



THE RELEVANCE OF CULTURE IN OVERCOMING “THE OTHERNESS”

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ABSTRACT

This article studies the problem of the intercultural connections as carriers of a new type of competence - forming of intercultural competence as an ability to deal with linguistic and cultural differences. In this focus of attention the integration of language and culture creates a sense of understanding adequately the otherness. Acquiring linguistic and cultural resources influences the establishment of new thinking patterns which are the basis of the complete intercultural communication.

Key words: cultural code, national cultural differences, national specifics of language resources, communication.

INTRODUCTION

The dynamic processes in the modern society and the global transformation of the world have led to an enhanced interest in the problems of intercultural communication. In the space of the contemporary anthropological paradigm, an active investigation goes on concerning the problem of the attitude towards language as a system modeling the world around us in the minds of each individual, ethnicity and social group. The language system is considered within the scope of the system of social relations. The verbal images of language models provide an additional vision of the world and become an additional source of reflection of the reality. The linguistic picture of the world is seen as a product of the interaction between reality, thinking and language, as well as the national and cultural phenomena of the heritage of the people. Language as a system reflects the cultural, historical and social development of the people. The language can be described as a concentrated cultural experience of the people and becomes a sign of its development and its roots.

Reflecting the national culture, the language stereotypes reveal specific national phenomena. Every civilization and social system is characterized by a way of thinking

and by its coordinate system of perception of the world. In this sense, language is an essential part of a culture, as both the culture and the language are symbolic systems. One can penetrate the culture of a people through language. In intercultural communication there are always differences, in spite of the fact that a common language code is used. The differences are reflected in the national and cultural specificity of the perception of reality on the part of the members of an ethnic group.

The model of the world in every culture consists of interconnected universal concepts, such as time, space, number, the way the sensual relates to the supersensual, the way the parts of a system relate to the whole, etc. The language does not so much transform reality, as it reflects the reality with all its forms. The role of the language mechanisms for creating a picture of the world and the formation of the linguistic personality manifest themselves in the ensuring of a mutual understanding between different languages and cultures. The community of human thinking makes possible the existence of inter-linguistic and intercultural communication. But the different cultures establish in their language specific national and cultural stereotypes; the conceptual systems of the speakers of different languages never coincide completely.

Every nation has its own physical characteristics that make a people's life unique and distinctive. For example, the Russian realities: bath brush, bread /profitable/ place, a train for mushrooms, yeast patriotism /meaning

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“unreliable, false”/, traveling as a rabbit / meaning “with no ticket” / have no equivalent meanings in the Bulgarian language and do not arouse the respective emotions in the Bulgarian audience. On the other hand, in the “mirror” of the Bulgarian culture, there are some Russian realities, such as borsh, cabbage soup, tarator”, yeast for bread, balalaika, samovar, Russian stove, Russian bath. They also have no Bulgarian counterparts and wear a bright national and cultural specificity.

In the modern studies of the sign systems, their semantic level is complemented by a pragmatic level. The pragmatic level of communication contains information about the terms of communication, the relationship between the partners and their roles. As Z.Y. Turaeva writes on this subject: "Language is a surface structure in which with the help of texts a model of the world is fixed that we carry in our minds." (Turaeva Z.Y. 1994, p.105).

In other words, it is the situation, by causing a certain intent, which motivates and creates communication. In such an understanding, the national and cultural stereotypes become symbols or signals that make you remember some background knowledge and something behind it.

The aim of our article is to present and analyze the inconsistencies in language units at various levels and their impact on the cultural mismatches of the cultural code in situations of intercultural communication.

The Language symbols of a foreign language penetrate into the other language system and have different ways to settle there. Upon learning a foreign language’s vocabulary, all the semantic processes interact with each other, which demonstrate the integration of this vocabulary. The community of concepts in two or more languages appears as a link between different contexts. In a situation of intercultural dialogue, in which new stereotypes of communication are realized, one relates them to his or her own and on this basis is manifested their belonging to the "not mine" and their obscurity.

OPPORTUNITIES AND RESOURCES FOR ADEQUATE COMMUNICATION

A necessary component in the formation of intercultural competences is to provide a space in which the perception of "my own" elements is recorded, as well as their perception of something "foreign". The interaction at this level is done at the following parameters:

ME	NOT ME
my	foreign

At the heart of intercultural dialogue lies the triad: global - national - local. By replenishing the minds of the partners in the intercultural communication, this trinity prepares them to overcome the possible socio-cultural obstacles. On this basis, the different, the national is taken into account – the specific in the contacting cultures.

At the same time, the new environmental stereotypes prove to be stronger even compared to the real meaning. The average Bulgarian who speaks Russian at an average level, can understand the meaning of the total value of the stereotype: "I am a man tormented by narzan" from the novel "The 12 chairs" by Ilf and Petrov. He understands that a man is tormented by something like mineral water /narzan does not exist in the Bulgarian vocabulary/. For the Bulgarian or the Polish reader, such a torment is incomprehensible because he does not know that it concerns a character in the novel who is an alcoholic and tormented by the lack of vodka, forced to drink mineral water.

Such a mismatch also occurs in the expression of agreement / disagreement between the Bulgarian and the Western partner. For example, in the sentence: Nodding, he expressed his position, for the Bulgarian participant it is important to know how the speaker has turned his head; not everybody knows that we agree in a way in which the Pole or the Western partners express disagreement, i.e. in exactly the opposite. In other words, in such situations we do not communicate because for one of the participants is not clear what his partner has expressed - agreement or disagreement; it becomes necessary to clarify by asking further questions or the Bulgarian participant needs to explain the habit of our national character.

In today's world of mixing languages and cultures, there is the acute problem of the tolerance to the others, to different cultures and of overcoming the intolerance. When a person stays within their own culture, a permanent illusion of their own perception of the world is created, of life and mentality as the only possible one. Only by starting from within their culture and colliding with another worldview, you can see the differences in terms of culture.

There is Russian proverb, which has not lost its relevance, saying that in a foreign monastery one cannot go with his own book of rules. The counterpart of this proverb in English expresses the same thought: "When in Rome, do as Romans do". So, in each of these

languages the folk wisdom seeks to prevent conflict between the cultures.

The mismatch of the cultural codes, the inconsistencies between the content and concepts of the words need to be examined in order to form a willingness to adapt to a new language and culture. In intercultural communication the differences are particularly visible. In the two main varieties of culture - tribal / collectivist and individualistic the same meaning is expressed by means of different linguistic terms. For example, in many languages there is a sustainable combination that is used in the sense of "very expensive cost." In tribal cultures, in which the individual is not valuable by himself, but only as a member of a community – family or genus group, there is phrase meaning "it costs its mum and dad." And in individualistic cultures for an expensive item the following expression is used: "It costs an arm and a leg", since in these cultures what is valuable is the person himself with his qualities, skills and the parts of his body.

CONCLUSION

In the process of intercultural communication it becomes necessary to explain yourself to others who are different from you; you go to another understanding and perception of the world and make a step towards the realization of its foreign and national-cultural specificity as a feature of the objective reality. Such a realization is possible only in a stereotyped

form. In the process of the socialization of the person, the stereotypes of behavior are shown in the form of social reference, within which individuals can organize their social behavior. In this sense, knowledge of not only the linguistic means, but also of the thought patterns of the foreign culture becomes a necessary condition for successful intercultural communication. In this way, it is recognized, on the one hand, that the process of interaction of different languages and cultures becomes a bridge for bringing together the differences, and on the other hand - it is a way to connect two stable but different elements.

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