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**NATIONAL AND CULTURAL SPECIFIC CHARACTER
OF THE VERBAL COMMUNICATION**

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The problems of international cultural communication are considered. It is given the rules of the culture of verbal communication in different countries, in the process of learning foreign languages should be observed and taken into account the peculiarities of verbal and nonverbal behavior of interlocutors. Knowledge of the polar features of cultures allows to navigate in situations of cultural ties to optimize relationships with people from different countries around the world. Major cultural differences partners, reasons and factors of their behavior reduce culture shock, prevent conflicts and promote the development of business areas.

Key words: digital divide, international communication, verbal communication, nonverbal communication, frustration, linguistic and cultural community.

The inclusion of culture of verbal communication in the process of learning foreign languages involves the study of ethno-cultural specifics of speech communication and learning cultural background knowledge revealing the peculiarities of verbal and nonverbal behavior of the subject [1].

National and cultural specific character of the verbal communication consists of the system of factors determining differences in the organization, methods and forms of communication. These are social factors, cultural traditions, specific verbal and nonverbal means, revealing the terms of intercultural communication [2]. From the positions of the sociological theory of communication, the process of communication of the people is the exchange of information in which one of the participants owns some information that is known to the other one otherwise meaningful communication does not occur [3].

From one hand, “information inequality” occurs due to the fact that one part of the interlocutors’ knowledge is individual, which was obtained as a result of his personal experience. On the other hand, general information, forming the starting point for the communication should be in the process of communication. Thus, for the successful communication it is necessary to have the same language means for the interlocutor (phonetic, lexical, grammatical skills), but also the general substantive knowledge of the world. Such cognitive knowledge which is general for the participants of the communicating act is called background knowledge. E.M. Vereshchagin and V.G. Kostomarov single out four groups of background knowledge [4]. To the first one they range universal concepts that were considered such as, “the sun”.

The second group includes background knowledge about the specific terms that are common to all members of a specific ethnic and linguistic community. This group of linguistic and cultural knowledge was formed in the course of history, the empirical development of a society, reflects its culture, customs, etc.

The third group is comprised of socio-group background knowledge, i.e. knowledge which is specific to social groups (physicians, economists, engineers and other professional groups). This knowledge is different for different peoples. The fourth group includes regional knowledge associated with the region peculiarities. Together with the background knowledge of any community they form linguistic consciousness. The teaching of foreign languages should imply the introduction to the language consciousness of the people whose language is studied. “Underestimation of the national and cultural aspects in training can cause difficulties in the international communication arising from the partial differences between communicative and linguistic communities in the knowledge about the world, forming cognitive foundation of different communications” [4].

Both verbal and non-verbal means can be classified as to background knowledge. So, such regalia, as “backwoodsman” - member of the House of Lords, rarely presenting at the meetings or “Band of Hope” - the old maid, seeking the groom are absolutely clear to the English-speaking individual. For other national communities they are incomprehensible. But nonverbal means are also distinguished. So, the Russian who stops a passing car raises his hand, and the Frenchman raises his thumb in the direction of the required path.

The choice of non-verbal means of communication is determined by sex, age, belonging to a social group, etc. The most common gestures of daily communication

(greeting gestures, emotional evaluations, gesture when scoring and others) also need productive internalization. Except the background knowledge the structure of speech is important for the successful dialogue. It is frequent when a wrong sentence construction, inability to express oneself can become a serious barrier in a dialogue. So, long sentences lead to misunderstanding as they are too complicated and grammatically not clear. As the result, the sense is often lost in the subordinate clauses. Short sentences (5-8 words) will consist of finished thoughts. These are precise and effective statements. The unions, such as “and”, “as”, “that”, “but”, “because”, etc. are not used. Short sentences are always evident [5].

Quality and quantity of the vocabulary strengthen statements. The passive vocabulary (words that can be used in memory) depends on the educational level of 30 000-50 5000 words. The active vocabulary (words which are used at spontaneous speech) consists of 3000–12000 words [6]. It is recommended to use verbs in speech, instead of nouns. Verbs make a vivid presentation and nouns mostly give semantic value to the statement, besides it is usually abstract. The usage of verbs helps to shape a specific picture of unclear concept. It is necessary to dispense without adjectives since they give speeches too personal character. The verb becomes more “alive”, it is better to use its active, instead of the passive form in the statement. For example, “I have invited him”, instead of “He has been invited by me”. The passive influences impersonal, it creates a distance between partners and bears the minimal emotional load.

