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LINGUISTIC AND CULTURAL COMPETENCE OF AN INDIVIDUAL IN CONDITIONS OF INTERCULTURAL INTERACTION (BASED ON FACTUAL MATERIAL OF EVERYDAY DISCOURSES OF INTERPERSONAL COMMUNICATION)

У статті розглянуто етнокультурні когнітивно-концептуальні аспекти лінгвокультурної компетенції для піднесення ефективності міжкультурних інтеракцій. На фактичному матеріалі різносистемних мов: англійської, української, зроблено спробу зіставлення когнітивно-концептуальних виявів етнокультурної своєрідності в англійських лінгвокультурах у порівнянні з українським лінгвопростором. Розглянуто когнітивно-концептуальні вияви етнокультурної своєрідності в різних лінгвокультурних просторах у ситуаціях побутового дискурсу Вітання не як помилки чи комунікативні промахи, а як маркери меж норми, що визначають ефективність міжособистісної інтеракції в умовах ефективного міжкультурного спілкування. Вивчення когнітивно-концептуальних виявів національного характеру у міжкультурному ракурсі має важливе значення для формування лінгвокультурної компетенції інтерлокуторі, зокрема всистематизації і пояснення відмінностей у комунікативній поведінці представників різних лінгвокультур.

Подальша систематизація і пояснення відмінностей когнітивно-концептуальних виявів етнокультурної своєрідності щодо окремих жанрів побутових дискурсів для вироблення лінгвокультурної компетенції сприятиме ефективному міжперсональному міжкультурного діалогу, власне це й окреслює перспективи запропонованого дослідження.

Ключові слова: лінгвокультурна компетенція, когнітивно-концептуальні вияви, етнокультурна своєрідність, контекст, побутовий дискурс Вітання, міжкультурна комунікація, комунікативні стратегії.

Linguistic and cultural competence of an individual in the context of intercultural interaction in various linguistic and cultural environments (English-speaking: British, American, Australian, and Ukrainian).

Interpersonal interaction in the era of globalization is primarily intercultural, especially in everyday discourse. Possessing effective linguistic and cultural competence primarily implies knowledge of national traditions, customs, norms of behavior, and characteristics of the national character of a particular linguistic space, as well as awareness of cultural orientations, values, and norms, communication models, and national-ethnic peculiarities of perception of objects and phenomena. All this outlines linguistic and cultural competence, which encompasses not only a high level of proficiency in the national language at all its structural levels, but primarily the acquisition by the individual of value orientations characteristic of all members of this community. The theory of intercultural communication deals with the study of the peculiarities of the

communication process between representatives of different linguistic and cultural communities. It studies the norms accepted in each culture. Since communication is primarily carried out through linguistic means, human language is also at the centre of intercultural communication theory, although knowledge of a national language does not necessarily imply full possession of linguistic and cultural competence. The doctrine of linguocultural aspects regarding different languages was formulated at the beginning of the 19th century by W. von Humboldt. In the 20th century, the delineation of the national-cultural features of a particular language gained popularity in the hypothesis of linguistic relativity by E. Sapir and B. Whorf and in the significant achievements of ethnolinguistics. The ethnocentric research of the Australian researcher of Polish origin, A. Wierzbicka, develops the ideas of W. von Humboldt, E. Sapir, B. Whorf, and O. Jespersen, emphasizing the importance of studying the peculiarities of national character through the features of national languages. Contemporary researchers, conducting studies within the framework of the anthropocentric paradigm, transfer the linguocultural aspects of the national linguistic picture to the level of categorization and conceptualization of the surrounding world. This is particularly evident in the scientific works of leading domestic scholars such as I. Golobovskaya, F. Batsevich, V. Zhaivoronok, A. Zagnitko, V. Kononenko, V. Manakin, V. Parashchuk, O. Selivanova, O. Semenyuk, and outstanding foreign scientists such as N. Arutyunova, E. Bartmiski, A. Wierzbicka, E. Kluev, M. Koniushевич, O. Issers, M. Sarnovsky, I. Ter-Minasova, and others. However, the cognitive and conceptual manifestations of interpersonal communication in different language systems, such as English and Ukrainian, remain relatively unexplored by prominent researchers. In particular, there is a need for more research into the common and distinct features of linguistic and cultural competence in the communicative behavior of Slavic and Germanic languages for effective communication in intercultural interactions. This gap in the research motivates the urgency of the proposed study. The linguistic and cultural competence of interlocutors in everyday discourse within various English-speaking contexts compared to the Ukrainian-speaking environment requires separate attention. There is a need to study ethno-specific features, particularly the application of communicative rules in interpersonal interaction from an intercultural perspective, as "...many relevant issues remained outside the scope of traditional approaches. At the end of the 20th century, with the development of cognitive linguistics, the traditional view began to change, as researchers turned to the study and understanding of the national spirit of a particular ethnic group in the representation of cultural mentality, since it verbalizes the national spirit of the nation, which makes it possible to reveal the peculiarities of the mental world of a particular ethnic group, its culture, and allows one to learn about the different stages of its cultural development" (Hnatiuk 2017: 19).

