is identified as related to the first, e.g. question «What`s your name?» requires the addressee to provide an answer in the following turn. If interlocutor replies «I`m John» it completes (satisfies) the pair while answer «I`m allergic to shellfish» fails to complete the pair. Adjency pairs include such exchanges as question/answer; complaint/denial; offer/accept; request/grant; compliment/rejection; instruct/receipt. According J. E. Garratt, «if children did not develop the ability to understand and communicate through using such conversation techniques as questions and answers, it would be difficult to interact normally in society» [4].

6. Closing. Researchers admit, there are three stages in ending conversation: *pre-closing*, *follow up* and *closing*. At these stages would be useful to employ such language units to practice students` conversational skills: 1) pre-closing stage: *It's been nice talking to you*; *It's been great talking with you*; *I really enjoyed meeting you*; *It was nice meeting you*; *I'm sorry, but I have to go now*; *I'm afraid I have to leave now*; *Thanks for the information/tour/your time*; *Thanks for taking the time to talk with us*; 2) follow up stage: *I'll give you a call*; *I'll send you an e-mail*; *We'll send out that information right away*; *Could I contact you by e-mail/at your office?*; *How do I get in touch with you?;* 3) closing stage: *I look forward to seeing you again*; *We'll see you on Friday*; *Let me give you my business card*; *Here's my e-mail/office number*; *We'll be in touch*; *Call me if you have any questions*.

The result of effective interaction between students language performance and discussion-based approaches to the development of understanding suggests that students, whose classroom communicative experiences emphasize multitargeted sociolinguistic context of high academic demands, internalize the cultural aspects and communicative content of foreign ethnic environment necessary to engage in the contemporary intercultural polylanguage society.

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O. M. Habelko,
Kirovohrad State Teachers' Training University named after V. Vinnichenko

INTERCULTURAL COMMUNICATION: TO THE PROBLEM OF STEREOTYPING

Спілкування між двома культурами включає в себе генерацію, передачу, прийом і відтворення закодованих повідомлень або інформації. Цей процес включає в себе набагато більше, ніж мова, хоча мова є ключем до комунікації і відіграє провідну роль в будь культурній програмі навчання. У цій статті розглядається проблема стереотипів, їх вплив на поведінку людей в процесі спілкування, проблеми, які вони можуть викликати і шляхи їх вирішення.
Ключові слова: *стереотипи, міжкультурна комунікація, взаємодія, узагальнення, поведінку.*

Общение между двумя культурами включает в себя генерацию, передачу, прием и воспроизведение закодированных сообщений или информации. Этот процесс включает в себя гораздо больше, чем язык, хотя язык является ключом к коммуникации и играет ведущую роль в любой культурной программе обучения.
В этой статье рассматривается проблема стереотипов, их влияние на поведение людей в процессе общения, проблемы, которые они могут вызвать и пути их решения.
Ключевые слова: *стереотипы, межкультурная коммуникация, взаимодействие, обобщение, поведение.*

Communicating between two cultures involves generating, transmitting, receiving and depicting coded messages or bits of information. This process involves much more than language, although language is the key to communication and plays a leading part in any cultural training program.
The present article deals with the problem of stereotyping, its influence on people's behaviors in the process of communication, the problems they may cause and ways of their solution. Being the most important barrier to effective intercultural communication, stereotyping is the tendency to categorize and make assumptions about others based on identified characteristics such as gender, race, ethnicity, age, religion, nationality socio-economic status. When individuals or groups from different cultural backgrounds meet, certain preconceptions they have of each other influence their interactions. According to the social constructionist approach, culture is not necessarily based on nationality alone. Biases based on gender, age, social class, occupation, appearance, may equally influence behavior and communication outcomes, as they can constitute cultural barriers between individuals as well. In everyday use, the concept of the stereotype is used in various contexts: usually the word stereotype is used to refer to members of some kind of collective. In an intercultural setting, one of the goals of the participant is getting to know the attitudes and personality of the communication partner. These are cultural stereotypes.
Keywords: *stereotypes, intercultural communication, interaction, generalization, behavior.*

Our desire to communicate with strangers and our relationships with them depend on the degree to which we are effective in communicating with them. Communication barriers in intercultural communication are generally considered factors such as language, modern technology, stereotyping and prejudice, anxiety, assuming similarity instead of difference, ethnocentrism. All these may lead to intercultural miscommunication by providing a narrow image of the «other» culture. Such barriers that may be perceptual, emotional, cultural or interpersonal need to be avoided, first and foremost by becoming aware of possible preconceptions (prejudice and stereotypes) to function along with the intercultural [6, p. 171].

There are many factors restricting or improving people's communication, one of them is stereotyping.

The aim of this article is to determine the role stereotypes play in the study of intercultural communication and whether stereotyping is an inevitable process or whether it can be avoided. This essay gives an analysis based on one factor called stereotypes. In intercultural research, the influence of stereotypes on people's behaviors in communication is a very important issue to take into account. This paper aims to illustrate stereotypes from the aspects of their social and psychological perspectives, great influence on people's communication, the problems they may cause, and some solutions.

