GRUPO DE PESQUISAS
EM LAZER, TURISMO E TRABALHO
GEPLAT - UERN

INTERCULTURAL COMMUNICATION IN THE AGE OF GLOBALIZATION OF MODERN SOCIETY

Lolita Arkadyevna Balandina [1]
Svetlana Viktorovna Bezhanova [2]
Elena Victorovna Ganina [3]
Ekaterina Viktorovna Lisitsyna [4]
Olga Evgenievna Gorlova [5]

[1] *Financial University under the Government of the Russian Federation, Moscow, Russia. E-mail: balandina.la@mail.ru.*
[2] *Financial University under the Government of the Russian Federation, Moscow, Russia. E-mail: sbeganova70@gmail.com.*
[3] *Financial University under the Government of the Russian Federation, Moscow, Russia. E-mail: el.ganina2012@yandex.ru.*
[4] *Plekhanov Russian University of Economics, Moscow, Russia. E-mail: Lisitsyna.EV@rea.ru.*
[5] *Moscow Polytechnic University, Moscow, Russia. E-mail: gorlova.o.e@gmail.com.*

Abstract: The study is devoted to intercultural communication in the age of globalization of modern society. Culture and communication exist and function within the framework of a single sociocultural space called society. The development of intercultural communication capabilities, including the ability to understand someone else's culture, a critical analysis of the foundations of one's own behavior, as well as recognition of another's cultural identity and mentality and the ability to build dialogical relationships and make a reasonable compromise, is becoming increasingly important. It is proved that these abilities can be manifested in the ability to initiate contacts, expand the circle of acquaintances, show initiative and leadership in communication, make choices and decisions, and be able to defend one's opinion. It is determined that personal and behavioral competence includes the ability of personal self-expression in the form of a manifestation of sensitivity to changing experiences of the interlocutor and the ability to integrate into the system of someone else's culture.

Keywords: intercultural communication, globalization, society, mentality, culture, compromise, dialogue.

INTRODUCTION

In the process of intercultural interaction, a combination of various civilizations is formed according to traditions, history, language, and religion, which develop and influence each other based on communication according to their internal laws. In this

case, intercultural communication refers to "mentality", "cultural pluralism", and "dialogue of cultures". At the same time, intercultural communication involves communication between representatives of different human cultures. This communication can be either oral or written, both individual (with a small number of participants) and mass. Since the concept of intercultural communication is complex and multifaceted, it is studied at the level of merging of several directions. Intercultural communication is an informational interaction of cultures, one of the progressively developing areas, both in modern Russia and abroad. Of particular interest is the study of communication barriers between representatives of different sociocultural systems that can cause cultural and communicative shock. Barriers in the broad sense of the word are defined as problems that arise in the process of interaction and reduce its effectiveness. The study of issues related to the development of intercultural communication was reflected in the works of N.Z. Baymurzayeva (2019), G.V. Drach (2019), S.I. Ospanova (2019), A.V. Pavlovskaya (2020), L.V. Rozhkova et al. (2019), N.A. Chistiakova (2019), and others. At the same time, there are currently no clear determinants of intercultural communication, the definition of which would determine the prospects for intercultural relations in the age of globalization of modern society.

METHODS

The theoretical and methodological basis of the study is: abstract logical method, methods of induction, deduction, analysis, synthesis, systematization – to justify approaches to intercultural communication, and graphic methods – to study the level and trends of changes in the parameters of intercultural communication at the present stage. The information base of the study is documents regulating various aspects of intercultural communication. The study of intercultural communication barriers is carried out in the form of a semiformal interview. The main spectrum of questions is possible problems caused by verbal and nonverbal differences, as well as the identification of the distinctive features of perception of reality and their influence on the effectiveness of dialogue relations (Fedorova et al., 2019; Shakhmametev, Strelets, Lebedev, 2018; Vinogradova et al., 2018). During the study, it is planned to systematize aspects of intercultural communication in the age of globalization of modern society, develop measures to coordinate activities between the main participants in the communication process, improve the model of intercultural communication, and determine the individual characteristics of its participants in modern conditions.

