

Міністерство освіти і науки України  
Київський національний лінгвістичний університет  
Кафедра англійської філології і філософії мови

Курсова робота

**Міжкультурна комунікація: відмінності в мовленнєвій  
поведінці англійців і українців**

Студентки групи Мла 0719  
факультету германської філології і перекладу  
денної форми навчання  
спеціальності 035 філологія  
спеціалізація Германські мови та літератури  
(переклад включно) перша – англійська  
Бабич Ірини Олександрівни

Науковий керівник:  
доцент  
Чхетіані Тамара Дмитрівна

Національна шкала \_\_\_\_\_  
Кількість балів \_\_\_\_\_  
Оцінка ЄКТС \_\_\_\_\_

Київ 2023

Ministry of Education and Science of Ukraine  
Kyiv National Linguistic University  
Chair of Germanic and Finno-Ugrian Philology

**Term Paper**

**Cross-cultural communication: Differences in speech behavior  
of the English and Ukrainians**

**Iryna Babych**

Group M1a 0719

Germanic Philology and Translation Department

Research Adviser

Doc. T. D. Chkhetiani

Kyiv 2023

## TABLE OF CONTENTS

INTRODUCTION .....	2
<b>CHAPTER ONE. WHAT MAKES CULTURE.....</b>	<b>4</b>
1.1. Definitions of culture.....	4
1.2. Basic components of culture .....	5
1.3. Monochronic and polychronic cultures.....	9
1.4. High- and Low context cultures.....	12
<b>CHAPTER TWO. COMMUNICATION AND INTERACTION.....</b>	<b>14</b>
2.1. Communication and its styles.....	14
2.2. Verbal communication .....	14
2.3. Non-verbal communication.....	17
2.3.1. Space and distance (proxemics).....	18
2.3.2. Body language (kinesthetic).....	20
<b>CONCLUSIONS .....</b>	<b>22</b>
<b>RÉSUMÉ .....</b>	<b>23</b>
<b>LIST OF REFERENCE MATERIALS .....</b>	<b>24</b>
<b>LIST OF ILLUSTRATION MATERIALS.....</b>	<b>26</b>

## INTRODUCTION

Cross-cultural awareness and the development of proper cross-cultural communication skills are a precondition for successful living and working with people of the international community. The study of cross-cultural communication has received great attention in linguistics.

According to the researcher of the interaction of cultures Austin (1970), intercultural communication is a process of communication (verbal and non-verbal) between communicators who are speakers of different cultures and languages, or, in other words, a set of specific interaction between people belonging to different cultural groups. Together with the concept of intercultural communication, there is the concept of cross-cultural communication. However, it is usually used when studying some specific phenomenon in two or more cultures. Despite the fact that the problem of intercultural communication today arouses a completely fair interest, there are still many issues related to this phenomenon. They come from the very essence of the phenomenon, since both culture and communication can be compared and contrasted using various criteria. In the course of its existence, a culture constantly always changes, interacting with other cultures and borrowing certain features from them. This appeal to other cultures was called intercultural communication.

I consider my research as relevant because it gives the readers the understanding of people living in an increasingly globalized and multicultural world with wide diversity of communication styles, attitudes, behaviours and values, determined not only by specific personal traits, but also by cultural background. Knowing that is important. It helps to formulate a connection between people of different cultures and nationalities. In addition, the subject of my research seems especially topical in today's situation when so many Ukrainian people were forced to move out of Ukraine and face the fact of how differently

people communicate with each other around the world. From linguistic point of view, this research is valuable, since it expands one's understanding of what communication is. This study allows to broaden one's horizons in terms of interacting with people of other nationalities (British specifically) and enrich the knowledge of certain cultural differences.

The **aim** of the research is to determine the communicative features of British and Ukrainian people.

The research objectives are the following:

1. To study general characteristics and features of cross-cultural communication.
2. To identify differences between Ukrainian and British communicative strategies.
3. To analyze how cultural differences in mindset of the speaking people influence the way they communicate and express themselves.

**The object** of my course paper is cross-cultural communication.

**The subject** of the research is differences in speech behavior of the British and Ukrainians.

The fact that my work not only collects and analyses information about the way people from different cultural backgrounds tend to communicate, but also provides those close-to-life communicative examples from personal experience of living in the Great Britain as a Ukrainian refugee, explains both theoretical and practical value of my research. The methods used are literature analysis and observation.