There is a great number of definitions of the term stereotype that generally agree about its basic nature but differ in certain additional aspects. Stereotypes simply mean cognitive representations of another group that influence our feelings toward members of that group. Thus, Walter Lippman [8] defines stereotypes as «pictures in our heads.» He claims that stereotypes have both a cognitive and affective component: Stereotyping is not merely a way of substituting order for the great blooming, buzzing confusion of reality. It is not merely a shortcut. It is all these things and more. It is a guarantee of our self-respect; it is the projection upon the world of our own sense of value, our own position and our own rights. The stereotypes are, therefore, highly charged with feelings that are attached to them. [8, 63-64]. Stereotypes are called *idiosyncratic*, if only an individual uses them, or they are *social*, or *collective* if they are widely shared by a group of people. Hornby defines a stereotype as a «Fixed, formalized, or standardized (and therefore perhaps false) phrase, idea, [or] belief» [3, 847]. Stereotypes can be seen as part of the taken-for-granted knowledge passed on as part of the socialization process. Language plays the central role in passing on this information which we use to construct cognitive maps of our worlds, including our own self-images [2]. Defining stereotypes, scholars generally agree that stereotypes are oversimplified standardized images, conceptions, or opinions of individual members or a culture (or group) as a whole [9].

Lawrence Blum in his article *Stereotypes And Stereotyping: A Moral Analysis Philosophical Papers* claims that stereotypes are false or misleading generalizations about groups held in a manner that renders them largely, though not entirely, immune to counterevidence. In doing so, stereotypes powerfully shape the stereotype's perception of stereotyped groups, seeing the stereotypic characteristics when they are not present, failing to see the contrary of· those characteristics when they are and generally homogenizing the group. A stereotyper associates a certain characteristic with the stereotyped group, for example: Asians are often said to be good at math, while Mexican's have the reputation of being lazy; Blacks are said to have a natural feeling for rhythm, while Native Americans are accused of having a tendency towards alcoholism – to name just a few common stereotypes [1, p. 251–289].

According to the Webster Dictionary, a stereotype is «an idea or statement about all of the members of a group or all the instances of a situation».

The American Heritage Dictionary defines it as the «conventional, formulaic, and oversimplified conception, opinion, or image» or «One that is regarded as embodying or conforming to a set image or type.» According to a further definition, «a stereotype is a simplified mental picture of an individual or group of people who share a certain characteristic (or *stereotypical*) qualities. The term is often used in a negative sense, and stereotypes are seen by many as undesirable beliefs which can be altered through education and/or familiarization».

The common stereotype groups are based on: age, race, ethnicity, gender, nationality, religious belief, profession, social class. Stereotypes can also be based on an individual's physical size, handicaps or other characteristic like the blinds. (Stereotyping – typical hurdle in mass communication) According to Stangor, stereotypes originate from social categorisation [10, p. 2]. That means, rather than viewing another individual or group as complex and unique and approaching them without preconceptions, we make assumptions about them based on one or more of the variables mentioned above, and put them in a certain category. We thereby ignore their individual traits, impose a certain interpretation on them and reduce our view of them to a simplified image. According to Stangor, we could likely not do without social categorization. It occurs naturally and is not limited to people, but also extends to types of houses, television shows, music, etc. It is a process that happens frequently, particularly when we are confronted with something or someone new, and we are largely unaware of it. Without this tool to make sense of our surroundings, reacting to new objects, situations and people would become an infinitely more complex, overwhelming process.

Another reason for categorisation is our need for social identity. We achieve a feeling of belonging and acceptance by setting our ingroup apart from other groups through categorising ourselves more favourably than them.

Once we have identified an individual or group as belonging to a certain category, we associate certain characteristics with them according to what «social category label [is stored in] long-term, semantic memory» [10, p. 6]. Stereotyping is thus an extension of social categorisation. What kind of mental associations we hold depends on which stereotypes are commonly reproduced in the society we lived in, on what we picked up during childhood and on personal experiences with members of social categories.

There are several negative sides of all stereotyping. Some of them are connected with the feature of stereotyping that involves seeing members of the stereotyped group through a narrow lens in which they are viewed as much more alike than they actually are. First, stereotyping a group involves not seeing members of the group as individuals. Stereotyping involves seeing individual members through a narrow and rigid lens of group-based image, rather than being alive to the range of characteristics constituting each member: as a distinct individual. Independent of the particular stereotype I might have of a group, all stereotyping involves this masking of individuality [1, p. 272].

Eliminating stereotypes is impossible. Stereotypes are cognitive schemata, typical of the human cognitive system, which assigns a set of characteristics to all members of a given social group, and serves as a reference when assigning significance to observations and experiences in social interactions. They are mental structures. Cultural stereotypes focus our attention on certain features, amplify them in our observation, and offer interpretations of our observations.

