

ANALYSIS OF THE STUDY OF THE PHENOMENON OF “INTERCULTURAL COMMUNICATION”



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ABSTRACT

This article is about the concept of intercultural communication, which preserves the idea of communication as a single, culturally acceptable for both parties, spatial communication.

The study of the problems of intercultural communication is explained by the tendency of globalization, when the staff of many different organizations becomes multinational.

The article conducts a study of Intercultural communication as an instrument of business and corporate culture.

Basic concepts were analyzed during the research, such as communication and intercourse, the concepts of information and culture, language and communication from the point of view of culture; main theories and forms of intercultural communication.

Keywords: *intercultural communication, model, Japanese language, culture, communication, phenomenon.*

АННОТАЦИЯ

В данной статье речь идет о концепции межкультурной коммуникации, сохраняющей идею коммуникации как единой, культурно приемлемой для обеих сторон, пространственной коммуникации.

Изучение проблем межкультурной коммуникации объясняется тенденцией глобализации, когда персонал множества различных организаций становится многонациональным.

В статье проводится исследование межкультурной коммуникации как инструмента деловой и корпоративной культуры.

В ходе исследования были проанализированы основные понятия, такие как общение и общение, понятия информации и культуры, язык и общение с точки зрения культуры; основные теории и формы межкультурной коммуникации.

Ключевые слова: *межкультурная коммуникация, модель, японский язык, культура, коммуникация, феномен.*

INTRODUCTION: Economics and business in the 21st century have overcome the stage of a vulgar understanding of their own superiority in relation to issues of general culture, cultural anthropology, sociology and other humanitarian disciplines.

Within the framework of the discipline "intercultural communication", such as "intercultural communication in corporate intercourse", the topic is still quite new, causing conflicting assessments.

In the era of chain economic crises, Japan still remains a “model” country for studying the principles of modern business, which business communications are a strategic part.

Japan combines world leadership in post-industrial development with an unprecedented policy to protect its unique tangible and intangible cultural heritage. The basic principles of traditional culture manifest themselves at all levels of Japanese society, with the sphere of intercultural communication.

E. Hall conducted a number of studies, comparing the characteristics of various cultural groups and highlighting their cultural and communication characteristics. He came to the conclusion that communication systems are governed by unspoken, hidden rules necessary for adequate understanding

of what is happening and successful interpersonal communication. He focused his attention on communication patterns and developed a general typology in relation to their context as the meaning-determining information inherent in a particular culturally significant event, necessary for the correct "reading" of the messages describing it.

According to Hall, difficulties in the implementation of intercultural communication arise not because of the language code or character set, but because of the context containing several meanings. Without context, the code is incomplete, imperfect, since it is only a part of the message being transmitted [1].

The American culturologist E. Hirsch developed the theory of cultural literacy (linguocultural literacy), which implies the presence of knowledge and various cultural symbols that form a cultural minimum of awareness of the corresponding culture, as well as necessity for successful communication with a partner. This level of cultural literacy involves an understanding of the background knowledge, values, psychological and social identity, which represents specifics of given culture. It allows participants in intercultural communication to understand the language meanings, communication features, the meaning of texts and the specifics of the discourse of a particular linguocultural community. Hirsch notes that due to cultural literacy, it is possible to perceive and understand explicit and implicit information, context and meaning of cross-cultural communication.[4]

Materials and Analysis: The term "communication" entered the general discourse of the English language in the 19th century and appeared in English dictionaries relatively long time ago - back in the 20s of the 20th century. In English, the word communication, translated from Latin, which represents "transmission" (transmit) on the one hand, which is a one-way process; and on the other hand "share", a common or mutual process. Communication originally correlated with commune - which means "to make common" or "to share". There are also a related communion, referring to "mutual participation and fellowship" or the translation "to share or have in common with others" (Retrieved from: Williams 1983).

Such an interpretation is a "ritual vision" of communications, which is much older than relative to the newly developed meaning of "transmission".

J. Carey (James W. Carey) in 1992 described two basic communication models, which look like this:

	Transmission Model	Ritual Model
<i>Basic Metaphor:</i>	Transportation	Ceremony
<i>Participant Roles:</i>	Sender & Receiver	Participants
<i>Role of Meaning:</i>	Sent & Received	Created & Recreated
<i>Criterion of Success:</i>	Receiver "gets it" (accuracy of transmission)	Shared experience (sense of community)
<i>Basic Function:</i>	Influence across space	Community across time

In the ritual sense, communication is associated with "separation", "union", "intimacy" and "co-participation" are much stronger than with "transmission". However, these meanings today in many English-language dictionaries are labeled "archaic".

Carey explains why the transmissional vision of communication became the most common in industrial culture: "In the nineteenth century /.../ the movement of goods or people and the movement

of information were seen as essentially identical processes, and both were described by the common noun 'communication'.

The term "communication" first appeared in Russian-language dictionaries in the 60s. In the late 1960s and early 1970s, the expression "communicative" ("uncommunicative"), borrowed from English, and began to be widely used in Russia. It was used to describe a person's ability to interact with others and build adequate relationships of interpersonal understanding.

