
Intercultural Communication: Factors of Success and Failure Conditions

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Abstract

The article discusses the essence of intercultural communication and the main factors that determine its success or failure. In the conditions of modern globalization, communication between representatives of different cultures acquires special importance in both professional, educational, and social spheres. Effective intercultural communication implies not only knowledge of a foreign language, but also awareness of different cultural values, norms, behavioral models, and communication strategies.

The paper focuses on factors such as the perception of cultural differences, language competence, non-verbal communication, stereotypes, ethnocentrism, consideration of cultural context, and tolerance of communication participants. The basis of successful communication is considered to be cultural awareness, empathy, active listening, respect for differences, and awareness of one's own cultural characteristics in the communication process. In addition, cultural misunderstandings, language barriers, stereotypical attitudes, and disregard for different communication rules may become the cause of communication failure.

The study emphasizes the importance of developing intercultural competence and shows that effective communication is an important prerequisite for building mutual understanding, cooperation, and trust between different cultures.

Introduction

The emergence of linguistic personality as a result of the formation of the anthropocentric linguistic paradigm aroused scientists' interest in the cultural characteristics of the speaking person (cultural identity of a person, national culture and subculture, national mentality, linguistic and cultural picture of the world, etc.). The formation of linguistic personality within the framework of a specific culture, the formation of its linguistic thinking and worldview, was

recognized as one of the important problems, therefore, an important area of scientific research was the study of those linguistic and social factors that turned a linguistic personality into a "cultural personality", that is, linguoculturological studies were activated: scientists studied cultural stereotypes, cultural concepts. Special attention was paid to the study of such linguistic and speech units that represented the unity of linguistic and extralinguistic aspects, that is, they had a linguistic and cultural component. First of all, phraseologisms, as well as cultural realities, were in the center of attention. Later, units carrying cultural connotations: metaphors of a national character, zoonyms, precedent names and texts, and expressions entered the field of scientific interests.

Discussion

The mentioned unit forms the so-called cultural code, the perception and decoding of which is much more difficult than the linguistic code. Successful communication is possible only with the perception of both codes.

The famous semiotician Yuri Lotman said that in any text, as a minimum, two codes are intertwined - linguistic and cultural (Лотман 1970:27).

The minimum means that in different types of texts, in different discourse conditions, we will need a third code to perceive information, for example: in professional communication - knowledge of the terminology system of the relevant specialty; in a marginal group - of a specific subculture. The abundance of linguocultural studies has given us quite significant results: it turned out that any nation creates a peculiar linguistic and cultural picture of the objective world around it, and the specificity of this picture is determined not only by geophysical and socio-political differences, but also by the fact that nations living in a similar geopolitical space perceive the world differently, and in the process of long historical development they develop a specific "vision" of the world. If for the English, Russians and many other nations the words (uncle, aunt, cousin, дядя, тетя, кузен, кузина) are enough to express kinship ties, regardless of whether they are relatives on the mother's side or on the father's side, the linguistic personality formed in Georgian culture chooses the following distinctions: uncle, aunt, aunt, cousin, cousin, cousin. Even more detailed definitions exist in Turkish and other Eastern languages.

What is accepted in one culture may be strange or forbidden in other cultures. Of course, knowledge of these linguistic and cultural nuances is a necessary condition for successful intercultural communication. Ignorance or conscious ignorance of them can become a condition for serious conflict.

Successful and effective communication between representatives of two different cultures requires an "optimal coincidence" of the consciousness of communicants. Linguistic consciousness has a certain human character, since it includes a common information layer

available to all nations: this is the structure of the solar system, the constituent parts of the Earth, climatic zones and a lot of other information, which is quite rich in supra-ethnic customs (for example, uniform or similar customs throughout the Christian or Muslim world), as well as the common fund of humanity, which is represented by the majority of sciences, or the achievements of widely known and popular ancient culture, etc.

When intercultural communication is carried out in a professional sphere, the “optimal coincidence” of the communicants’ consciousness is further enhanced by similar education, professional interests, and experience. At the same time, we should not forget that if the above serves successful communication, the difference in the national components of linguistic consciousness leads to communication failure. For example, an equivalent word in two cultures may have cultural connotations with different associations. According to Vitaly Kostomarov and his co-author, E. Vereshchagin, intercultural communication can be understood in a very broad sense; they believe that even people who speak the same language do not always manage to understand each other correctly, which is often due to intercultural differences, which they call “cultural memory” (Верещагин, Костомаров 2005:157).

Svetlana Ter-Minasova attaches great importance to communication, since “Her Majesty” governs people, their lives, development, actions, their understanding of the world and themselves as part of this world, but at the same time she believes that “the most vivid examples of the clash of cultures are given in real interactions with foreigners, both in their own country and in their own” (Ter-Minasova, 2017: 21).