## CHAPTER ONE. WHAT MAKES CULTURE

### 1.1. Definitions of culture

The center of any culture are ideas and especially values transmitted through traditions. From the point of view of scientists, culture is a complex phenomenon that combines both material and social aspects, and various forms of individual behavior and organized activity.

It is possible to study culture in the form of comparing human behavior and various types of activities, rituals, and traditions they possess. At the same time, it is not possible to see culture in general; one can only observe its individual phenomena.

S. Reynolds and D. Valentine (2004) believed that culture consists of expressed and hidden schemes of thinking and behavior, which is a specific, separate achievement of human communities, embodied in symbols, with the help of which they are perceived and transmitted from person to person and from generation to generation. It is also necessary to add achievements which are manifested in the material goods created by the cultural community. The core of any culture is the ideas and especially the values that are transmitted with the help of traditions.

As we might expect, this is not the only definition of culture. Some of these include the following:

- ‘Culture is man- made, confirmed by others, conventionalized ... It provides people with a meaningful context in which to meet, to think about themselves and face the other world’ (Hall, 1980)
- ‘A shared system of meanings. It dictates what we pay attention to, how we act and what we value’ (Landers, 2017)

- ‘Each cultural world operates according to its own internal dynamics, its own principles and its own laws – written and unwritten. Even time and space are unique to each culture. There are, however, some common threads that run through all cultures’ (Shaules, 2015)
- Culture is a ‘fuzzy’ concept, in that group members are unlikely to share identical sets of attitude, beliefs etc., but rather show ‘family resemblances’. (Hampden-Turner, 1997)

Culture and communication are closely related. Culture not only has its influence on communication, but is influenced itself. Most often, this happens in the process of inculturation, when a person learns the norms and values of a culture in one or another form of communication. (Reynolds & Valentine, 2004) By reading, listening, observing, exchanging thoughts and news with people we know or don't know, we impact our culture, and this influence becomes possible with the help of one or another form of communication.

## **1.2. Basic components of culture**

In the previous section culture was defined as the combination of symbols, language, beliefs, values, and artifacts that are part of any society. According to this definition, we can single out two basic components of culture: ideas and symbols on the one hand and artifacts (material objects) on the other. The first type, called nonmaterial culture, includes the values, beliefs, symbols, and language that define a society. (Gudykunst, 2003) The second type, called material culture, includes all the society's physical objects, such as its tools and technology, clothing, eating utensils, and means of transportation. Those points will be discussed below:

### **Symbols**

All cultures are filled with symbols, or things that symbolize something else and that often evoke various reactions and emotions. Some symbols are actually a

form of nonverbal communication, while others are actually material objects. Shared symbols make social interaction possible.

We will start with non-verbal symbols. A common one in Ukraine is two fingers sign formed by holding up a hand with the middle and index finger upright in a V shape, the thumb and other two fingers curled into the palm, which is used to denote the number. Although, in England holding up your two fingers can mean lots of different things. (Bassnett, 1997) If you hold up your hand with the palm facing the other person, this usually means either 'two' for example; 'I would like two coffees please'. It can also stand for 'peace'; for example 'Peace and love man!' However, if the palm facing towards the gesturer, that is considered rude and offensive, used as a gesture of abuse or contempt: "She drove past and stuck two fingers up at him."

Another typical English gesture is crossing fingers. The index and middle fingers are usually interlaced to make this gesture. This is a common expression used to wish 'good luck'. When you make this gesture, you are usually nervous about doing something or worried that something might happen. When making this gesture, you can also say 'finger crossed' as you cross your fingers for more good luck. For example, "England will win the World Cup, fingers crossed!". Meanwhile in Ukrainian culture has another meaning except of attracting good luck. If people in Ukraine cross their fingers behind their back, they might be lying about something, hoping that the truth will never be revealed. (Bassnett, 1997)

One of the common gestures in Ukraine is flicking one's neck with a finger. It is a signal for saying you want a drink or pointing out that someone is drunk. In the UK there is no alternative to this gesture.

Some of other crucial symbols are objects. In the field of politics, both Ukrainians and the British value their flags and national symbols. Talking about symbols that acquired their importance for religious reasons, the cross, the Star of David, and the crescent moon should be mentioned, as they are three of the most



familiar religious symbols in many cultures. Quite similarly, both Ukrainian and British, being Christians, carry strong religious feeling towards the cross. However, honoring the pictures of the saints as well as having them in the house, is more common among the Ukrainians.