RESULTS

Studies show that the main problems of a linguistic nature are most often the first difficulties in communicating with representatives of other cultures. An attempt to use a foreign language for the purpose of communication is often not entirely successful, since it does not allow solving the following problems:

1) the ability to express thoughts. Imperfect language proficiency often gives a sense of inferiority, as it is impossible to express one's thought;

2) understanding of the interlocutor – a representative of another culture. Sometimes a high level of knowledge of the language is required (terminology, slang, as well as knowledge of dialects, which includes both specific pronunciation and knowledge of individual specific words). Nevertheless, in most communications, respondents believe

that they do not speak the language at the level of the native speaker, despite their good knowledge;

3) contextual style. The use of linguistic constructions, for example, the pronoun "you" when referring to any person. A contextually or status-oriented style emphasizes the importance of formal relationships;

4) semantic barriers. Due to misunderstanding of partners due to the characteristics of the phonetic-phonological, lexical, morphological, and syntactic levels of different languages, difficulties arise in translating and reproducing the meaning of exchanged messages.

In addition, the semantic barriers that people face in the process of intercultural communication are due to: nonequivalence or incomplete equivalence of vocabulary; ambivalence or ambiguity in the interpretation of linguistic expressions, different cultural traditions; using dialects, slangs, and idiomatic expressions. In communicative linguistics, it is customary to distinguish three main types of intercultural communication: verbal, nonverbal, and paraverbal, depending on the combination of different methods, techniques, and communication styles. Therefore, in the process of communicative interaction, which mainly consists of verbal communication, the mutual influence of people on each other, as well as the exchange of various thoughts, interests, and feelings (Figure 1).
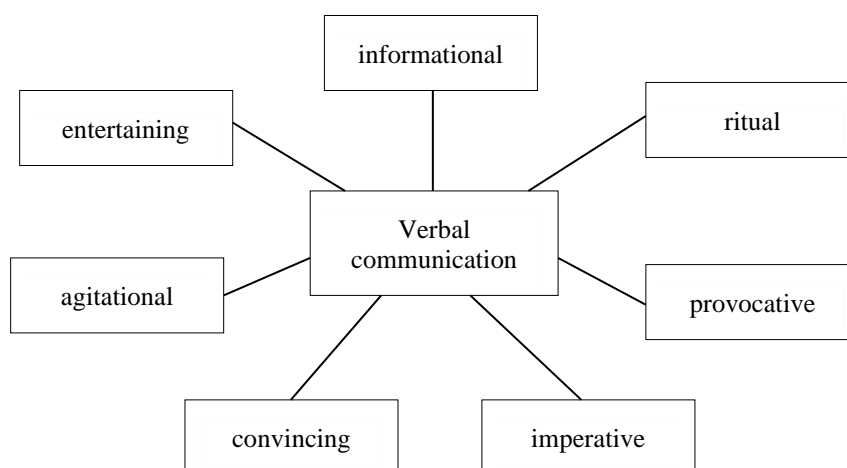

Figure 1. Verbal communication structures in a globalized society

In addition to verbal communication, which consists of words, effective communication requires the ability to correctly interpret visual information that is conveyed by facial expressions, gestures, body movements, tempo and timbre of speech. Of course, speech is the most effective and productive tool for human communication, but it is not the only means of communication. To convey various kinds of human feelings and moods that cannot be verbally expressed, means of nonverbal communication are needed, such as facial expressions, gestures, timbre of the voice, body postures, as well as clothing, appearance design elements, etc. We understand nonverbal communication as the combination of nonlinguistic means, symbols, and signs that are used to transmit information in the communication process. In this case, the meaning of the utterance may vary depending on the sound elements of information transfer, which are called paralinguistic means. Paralinguistic means include tempo, pitch, volume, speed, timbre,

