

Communicative aspects of the dialogue of cultures in the modern world

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ABSTRACT

The article examines the historical stages and logic of the formation of theoretical approaches to the problem of intercultural communication research. The author shows that in modern context intercultural communication is considered in two directions: as communication and interaction of cultures of different countries and peoples and as communication and interaction of subcultures. The author defines intercultural communication as a state of modern society, in which the complex structure of social and cultural space is embodied in symbolic forms and images that can be perceived and understood by the public and individual consciousness of various national communities and ethnic groups. The author believes that mutual assimilation of cultural elements contributes to integration processes, mutual cultural exchange and cultural enrichment, but there is also a process of strengthening national self-awareness. When, under the conditions of long-term communication with another culture, there is a loss of an essential part of the native culture, a phenomenon of uncertainty or instability arises, which gives rise to problems of intercultural communication. It was established that under such conditions, the dialogue of cultures is a complex, symbolic, personal, transactional and quite often unconscious process, which is necessarily imprecise, as it involves the level of mass virtual construction at the level of interpersonal interaction. The author introduces the classification of communication in the dialogue of cultures according to the nature of relations between subjects, distinguishing its social, business, and spiritual levels.

KEYWORDS: culturology, communication, dialogue of cultures, sociological theory, sociocultural space

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Introduction. Dialogue between cultures in the context of globalization is one of the most significant processes shaping the cultural space of modern societies. The transformation of modern Ukrainian society is taking place contradictory to the fact that the revival of ethnic traditions under new conditions acquires the modernizing features of a post-industrial society. In other words, the revival of old traditions takes place at the same time as the creation of new structures of an already communicative society, so a tradition, which would seem to have been rejected forever, becomes one of the sources of cultural modernization.

The processes of cultural formation in the context of the formation of a new type of society, in which communication processes are basic to social formation, acquire a new specificity and take place on the basis of the action of the latest social mechanisms. Therefore, the study of the processes of interaction, the dialogue of cultures within the framework of the subject of sociological science acquires a new meaning and a new relevance.

In modern society, communication is increasingly a system-forming process, social, economic, and political relations are constantly changing in society, and all this is accompanied by a change in value orientations and cultural norms.

A separate measure of the relevance of the topic under consideration is that in today's multicultural social environment there is a real humanitarian threat – manifestations of intolerance, principled rejection and disrespect by individual people or national communities (in particular, regional ones) – people of other nationalities, reluctance to see and share common human values that are the basis of mutual understanding, human realization of his abilities and feelings.

The problems of intercultural communication as an ontological given were actualized in the process of the formation of transnational business, which in different countries is forced to use local personnel who have a peculiar cultural competence that distinguishes them from personnel in other countries, which in general complicates the activity of economic entities of a new level of complexity.

In the political continuum, waves of democratization in the world and globalization processes have also exacerbated the issue of intercultural communication both at the international level and within macro-regional or individual states.

Statement of the problem, analysis of the latest research and publications. Ukrainian social scientists addressed this issue relatively recently. As a branch of targeted scientific knowledge, intercultural communication began to develop in the countries of Western Europe and the USA only from the end of the 1980s of the last century. In particular, research was initiated related to the problems of acculturation, migration of foreign workers, and the relationship between foreign and "own" workers.

Nowadays, intercultural communication is studied from different angles by scientists from many countries of the world. In particular, it was studied in the USA by E. Hall, (Hall, 1990; Hall, 1989),

G. Hofstede (Hofstede, 1984), Hirsch E. D. (Hirsch, 1989), L. A. Samovar (Samovar, 2004) in Germany by K. Jaspers (Jaspers, 1958), J. Habermas and N. Luhmann (Habermas & Luhmann, 1971), K.-O. Apel (Apel, 1997).

In the post-Soviet space, issues of dialogue between cultures were considered by many researchers in the context of the historical process, the transition of modern society to sustainable development. Particular attention was paid to the role of the individual in an era of change, the formation of a global way of thinking, as well as the political and legal aspects of multiculturalism. The dialogue of cultures was studied as the most important factor in the socialization of the individual in the formation of a culture of mutual understanding and humanistic values (Mamedov, 2019). In Ukraine, the theoretical aspects of studying the dialogue of cultures were developed by the author of this article.

