: none"> <li>• show great respect for private property; seldom borrow or lend</li> <li>• emphasize promptness</li> <li>• are accustomed to short- term relationships</li> </ul>	<ul style="list-style-type: none"> <li>• borrow and lend things often and easily</li> <li>• base promptness on the relationship</li> <li>• have strong tendency to build lifetime relationships</li> </ul>

## ADVANTAGES AND DISADVANTAGES OF THE M-TIME AND P-TIME CULTURES

Monochronic style makes planning usually easier, since it is a linear model. Monochronic people can usually better predict how long it will take to finish a task and can more easily reject a request for additional work. Polychronic people can be more productive since they use their time to work on more than one task. A polychronic person can more easily adapt to jobs such as interpreters (listening in one language while speaking in another), or as a receptionist who acts as telephone operator and secretary simultaneously. In essence, they can produce more in the same amount of time.



### MONOCHRONIC AND POLYCHRONIC PEOPLE AT WORK

Efficient polychronic people can quickly become extremely valuable to the company, because what they do would take more than one person.

However, these people are usually so efficient that they become unpromotable. This creates a "ceiling effect" for many efficient polychronic people, who, while being appreciated in their companies, see their efficiency as a block to a quicker promotion.

Monochronic people are more easily promoted because another person can easily fill their job.



# LECTURE 3

## CONTENT OF THE LECTURE

1. Classifications of the Dimensions of Culture.
2. Collectivism/Individualism. Connections of Collectivism/Individualism Dimensions. Collectivism and Individualism in Teaching and Learning.
3. Power Distance. Cultures of High and Low Power Distance. Power Distance in Teaching and Learning.
4. Masculinity / Femininity. Masculinity and Femininity in Teaching and Learning.
5. “Being” vs. “Doing” Cultures.
6. High and Low Context Cultures.

### HALL’S DIMENSIONS OF CULTURE

Edward Hall in his classic work “The Silent Language” described such dimensions of culture as concept of time (Monochronic and Polychronic cultures) and Individualism/Collectivism dimension.



### GEERT HOFSTEDE DIMENSIONS OF CULTURE

Geert Hofstede found four dimensions of culture:  
Small vs. Large Power Distance, Individualism vs. Masculinity vs. Femininity, Uncertainty Avoidance and Long vs. Short Term Orientation.



The latter dimension can be compared to the division of cultures into being and cultures.



### CONCEPT OF SELF: COLLECTIVISM – 1

In collectivist cultures people are integrated into strong groups who protect them and demand loyalty throughout their lifetime (large families, close working relationships, and confined spaces).

Collectivism is expressed in the values about the importance of group ties, family relations, equality in the distribution of rewards, fulfillment of other’s needs and group harmony.





## CONCEPT OF SELF: COLLECTIVISM – 2

Countries high on collectivism are Guatemala, Ecuador, Panama, Venezuela, Columbia, Indonesia, Pakistan, Costa Rica, Peru, Taiwan, and South Korea.



## CONCEPT OF SELF: INDIVIDUALISM -1

In individualist cultures the interests of the individual prevail over those of the group. Ties between individuals are rather loose; everyone is expected to look after him/herself. Individualism cultures value obligations first, they ensure fairness in the examinations, hiring for job and the like.



Individualism is expressed in the values about the importance of doing your



best, reward for achievement and chance for success. It is also important to solve the problem for yourself, not waiting for the others to do so.

## CONCEPT OF SELF: INDIVIDUALISM – 2

Countries high on individualism include: USA, Australia, Great Britain, Canada, the Netherlands, New Zealand, Italy, Belgium, Denmark and Sweden.



## CONNECTIONS OF INDIVIDUALISM/COLLECTIVISM

### DIMENSIONS – 1

- Wealth. People from wealthier countries tend to be more individualistic.
- Geography. Countries with moderate and cold climates tend to show more individualism.
- Birth rates. Countries with higher birth rates tend to be collectivist.



## CONNECTIONS OF INDIVIDUALISM/COLLECTIVISM

### DIMENSIONS – 2

- History. Asian countries tend to be collectivist. Migrants from Europe who settled America, New Zealand and Australia were more individualistic to leave their countries.
- The inheritance practice – the countries where the inheritance is usually divided equally between all heirs tend to be more collectivist, and those where parents decide who inherits the property tend to be individualist.



## ADDITIONAL CHARACTERISTICS

### OF INDIVIDUALISM/COLLECTIVISM CULTURES

The two types of cultures tend to produce different self-concepts – independent self and interdependent self-concept.



Representatives of individualist cultures also tend to be universalists – they treat everyone alike regardless of circumstances (no exception is made for family, friends, or members of the in-group).



Collectivist cultures often show articularism, when people’s behavior depends on the situation and circumstances (family, friends, and in-group are treated the best and the rest of the world can take care of itself). Exceptions can be made for certain people.

### **COLLECTIVISM AND INDIVIDUALISM IN TEACHING AND LEARNING – 1**

Collectivist Societies	Individualist Societies
1. Positive association in society with whatever rooted in tradition.	1. Positive association in society with whatever is “new”.
2. The young should learn, adults can’t accept student role.	2. One is never too old to learn.
3. Students expect to learn how to do.	3. Students expect to learn how to learn.
4. Individual students will only speak up in class when called by a teacher.	4. Individual students will speak up in large groups.

### **COLLECTIVISM AND INDIVIDUALISM IN TEACHING AND LEARNING – 2**

5. Neither the teacher or the student should ever be made to lose face.	5. Face-consciousness is weak.
6. Diploma certificates are important and displayed on the walls.	6. Diploma certificates have little symbolic value.
7. Acquiring certificates, even through illegal means (cheating, corruption) is more important than acquiring competence.	7. Acquiring competence is more important than acquiring certificates.

## POWER DISTANCE

The Power Distance (PD) dimension measures the way cultures are accustomed to deal with inequalities among people.

It describes the emotional distance that separates superiors from subordinates (bosses and employees, parents and children, teachers and students).

It also measures how people react to the power of other people and how they expect their subordinates to treat them.



## CULTURES OF HIGH AND LOW POWER DISTANCE

In cultures of high power distance people with power should be deferred, not argued with, especially in public.

In cultures with lower power distance power is based on knowledge and expertise rather **than on** status or position alone.



Individuals in cultures demonstrating a high power distance are very deferential to figures of authority and generally accept an unequal distribution of power.

Individuals in cultures demonstrating a low power distance readily question authority and expect to participate in decisions that affect them.

