

THE LINGUISTIC CONCEPT OF MULTICULTURAL AND INTERCULTURAL COMMUNICATION AND ITS SIGNIFICANCE IN THE EUROPEAN AND UKRAINIAN SCIENTIFIC DIMENSIONS

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Abstract: The academic paper is dedicated to analyzing the linguistic concept of multicultural and intercultural communication, their sense in narrower and wider meanings in the Ukrainian and European scientific investigations. These concepts' significance in the European and Ukrainian scientific dimensions is analyzed. The authors clarified the essence of the concepts of «multicultural» and «intercultural communication». They pointed out that under «multicultural communication» they understood the verbal and written interaction involving two or more participants who have different cultural values and beliefs, focusing on the dynamics of communication across cultures. «Intercultural communication» occurs within the same cultural group, describing the meaning and implications of interculturality and analyzing the reasons for cross-cultural misunderstandings. It refers to the communication between people from two different cultures, and a key feature of intercultural communication is its interdisciplinary nature, which makes it necessary to turn to many related fields, including linguistics, cultural studies, and social psychology. Multicultural communication has more broader meaning while the intercultural communication characterize is more personally engaged, requiring more deeper knowledge and broader understanding. In intercultural communication, people of one culture try to know the information conveyed to them by other cultures. The authors proposed the frequent overlap between the voice of the researcher and the discourses of problematic field. The authors also emphasized, that linguistics, in this context makes the following contributions: from the perspective of interactional sociolinguistics and bilingualism studies, we need to insist that natural language is the prime mode in which 'Intercultural Communication' takes place. The investigation allowed authors to make the following conclusions: multicultural communication refers to society that contains several cultural or ethnic groups. People live alongside one another, but each cultural group does not necessarily have engaging interactions with each other. For example, in a multicultural neighborhood, people may frequent ethnic grocery stores and restaurants without really interacting with their neighbors from other countries. While intercultural communication describes communities in which there is a deep understanding and respect for all cultures. Intercultural communication focuses on the mutual exchange of ideas and cultural norms and the development of deep relationships. In an intercultural society, no one is left unchanged because everyone learns from one another and grows together.

Keywords: multicultural communication, intercultural communication, linguistic concept, cultural group, interactional, sociolinguistics, linguistics.

1 Introduction

The challenges that have arisen in the modern world in the context of global political cataclysms and economic difficulties that have occurred in connection with the full-scale invasion of Russia in Ukraine determine not only the search for conflict resolution mechanisms but also the revision of approaches to understanding the concepts of «intercultural» and «multicultural communication» as fundamental concepts for establishing an international partnership, cooperation, mutual respect between nations, peoples, and countries to form a society for sustainable development. It should be noted that the concept of society for sustainable development is not a new idea in the international social and scientific space. A «sustainable society» is one in which we do not damage the environment or overuse resources, and are able to leave a beautiful, peaceful, and bountiful earth that future generations can continue to inhabit (Benesse's action, 2019). The word «sustainable» crops up a lot these days, but what does it actually mean? It is a word formed from the combination of «sustain» and «able», and therefore means that something can be maintained for a long time (Benesse's action, 2019). The vision of a sustainable society is presented in different contexts: some of the international agencies and

business sector see it in «...the creations of a more equitable and inclusive value chain in which everyone works with dignity. Priorities include requiring and securing living wages as well as using our platforms to increase children's access to education and reduce inequalities across the value chain. Based on all our focus areas, human rights are best advanced through collaboration. As an example, we have signed two partnership promises with Unilever on collaboratively advancing living wages as well as supplier equity, diversity and inclusion» (Sustainability, Neste's everyday business, 2022). The Brundtland Report (The Brundtland Report was published in 1987 and was made by United Nations World Commission on Environment and Development and gives a comprehensive overview of the global environmental crisis and proposes solutions for the problems.) defines sustainable development as follows: «Sustainable development is a development that meets the needs of the present without compromising the ability of future generations to meet their own needs». Sustainability is the idea that we should leave the Earth in as good or better shape for future generations than we found it for ourselves. Based on the work of the Brundtland Commission, it is broadly agreed that sustainability consists of three pillars: ecological, economic and social (The Brundtland Report, 1987).