However, despite significant scientific progress and considering the dynamic nature of intercultural communication processes, many of its aspects remain the subject of debate today.

Thus, theoretical and cultural studies have not sufficiently considered the methodological basis on which it would be possible to build the theoretical toolkit necessary for sociological research of specific processes of intercultural communication in today's conditions.

The purpose of this article is to analyze the main theoretical approaches to the problem of sociological and cultural research of intercultural communication processes under the conditions of modern sociocultural reality.

Basic content.

Quite often in sociological and cultural studies, you can find the statement that communication is a complex and universal phenomenon, its content and forms are the subject of research in many sciences.

Usually, the term "communication" can be used both in a broad sense (universal) and in a specific, objective sense. Communication (from Latin *communicatio* – connection, message) – "communication, exchange of meanings between people through a common system of symbols" (Communication, s.a.).

For a considerable time, the concept of communication was identified with the concept of "communication" and only in the second half of the 20th century the concept of "intercultural communication" was used for the first time (Osnovy, 2003, p. 44), which was supposed to reflect the specifics of relations between people belonging to different cultures (broad interpretation). In 1959, E. Hall's work "The Silent Language" appeared, in which the author developed his ideas and proved the

close connection between culture and communication. He believed that “communication is culture, and culture is communication” (Hall, 1959).

After Hall’s publications, new directions appeared already within intercultural communication as a subject area of scientific research. One of them was headed by the American scientists K. Klakhon and F. Strodbeck (Hills, 2002), who proposed their methodology for studying the cultures of different peoples. The main differences between cultures, in their opinion, can be established by the attitude of individual cultures to such concepts as the assessment of human nature, the attitude of man to nature, the attitude to the concept of time, and the assessment of activity/passivity.

Since the mid-1960s, the problems of intercultural communication began to be purposefully studied at the University of Pittsburgh, USA, within the framework of which language is considered as only one of the ways to establish and maintain a similar perception by members of a certain cultural group (Singer, 1987).

The founders of intercultural communication research based on this paradigmatic approach were L. Samovar and R. Porter, who in their work “Intercultural Communication: A Reader” (Samovar, 1994) assumed that non-verbal symbols, which are positively evaluated and perceived by one culture, can get a negative interpretation and evaluation from speakers of another culture.

In the 70s, the first periodicals on intercultural issues appeared: “The International and Intercultural Communication Annual” and “International Journal of Intercultural Relations”, which discussed problems related to communication, culture, language, various forms of interaction, in particular negotiations (Lan Ni et al., 2018). It is then that “intercultural communication” begins to be used as a special term.

While many trends noted in the previous study has remained the same, noted is a “critical turn” in the field. “Identified are the following six useful trends in intercultural communication research: (i) historicization of the field, (ii) broadening of conceptualizations of culture, (iii) theoretical innovations, (iv) re-configuration of foundational concepts, (v) critique of dominant ideologies and their implications for intercultural inquiry, and (vi) development of pedagogy as critical praxis” (Dreema, 2023).

Modern researchers of intercultural communication in the USA are developing it in two directions: intercultural communication as communication and interaction of cultures of different countries and peoples and intercultural communication as communication and interaction of subcultures within one large culture. The first is focused on the development of university programs, and the second seeks to solve the problems of the coexistence of ethnic minorities and the affirmation of cultural pluralism.

Modern researchers also consider the importance of intercultural communication in business: “Because culture has a large influence on how people conduct business, cultural implications are critical for success in an international context. In business, a lack of intercultural sensitivity can offend prospective

or current clients, alienate employees who work in other parts of the world, and have a negative impact on a company's bottom line. Specific steps can be taken to improve intercultural communication skills and cross-cultural interactions, which will increase one's marketability" (Darmawati, 2022).

