

Intercultural Communication in Modern Conditions of Global Economic Development

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Abstract: If a few decades ago globalization was considered to be an economic phenomenon, today the perspective of research on this topic is increasingly shifting to sociological and cultural aspects. It became obvious that globalization has affected all aspects of the life of modern society, be it politics, information technology, culture. Education has not been left out. And although education has always been a significant resource for the development of society, today its role has increased even more, since only highly qualified professionals can ensure the competitiveness of their country in the global competition of innovative economies. Thanks to the development of the Internet, the exchange of knowledge between scientists located in different parts of the world takes place at lightning speed. The number of students going abroad for educational and industrial practice is growing. Universities develop partnerships and invite lecturers from different countries. Thus, we have witnessed the emergence of a single not only economic, but also educational space.


1 INTRODUCTION

In the context of uniform standards, the problem of intercultural communication is of particular importance, because we are talking about the convergence and harmonization of already established systems of higher education that have their historical roots and developed in different sociocultural and political conditions, and each participant in the knowledge exchange process acts as a bearer of his own culture and possesses own picture of the world. Therefore, the role of translation as one of the main generally accepted means in intercultural communication is growing (Agapova, 2020). As you know, when translating, it is not the actual transfer of the text from one language to another that is particularly difficult, but the recoding of the semantic content between the speaker and the addressee. Thus, certain difficulties for participants in the educational process may arise due to the fact that the realities, denoted by lexically equivalent units, differ. For example, despite the fact that according to the dictionary the words «school» and school are

equivalents, the semantically English word school is much broader (Surowiecki, 2021). So, it can mean: 1) school (art school or drama school); 2) institute (law school); 3) faculty (the school of Chemistry); 4) courses (language school, driving school). Obviously, when translating concepts related to different realities, it is necessary to take into account many extralinguistic factors (Braverman, 2019). The word highschool, for example, is not related to higher education, but only denotes the final stage of education in secondary general education. The translation of the words boarding school as «boarding school» will not be entirely correct, because, despite the fact that both the first and second are, in fact, residential schools, there is a fundamental difference between them. Thus, in Russian «boarding school» has a negative connotation, since most often in such schools live and study children who are on state support, who have lost their parents or from dysfunctional families. On the contrary, in England, boarding school has a shade of elite education: after all, these are privileged schools, tuition fees in which are very high and accessible only to the upper class

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(Murtazova, 2021). With regard to the problem of the globalization of education, examples stand apart when translation is impossible due to the fact that the recipient's language does not contain the phenomenon itself that needs to be described. For example, it is difficult to find a Russian equivalent for the English word *associate*, which denotes an associate's degree awarded to a college graduate. A morphological transfer took place, and the term «*associate*» entered the Russian language. Or the Russian word «*stipend*», which, along with others, contains the following semes: cash and regularity of payment. English scholarship does not match any of these values (Murtazova, 2021). So, scholarship is a scholarship that is transferred, as a rule, by bank transfer not every month, but immediately for a certain period of study. Thus, the translator must always take into account the cultural component of the meaning. In some cases, you need to add explanations to the translation text or use notes (Evangelista, 2020). Therefore, in order to avoid communicative failures, special attention should be paid to the development of correct terminology, equivalent vocabulary. In addition to the problems of standardization of education associated with the development of a common terminology, it is worth noting other features. The contradiction that arises between the «*global and local*» deserves special attention. On the one hand, globalization has a positive effect on the development of the country's education: intercultural communication leads to the enrichment of the content of the educational process, the national culture as a whole. However, one of the negative consequences may be the displacement of national traditions in education, their replacement by alien, incapable of taking root new traditions that came from outside (Mole).

Following foreign universities, the competency-based approach is gaining more and more popularity in Russian universities. In the context of globalization, when intercultural communications are widespread and representatives of different cultures constantly interact with each other, intercultural competence is of particular importance. It assumes that individuals have not so much theoretical knowledge as practical skills for effective interaction. Perhaps, here, as an example, we can mention exams in the form of an essay, which are increasingly being replaced by another form of knowledge testing, namely tests. The unified state exam (USE) has already firmly entered our education system. Many students are firsthand familiar with the TOEFL and IELTS tests (exams in English); TEF (in French), etc (Harper, 2018). On the one hand, such tests undoubtedly increase student mobility and open the

way to an international career. On the other hand, often the preparation for tests occurs due to the displacement of other disciplines from the schedule, i.e. through the development of other competencies. The relationship between the economic well-being of the country and the high level of education of the population is obvious. Modern education cannot be imagined without the development of intercultural competence. Higher education today is undergoing a series of transformations caused by global flows of not only capital, but also information and knowledge. With regard to the globalization of education, a number of problems arise that require closer attention. Among others, the problem of uniform terminology associated with differing realities in the field of education (Egorova, 2020).