The United Nations World Commission on Environment and Development states: «sustainable development is development that meets the needs of the present without compromising the ability of future generations to meet their own needs. «The UN Sustainable Development Goals (SDGs) are the blueprint for achieving a better and more sustainable future for all. According to the U.S. Environmental Protection Agency, «sustainability is based on a simple principle: Everything that we need for our survival and well-being depends, either directly or indirectly, on our natural environment. To pursue sustainability is to create and maintain the conditions under which humans and nature can exist in productive harmony to support present and future generations» (Learn About Sustainability, 2022).

At the same time, all of the mentioned above is about the strong connection of the sustainability concept with the culture, multicultural and intercultural communication for gaining all goals of a sustainable society. As the Nordic Culture Point director, Per Voetmann, points out «...Sustainability is one of the defining themes of the 21st century. It receives huge amounts of attention, and is vital to the survival of humanity. But it is increasingly clear that sustainability is not just about survival – it is also very much about being able to live a good life. And the concept of a link between a «good life» and culture is interesting» (Culture and sustainability, 2017, p.4).

The Nordic Culture Point scientific team emphasizes that culture and sustainability are also on the political agenda. The fact is that the very definition of sustainability is due to culture's role as a forum for open, dialogue-oriented human interaction. As part of the follow-up to Culture 21 and Rio + 20 processes, etc., in 2014 the UN Secretary-General (Secretary-General, UN, 2019) presented a report on the role of culture in sustainable development. During the process, it has been argued that culture imbues humankind with creativity, critical thinking, empathy, trust, willingness to take risks and mutual respect – to name just a few important traits» (Culture and sustainability, 2017, p. 6). In a sustainable society, art and culture enable individuals participate and help to develop society. In other words, an active cultural life promotes democracy and participation, and generates the preconditions for a good life. Nordic cultural partnerships underpin and enhance active cultural life in the Region. But culture can also play other roles in connection with sustainability. Several European researchers (collectively known as COST (COST Action IS1007)) who have worked together for many years suggest at least three types of roles: The following sections describe these roles. However, it should be emphasized that these subdivisions were outcomes of a process of scientific

analysis. They more or less constitute ideals – and as with other ideals, they don't necessarily exist in reality. In addition, there will often be overlap between the roles, as will become clear in the discussion of real-life examples. However, ideals are useful in terms of describing what can feasibly be achieved and identifying the measures on which we should focus» (Culture and sustainability, 2017, p.6-7).

We also should emphasize that the issue of the sustainable society is realized through Actions for the Sustainable Development Goals, among which there are goals that deal with society intercultural and multicultural communication. These two types and their place in the development of the sustainable society are presented through the following goals: Goal 10: Reduced Inequalities (to reduce inequalities, policies should be universal in principle, paying attention to the needs of disadvantaged and marginalized populations); Goal 11: Sustainable Cities and Communities (there needs to be a future in which cities provide opportunities for all, with access to basic services, energy, housing, transportation and more); Goal 16: Peace, Justice and Strong Institutions (access to justice for all, and building effective, accountable institutions at all levels); Goal 17: Partnerships (revitalize the global partnership for sustainable development (Take Action for the Sustainable Development Goals, 2022; Decade of Action, 2019)).

Thus, the issue of multicultural and intercultural communication is in high need to be discussed and is the aim of the provided investigation the topic of which «The linguistic concept of multicultural and intercultural communication and its significance in the European and Ukrainian scientific dimensions».

The purpose of the research is to clarify the essence of the concepts of «multicultural» and «intercultural communication» and the peculiarities of applying these concepts in modern scientific dimensions in European and Ukrainian contexts.

The object of research is the differences between concepts of «multicultural» and «intercultural communication» in the content aspect.

The subject of research is ethnolinguistic and social-cultural background of the concepts «multicultural» and «intercultural communication» in the content aspect approaches to understanding the phenomenon under study in the research of Ukrainian and European linguistics and social-pedagogical context.

2 Methodology

The research methodology involved the gradual application of a set of interrelated methods: collection and processing of factual research material - scientific articles, monographs and materials of dissertation research of Ukrainian and European scholars on the origin and development of the concepts «multicultural» and «intercultural communication»; description and analysis of dictionary articles and illustrative contexts, as well as a selection of contexts with cultural and language patterns, synthesis and generalization of the received analytical material, analysis of concepts of activity of the European centers that deal with transcultural education and intercultural organizations (Center for intercultural Dialogue, East European educational and cultural center, Research Center for Transcultural Studies in Health, Karl Jaspers Center for Advanced Transcultural Studies etc.).