## CONNECTIONS OF HIGH/LOW POWER DISTANCE

- Geographical latitude. Higher latitudes are associated with lower power distance.
- Population. Large population is associated with high PD.
- Wealth. National wealth is associated with low PD.
- History and religion. Protestant countries tend to have lower PD, while Catholic and Orthodox countries score higher.



## HIGH/LOW POWER DISTANCE COUNTRIES

Among the top 10 High Power Distance countries can be mentioned Malaysia, Guatemala, Panama, Philippines, Mexico, Venezuela, Arab countries, Ecuador, Indonesia, India, and West Africa.



To Low Power Distance (LPD) cultures belong such countries as Austria, Israel, Denmark, New Zealand, Sweden, Norway, Finland, Switzerland, Great Britain, Germany, Costa Rica, Australia, Netherlands, Canada, and USA (Lane, 2002).



### POWER DISTANCE IN TEACHING AND LEARNING – 1

Small power distance	Large power distance
1. A teacher should respect the independence of the students.	1 A teacher merits the respect of the students.
2. Student-centered education.	2. Teacher-centered education.
3. Teachers expect students to initiate communication.	3. Students expect teachers to initiate communication.

### POWER DISTANCE IN TEACHING AND LEARNING – 2

4. Teachers expect students to find their own paths.	4. Students expect teachers to outline the paths to follow.
5. Students may speak up spontaneously in class.	5. Students speak up in class when invited by the teacher.
6. Students are allowed to contradict or criticize the teacher.	6. Teachers are never contradicted or publicly criticized.

### POWER DISTANCE IN TEACHING AND LEARNING – 3

7. Effectiveness of learning is related to amount of two-way communication in class.	7. Effectiveness of learning is related to the excellence of the teacher.
8. Outside class teachers are treated as equals.	8. Respect for teachers is also shown outside the class.
9. Younger teachers are more liked than older teachers.	9. Older teachers are more respected than younger teachers.

## MASCULINITY AND FEMININITY


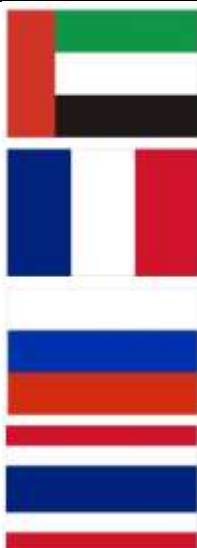
**Masculinity:** A society in which emotional gender roles are distinct: men should be assertive, tough and focused on material success, women on the quality of life (Japan, Ireland, Mexico, Austria, etc.)


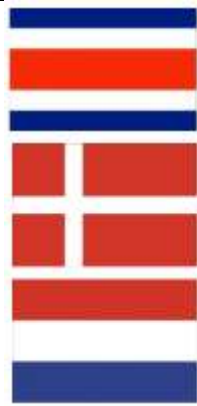


**Femininity:** A society in which emotional gender roles overlap: both men and women are supposed to be modest, tender, and focused on the quality of life (Norway, Finland, Sweden, Denmark, etc.)



### MASCULINITY (MAS) SCORES (OUT OF 76)

	<b>High</b>		<b>Low</b>
	95 Japan		53 Arab ctrs
	70 Italy		43 France
	69 Mexico		36 Russia
	66 China		34 Thailand

	66 Britain		21 Costa Rica
	66 Germany		16 Denmark
	62 USA		14 Netherlands

## GENERAL TENDENCIES IN SOCIETIES

Feminine societies	Masculine societies
<ul style="list-style-type: none"> <li>• Fewer functional illiterates</li> <li>• Fewer people living in poverty</li> <li>• More aid to poorer countries</li> <li>• Poverty blamed on bad luck</li> <li>• Both genders shop for food</li> <li>• More leisure, longer vacations</li> <li>• Social media used for rapport building</li> </ul>	<ul style="list-style-type: none"> <li>• More functional illiterates</li> <li>• More people living in poverty</li> <li>• Less aid to poorer countries</li> <li>• Poverty blamed on laziness</li> <li>• Women are food shoppers</li> <li>• Salary preferred over leisure</li> <li>• Social media used for fact gathering</li> </ul>

## COMPARISON OF MASCULINE TO FEMININE SOCIETIES

Feminine societies	Masculine societies
<ul style="list-style-type: none"> <li>• Balance family and work</li> <li>• Father and mother should both deal with facts and feelings</li> <li>• Jealousy of high-flyers</li> <li>• Sympathy for the weak</li> <li>• Boys and girls may cry but neither should fight</li> <li>• Religion focuses on fellow human beings</li> </ul>	<ul style="list-style-type: none"> <li>• Work prevails over family</li> <li>• Father should deal with facts, mother with feelings</li> <li>• Admiration for the strong</li> <li>• Disdain of the weak</li> <li>• Girls cry, boys don't; boys fight, girls shouldn't</li> <li>• Religion focuses on powerful God or gods</li> </ul>

## MASCULINITY AND FEMININITY IN TEACHING AND LEARNING – 1

Feminine societies	Masculine societies
1. Teachers avoid openly praising students.	1. Teachers openly praise good students.
2. Teachers use average students as the norm.	2. Teachers use best students as the norm.
3. Social adaptation of students is more important than academic performance.	3. Academic performance stands above social adaptation.

## MASCULINITY AND FEMININITY IN TEACHING AND LEARNING – 2

Feminine societies	Masculine societies
4. Students admire friendliness in teachers.	4. Students admire excellence in teachers.
5. Students practice mutual solidarity.	5. Students compete with each other in class.
6. Students try to behave modestly.	6. Students try to make themselves visible.
7. Male students may choose traditionally female subjects.	7. Male students avoid traditionally feminine academic subjects.

### “BEING” VS. “DOING” CULTURES - 1

Doing cultures stress achieving goals and improving standards of living.

Individuals define themselves by what they do for a living (the USA, Germany, Belgium, Great Britain, Japan, Canada, New Zealand).

Education is important, but not the mere fact of it; you have to have done something with your knowledge, status is not automatic but the result of the achievements.



### “BEING” VS. “DOING” CULTURES – 2

Being cultures stress people’s affiliations and personal qualities; greater value is placed on quality of life and relationships than on task accomplishment (Latin America, the Middle East, Israel, France, Finland, Denmark, Sweden and many Southeast Asian countries).

The school/university you went to and the amount of education you received confer status, whether or not you did well in school or have done anything with your education. Titles are important and should always be used.





## HIGH AND LOW CONTEXT CULTURES – 1

Edward T. Hall's theory of high context (HC) and low context (LC) cultures helps to understand the powerful effect culture has on communication. A key factor in his theory is context.

