

СПИСОК ВИКОРИСТАНИХ ДЖЕРЕЛ

1. Єфремов С. Карпенко-Карий. Критико-біографічний нарис. Київ, 1924. 150 с.
2. Франко І. Іван Гобілевич (Карпенко-Карий) / Франко І. Збір. творів: у 50 т. К., 1982. Т. 37. 225 с.

УДК 378.126

ДІАЧУК О.В., candidate of philological sciences

Bila Tserkva national agrarian university

VERBAL AND NONVERBAL FORMS IN THE PROCESS OF INTERCULTURAL COMMUNICATION

Communication is the production of meaning, through verbal words or nonverbal gestures. Nonverbal communication sends meaning through some means other than words, such as eye contact, body language, space and time usage.

Key words: intercultural communication, relations, verbal and nonverbal forms, international negotiations.

ДЯЧУК О.В., канд. філол. наук

Білоцерківський національний аграрний університет

ВЕВЕРБАЛЬНІ ТА НЕВЕРБАЛЬНІ ЗАСОБИ У МІЖКУЛЬТУРНІЙ КОМУНІКАЦІЇ

Комунікація – це процес обміну інформації за допомогою вербальних слів або невербальних жестів. Невербальна комунікація передає значення за допомогою інших засобів, окрім слів, таких як зоровий контакт, мова тіла, використання простору та часу.

Ключові слова: міжкультурна комунікація, відносини, вербальні та невербальні форми, міжнародні переговори.

Intercultural communication means the process of interconnection and interaction between representatives of different communities, during which an exchange of information, experience, and spiritual values of different types of cultures take place [3]. Intercultural communication should be considered as a multifunctional phenomenon, which includes, firstly, knowledge of norms and principles of communicative behavior in another sociocultural environment; secondly, formation of specific qualities; capacity to empathy and self-esteem.

Communication is said to be the production of meaning, through verbal words or nonverbal gestures [1,pp.510-520], hence, nonverbal communication sends meaning through some means other than words, such as eye contact, body language, and space and time usage [4]. Nonverbal communication does not only serve as a crucial complementary role to verbal communication, it is also used to regularize meaning, to accentuate and reinforce information. Nonetheless, experts ascertain that 65% of communication is relayed nonverbally [2].

An essential component of international communication is its nonverbal forms. In general, any important foreign policy act of a subject of international relations (conclusion of an international treaty, accession to an international union, intervention, conflict with a neighbor, provision of humanitarian assistance etc.) should be considered as a link in the chain of remarks that make up an international dialogue, that is, as a “response” to a certain “challenge”. This approach to international relations helps identify something in this behavioural act of the subject that would remain hidden if considered separately. Nonverbal communication is an important aspect of intercultural communication. We often come to a better understanding of communication meaning by *how* something is said rather than *what* is actually said [2]. Nonverbal communication is one of the key aspects of communication. Its diverse functions include repeating, accentuating, complementing and contradicting a verbal message. This type of communication also normalizes relations, such as nonverbal cues conveying when a person should speak or not speak. Finally, nonverbal communication can even alter a verbal message through mimics, gestures and facial expressions, particularly when people do not speak the same language.

Unfortunately, both verbal and nonverbal forms of communication are not always aimed

exclusively at coordinating interests, but also at aggravating the unsettled or conflicting situation, since one or more participants in such a violate communication one of the fundamental principles of its conduct – equality of its participants, respect for the dialogue partner, tolerance in demonstrating their interests towards the other party (or parties) – and try to dominate, ignoring the interests of dialogue partners [1]. In such case, the intercultural communication, instead of coordinating the interests of the parties, develops into a verbal or non-verbal dispute and conflict.

The course and effectiveness of international negotiations as a conventional form of international communication is also affected by the extent to which the parties consider the specific features of the “national negotiating style”. According to one of the researchers, it is described by “five main factors”: “the main cultural values, customs, and rules that affect the behaviour of people in communication; mental features relating to the specific features of human perception and thinking; the specific features of nonverbal communications; the main models of decision-making, a measure of independence in decision-making; the most characteristic tactics and features of behaviour during negotiations” [3, pp.400-413].

Thus, without denying the fact that international relations are a “cast” of social relations, one should also consider this phenomenon as a specific “cast” of human nature, which unites all people – a “cast” of those specific features that describe people of different eras, civilisations, cultures, national, racial-ethnic, gender, and other groups, as well as a “cast” of the personal features of individuals representing them.

The importance of nonverbal communication in our global society is especially significant. “Intercultural nonverbal communication” refers to the unspoken word between communicating parties. Two-thirds of communication is transmitted nonverbally. The possibility for misunderstanding and disagreement regarding nonverbal communication is great because of cultural differences. So, successful interaction in intercultural situations entails just as much understanding of nonverbal messages as the verbal ones. Progress towards sustainable development of the world, the resolution of economic, environmental, confessional and ethnic conflicts is possible precisely through a global communication based on respect for dialogue partners, respect for the principles of tolerance and justice, and a focus on ensuring human rights and achieving peace.

REFERENCES

1. Buck R., Van Lear C. A. (2002). Verbal and nonverbal communication: Distinguishing symbolic, spontaneous and pseudo-spontaneous nonverbal behavior. *Journal of Communication*, 52 (3), pp. 522–541. DOI:10.1111/j.1460-2466.2002.tb02560.
2. Burgoon, J.K., Buller, D.B., Woodall, W.G. (1989). *Nonverbal Communication: The Unspoken Dialogue*. New York: Harper and Row.
3. Krauss, R.M., Chen, Y., aChawla, P. (1996). Nonverbal behavior and nonverbal communication: What do conversational hand gestures tell us? in *Advances in experimental social psychology*, M. Zanna, Ed. San Diego, CA: Academic Press, pp. 389–450.
4. LeBaron M. (2006). Cross-cultural communication. Beyond Intractability. Eds. G. Burgess and H. Burgess. Conflict Research Consortium, University of Colorado, Boulder. Retrieved. 1. Available at: http://www.beyondintractability.org/essay/cross-cultural_communication.

УДК 631(477)+174.8

РИМАР Н.Ю., канд. філол. наук

Білоцерківський національний аграрний університет

САМОСТІЙНЕ ВИВЧЕННЯ АГРОНОМІЧНОЇ ЛЕКСИКИ У ФОРМУВАННІ МОВНОЇ КУЛЬТУРИ МАЙБУТНЬОГО ФАХІВЦЯ

У тезах досліджено самостійне вивчення агрономічної лексики як важливий чинник формування мовної культури майбутнього фахівця з агрономії. Зауважено про цілеспрямовану роботу здобувачів освіти з термінами, що формує словникову грамотність, забезпечує точність і логічність висловлювання, підвищує рівень професійної комунікації

Ключові слова: агрономічна лексика, здобувачі освіти, самостійне вивчення, мовна культура.