3 Results

Linguistics is connected with «multicultural» and «intercultural communication» concepts. The first that should be mentioned for the place and connection of linguistics with the concepts «multicultural» and «intercultural communication» is it deals with communication as the process of decoding and transferring information and messages.

Cultural and linguistic contact may occur in the flows of information and mass media, and in the flows of actual people in migration and tourism. Given the ubiquity of cultural and linguistic contact, mergers and hybrids, it is unsurprising that there should be a strong interest in Intercultural Communication, both outside and inside academia. Linguistics as a discipline makes two key contributions to the study of Intercultural Communication. (i) It is the key contribution of discourse analysis and anthropological linguistics to take culture as empirical and cultural identity, difference and similarity as discursive constructions. (ii) Intercultural Communication by its very nature entails the use of different languages and/or language varieties and sociolinguistics, particularly bilingualism studies, illuminates the differential prestige of languages and language varieties and the differential access that speakers enjoy to them (Piller, 2007).

We need to mention that there is an investigation of Ukrainian linguists on the concepts «multicultural» and «intercultural communication» (Bakhov, I., Gracheva, I. and Polishchuk, G. and Tsukanova, N. and Kokieli, A., 2021), but this investigation is mostly oriented on the translation as a type of intercultural communication. The essential and meaningful characteristics of the translation, main types of translation, and conceptual conclusions about the meaning of translation in the light of intercultural communication were formulated. The principal difference between concepts wasn't indicated. Thus, this study is an attempt to make a kind of differentiating characteristics.

The investigation logic leads us to distinguish the main concepts of «multicultural» and «intercultural», «communication». As the notion «communication» is the prioritized concept that is predicted by the concepts «multicultural» and «intercultural communication», we'll point out that we understand the notion as the act of giving, receiving, and sharing information - in other words, talking or writing, and listening or reading. Good communicators listen carefully, speak or write clearly, and respect different opinions (Merriam-Webster dictionary).

3.1 Multicultural communication

The next point of our investigation is the distinguishing differences. What is the difference between multicultural and intercultural? While they all might be under the same roof, they describe entirely different rooms. The differences in the meanings have to do with the perspectives we take when interacting with people from other cultures.

According to Homestay Host Multicultural Communication is the verbal and written interaction involving two or more participants who have different cultural values and beliefs (Homestay, 2019).

In the context of the tasks, the Multicultural Communication concentration focuses on the dynamics of communication across cultures. It explores not only what happens when people of two different cultures meet, but also what happens when people from a variety of cultures and ethnicities come together in one organization, community or country (Melnyk, Biletska & others, 2021).

Many definitions of multicultural competence are joined with efficiency in communication between cultures (ethnicities or races). A. E. Fantini (2007) talks about the fact that intercultural competence is a complex of skills necessary for effective and appropriate interaction with linguistically and culturally distinct individuals. Fantini and many other authors use the term «intercultural». For better orientation in the issues in this article we work with both the term «multicultural» and «intercultural», but perceiving them to be very similar but not identical. R. L. Pope and A. L. Reynolds (1997) similarly provide a clear description, saying that multicultural competence is the awareness, knowledge and skills necessary for effective work across ethnic and cultural differences of various groups. The concept of multicultural competence as a construct aimed at effective communication is also evident with D. K. Deardorff

(2006). The scholar understands intercultural competence as the ability to communicate effectively and appropriately in intercultural situations, based on in cultural knowledge, skills and attitudes.

Donnikova connects the notion of multicultural communication with multiculturalism, which means the preservation of cultural identity, and the polyphony of subcultures in a multinational state. Donnikova's (2019) studies on ethics and philosophical anthropology defined the problem field in the anthropology of morality. She mentions the conceptual provisions of phenomenology for the disclosure of the semantic uncertainty of human existence as a prerequisite of moral search; existential philosophy substantiates the essential relationship of a man and culture. The originality of the results obtained consists of 1) understanding multiculturalism as a «dialogue of people» (V. Mezhuev), in which the moral search of every person is actualized; 2) justifying the demand for inter-individual communication of «negative» ethics (A. Guseynov): its requirement not to commit immoral acts stimulates a person to moral search, reveals the specifics of the existence of a «person navigator» (S. Smirnov); 3) in the definition of intercultural communication as the creation of opportunities for the search for tolerant (non-conflict) forms of existence (Donnikova, 2019).