In the future, words with the same root as "communication" entered the Russian language in their updated meaning in the turn of the Russian language already in the late 80s, representing the received high social significance of the theory of communications with its modern idea of transmission.

The situation is the same with the borrowing the word "communication" by other languages of the world - it passes into them as a tracing paper, along with its dominant transmission meaning. The Japanese language is no exception, where there is now a written katakana alphabet accepted for foreign words コミュニケーション (komyunikeshon). It should be emphasized that a special sociolinguistic phenomenon in Japan has been the use of English terms where there is no "domestic" phenomenon described by this term. Komyunikeshon for the Japanese are just such a practice that does not exist within the national culture, the need for the nomination which arose during the period of communication with Western (primarily American) partners.

In recent years, the phenomenon of "intercultural communication" has been comprehensively studied. It is in this area that the idea of communication as a sharing of experience, the desire and intention to realize the values of the opposite side, an attempt to create a single, culturally acceptable for both sides, which interaction space is largely preserved.

It clearly shows that at first conflicts in intercultural communications were perceived as a problem of language. Only starting from the 50s of the XX century they began to be studied in a complex of various factors: "Although we tend to consider language as the main channel of communication, studies show that from 80 to 90 percent of the information is transmitted by other means" (Hall 1987:3).

In the 50s, the formation of intercultural communication became one of the key disciplines due to the state of the post-war world and interest in the so-called "exotic cultures". Subsequently, the Dutch scientist Geert in the 80s, the British linguist and the founder of the international Berlitz school Richard Lewis, who had many followers, made a significant contribution to the development of this direction.

Geert Hofstede, in various articles, specifically wrote about the Japanese culture reflected in Japanese business. The special attention of the two leading representatives in the field of intercultural communication to the issues of organizing Japanese business signal the exclusivity of this national phenomenon.

A large amount of literature on the topic of the cultural characteristics of Japanese business, where issues of communication, etiquette, hierarchy, and so on were also considered by Japanese authors.

Among these researchers, Nishiyama Kazuo is actively collaborating with their Western colleagues. In the 21st century, questions of intercultural learning are considered by such researchers as Kyoko Yashiro, Eriko Machi, Hiroko Koike, Tomoko Yoshida. In addition, the researchers Teruyuki Kume and Noriko Hasegawa analyzed the problems of intercultural communication, in which they focused on the issues of extracting from cases, misunderstandings, failures in communication. The study by Takashi Kosaka is dedicated to the comprehensive study "Intercultural Communication from A to Z".

Kimie Oshima describes the humor of Japan and rest of the world - from the point of view of intercultural communication. Jeff Bergl dedicated his study to the cultural power of Japan and guidelines for successful intercultural communication.

Moreover, Richiko Ikeda, Eric M. Kramer, as well as Atsuko Tanaka and Bernard Sasser revealed the foundations of intercultural communication. The authors undertook the mission of revealing to the

West the basic principles of interaction within Japanese social groups and groups among themselves; as well as representation of the reflection of traditional culture and ethics in Japanese business.

For their comfortable stay and successful development of activities in the host country, business is forced to take into account local realities and look for ways to achieve cultural understanding. Through trial and error in culturally foreign territories, global business has come to the need to develop intercultural communication as an important part of its activities. It is well known that today business etiquette is a necessary part of the course of preparing a specialist for work in a foreign branch of the company.

As it is known, the basis for research in the field of intercultural communication was laid by the creation of the US Government the Institute for Service Abroad, which deals with the issues of special training of American experts from the Peace Corps. In this institute, the main attention was paid to the development of practical skills. In the linguistic direction of intercultural communication, the first head of this institute was Edward Hall.

Habermas's theory provides vivid material for comparing the European and Japanese understanding of communication. Almost everything that Habermas says, assessing the communication competence of European is in Japanese culture a sign of communication immaturity, and often - antisocial behavior. In the Japanese culture of communications, the claim to significance is opposed by the self-belittling of the speaker, rational utterance - fundamental understatement, vagueness, leaving the opportunity to retreat from an opinion that is uncomfortable for the interlocutor without losing face for both; truthfulness - contextuality, truthfulness - socially acceptable opinion (tatema). The only coincidence in this case is legitimacy and normativity - for the Japanese, perhaps much more significant than for the Europeans.

Conclusion: Thus, we can say that the study of the Japanese language in the intercultural communicative action becomes dominant. Communicators use language "as an intermediary in achieving full mutual understanding", while the dialogue represents its rational characteristics, since linguistic mutual understanding is being introduced as a mechanism for corporate communication.

For modern business intercultural communication in Japan, duplication of communication models is typical: for the domestic market - ritual-type communications; for Western partners and the external market - communication of the transmission type.

Therefore, intercultural communication is the direction of communications in which the idea of communication represents sharing experience, the desire and intention to realize the values of the opposite side, an attempt to create a common, culturally acceptable, for both sides, which mutual understanding in communication is most preserved.

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