### Context includes:

- Environment (setting, location, etc.)
- Process (how the meeting is conducted, how the participants were invited, etc.)
- Body voice
- Appearance (clothes, jewelry, etc.)



## HIGH AND LOW CONTEXT CULTURES – 2

In **high context cultures** words are not so important as context, which might include the speaker's tone of voice, facial expression, gestures, posture-and even the person's family history and status. People in these cultures are less governed by reason than by intuition or feelings, prefer group harmony and consensus to individual achievement (the Middle East, Asia, Africa, and South America).

**Low-context cultures** (North America and much of Western Europe) are logical, linear, individualistic, and action-oriented. People from low-context cultures value logic, facts, and directness. In discussions, people strive to use precise words and intend them to be taken literally).



# LECTURE 4 COMMUNICATION AS A PROCESS

## CONTENT OF THE LECTURE

1. Forms of Communication.
2. Verbal and Nonverbal Forms of Communication.
3. High and Low Context Verbal Interaction Styles.
4. Direct and Indirect Verbal Interaction Styles.
5. Uncertainty Avoidance/Risk Taking. Uncertainty Avoidance in Teaching and Learning.
6. Barriers to Successful Intercultural Communication.
7. History and Experience through Language.

## WHAT IS COMMUNICATION?

Communication is a process in which two or more individuals exchange the set of ideas they possess, their personal feelings as well as symbols and meaning of the culture that the communicators belong to.



## CHARACTERISTICS OF COMMUNICATION

Communication has the following important characteristics:

- It is an ongoing process and it is dynamic.
- It is unrepeatable and irreversible.
- It is based on the prior assumptions of the communicators – meaning is in people, not words.
- Every communication is social (people communicate differently at informal get-togethers and at important business meetings).
- Every communication is personal – communication is much affected by personal cultural attitudes.



## LEVELS OF COMMUNICATION

- Every communicator is a bearer of the all-human knowledge.
- The communicator is also a bearer of the cultural values that are created by the culture s/he belongs to.
- She/he usually sticks to a certain system of world views – either religious or atheistic.
- The communicator is a representative of a social or professional group (students, teacher, retiree, etc.).
- Every communicator is a unique personality of certain gender, age and character through the prism of which all four abovementioned levels are displayed.



## FORMS OF COMMUNICATION BASED ON THE NUMBER OF PEOPLE INVOLVED

**Intrapersonal communication** – is one-person communication.

**Interpersonal (dyadic) communication** – when two people speak to each other. It can be either direct (face-to-face) or mediated by mechanical or electronic media.

**Small-group communication** occurs when more than two people communicate in a group.

**Large-group communication** can be of two types – when a speaker addresses a large group simultaneously (face-to-face public communication) or when the speaker and the audience are separated by the interposed channel (public or mass communication).



## FOLLOW-UP QUESTIONS

- Which things constitute the process of communication?
- What are the barriers to successful communication?



## COMPONENTS OF COMMUNICATION

Every communication as a process consists of the following components (Leigh, 1999):

- Sender of the message
- Receiver of the message
- The message
- The medium to carry the message



The roles of a sender and a receiver of the message are constantly being reversed, which make communication a cycle.



## MISUNDERSTANDINGS IN COMMUNICATION

Misunderstandings between a sender and a receiver of the message occur when:

- the medium to carry the message is chosen inappropriately (e.g. language, behavior, clothes, etc.).
- the message is decoded or encoded inappropriately.



## RELATIONSHIP BETWEEN VERBAL AND NON-VERBAL

### ASPECTS OF COMMUNICATION

#### The Relationship Between Verbal and Non-verbal Aspects of Communication:

- 7% - verbal means (words),
- 38% - phonetic means (intonation, tempo, accent, etc.),
- 55% - nonverbal means (mimics, gestures, posture, clothes, smile, etc.)



## VERBAL COMMUNICATION STYLES

**Verbal communication styles** are associated with verbal interaction dimensions that allows to distinguish high/low context communication, direct/ indirect communication style, power distance peculiar to every culture (person-oriented and status oriented verbal styles), self-enhancement and self-effacement verbal styles (Ting-Toomey, 2001:106) and uncertainty avoidance/ risk taking.



## FOLLOW-UP QUESTIONS

- Enumerate the important characteristics of communication.
- What is the relationship between verbal and non-verbal aspects of communication?



## HIGH AND LOW CONTEXT CULTURES DIMENSION

**A high context communication** - most of the information is transmitted either in the physical context or internalized in a person (implicit code). Words are not so important as context, which might include the speaker's tone of voice, facial expression, gestures, posture - and even the person's family history and status.



**In low-context communication** the mass of information is vested into explicit code. Decisions are based on fact rather than intuition. Discussions end with actions.

## DIRECT AND INDIRECT VERBAL INTERACTION STYLES

**Direct communication style** dominates in cultures where speaker expresses their intention (need and desire) openly and directly (United States, England, Australia, Germany). Direct styles are often used in low-context, individualistic cultures.



**Indirect communication style**, which is often seen in high-context and collectivistic cultures (China, Japan), speakers usually hide or hint their intentions during interaction. The use of ambiguity and vagueness is the characteristic of an indirect style.

### UNCERTAINTY AVOIDANCE/RISK TAKING

**Uncertainty Avoidance (UA)** is the extent to which a culture feels threatened by unknown or uncertain situations and uses written or unwritten rules to maintain predictability.



**High UA index** goes with collectivism and indirect communication style, while tolerance of uncertainty or risk taking goes with individualism and direct communication style.

**The top countries on high UA** are Greece, Portugal, Guatemala, Uruguay, Belgium, Salvador, Japan, former Yugoslavia, Peru, and France, Chile, Spain, Costa Rica, Panama and Argentina.

**The countries lowest on the UA** are Singapore, Jamaica, Denmark, Sweden, Hong Kong, Ireland, Great Britain, Malaysia, India, Philippines, USA, Canada, and Indonesia.

