



ENSURING STANDARDS OF QUALITY OF LIFE IN A TURBULENT WORLD

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Ensuring Standards of Quality of Life in a Turbulent World

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Part 3. THE INFLUENCE OF MEANS AND CHANNELS OF COMMUNICATION ON THE LIFE QUALITY IN TURBULENT CONDITIONS

3.1 Peculiarities of intercultural communication: value-cognitive basics

Culture, the general context for any communication, undoubtedly influences people and institutions. However, unfortunately, specific difficulties arise in communication between people, even those united by a common cultural context, because the context of intercultural communication is potentially a source of mutual misunderstanding and, as a result, conflicts.

Speech communication is complex in its structure. Linguists, psychologists, sociologists, and philosophers seek to know its essence, the nature of human communication. There are such areas as psycholinguistics, paralinguistics, sociolinguistics, and ethnolinguistics at the intersection of sciences. Undoubtedly, the basis of all of them is the theory of communication.

The essence of the concept of communication is that it is a specific form of interaction between people in the process of their cognitive and labor activity. Speech communication is the communication of people and interaction to exchange and transmit certain information. The mechanical and activity-based approaches to solving the problem of "what is communication" coincide in their fundamental principles. Within the mechanical approach, communication is understood as a unidirectional process of encoding and transmitting information from the source and receiving information by the message's recipient. The mechanical approach is characterized by considering a person as a mechanism whose actions can be described by specific rules; the external environment is considered as noise, a hindrance. In the activity approach, communication is understood as a joint activity of communication participants (communicators), during which a common view

of things and actions with them is developed. This approach is characterized by processuality and contextuality.

Many works of Ukrainian and foreign linguists are devoted to studying linguistic and socioethical aspects of intercultural interaction between representatives of different language societies. They consider the increased interest in communication problems in the modern world and the importance of sociocultural information. It has a unique practical significance for communication. The works of such British publicists and linguists as A. Goodrum [4], K. Fox [3], and E. Pennycook [8] should be noted among particularly significant studies of the problems of intercultural interaction.

Among the variety of foreign works devoted to the problems of cultural communication, we would especially like to note the research of Milton Bennett, who developed a model of learning a foreign culture, which involves six stages, including:

- denial of intercultural differences;
- rejection of intercultural differences;
- minimization of intercultural differences;
- recognition of intercultural differences;
- adaptation to intercultural differences;
- integration of intercultural differences.

Intercultural interaction issues are closely related to the problems of sociolinguistics as it exists "at the junction of linguistics, sociology, social psychology and ethnography. Sociolinguistics studies a wide range of problems related to the social nature of language, its social functions, the mechanism of influence of social factors on language, and the role played by language in society. The linguistic implementation of intercultural communication is based on recognizing the existence of so-called cultural universals, behavioral and other models common to all cultures. All people in the world have common biological parameters and needs. Therefore the existing "cultural differences" in the world are nothing more than different ways of achieving the same whole, presented, for example, as the top of the "pyramid" [6].

Thanks to cultural universals common to all cultures, it is possible to standardize the parameters related to the basis of human nature. In the act of communication, presented both orally, in the form of discourse, and in the form of a micro text, the same main task is set: to ensure understanding, that is, to use strategies aimed at reducing barriers that make it challenging to implement a kind of "deal" – to achieve adequate understanding, which leads to successful communication with a communication partner.

In each case of intercultural interaction, representatives of different ethnic societies face specific difficulties in rejecting or accepting one or another behavioral norm adopted in one ethnic society and approved or condemned in another ethnic society. The linguistic content of the informational message is a direct source of knowledge transfer about the cultural and ethical norms that exist in a foreign-language society. That is why it is vital to consider the socio-cultural behavior patterns of representatives of foreign-speaking ethnic groups in the form of a linguistic analysis of their statements and take into account the specifics of the communication situation, age, and ethnic and social characteristics of the individual.

Traditional attention to the study of modern intercultural communication was caused by the need to solve practical problems, which particularly faced commercial companies with a network of international offices. Intercultural communication has become one of the key approaches to understanding and ultimately adapting to people whose lives have been accompanied by more active movements worldwide.

Overcoming communication barriers was associated with identifying and overcoming stereotypes, prejudices, and discrimination. Culturally determined perception of authority, attitude to social and gender roles – all this turned out to be the focus of attention for achieving practical results – management of international teams, negotiations, conflict resolution. Thus, intercultural communication became indispensable in solving practical tasks and achieving results.

The approach and the toolkit of intercultural communication are widely discussed concerning international – voluntary, and population-forced migration.

The movement of a large number of people characterizes the global world. According to the UN, the number of international migrants totaled 281 million worldwide [9], equating to 3.6 percent of the global population. It should be noted that not only the fact of living in a new country can cause specific changes in a person's lifestyle. The phenomenon is determined by legislation, infrastructure development, and the visitor's status. Thus, the moving process can significantly affect the health of the migrant and his or her health status condition.