## **Language**

Language is an important part of communication and therefore of the culture of every society. Children learn language from their culture, just as they learn the meaning of handshakes, gestures, flags and other symbols. (Spencer-Oatey & Franklin, 2009) Humans have a capacity for language like no other animal species. It is this capacity for language that makes our complex culture possible.

In English, the word chair means something we sit on. In Ukrainian, the word “стілець” means the same thing. As long as we agree how to interpret words, a shared language and thus society are possible. Although, what if the interpretation is not possible? Here, it is worth mentioning the idea that language shapes reality. It has henceforth been known as “Whorfianism.” It was famously said, “Language is not simply a reporting device for experience but a defining framework for it.” Language in his view shapes the way we think, and determines what we think about. (Руда, 2006)

This way, it becomes clear why sometimes there is no direct translation for some actions or situations. The reason for that is the difference in our cultures.

For example, in Ukrainian culture it is a must and a demonstration of politeness to wish “bonne appetite” to someone who is eating by saying “смачного”. While in English language, there is no specific phrase for it.

## **Norms**

Norms, or standards and expectations for behaving vary dramatically from culture to culture. They are usually divided into two types: formal and informal ones.

Formal norms or laws are usually a lot alike in different countries, as they represent the standards of behavior. For example, no cheating on the exams for students from different cultural background. On the other hand, there are informal norms, which are represented by customs. In other words, they refer to standards of behavior that are considered less important but still influence the way people behave. One of the most common examples of informal norms are table manners.

There are many cases when norms differ widely in different cultures. Comparing Ukraine and Britain, example of formal norm is the next: same-sex marriage is legal in all parts of the United Kingdom, while in Ukraine it is not.

Some of the most interesting norms that differ by culture govern how people stand apart when they talk with each other (Hall & Hall, 2007). For example, Ukrainian people would feel uncomfortable if they were standing three to four feet apart. To them, this distance is too great and indicates that the people talking dislike each other. If British or Scandinavian people were talking with a member of Ukrainian societies, they might well have trouble interacting, because at least one of them will be uncomfortable with the physical distance separating them.

### **Values**

Another important element of culture are values. They involve judgments of what is good or bad and desirable or undesirable. It is logical to assume that a culture's values shape its norms, which were discussed in the previous paragraph. For example, the four fundamental British values are:

- Democracy
- Rule of law
- Respect and tolerance
- Individual liberty

Discussing on of the points (respect and tolerance) it is worth mentioning that the UK is one of the most culturally and nationally diverse countries nowadays. All refugees and foreigners are treated with respect and get a lot of support not only from the government, but also from local people.

The primal Ukrainian values include:

- Freedom and independency
- Education
- Professionalism
- Efficiency on the job and punctuality

To my mind, the first point is the most distinguishing feature of Ukrainian people, who are famous all over the world for their constant struggle for independence.

### **1.3. Monochronic and polychronic cultures**

The Halls' second conclusion about different cultures working together concerned the organization of time. When they talk of 'time', they mean 'the language of time'. Time can be either sequential, linear or monochronic, or synchronic or polychronic (Hall and Hall, 1990).

It seems dangerous that oftentimes we tend to project our own timeline onto people of different cultures. Accordingly, it leads to projecting our own timeline onto others and limits us in understanding another point of view. Different cultures have different perspectives. Forgetting about this fact results in confusion in the international community, often misunderstandings and disappointments.

In many Western cultures, the importance of time is expressed in aphorisms such as "time waits for no one" and "time is money". Surprisingly, a person's productivity and importance is often measured by the number of hours worked,

especially outside normal working hours. (Hampden-Turner, 1997) Time planning and punctuality can become almost an obsession. This is especially true for Germans and Swiss, but even time-conscious Brits are happy when public transport runs on time.

### **Monochronic cultures**

In predominantly monochronic cultures, for example, the English and Germanic-speaking cultures, time is expressed and used in a linear way, being divided into segments and compartmentalized. Time is seen as a valuable commodity and is given a material value, which can be “saved” or “spent” and which is not to be “wasted” or “lost”. (Bassnett, 1997) It is seen as a scarce resource which cannot be retrieved and therefore must be used to the full and controlled, for example, through schedules and appointments.