Intercultural communication is a multifaceted concept, covering two main components – "communication" and "culture". It became popular when comparative studies of different cultures and their components began to be carried out in science. After all, the concept of "culture" developed historically. Initially, it meant the processes of human mastering of nature, education and training, but already from the second half of the 18th century it begins to be considered as a special aspect of the life of society, related to the way of existence of human activity and one that characterizes the difference of human life from other living beings.

From the end of the 19th to the first half of the 20th century, the achievements of anthropology, ethnology, structural linguistics, semiotics and information theory began to be actively used in the study of cultural issues. As a result, culture began to be considered as an informational aspect of society's life, as socially significant information that regulates the activity, behavior and communication of people.

There is a simplified version of the concept that forms the framework for the definition of culture currently used in the American literature in the field of communication sciences. "Culture is a formation that consists of objective human formations (tools, products), as well as subjective formations (rights, ideology), which in the past increased and were justifiably assimilated – satisfying the interests of individuals in an ecological niche – and which, as a result this became a value for all those who could communicate with each other, thanks to the common language and space of life" (Triandis, 1991, p. 12).

Not only national differences create certain barriers in communication between people, but also the fact that each person represents, in addition to his own culture, also his own individual subculture: inherited from the family (traditions, habits, norms, rules, etc.), received from the closest circle of interlocutors, professional (qualifying terminology, manners of behavior), the one that a person creates for himself, trying to enter a certain group. This indicates that each person is already a certain social "institute of culture". Therefore, the term "culture" should be considered one of the most significant concepts.

In Ukrainian scientific literature, culture is quite often defined as a socio-historical entity localized in space and time, specified either by historical types or by ethnic, continental or regional characteristics of society (Filosofs'kyi, 2002, p. 313; Korinnyy & Shevchenko, 2012; Istoriya svitovoyi kul'tury, 1994; Shabanova, 2019).

In this interpretation, culture is the sum of all human achievements, the world of artifacts, "second nature" created by man himself (broad interpretation). In a narrower definition, culture is understood as the sphere of spiritual life of people.

In the English language, the word culture is very often interpreted as a way of life, general customs and beliefs of a certain group of people at a certain time or as customs, civilization and achievements of a certain era or people (Cambridge International Dictionary, 1995).

In addition, in almost all English definitions of the word culture, the word customs is invariably present, the word beliefs is repeatedly used, as well as the phrase the way of life (Ter-Minasova, 2000, p. 124).

The sociology of culture develops such areas as the methodology of cultural analysis, the connection between culture and structure, the formation of discourse, symbolism and ritual, categories and boundaries, politics, social stratification and social networks, organizations and institutions (Steensland, 2018).

In sociology, the concept of culture was formed as something that denotes a set of social norms and values that have developed historically and are inherent in a specific social system. It affects the mentality, perception, thinking, behavior of all members of society and determines their belonging to this society.

In such an interpretation, culture appears as a whole, which owes its existing features to religious, national-state boundaries or a set of ethnic characteristics.

As mentioned above, the concept of "communication" also has many definitions, but most often it is interpreted as a mechanism that ensures the existence and development of human relations, which contains all meaningful symbols, a means of their transmission in space and preservation in time.

The concept of "intercultural communication" is most often used to study social relations between representatives of different nationalities (especially at the level of language communication), but this is not entirely true. Intercultural communication is the interaction of the "cultures" of two subjects (actors) or an individual with a group (group with a group), resulting in the adaptation of some value orientations and norms of behavior to others, their mutual influence, absorption or displacement and replacement of one by another (Slyushchyns'kyi, 2005b).

Considering intercultural communication at the current stage, it should be said that today a new conceptual approach to communication, its structure, subject, and functions is actualized.

Here we can single out several specifically scientific approaches: firstly, these are different approaches of a technocratic and interactional nature; secondly, within the framework of interactionism, scientists are divided in solving the question of how to explain communication – as a manifestation of individually conscious activity or as a derivative of a social structure.

Debates in such terms occupy one of the central places in modern sociology, psychology, and cultural studies. Within the framework of these sciences, the main theoretical and methodological

approaches to communication were developed and attempts were made to reconcile the objective structure and subjective will.