Undoubtedly, injuries or illnesses can accompany moving, a high level of stress, as well as living or working conditions in a new country – this is a partial list of factors that involve interaction with the institutions of the health care system. However, it is far from always carried out or occurs with a long delay, which affects the quality of a person's life, safety, working capacity, and life expectancy.

Studies devoted to intercultural communication traditionally distinguish the following categories of migrating people based on the reasons, goals, and length of stay in the host country: tourists, students, representatives of the business community, immigrants, and refugees [11]. The rules of interaction with the health care system are regulated by the visitor's status: from the insurance coverage mechanism of providing medical care to obtaining access to the health care system on an equal basis with residents.

Among the problems that arise in the intercultural interaction of representatives of different ethnic cultures, a special place is occupied by the problems of adequate perception and acceptability of norms adopted among one or another cultural society. These cultural-ethical and socio-cultural paradigms are determined by the degree of acceptance or non-acceptance of certain cultural behavior norms. They are accepted among the people living in the territory of the language-speaker country and representatives of ethnic groups for whom the foreign language culture is alien, contrasting with the norms of cultural-ethical perception accepted in his society.

In turn, the socioethical problems of intercultural interaction are closely related to the linguistic content of information communication. It happens with the help of the interaction of multilingual societies representatives. The linguistic content

of the text and the cultural-ethical message is a single whole from which direct communication takes place, and an assessment of the norm of the behavior of a representative of one or another society arises. A further conclusion is made about the acceptability or unacceptability of a particular act of intercultural interaction.

Thus, people are constantly exchanging this or that information with each other. A *similar process* is a communication, which is divided into different types, that is, methods used by people when interacting with each other. Furthermore, as a result, facts (thoughts) are transmitted at the level of exchange of attitudes and feelings, ideas and opinions, and views and ideas by non-verbal and verbal means.

Types of communication include:

- organizational, external and internal, informal and formal, and horizontal.
- interpersonal, which are suggestive and persuasive, cognitive and expressive, and ritual.

All these types of communication differ in what information people exchange, what goals they pursue, and who chooses roles.

It is not easy to become a good conversationalist in today's society. After all, each person has his worldview and opinion. Each personality sets its own rules of life and expresses different expectations from others. That is why we often face views that do not coincide with those observed in the people around us. Also, sometimes one has to overcome the aggression of the interlocutor, which he expresses in defense of his opinion.

Therefore, it is crucial to understand the basic concepts of communicative studies as a scientific direction. Moreover, this essential basic concept is the concept of context. From the point of view of personal communication, the focus is on relationships, beliefs, values, and evaluations regarding concepts, texts, and messages related to various spheres of life.

Interpersonal communication is logically represented by communication in any field where certain (specific) concepts become essential, such as communication

with representatives of social services, communication between patients and organizers of medical care, family members, colleagues, and friends, etc.

Organizational communication focuses on hierarchies, information flows, and relations between employees and employers.

The intercultural aspect of communication highlights and studies the unique role of culture. This phenomenon imprints on what people understand in a given context. It also studies intercultural characteristics that affect relationships. This aspect of communication plays a unique role in solving the problems of the globalized world with numerous movements of people.

The following context of communication is the social one, which involves special attention to the social impact of communication within the framework of understanding how messages are formed, understanding the relationships between people, with social institutions and organizations, spread through communication campaigns that can positively influence and improve behavior and mutual understanding of the largest possible population groups.

Another essential context for studying communication is the mass media's role in forming a specific world picture. In the conditions of the development of new information dissemination technologies, and what is essential, its speed, the context of communication also involves identifying the role and degree of their influence on the dissemination of information in a particular area of society and the development of relationships between communication participants.

Different communicative levels represent the context of communication between speakers of different cultures.

First, the interaction occurs between a particular institution and the client. This level is characterized by various culturally determined forms of participation, for example, the requirement to know the local language or have access to the Internet, where all the necessary information and documents are available.

Technical equipment and computer literacy are significant barriers to communication by migrants from less developed countries or with a lower level of education.

It is noteworthy that the host country language knowledge that is obvious to the newcomer in new conditions is a significant complication due to changes in migration patterns. A migrant rarely plans to stay in the host country for a very long time and, with a high probability, will move when more favorable conditions arise.

Cultural competence is understood as the ability of a particular institution, organization, and professionals employed in this field to identify culturally mediated views, values, attitudes, traditions, language preferences, and established practices, as well as the ability to direct this amount of knowledge to improve results [7].

Cultural competence should include such culturally determined parameters as ethnicity (characterized by beliefs, values, relationships, and traditions); level of education; socioeconomic and gender characteristics; age; practitioners in the field of health care.