Our understanding of multicultural competence agrees with Hladik (2016), according to which it always represents complex capabilities (which are often divided into components). Its acquisition by an individual should be a guarantee of non-conflictual negotiations in intercultural contact. In the prevention of conflicts, we clearly identify the preventive function of multicultural competencies (Jakub Hladik, 2016).

3.2 Intercultural communication

An understanding of intercultural communication is crucially related to an account of the ways how the spoken and written word may be interpreted differentially, depending on the context. ...Although speakers engaged in intercultural communication typically choose a single language to communicate, individuals typically bring their sociocultural expectations of language to the encounter. Speakers' expectations shape the interpretation of meaning in a variety of ways. To manage intercultural interaction effectively, speakers need to be aware of the inherent norms of their own speech practices, the ways how norms vary depending on situational factors, and the ways in which speakers from other language backgrounds may have different expectations of language usage and behavior (Durant, Shepherd, 2011).

Intercultural communication may be defined as a continuous occurrence of a mutual transfer of information resulting from happenings in the past and the past actions of the concerned parties. Intercultural communication arises when different groups of varied cultures gather and convey information correctly and skillfully in a manner acceptable to the group's diverse opinions (Intercultural Communication, 2020). Intercultural communication is that which occurs within the same cultural group, describes the meaning and implications of interculturality and analyzes the reasons for cross-cultural misunderstandings, and refers to the communication between people from two different cultures (Chen & Starosta, 1998:28). Intercultural communication is a symbolic, interpretive, transactional, contextual process, in which people from different cultures create shared meanings. (Lustig & Koester, 2007:46). Intercultural communication refers to the effects on communication behavior when different cultures interact together. Hence, one way of viewing intercultural communication is as communication that unfolds in symbolic intercultural spaces (Arasaratnam, 2013:48).

A key feature of intercultural communication is its interdisciplinary nature, which makes it necessary to turn to many related fields, the main ones being linguistics, cultural studies, and social psychology. The interdisciplinarity of intercultural communication ensures the effectiveness of its

practical application in wide areas: from learning foreign languages to diplomatic activities and various international exchanges, the ultimate goal of which is always to achieve mutual understanding and establish contacts between people belonging to different national and cultural communities.

Intercultural communication (IC) is a science that studies the peculiarities of verbal and non-verbal communication of people belonging to different national and linguistic and cultural communities.

The object of intercultural communication is the communication of representatives of different national and linguistic and cultural communities. The subject is the linguistic stereotypes and norms of behavior accepted in national communities, communication, certain «cultural scenarios» of various actions, established models of perception and evaluation of objects and phenomena, socially normalized habits, traditions, rituals, permissions, prohibitions, etc.

Among all the means of communication that mankind has created, the main one is language, for which the communicative function is decisive. Therefore, the focus of intercultural communication is always language, which reflects the key features of the human personality and the entire national and cultural community.

Knowledge of another nation's language is essential intercultural communication and the first step to establishing successful communication between representatives of different nations and cultures. Addressing a person tactlessly for a certain culture due to ignorance of linguistic features can make communication impossible even before it begins. Ignorance in the system of metaphorical and symbolic meanings leads to various interpretations and linguistic comparisons, which are so rich in linguistic pictures of the world. Misusing cross-language homonyms causes misunderstandings, comical situations, and sometimes even conflicts. However, knowing a language and mastering it is not the same thing. Proficiency in language, that is, the ability to speak and understand freely, to think with the help of language, is a natural phenomenon, a universal property to which a person gets used from an early age and to a greater extent, does it automatically, on the border of the conscious and subconscious. Knowledge of a language is already a fully conscious perception of language as a treasure trove of certain knowledge about man and the world, which are imprinted in vocabulary, phraseology, grammar, and other ways of language expression. Conscious and deep knowledge of the language or languages appears most often in the process of comparison. «Who does not know foreign languages», wrote Y.-V. Goethe - has no idea about his own either». Knowledge of languages in this sense serves as the primary source of knowledge about the national and cultural characteristics of different peoples, forms intercultural competence, without which the achievement of mutual respect and understanding is impossible.

The task of intercultural communication is the formation of intercultural competence, necessary knowledge about different peoples and cultures to avoid interethnic and intercultural conflicts and establish comfortable conditions of communication in various spheres and life situations.

