

UDC 811.161'378

DOI <https://doi.org/10.32782/2522-4077-2025-212-2>

LINGUISTIC AND CULTURAL ASPECTS OF ENGLISH-SPEAKING COMMUNICATION

ЛІНГВОКУЛЬТУРОЛОГІЧНІ АСПЕКТИ АНГЛОМОВНОГО СПІЛКУВАННЯ

Leleka T. O.,

orcid.org/0000-0002-6134-4435

Scopus Author ID: 58286055600

PhD in Philology, Associate Professor,

Senior Lecturer at the Department of Translation, Applied and General Linguistics,

Volodymyr Vynnychenko Central Ukrainian State University

Globalization processes in society and the development of intercultural contacts have contributed to the study of linguistic and cultural peculiarities of communication. Each culture has its own language picture of the world, which is reflected in the language. There are many national peculiarities of language etiquette. Thus, determining the main aspects of communication in intercultural interaction is an urgent and priority task. The communication between people from different cultures requires familiarization with cultural norms and rules of verbal behavior. The study analyzes the English-language phrases that can be misinterpreted by the Ukrainians because they contain the aspects of mentality and elements of cultural behavior.

Firstly, we analyzed the cultural specifics of the greeting, as the English version can contain not only the words that are not always clear to the Ukrainians, but also the questions that do not require the answer.

Secondly, we dealt with the phrases that have the national and cultural specificity. They cannot be translated literally and their understanding is impossible without the awareness of the language accuracy.

Thirdly, the phrases in the form of invitations that generally do not require any action but are an element of etiquette have been explained. This group is the most difficult, as it does not imply what it names. Intercultural communication may not take place in this situation due to the lack of the information about the national specifics.

The analysis of the research material has shown that intercultural communication is impossible without studying the national aspects and communication etiquette. The elements of communication can often be semantically empty and uninformative, they are nevertheless very revealing in determining the relationship between communicators. In this regard, the knowledge of the basic principles of language and cultural studies will help understand the native English speakers.

Key words: globalization, intercultural communication, language etiquette, language picture of the world, linguocultural studies.

Глобалізаційні процеси у суспільстві та розвиток міжкультурної комунікації сприяли вивченню лінгвокультурологічних особливостей спілкування. У кожній культури існує своє бачення, мовна картина світу, що позначається на мові. Існує багато національних особливостей мовного етикету. Таким чином визначення основних аспектів комунікації в умовах міжкультурної взаємодії є актуальним та пріоритетним завданням. Спілкування людей, які є представниками різних культур, потребує ознайомлення з культурними нормами та правилами вербальної поведінки. У дослідженні було проаналізовано англомовні фрази, які можуть бути неправильно витлумачені українцями, оскільки містять особливості менталітету та елементи культурної поведінки.

По-перше, ми проаналізували культурні особливості привітання, оскільки англійський варіант може містити не завжди зрозумілі українцям слова, але й питання, які не потребують дослівної відповіді.

По-друге, ми виявили фрази, які мають національно-культурну специфіку. Вони не перекладаються дослівно, тому їх розуміння неможливе без усвідомлення мовної специфіки.

По-третє, ми охарактеризували фрази, що існують у формі запрошення, вони не потребують ніяких дій, але є елементом етикету. Ця група є найбільш складною, оскільки не передбачає того, що називає. Міжкультурна комунікація тут може не відбутися через брак інформації щодо національної специфіки.

Аналіз досліджуваного матеріалу показав, що міжкультурна комунікація неможлива без вивчення національних аспектів та етикету спілкування. Елементи комунікації можуть бути семантично неінформативні,

проте дуже показові у визначенні відносин комунікантів. Зважаючи на це, знання основних положень лінгвокультурології допоможе правильно зрозуміти носіїв англійської мови.

Ключові слова: глобалізація, міжкультурна комунікація, мовний етикет, мовна картина світу, лінгвокультурологія.

Statement and substantiation of the problem relevance. The new experience of the worldview associated with the modern processes of globalization and internationalization puts cultural meanings and symbols of the peoples in a state of endless cross-cultural dialogue [1, p. 37].

The global world must be created in the dialogue of civilizations as a common space of multifaceted spirituality – always open and eternally improving in the process of understanding the other [2, p. 265]. Thus, cross-culturalism is the main methodological prerequisites for cognition of the surrounding reality [3].