Secondly, it is necessary to distinguish the level of direct interaction between the specialist and the client. This multifaceted phenomenon includes many areas, including the type of communication accepted in the professional standard, a basic understanding of the main terms, language or cultural barriers, explanations of specific processes, etc.

Traditional models of interaction include the following ones:

- informative (dispassionate specialist, completely independent client),
- interpretive (persuasive specialist),
- advisory (trust and mutual agreement),
- paternalistic (guardian specialist).

Thirdly, the level of culturally determined assessment of one's condition and understanding of the situation is a significant indicator, taking into account such determinants as the level of education and gender, which in turn contribute to the assessment of the quality and satisfaction with the functioning of a particular system in general.

Fourth, the level of client communication in the client community.

It is also essential to understand that values are important when it comes to communication. Speaking about values as a regulator of verbal communication in this term, it is appropriate to note that values are always a standard of what is proper, an ideal, a source of motivation for individual behavior, assessments of reality, and orientation.

Studies of values show that values are included in the deep cognitive layer of the linguistic personality of the communicator, unfolding and unfolding at the moment of linguistic activity. The value factor plays a significant role in the construction of language communication: the values characteristic of communicators determine the semantics of dialogue replicas, the choice of speech strategy and tactics, the peculiarities of the use of vocabulary, and syntax.

Based on dialogue interactivity, we believe norms and values are essential elements of languages. Their significance includes the addressee factor (speech behavior is determined by the norms and values of the speaker, but it is also determined by the norms and values provided by the interlocutor).

Valuable determination of dialogue replicas is provided at the cognitive level of the linguistic personality by appropriate mental resources – value-motivated cognitive units. Such units get the form of a concept, prototype, scheme, script, or scenario.

In all cultural phenomena, as G. Rickert [10] notes in his book "Kulturwissenschaft und Naturwissenschaft", we will always find the embodiment of some value recognized by man, for the sake of which these phenomena were either created or, if they already existed before, nurtured by man; and vice versa, everything that arose and grew by itself can be considered outside of any relation to values.

In the perspective of understanding the cognitive dimension of language communication in the light of the problem of values, we note that the concept, since it is also a unit of culture, must necessarily include a value component, which is possible and qualitatively distinguishes the concept from other mental units (frame, scenario, conceptual category, because the concept is a value-motivated cognitive unit.

In addition to the value component, the structure of a value-motivated cognitive unit includes conceptual and figurative elements. A concept results from the knowledge of an object or a phenomenon. Furthermore, unlike other elements of the cognitive unit, the conceptual component is always reflected by the carrier of culture.

The figurative component of the cognitive unit is related to the way of knowing reality, historically preceding the conceptual one. Unlike the conceptual one, it is always fully subject to reflection. Visual cognition creates a visual sensory representation (thought, sound, image). The figurative element of a cognitive unit includes all naive ideas fixed in language, internal forms of words that serve to realize this unit, and stable mental images.

From the point of view of the study of the communication process, cognitive units in the collective consciousness are of great interest because they form what is referred to in modern linguistics as common knowledge, mutual knowledge, or common ground.

A common basis is indispensable for any joint human activity. Common grounds include specific values relevant to this communicative act, all knowledge, beliefs, images, assumptions, and expectations shared by the participants of communication, i.e., their standard cognitive units, which are the "value context" in this communication.

Communal common grounds are related to the cultural community to which the communicators belong; common personal grounds are based on the personal acquaintance of the participants of communication and their personal shared experience [2].

In addition to value, conceptual and figurative components, the structure of a cognitive unit also includes attitudes and stereotyped skills of practical use of cognitive units in the communication process. Etiquette, a socially established order of behavior, regulates communication between people in typical situations and prevents conflicts.

It should be noted that the success of communication depends on the shared values of the communication participants. To be a full-fledged member of any culture means to learn a sense of information (a sense of information) shared by the carriers of this culture. The participants of the communication of the communicative act need to know the partner's non-verbal association systems to identify the communicator's values.

The key to successful communication is the communicator's ability to consciously or unconsciously choose adequate verbal means to activate cognitive units in the addressee's mind, which will provide the desired beneficial effect [5, p. 59, 68].

The process of communication in axiological cognition can be considered a set of appeals to collective cultural cognitive units. However, the fundamental difference between the cultural concept and other conventional mental units used in modern science is that the concept, despite all its multidimensionality, is characterized by the primacy of the value attitude to the displayed object. Therefore, the study of the concept enables the synthesis of the sciences of culture, consciousness, and language.

A set of values and preferences in the consciousness of a particular communicator is a cognitive layer, and it is appropriate to say that the knowledge recorded in value-motivated cognitive units has the nature of archetypes of the "collective unconscious". The study of these archetypes' influence on language communication organization allows for establishing the forms in which the influence of value-cognitive units on language resources is carried out.

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Part 5. Combat Horting as a means of physical education of a harmoniously developed, successful, a vitally active personality – pupils, students and cadets: results of research work

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