Depending on the immediate subject of study, certain components of intercultural communication are singled out. The main ones are cultural, linguistic, ethical, social-communicative, psychological, and professional-applied.

Dialogue of cultures is the interaction of cultures in the process of intercultural communication, mastering foreign languages, etc. It ensures the mutual enrichment of linguistic and cultural communities in contact. From the point of view of intercultural communication, culture is primarily the inherited and established norms of social practice of people belonging to certain national or ethnic communities. The features of such social-cultural activities are stored in the collective memory («mental

program»), instilled from an early age, materialized and known through systems of cultural codes.

Cultural code is how a specific culture member, categorizes, structures, and evaluates the world surrounding each person belonging to a certain national community. Codes of culture correlate with the ancient ideas of a person and form a coordinate system that contains and reproduces standards of culture, traditions, customs, behavior, and the whole life of a certain national-ethnic society. They are unique markers of consciousness and subconsciousness, by which they recognize belonging to a certain culture and identify it. This is the language in which culture «speaks», the signs by means of which it reveals itself. At first glance, you can distinguish the architecture of an Orthodox cathedral, a Catholic church, a Muslim mosque, and a Buddhist temple. One listening to the song is enough to guess to which people - Eastern or Western, Southern or Northern - it belongs. Without special education, it is possible to determine the belonging of people to general types of cultures - European, Eastern, Asian, and African, based on national clothing.

The most interesting manifestations of cultural codes are the peculiarities of communication between people, by which one can recognize temperamental Italians, slow Estonians, restrained Britons, loose Americans, emotional Greeks or Gypsies, etc. According to the American anthropologist and linguist Edward Hall (1914-2009), «culture itself is communication, and communication is culture» (Melnyk, 2021). Language, which is the main component of communication, can also be considered a self-sufficient cultural system, which led to the emergence of a separate science - linguoculturology, which studies the interaction of culture and language, summarizes all possible ways of preserving and transmitting information about the culture of the people with the help of language.

Thus, the cultural code covers the entire range of material manifestations of the life and culture of peoples: artifacts, architecture, nationally determined symbols, music, songs, dances, rituals, folk customs, national cuisine, as well as various forms of leisure, relationships in the family and with friends, even the semantics of colors, smells and sounds that are saturated with the life of the nation. It is implemented in a cultural context.

Cultural context is a socio-historical environment in which the system of cultural facts and values accepted in society is realized, perceived and functions. This context contains many components that ensure complete social comfort for a person. But suppose the cultural code is a means of materializing cultural preferences and habits then the cultural context is a place and time, an indivisible continuum that conditions and ensures the life of culture. The concept of «small homeland» is also a cultural context, that is, the environment in which a person grows up and fully understands others, knows that they will understand him as well.

Cultural traditions are unshakable, therefore, in intercultural interaction, it is necessary to tolerantly perceive the peculiarities of life, art, beliefs, and traditions of other peoples.

Linguistic aspect. It involves the study of language differences that can affect communication between speakers of different languages. There are many cross-language homonyms, the meanings of which do not coincide in different languages. For example, in Ukrainian, rector is the head of a higher educational institution, and in English and some other languages, rector is the head of a theological seminary, as well as a parish priest, a pastor. The English call a priest a minister, while in most European languages a minister is a member of the government, the highest position in the executive power; but the rector of the university in English is chancellor or president (especially in the USA). The collective of teachers in the universities of the USA and Europe is called faculty, which should not be confused with the concept of «faculty», which is referred to as college, school or department. Although most often, a department is a university

department. The word «college» in America is often used to refer to a higher educational institution, that is, a university, and in Ukraine it is an institution of pre-university, mostly secondary special education. The English aspirant post is not a graduate student, but rather a person who strives to achieve something. This word can be used in a context that is incomprehensible for Slavic culture: presidential aspirants — a candidate for the post of president, but post-graduate student — this is a graduate student in the English version.

Linguistic component is not limited to identifying semantic features of words of different languages. It also covers the comparison of different communicative situations, ways of organizing the world through linguistic means, and comparing the linguistic behavior of representatives of different cultures.

Ethical component. It is aimed at understanding the differences in ethical norms that are inherent in different countries and nations. These include, in particular, norms of morality, behavior, interpersonal communication, speech etiquette, etc. For example, in Poland, when paying in a restaurant, the word «thank you» can be interpreted as a refusal of the rest in favor of a tip.