The goal of the proposed research is to develop intercultural competence among interlocutors by uncovering the essence of ethnocultural manifestations, particularly the similarities and differences in adjacent or identical interpersonal interactions within intercultural spaces.

The factual illustrative material for the proposed study is a card index containing approximately 1000 units of functional manifestations of interpersonal communication. These units were selected through a complete sampling method from original works of English and Ukrainian literature, as well as the researcher's own observations of interpersonal communication in English-speaking environments, including British, American, and Australian, compared to similar/identical communicative contexts in the Ukrainian-speaking space.

In a comparative aspect, particular attention is focused on the contexts of everyday discourse, specifically greetings, in both English-speaking and Ukrainian-speaking environments. These contexts were selected using contextual analysis and a complete sampling method. The comparative analysis method allows for the identification of common features and differences in identical or similar interpersonal situations and their co-occurrence in the studied linguistic spaces. The methodology for studying communicative situations involves a multifaceted examination, taking into account pragmatic, cognitive, linguistic, and comparative aspects.

The theoretical significance of the conducted analysis lies in the development of the theory of effective interpersonal interaction to cultivate the intercultural competence of interlocutors in intercultural communication, as well as in enriching the theory of modern cognitive linguistics with new technologies for interpreting communicative phenomena in an intercultural perspective.

Insufficient linguistic and cultural competence of an individual in intercultural interactions can lead to culture shock, communication failures, and even international conflicts. Therefore, the development of practical recommendations for successful interpersonal intercultural interaction motivates the practical significance of the proposed research.

In most communicative situations, the most common greeting formulas in the Ukrainian linguistic environment are considered to be the clichés *Добрий ранок* or *Доброго ранку* in the morning, *Добрий день* or *Доброго дня* during the day, and *Добрий вечір* or *Доброго вечора* in the evening, as well as expressions neutral to time characteristics such as *Здрастуй /-те*, *Вітай /-те*, *Моє вітання*, *Моє шанування* with pragmatic performative meanings like *Бажаю вам доброго ранку (дня, вечора)*, *Поздоровляю*, *Вітаю*, *Висловлюю своє шанування*, etc.

Greetings can be expanded by specifying the addressee, for example, *Добрий вечір добрим людям!* *Добрий день, сусідко!* *День Вам добрий, друже!* *Вечір добрий, мої любі!*, which gives the utterance an expressive colouring. The aforementioned expanded expressions, as well as those with the postposition, are pragmatically classified as expressive utterances, as they convey the speaker's emotions, for instance: The characters of Ivan Nechuy-Levytsky's story *Kaidash Family*, Mr. and Mrs. Kaidash visit the Dovbyshi. In the yard, not far from the house, under a pear tree, they first meet Motria.