### DIFFERENCES IN UNCERTAINTY AVOIDANCE/RISK TAKING

	<b>Uncertainty Avoidant or Cautious styles</b>	<b>Risk Taking or Uncertainty Acceptors</b>
Communication strategies	Rules are important. There are certain standards of communication	Rules are important, but can be violated. Every communication is unique. Change rules if they can't be followed.
Attitude to ambiguity	Intolerant	Tolerant
Instructions	Precise and detailed	May be vague
Innovations	Conservative	Open to change

## UNCERTAINTY AVOIDANCE IN TEACHING AND LEARNING:

<b>Weak Uncertainty Avoidance</b>	<b>Strong Uncertainty Avoidance</b>
1. Students feel comfortable in unstructured learning situations: vague objectives, broad assignments, no timetables	1. Students feel comfortable in structured learning situations: precise objectives, detailed assignments, strict timetables
2. Teachers are allowed to say “I don’t” know.	2. Teachers are expected to have all the answers
3. A good teacher uses plain language.	3. A good teacher uses academic language.
4. Teachers are expected to suppress emotions (and so are students).	4. Teachers are allowed to behave emotionally.
5. Teachers seek parents’ ideas.	5. Teachers consider themselves experts who cannot learn anything from the parents – and parents agree

### BARRIERS TO SUCCESSFUL INTERCULTURAL COMMUNICATION -1

- **High anxiety.** People are anxious because they do not know what they are expected to do.

- **Assuming similarity instead of difference.**

- **History, experience and values.** History, experience and values of any culture are reflected in its language, and very often are acquired via it.

- **Ethnocentrism or “cultural truth”** makes people negatively judge the aspects of one culture by the standards of their own culture.



### BARRIERS TO SUCCESSFUL INTERCULTURAL COMMUNICATION-2

- **Prejudice and Stereotype as a Barrier in Intercultural Communication.**

The term **prejudice** means an irrational suspicion or hatred of a particular group, race, religion or sexual orientation.

**Stereotype** refers to the negative or positive judgment made about the people on the basis of observation and belief.



## HISTORY AND EXPERIENCE THROUGH LANGUAGE

As culture is realized within society or social group, language becomes a means of passing culture from generation to generation and an important means of socialization that exists within the society.

In most recent theories language is understood as an instrument of thought and cognition.



## THE PRINCIPLE OF LANGUAGE RELATIVITY

**Wilhelm von Humboldt**, who stated that each language contains a peculiar *Weltanschauung* (world view or world language model), which makes its speakers to perceive the world and think in a peculiar way, different from the speakers of other languages.



In the first half of the XX century these ideas were developed in the USA by linguists Edward Sapir and Benjamin Lee Whorf (**“Sapir-Whorf” hypothesis of language relativity**). According to Whorf “the world is presented in a kaleidoscopic flux of impressions, which has to be organized in our minds – and this means largely by linguistic systems of our minds”.

## UNIVERSAL AND SPECIFIC ELEMENTS IN LANGUAGE

Modern understanding of the language world model explains it explains this as co-existence of both **universal** and **specific specific elements**. **Universal elements** constitute the cognitive basis of humanity while **specific elements** reflect national or ethnic peculiarities of any language.



Every language community develops universal elements their own way thus determining special features of language world models.



## LANGUAGE AND CULTURE

Languages reflect **history**, **geography** and **climate** of the country where they are used. Any culture as well as any language has areas in which they must be particularly expressive.



In the Ukrainian language there are many words to describe snowy weather – **поземка**, **пурга**, **хуртовина** while in English there is only one word – snowstorm.



In contrast, English has more words that describe rainy weather or have the word rain as their component (**downpour**, **pouring/torrential of rain**, **showers**; Come rain or shine; For a rainy day; To take a rain check, etc.) than the Ukrainian language.

## ETHNIC AND CULTURAL SYMBOLS IN LANGUAGE

The objects of local flora and fauna often become important **ethnic** and cultural **symbols**. In Ukrainian such symbols are **mallows** (мальва), and **guilder rose** (калина) in Australian English – **kangaroo**, in American English – **the bald eagle**.



Different features of linguistic world pictures may appear in different languages because of the peculiarities of the environment – for England these are **fields**, **hedges** and **sea**, for America – **diversity of environment**, for Ukraine – **steppes**, **the Carpathian mountains**, **cherry trees**, **mallows**.

## FOLLOW-UP QUESTIONS

1. What are the barriers to successful intercultural communication?
2. Which of the barriers seems to be most difficult to overcome?



# LECTURE 5 BUILDING SUCCESSFUL COMMUNICATION

## CONTENT OF THE LECTURE

1. Cultural Values and National Character.
2. The British Character. Ten Core Values of the British Identity.
3. The Environmental Adaptations and Historical Factors that formed the American character.
4. The Environmental Adaptations and Historical Factors that Formed the Ukrainian Character.
5. Cultural Truth or Ethnocentrism

### CULTURAL VALUES AND NATIONAL CHARACTER

Every culture has the system of values which “represents what is expected or hoped for, required or forbidden”.



Cultures develop, discover or invent specific **values** as a result of two forces that affect the culture as a whole: **environmental adaptations** and **historical factors** (Lustig,



1988:57). **Environmental adaptations** refer to the need of culture to adapt to specific natural constraints such as harsh weather, the availability of certain foods and raw materials, closeness of waterways, seas and oceans, fertility of soil, and others. **Historical factors** are unique experiences within cultures – wars, economic development, laws, contacts with other nations, exploration and settling of new lands, forms of power.

### THE BRITISH CHARACTER

The four nations of the UK differ in the following aspects:



- **Racially.** The Welsh, Scottish and Irish are the peoples of Celtic origin – they spoke the Celtic languages: Irish Gaelic, Scottish Gaelic and Welsh. The English are a race of Germanic origin. They spoke the Germanic dialect, which later developed into the English language.



- **Socially.** These nations have different economic, social and legal systems.

### DIFFERENCE WITH CONTINENTAL EUROPE-1

Differences shaped due to some historical and geographical factors:

**Geographical factors:**

- **Separation from the continent.**

The British Isles are separated from the rest of Europe by a wide stretch of water. Britain could not be invaded as easily as any other European country, so the British developed a sense of security, which can easily slide into superiority.



- **Lack of extremes.**

Britain is a country with no geographical extremes. So British love of compromise is a result of the country's geography and climate.

### DIFFERENCE WITH CONTINENTAL EUROPE-2

- **Geographical identity.**

Britain is divided into some geographical areas, which give their inhabitants a sense of geographical identity.



**Geographical identity**

includes a certain accent or dialect and some stereotyped image. In England, for example, people are divided geographically into northerners and southerners.



Northerners consider themselves tougher, more honest and warm hearted than southerners.

### DIFFERENCE WITH CONTINENTAL EUROPE-3

Historical factors:

• The last successful invasion in Britain was in the 11th century. This gave the British a sense of self-confidence, which developed through this time.



• England became one of the richest European countries in the High Middle Ages. This process was a result of the wool-trade, cloth-making, merchant adventure, and exploration. Many foreign travellers noticed British egocentrism, self-confidence, pride and contempt for foreigners.