Describing people of monochronic cultures, those words can be used: active, at times even hyperactive, and often appear impatient with an obvious dislike of being idle. (Remillard & Williams, 2016) They come to the point quickly with little introductory ‘small talk’ and tend to value quick responses in discussion. Extra time and having to wait are seen as a waste of time and frustration. Time is used as a classification system to organize both work and social life. It results in extreme popularity of personal organizers and appointment diaries. The Halls distinguished between monochronic cultures (cultures ruled by the clock, in which everything takes place on time according to agreed schedules and with minimum slippage) and polychronic cultures (cultures in which the activity comes first and the organization of time is re-organized to fit around it). “On time”, (monochronic) cultures can run the danger of being in conflict with “in time” (polychronic) cultures.

### **Polychronic cultures**

The type of polychronic people, to which Ukrainian people belong, see time very differently. For them time is a more fluid, free-flowing thing which changes

according to the situation. It is the simultaneous coming together of many things and they place more emphasis on the importance of human relationships than on keeping to deadlines.

Polychronic cultures use time to build personal relationships and to establish trust between the parties. Therefore, time does not always govern one's behavior, but it is something that can be used flexibly. What Westerners call "small talk" or "pre-interview" time is very important and is taken seriously in business before any real in-depth negotiations take place. (Маґакін, 2012)

Differences in attitudes towards time can often lead to anger, frustration, embarrassment and sometimes even result in hostility. Such reactions can arise in relatively simple ways, such as when deciding whether to keep an appointment or keep someone waiting. They can also take place in social situations, for example when deciding when to arrive or when to leave.

The common behaviour differences between monochronic and polychronic cultures were identified and summarized by the Halls:

<b>Monochronic</b>	<b>Polychronic</b>
Time seen in a linear way, almost tangible, sequential	Time seen as synchronic
One thing at a time – concentrate on the task in hand	Several things at a time
Time commitments strictly observed	Time commitments more relaxed
Dislike interruptions	Comfortable with interruptions
Appointments on time	Less emphasis on promptness
Low context – needs information	High context – already has the information
Closely follows plans and deadlines	Time commitments to be kept if possible
Committed to objectives and targets	More emphasis on personal relationships
Emphasize promptness; to be kept waiting is rude	Promptness based on relationships
More accustomed to short-term relationships	Place importance on long-term relationships

Figure 1 (1.3) Summary of polychronic and monochronic cultures (Hurn & Tomalin 2013)

#### **1.4. High- and Low context cultures**

Anthropologist Edward T. Hall (1980) developed a very useful framework for understanding different communication styles, creating a distinction between High and Low context cultures. It is based on the fact that every culture has a dominant communication style. Those styles are formed by certain values, social norms and standards which were highlighted and discussed before.

Before starting the proper analysis and comparison, it is important to mention that Ukrainian people are classified as the representatives of high-context culture, while the Brits, quite opposite, are low-context one. High and low context cultures in this concept refer to how important contextual cues are when it comes to interpreting messages. (Remillard & Williams, 2016) The differentiation between high and low context cultures is meant to highlight differences in verbal communication. For example, high-context cultures have a communication style based on body language, tone and overall context, not just the words themselves. Low-context cultures, on the other hand, communicate more openly and clearly, trying to avoid any confusion.

It is worth paying attention to the fact that in high-context cultures, similarity is an important element as a feature of the culture. This is because the majority of the population in high-income. In high context cultures, there is usually the same level of education and shared ethnicity, religion and history. In low context cultures, the opposite is true. There, a high degree of diversity and a general emphasis on the individual is observed. (Чхетіаї, 2018) In low-context cultures communication should be as simple as possible in order to be understood by as many people as possible.

Comparing these two types in terms of the used format of communication adds more to the fact of how different they are. People and teams working in low context cultures take things as they are and prefer to have comprehensive information to prepare for meetings and tasks. They, therefore, expect accurate agendas, information packages and meeting reports. On the other hand, people from high-context cultures do not like formalized information and find previous

approaches too technical or formal. They also believe that relationship building and close contact are essential for mutual understanding and prefer face-to-face meetings over written documents, which is opposite to what low-context representatives do. (Почепцов, 1981)

There are good and bad sides to both styles when it comes to comparing them. The low context involves more precise, planned and detailed work, while the high context is more suited to building stronger, more personal bonds with people of different cultural origin. (Levine & Adelman, 1992) The conflict between the two can lead to many misunderstandings. But if interlocutors are aware of cultural influences and try to understand each other's point of view, they can learn from each other and achieve positive results.

