

自分の順番を待っているAは、Cが断っているその傍らで次のカードを取り、その内容を確認し始める(001行目)。そして、TとCの会話を聞きつつ確認を続けたのち(002-003行目)、プリントに視線を移す(003行目)。これらのことから、Aが自分の順番に備えてプリントで何かを確認していることが分かる。

#### 4. まとめ

以上の分析から、「グループ形式でペアワーク」において、学習者たちは自分の順番を待っているあいだに、「ふりかえり」をするように指示がなくても、自発的に三つの異なるあり方の「ふりかえり」を行っていることが分かった。このことは、グループワークでありながら会話への参加を強いられないという、この方法が有する構造そのものが、学習者たちに自発的な「ふりかえり」を促す装置として機能していることを示している。この点において、この方法はきわめて有効な学びの手段であると言える。

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**I. Riabovolenko, PhD, senior teacher**

Kyiv State Maritime Academy named after  
Hetman Petro Konashevich-Sahaydachnyi, Kyiv

### CLASSIFICATION OF COMMUNICATIVE ERRORS IN CROSS-CULTURAL COMMUNICATION

*Analyzing the communicative errors, their causes and solutions must be considered as their extra-linguistic and linguistic features. In the article, with a view to the practical use of the results of research, we decided to resort to the classification of the two types of factors and samples of their interaction with each other to identify major errors in communication and help students to overcome the language barrier*

**Key words:** *communicative errors, extra-linguistic factors, verbal and non-verbal signals, context.*

Articles on these issues cover a wide range of issues – from the fundamental works in theory and methodological to descriptive ones and pedagogical (methodical literature issues). Modern linguists have a tendency to unite all aspects of non-verbal communication

in the framework of a science – *nonverbal semiotics* [1, p. 580-590]. One of the first linguists who considered from a scientific point of view of non-verbal Japanese communication was O. Razdorskyi [3].

The author researches a number of groups of communicative gestures (demonstrative gestures, appellations gestures, rhythmic gestures etc.). Significant work affecting nonverbal problems was a book of scientific essays of V. Pronnikova “The Japanese” [2]. A separate chapter of it [2, pp. 200-235] is devoted to peculiarities of the Japanese dialogue.

In particular, the author analyzes the general specificity of interpersonal communication and etiquette of the Japanese, as well as the main features of the speech and non-verbal communication.

The objects of this research are communicative errors in the Japanese-Ukrainian communication. Thus, the purpose of this research is to classify the communicative errors in cross-cultural communication. According to the purpose such tasks can be set: 1) to overview the peculiarities on non-verbal communication of the Japanese; 2) to state, how the non-verbal elements of communication can influence the understanding between speakers belonging to different culture and language; 3) to offer possible classification of communicative errors in the cross-cultural dialogue taking into concern different non-verbal habits of communicators. To achieve the purpose we will use linguistic descriptive method.

The following questions of nonverbal behavior were researched: non-verbal etiquette, bows, etc., eye language while interacting with other people, features of gestures, postures and facial expressions (also provides some specific everyday gestures such as “man”, “woman”, “thief”, “deception”); touch in Japanese culture communication; visit-etiquette and entertaining, table manners, etc. But when we talk about communication including the non-verbal part of it, in sign language it should be taken into account that the basic communicative model of the Japanese and Europeans is rather different, which was described by James W. Carey [7]:

	Transmission Model	Ritual Model
Basic Metaphor	Transportation	Ceremony
Participant Roles	Sender and Receiver	Participants
Role of Meaning	Sent and Received	Created and Recreated
Criterion of Success	Receiver “gets it” (accuracy of transmission)	Shared experience (sense of community)
Basic Function	Influence across space	Community across time

This table shows that the Europeans and the Japanese come to the implementation of the communication process through a fundamentally different cultural chain. For instance, a person belonging to European culture due to religious, social and cultural development is completing such connection: *consciousness – word – transmission = communication*.

In the case of a person belonging to Japanese culture, the communication is *body – sense – ritual = communication*. Hence there are communication errors and misunderstandings. We should also mention paralinguistic factors.

Communicative means which are called paralinguistic may give statements within the meaning of different colors, including direct antonymy, meaning transmitted verbally. Paralinguistic phonation includes such properties as volume and rate of speech, the high and low tone of sounding, pause, melodies, etc. A particular example is female speech behavior of Japanese women. The specificity of women's verbal behavior in Japan should become an object of a separate research. We only note that the phonation of the women is characterized by large modulations of intonation and more accelerated pace than the men one.

In conversation with the Japanese should not be forgotten that they appreciate the ability of the speaker not to put them in an awkward position. Interlocutor to prove their opinion with no matter, the absolutely correct tactic in conversation with the Japanese, and it often leads to communicative errors. Discussion of problems in the Japanese style is 座談会 *dzadankai*. The literal meaning of the word is *gathering*, the main objective of which is to express the opinion without having to prove it in front of the interlocutors, seeing them not as opponents but as allies. As Japanese language has no equivalent process of discussion of various issues, to refer to such a process the Japanese language has borrowed an entity パネル・ディスカッション *panerudeisukashon* (panel discussion).

Researcher Habermas calls this phenomenon the immaturity of communication in relation to the Europeans. In Japanese culture communication there is a desire not only to win the interlocutor, but also to present interlocutors belittling their dignity. Thus, the main purpose of communication is to communicate with the Japanese formation of a *socially acceptable opinion* 建前 *tatemaie*.

