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## **МАТЕРІАЛИ**

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онлайн-конференції  
«НАУКОВА СПІЛЬНОТА СТУДЕНТІВ ХХІ СТОЛІТТЯ»**

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## PECULIARITIES OF INTERCULTURAL DIALOGUE BETWEEN DIFFERENT REPRESENTATIVES OF PEOPLE IN THE WORLD

Codes of culture correlate with the ancient ideas of a person and form a coordinate system that contains and reproduces standards of culture, traditions, customs, behavior and the whole life of a certain national-ethnic society. They are unique markers of consciousness and subconsciousness, by which they recognize belonging to a certain culture, identify it. One listening to the song is enough to guess which people – Eastern or Western, Southern or Northern – it belongs to. Without special education, it is possible to determine the belonging of peoples to general types of cultures – European, Eastern, Asian, African, based on their national clothes. Within

the European Union's documents, «intercultural dialogue is most often mentioned in the Commission's communication entitled Multilingualism: an Asset for Europe and a Shared Commitment» [2, p. 39].

Language, which is the main component of communication, can also be considered as a self-sufficient cultural system, which led to the emergence of a separate science – *linguculturalology*, which studies the interaction of culture and language, summarizes all possible ways of preserving and transmitting information about the culture of the people with the help of language.

The cultural code covers the entire range of material manifestations of the life and culture of peoples: artifacts, architecture, nationally determined symbols, music, songs, dances, rituals, folk customs, national cuisine, as well as various forms of leisure, relationships in the family and with friends, even the semantics of colors, smells and sounds with which the life of the nation is saturated. It is implemented in a cultural context. Cultural traditions are unshakable, therefore, during intercultural interaction, it is necessary to tolerantly perceive the peculiarities of life, art, beliefs, and traditions of other peoples.

*Linguistic aspect.* This aspect involves the study of language differences that can affect communication between speakers of different languages. There are many cross-language homonyms, the meanings of which do not coincide in different languages [1, p. 213–227]. For example, in Ukrainian, *rector* is the head of a higher educational institution, and in English and some other languages, *rector* is the head of a theological seminary, as well as a parish priest, a pastor. The English call a priest a *minister*, while in most European languages a *minister* is a member of the government, the highest position in the executive power; but the rector of the university in English is chancellor or president (especially in the USA). The collective of teachers in the universities of the USA and Europe is called «faculty», which should not be confused with the concept of «faculty», which is referred to as *college, school or department*. Although most often a department is a university *department*. The English *aspirant post* is not a graduate student, but rather a person who strives to achieve something. This word can be used in a context that is in comprehensible for Slavic culture: *presidential aspirants* – a

candidate for the post of president, but *post-graduate student* – this is a graduate student in the English version.

*Ethical aspect.* It is aimed at understanding the differences in ethical norms that are inherent in different countries and nations. These include, in particular, norms of morality, behavior, interpersonal communication, speech etiquette, etc. For example, in Poland, when paying in a restaurant, the word «thank you» can be interpreted as a refusal of the rest in favor of a tip. Gesture is an important expression of information. However, the same gestures in different cultures can have a different ethical meaning. For example, a thumb raised up for a Ukrainian, as well as for most Europeans, means «very good», «great», «super». In America, it is used to stop a car on the road, but in New Zealand it is interpreted as a sexual insult. This gesture also has different numerical values: for Italians and French it is «one», for Englishmen and Americans it is «five».

Clothes, make-up also belong to the elements of etiquette, and therefore are the subject of attention in intercultural contacts. For example, Slavic women, unlike Western European and American women, use a lot of cosmetics and jewelry in everyday life, wear elegant clothes and high heels. When foreigners arrive in Ukraine, they feel confused because they don't know what clothes to wear and when to wear them, so as not to be (overdressed) or on the contrary (underdressed).

*Social and communicative aspect.* It includes models accepted by society, norms and rules of communication, establishing and maintaining contacts in general. Each social stratum in each country has accepted rules of social behavior and communication determined by many factors. In monarchical countries, for example, Great Britain, certain ceremonial models are established, which are observed in clothing, language addresses, manners, distance between persons, etc. Youth societies in almost all countries differ from adults in language (youth slang), appearance, clothing, looseness in behavior. Very correct, bookish English from the mouths of foreign students sometimes shocks Americans. In such cases, you can hear from them: Don't speak English to me – you sound like a guide. So, the essence of the social-communicative aspect is to study various styles of communicative behavior, peculiarities of the manner

of communication depending on the specific situation and social environment of the interlocutors.

*Psychological aspect.* It involves the study of the psychological reaction of people in the conditions of communication with representatives of other states and ethnic groups. Psychologists, together with ethnologists, develop special recommendations, the observance of which reduces the discomfort of being in a foreign environment and helps prevent discomfort for others from their stay or inappropriate behavior for a certain national environment. In Western European psychology, silence is also considered impolite, even in the presence of strangers. In order to avoid awkward silence, they developed a tradition of social conversations about nothing («about the weather»). On the contrary, in some northern cultures, talking to a stranger is considered dangerous, so their representatives maintain silence, after which they gradually enter into communication. A person who does not know these features can get confused, perceive such behavior as a manifestation of impoliteness, suspicion. Eastern people also rarely take the lead in a conversation, preferring silence and listening.

One of the criteria by which differences in the mentality of different cultural societies can be determined is the *idea of a national hero, his relation to his native land*. For example, «the image of the earth in works of art acquires symbolic forms expressed in the system Earth – Kindred, Earth – Life, Earth – Will, Earth – Glory» [3, p. 324]. For Slavs, as well as for other European cultures, a national hero is a courageous, spiritually rich and physically strong person who directs all his efforts for the benefit of others, the fight against evil, victory over the enemies of his people (Ukrainian Cossacks, Russian battle heroes – heroes, English Robin Hood, national warriors, commanders, etc.). In contrast to this, the national hero of America is considered to be the one who realized the American dream – a difficult path from the very bottom of society to its top, becoming a successful businessman, a world-famous artist, a statesman and even the president of the country.

Therefore, cultural codes and mentality not only reflect the socio-cultural consciousness of the people, but also serve as an influential regulator of the formation

of its social behavior, education for the achievement of priority values for each specific nation.

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## **SOCIAL INTEGRITY AND TOLERANCE IN EDUCATION: FOREIGN EXPERIENCE**

**Relevance of the problem.** Anticipating the European future of Ukraine, educational institutions act as powerful agents of change in the promotion of European values social and academic integrity. Faculties realized they need to ensure that their students engage in assessment processes with honesty, fairness, courage, respect, responsibility and truthfulness – all values of academic integrity recognised by the International Centre for Academic Integrity (ICAI). The analysis of scientific intelligence makes it possible to assert that European values are productive tools - teaching, learning, development of educational and language policy in the conditions of a multicultural educational space [1-2; 6]. Given the outlined topic of the article,