RESEARCH NOTES

The linguistic components of intercultural communications on an example of a multicultural society: comparative studies of cultures

Los componentes lingüísticos de las comunicaciones interculturales en un ejemplo de sociedad multicultural: estudios comparativos de culturas

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Summary

Intercultural communication is considered a progressively developing trend, both abroad and in modern Russia. The concept of Western research on this topic is interdisciplinary approaches this situation is conditioned by the need for a multilateral analysis of the processes taking place in this field. Attention is focused on studying the barriers to communication of representatives of many socio-cultural systems. The information reflects the experience of using Western methodology to analyze the problems of intercultural interaction. The main barriers that reduce the effectiveness of interactions are the differences in cognitive schemes that are relevant for representatives of certain cultures (in particular linguistic and non-verbal schemes, moments of public consciousness). The results of the study do not allow the dissemination of conclusions to an extremely broad social context. But due to the experience of interpreting the problems of intercultural communication, information is useful for organizations that function in the field of education, as well as leading dialogue between Russia and the West. It was possible to identify approaches to the definition of intercultural communication as an important branch of knowledge in the context of globalization, analyzing domestic and foreign traditions. The factors that predetermine the effectiveness of communication, as well as methods for overcoming complexities in the course of intercultural communication, are listed. The approaches that form the basis of the process of preparing people for life and work in a multicultural society, in the context of intercultural communication, are at the center of attention. Thanks to the culture of communication, it is possible to achieve mutual understanding between different nations, to form national self-consciousness, as well as the effective development of traditional cultures. A valuable social function is to translate not just the national and ethnic culture, but also to introduce the younger generation to common values, the world cultural process, of which the culture of any people is considered a part. For this, a dialogue of cultures is established, inter-ethnic communication appears. Nowadays there are quite a lot of nationalistic tendencies explaining the desire of the ethnoses to revive and preserve, develop personal cultural traditions and language, and to establish modern culture at the personal and group level thanks to national forms and symbols.

Keywords: Intercultural communication; Multicultural society; Culture; National characteristics; Social function; Language.

Resumen

La comunicación intercultural se considera una tendencia en desarrollo progresivo, tanto en el extranjero como en la Rusia moderna. El concepto de investigación occidental sobre este tema es enfoques interdisciplinarios, esta situación está condicionada por la necesidad de un análisis multilateral de los procesos que se desarrollan en este campo. La atención se centra en estudiar las barreras a la comunicación de representantes de muchos sistemas socioculturales. La información refleja la experiencia de utilizar la metodología occidental para analizar los problemas de interacción intercultural. Las principales barreras que reducen la efectividad de las interacciones son las diferencias en los esquemas cognitivos que son relevantes para los representantes de ciertas culturas (en particular esquemas lingüísticos y no verbales, momentos de conciencia pública). Los resultados del estudio no permiten la difusión de conclusiones a un contexto social extremadamente amplio. Pero debido a la experiencia de interpretar los problemas de la comunicación intercultural, la información es útil para las organizaciones que funcionan en el campo de la educación, así como para liderar el diálogo entre Rusia y Occidente. Fue posible identificar enfoques para la definición de la comunicación intercultural como una rama importante del conocimiento en el contexto de la globalización, analizando tradiciones nacionales y extranjeras. Se enumeran los factores que predeterminan la efectividad de la comunicación, así como los métodos para superar las complejidades en el curso de la comunicación intercultural. Los enfoques que forman la base del proceso de preparación de las personas para la vida y el trabajo en una sociedad multicultural, en el contexto de la comunicación intercultural, son el centro de atención. Gracias a la cultura de la comunicación, es posible lograr el entendimiento

mutuo entre diferentes naciones, formar la autoconciencia nacional, así como el desarrollo efectivo de las culturas tradicionales. Una función social valiosa es traducir no solo la cultura nacional y étnica, sino también presentar a la generación más joven los valores comunes, el proceso cultural mundial, del cual se considera parte la cultura de cualquier pueblo. Para ello, se establece un diálogo de culturas, aparece la comunicación interétnica. Hoy en día hay bastantes tendencias nacionalistas que explican el deseo de las etnias de revivir y preservar, desarrollar tradiciones culturales personales y lenguaje, y establecer la cultura moderna a nivel personal y grupal gracias a formas y símbolos nacionales.