The national level of intercultural communication is possible only in the presence of national unity, which appears both on a mono-ethnic and poly-ethnic basis through joint economic activity and state-political union.

National culture is a set of traditions, norms, values and rules of behavior common to representatives of one nation, state, it includes subcultures of various social groups, which may not exist in a separate ethnic culture.

During the interaction of different cultures, two trends are clearly manifested: acculturation and deculturation.

Mutual assimilation of cultural elements (acculturation) contributes to integration processes, mutual cultural exchange and enrichment of cultures. But at the same time, there is also a process of strengthening national (ethnic) self-awareness, efforts to consolidate national (ethnic) specificity. When, under the conditions of long-term communication with another culture, there is a loss of the main, essential part of the native culture (deculturation), a phenomenon of uncertainty or instability arises.

Such phenomena lead to certain sociocultural problems of intercultural communication. They can be strengthened or, again, appropriate conditions for "reconciliation" can be created.

The subject of intercultural communication is always the person himself, who is already a carrier of a certain culture. Each person is a member of one or another social group, which, in turn, has a certain culture that affects its behavior. A person's behavior is determined by the system of social relations and the culture in which he is included, but each participant in intercultural communication has his own system of rules that influence his behavior.

These rules are determined by his socio-cultural affiliation, which includes not only national (ethnic) culture, but also the culture of all groups to which this or that individual is included, as well as his education, upbringing, profession, family status, self-awareness, level of social consciousness etc.

This should also include his material and spiritual culture, social role and social status. One cannot ignore the "stimulus" of assimilation of a certain culture, which is caused by value creation processes. It can be said that intercultural communication is a state of modern society, in which the complex structure of social and cultural space is embodied in symbolic forms and images that can be perceived and understood by the public and individual consciousness of various national communities and ethnic groups.

This is what creates such images of the social world, which are both the content and the object of interaction of social subjects of communication. At the same time, intercultural communication is a

process of personal choice that takes place in the space of ethical tension that arises between individuals during interaction in an aggressive multicultural environment.

In the process of communication, there is not only the exchange of messages, the transfer of information from one participant to another, which causes a certain reaction and is a synthesis of the perceived and inherent culture, but also satisfaction (or dissatisfaction) with the results of the process of such interaction by comparing them with those results that were expected at the time of communication.

On the basis of such a synthesis, "understanding" or "misunderstanding" of communication participants occurs. But always during the dialogue there are mutual influences and the desire to "get along" or "co-exist", which, under the conditions of repetition, create a "third culture". This "third culture" in modern conditions has a virtual character, it is unstable and has no significance in terms of socialization processes and mechanisms of social control.

Therefore, interpersonal relationships significantly influence the dialogue of cultures during communication due to its mechanisms, such as:

- imitation – adaptation by a person of someone else's image, manner of expression, lexicon, etc. without a personally conscious goal;
- suggestion – an insufficiently aware process of submitting to someone else's word and someone else's will, being manipulated by a hypnotist, or, say, perceiving the "only true" opinion of a strong, in a powerful or other sense, person. This also includes trust in the printed word, etc.;
- conformity – an unconscious change in attitudes, assessments, values and behavior under the pressure of society. For example, a person is convinced of the fidelity of his chosen line of behavior, but noticed that others behave differently in a similar case, which causes him certain doubts.

The dialogue of cultures is a complex, symbolic, personal, transactional and quite often unconscious process, which is necessarily imprecise, uncertain, open – because it involves the level of mass virtual construction of relations at the level of interpersonal interaction relative to specific conditions. The dialogue of cultures enables its participants to express:

- certain information external to the participants themselves, which they are the bearers of;
- internal emotional state conditioned by socialization in the environment of their national culture;
- social statuses and social roles that they perform in relation to each other, which is also expressed in the forms of culture they have learned.

All these three factors are all the more different, the more different are their cultural environments, formed in the process of historical development and implementation of mythological, religious, philosophical, everyday ideas.

It is the social status and social role that is the regulator of social behavior, which determines the rights and obligations in relation to society, and therefore to other members of communicative (dialogic) action.