Кайдашиха: *Добридень, моя дитино! Боже помози!*

Мотря: *Доброго здоров'я! Спасибі!*, - обізвалась Мотря з садка, і її руки не переставали ворухити мечик терниці (Мотря терла коноплі).

In the given situation, the expanded greeting *Добридень, моя дитино!* with its specific address, expresses the speaker's emotional attitude towards the addressee, namely, the future mother-in-law – Mrs. Kaidash's desire to please her future daughter-in-law Motria. The expanded expression *Добридень, моя дитино!* is interesting because it includes the contracted form *добридень*, which, along with another contracted form *добри вечір*, is used much less frequently in modern Ukrainian. These contracted forms originate from the clichés *Добрий день* and *Добрий вечір*, however, "due to frequent use, they merged into one word and lost their 'й'... (Etym.-seman. dictionary. 1979, I).

The use of contracted forms in modern Ukrainian would indicate an expressive meaning, the desire of the speaker to impose informal, familiar relations with the interlocutor. In response to Mrs. Kaidash's greeting, Motria uses the cliché *Доброго здоров'я!*, with a pragmatic performative meaning of wishing health.

Expressive greeting formulas are less common in English-speaking spaces, as stylistically neutral greetings *Good morning, Good afternoon, Good evening* or their contracted forms *Morning, Afternoon, Evening* predominate. The most common stylistically neutral contracted cliché in the Australian linguistic space is *G'day*: "G'day, mates." Reed smiled at the Aussie greeting. "It's past midnight." Less ignored it" [450, с. 43].

Similar to the address *ladies and gentlemen*, the term *mate* is generally neutral in connotation, as it can be expanded to the more informal and expressive cliché *old mate* in casual situations: "G'day, old mate," he said feebly. "Old college... mate." "G'day, Nick", I said warily. "How's it been?"

In the British linguistic sphere, making a remark about the weather serves as a stylistically neutral greeting. A classic example of this situation is: "He decided to have one more try and speak to the person he saw. They turned out to be two ladies. "Lovely day, isn't it?" "Yes, every time we come to Devon, the sun shines," one of the ladies replied." In American and Australian linguistic environments, a similar functional load is carried by questions about the interlocutor's personal affairs, such as *How are you?*, *How are things?*, *What brings you here?*, *What's up?*, *Sup?*, *How's life?*, *What's new?*, *How're you doing?*, *How's it going?* etc. , examples of which are situations such as: "Nell!" Caroline didn't disguise her pleasure. "How are you?" "Great. I've been working hard..."; "Hey Peter, how's it going? I know you watch the game this weekend."

In English-speaking environments, there is a noticeable trend of using numerous contracted forms, following the modern tendency to economize on speech efforts. This includes the neutral-stylistic contracted greeting cliché *Howdy*, for instance: "Howdy, friend," Nell said cheerfully. "Haven't seen you in a while"), "Howdy, cupcake," he said, forcing enthusiasm into his voice. "Whatcha doin'?" The analyzed greeting clichés are phatic expressions, as they do not require the communicators in each specific case to invest any pragmatic meaning into the utterance of a greeting or farewell. For example, a politely formulated question in the form of a greeting such as 'What's new?' or 'How are you?' does not expect a detailed answer, as in English-speaking contexts, during phatic communication, providing a detailed account of all one's affairs and news would be inappropriate.

Ukrainian greeting clichés usually presuppose a response phrase, which can either fully repeat the etiquette expression of the greeting or sound with minor changes. For example, “ - *Добрий день і доброго здоров’я вам у хату!* - *приклавши руку до грудей, низько вклонилась...* - *Доброго здоров’я, Мар’янку, доброго здоров’я, дитино,* - *дрогнув голос у матері* (M. Stelmakh. *The Swans are Flying*). The performative *Доброго здоров’я* can sound like a greeting or as a response to a greeting.

Compare: Дівчина :...*Ну, бувай здоров.*

Хлопець: *Чом не “до побачення”?*

Дівчина : *То по-чужому, а так більше по-народному виходить...*

(Lesya Ukrainka. Farewell).