One of the expressions of the anthropocentric paradigm in linguistics is the emergence of a new direction – linguoculturology, the subject of which is language and culture, which are in dialogue, interaction with each other [4, p. 76].

The complex and multidimensional nature of the relationship between the language and culture, their relationship, interrelation, mutual influence and interaction in the process of human communication have determined the relevance of the study, which is directly related to linguoculturology, which studies a certain selected and organized set of the cultural values, investigates the living communicative processes of speech generation and perception, the experience of the language personality and national mentality, gives a systematic description of the language picture of the world [5, p. 558].

Today, as a result of growing international contacts, the process of interpenetration of the languages and cultures is becoming increasingly important, so the research related to the problems of identifying and analyzing the factors that can contribute to successful intercultural communication, the interaction of language and culture, the reflection of language in national cultures are relevant.

Analysis of recent research and publications. It is known that ethnopsychology uses linguocultural research methods, referring to the important for us concept of cross-culturalism when studying the national specificity of discourses in their uniqueness and interaction [1, p. 54]. Thus, Baker W. and Ishikawa T. draw attention to the fact that the strategies of world building and discourse are conditioned, among other things, by the cognitive picture of the world, and problems in intercultural communication may arise when formal coincidence equivalence of verbal units turns into quasi-equivalence at the content level [6, p. 134].

The study of the language and culture should be carried out not in the separate directions, but in their interrelation. Being a complex and multidimensional phenomenon, language becomes an object of research from various points of view.

The founder of the theory of intercultural communication E. Hall, who was one of the first to convincingly prove the connection between culture and communication, saw an analogy with the study of foreign languages with the help of grammatical categories [1, p. 56]. It was during the adoption and discussion of Hall's ideas by the scientific community that the notions of intercultural, cross-cultural and multicultural emerged, which, having not received an unambiguous strict delineation, coexist in scientific research [1, p. 62]. However, the term intercultural is the most widespread, so that the emerged new direction of scientific knowledge is called exactly the theory of intercultural communication. It should be noted that cross-cultural research can serve as a basis for the further development of the problems of the intercultural interaction at different levels [6, p. 123].

The problems of misunderstanding in intercultural dialogue often arise not because of insufficient knowledge of the language – its vocabulary and grammar – but because of the inability to adequately interpret the communicative behavior of the native speaker, to understand his true intentions and to express own ones. There are many examples of such misunderstanding, leading to communicative failures and even conflicts (Koleski E., 2021; Koval N., Kushka B., Nagachevska O., Smaglii V. &

Uhryn L., 2023; Moran Panero S., 2018). It occurs when foreign cultural speakers communicate in a variety of situations.

There are important linguistic and cultural studies, which emphasize the culturally determined nature of the intercultural communication, focusing on the behavior of the people who faced with the culturally determined differences in the language and the consequences of these differences [3].

The purpose of the article. The purpose of the article is to consider the linguistic and cultural aspects of language interaction in the aspect of intercultural communication.

The purpose involves solving the following tasks:

- to determine the vectors of research on the problem of intercultural communication;
- to study the peculiarities of English-language communication on the basis of the phrases that are not translated literally into Ukrainian and have different meaning;
- to identify the aspects that will help understand the intercultural communication barriers.

The main material of the study. The identification of the close links between the language and culture has given impetus to the study of the particularities of mentality, culture and language through the use of the unified system of instrumental concepts and categories [7, p. 144].

The competencies of communicators include not only the knowledge of the grammar and vocabulary of the language in which communication is carried out, but also the linguistic and cultural competence [8, p. 218].

The native speaker has the specific culture and language patterns, so the language signs acquire the meaning of the cultural signs, helping understand the key attitudes of the culture. Based on this principle, it can be argued that language has the ability to reflect the national-cultural mentality of its speakers [9, p. 212].

Firstly, we need to analyze the phrases of greeting. They are often symbolic and play an important role in establishing and maintaining the contact between people. The form of greeting serves as a marker of the relations between people. The classic English greeting *How are you?* (*Як справи?*) often causes difficulties for non-native English speakers because it diverges from the notions of politeness in the communicative behavior of native speaker's language. Being semantically emptied, this speech formula shows that the speaker notices and recognizes the addressee and its importance. The answer to this phatic question can be positive, neutral or negative. A neutral answer like *OK* does not imply the further discussion.