But since the language is always closely connected with politics, the economy, and a number of other factors, the collapse of the Soviet Union affected the language situation: by the beginning of the 2000s, in less than ten years, the number of Russian speakers in the world had decreased by almost 50 million people. During the first decade of the XXI century (O'Rourke IV, 2010). it was possible to note at first slight fluctuations in the statistical data on the use of the Russian language: the decline in interest in it in the CIS countries and far abroad was sometimes replaced by a rise, sometimes even significant. Based on the results of 2020, it can be noted that the position of the Russian language in the modern world is causing some concern. Despite the fact that Russian is still one of the six official languages of the UN (along with English, Arabic, Spanish, Chinese and French), it ranks third among world languages after Chinese (over 1 billion) and English (750 million), is the official or a working language in such international organizations as the UN, OSCE, IAEA, UNESCO, etc., the popularity of the Russian language in the world is falling, and this is fixed by various organizations (Egorova, 2020). According to Deputy Minister of Education and Science Veniamin Kaganov, today the number of Russian-speakers in the world is 260 million people, and by 2033 it may decrease by another 20 million people. According to analysts' forecasts, the number of the Russian-speaking population in the former USSR, the far abroad and the world as a whole is steadily decreasing, and it is likely that Russian will soon leave the top ten main languages of mankind. The consequence of this will be, in our opinion, the loss of the status of the Russian language – «*the official international language of the UN*» (Harper, 2018; Egorova, 2020). This will unambiguously cause both a fall in Russia's prestige in the world and

an increase in the information impact on countries in the interests of Russia's geopolitical opponents. And, worst of all, the gradual disintegration of the vast civilizational space of the Russian world, which in its size significantly exceeds the territory of the modern Russian Federation, which in turn will lead to the fact that the border of the territories of Russia's geopolitical interests will be the same as the administrative borders of the Russian Federation. There are many reasons that led to the current situation of reducing the use of the Russian language in the modern world. These are political, economic, social and cultural reasons. In order to achieve positive changes, it is necessary not only to analyze them, but also to develop measures aimed at preserving a single Russian-speaking space (Hibbard, 2019). The attitude towards the Russian language is different in different states. President of St. Petersburg State University, head of the International Association of Teachers of Russian Language and Literature Lyudmila Verbitskaya notes: «If we look at the countries in which the Russian language does not cause much concern, then there are few such countries. Of course, these are Belarus, Kazakhstan, Kyrgyzstan.» Let us pay attention to the fact that in Belarus Russian is the second state language (this decision was made at the republican referendum in 1995 by a majority of votes), it is also the second state language in South Ossetia and Abkhazia. In Kazakhstan and Kyrgyzstan, the Russian language has the status of an official language, which is fixed by law.

2 RESEARCH METHODS

As a result of the development of economic integration processes, the international character of the world economy is enhanced, and the production process inevitably. In the modern period, globalization has touched all aspects of human life - it has affected the economy, ecology, energy and natural resources. Global intercontinental migrations of the population are taking place in the world, and the reason for this, first of all, is economic, and sometimes interethnic and geopolitical aspects (Evangelista, 2020; Mole).

At the present stage, the contradiction between the basic components of traditional legal consciousness and liberal expansion is especially clearly manifested when analyzing the correlation between the declared liberal constitutional provisions and the realities of law enforcement practice. The latter is reflected in the specifics of the processes of reception of the legal array, affecting mainly the private law branches of