Summarizing the main compared points between high and low context cultures the following table is provided:

<b>High context</b>	<b>Low context</b>
Examples: Arabs, Japanese, Koreans	Examples: Americans, Germans, Dutch
Indirect style – can appear ambiguous	Direct style – can appear abrupt
High use of non-verbal communication	Less use of non-verbal communication
Comfortable with silence	Silence causes anxiety
Lower importance of written regulations	Greater reliance on written documents
Lower attention to detail	High attention to detail
Close personal relationships	Personal relationships less important
Importance of oral agreements	Oral agreements less important

Figure 2 (1.4.) Comparison of high-context and low-context cultures (Hurn & Tomalin 2013)

## **CHAPTER TWO. COMMUNICATION AND INTERACTION**

### **2.1. Communication and its styles**

In modern cultural studies, the most discussed point is defining the way in which different cultures communicate. Communication means transferring thoughts, information, emotion and ideas through gesture, voice, symbols, signs and expressions from one person to another. (Почепцов, 1981) Communication can be categorized into two basic types: verbal communication, in which you listen to a person to understand their meaning; non-verbal communication, in which you understand their meaning by the way they behave or react.

Spoken or verbal communication include face-to-face communication, telephone conversations, listening to radio, watching television or other media.

Non-verbal communication concerns body language, gestures, the way speakers dress or act, even how or where they stand. It can be analyzed individually or in combination with verbal communication in social situations.

### **2.2. Verbal communication**

Verbal communication is the use of words to share information with other people. It can therefore include both spoken and written communication. However, many people mistakenly use this notion to describe spoken communication only. The verbal element of communication concerns the words that you choose, and how they interpreted by the others. (Spencer-Oatey & Franklin, 2009) Speaking clearly and calmly, being polite and following the basic rules of etiquette will ease your communication.

While performing verbal communication, it is important to keep in mind the principles of politeness and directness. The politeness principle is formulated according to Leech (2014) as follows: in its negative form “minimize (other things being equal) the expression of impolite beliefs” and in the corresponding positive form: “Maximize (other things being equal) the expression of polite beliefs”.



Accordingly, positive politeness has a negative and a positive pole. Negative politeness is concerned with minimizing the impoliteness of impolite illocutions such as ordering (which belongs to the directive class). Positive politeness, on the other hand, which is considered less important, is concerned with maximizing the politeness of polite illocutions such as offering and thanking, which belong to the commissive and expressive classes, respectively. (Боголюбова, 1017)

Although, there might occur a problem in cross-cultural communication, since different cultures have different understanding of politeness. For example, for British people being polite means to show attention and considerateness which are obviously of demonstrative character; it is impossible to be over-polite; the form of the speech dominates the meaning. (Чхетіані, 2022)

“I didn’t mean to bother you, just wanted to know if you are free to do next task.”

“Do you think we can start working now?”

“No hurry, do it when you are ready.”

On the other hand, politeness for Ukrainian people has ethical character, they tend to stick to etiquette rules, and assess over-politeness negatively. For them, sincerity, directness, naturalness are preferred. In addition, the meaning dominates the form:

“This work should be done by the end of the day.”

“Give the toy to me and concentrate on your studies.”

“Clean the mess after you are finished with the cooking.”

Overall, giving brief characteristics of the differences in speech behavior of Ukrainians and British, the following table can be used:

## Differences in speech behaviour

<b>Americans/the British</b>	<b>Ukrainians</b>
Unimposing	Imposing
Indirectness	Directness
Ambiguity, obscurity	Openness, sincerity
Turn-taking	Overlapping
Face-oriented	Status-oriented
Emotive, stereotypical	Emotional
Demonstrative	Natural
Phatic	Informative
Regulated	Less regulated
Committed to time	Frivolous, not timebound

Figure 3 (2.2) Differences in speech behavior (Чхеріані, 2022)

There are several reasons for those differences in the speech behavior:

1. In incompatibility of historically determined social relationships (horizontal & vertical) in the two cultures;
2. In cultural values
  - On horizontal distance: for the British/Americans – privacy (verbal intrusion is forbidden); for Ukrainians – prefer a close social distance (admit H’s positive response to S’s interests, wishes, problems, advice etc.). Direct and imperative speech acts (particularly in H’s interests) aren’t perceived as violating the Principles of Politeness.
  - On vertical distance: status, social roles are of greater importance for Ukrainians. Imperatives are possible either under “friendly” or “chief – subordinate” circumstances (S has power over H). Examples: “Thank you; now continue with your work.” British, on

the other hand, do not demonstrate power: “Would you like to continue with what you were doing?”; “Don’t worry about this.”