Without knowing the subtleties of the culture of communication, it is easy to make a mistake because of the wrong understanding of the English phrases. We cannot translate the phrase *Shut up!* (*Замовкни!*). In a friendly, emotional conversation this phrase means the exclamation of surprise *Really?! (Справді?!)* or *No way! (Не може бути!)*.

After the phrase *Get/go away (Йди геть)*, it is not always a good idea to obey and leave. If this phrase is used as an exclamation in normal conversation, it means *I can't believe it (Я не можу в це повірити)*, *unbelievable (неймовірно)*, *that's impossible (це неможливо)*. So this phrase can be translated into Ukrainian as *Та йди ти!*

A slang expression *I don't buy it! (Я не купую це)*, which has nothing to do with shopping or shops. This phrase means *I don't believe it (Я не вірю цьому)* and is used as a response to a statement.

Often the Ukrainians understand an English invitation exactly the other way round. Thus, the phrase *You really must come and see us one of these days (Ви дійсно повинні завітати до нас в один із цих днів)*. This phrase is usually taken as a genuine invitation, while the *Just wondering if you'd like to come and see us one of these days (Просто цікаво, чи не хотіли б ви завітати до нас якось у гості?)* causes surprise, doubt in the truth of speaker's intentions; the phrase *I don't suppose you're free for lunch tomorrow, by any chance? (Я не думаю, що ви вільні на обід завтра випадково?)* – completely baffles.

In fact, it is the last two phrases that are rather the true, or explicit, invitations. The former may refer to so-called false, invitations, which are not made for the purpose of further contact, but have a very different pragmatic orientation.

For example, non-binding expressions in Western society such as *We have got to get together sometimes* (Ми повинні іноді збиратися разом) Arabs may be taken literally, and they will soon expect the invitation from you, and if they don't receive one, they will question your sincerity.

Many Ukrainians are misled by the English phrases such as *Let's have dinner together sometime* (Давай якось повечеряємо разом). An even greater degree of bewilderment arises when the phrase has a sufficient degree of specificity, from the Ukrainian's point of view because it may not be followed by the invitation to dinner.

The ignorance of the English culture, as our examples show, leads to misinterpretation of the communicative intentions of the native speaker and to the perception of his behavior as insincere in representatives of many cultures [10, p. 121].

The false invitations like *Let's have dinner together sometime* are the invitations only by their semantics, they do not imply further contacts and belong to the field of phatic communication, it is a simple expression of politeness, in which the meaning of the words spoken is almost entirely indifferent to their meaning. Nevertheless, they also have their own pragmatic meaning, only different from the one attributed to them by their foreign speakers.

The pragmatic function of such phrases is to demonstrate affection, sympathy to the speaker, it is the manifestation of the politeness of rapprochement. So this kind of invitations can be called etiquette [10, p. 123].

The phrases such as *Drop in before you leave London* (Завітайте до нас перед від'їздом з Лондона) / *Let's go down somewhere at the week-end* (Давай поїдемо кудись на вихідних) / *We should get together sometime* (Треба якось зустрітися) are most often etiquette formulas.

Tell me about it! (Розкажи мені про це!) doesn't mean that someone is asking you to tell more about something, but rather that you're just nodding along, saying, *Yeah, yeah, I know* (Так, так, я знаю).

If you hear *You can say that again!* (Ви можете повторити це ще раз!) do not repeat what you have just said. The meaning of this phrase is *absolutely agree with you* (абсолютно згоден з вами).

In the UK and in the US, the phrase *Let's have lunch together* (Давай пообідаємо разом) is often used not as the invitation to have lunch, but as an everyday farewell formula that means something like *I enjoyed talking to you so much that I wouldn't mind getting together again sometime* (Мені так сподобалося з вами спілкуватися, що я був би не проти зустрітися ще раз.). By inviting to lunch, the speaker does not imply that the meeting will take place. The pragmatic meaning of this invitation is to show the addressee that the conversation was so pleasant to the speaker.

Demonstrating a desire for the further contact is a conventional strategy of both the English and American communicative behavior, which is used not only in the everyday field of communication, but also in business. For example, the phrase *I hope we will have a chance to meet some day* (Сподіваюся, у нас ще буде можливість колись зустрітися) is expression of hope for a meeting in this situation is a sign of attention to the addressee and nothing more.

It is not always easy to distinguish the false invitations from true ones. It is advisable to pay attention to some things. The invitation is usually followed by a negotiation process regarding the choice of time and place of the meeting. If there is no such negotiation, the invitation is likely to be purely etiquette.