Let's consider another example.

Antonina Petrivna from Ivan Gutsalo's short story "Girls for Marriage" visits her husband's mistress, Kylina. Here is a fragment of their conversation:

“Антоніна Петрівна ще трохи постояла, повагалась, а потім таки пішла до сінєй...

- *Добрий день,* - *привіталась, переступивши поріг.*

- *Доброго здоров’я,* - *відказала Килина, уникаючи дивитись на гостю”*

(Yevhen Gutsalo. *Girls for Marriage*).

A wish for health in the Ukrainian language space gives greeting formulas an expressive-emotional coloring, such as: *Здоров будь, батьку отамане, здорові братики* (A. Chaykovsky. *Sahaidachny*), but it can also sound like a response to a greeting:

“З надвечір’я визирає ніч. Виповнився, визрів ярій обрій. Не колишеться. Не мріє. Не струмить...

- *Добрий вечір!*

- *Доброго здоров’я* (V. Stus. *The Road of Pain*).

In response to a greeting wishing good health, the interlocutor may express gratitude, using the requestive *Спасибі* (from *Спаси Боже*) or the performative *Дякую*. Let's consider an example.

Hetman Mazepa greeted his officers:

“- Здорові були!..., - прискореним кроком підійшов до Ломиковського, подав руку, потім до Горленка і теж звитався з ним, - Як ваше здоровля? - спитав, силуючися на усміх.

- *Спасибі милості вашій. Живемо помаленьки”* (B. Lepky. *Do Not Kill*).

A wish for health is present in commonly used greetings such as *Здрастуйте, Доброго здоров’я*, and also in greeting expressions that are regulated by certain conditions of communication *Здоров (здорова, здорові)* or *Здоровенькі були*.

Compare: ” - *Здоровенькі були, бабусю!* - *чемно привітався до господині професор.*

- *Здрастуйте! Заходьте до хати”* (I. Shapoval. *In Search of Treasures*).

In the British linguistic space, the expression "hail" (an exclamation of greeting) in the 12th century was used in the pragmatic sense of wishing health and well-being (c. 1200 Old English wæs hæil “be healthy”), however, modern English does not have clichés similar to the aforementioned one.

In English-speaking contexts, greetings generally serve a purely phatic function, not conveying any specific tone to the conversation. For a more emotional tone, expressive exclamatory greetings such as *It can't be!*, *Oh it's really you! I have not seen you for ages!* *I'm surprised (happy, glad)*, and familiar, stylistically reduced clichés like *hei/hej/hy* are acceptable. It should be noted that in British English, informal clichés are more regulated than in American or Australian speech communities. Informal American expressions like *guys, folks, dude, hoss, buddy* or *bud*, etc. are addressed to both acquaintances and strangers, which is completely impossible in the case of British informal addresses like *old pal, old chap*.

The persistence of tradition in the British linguistic space outlines the necessity of a phatic opening to a conversation, such as: "Good morning, ladies!," he said with a cheerful voice. "Isn't it a wonderful day today?"; in the adjacent American and Australian linguistic spaces, elements of phatic communication are ignored, similarly to the culturally distant Ukrainian speech environment, an example of which is the conversation between a Ukrainian and a British woman: "Tell me, Nadezhda, do you think it would be possible for a man of eighty-four to father a child?"

Nadezhda: "See how he always gets straight to the point? No small talk. No "How are you? How are Mike and Anna?" No chitchat about the weather."

In the British linguistic space, respectful addresses such as *Sir, Madam, Mrs, Mr, Ms, Ladies!, Gentlemen!* as well as the formal greeting to royalty *How do you do?* demonstrate the persistence of a tradition of maintaining distance between interlocutors. The use of first names, prevalent in contemporary American and Australian speech communities, is oriented towards establishing social equality, greater democratization of communication, and as a way to demonstrate a friendly attitude towards the interlocutor.