civil law in its economic and commercial projection. It is this circumstance that determines the realities of state regulation of the processes of globalization of the economic and ideological spheres of countries with a "socialist" vector of globalization characteristics. The peculiarities of the functioning of religious institutions in China and North Korea include the differentiation of religious associations into two strata: 1) social groups united according to the principle of professing a particular religion; 2) social groups that do not have organizational forms. In this regard, a special role in the system of social and political relations in the countries of Northeast Asia is given to Chinese syncretic religions, often referred to as "secret" according to the established tradition. In turn, many domestic and foreign sinologists insist on the influence of the "secret Chinese creeds" on Japan, Korea and Mongolia. As for religious organizations operating within the framework of the modernization of positive law, their functioning is already determined by the processes of modernization "in Chinese style". The modernization of Chinese law began with private law branches based on the Romano-Germanic legal system based on Roman law. Initially, as in Japan, this was due to the need for China's legal opposition to the colonial nature of trade and economic relations with Western countries. After the revolutionary upheavals of 1911 in the period 1929–1931. The Civil Code came into force, which included the norms of civil and commercial law. In 1932, the Code of Civil Procedure was introduced, and in 1930, the Land Code. On the other hand, in China, as well as in North Korea, the basic laws are formed in the parameters of the socialist political and legal system, coupled with the state-etatist specifics of the political and legal ideology of Confucianism. A kind of macro-methodological philosophical and political-legal aporia is taking shape. In the light of the liberalization and de-ideologization of religious policy, China adheres to the constitutional principles of respect for and provision of human rights. For example, in the Constitution of the PRC in parts 2, 3, 4 of Art. 36 stipulates that the state does not have the right to compel citizens to profess or not profess religion (Harper, 2018). In accordance with this, among the basic rights and obligations of citizens of the PRC, freedom of religion is stated and the provisions of Art. 36 of the Chinese Constitution. On the other hand, the traditional principle of state etatism in this sphere of social relations is also reflected in the Constitution of the People's Republic of China. In particular, the functioning of religious organizations should not encroach on the state education system and the

prerogatives of state control over foreign relations. This provision is a cornerstone for understanding the specifics of Chinese law enforcement practice, it predetermines in the ethno-confessional dimension: - the role of the positivist type of legal understanding in the processes of transformation of the natural law ideology in the countries of the region; - the importance of the state as the main factor in the extraterritorial expansion of the cultural code of the Chinese political and legal system on a global scale; - the processes of transformation of the legal ideology of the Westernization (non-positivist) type into a global political and legal project of the etatization of the Confucian complex in the ethno-confessional sphere of the countries of the Central Asian region (Egorova, 2020).

So, on the basis of linguistic and cultural proximity, today there is a more intensive interaction of the regions of the Russian Federation belonging to the area of settlement of the Turkic peoples with the Republic of Turkey, and the peoples belonging to the Finno-Ugric «belt» - with Estonia and Finland. Undoubtedly, such cooperation is largely based on the desire to get to know related cultures better, which makes it possible to speak of a disinterested desire for mutual recognition and support. At the same time, however, analysts note the growth of politicized versions of such interaction, orienting an insignificant (so far!) part of the population of these regions towards political radicalism and separatism. If we turn to geography, we can see on the map a «belt» of a relatively compact residence of the Turkic ethnic groups, as well as the Finno-Ugric ethnic groups (Egorova, 2020). The intensification of student youth's interest in their ethnic roots, in the light of what has been said, can, under certain conditions, work as a detonator for the «independent» orientation of identification mechanisms - as happened relatively recently among the Slavs who were part of the single political space of the USSR. The best option is to make impossible those conditions that can trigger similar destructive political processes of «desovereignization». However, it would be very naive to let the educational strategies that develop and deepen these identification programs take their course (O'Rourke IV, 2010). Accordingly, by proposing to create an extended course on intercultural communication within the framework of MGIMO, which includes not only the development by bachelors, masters and graduate students of the specifics of intercultural communication with foreign partners, but also free knowledge of the characteristics of the culture of their own country, it is worth highlighting the course on the ethno-cultural

specifics of Russian regions as one of the priorities. . At the same time, the program of such a course should be based on a verified system of nationwide values that «inscribe» the ethno-cultural identity of the regions into a single political, economic, legal and social space of our state. On the other hand, one should not ignore the fact of migration, both from the side of immigrants entering Russia, and from the side of the «Russian World», which in various foreign countries constitutes a multi-ethnic environment and, at the same time, is relatively «monolithically» oriented towards Russian culture. A separate course in mastering the geography and axiology of these «seventh» and «eighth» continents, which are not identified on any map of the world, is a condition for the comprehensive qualification of a modern Russian international specialist. And, of course, one should not lose sight of such an aspect of intercultural communication, which has always been the specificity and strength of our university - free possession of knowledge and skills in the field of regional studies on a global scale.