Support and success in communication depends on the ability to communicate in order to establish a rhythmic exchange of transmission signals, reception and response to information. Contact is maintained with the words that are so-called 相うち *aizuchi* (そうですか, そうですね etc.). In addition to these words by *kinesics means* of intercultural communication with the Japanese there are such *paralinguistic techniques*:

- 1) communicative gestures, replacing speech verbal elements such as gestures, indicating the request to go etc.;
- 2) modal gestures and facial expressions expressing attitude of the speaker and his assessment of the subjects and events;
- 3) gestures and facial expressions expressing different feelings and emotions.

The language of Japanese gestures is very different from what we are used to. These problems were studied by researchers T. Reznikova [4] and P. Tumarkin [5].

Japan today as compared with the past has rather simplified ceremony etiquette, closer to the generally accepted international standard. However, we should not assume that any Japanese is already accustomed to the fact that we have to answer handshake to the appropriate European one or gesture correctly perceive waving hand, inverse to him at that moment, when he bowed in greeting. In all the many Japanese publications devoted to the rules of conduct necessarily there is a separate section in which the reader is reminded the angle of the bow which has to bend any given situation.

Important elements of indirect communication with Japanese are smiling, eye movement and general expression. In Japan, traditionally highly valued self-control and samurai ethics cultivated the ideal of dispassionate person in any situations. Concentrated attention

is external calmness, silence, courtesy and courteous behavior, compressed lips, insightful look which are still an obligatory portrait characteristics of strong and worthy of any character coming to the screen Japanese film.

The man that is not competent in the relevant Japanese etiquette rules can perceive the detachment at conversation as cold or lack of interest, whereas in the communicative cultural code of the country such impartiality is a sign of dignity and seriousness. Japanese people usually respond to our active facial expressions at best a misunderstanding, and even with suspicion considering it a manifestation pantomime skills rather than genuine an expression of the speaker's feelings. Incorrect understanding of facial expressions may even disrupt the natural course of communication: for example, frowning eyebrows of negotiating partner meaning a serious attitude to the content of the conversation can be perceived, at best, as evidence of the lack of understanding on the part of interlocutor, at worst – as anger or disapproval.

Japan relies in conversation without showing emotions maintaining friendly and serene facial expression. The basis of communication for the Japanese is smile. Besides the fact that it's just a sign of courtesy and proper person, showing his positive attitude to the interlocutor, people often smile in order not to show their embarrassment and defuse the situation. Therefore, so often smiling Japanese, talking in a foreign language or just to a foreigner is often trying to smile to compensate fully impact possible misunderstanding on the part of his speech.

For the Japanese manner of communicating laughing together with a smile is a necessary pleasant part of any conversation, both informal and very formal. Laugh connects interlocutors in particular linguistic terms, the plan is to create a harmonious atmosphere of the conversation that is so highly valued in Japanese culture communication, where not all information is transmitted through words. On the phenomenon reticence Japanese discourse has long been said. Silence or more precisely, reticence is a characteristic sign Japanese communication [6].

Cultural and national stereotypes of verbal and non-verbal communication are related to the etiquette rules of communication with all a set of rules of conduct concerning the relations between people. Japanese are famous of clear hierarchical structuring. In Japanese society there are quite certain rules of dealing with people, manners, forms and ways of greetings presenting themselves in different communicative situations.

Today Japan's ceremony etiquette compared with the past is very simplified; there is a deliberate attempt of the Japanese to join the generally accepted international standards of behavior and communication. It should be noted, that nowadays Japanese who by the nature of their activities often contact with foreign partners have rather different demeanor from those who work in the Japanese community of inhabitants cities and representatives of the provinces. However, we can say with confidence that for a long time we will deal with noted above inherent in the Japanese national cultural features of indirect communication, regardless of which layer a representative of the Japanese society will communicate.

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***І. Рябоволенко, канд. філол. наук, старший викладач***  
Київська державна академія водного транспорту  
імені Петра Конашевича-Сагайдачного, м. Київ

### **КЛАСИФІКАЦІЯ МІЖКУЛЬТУРНИХ НЕВДАЧ У МІЖКУЛЬТУРНИЙ КОМУНІКАЦІЇ**

*Аналізуючи комунікативні невдачі, їх причини та способи вирішення, маємо враховувати екстралінгвістичні та лінгвістичні фактори. У цій статті ми намагались узагальнити результати досліджень різних лінгвістів із точки зору практичного використання цих досягнень у міжкультурному спілкуванні між українцями та японцями. Нашим головним завданням було виявити основні тенденції виникнення комунікативних невдач та узагальнити їх.*

***Ключові слова:*** комунікативні невдачі, екстралінгвістичні фактори, вербальні та невербальні сигнали, контекст.

***II. Рябоволенко, канд. філол. наук, старший преподаватель***  
Киевская государственная академия водного транспорта  
имени Петра Конашевича-Сагайдачного, г. Киев

### **КЛАССИФИКАЦИЯ МЕЖКУЛЬТУРНЫХ НЕУДАЧ В МЕЖКУЛЬТУРНОЙ КОМУНИКАЦИИ**

*Анализируя коммуникативные неудачи, их причины и способы решения, мы должны учитывать экстралингвистические и лингвистические факторы. В этой статье мы попытались обобщить результаты исследований разных лингвистов с точки зрения практического использования этих достижений в межкультурном общении между украинцами и японцами. Нашей главной задачей являлось обнаружение основных тенденций возникновения коммуникативных неудач и их обобщение.*

***Ключевые слова:*** коммуникативные неудачи, экстралингвистические факторы, вербальные и невербальные сигналы, контекст.