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THE CONCEPT OF INTER-CULTURAL COMMUNICATION IN GLOBALIZED WORLD

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Recently, world globalization became one of the most used notion in different areas. While process of globalization is going on our outlook on the modern world and reality are completely changing. There is a need for developing in unison with other countries, conducting global policy according to modern technologies. In that way, all traditional areas experience modern changes, global, information community and mass community appear.

With development of economic, politic and social areas of life, globalization process has reached cultural area of human life. The development of technology level multiply abilities of every society member in hundred times. That gave impetus for appearing of an intercultural communication.

Nowadays, when people can talk with each other by phones without problems, sit in a train or plain and get to the other side of the planet in several hours, it's getting clear that territorial borders disappeared and their place took intercultural-communication.

The concept of intercultural communication has appeared in 1950-s, offered by American cultural anthropologist Edvard Hall, presupposed "the perfect goal which human should seek in his desire to better adaptation in the surrounding world".

Every nation has it's right-cultular core, which was passed down from generation to generation. This knowledge is not given by birth, it appears gradually in a process of studying. That's how cultural communication in globalized world can incure a positive and negative effects.

On the one hand, cultural communication has a lot of pluses. Firstly, it is the exchange of traditions and customs, when people share their cultural heritage. Secondly, it is a new experience that may come in handy in the future for the solution of political, economic or social problems. And thirdly, the discovery of something new, innovation and change, based on historical grounds If a culture will be under isolation and stop to get new influence, inhibition will happen. It can mean the end of the culture. At the

same time culture also can disappear because of influence of the more powerful, strong culture.

Sometimes between ethnoses some cultural misunderstanding which can lead to international and intercultural conflicts occur. But that is not surprising after all intercultural communication represents controversy of different social groups and nations. Intercultural communication is a special type of communication which suggests communication between native speakers of different languages and cultures. A comparison of languages and cultures reveals not only overall universal but also specific, national. distinctive due to difference in history of the nations. [1]

Intercultural communication is understanding, which means not only to understand others, but at the same time, to be understood. This also applies to language. [2]

Due to rapid development intercultural collaboration, grows the level of skills which needed for specialists of different professions in the field of business intercultural communication. Every specialist should be prepared to communicate with members of different cultures. Main goal in they communication is understanding between partners. This requires some knowledge in sociocultural and linguistic areas and understand the basic concepts.

Within professional intercultural communication future lawyers should be prepared to brake "cultural barrier" which consist in difference in legal sphere between each country. Although there are common basic legal concepts and same terms, always need to remember about national and cultural features of language in specific legal sphere and also consider terminological and stylistic specificity of the legal sublanguage. Particularly while translation of a legal document from the English need to remember that correct selection and use of terms depends on the specific country.[2]

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- 2. The role of intercultural communication in the professional training of lawyers /Zabara J. N., Knyazev D. S., Protsenko E. A., 2012, p. 14-17