### DIFFERENCE WITH CONTINENTAL EUROPE-4

• The Reformation of the Church and separation from Rome. The reformed religion gave rise to many other protestant movements that spread all over the globe. Today the Anglican Church is considered one of the most liberal churches in the world.



• The Industrial Revolution of the 18th – 19th centuries. Invention of new machines and building a big number of mills and factories established capitalism as mode of production. This process developed the British feeling of independence and uniqueness.



### DIFFERENCE WITH CONTINENTAL EUROPE-5

• The process of colonization. The British felt the necessity to bring their culture to the rest of the world as a model of development for the colonies.



• The formation of the biggest empire in the world. The Empire added to the feeling of superiority and independence, which was expressed in the policy of “brilliant isolation”, which Britain followed up to WWI.



## TEN CORE VALUES OF THE BRITISH IDENTITY

**I. The rule of law.** The society is based on the idea that we all abide by the same rules, whatever our wealth or status. No one is above the law - not even the government.



**II. The sovereignty of the Crown in Parliament.** The Lords, the Commons and the monarch constitute the supreme authority in the land. There is no appeal to any higher jurisdiction, spiritual or temporal.



**III. The pluralist state.** Equality before the law implies that no one should be treated differently on the basis of belonging to a particular group. Conversely, all parties, sects, faiths and ideologies must tolerate the existence of their rivals.



**IV. Personal freedom.** There should be a presumption, always and everywhere, against state coercion. We should tolerate eccentricity in others, almost to the point of lunacy, provided no one else is harmed.



**V. Private property.** Freedom must include the freedom to buy and sell without fear of confiscation, to transfer ownership, to sign contracts and have them enforced. Britain was quicker than most countries to recognise this and became, in consequence, one of the happiest and most prosperous nations on Earth.



**VI. Institutions.** British freedom and British character are immanent in British institutions. These are not, mostly, statutory bodies, but spring from the way free individuals regulate each other's conduct, and provide for their needs.



**VII. The family.** Civic society depends on values being passed from generation to generation. Stable families are the essential ingredient of a stable society.



**VIII. History.** British children inherit a political culture, a set of specific legal rights and obligations, and a stupendous series of national achievements. They should be taught about these things.

**IX. The English-speaking world.** The atrocities of September 11, 2001, were not simply an attack on a foreign nation; they were an attack on the anglosphere - on all of us who believe in freedom, justice and the rule of law.

**X. The British character.** Shaped by and in turn shaping our national institutions is our character as a people: stubborn, stoical, indignant at injustice. "The Saxon," wrote Kipling, "never means anything seriously till he talks about justice and right."



### CULTURAL IDENTITIES

1. Royal family
2. Big Ben/ Houses of Parliament
3. Manchester United
4. Class system
5. Pubs
6. Robin Hood and Merrie Men
7. Cricket
8. White cliffs of Dover
9. Imperialism
10. Union Jack
11. Snobbery
12. BBC
13. West End
14. The Times newspaper
15. Shakespeare
16. Cup of tea



## THE AMERICAN CHARACTER. GEOGRAPHICAL FACTORS - 1

### 1. Geographical factors:

- **Territory.** The USA occupies a large territory that was subdued in less than four centuries, and even today the country is sparsely populated. Large territories contributed to the idea of privacy that is so important for many Americans.



- **Two large oceans that separate America from Asia and Europe** isolated Americans from political threats of Asian and European countries. These natural buffers allowed Americans not to maintain large armies through the course of history and contributed to the feeling of **insularity**.

## THE AMERICAN CHARACTER. GEOGRAPHICAL FACTORS - 2

**The wealth of environments** allowed the nation become self-sufficient in agriculture and most basic minerals.



**The reputation of America as geographic bounty** brought to the country floods of immigrants all over the world.

**A magnificent system of waterways** hooked the territory together and made travel cheap for goods and people allowing a degree of mobility (both geographical and social ) unknown in most parts of the world (Lewis, 1987, 44).



## THE AMERICAN CHARACTER. HISTORICAL FACTORS

**Puritan immigration.** Though Puritans were not the first people who came to the New World, their values were very important to survival on the new land: **self-reliance, hard work, frugal living and the guidance of individual conscience.**



**Immigration from different countries.** America is a land of immigrants, and this fact shapes the values and



attitudes in the society, life in the New World developed in the newcomers such traits as **equality** and value of the **fair competition**.



**The War for Independence.** The Declaration of Independence, one of the most important American documents, stressed the idea of independence and equality, stating that “all men are created equal”. This idea of **egalitarian society** – a society of equals is clearly traced in America today.



**Frontier.** The frontier much contributed to the mentality of Americans, as people came to new places. The frontier experience played a significant role in the formation of American stressing such features as **egalitarianism, privacy, freedom, inventiveness, and self-reliance**. The life style (staying apart from each other) contributed to the ideas of privacy and **freedom** that remain crucial for Americans today.

## THE UKRAINIAN CHARACTER. GEOGRAPHICAL FACTORS

•**Geographical position.** Historically Ukraine occupies a large territory in the centre of Europe on the crossroads of many important trading routes. This made the country open to many influences, which is seen in the **racial and religious toleration** usually displayed by Ukrainians. Ukrainians are said to be “naturally” **egalitarian** people.



•**Wealth of environments.** Ukraine is a very beautiful country and this beauty left a great impact on the nation. Ukrainians **love the nature and earth**, many flowers from the orchards



are the symbols of Ukraine (e.g. **mallows (калина)** and **guilder rose (мальва)**).



• **Abundance of arable fertile lands.** More Ukrainians have always lived in villages than in towns, till the middle of the XIX century 90% of Ukrainians lived in the country. Ukrainian country mentality is based on family **togetherness, hospitality** and numerous traditions connected with the year cycle.

### **THE UKRAINIAN CHARACTER. HISTORICAL FACTORS**

• **Constant wars on Ukrainian territory.** The wars created a peculiar Ukrainian personality – **rather individualistic and focused on family.** According to the view of the Ukrainian, life is not merely a terrible struggle for existence, opposing man to hard necessity at every turn;



life affords possibilities for **pleasure and feeling**, life is beautiful, and its **esthetic aspect** must, at all times and in all places, be highly respected. Ukrainians prefer **individualism, liberty, equality and popular government.**

• **Absence of independent state.** Any state power in Ukraine for a long time associated with imposing the rules that were alien to Ukrainians The idea that all people originally have **equal rights (egalitarianism)** is also reflected in Ukrainian tradition to divide all patrimony equally between all children in the family.

**Cossacks.** Because of the conjunction of certain geographic and social conditions, a special social group – the Ukrainian Cossacks - arose in Ukraine as an attempt of the Ukrainian population to liberate itself from under the control of the nobility. The name Cossack (Ukrainian: **kozak**) is derived from the Turkic **kazak** (free man).