Palabras clave: Comunicación intercultural; Sociedad multicultural; Cultura; Características nacionales; Función social; Idioma.

Introduction

It's no secret that the path to mutual understanding is not just through knowledge and ideas, but also feelings. It should be understood that regardless of nationality, German or Russian, Tatar or Chinese, there are universal values - kindness, love for one's neighbor, high spirituality and morality. Comprehension of this is the result of achieving intercultural communication. This aspect of the formation of the "ethno-cultural personality" has not yet become an object of in-depth study in science, but in the universities with a mixed national composition the problem of the culture of interethnic communication, besides its formation is the main process of improvement, finding ways to improve the efficiency of the upbringing of the younger generation (1-2).
Modern society wants to bring countries and peoples closer together, to strengthen interaction. The reason for conflicts is usually considered to be an unprecedentedly low level of inter-ethnic communication culture, as well as personal identification in a multicultural society. In the priority of research on improving the practice of interethnic communication, analysis of the theory of multicultural education, increasing interest in heritage and traditions, actualization of the ideas of popular pedagogy (3-4).

The main goal of a multicultural society is the formation of certain qualities in a person; it must have the dignity, be situated in an autonomous and collective activity, taking into account globalism and cultural integration. To accomplish the task, you should:
• cultivate a careful attitude to people of different nationalities; respect their region, language and social values;
• cultivate deep respect for the people living in your native land;
• to form internationalism, the basic culture of the individual, to focus on universal moral values, to be aware of belonging to the world community;
• Respect all peoples, fight against irreconcilable attitude towards the manifestation of nationalism, chauvinism and racism.
The development of relations among themselves, as well as with other nations of the world, determines the goals, in addition, the content of the education of the culture of interethnic communication among the youth of the entire population of the state (5-7).

Methodology

The methodological basis is a set of principles, in addition to approaches that make it possible to consider the features of intercultural communication using the example of a multicultural society. Specificity involves the use of system analysis, in addition to the principle of the unity of the historical and logical, thus one can talk about the transformation of ideas about the linguistic aspects of intercultural communication in the context of the evolution of a multicultural society.

The basis is the analysis and generalization of scientific literature of domestic and foreign authors, in particular in the field of cultural studies, cultural anthropology, history, ethnology, psychology

and sociology. It was possible to reveal the dialogic essence of culture, the basis of intercultural contacts and interactions. Representations about intercultural contacts and communications in the philosophical-cultural and ethnographic literature clearly evolved (8).

The opinions of linguists regarding what is said in the language message about the presence of intercultural interaction are taken into account. How should we characterize the messages that are usually exchanged between different cultures? This manifests itself in certain communicative contexts, sometimes there is misunderstanding, incomplete understanding, and so on. There are linguistic features and mechanisms that allow or do not allow to compensate misunderstanding / misunderstanding.

Language is not just an instrument that reproduces thoughts, it forms them independently. This idea became the basis of the hypothesis of the linguistic relativity of Sapir-Whorf. Language not only reflects the world, it builds it in the human mind, it constructs a second reality. Everyone sees the world in the same way as he says, respectively, people who communicate in different languages make individual conclusions. The more complex and diverse the combination of concepts for one phenomenon, the more weighty it is in a particular culture. And when this phenomenon practically does not mean anything, one immediately discerns a rude language differentiation (9).

Each culture has a personal language system, due to which the carriers have a chance to communicate with each other. In science, the forms of language communication are distinguished, which are called verbal means of communication. The most common areas include human speech. But this is only an element of the language, respectively, the functionality is limited. Language does not exist outside culture, it is an important component of it, a form of thinking, therefore concepts are inseparable (10-12).

This material and the results obtained during the research contribute to a better understanding of the specifics of the processes that occur in the modern cultural and communicative space.

Results

At the moment, society is dealing with different cultures, because people come into contact with representatives of other countries, cultural ideals, and have to interact in different areas - scientific and official business, private, economic, and others. In Germany, on hearing a book on the cultural specifics of the Russian Federation, written by A. Baumgart and B. Eneke. It is important that the importance of interpersonal and individual communication in almost every sphere is acutely felt. Intercultural communication is considered to be interpersonal communication, in which attention is focused on the cultural environment where the communicants were formed, and this opinion of F.L. Kasmir. Specialists on the ICC explain that this is a departure from "hierarchically institutional social relations, the emphasis is on democratic or partisipator relations."