The marker of the false invitations can be the indications of the indefinite period of time for their realization, for example: *Let's go out to lunch sometime*.

The false invitations can also be quite specific, which makes them even more difficult to recognize, for example: *Let's get together next week-end* / *I'll give you a call next week, and we can get together* / *Let's have some beers next week*.

As the above examples show, such invitations are mostly made in direct form and contain the imperative, including joint action, modal verbs *must*, *have to*, *should*: *Drop in when you are in town* / *Give me a call and we'll make plans to get together* / *Let's meet up for drinks* / *You must come around to my house sometime* / *You'll have to come by the house some time* / *We should have a drink some time* / *You should come out with us*.

According to the English communication style, inviting somebody the speakers prefer to express their communicative intention indirectly rather than directly, focusing not on their own interests and desires, but on the desires of their communication partner: *Would you like to come to my birthday party?* (Хочеш прийти до мене на день народження?) / *I am just wondering if you would like to come to my birthday party* (Мені просто цікаво, чи не хотіли б ви прийти до мене на день народження).

As a result, the true invitations are most often expressed in the form of a question about speaker's wishes: *Would you like to come out with me one night this week?* (Хочеш піти зі мною кудись ввечері цього тижня?), in the form of a proposal question: *Why don't you come up and see me sometime?* (Чому б вам не зайти до мене якось?) / *Why don't you come to the sitting room? Why don't you take a seat?* (Проходьте до вітальні. Сідайте, будь ласка). The invitations-presumptions are also encountered: *You might like to go through* (Можливо, ви захочете переглянути) / *I was wondering if you'd like to come over* (Я подумав, чи не хотіли б ви зайти до нас). The invitation may be accompanied by an assumption that the interlocutor has other plans and an invitation to ignore it: *If you have other plans, please don't worry* (Якщо у вас інші плани, будь ласка, не хвилюйтеся).

There may be the question of the addressee's ability: *Can you come to dinner this evening?* (Ви можете прийти на вечерю сьогодні ввечері?). A significant number of the invitations are expressed in the form of declarative subject-oriented statements beginning with *I*: *I'd really like you to come* (Я б дуже хотіла, щоб ви прийшли) / *I'd be delighted if you would come!* (Я буду радий, якщо ви прийдете!) / *I would really like it if you could come* (Я був би дуже радий, якби ви змогли прийти) / *I'd like to invite you* (Я хотів би запросити вас), but there are none of them with the verb *invite* в перформативному употребленні (*I invite you*).

When inviting, the Americans use various means of modality with the meaning of doubt, presumption: *can, could, might, do you think, possibly, maybe, probably, perhaps*. For example: *I'm having a picnic this weekend to meet our new neighbors! I'm hoping that Sunday afternoon will work for everyone. Can you and your family make it, do you think?* (Цими вихідними я влаштовую пікнік, щоб познайомитися з нашими новими сусідами! Сподіваюся, що недільний день підійде для всіх. Як ви думаєте, чи зможете ви і ваша сім'я прийти?) / *I'm throwing a little dinner party on Friday and I was wondering if you might be able to join us* (У п'ятницю я влаштовую невелику звану вечерю, і мені було б цікаво, чи зможете ви приєднатися до нас.) / *I was wondering if maybe later, after the ceremony you'd want to come over* (Я подумав, що, можливо, пізніше, після церемонії, ти захочеш зайти до мене.) / *I was kind of wondering if maybe ... oh I don't know, maybe you and me could just go watch a movie or something* (Я тут подумав, може... ой, не знаю, може, ми з тобою могли б піти в кіно чи ще кудись). Thus, the politeness strategy such as doubt the addressee's ability to perform an action is realized. The greater the proportion of doubt of the speaker, the higher the degree of politeness of the statement is.

Such invitations, often perceived by the Ukrainians with distrust, doubt in the true intentions of the interlocutor, correspond to the English communicative values.

The Ukrainian communicators, accustomed to straightforward statements, often find it difficult to perceive such formulas as invitations, where imperative rather than interrogative statements are more typical: *Давай сходим кудись цього тижня. Приходь коли-небудь до мене в гості* (Let's go out this week. Come to my place sometime).

The direct, imperative invitations are in line with the Ukrainian style of communication, the most important features of which are straightforwardness, explicitness, and a focus on content rather than form.