**The history of the Ukrainian Cossacks has three distinct aspects:**

- their struggle against the Tatars and the Turks in the steppe and on the Black Sea;
- their participation in the struggle of the Ukrainian people against socioeconomic and national-religious oppression by the Polish magnates;
- their role in the building of an autonomous Ukrainian state. Cossack culture focused on love to native land and free spirit.

•**Cultural development.** In prehistoric times, Ukrainian territory was the seat of a very high Trypillia culture which astonishes investigators through their loftiness and beauty. The national genius of Ukrainians has risen to the greatest height in the popular poetry. Beginning with the historical epics (**dumy**) and the extremely ancient and yet living songs of worship, as for example, Christmas songs (**kolady**), New Years' songs (**shchedrivki**), spring songs (**vessilni**), harvest songs (**obzinkovi**), down to the little songs for particular occasions (e. g. **shumki**, **kozachki**, **kolomiyki**), etc.



•**Value of education.** Ukrainians place a great value in education, families try to organize the free time of their children so that they were taking part in extra curriculum activities such as sports, music, learning foreign languages, etc.

### FOLLOW-UP QUESTIONS

Compare the traits of the national character of Americans, British people and Ukrainians. What makes each nation unique? What is similar?



### CULTURAL TRUTH OR ETHNOCENTRISM

When the members of a group learn the culture of their group, they quickly start using their culture as a **measure of other cultures**. This happens because culture is learned as **truth** (Naylor, 1998:5). Members of one cultural group tend to



judge the members of the other cultural group on the basis of what they have learned about their own culture. This process is called **ethnocentrism**.

**Ethnocentrism** is our defensive tendency to view the values and the norms of our culture as superior to other cultures and expect that all other groups should either praise or follow our values.

## DEGREES OF ETHNOCENTRISM

Lustig [1988] distinguishes such degrees of ethnocentrism:

▪ High ethnocentrism or disparagement is displayed in sarcasm towards the other group, racist jokes, hate-filled speech and even physical violence.



▪ Moderate ethnocentrism or avoidance is displayed in nonverbal inattention, avoiding eye-contact and avoidance of out-group members.



▪ Low ethnocentrism or indifference reflects the lack of sensitivity in verbal and nonverbal interaction.

▪ Ethnorelativism or understanding shows the understanding of other identities rather than judgment. The strong sense of respect and sympathy can be developed at this stage.

## FOLLOW-UP QUESTIONS

- Where can you learn the culture? Give examples.
- What are the groups that your culture can conflict with?

# LECTURE 6 LANGUAGE MEANS OF SUCCESSFUL COMMUNICATION

## CONTENT OF THE LECTURE

1. Cultural Truth or Ethnocentrism.
2. Stereotypes in Intercultural Communication.
3. Sensitive Language: Avoiding Bias.

### CULTURAL TRUTH OR ETHNOCENTRISM

When the members of a group learn the culture of their group, they quickly start using their culture as a **measure of other cultures**. This happens because culture is learned as **truth** (Naylor, 1998:5). Members of one cultural group tend to judge the members of the other cultural group on the basis of what they have learned about their own culture. This process is called **ethnocentrism**.



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## FOLLOW-UP QUESTIONS

- Where can you learn the culture?

Give examples.

- What are the groups that your culture can conflict with?



## STEREOTYPES

A stereotype is a popular belief about specific types of individuals. The term **stereotype** derives from the Greek words stereos "firm, solid" and typos "impression," hence "solid impression".



**Stereotypes** are standardized and simplified conceptions of people based on some prior assumptions.

## TYPES OF STEREOTYPES

There are different kinds of stereotypes:

1. **Autostereotypes** are what people think of themselves as a group (e.g., what Ukrainians think of Ukrainians).

2. **Heterostereotypes** are what one group thinks of another group (e.g., what Ukrainians think of Americans).

3. **Sociotypes** are the stereotypes that have high degree of social validity, they are based on the research (e.g., the British today are monarchists – the latest research shows that 70% of the British support the Royal Family).



## FEATURES OF STEREOTYPES

**Features of stereotypes:**

- Point one characteristic, which is not necessarily true about all members of the group.
- Create limits in which other members of the group are seen.
- Distorts our “projection” of an individual’s personality.
- Gives the ground to developing ethnic jokes and nicknames.

## ARCHETYPES

Opposite of stereotype is **archetypes** – they allow a person to have a general idea of **cultural norms, customs** and **values** without



limiting anyone. **Archetypes** are non-accusative and non-restrictive (Lane, 2002:26).

## POSITIVE AND NEGATIVE STEREOTYPES

**Positive stereotype** depicts a person's or a nation's positive features (e.g. Ukrainians are very hospitable, the English love their homes, Americans are always welcoming).



**Negative stereotyping** is based on the distorted reflection of the reality and if they are rooted in the behavior, may cause **bias** or **prejudice** is an opinion which is not based on experience or reason.



Sometimes bias or prejudice may turn into **discrimination** – when a person or a whole group of population is deprived of certain rights and privileges.

## PROBLEMS FOR COMMUNICATION

**Stereotypes are harmful because they impede the communication in at least four ways (Jandt, 2001:73):**

1. Stereotypes cause the beliefs that may not be true (e.g., Ukrainians love lard ( сало), etc.)



2. Stereotypes may cause people to believe that a widely held belief is true for any individual representing the group (e.g., Carlos is A Latino American, he may be a criminal).



3. The stereotype may become a wrong assumption for a person stereotyped (e.g., Seniors have bad memory).



4. Stereotypes lead us to interpret individual's behavior wrongly and impede communication (e.g., if you have a stereotype for "boss", when you get a greeting from your boss, you will generally act in a completely different way to how you act when your partner greets you).



## USING STEREOTYPES TO COMPARE CULTURAL DIFFERENCES

- You are aware of them.
- They are descriptive.
- You do not judge an individual on the basis of stereotypes.
- They are only second best (personal experience is first best).
- Modify them on the basis of new experiences and observations

### MISATTRIBUTION

**Misattribution** is attributing meaning or motive to someone's behavior based upon one's own culture or experience (Lane, 2002: 27).



Misattribution is hard to see because of two factors:

- **Ethnocentrism (cultural truth)**. Our cultural beliefs seem to us common sense, and are often thought of as universal.



- **Misattributions** evoke **emotional response** that makes difficult to see what caused the evoked feeling.