Summarizing, verbal behavior of British and Ukrainians has many differences, which are demonstrated by the provided examples. As it was mentioned before, all the communicational differences can be explained by cultural background of both countries.

### **2.3. Non-verbal communication**

Talking about communication, we usually mean the words that we use. Nevertheless, it is not completely true, as the explicit meaning of words and the information they convey do not limit interpersonal communication. There is also implicit information, expressed through non-verbal behavior. (Гуревич, 2009)

Non-verbal communication includes postures, facial expressions, eye contact, gestures, general body language and distance between interlocutors. All these signals help in understanding each other even better, since they add extra meaning to everything what was said.

Examples:

“Are you okay? You look sad.”

“I think she was lying, she didn’t look me in the eyes.”

“I could tell he is an energetic person by the way he shook my hand.”

Non-verbal communication is mainly unconscious, as it comes instinctively, naturally. It does make sense, since the way to produce and interpret non-verbal signals is learnt as people develop. That is why non-verbal communication can be very culturally specific, as it is inherited from the surrounding environment.

Examples:

1. British and American people always look friendly and smile, while Ukrainian people need a reason to do so. In Ukraine, there is a saying: “laugh and smile with no reason is a sign of a fool.”
2. In Ukraine, it is a common greeting to kiss each other’s cheeks, usually three times. In Britain, one kiss is usually enough.

Generally, non-verbal communication is classified into two categories: closeness or personal space (proxemics) and body movements (kinesthetic).

### **2.3.1. Space and distance**

Proxemics is the study of personal space and the degree of separation that individuals maintain between each other in social situations. (Spencer-Oatey & Franklin, 2009) It is a form of nonverbal communication or body language in which messages are conveyed from one person to another by the changing space that separates them during a conversation.

When communicating we usually keep a comfortable distance called differently – “personal space”, “interpersonal distance”, “comfort zone”, etc. Distance depends on the nature of relationship and social interaction. The British have established the following distances:

- Intimate distance (An emotionally charged zone)
- Personal distance (from one to four feet. Used for informal contact // friends)
- Social distance (from four to twelve feet for interaction with acquaintances and strangers. Used in business meetings, classrooms, and impersonal social affairs)
- Public distance (from twelve to twenty-five feet. A cool interaction distance used for one-way communication from speaker to audience. Necessitates a louder voice and stylized gestures)

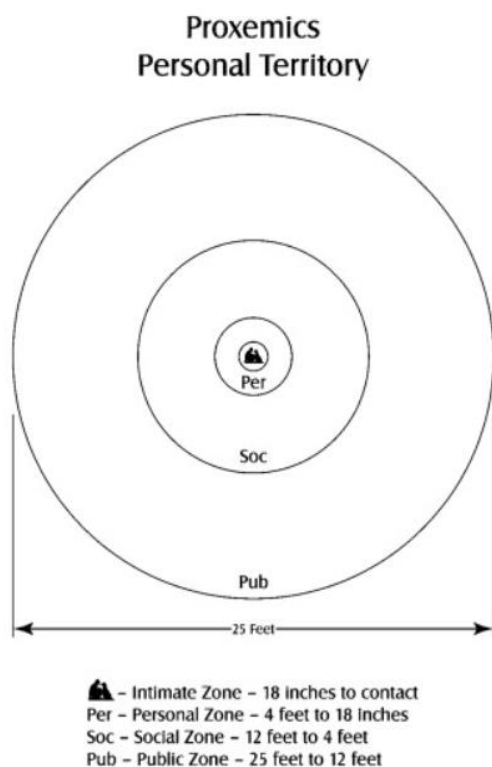


Figure 4 (2.3.1.) Bassnett S. Studying British Cultures

In Anglo-Saxon and other Northern cultures the normal speaking distance between interlocutors is an arm's length (even longer). In Southern countries (Italy etc.) and Slavic culture the distance is closer. (Селіванова, 2008)

For example, a Ukrainian talking to a British will always try to move closer, while the second one will always try to step back. At the end, the Ukrainian may think of the British as haughty, while British may feel the Ukrainian interlocutor to be rather intrusive.

It is also important to mention that distancing can be not only physical, but linguistic as well. For example:

- Talking about their motherland a Ukrainian person would say “our country”, while a British – “this country”.
- A woman stopping a bus №5 would ask a driver which bus to use to get to the train station. A driver in England would say “A bus №5”. A driver in Ukraine – “This bus.”