The Ukrainian invitations can be even more categorical, emphasizing not the wishes and possibilities of the invitee, but the wishes of the inviter. As a rule, they do not give the interlocutor a choice: *Буду дуже чекати* (I'm looking forward to it) / *Обов'язково приходь* (Be sure to come) / *Відмови не приймаються* (No refusals will be accepted) / *Не прийдеши – ображуся* (If you don't come, I'll be offended).

The Americans allow more directness in the invitations than the English, and in the American culture, as in the English, the forms of the imperative mood in invitations are very limited. They are possible in informal communication, but they are not as frequent as in the Ukrainian communication. The use of the imperative is allowed, although very slightly, in those cases when the communicators are the close friends or relatives. In the American and English communicative culture insistence is unacceptable and may even be perceived by an English speaker as an emotional blackmail [2, p. 266].

Conclusions and prospects for further researches of directions. The language and cultural behavior has its own logic. It reflects the culture, worldview, politeness. Understanding the intercultural communication has some peculiarities that distinguish it from the interpersonal communication within the same culture. The systems of the concepts existing in person's consciousness and, consequently, the essential features of thinking are determined by the particular language; therefore, the mental representations of the speakers of different languages may not coincide.

The communicative behavior has its national specific features not only because of the differences in means of communication, but also because of the differences in the mechanism of their choice, preference and frequency of use in the certain situations of communication.

The knowledge of the reasons for the differences in communicative behavior allows to overcome the stereotypes, adequately understand the native speaker and build the verbal behavior according to the rules of the specific culture.

The intercultural communication promotes the dialogue between the representatives of different cultures. It is a tool for multicultural interaction, understanding and mutual enrichment. The study of the role of the intercultural communication in the linguistic and cultural aspect is of interest for the further scientific research.

BIBLIOGRAPHY:

1. Baker W. and Ishikawa T. *Transcultural Communication through Global Englishes*. Abingdon: Routledge, 2021. 390 p.

2. Ilie O.-A. The Intercultural Competence. Developing Effective Intercultural Communication Skills. *Sciendo*. 2019. P. 264–268. URL: https://www.researchgate.net/publication/334677436_The_Intercultural_Competence_Developing_Effective_Intercultural_Communication_Skills (accessed: 11.12.2024).

3. Koay J. What is English for Specific Purposes. In *EduMaxi*. 2016. URL: https://www.researchgate.net/publication/308914571_English_for_Specific_Purposes_What_does_it_mean_and_why_is_it_different_from_teaching_General_English (accessed: 21.12.2024).

4. Koleski E. *Intercultural Communication in Management – Needed Skills for Effective Intercultural Communication of Macedonian Managers*. Master's Thesis. University American College Skopje, 2021. 166 p.

5. Moran Panero S. Global Languages and Lingua Franca Communication. In *The Routledge Handbook of English as a Lingua Franca*, edited by J. Jenkins W. Baker and M. Dewey. Abingdon: Routledge, 2018. P. 556–569.

6. Zhu H. *Exploring Intercultural Communication: Language in Action*. 2nd ed. Abingdon: Routledge, 2019. 304 p.

7. Byram M., & Wagner M. Making a difference: Language teaching for intercultural and international dialogue. *Foreign Language Annals*. 2018. 51. P. 140–151. URL: <https://onlinelibrary.wiley.com/doi/abs/10.1111/flan.12319> (accessed: 12.12.2024).

8. Koval N., Kushka B., Nagachevska O., Smaglii V. & Uhryn L. Changing Nature of English Tourism Discourse: A Linguistic Approach. *Arab World English Journal (AWEJ) Special Issue on Communication and Language in Virtual Spaces*. 2023. P. 215–225. URL: <https://awej.org/wp-content/uploads/2023/01/17.pdf> (accessed: 11.01.2025).

9. McConachy T., Golubeva I., and Wagner M. *Intercultural Learning in Language Education and Beyond: Evolving Concepts, Perspectives and Practices*. Bristol: Multilingual Matters, 2022. 392 p.

10. Romanovska L., Kravchyna T., Nagachevska O. Personal Reflection Personal Reflection Development as Means of Forming Culture of Scientific Text Perception by Humanitarians BRAIN. *Broad Research in Artificial Intelligence and Neuroscience*. 2020. 11(4)..118–131. URL: <https://lumenpublishing.com/journals/index.php/brain/article/view/3584> (accessed: 11.01.2025).