Gesture serves as an important expression of information. However, the same gestures in different cultures can have a different ethical meaning. Yes, a thumb raised for a Ukrainian, as well as for most Europeans, means «very good», «great», «super». In America, it is used to stop a car on the road, but in New Zealand it is interpreted as a sexual insult. This gesture also has different numerical values: for Italians and French it is «one», for Englishmen and Americans it is «five». Clothes, make-up also belong to the elements of etiquette, and therefore are the subject of attention in intercultural contacts. For example, Slavic women, unlike Western European and American women, use a lot of cosmetics and jewelry in everyday life, wear elegant clothes and high heels. When foreigners arrive in Ukraine or Russia, they feel confused because they don't know what clothes to wear and when to wear them, so as not to be overdressed or, on the contrary, underdressed.

Social and communicative component. It includes models accepted by society, norms and rules of communication, establishing and maintaining contacts in general. Each social stratum in each country has accepted rules of social behavior and communication determined by many factors. In monarchical countries, for example, Great Britain, certain ceremonial models are established, which are observed in clothing, language addresses, manners, the distance between persons, etc. Youth societies in almost all countries differ from adults in language (youth slang), appearance, clothing, and looseness in behavior. Very correct, bookish English from the mouths of foreign students sometimes shocks Americans. In such cases, you can hear from them: Don't speak English to me — you sound like a guide.

Thus, the essence of the social-communicative aspect is to study various styles of communicative behavior, peculiarities of the manner of communication depending on the specific situation and social environment of the interlocutors.

Psychological component. It involves the study of the psychological reaction of people in the conditions of communication with representatives of other states and ethnic groups. Psychologists, together with specialists in the field of MC and ethnology, develop special recommendations, the observance of which reduces the discomfort of being in a foreign environment. It helps prevent discomfort for others from their stay or inappropriate behavior for a certain national environment. For example, Ukrainians and Russians differ from other Slavs and most peoples of Western Europe in their propensity for live communication; they easily come into contact with a stranger and immediately start discussing with him serious questions about the economy, politics, and the meaning of life.

In Western European psychology, silence is also considered impolite, even in the presence of strangers. In order to avoid awkward silence, they developed a tradition of social conversations about nothing («about the weather»). On the contrary, in some northern cultures, talking to a stranger is considered dangerous, so their representatives maintain silence, after which they gradually enter into communication. A person who does not know these features can get confused; he perceives such behavior as a manifestation of impoliteness, suspicion. Eastern people also rarely take the lead in a conversation, preferring silence and listening.

The psychological aspect of MC closely interacts with the linguistic, especially when it comes to communicative styles or professionally determined situations of communication with foreigners.

Professional and applied component. It includes areas of application of knowledge in intercultural communication. Currently, intercultural management is actively developing, which aims to teach the basics of intercultural communication to specialists who work in the field of international business or multicultural teams. According to research by German scientists, from 10 to 20% of employees sent to work abroad cannot adapt to a foreign cultural environment, other rules of business communication and return home prematurely. The consequence of communicative failures in the business sphere is economic losses. For example, many European companies were unable to conquer the Eastern market due to their own unpreparedness for the socio-cultural characteristics of other countries.

The sphere of professional communication in different cultures is not the same in terms of the degree of formality/informality of

communication strategies, i.e. the relationship between a superior and a subordinate. In American society, the relationship with the boss is more democratic and relaxed than in the countries of «late democracy» (in particular, Ukraine), where a challenge to the boss is still accompanied, as a rule, by psychological stress for the subordinate. This is caused by two main factors: the long Soviet bureaucratic tradition and the religious belief of Christians that all power comes from God. A similar postulate also exists among Muslims, so the democratization of social, including professional relations here has its own specificity, and sometimes looks artificial.

Depending on the scope of application or functioning of intercultural contacts, other aspects of MK are also distinguished: national features of media communications, the Internet, theater, children's communication, youth and other cultures and subcultures. For example, the presentation of the same event in the mass media of Eastern countries will differ from the American way of covering information. According to the mental stereotypes of the Eastern peoples, the notification of the fact should be preceded by a preparatory preamble, which creates a peculiar mood of perception of the event and ensures its adequate assessment. The nature of media communication in American and European standards is direct, which implies direct and as clear as possible coverage of the event without additional layers that can interfere with the perception of information.

4 Discussions

The analysis of the notions and their linguistics context opens the possibility to present the comparative Table where the differences are visible.

Table 1: The analysis of the notions and their linguistic context

Concept and components	Multicultural communication	Intercultural communication
Definition	complex capabilities (which are often divided into components), whose acquisition by an individual should be a guarantee of non-conflictual negotiations in intercultural contact	is that which occurs within the same cultural group, describes the meaning and implications of interculturality and analyze the reasons for cross-cultural misunderstandings and refers to the communication between people from two different cultures
Objects	Communication Understanding the peculiarities of different subcultural issues Inepretion of behavior Dialogue	Long term objectives: 1. To develop tolerance, empathy, and adaptability in ambiguous communication situations. 2. To develop intercultural competence. Short-term objectives: 1. To learn the basics of cross-cultural communication 2. To be aware of our own identity (culture and values) 3. To be aware of the way we communicate (family, friends, colleagues, etc.). 4. To reflect upon our own prejudices and their consequences. 5. To reflect upon different theories of internationally recognised experts in cross-cultural communication.
Means	Language, IT, cultural connections	Language
Tasks	The studying of the dynamics of communication across cultures	The formation of intercultural competence, necessary knowledge about different peoples and cultures in order to avoid interethnic and intercultural conflicts and establish comfortable conditions of communication
Aspects	Efficiency in communication, Skills necessary for effective and appropriate interaction with linguistically and culturally distinct individuals, Awareness, cultural knowledge, skills and attitudes	cultural, linguistic, ethical, social-communicative, psychological, professional-applied
Components	Multicultural knowledge Skills of communication	Cultural code, Linguistic component, Ethical component, Social and communicative component, Psychological component, Professional and applied component

Source: compiled by the author

As can be seen from Table 1, multicultural communication has a broader meaning while intercultural communication is characterized by more means and is more personally engaged, requesting more profound knowledge and broader understanding. In intercultural communication, people of one culture try to know the information conveyed to them by other cultures. For example, in a hotel establishment, the hoteliers

assess their customers' requirements, and tastes, and provide services accordingly. The customers also inform the hoteliers of their needs. Distinct cultures arise from nations, races, religions, managers, workers, linguistics, philosophical beliefs, commerce, officers, genders, etc. To share information and ideas among cultures, it is necessary to know one's own culture, the cultures of other surrounding groups, the dominating group's culture, and

co-cultures of gender, religion, or age group, etc. (Intercultural Communication, 2020).

We agree with the conclusions of Ingrid Piller (2007), who says, that Intercultural Communication is a vibrant field of study that is based in widely circulating discourses about culture and cultural difference. The frequent overlap between the voice of the researcher and the discourses in which it is embedded also make it a deeply problematic field. Linguistics can make at least two contributions to this field: from the perspective of interactional sociolinguistics and bilingualism studies, we need to insist that natural language is the prime mode in which 'Intercultural Communication' takes place. The analysis of linguistic interaction, particularly between speakers with different kinds of linguistic trajectories and resources, always involves a consideration of the resources available to those speakers and the actual verbal and nonverbal detail of their interactions. Research in interactional sociolinguistics has shown that, when misunderstandings arise, 'culture' is not even particularly likely to be implicated (Piller, 2007).

5 Conclusions

The investigation allows us to determine the difference between Multicultural and Intercultural communication concepts. Multicultural refers to a society that contains several cultural or ethnic groups. People live alongside one another, but each cultural group does not necessarily have engaging interactions with each other. For example, in a multicultural neighborhood people may frequent ethnic grocery stores and restaurants without really interacting with their neighbors from other countries. Intercultural describes communities in which there is a deep understanding and respect for all cultures. Intercultural communication focuses on the mutual exchange of ideas and cultural norms and the development of deep relationships. In an intercultural society, no one is left unchanged because everyone learns from one another and grows together.

Unfortunately, the research presents only a particular aspect of the linguistic concept of multicultural and intercultural communication and its significance in the European and Ukrainian scientific dimensions. The issues of forms, methods, and means of functioning of centers that deal with intercultural and multicultural communication, the issue as for the linguistic aspect of the notion of cross-cultural communication also remain open for scientific discussion, what is considered by us a prospect for further research in this area.

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Primary Paper Section: A

Secondary Paper Section: AI