The following impersonal formulations like “According to it, it is possible to understand that ...”, as well as the statements containing wide ranges of figures to operate. The Subjunctive mood – “I would say ... “, “I would believe ... “, “I should ...” are also remote [2]. They do not express a resolute act, and more likely to create a distance between the interlocutors.

Training of students to a proper structure of speech will significantly facilitate their business dialogue and will allow them to lower a level of “a cultural shock”.

In a wide range of business cultures it is possible to allocate two poles the Western business culture and the Eastern business culture. Euro-American and West-European business cultures of Asia and the East are concerned with the typical Western culture countries. Geographically Russia is situated between the West and the East. The business culture of Russia takes an intermediate position between Western and East cultures in a number of parameters (individualism, a collectivism, hierarchy, etc.) [1].

Independence, individualism, resoluteness, self-confidence, straightness, reliability, compulsion, accuracy, punctuality, initiativeness, purposefulness, mobility, and vitality can be estimated as specific distinctive features of the Western business culture from the Russians' point of view.

At the same time the tradition of the Western business not to divide words and acts, is perceived as unexpected straightness, naive and rashness. Independence and internal freedom of the American is shown, for example, that he can wear jeans during a business meeting. The Japanese consider it is impossible to be serious (and to be perceived seriously) at business negotiations if partners are not dressed in strict black suits. The American scientist will not be ashamed to leave the session of section at scientific conference if his interest to an event is settled before the termination of session. The Japanese will be present because of his politeness [7].

National features of the Western and the Eastern cultures and their display during the intercultural communications are described in D. Stringer's scientific research [8].

Individualism as individual initiative, responsibility and right is recognized by the Americans as the engine of public progress. Individual interest is the main and the first condition of his participation in any business activity and it is admitted by the American culture. Individualism here is a label of a society, an atom of which it consists. In the East, particularly in Japan, individualism is quite often considered as threat to a society. Japan is represented as the nation, where a person is not an independent unit but a functional group and a corporate accessory.

Collectivism and group orientation both in household and in business area are initially inherent in east business culture. In the Eastern culture individualism is not a cell of a society is not individualism, as in the West, but a group. The person is considered and identifies himself with the group. Promotion of individual interests in the Japanese business area is impolite and borders on impropriety.

A person hired in the Japanese company which is some kind of a clan is obliged to be faithful to values and vertical system of attitudes in a clan. This system is reflected in subordination of the junior position and amiability of the senior. Authority in a clan is based not on the charm or charisma and not on other western concepts like a mutual exchange but on the nature of the Japanese concept of things. Loyalty of the Japanese concerning the group and firm is extolled in Japan and is valued more than such abstracts as "public" and "society". Therefore the bribery or illegal fixation of the prices is not punished severely here.

Analyzing national features of the communication, D. Stringer [8] draws a conclusion that egalitarianism as a style of equal attitudes is peculiar to the Western culture and especially in American. So, for example, the American naming each other by name in business sphere is considered to simplify communications. Thus, the difference in the age and the status maybe significant. In the Eastern business culture it is necessary to list all names and titles of the person you want to speak to. As a matter of fact, it fixes hierarchy of attitudes. The Americans borrow a number of behavior rules from the Japanese companies. For example, it is forbidden to chew a chewing gum; to have the hair banded low over the foreheads for women; to wear double-breasted jackets for men. In general the Japanese society with its thousand-year imperial history is organized strictly on a vertical. The age and the experience of work is traditionally valued more often here than qualification.

Resoluteness of the American is shown in his readiness to make a decision at negotiations (but not before or after them, as the Japanese usually do). The Japanese come in group to the negotiations with the final decision. The decision cannot be changed by them because they have accepted it [9].

To compromise here means to show weakness of character, inability to keep boundaries of the positions. If the representative of the Eastern culture does compromise he “loses the face”. Self-confidence also concerns to be a characteristic feature of the American culture [10]. It is possible to say that the USA is a country of self-confident people to which self-confidence in blood is brought up from the cradle. World leadership of the USA in economy, politics and culture is kept on self-confident people motivated by their individual achievements. However, self-confidence does not mean superiority over others here but the superiority over the circumstances, difficulties, over own problems. It is considered that variety or originality is a source of new ideas, innovations, and therefore progress and prosperity of a society.