There have been a lot of social orders to study the problems of the ICC, due to the fact that many people face the problem of intercultural misunderstanding, taking into account the different cultural standards of communication. The society feels insecure and is afraid to say something superfluous, proving to be in a "communicative trap". The problems of the IWC are studied by ethnography, anthropology, psychology, communication theory, linguistics and ethno-psychoanalysis, and ethnography of speech, ethnorritoric / ethno-germeneutics. Such a number of sciences is interested because there are no clear limits to the notions of culture and communication. In our time, you can find about 300 definitions of culture, each of which involves solving a number of problems arising in this field of knowledge, including in linguistics. It is optimal to review the actual definitions proposed by Yu.M. Logman, another Yu.M. Lotman and B.A. Assumption.

A fair judgment of F.L. Kasmir is that certain notions and concepts about values belong to this system, as well as rules. Moreover, it is not permanently formed, it can change constantly in the course of adapting the human society to the environment. It turns out that culture is an expression of human ability to adapt to the current reality, therefore it is considered a dynamic phenomenon. As is known, S. Kammhuber once said that "culture is not so much a noun as a verb". Personal understanding of the term as a communicative process is presented by many authors, but this

approach does not exclude the analysis of culture in the static aspect, that is, in the form of a set of utterances and symbolic series satisfying different goals and means of communication.

With such a high degree of interest in most of the sciences in considering the problems of culture and the IWC, it is not surprising that many terms are interpreted ambiguously. It is necessary to clarify the scope of most key concepts, among them "cultural concept" and "cultural standard". In cognitive linguistics, the first concept is interpreted as "an operative content unit of memory and mental lexicon, the language of the brain and the conceptual system, of the world as a whole, reflected in the human psyche." Researchers believe that the cultural factors in the formation of concepts are significant, because they consider the concept in the form of "multidimensional cultural-significant socio-psychological education in the collective consciousness, objectified in a specific linguistic form."

As a result, the concept is considered a cultured phenomenon. In the opinion of Yu.S. Stepanova, this is "a clot of culture in the human mind, namely, in the form of what culture becomes part of the mental world." The concept covers evaluation norms and stereotypes, behavior patterns, and generalized situations models. Cultural concepts easily determine the speech behavior of a language person as a representative of his people, reflecting a number of cultural standards. Hence, S. Kammhuber believes that the cultural standard is a mental system based on the norms and concepts that are classical for this culture, it helps the person to orient himself in the surrounding world.

The peculiarity of national cultural standards is clearly visible in the ICC, especially if one has to face an unusual situation or the behavior of the interlocutor. In order to understand the reason for such an extraordinary communicative situation, in addition, to master an extraneous cultural standard, we will have to answer the question - for what reason people representing a different culture adhere to a set of rules of behavior, and accept only such values. Again, S. Kammhuber gives an illustrative example of how the Chinese begin a personal report: "Before commenting, I would like to note that, for the time being, the problem under consideration has not been studied in depth and thoroughly. Accordingly, at the moment I will only report preliminary and superficial observations, which as a result may turn out to be incorrect. Do not critically treat the minuses and mistakes in the report, also at will, share your suggestions. " If we talk about Europeans, then the author, who previously asks for forgiveness for what he himself wrote, it is better for him not to start a personal speech at all. The fact is that in China, all of the above will not affect the audience's interest in the report, and it will not look strange. Let's say that the Germans begin the story with a casual joke or a quick listing of the topical issues covered in the report. In the Chinese, this argument will leave the impression of impoliteness, emphasizing the illiteracy of the speaker. In a clear example, there is some important for the Chinese installation: "Having a chance to make a report, I'm in a more preferable situation than other representatives of the group. Sometimes it happens that my reports are not successful, so you have to be publicly criticized. This violates the general harmony of the social situation, and I lose face. " So, you should behave modestly, listeners will appreciate this moment, along the way lower the opportunities and personal merits, along the way, excluding criticism and keeping the audience, while raising it.