The semantics of *coming with good* in the sense of a favorable, friendly attitude is more prevalent in the greeting expressions of the Ukrainian language environment, such as: *Мої вітання! Радий вітати Вас! Привіт! Вітай! Вітаю Вас!* etc., which means to address someone during a meeting with a greeting, showing friendliness. The mentioned greetings imply a wish for goodwill. Let's consider an example.

The characters in the historical novel "Do Not Kill" by B. Lepky greet each other in the following way:

Hetman Mazepa: *Вітаю вас, отче ректоре, і дивуюся сміливості вашій.*

Motria Kochubei: *Давно не бачилися, - вітай!.. Вітаю тебе. Сідай. Ти з дороги...*

Hetman Mazepa uses an extended expression with a reference to the addressee, which indicates the emotionally expressive colouring of the greeting cliché, which includes the cliché *вітаю* with the performative meaning of expressing goodwill. In the first greeting, the speaker (Mazepa) uses an extended expression with a reference to the addressee, which includes the performative verb *вітаю* used in the first person singular present tense. The greeting to Motria with the archaic form *вітай* and the performative *Вітаю тебе* indicates an informal relationship between the interlocutors.

The proposed study demonstrates a tendency towards the minimization of phatic communication elements in greeting situations in American and Australian linguistic

spaces, similar to the Ukrainian language environment. Greeting expressions in the British linguistic space demonstrate the persistence of a tradition of maintaining distance between interlocutors. Greeting clichés, actualized in contemporary American and Australian speech communities, are oriented towards establishing social equality and greater democratization of communication. The Ukrainian linguistic space is characterized by the most emotionally expressive attitude towards the interlocutor, as the palette of greeting clichés is the richest and most diverse, indicating greater emotionality of native speakers of the Ukrainian language and a relatively greater restraint among interlocutors in English-speaking spaces.

Therefore, possessing linguistic and cultural competence is a necessary prerequisite for effective interpersonal cross-cultural interaction in today's global world, as it is precisely in the interaction of different cultures that the national and ethnic characteristics of a particular linguistic and cultural space are most fully and vividly revealed.

The future research would be to investigate linguistic and cultural competence further within the framework of intercultural interaction, using real-world examples of specific everyday discourses such as: Farewells, Celebrations, Expressions of Attention, Agreements, Thanks, Apologies, etc.

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Abstract

Background: This study investigates the ethnocultural, cognitive-conceptual aspects of intercultural competence to enhance the effectiveness of intercultural interactions. Interpersonal interaction today is predominantly intercultural due to globalization. Effective intercultural communication requires linguistic and cultural competence. Understanding the national character and cultural peculiarities of different linguistic spaces is essential for successful intercultural interactions.

Purpose: The proposed research aims to enhance intercultural competence by systematically analyzing the ethnocultural nuances of interpersonal interactions. Through a comparative examination of similar or identical communicative situations in English-speaking (British, American, Australian) and Ukrainian-speaking contexts, this study will identify key similarities and differences in ethnocultural manifestations. A corpus of approximately 1000 functional units of interpersonal communication, gathered from both literary sources and direct observations, will serve as the empirical foundation for this analysis.

Results: The findings highlight the importance of linguistic and cultural competence in effective interpersonal cross-cultural interaction. Differences in cognitive-conceptual manifestations can impact communication effectiveness and understanding.

Discussion: The study reveals significant variation in the use of phatic communication elements across different English-speaking and Ukrainian-speaking contexts. While American and Australian greeting practices align more closely with Ukrainian norms, characterized by a minimal use of phatic expressions, British greetings demonstrate a greater emphasis on maintaining social distance. Contemporary American and Australian greeting clichés often reflect a desire for social equality and democratization, whereas Ukrainian greetings exhibit a richer emotional palette, suggesting a more expressive and emotionally invested approach to interpersonal communication.

Keywords: intercultural competence, cognitive-conceptual manifestations, ethnocultural uniqueness, context, everyday discourse of greetings, intercultural communication, communicative strategies.

Vitae

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