From those examples we can see how British people, oppositely to Ukrainian prefer not just physical, but linguistic distancing as well.

### 2.3.2. Body language

In the field of communication, kinesthetic has to do with body movements in the process of speaking, or in other words, body language. This includes how and where people stand, their facial expressions and gestures. Knowing these things is important for successful communication, as sometimes body language can mean more than the actual words. (ЄЛОВСЬКА, 2012)

As a part of non-verbal communication means, body language is usually based on cultural norms and the way people act in a specific country. So far, it has been clear how different people of Ukraine and Britain are. Starting from the way they formulate their thoughts to their attitude to time and space.

In terms of the body language, the British have the next features:

- People rarely hold hands or kiss in public
- Never talk loudly
- Tend to smile most of the time
- Being close to someone is uncomfortable for the Brits
- British posture is tend to be quite relaxed; having hands in the pockets or sitting with the spine bent is a common thing in the UK
- The duration of eye contact in England is somewhere in the middle comparing to other countries. Looking at someone for too long is considered aggressive, and not looking at all – arrogant.

Meanwhile, the characteristic of Ukrainian body language are the following:

- Comparing to the Brits, Ukrainian people are quite expressive, although being too loud and waving hands is considered rude
- In terms of personal distance, people are tend to stand quite close to one another
- In general, Ukrainian women are more tactile than men
- Making direct eye contact is common and indicates trust
- Don't smile too often, unless having a reason for it

Despite all the differences there are some characteristics that are common for the people of both countries:

- It is not polite to point at something or someone with a finger
- Talking too loudly is considered rude
- Tendency to limit physical contact with strangers
- Staring at others is rude
- When using public transport, it is considered polite to let elderly people to take a sit

As it is demonstrated in the examples, coming from different cultures, people from Ukraine and Britain differ a lot in the way they communicate both verbally and non-verbally. However, even despite those differences they still have certain characteristics in common.

## CONCLUSIONS

In conclusion, I should say that cross-cultural communication is very important in modern world. That is the main reason why we have taken time to discuss it widely in this paper, with a special focus on its components and their definitions: culture and communication itself. In doing this, many simple but straightforward sentential examples have been provided to ease the comprehension of cultural and communicational differences between British and Ukrainian people. The major advantage of this research is that it has succeeded in attempting to present before the readers the basic information they need as far the notion of the cross-cultural communication is concerned.

It is very important for students to learn to communicate across cultures. It is best for their future. It helps them understand and learn the language, norms, and behaviors of people from other cultures. A cross cultural communication helps students communicate, setting aside their cultural differences. Even within the same country, different locations can have cultural differences. (Боголюбова 2017) Communication styles, standard norms of turn-taking in conversation, and accepted methods of address may all differ.

In my work, I defined all the communicational styles and their features, paying extra attention to the fact how they correlate with specific cultural background. To be more precise, I studied general characteristics and types of verbal and non-verbal behavior of British and Ukrainian people, identified their features and analyzed why and how they are different.



## РЕЗЮМЕ

Курсова робота на тему: Міжкультурна комунікація: відмінності в мовленнєвій поведінці англійців і українців.

Виконала – Бабич Ірина Олександрівна

Курсова робота складається зі вступу, двох розділів, висновку, резюме та списку використаних джерел. У першому розділі «Що складає культуру» представлена характеристика культури як соціального явища, представлений її класифікаційний розподіл та протиставлення описаних типів між собою. У другому розділі «Комунікація та взаємодія» представлена інформація про види комунікації, наведена їхня класифікація та характеристика, підкріплена прикладами, що характеризують поведінку представників двох протиставлених країн.

У даній курсовій роботі всього:

Сторінок – 26;

Список використаних джерел: 28.

