

BORROWINGS AS AN IMPORTANT FACTOR OF INTERCULTURAL COMMUNICATION

British poet and critic Matthew Arnold viewed "culture" as the cultivation of the humanist ideal. British anthropologist Edward Tylor was one of the first English-speaking scholars to use the term "culture" in an inclusive and universal sense. One of most important factors of each culture is its language. As languages undergo historical changes and merge with one another during their existence it is more essential to analyse and investigate the languages not in isolation. Firstly, trying to understand the language, we should try to understand the culture of the language bearers. It is more actual nowadays to analyse culture through intercultural communication. Thus the central issue of intercultural communication still remains intercultural communication. The process of economic globalisation means that we cannot function in isolation but must interact with the rest of the world for survival. The global nature of many widely diverse modern problems and issues such as the environment, governance of the Internet, poverty and international terrorism call for cooperation between nations. Intercultural communication is no longer an option, but a necessity. "Intercultural communication in its most basic form refers to an academic field of study and research. It seeks to understand how people from different countries and cultures behave, communicate and perceive the world around them. The findings of such academic research are then applied to 'real life' situations such as how to create cultural synergy between people from different cultures within a business or how psychologists understand their patients"[3].

Intercultural communication is based on different factors, among them are the borrowings (the most widespread and greatest in amount). Often people prefer to use a loanword instead of using a native word. Often the loanword names a kind of thing new to the culture of the adopting language. A loanword brings a new cultural category, however similar it may at first seem to an existing category. Whenever a language has some perceived cultural advantages it becomes a frequent source of loanwords. Sometimes intermediary languages add connotations through their cultures to the borrowing process. "While language is an ubiquitous human activity, there is still very little in the academic literature clearly depicting the origin of this social behaviour. However, much more is known and understood about the nature of the systems of language, and how these work for the survival of language in general, and each language in particular. Languages are different to cope with their parochial environments, and yet share various universals common to all languages" [4].

There is no doubt that language with its words is a major system for communication. However, beneath the surface of what may at first appear to be a

simple and straightforward system, there lies a complex and intriguing set of interactive ingredients that make up our language. "It is the comprehensive use of these myriad interactive ingredients that makes the various cultures possible through a signaling system of linguistic phenomena" [1; pp. 1-2]. Thus language is symbolic of meaning through the assembling of sound into clusters for word formation. A symbol is simply understood as an expression that stands for or represents something else, usually a real world condition. The use of words in a language provides the most obvious example. Words stand for perceived objective entities and states. Words as symbols, however, differ from the objects they represent and have special qualities. Through Isaiah the prophet God said, "Listen, listen to me, and eat what is good, and your soul will delight in the richest of fare" (Isaiah 55:2). Now obviously, God was talking figuratively about Himself. *He* is the food that delights the soul. But *He* used *food* as a *metaphor* for a reason. *Food* is a *symbol for God*. Intercultural communication admits no boundaries among the languages and even the religions. This can be best illustrated by the two borrowed muslim words "halaal" and "haraam" which are widely used by Christians as well. Food that Muslims are allowed to eat is called "*halaal*" and food that should not be eaten is called "*haraam*".

Concepts also play an important role in intercultural communication. Numerology has gone too deep into human's mind. Certain numbers have certain meanings to different cultures or nations. For instance *Number 4* – is a symbol of bad luck in Japan. "Tetraphobia, fear for the number 4 – (phonetically similar to "death") is widely spread in Korea, China and Japan, as well as in many East-Asian and some Southeast-Asian countries. In spite of its Japanese origin the concept of tetraphobia has been borrowed by too many Asian and European languages. Representatives of different cultures avoid number 4. Analogically is *Number 17*, which is Italy's unlucky number or *Friday 13*. The fear for number 13 is called "tristaidekaphobia". There were 13 people at Christ's Last Supper before his captivity, it is recorded that Christ was crucified on Friday. In Formula 1, there is no car with the number 13. Some Christian traditions have it that at the Last Supper, Judas, the disciple who betrayed Jesus, was the 13-th to sit at the table and that for this reason 13 is considered to carry a curse of sorts.

Since culture primarily relates to the way people interact with each other, it is not possible to adequately observe it in a laboratory setting. "Anthropologists have discovered that the best way to really get to know another society and its culture is to live in it as an active participant rather than simply an observer. This is called *participant observation*. In practice this requires *learning their language* and *establishing close friendship ties*. Competence in using the host culture's language is a method for learning about culture [2; pp 23-26].

The most important aspect of intercultural communication still remains its social aspect. We can best understand the social aspect of culture by realizing

that the central function of human symbolization is communication and requires adherence to understand conventions!

Bibliography

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Անփոփում

Փոխառությունները որպես միջնակության հաղորդակցության կարևոր գործոն

Յուրաքանչյուր մշակույթի կարևոր գործոնը լեզուն է: Քանի որ իրենց գոյության ընթացքում լեզուները սխախտման վրա են միմյանց և ենթարկվում պատմական փոփոխությունների, ապա ավելի էական է դառնում լեզուների ոչ մեկուսի ուսումնասիրությունը: Լեզուն հասկանալու հետ մեկտեղ կարևոր է նաև ընկալել լեզվակիրների մշակույթը: Այժմ ավելի արդիական են դարձել միջնակության ուսումնասիրությունները, որոնց հիմնական գործոնն էլ հանդիսանում է միջնակության հաղորդակցությունը: Միջնակության հաղորդակցությունն էլ իր հերթին տարբեր գործոններ է ներառում, որոնցից կարևոր են համարվում փոխառյալ բառերը: Տվյալ հոդվածն անդրադառնում է փոխառությունների կարևորությունը՝ դրանք համարելով միջնակության հաղորդակցման ամենակարևոր գործոնը: