

Features of Intercultural Communications

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Abstract: The article explores intercultural relations, cultures of the collectivist type; the features of communications of small nations, their influence on large nations are highlighted. The purpose of the study is to show the characteristic features of the collectivist culture of a small people, their communication and interaction in a single ethnic culture of Russia. The main applied methods for studying the features of intercultural communications are: bibliographic reflection, interactive modeling, role-playing games, etc. The result of the research is such features of intercultural communications within the country as: language barriers, age-old traditions, norms, customs, etiquette, type of culture, small number or large number of people.

1 INTRODUCTION

In the modern world, there is a tendency to expand intercultural relations.

At present, society faces many problems (political, economic, environmental, etc.) that can only be overcome by joint actions and decisions of all countries and nations. In this case, attention should be paid to the individuality of each nation, to its cultural self-determination, the preservation of their cultural values.


2 MATERIALS AND METHODS


The main applied methods for studying the features of intercultural communications include the following: bibliographic reflection, interactive modeling, role-playing games, etc.

The following scientists have been and are engaged in the problems of intercultural communications: Brighton K. (Brighton, 2013), Dzida G. A. (Dzida, 2011), Ikonnikova N. K. (Ikonnikova, 1995), Kokhan O. V. (Kokhan, 2012), Larchenko S. G. (Larchenko, 1991), Luchin A. E., Chumakov A. N. and others, on whose points of view we relied in the work.

3 RESULTS AND DISCUSSION

In intercultural communications, collectivist cultures are the most interesting (Dzida, 2011). This is due to the fact that in them a person considers himself obligated to a large group of people (primarily to a kindred clan), in cultures of an individualistic type - in relation to only his immediate family (and sometimes contacts with the family are minimized or cut off). There are two features in world views: the position of "I" and the position of "we". "We" is a collectivist culture, resting on harmony and avoidance of direct clashes, and in individualistic cultures, open expression of one's opinion is encouraged. Breaking the rules in cultures entails shame and loss of face not only in one's own eyes but also in the eyes of the group, in individualistic cultures - personal shame and loss of self-respect. If we consider Ingushetia, then it has a culture of a collectivist type. There are family surnames, respect for elders, a collective opinion is formed in it, etc. Married couples are created by surname, gender; holidays are arranged by surnames, and trusting communications and relationships are formed mainly within the surname. Surnames in Ingushetia constantly evaluate their historical biography, highlight its features, experience collective pride in their relatives, their family. They are proud of their

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own identity and how it manifests itself in everyday life.

If we consider relationships at work, then in countries, peoples with a collectivist culture, they are similar to family relationships.

Collectivist culture is dominated by collective interests, and management is collective, i.e. group. Private life does not entirely depend on the individual, it is determined by the genus (collective). People are accustomed to reckon with the team and bring their problems to the general discussion, no matter what they are. In fact, in these relations, the ideology of equality dominates. It determines the way of life, connections in society, and communication.

However, in various collectivist cultures, a person always stands between the word and the real object (Brighton, 2013; Kokhan, 2012). The word reflects not the object of reality itself, but the person's vision of it. And it should be remembered that human consciousness in any type of culture is determined not only by collective, but also by individual factors. And language reflects reality as if through two mirrors - collective and individual, resulting in a double curvature. Nevertheless, in collectivist cultures, the world appears to a person as real, as well as conceptual and linguistic (Ikonnikova, 1995; Larchenko, 1991).

As we have already said, life in society and family relations of the Ingush are very original. Relations in society, surnames and in the family are determined by age-old customs, traditions of the people, adat norms. Problems of relations in the family, in the surname and in society are still being resolved, first of all, at the general council of elders. The so-called "council of the country" meets twice a year. It includes the most respected people. It was the elders who developed and implemented Ingush etiquette. In accordance with the etiquette, the Ingush respect the elderly, parents, do not interfere in the conversation of the elders, etc. The Ingush people do not abandon the elderly, do not leave children orphans, take care of their parents.

It is quite obvious that each nation has its own picture of the world. But the most significant part of it is linguistic. It is during the study of foreign languages that the so-called "cultural pictures of the world" are superimposed. Something primary, something secondary. A foreign language allows a person to penetrate into a foreign picture of the world, a foreign culture.

Ingush is the language of the Ingush, i.e. indigenous people of the North Caucasus. The origin of the name of this people originates from the word "tower" or the builder of towers. The Russian word

"Ingush" comes from the name of the settlement Angusht, located on the territory of the original residence of the Ingush (Santalova, 2017).

The Ingush call their language – «mother language», i.e. , from their point of view, it is the "language of the mother." The Ingush speak the Ingush language on their territory, in their family name, but at the same time they are fluent in Russian. Sometimes there is an accent in the pronunciation of Russian words.

As of 2021, there are slightly more than 500 thousand native speakers of the Ingush language. The area of distribution and functioning of the Ingush language on the territory of the Russian Federation is mainly the Republic of Ingushetia, the Chechen Republic and the Republic of North Ossetia-Alania (settlements of the Prigorodny district of North Ossetia-A, where the Ingush live compactly). A small number of native speakers of the Ingush language live in Turkey, Jordan and the Republic of Kazakhstan, etc.

On the one hand, the Ingush perceive Russian culture and we can say that they have adapted to the collectivist culture. On the other hand, they adhere to the collectivist culture of their society, while the Russians could not enter their collectivist culture (Santalova, 2021; Santalova, 2014).

The problems arise in the fact that a small society cannot fully influence the collectivist culture of a large society. Also, there is no need for a larger society to become native speakers of the Ingush language.

Of course, when translating into another language, non-equivalent vocabulary appears, i.e. there is a lack of information (Sadokhin, A. P., 2008). The fact is that in each language there is a certain uniqueness, i.e. words that cannot be found in other languages (Vasilik, M. A., 2004). There is a certain lack of information, when the semantic structure of a word partially coincides with the semantic structure of a word in another language. But there are no absolutely equivalent words, except perhaps only in terminology. All this gives rise to hidden communication difficulties. These can be the so-called "collocation" - lexical and phraseological difficulties, restrictions that regulate the use of the language. Every word in every language has its own circle of compatibility. This is the so-called "valence" of the word and it is not universal, but specific in each language. Cultural representations usually determine the appearance of different stylistic connotations in words of different languages.

For example, in the Russian language there are words that cannot be understood by the student of the

language until he is immersed in a foreign language environment. Sometimes, there is simply no conceptual equivalence.

4 CONCLUSIONS

If we consider Russia as one ethnic culture, and different languages are inherent in it, then linguistic adaptation comes from small peoples.

The features of intercultural communications include language barriers, age-old traditions, norms, customs, etiquette, type of culture, small or large number of people.

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