## LIST OF REFERENCE MATERIALS

1. Боголюбова, Н. М. (2017) Міжкультурна Комунікація, 59-71, 86-92.
2. Гнезділова, Я. В. (2015) Теоретичні засади метакомунікації в сучасній лінгвістиці. Вісник КНЛУ Серія Філологія, Педагогіка, Психологія. Випуск 31. 2015 – 5с.
3. Грабовська, І. В. (2014) Метакомунікативні питання в сучасному англomовному діалогічному дискурсі: семантика і прагматика, 20 с.
4. Гуревич Л. С. Лингво-когнитивная теория пространства метакоммуникации : дис. ... док. филол. наук : 10.02.04, 10.02.19 / Гуревич Любовь Степановна. – Иркутск, 2009. – 417 с.
5. Єловська Ю., Контактні табу в комунікативній поведінці українців (на матеріалі повісті М. Коцюбинського „Тіні забутих предків“) [в:] „Філологічні студії“, за заг. ред. Ж. Колоїз, вип. 7, ч. 2, Кривий Ріг 2012, с. 143–150.
6. Манакін, В. М. (2012) Мова і міжкультурна комунікація («Академія»), 15-23, 60-78, 127-139.
7. Почепцов Г. Г. Фатическая коммуникация // Семантика и прагматика синтаксических единств. – Калинин : Калининск. гос. ун-т, 1981. – С. 52–59
8. Руда О., Мовна стійкість і мовна толерантність білінгва в Україні [в:] „Ученые записки Таврического национального университета им. В. Вернадского“, том 19 (58), № 2, Симферополь 2006, с. 80–83.
9. Селіванова О.І., Байкова О.М. Опановуючи англійську мову і культуру. – Київ: Ленвіт, 2008. – 126 с. ( с.120 – 122).
10. Скаб М., Апеляційний складник мовленнєвої поведінки українців у контексті сучасної слов'янської міжкультурної комунікації [в:] Мови та культури у новій Європі: контакти і самобутність, Київ 2009, с. 616–622.
11. Чхетіані, Т. (2018). ГРАМАТИКА МОВЛЕННЄВОЇ ІНТЕРАКЦІЇ В АНГЛОМОВНОМУ ДІАЛОГІЧНОМУ ДИСКУРСІ. Studia Philologica. Вилучено із <https://studiap.kubg.edu.ua/index.php/journal/article/view/202>

12. Чхетіані, Т (2022) збірка презентацій з предмету «Міжкультурна комунікація» - КНЛУ
13. Austin, J.L. (1970) How to do things with words / J.L. Austin. — Oxford : Clarendon Press, 167 p.
14. Bassnett S. Studying British Cultures: An Introduction. London, New York: Routledge, 1997. – 202 p. (p. 3 – 53).
15. Gudykunst, W., B. (2003). Cross-cultural and Inter-cultural communication, 47-72, 91-94, 126-149.
16. Hall, E. T., (1980) The Silent Language, 157-176, 199-223.
17. Hall, T. and Hall, M.R. (1990) Understanding Cultural Differences (Maine: Intercultural Press).
18. Hampden-Turner, C. (1997) Riding the Waves of Culture: Understanding Cultural Diversity, 326-352.
19. Hurn, B. J., Tomalin, B. (2013). Cross-cultural communication, 89-137
20. Landers, M. (2017) Culture Crossing: Discover the Key to Making Successful Connections in the New Global Era
21. Leech, G. N. (2014) The Pragmatics of Politeness, Oxford University Press, 343p.
22. Levine D., & Adelman, M. (1992) Beyond Language: Cross Cultural Communication, 26-39, 74-94.
23. Meyer, E. (2014). The Culture Map: Decoding How People Think, Lead, and Get Things Done Across Cultures. 110-154.
24. Plum, E. (2008) Cultural Intelligence: The Art of Leading Cultural Complexity (Management, Policy + Education) 89-94, 102-110.

25. Remillard, V. & Williams, K. (2016) Human Communication Across Cultures: A Cross-cultural Introduction to Pragmatics and Sociolinguistics, 73-84, 131-142.
26. Reynolds, S. & Valentine, D. (2004) Guide to Cross-Cultural Communication, 113-135.
27. Shaules, J. (2015) The Intercultural Mind: Connecting Culture, Cognition, and Global Living, 76-82, 132-148.
28. Spencer-Oatey, H. & Franklin, P. (2009) Intercultural Interaction: A Multidisciplinary Approach to Intercultural Communication, 135-152, 176.

### **LIST OF ILLUSTRATION MATERIALS**

1. Bassnett S. Studying British Cultures: An Introduction. London, New York: Routledge, 1997. – 202 p.
2. Hall, T. and Hall, M.R. (1990) Understanding Cultural Differences (Maine: Intercultural Press).
3. Hurn, B. J., Tomalin, B. (2013). Cross-cultural communication.
4. Чхетіані, Т (2022) збірка презентацій з предмету «Міжкультурна комунікація» - КНЛУ.