At present, this component is present in almost all language classes, as well as in the development of special subjects - economics, politics, law, etc. However, in the conditions of modern dynamization and intensification of intercultural interaction throughout the world, it seems appropriate to single out a small course of general education "literacy program" on the theory and practice of intercultural communication. Moreover, the latter should be built according to the «modular» principle, strengthening the dominants necessary for studying a given region and somewhat weakening the accents that are not directly related to it, «finishing» the necessary specialized knowledge in relation to the specifics of each faculty. Such an approach will allow, from our point of view, to strengthen the compliance of the main development strategies of the leading domestic universities with the global trends in university education, while retaining everything valuable that has been accumulated in the national model of its development. It is also appropriate in this regard to change paradigms in the process of presenting material at the interactive level, i.e. corresponding to the world level, university education. «Cultural boundaries» separating the modern understanding of «interactivity» and antediluvian ideas about it, on the one hand, pass along the contour, the differences between «simple visualization» («presenting» presentation of material, for example, on interactive whiteboards) - from really active involvement in the process mastering this material by recipients (i.e. students). On the other hand, it is natural to raise the

question of the difference between information technologies and the corresponding educational and pedagogical methods from the classical «listening» by students of a certain amount of information offered by a lecturer or a teacher leading a seminar (Hibbard, 2019).

3 RESULTS AND DISCUSSIONS

The process of globalization, which has covered the most diverse aspects of public life, today determines the basis of the life of the world community - its economic, social, informational, and cultural climate. The sharp expansion of the space of communications between countries, cultures, religions, political systems opens up both hostility and intransigence, as well as new areas of partnership and cooperation. Today there is a need for effective regulation of these processes through the growth of supranational systems, in the space of which they are ordered and acquire a common direction of their development: emerging metasystems - effective overcoming of social chaos. The new situation is that for the first time in the international community, its attitude towards itself becomes the most important and decisive, since it is in this starting point that the foundations and prospects for world development are being laid today. Today, this self-determination of mankind is largely distorted by its system-technological «filling», the predominance of which gives rise to social alienation and standardization of the mass consciousness of people, the dominance of such regulatory instruments as mass culture, the market environment, etc., the growth of global information and communication networks (O'Rourke IV, 2010). However, the own movement of local worlds is becoming more and more tangible, giving rise to systems of intercultural interaction and partnership. Thus, the attitude of humanity towards itself today takes place at the systemic level, focused on stability and internal harmonization (that is, these trends are set by the properties of the social system itself), and at a more particular - personal and group levels, including social communities - a state of constant competition, in addition to innovative changes, creates situations and a general context for the preservation of uncertainty and chaos. It is in terms of a positive resolution of this contradiction that important tasks are to identify and support precisely those movements and local initiatives that «work for the system», expanding the ordered and coordinated socio-cultural space of partnership and dialogue between countries and peoples. And among the

various local processes that, for their specific purposes, act as conductors of system-wide goals and requirements for achieving the unity of the world community, intercultural communications can be distinguished. Today, intercultural communications are studied to a greater extent at the concrete-empirical level: the development of international cultural tourism and its forms, programs for the accommodation of refugees, migrants, the study of the psychology, symbols and mentality of representatives of different cultures, intercultural entrepreneurial activity and business, state intercultural policy, etc. e. The common reason for this is the underdevelopment of the very concept of intercultural communications, which requires the development of a modern information and communication picture of the world as a special cultural and semantic «projection» of the globalization process. Nevertheless, studies of the features of social and sociocultural communications in the direction of their conceptualization are very active today. Today comes the realization that these communications express the systemically organized space of globalization at whatever particular level they take place. Therefore, the development of the concept of sociocultural communications should be aimed not only at clarifying their own characteristics, but also at setting guidelines that would ensure the resolution of modern internal contradictions of the information society in the direction of humanism and strengthening the role of culture. But for this, the sociocultural system itself must reveal its role in regulating the direction of the dynamics of the whole society. One can support the position of O. D. Shipunova, who notes that «the communicative approach allows us to see in the concept of the social order an ambiguous relationship between the sacred, the social and the existential. The strategic line of this relationship is the translation of meaning» (Harper, 2018). But since meaning is the most important content of sociocultural communications, their peculiarity is that here the basis is «subject-subject interaction mediated by information that makes sense for both subjects.»