### RULES TO AVOID STEREOTYPES AND MISATTRIBUTIONS

- Learn about your own culture's values and behaviors;
- Learn about the specific culture which representatives you are meeting or working with;
  - Learn to check things by asking a "cultural coach" – a person from the different culture who can help you;
  - Learn to ask yourself "On what am I basing my feelings and thoughts about this relationship?" Make sure you are not basing them on misattribution.

### SENSITIVE LANGUAGE: AVOIDING BIAS

'**Sensitive language**' – words and phrases that are used to refer positively to the issues many people may feel touchy about: **gender, ethnicity, age, abilities (disabilities), appearance** and many others. By using sensitive language people learn to avoid discrimination and bias and thus to reduce prejudice.



## REASONS FOR RAISING THE AWARENESS OF LANGUAGE SENSITIVITY

Growing population diversity and changes in the attitudes towards minorities, who demand equal rights, opportunities and more accurate names (e.g. **Black** instead of Negro, and later – **Afro-American** and **African American**; **Native Americans** or **First Nations** instead of Indians, etc.)



- The growing role of women in the society is reflected in the usage of **inclusive language** that is genderneutral and refers to both males and females (e.g. **humankind** instead of mankind, **artificial** instead of manmade), names of jobs and occupations (**firefighter** instead of fireman, **flight attendant** instead of steward or stewardess, **mail carrier** instead of mailman)

- Changes in the demographics causes changes in the attitudes to other sensitive issues, such as **age**, **religion**, **disability**, **diseases**, **appearance** and others (e.g. **senior citizens** for old, **disabled** for handicapped, **visually challenged** for blind, etc.).



## HISTORY OF SENSITIVE LANGUAGE INTRODUCTION

The first organized attempts to avoid biases in speech started in the USA with the Civil Rights Movement led by Dr. Martin Luther King Jr. in the 1950-60's when black leaders began to speak about their people's second-class citizenship and poverty. The term **Black** became the first sensitive word to substitute Negro, and by the end of the century two other terms appeared – **AfroAmerican** and **African American**. As Blacks were fighting against racism, coining of the new inclusive terms got the name “**deracialization**”.



In the 1960's **Indians** in the USA began to demonstrate their cultural pride demanding “Red Power” and insisting on the name **Native Americans**.





Whites' dominance was also challenged by **Mexican-Americans**, who insisted on using the term **Chicano** to name people of Mexican and Latin-American decent.

The same kind of movement was started by **Asian Americans**, who rejected the pejorative term Oriental.

In the 1960's women started a campaign against some patterns in the English language that were considered 'sexist' and 'maledominating'.



They argued that English reflects the power of men in the society ("it's **HIS**tory, not **HER**story").



In the late 1980s the rules of sensitive language began to be applied to a broad range of issues – such as **race, age, sexual orientation, abilities**.

### EXAMPLES OF SENSITIVE LANGUAGE

Examples of Sensitive Language. Age – terms like elderly, aged, old, and geriatric were replaced by **older person, senior citizens or seniors**.



Disabilities or illnesses. Blind people were called **visually challenged**, the deaf were called **people with hearing impairments**. The terms **challenged, differently abled and special** were coined to describe people with clinical diagnoses or mental disabilities.



### POLITICAL CORRECTNESS

Inclusive language and new sensitive terms in the 1990's became known under the name "political correctness" (PC). New sensitive entries appeared that are still in use today (e.g. **animal companion for pet, vertically challenged for small people, horizontally challenged for fat people and comb-free for the bald**).



By the end of the 1990's the concept of **political correctness** gave way to "social correctness", meaning the



usage of the appropriate inoffensive formula that show respect to other people and avoid abuses that may exist in the language. In the new millennium social correctness is used as a synonym for “**language sensitivity**”

### FEATURES OF THE BIASED LANGUAGE

- **Derogatory** and **offensive labels** are used.
- Labels that were coined outside the group (*crip, handicapped, geezer, Eskimo, Indians, Spic, nip, etc.*) and are considered inappropriate by most representatives of the group.



- Usage of stereotypical set of characteristics to all members of the group (all disabled need constant medical care, Jewish mothers are too caring).



- **Exclusion of a group from the mainstream** (Anyone can see how beautiful these flowers are – excludes blind people).



- **Non-parallel treatment** – disabled and normal, employees and their wives.

- **Unnecessary categorization:** We have 8 new students, one is Latino.
- **One-sided point of view on the events**  
– discovery of America, settling the wild territory, etc.

### FIVE RULES OF SENSITIVE ENGLISH LANGUAGE USAGE

1. Change unnecessary male pronouns to **plural forms (they, them) or combination forms (he or she and she or he)**.

In writing, **s/he** is also acceptable.

**Examples:** Someone is on the phone. What do **they** want?

2. Instead of the words formed with the segment **man** use synonyms that refer to both men and women.
3. Many **job titles** or activities are strongly associated with one gender or the other.

**Examples:** businessman chairman workman postman saleslady stewardess  
male nurse policemen.

Use expressions and pronouns that apply equally to men and women.

4. Male words frequently precede female words in common expressions.

**Examples:** men and women, boys and girls, husband and wife, brother and sister, his and her, he or she.

Try to balance the **order of male and female pairs**.

5. It is not uncommon for words referring to men and women in some situations to be used unequally.

**Examples:** Ted and Angela are **man and wife**.

I have three **girls** and two **men** working for me.

**Mr.** Lewis and **Miss** Masters are on the committee.

**Use equal male and female terms**

### FOLLOW-UP QUESTIONS

Comment upon the sayings from the point of view of the sensitive language.

**Words not only affect us temporarily; they change us, they socialize or unsocialize us.**

(David Riesman).

**Words must be weighed, not counted.**

(Polish Proverb).

# LECTURE 7 INTERCULTURAL COMMUNICATION LISTENING AND NON-VERBAL COMMUNICATION ACROSS CULTURES

## CONTENT OF THE LECTURE

1. Listening across cultures. Attitude of listening internationally:
  - a. People-focused listeners – relationship cultures.
  - b. Information-oriented listeners – data cultures.
  - c. Result-oriented listeners – action cultures. Styles of listening internationally.
2. Nonverbal Communication: Tone, Clothes, Body Decoration, Eye Contact, Facial Expression, Touch, Distance, Space, Cultural Use of Time.
3. Intercultural Communication Competence.

## THE RIGHT ATTITUDE TO LISTENING

### Attitude 1.

The speaker is saying something important.

### Attitude 2.

Respect the speaker's Style of speaking.

### Attitude 3.

Always clarify.



## STYLES OF LISTENING INTERNATIONALLY

Style 1. People-focused listeners – relationship cultures.