Of course, A. Thomas agrees with S. Kammhuber, as for the Chinese, the preservation of social harmony and the person is a cultural standard. Also, S. Kammhuber insists that the cultural standard takes place against the backdrop of a peculiar area of tolerance, then actions, in particular speech, are perceived normally. Accordingly, the German manner of starting his report on the principle of joking is not justified for the traditional Chinese cultural tradition, violates tolerance, entails social sanctions. From the practice of the ICC it is clear that many people perceive their own cultural standard, as if it is only accessible and justified. This position is called ethnocentrism (13-17).

For him, according to G. Maletske, its own characteristics are characteristic:
• native culture is a self-evident concept;
• the native culture is superior to that of other nations, that is, ethnocentrism is directly related to a sense of personal cultural superiority.
 In connection with the fact that ethnocentrism exalts the cultural standard of a certain people, it contradicts the leading thesis of modern social, as well as political ethics - the thesis of the equality

of people. In the theory of the ICC, another notion appeared: "cultural relativism," taking into account that there are no highly developed and low-developed cultures, because they can not be compared and evaluated. Cultural relativism is considered to be desirable characteristics of the language personality, it assumes the existence of the prerequisites for mutual understanding in the course of the IWC, even if it places high demands on the average person, depriving him of his usual values. Since the interlocutors are not always able and willing to give up personal cultural biases related to cultural charters, there is mutual misunderstanding. Moreover, it sometimes arises from the lack of culturological readiness of communicants, even with a great desire to meet each other.

The ICC practice says that misunderstanding also breaks out with a sufficiently high indicator of the language competence of speakers, when competence is understood as the possession of grammatical rules. In general, the linguistic analysis of the IWC is not exhausted if there is a level analysis of linguistic units relevant to oral and written texts generated during intercultural communication. A promising and full-fledged approach to the ICC in linguistic terms, is able to offer an ethnography of speech, she studies the models and rules of communication in certain speech groups. The ethnographic approach to speech combines the methods of anthropological analysis, as well as sociolinguistics. This approach gives a chance to explore the linguistic and cultural aspect of communication, taking into account the close interdependence and interconnection. Do not forget that these nuances are intertwined with each other, and they can be divided for analysis only by a methodical method. Given this feature of the ICC, O.A. Leontovich insists that it is necessary to investigate the cultural and linguistic code in the form of a complex and multi-component structure. The author takes into account 2 codes in communication - linguistic and cultural. When the codes match, then the communication channels are opened, if they do not match, they are simply blocked. The blocking itself is complete and partial, in the first case, communication participants often realize the difficulties that have arisen and include feedback. In the second case, there is an illusion of communication, when one of the participants seems that the communication is quite normal. In the terminology of TM. Dridze in this case stands out the concept of "pseudo-communication", that is, the elements of one code that penetrate into another code, cause partial or complete blocking of communication channels. This phenomenon is the basis of many intercultural communication paradoxes. For example, the entry of elements of the cultural code into the language code finds its place in the ICC process, taking into account the filling of the omissions in the frame structure, moreover on the basis of personal national and cultural experience, and this leads to the construction of erroneous logical assumptions. The words selected under the influence of a national-cultural-specific frame cause unacceptable associations, misunderstanding appears. When the redundancy of information during communication in the context of one culture inhibits the communicative process, then during the contact of different cultures an opposite situation is sometimes formed, provoked by the "frame conflict". In this case, the success of communication is guaranteed by a kind of redundancy of information, taking into account the mandatory implementation of feedback. When in classical, mono-cultural communication scenario scenes are considered a cognitive basis, due to which connections are formed between already accumulated experience, and even new ones obtained during communication, the MCC may experience a mismatch of scripts in certain cultures, and this again leads to a communicative failure. You will be surprised, but even a paradoxical situation is possible in the course of the IWC, a failure will surely come if the cultures are close to each other, with a clear community of culture and behaviorism. Communicative acts are justified in a situation that is built according to certain socio-cultural patterns of behavior.