Requirements and expectations determined by social status and social role are formed in public consciousness under the influence of general cultural norms, values and traditions, a certain social system, social group. If value orientations and norms of human behavior characterize his culture, then any communication (communication) between people can be attributed to the dialogue of cultures (Slyushchyns'ky, 2005a).

A constructive form of intercultural communication can be considered the idea of a synthesis of cultures, which is a union of culturally different elements: landmarks, values, norms, types of behavior, which results in a qualitatively different formation. Synthesis takes place when a socio-cultural system adopts and assimilates the experience of other societies in areas that are insufficiently developed in itself, but at the same time preserves its own, inherent basis, which allows us to talk about its originality, about the ability to maintain integrity and stability (M'yazova, 2008, p. 4).

In addition, communication can be classified according to the nature of the relationship between communicators: social level (communication in the process of which subjects treat each other in accordance with the moral and ethical norms existing in society), business level (determined by the joint activity of individuals and characterized, first of all, instructions for benefit), the spiritual level (empathy and mutual penetration of communicators into the inner world of the interlocutor).

Conclusions. Communication in the modern sociocultural space is a reflection of intercultural ties of certain groups of people in a certain historical period of its development. In the conditions of crisis and instability of an interconnected world, the sociocultural space of all social environments is multidimensional and unstable.

It is the multidimensionality (structure and system of society, belonging to the state, nationality, profession, denomination, relevant economic status, etc.) that traditionally created axes of differentiation of the population according to existing stratifications, social composition and social institutions.

This, in turn, influenced the emergence and development of the respective cultural worlds. Each culture has its own special value orientations and norms, which historically determined the forms, means and nature of communication in society.

In historical time, the socio-cultural space was transformed, a certain socio-cultural evolution took place, the process of development of human societies changed qualitatively, and the role of available and accessible cultural information in it. During the change of socio-cultural features, the character of communicative processes also changed.

But it should be noted that a person perceives the socio-cultural space in accordance with the cultural values and norms learned by him in the process of socialization.

There is a process of constant influence of man (society) on socio-cultural space and socio-cultural space on man (society). With the development of communication tools, there is a constant renewal of the sociocultural space and the adaptation of the elements that create it, the processes of mutual penetration of personalized value worlds are expanding and deepening. Under the influence of cyber communication, artificial intelligence as a kind of "planetary consciousness", socio-cultural requests are increasingly changing.

A meaningful component of the dialogue of cultures is the achievement of a certain agreement between representatives of historically different types of socio-cultural integrity in solving the most important problems of modern humanity. In communication as a dialogue of cultures, the problems of forming a new methodology of combining universal human values with value systems specific for each culture and for each individual as a representative of a certain culture are actualized and solved in theoretical and practical terms.

The main element that accompanies the establishment of a dialogue is the interpenetration of different meanings encoded in informational messages. On this basis, the field of virtual communication at the interpersonal level is being formed. This involves the process of constant transitions in the minds of dialogue participants between different opposite cultural connotations for the preservation of the unity of the dialogue as a basis for practical interaction under the conditions of the multicultural reality of the modern world.

A position historically formed in the culture of the Ancient East, where the doctrine of "communication beyond words", "silent dialogue", in which the important thing is not the transmission of information, but the reproduction of the state of mind, can be productive in this regard.

This principle is expressed in the greatest monument of ancient Chinese literature, the Tao De Ching, as follows: "The Tao that can be expressed in words is not the permanent Tao. A name that can be named is not a permanent name. Nameless is the beginning of heaven and earth, which has a name – the mother of all things. Therefore, one who is free from passions sees the wonderful mystery [of the Tao], while one who has passions only sees it in its finite form. Both of them (nameless and named) are of the same origin, but with different names. Together they are called deep. [Transition] from one deepest to another is the door to everything wonderful" (Lao Tzu, s.a.). Within the framework of such a vision, the implementation of the dialogue of cultures can be considered as a process in which information acts as a condition, but the dialogue itself is possible only with "mutual orientation of internal action" (Buber, 1995, p. 99).

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