rhythm, pauses, intonation, sighs, moans, coughing, etc. In addition, nonverbal communication performs important functions in the process of intercultural communication, but the symbols used may have different significance for the participants in the interaction on the acculturation process (Figure 2).
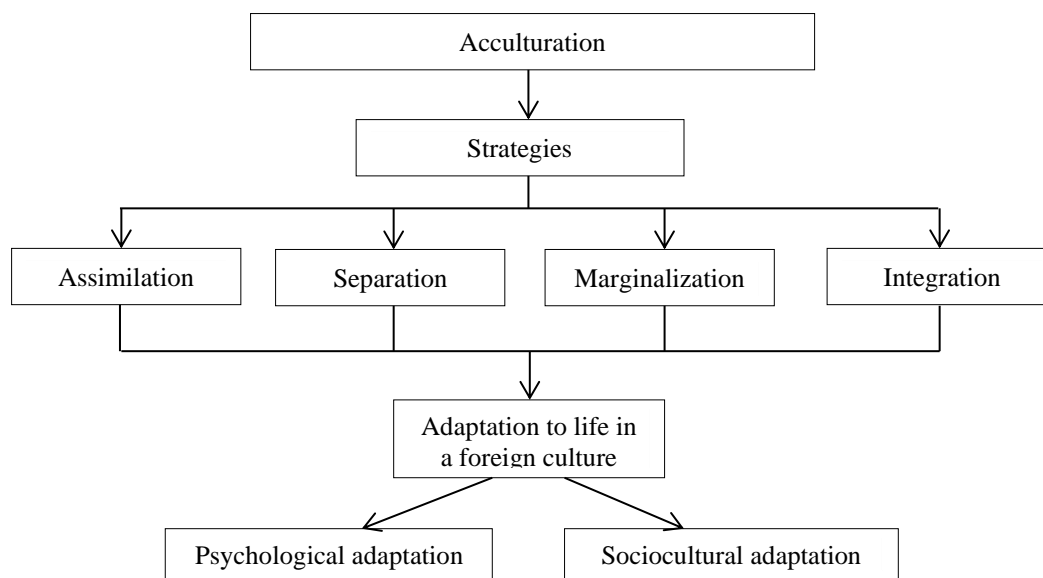

Figure 2. The process of acculturation in intercultural communications

In Russian, Spanish, and Italian cultures, there is a clear contrast between the meanings of many symbols. Namely: mismatch of paralinguistic characteristics: loudness, tonality, speed of speech; body language: gestures, facial expressions, postures; appearance (clothes, cosmetics); emancipation; psychological stress and fatigue, uncontrollable by man. At the same time, stereotypes are an integral part of one's system of values. They represent a certain defense of the speaker's position in society; therefore, they are widely used in an intercultural situation. People who belong to different cultures have a different understanding of the world. A person themself decides how to assess the situation, taking into account the values of their culture, and this affects the nature of dialogical relations with representatives of other cultures.

For example, communicating with the emotionally gesturing Italians from the Germans, who are accustomed to a completely different style of communication, a stereotype about the "imbalance" and disorganization of Italians can often develop. At the same time, the Italians may have a stereotype about the Germans as insensitive and too restrained. In addition, the characteristics of national and ethnic consciousness of representatives of different cultures can potentially act as barriers to intercultural interactions. Of particular interest in this context are the following aspects of consciousness: 1) the observed trend towards ethnocentrism is the tendency to negatively evaluate representatives of another culture through the prism of one's own standards; 2) the stereotype of ethnic consciousness, manifested in the formation of simplified images of representatives of their own and other cultures; 3) prejudice as a result of selective inclusion in the process of intercultural contacts, including sensory perception, negative past experience.

Many people were faced with heterostereotypes about Russia, were struck by the picture of the consciousness of foreigners, and also tried to change these ideas about

Russia and Russians. Heterostereotypes in the minds of Russian participants as simplified images of representatives of other cultures (Germans, Dutch, Italian), which were formed under the influence of: a) the opinions of other people from Russia; b) literary sources; c) the media (for example, restraint of the Germans, courtesy of the French); d) own previous communication experience. In addition, the ethnic stereotype is emotional in nature, valuable in color, and particularly stable. It is passed down from generation to generation, accumulating the historical and cultural experience of the nation. Particular attention should also be paid to the characteristics of human psychology and the problems of understanding in intercultural communication. A normal person, no matter how non-conflict they may be, is unable to live without any disagreement with others. "Opinions differ" and the opinions of different people inevitably conflict with each other.

In this case, three main causes of communication conflicts can be distinguished – personal characteristics of communicants, social relations (interpersonal relations) and organizational relations. Therefore, intercultural conflicts most often arise among people who are interdependent among themselves (these may be business partners, friends, colleagues, spouses, relatives). In addition, the closer these relationships are, the more likely the occurrence of conflicts. Therefore, in intercultural communication, the causes of communicative conflicts may be not only cultural differences. Behind this often lies social stratification, generational conflict, issues of power or status, etc. Therefore, along with the identification and justification of ways to solve problems in intercultural communication by using different systems in the process of comparing Russian and Western culture, it is also necessary to take into account that intercultural communication problems can arise not only due to misunderstanding at the linguistic level, but also from ignorance of another culture mentality in general, which can lead to intercultural conflict.