If the stereotype is well-grounded and justifiable it may help to orient oneself in a certain situation, but if it is unjust and loaded with negative emotions, it will harm the interaction without question. Some of the constituents of a stereotype may be very old and remain the same for centuries, while some of the labels given to a country or cultural group may change within a short period of time. Some particular features may be enacted with different intensities in different contexts, yet in another context these features may have no relevance at all. As such, stereotypes are not bad or good, but they can influence intercultural interactions in different ways. An observer tends to favour information that is consistent with existing expectancies, and tends to ignore, or reject information that is inconsistent with the stereotypes. According to some studies, people tend to favour hypotheses based on stereotypes even when they have a reason to suspect the validity of the stereotype [5]. Stereotypes are often resistant to change. Experiences at variance with the stereotype usually do not change the stereotype but are interpreted as exceptions.

Cultural/national stereotypes are both descriptive and prescriptive in nature: they are perceivers' shared beliefs about the characteristics of the target group and at the same time they also function as social expectations. Stereotypical notions about the character of the members of the other party determine a person's emotional reactions to the other group: a strong, negative projected stereotype ('I believe that you conceive of us as dishonest') may result in displaced hostility. i.e. 'I behave towards you in a hostile way because I assume you to have hostile attitudes about my culture'.

The treatment of stereotypes in intercultural education is problematic. Scholars of intercultural communication have developed a great number of variables that enable the comparison of different cultures. Among these are concepts such as collectivism/individualism, high context/ low context, femininity/masculinity and so on. The generalization made by a scholar that people in one culture are more collectivistic than in another, and so on, is, naturally, a stereotypical statement too. Osland and Bird (1998) call stereotyping done by scholars 'sophisticated stereotyping'. It is 'sophisticated' because it is based on the empirical work of language and communication scholars, and because it is supposed to be based upon theoretical concepts. It has been developed in order to help in reducing the complexity of a culture, yet it is still a stereotype which may constrain an understanding of the behaviour of the others as much as it may facilitate real cultural understanding [7].

When people have established the prerequisites for understanding intercultural communication issues, they then seek to remove those barriers from the way of effecting interactions. The major tactics that might fall under two categories:

– Removing language which appears to stereotype participants

– Reducing violations of cultural rules during discussions and conversations.

When people from diverse cultural backgrounds come together in one place, the possibility of someone saying or doing something that could offend another, increases significantly. However, there are some things you can do to greatly minimise this possibility.

1. Don't talk to people in a patronising fashion (e.g., don't «talk down» to people).

2. Don't make assumptions about people, particularly those who are culturally different from you (e.g., don't assume certain people have certain values or like to do certain things).

3. Don't assume a culturally different person is an «expert» about his or her cultural group. (e.g., don't ask someone, «what do your people think about this?»).

4. Don't assume a culturally different person is representative of all the members of his or her cultural group (e.g., because one member does something does not mean all members think or act like that).

5. Don't ask inappropriate questions or engage in inappropriate behaviours, especially of a personal nature (e.g., don't ask if you can touch someone's hair; don't ask about a person's grooming habits).

6. Don't try to speak or act like a culturally different person if it is not YOU (e.g., don't pretend you like certain foods or music if you really do not, just to build a relationship).

7. Do talk to others as equals (e.g., treat people respectfully, even if they are lower on the organisational chart).

8. Do recognise that cultural differences exist but confirm these differences before you act on them (e.g., get to know a person rather than act on your assumptions).

9. Do stick to the tasks at hand until you have established an effective relationship (e.g., avoid a great deal of personal conversation until you get to know someone).

10. Do treat every person you come into contact with as an individual (e.g., avoid stereotyping based on group membership) [6, p. 427].

Thus, to the degree that our stereotypes are accurate, we can make accurate cultural-level predictions about strangers' behavior. If our stereotypes are inaccurate, we cannot make correct attributions about strangers' behavior. Being different is what makes each of us a unique individual but, when we cloud our perceptions by stereotyping individuals as members of a particular group, then we adversely affect our communication and interactions with those same individuals. Understanding culture in general and specific individual cultures in particular can make the difference between success and failure in intercultural communication. Therefore, associating this idea with accurate identification of cultural differences and behavioral stereotypes can provide the adequate conditions for the success and effectiveness of communication as the successful intercultural understanding is based on recognizing the ways in which two cultures resemble one another as well as the ways in which they differ.

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A. V. Khodorenko,
Oles Honchar Dnipropetrovsk National University

COGNITIVE AND LINGUISTIC ASPECT OF NARRATIVE

У загальних рисах порушено проблеми сучасної теорії наративних досліджень, запропоновано матеріал для практичного аналізу наративу з позицій і методів наративних досліджень. Визначено ознаки наратива Наведено зразки аналізу наративу.

Ключові слова: *когніція, наратив, наративні дослідження, теорія наративу, одиниця наративного дискурсу, модальність.*