Style 2. Information-oriented listeners – data cultures.

Style 3. Result-oriented listeners – action cultures.



## FOLLOW-UP QUESTIONS

Explain why using the following hot tips is important for effective listening:

- Show respect for people by giving them your full attention when listening;

- Be patient as a listener, especially when listening to people you think have nothing important to say;
- Listen for key words used by a speaker and use these same words in your follow-up questions and comments.

## NON-VERBAL COMMUNICATION FUNCTIONS

**The functions of non-verbal communication:**

to reflect identities,  
 express emotions,  
 manage conversations,  
 express information and  
 interpersonal attraction.



## BASIC NON-VERBAL FORMS

**Basic non-verbal patterns are shown in:**

- Tone, clothes and body decorations (studied by paralinguistics).
- Face/Gestures (studied by kinesics).
- Eye contact (studied by oculusics).
- Touch (studied by haptics).
- Space (studied by proxemics).
- Time (studied by chronemics).



## TONE OF VOICE

**Tone of voice is vocalic behavior related to speech:**

- accent;
- pitch range (high to low, wide to narrow inflection);
- pitch intensity (emotional involvement - uninvolved);
- volume (loud to soft);
- articulation (precise to slurred);
- resonance (rich to thin);
- tempo (fast to slow).



## CLOTHES AND BODILY ADORNMENT FUNCTIONS:

- to provide protection from the natural environment;
- to show modesty;
- to demonstrate status and position;
- to provide supernatural protection;
- to communicate messages.



The vocabulary of dress includes hair styles, jewelry, makeup, and other body decoration such as tattoos and even perfumes.

## EYE CONTACT FUNCTIONS:

- regulates conversations;
- shows interest or involvement;
- establishes a connection with others.



## FACIAL EXPRESSION

**There are seven universally recognized emotions shown through facial expressions:**

fear, anger, surprise, contempt, disgust, happiness, and sadness. Regardless of culture, these expressions are the same.



## TOUCH IN NON-VERBAL COMMUNICATION

**Touch is used to fulfill five communicative functions:**

1) Ritualistic interaction such as shaking hands or bowing.



2) Expressing affection such as kissing and hugging.



3) Playfulness such as flirtatious stroking and poking.

4) Control function such as grabbing someone's arm.

5) A task-related function such as nurse taking a patient's pulse at the wrist.



## TYPES OF CULTURES BASED ON TOUCH

1. **High touch cultures** such as France, Italy and Greece and Spain.



2. **Low touch cultures** such as New Zealand, Australia, Britain and the United States.

## BODY LANGUAGE OR KINESICS

**This is the language of gestures, expressions, and postures.**



## DISTANCE IN NON-VERBAL COMMUNICATION TYPES OF DISTANCE (E. HALL)

**Intimate distance** – the closest "bubble" of space surrounding a person.

**Social and consultative distance** – the spaces in which people feel comfortable conducting routine social interactions with acquaintances as well as strangers.

**Public distance** – the area of space beyond which people will perceive interactions as impersonal and relatively anonymous.



## COMFORTABLE DISTANCE:

you too close



ideal distance

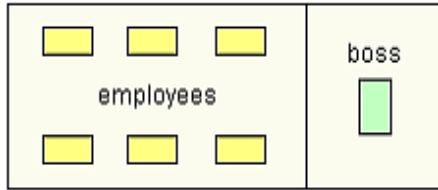


too far

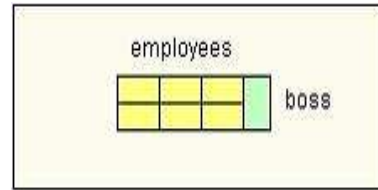


Whispering and shouting generally get your attention more than speaking with a normal voice.

## SPACE ORGANIZATION



**USA**



**Japan**



## CULTURAL USE OF TIME:

For business meetings people who are lower in status are expected to arrive on time, or early.

Higher status individuals can expect that others will wait for them if they are late.



When people appear for a party varies with the custom, social situation, and their relative status.

## FOLLOW-UP QUESTIONS:

How do people communicate with clothes? Compare Ukrainians and Americans.

By observing your friends and other people from your culture suggest a “bubble” of personal space for Ukrainian culture.

How accurate are Ukrainians in their use of time? Compare them to North Americans.

## INTERCULTURAL COMMUNICATION COMPETENCE:

**Intercultural communication competence** involves the knowledge, motivation, and skills to interact effectively and appropriately with members of different cultures.

The positive results of possessing intercultural communication competence are:

- It gives an opportunity to experience the richness of life.
- Understanding other cultures we get to understand our own culture better.





## PRESENCE AND LACK OF INTERCULTURAL COMMUNICATION

### COMPETENCE:

#### Lack of ICC Competence results in:

- Xenophobia – fear of another culture. May eventually evidence itself in hate groups, racism and crimes.



- Ethnocentrism.

- Forced assimilation – the belief that everyone should be “just like me”.

- Segregation – separation of different groups.

Presence of ICC competence results in:

- Acceptance – the willing to coexist and build relationship with other cultures.

- Celebration – valuing of other cultures.

### RULES OF SUCCESSFUL INTERCULTURAL COMMUNICATION

1. Become aware that cultures are different even if people in them have many common characteristics, goals and problems.



2. Many rules and values of a culture are unspoken and people may not even be aware of them until you violate these rules.



3. Be aware of the types of cultures based on the important values – especially individualism vs. collectivism, high vs. low power distance, high vs. low uncertainty avoidance, and masculinity vs. femininity.



4. Be aware that social rules and expectations derived from values differ greatly from one culture to another.

5. Develop an open mind about the motives, values and rules behind other people’s behavior.

6. Become aware of your own cultural regulations. Learn to distinguish really important values that cannot be compromised.



7. Develop non-judgementalness. People like to be sincerely listened to and to be given an opportunity to fully explain themselves.



8. Put yourself in another person's shoes. Display empathy and interest to other people through careful listening and observing.

### **FOLLOW-UP QUESTIONS**

Review the rules of communication for western cultures and tell if they can be applied to Ukrainian culture too:

Treat other people with respect –do not make them feel small.

When you talk with others look in their eyes to show respect.

Arrive for appointments at the time arranged, or no more than a minute or two afterwards.

When you speak, be brief to the point.

## Методичне забезпечення

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**ІЛЬЄНКО** Олена Львівна

## **МІЖКУЛЬТУРНА КОМУНІКАЦІЯ**

### **КОНСПЕКТ ЛЕКЦІЙ**

*(для здобувачів першого (бакалаврського) рівня вищої освіти,  
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