What kind of social system-wide processes and forms of their identification are being opened today through the implementation of a socio-cultural dialogue and the results of the latter - partnership, which consolidates the results? Here it is important to pay attention to the actualization of research in the context of solving the problem of a culture of consent. The idea of international agreement, focused on resolving contradictions, is now perceived not only as an ideal, but also as a practice of preventing a serious

crisis situation that threatens the very foundations of human civilization. Thus, the resolution in 1962 of the well-known Caribbean crisis by the USSR and the USA on the basis of a mutual agreement on the withdrawal of the Armed Forces from their line of contact became a real way to prevent a world nuclear war with monstrous consequences for all mankind. Today, the most urgent task has arisen to overcome international terrorism on the basis of such consent, which involves not only technological and political calculation, but also taking into account the cultural and humanistic prospects and requirements for the existence of the modern world community (Harper, 2018). It is becoming more and more obvious that at the basis of social life, the principle of consent is already becoming an objective regulatory mechanism, without which it is impossible to achieve modern conditions and forms of peaceful coexistence of countries and peoples. And here, intercultural dialogue just forms and nurtures trusting relations between countries and peoples, between organizations and governments, focused on mutual understanding, goodwill and mutual responsibility. Intercultural dialogue as a manifestation of modern global systemic impact is still underestimated as an important "cut" of the formation of a culture of consent, which is considered from the side of civil and political content. So, in the work of D. I. Pletnev "Civil culture as a culture of consent between society and the state" (2005), the main mechanisms for achieving consent and coordinated interactions between civil society institutions and the state are revealed. On this basis, the author defines the civic culture of the individual as formed "on the recognition of the value of consent and justice in social cooperation, based on publicity and open discussion of all social and cultural problems, personal observance of the law and actions within the framework of legal relations, tolerance and a sense of solidarity towards others" (Mole). The civic culture of the individual in the context of the culture of consent without its cultural and dialogic "cut" is incomplete, because without this the civic culture of the individual loses its essential value-humanistic dimension. Close to this position is the interpretation of the culture of consent by M. P. Menyaeva, who in her dissertation notes that "relationships of consent based on the values of non-violence, justice, mercy, tolerance, etc., are necessary at all levels of human existence (individual, supra-individual, global). Their significance lies in ensuring the stability and security of human existence, maintaining the integrity of the world in all its diversity, thereby sustainable development" (Harper, 2018).

4 CONCLUSIONS

Thus, the culture of consent acts as a matter of fact as some kind of globally oriented formation, in which those general planetary (systemic) directions and levels of social and cultural communications are integrated, in which supra-regional mechanisms for regulating modern international processes arise and are strengthened in their integrity and diversity. This context is also very important from the point of view of ensuring the development of the content of intercultural communications. «At the same time, the dialogical approach implies the possibility of seeing a foreign culture not as a world of objects, «facts of culture», ordered by the scientist's monologue thought, but as a world of «mutually illuminating consciousnesses, a world of conjugated semantic attitudes», that is, to make it speak in many voices, «revive» (Evangelista, 2020). This, in principle, means that «the dialogue of cultures, if we take its ethical component, is not so much a fact of today as a project that tries to realize one of the possibilities of human existence: to live in peace with other cultures without sacrificing one's own, the implementation of which requires huge strong-willed, intellectual, social and political efforts» (Evangelista, 2020). As a result of intercultural dialogue, a higher level of their interaction is formed, which is a product of a special socio-cultural reproduction. The latter is the real activity and communication of cultural subjects - individuals, groups, organizations, ethnic groups, nations - in the field of intercultural dialogue. A complex set of intercultural agreements and identifications is being created here - from the development of a common platform - a position in relation to each other and to modernity - to private agreements on cultural tourism, educational programs, organization of exhibitions and presentations, and scientific research. The need for the implementation and development of intercultural dialogue requires an increase in the level of education of its subjects - teaching the culture of dialogical communication as the initial ability to live in a civil democratic society. At the level of interpersonal communication, dialogue is the source and basis for solving a number of educational tasks. So, the main tasks of intercultural dialogue as a way of educational interpersonal interaction and a way of learning will be the following: 1. Providing new information to communication partners in order to overcome the gap in knowledge. But this requirement is relevant not only for the teacher and students, but also for communication between business entities, generations, administration and the public. The

exchange of information is a way of influencing the "receiving" side, which builds new positions for the entire management system in the region. 2. Development of a common understanding, the establishment of a single semantic field through the search for personal meanings and interpretation. According to V. I. Karasik, the dialogue is not limited to the exchange of meanings, but involves "the establishment of a common semantic field, the most important components of which are relatively stable mental formations obtained as a result of individual interaction of a person with the environment" (Mole). 3. Actualization of students' dialogic thinking in order to develop their knowledge, ideas based on the operations of analysis, comparison and generalization. On the basis of the dialogue, there is also the development of personal meanings, value judgments and relationships, which will allow a deeper revealing of the individuality of each of the subjects - participants in the dialogue.

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