Straightness in the Western, especially American culture seems too impolite to the Japanese [11]. If the Americans can refuse the uninteresting offer, the Japanese will never do it. They consider it impolite and in every possible way evade from direct refusal though they mean it in practice according to the opinion of partners. Even the Russians consider such behavior insincere. As for the Japanese, sincerity is an aspiration of the person to keep “harmony” of attitudes, i.e. not to break an agreement, comfort, favor and calm of associates. In general you shouldn't perceive speech of the

Eastern culture representatives literally. The Eastern culture is considered to be “highly contextual”. It means that the actual essence of the speech is defined by a context (a situation, place, time, background) but not by means of words.

Straightness of the Americans is shown in their readiness to begin negotiations at once from the business point of view: figures, documents and specific proposals even if partners see each other for the first time. Such “rashness” and imprudence is caused by a high level of legal relations in the countries of the West, providing protection of the participants against a deceit of a partner. Non-performance of the contract of one of the sides can be resolved by the American Court and the lawbreaker is really punished by it. In the countries of the East such comprehensive and reliable legal protection of sides is not created, therefore a guarantee of reliability are relative connections and personal acquaintance to the potential partner, i.e. availability of additional interests. That is why the overwhelming part of investments in China is done by the foreigners of the Chinese origin who have relative connections in this country [12].

Reliability as the obligation, accuracy and punctuality in the Western business is a question of business reputation. It is a strict norm of business behavior, politeness and grace here. The existence of the American term “deadline” which means extreme or a closing date is not accidental. The Americans are assured that any business will not be completed without “deadline” and that is why they follow it implicitly. In general, time is the main measurement of the American style life. In the Eastern culture an event or a person is more important than time, therefore expectation of an audience with the representatives of the East culture who are late on a meeting, something is not concern or remorse for them [13].

It is also important to mention that the Americans are focused on short-term business relations. A successful deal suits them perfectly well in itself. At the same time the Eastern culture is built and guided by long-term business relations; short-term interests of the partner cause misunderstanding, confusion and vigilance. So it is characterized by the long, tightened discussion of decisions on the basis of horizontal coordination, their indistinct performance [14]. The different treatment of partners on some concepts is a real barrier in the intercultural communication. So, for example, “work”, “company”, “management”, “task group” have different meanings and a valuable content for the Japanese and the Americans [15].

Thus, each person who studies foreign language owns some certain pragmatic skills and knowledge of speech tactics, types of speech behavior, rules of dialogue, relevant for his native culture. But their usage in a situation of intercultural dialogue by the representative of the other linguistic and social community to a generality can lead to a number of numerous misunderstandings including “cultural shock”.

The meeting of two cultures gives food for thought both for the foreigner and for the native speaker as well. In consciousness of the last one there is a comparison of the culture, habitual “way of life” to the daily behavior which is peculiar to the other culture. This comparison never happens separately from the emotional attitude of the person, i.e. the estimated perception of a different culture. Quite often the assessment of a new culture appears to be positive. But the criticism shows, that there are also other situations. For example, hand shake for an Englishman is an infrequent fact. As a rule, the fellow workers meeting each other every morning do not practise hand shake.

Therefore, the Englishman who has arrived in Moscow gets tired of traditional Russian greetings and sometimes it leads to some negative subjective impressions and even affection. Subjectively cultural shock is experienced as intensity, suspiciousness, psychological discomfort, frustration.

E.M. Vereschagin and V.G. Kostomarov define three periods of an assessment and perception of another's culture [4]. The first one is, so-called, “the pink period” when novelty in attitudes between people is estimated mainly positively and with some kind of naive romanticism. The second period is the period frustration in which nostalgia and consequences of a cultural shock become significant. The third period is an acculturation that is the period of development of new forms of behavior, understanding of motives and the symbolism which cause this or that behavior, and in general adopting the unusual conditions of living.

The knowledge of the basic cultural distinctions of the partners, the reasons and factors of their behavior reduces a cultural shock, prevents conflicts and assists success in business sphere. The intercultural communication represented by the dialogue of cultures, means equal rights in cultural interoperability of representatives from various linguistic and cultural communities in view of their originality and a variety that leads to the necessity of revealing something universal and specific on the basis of comparison of foreign and own cultures.

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