The interaction of the main parameters of the model is reflected in the cultural model derived by E. Oksaar:
• facial expressions, words, time;
• means of non-verbal, extra-verbal and paralysis;
• space, gestures;
• Proxemics, body movements.
Moreover, Z. Luchtenberg focuses attention on the lexical aspect of the ICC, since in the intercultural communication the main role is assigned to the taboo words and the stylistic coloring

associated with them. Certain communicative abilities of people are formed in the context of a multicultural society, in particular, where representatives of different cultures are in close contact. An enormous experience in the formation of these abilities is available to Australia, because this is a well-known emigration country. The educational policy pursued on the continent is based on the recognition that the socio-cultural situation here is characterized by multilingualism and poly-culture. Accordingly, the training in Australia is aimed at the formation of classical types of communicative competence for Western states, it is carried out taking into account the tasks of the intercultural communication, and especially it is important for the business sphere and the receipt of a specific workplace (18). In this situation, the communicative abilities of the individual remain in demand, which guarantees successful communication with colleagues who represent different cultures and linguistic areas. As for the products and services offered, they should also be fully suitable for people of different cultural and linguistic affiliations. Otherwise, everything will be regarded as a neglect of the interests of a part of Australian society, even in the form of an unacceptable refusal to use the cultural and linguistic resources of a personal state. In accordance with the specifics of Australian society, before the educational institutions of the country, in 1993, they set the task - to create a new type of communicative competence among students - intercultural understanding / culture of negotiation. It should be said that the formation of intercultural communicative competence is far from simply expanding it, but a principled construction on an extra-linguistic basis. That is, a person needs to build personal communication with other people, in particular, people from other cultures, relying on knowledge of the specifics of the direction. The purpose of this approach to the formation of communicative competence is to prevent possible misunderstandings, discrimination and the emergence of cultural stereotypes. B. Cope and M. Kalancis suggest that life and work in a multicultural society need a special form of communicative competence, a civil character that can assume a willingness to start a dialogue, based on mutual recognition of cultural differences (19).

Success is achieved in accordance with the speech behavior of the participants in the dialogue, taking into account a number of communicative rules known as the postulates of GP. Grice:

1) The rule of quantity, that is, it is necessary to speak out informatively:
• information in the message as much as necessary;
• the message is not supersaturated with information;
2) the rule of quality, that is, do not talk about false facts:
• Do not say what is not checked;
• Do not say what you are not competent in;
3) the rule of relevance, that is, the statement should be on the topic;
4) the modality rule, that is, the statement should be clear, without hidden meaning, short and orderly:
• avoid ambiguity;
• clear everything clearly;
• speak briefly;
• speak in order.
By the way, the question is formed - how optimal the postulates of GP are. Grisak for the ICC?
M. Klein emphasizes that if the rule of quantity and the attendant requirements are observed, there will be no problems with the IWC, but as regards the quality and truth of the statement, intercultural conflicts may arise, due to the fact that moments of politeness and harmony, as well as sympathy to the communication partner. The rule of relevance is correlated with the topic of communication, so it is difficult to assess its relevance to the adaptation to the ICC. The most specific rule of modality, because ambiguity provokes a "loss of face", and in some countries this is not the last place. The expert offers his own correction of the rules (20):
• the rule of quantity (it is enough to formulate the statement informatively, if there is an opportunity, in addition, to observe the rules of discourse and the norms of a certain culture);
• the rule of quality (speak so that eventually you can protect the information according to the norms of culture, and do not say that which can contradict the norms of truth and harmony, respect, compassion, etc.);

• rule of modality (do not complicate understanding to "save face" and authority, it is better to exclude ambiguity, even if it is necessary for politeness or the preservation of values, form the statement as it is acceptable for conversation or discussion, structure everything accordingly to the rules of culture) .

Apart from what has been said, M. Klein is ready to add certain rules:

1) take into account in the statement everything you know, in addition, assume about communicative expectations of the interlocutor;

2) initially designate the goals as much as possible according to the rules of politeness.

It is obvious that globalization is beginning to affect the directions of modern life, especially in the business sphere, this is, according to E. Slambek, who examines verbal communication between colleagues, and also takes into account the attribution of people to different types of cultures - individualistic and collectivist. It is clear that speech communication at work is determined by certain goals, it is important to coordinate and solve the tasks set. This, in general, refers to individualistic, as well as collectivist cultures. In the first case, maximum attention is focused on values, goals and individual needs. As for the collectivist culture, the interests of the group come to the forefront. It should be understood that the representatives of the groups find different solutions to similar problems.