In such a case, it is necessary to take into account such science as modern conflictology, which claims that any conflict can be resolved or significantly weakened if one consciously adhere to one of five styles of behavior:

1) compromise – in this manner of behavior, negotiations precede the conflict, search for ways to mutually beneficial agreements, both parties make mutual concessions, partially abandoning their demands. In this case, no one wins and no one loses;

2) evasion of the conflict is a passive style, the resolution of the conflict situation is postponed, as the participants in the conflict hope that it will be resolved by itself and do not seek cooperation. Hidden measures are used to drown out the conflict to avoid a more acute confrontation;

3) cooperation – the behavior is characterized by the desire to solve the problem, find out the differences, exchange information, see in the conflict as an incentive for constructive solutions that go beyond the framework of this conflict situation;

4) pliability – "after you" – a passive style, involves pliability. The interlocutors seek cooperation;

5) competition – not striving for cooperation, active style. This manner of behavior is inherent in that party that acts in its own interests, achieves its goals, and acts in its own interests. Rivalry comes down to submission of one side to the other.

One must also understand that, like any other aspect of intercultural communication, the style of conflict resolution is determined by the characteristics of the cultures of the parties to the conflict. In this case, in the process of intercultural communication, one partner perceives the other along with their actions and through actions. The construction of relationships with another person and the assumption of the causes and possible consequences of one's and others' actions largely depend on the

adequacy of understanding of actions and their causes. Practice has shown that contacts of individuals are a means of familiarizing oneself with culture, a form of interaction between carriers of cultures and an indicator of personality. At the same time, the process of interaction has its own specifics in the sense that it is built on the axis of "own" or "alien". Something taken for granted on one side is confronted with something taken for granted on the other. The concept of alien can be given in the following meanings: alien as nonlocal, foreign, located outside the borders of native culture; alien as strange, unusual, contrasting with the usual and familiar environment; an alien as a stranger, unknown and inaccessible to knowledge; a stranger as a supernatural, omnipotent, before which a person is powerless; an alien as sinister, life-threatening.

DISCUSSION

The reliability of the presented approaches is confirmed by the fact that sociocultural knowledge in the structure of intercultural competence is knowledge of the foundations of native and foreign cultures, social knowledge, characteristics of partners as representatives of a particular culture, as well as knowledge of practical activities in one's own country and partner country communication, to successfully perform professional and personal interaction (Agamirova et al., 2017; Lukiyanchuk et al., 2020; Zavalko et al., 2017). The ability to assimilate, interpret, and operate with sociocultural knowledge consists in a person's ability to find information that is interesting or missing, interpret a document or an event of another culture, explain it, and relate it to the phenomena of its own culture. In this case, the emotional-evaluative attitude towards oneself and the partner implies self-esteem made based on social comparison, which can be compared with the ratings of other participants both at the individual and group levels.

At the same time, communicative competence includes knowledge of the basics of communication and intercultural communication, the ability to express and interpret verbally and nonverbally signals in accordance with the communication situation, as well as communication abilities that allow one to organize and maintain communication. Knowledge of the basics of communication and intercultural communication includes knowledge of the purpose, functions, types, styles of communication, the rules of its construction, knowledge of nonverbal means of communication, as well as knowledge of the processes of mastering native and foreign cultures and the impact of cultural differences on communication in the age of globalization. In addition, the ability to express and interpret signals implies the transfer of information through such a set of signals that make it possible to convey the desired meaning to the addressee and, accordingly, be able to correctly interpret the information received on similar signals. Therefore, communicative abilities that allow one to organize and maintain communication are manifested in the ability, based on the knowledge gained about the nature and conduct of communication, to effectively interact with others in the sense of achieving a communicative goal and establishing positive and productive relationships with partners.

CONCLUSION

Summing up, it can be noted that culture and communication exist and function within the framework of a single sociocultural space called society. This is why the development of abilities for intercultural communication is becoming increasingly

important: the ability to understand someone else's culture, a critical analysis of the ground's own behavior, recognition of someone else's cultural identity and mentality, the ability to build dialogical relationships and make a reasonable compromise. These abilities can be manifested in the ability to initiate contacts, expand the circle of acquaintances, show initiative and leadership in communication, make choices and decisions, and be able to defend one's opinion. At the same time, personal and behavioral competence includes the ability of personal self-expression in the form of a manifestation of sensitivity to changing interlocutor experiences, the establishment and maintenance of community with them, taking into account cultural differences based on the totality of knowledge about the empathic method of communication and tolerant culture, as well as the ability to adapt to a new environment and integrate into the system of a foreign culture.

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