

CULTURAL SHOCK AS PROBLEM OR AS LEARNING / GROWTH?

Cultural shock is especial experience when a person encounters he or she moves in to a new. Cultural shock generally goes through five phases: excitement or initial euphoria, crisis or disenchantment, adjustment, acceptance, and reentry. Cultural shock has been visualized as being demonstrated by a U-curve. The top of the left side of the curve represents the positive beginning and the crisis stage starts down the left side to the base of the U-curve. The adjustment stage begins at the base of the curve, then acceptance moves up the right side of the curve, and reentry into the original culture, which is at the top of the right side of the curve [1, p. 115–131]. Some investigators expand the U-curve theory into the W-curve theory, which explains the adaption of the reentry phase. It indicates that reentry actually forms a second U-curve, with a repetition of the stages experienced during initial adjustment to the foreign culture. By combing these two curves, a “W” is produced [2, p. 76].

The first stage is excitement with new culture, which is referred as the honeymoon, during which people’s enthusiasm for a new culture causes them to overlook minor problems. It can last only a few days or several months. The second phrase is crisis period, during which excitement has turned into disenchantment stages as more problems arise. This stage can last from a few weeks to several months. During the third stage, the adjustment phrase, a person begins to accept the new culture or return home. Those who stay will make adjustments in behavior to accommodate the new culture. In the fourth phrase, the acceptance or adaptation phrase, a person feels at home in new culture, becomes involved in the activities of the culture, cultivate friendships in the new culture, and feel comfortable in social situation with people from the host culture. The final phrase is reentry shock, which is as similar as the initial adjustment to a new culture. Reentry shock is experienced on returning to the home country and may follow the stage identified earlier: initial euphoria, crisis or disenchantment, adjustment, and adaptation.

Many investigators have tended to view cultural shock a communication problem that involves the frustration of not understanding the verbal and nonverbal communication of the host culture, its customs, and its values systems. They consider adaptation experience mainly as difficulties in terms of the outcome they present, justifying their studies as scientific efforts to find ways to ease such trauma. Concern for the problematic nature of cross-cultural adaptation has been a driving force behind many researchers. This problem-oriented perspective of cross-cultural adaptation is most commonly-found in studies of cultural shock which almost mainly focus on individuals’ frustration responses to their new surroundings [3, p. 293–328]. Early studies examined the stress of isolation marginality. Taft [4, p. 121–153] identified four common reactions to cultural adaptation, namely, cultural fatigue as demonstrated by irritability, insomnia, and other psychosomatic disorders; a sense of loss stemming from being away from familiar environment; rejection by members of the new surroundings; a feeling of impotence arising from the inability to cope with a new society effectively. Zaharna [5, p. 501–525] expanded the discussion of cultural shock the concept of self-shock, focusing on the double-binding challenge of identity. Many subsequent researchers have analyzed acculturation strain and mental health clinical issues.

On the other hand, many other investigators have focused the learning and growth-oriented nature of adaptation process. Investigators agree that all individuals entering a new and unfamiliar culture under some degree of new cultural learning, that is, the acquisition of the native cultural practices in wild ranging areas, particularly in area of direct relevance to the daily functioning of the resettles from attire and food habit to behavioral norms and

cultural values. The re-socialization activities are the very essence of acculturation, consistent. The change in individuals whose primary learning has been in one culture and who take over traits from another culture. As new learning occurs, deculturation of some of the old cultural habits has to occur, at least in the sense that new responses are adopted in situations that previously would have inspired old ones. The act of acquiring something new is inevitably the losing of something old in much the same way as being someone else. As the interplay of acculturation and deculturation continues, new comers undergo internal transformation, a state of the highest degree of acculturation and deculturation theoretically possible.

References

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КУЛЬТУРА И ЯЗЫК В ДЕЛОВОМ ОБЩЕНИИ

Лингвистические и культурные связи пользуются высоким авторитетом, поскольку эффективное деловое общение имеет важное значение для успеха в глобальных областях. Лингвистические и культурные знания являются базовыми при ведении бизнеса на международном уровне. Каждая страна, помимо своей местной и региональной культуры, сохраняет свое выражение в локализмах, регионализмах и разговорном языке, в то время как международная культура и современная техническая цивилизация влияют на общую лексику, специфическую терминологию и стандартную языковую фразеологию. Из-за культурных различий, т.е. незнания культурных особенностей, в процессе общения между представителями разных культур возникает дополнительное недопонимание, а вместе с тем и проблемы.

В эпоху глобализации и интенсивных коммерческих отношений опыт указывает на культурный этноцентризм как на главное препятствие для международного делового общения. Этноцентризм — вера в превосходство своей нации, культуры или группы — проявляющийся в клише и мифах, т.е. в коллективной культурной неграмотности, вызывает преимущественно негативное отношение к другим культурам. Каждая страна в дополнение к своим местным или региональным особенностям культуры сохраняет свое выражение в локализме, регионализме и диалектизме национального языка, в то время как международная культура и современные технические и технологические цивилизации оставили свой след в общей лексике, технической терминологии и фразеологии стандартного языка.

В лингвистике считается, что человеческое общение — основная функция языка. Существует тенденция упрощать или упускать из виду важность языка в его основной