Individualists calculate the effectiveness of solutions, initially, the potential benefit, accuracy and quality. No matter how the decision was made, this is not so important, because in the foreground in group speech communication, there is still one task, and also a variant of its solution. As for the speech process, that is, how was the discussion and decision-making, what were the relations between the participants in the discussion, whether the rules respected each other, who had the right to vote, and so on - all this is insignificant, it does not emphasize special attention (21-23).

In collectivist cultures, "effectiveness" is perceived in a different way, the quality of the decision made is a priority, its relevance is estimated, which is estimated by the nature of the decision-making process itself, then the perception of it by the participants, also those who are directly affected by the decision taken. The very "relevance" is designed for an equal degree of participation of the members of the working collective, everyone must agree and necessarily come to a consensus. The process of verbal communication takes a lot of time, more than in Western cultures. E. Slambek emphasizes that the consensus decision-making principle guarantees their effectiveness even in individualistic cultures, it is in priority in comparison with the classical principle, where the opinion of the majority is taken into account.

When a working group is organized from representatives of different types of cultures, a fundamental question arises as to the operability of such a group, because it is necessary to find a method for resolving conflicts, then to determine the optimal speech style for this. There are 3 styles of speech behavior in the conflict (24-25):

Avoiding the conflict as a whole

• Integrative style, that is, attention is focused on the idea and proposals to solve the problem, rather than personal goals. The ideological differentiation of the parties to the conflict is necessarily carried out;

• rivalry does not justify itself, it presupposes the preservation of a personal position and the protection of one's interests.

It turns out that the integrative style of speech behavior is the most acceptable for multicultural working groups, for solving a conflict issue. It should be said that the IWC problem, which linguists have been interested in for a long time, is related to a number of unresolved problems since the end of the 20th century, whose socio-cultural potential is so high that they will be discussed in the new century.

The closest thing to psychology, from the actual linguistic themes, of course, is the study of communicative styles and their application by communicants inside and outside their own country. The study of accommodation, in particular adaptation, is investigated with respect to certain parameters of communication, the same rate of speech, the choice of vocabulary during a conversation with a foreigner, a child, and so on, simplifying or complicating the grammatical structure. Accommodation is positive and negative, and from the point of view of the cultural

component, its focus depends on how one group relates to the other. These relations are compared according to the scale estimates, the scales themselves imply "dominance-dependence", "bad-good", "close-distant relations". Communicative styles differ in terms of quantity, meaning there are functions of speech and silence, as lack of speech. In European cultures, silence during communication with unfamiliar people is considered impolite behavior. Thus, the topic "about the weather" appeared, so that there would be no embarrassing silence (26-27).

Among linguistic schools and methodologies, attention is focused on the study of phenomena, as well as the parameters of intercultural communication, attention is paid to discursive analysis, cross-cultural pragmatics, analysis of everyday communication, inter-lingual pragmatics. In the last 10 years, due to the development of new educational areas and unusual specialty in higher education institutions "Linguistics and Intercultural Communication", there has been an increased interest in interaction, as well as in the interaction of languages and cultures (28-30). The situation with linguistically oriented studies of intercultural communication has changed. An important role is assigned to practitioners, teachers of foreign languages on the job are constantly confronted with the defining role of the socio-cultural context, linguo-cultural problems, and also the role of the pragmatic component of knowledge.

Conclusion

Communication, geopolitical and technological transformations in society involve a large number of people in indirect and direct communication. Public development and shrinking of the space of life provoked the growth of the rates of transformation processes in the cultural and material environment of mankind. Since globalization contributes to the enhancement of intercultural interaction, cultural relations and relationships are at the heart of research. Global cultural interaction is a predetermining factor, accordingly, the problem of forming a culture of intercultural communication comes to the forefront, which helps a person to find in another culture not just a difference from his own, but something that can bring together and unite with other peoples.

This is real when communicants learn to interpret what is happening in the course of intercultural communication from the point of view of an extrinsic culture, to correlate a number of stereotypes with personal experience, in addition to sum up the results, in other words, to comprehend another's reality by reviewing one's own views and perceptions of another culture. It is vitally important to find a way out of the conflict in the course of intercultural communication, to correctly navigate in a single cultural space. Due to the theoretical and methodological analysis of the specialized literature, the conducted research confirmed the generally accepted tendency of the transformation of the society into the information society. In parallel with telecommunication technologies, new functions constantly appear, the information plays an economic and socio-cultural role.

The change of cultural paradigms of social development affects the functional positioning in the ever-changing society of classical communicative institutions, where the role is assigned to the linguistic direction. When people adapt in another country, they become a humanistic, highly cultured society of the 21st century.

The study demonstrated that the linguistic aspects of intercultural communication in a multicultural society are extremely important it is a system where the main link is a person. In the synergetic picture of the world, the relationship between the concepts studied and their expansion in the context of dialogue is seen. The successful positioning of intercultural communication in a multicultural society is determined by the availability of humanistic resources, a stimulating environment for the search for compromise forms, practices of tolerant behavior.

Having chosen the linguistic aspects of intercultural communication as an object of a multicultural society, and also having studied the external environment, it was possible to draw such conclusions:

1) a number of barriers, in particular, self-doubt, lack of mutual understanding due to a low culture of speech, stylistic and logical barriers in the course of demonstrative reasoning, impede communication with representatives of other peoples. Sometimes the authoritativeness and not

authority, the relations which have arisen in connection with hostility and mistrust to the speaker hinder;

2) an important factor is the interest in studying the languages of other peoples, the development of national culture, direct communication. To be open, respondents usually smile and express admiration, listen and talk about topics that are close and justified for the interlocutor;

3) the multicultural environment is recognized as preferable for interaction in the traditional and virtual space, using different gadgets.

Intercultural competence, in fact, a concept that is related to the quality of information about phenomena, as well as the values of another culture. There are signs that define the foundation of intercultural competence:

• openness to the knowledge of another culture, as well as the perception of different intercultural differences;

• psychological attitude during communication with representatives of a different culture;

• the existence of the skills of dividing the collective and individual communication of different cultures;

• the ability to cope with social, ethnic and cultural stereotypes;

• observance of rules of etiquette in the course of communication.

It turns out that the process of formation of intercultural competence includes the definition of principles and conditions, factors, as well as technologies, approaches that allow to formulate and concretize, and even to correlate the requirements of communication components with the leading varieties of competences, important personal qualities and interests, and other inclinations, among other things. Individuals can not easily adapt to intercultural differences, because there is a lack of confidence in intercultural communication.

Global processes and the inconsistency of the dialogue of cultures need to develop methods and optimize relations in a multicultural society. It is valuable to comprehend the ability of certain socio-cultural actors to intercultural communication. To conduct its analysis as a holistic cultural phenomenon, while studying the socio-cultural importance of the phenomenon of intercultural competence, both in the global sociocultural space and in a multicultural society. As a result, an individual with a certain knowledge and skills of intercultural communication will be formed, capable of effectively dealing with barriers in the context of various intercultural contacts.

Linguistic as well as cultural skills constitute intercultural communication, and are related directly to each other. Studying a foreign language, a person becomes attached to a local culture, tries to understand another person. It turns out that a foreign language is a means of intercultural communication, it brings to the values of a foreign culture, to a rich experience, helps to rethink the importance of a personal country, and this is a factor of great humanitarian significance. Language not only reflects, but also shapes the character of its own carrier, it is an objective indicator of the national type. That is, we can conclude that without an optimal cultural and linguistic connection, a speaker in a foreign language can not think like a native speaker, because the language and thoughts are closely related.

Usually talk about different types of communication - mass and public, political, as well as other variations associated with the exchange of information in certain professional fields. The transfer of information is possible in 3 communicative forms:

• monologic, it is dominated by a number of communicative actions, for example, unidirectional transmission of information from the organizer of communication to the recipient of the data;

• Dialogue, in which the subjects of communication interact, each remains active. The exchange of information begins the development of coordinated decisions comes to the fore;

• polylogic, this is a form of organization of multilateral communication. This communication helps to master the communicative initiative associated with its extremely effective implementation.

From all that has been said, it is obvious that intercultural communication is a complex process of establishing, maintaining and developing contact between people of different nationalities in the professional sphere. Moreover, communication is organized in the conditions of the discrepancy of national and cultural stereotypes of thinking, as well as behavior, besides the rules and standards accepted in the society, as a result, a business agreement is reached between the interested parties.

The study uses a rather specific linguistic material, which, like the normative communicative situations of different genres of business communication, is based on episodes that show atypical verbal and non-verbal schemes.

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