Intercultural communication implies the connection and interaction of representatives of different cultures, which can be manifested in direct or indirect contacts of individuals and their groups. The latter includes writing and electronic communication.

We already know how diverse cultures can be, how different people are in terms of dress, behavior, diet, living environment, views, perceptions, and interpretation of the same object or event. Naturally, it is not easy to understand and accept a person with radically or even slightly different ideas and views from our own, especially when we know little or nothing about their culture.

Intercultural communication is studied at an interdisciplinary level within the framework of such sciences as culturology, linguistics, ethnology, sociology, communication theory, etc.

According to A. P. Sadokhin, “intercultural communication is a set of diverse interactions between representatives of different cultures or groups” (Садохин, 2005:28).

The concept of intercultural communication interpreted in this way raises two important questions: what is different in a particular culture and how it is expressed. Culture is a set of codes that require a representative of this culture to behave in a certain way; therefore, great

importance is attached to the well-thought-out tactics and strategy of the speech behavior of a linguistic personality.

In the English philological tradition, the terms cross-cultural, intercultural, and multicultural communication are often used. Claire Kramsch explains these terms as follows: In her opinion, the term “intercultural” or “intercultural” usually refers to the meeting of two cultures or two languages beyond the political boundaries of nations/states.

The term intercultural can also refer to communication between people belonging to different ethnic, social, and gender cultures within the framework of one national language. Both terms are used to characterize communication, which consists, for example, between a Chinese American and an African American, a representative of the working class and a representative of high society, a homosexual and a heterosexual, a man and a woman. Intercultural communication refers to the dialogue between representatives of a minority culture and the dominant culture and is associated with issues of bilingualism and biculturalism” (Kramsch, 2011:324).

Ignorance of a foreign culture often creates conditions for communicators to experience culture shock. This term has been used in the scientific literature since the late 1950s to describe the feeling of tension, uncertainty, and anxiety that a person or group of people experience when they find themselves in a new and unusual cultural environment.

During cultural shock, the values and norms of cultures familiar to a person and alien to them are confronted. Cultural shock, in a broad sense, as a philosophical-cultural or philosophical-historical category, was very important for the formation of cultural sciences. XII-XVII centuries. The accounts of Oberg, Culture Shock and the Problem Adjustment in New Cultural Environments <https://d31kydh6n6r5j5.cloudfront.net/uploads/sites/467/2020/07/>).

Travelers who described an infinite number of new countries and peoples caused a cultural shock in Europe, which laid the foundation for the formation of the phenomenon of culture as an object of study. Cultural shock caused a revolution in the minds of Europeans, which can be called an anthropological revolution. Its essence is that the idea of Europeans about their own uniqueness was shaken; it turned out that humanity consists of many cultures. On the whole, cultural shock plays a positive role in culture, since it contributes to the interaction and mutual enrichment of cultures, the integration of other cultural elements into traditional culture, and the growth of openness of cultures

The strength of the shock reaction is determined by the degree of difference between cultures. Culture shock is experienced to a greater or lesser extent by everyone who first enters a foreign cultural environment (tourists, immigrants, and, among them, young sailors who go to sea for the first time as part of a multinational crew). It is not surprising that intensive cultural diffusion among inexperienced crew members leads to a confrontation between values, norms, and

behavioral patterns, but much more difficult are cases of failure of intercultural communication caused by different speech behavior.

In some cases, cultural shock disappears painlessly, and sometimes it can develop into a serious conflict. The fact is that in most cases, crew members have to carry out professional communication in a closed space, which adds psychological problems to communication, so the study of professional communication of sailors is also necessary in the context of the theory of conflictology.

As Otar Kocharadze notes, conflict (Latin: clash) is a form of human interaction, during which the tendency to confrontation, hostility prevails, and the achieved level of unity, agreement and cooperation is violated. Conflicts are of different scales and types. Different people, social units and civil institutions, cultures and civilizations, historical systems and trends in social development can be in a state of conflict (http://otarkochoradze.blogspot.com/2009/12/blog-post_4771.html).

It can be said that there is no sphere of life that would be free from conflicts. Even an individual person experiences internal disagreements, conflicts of feelings and needs, a struggle of desires and prohibitions. The manifestations of conflict are extremely diverse; it can arise between separate groups and can take different directions. There are many different definitions of conflict in the scientific literature. Each of them emphasizes one or several features of the conflict situation that are important for any science, for example, psychology, sociology, culturology, history, or research tasks.

The most common definition in modern Western literature is that of the American scholar Louis Coser, which is included in many dictionaries and encyclopedias. According to this definition, conflict is “a struggle for values and claims to a certain social status, power, and material well-being that is not enough for everyone; a struggle in which the goal of the parties to the conflict is to neutralize, harm, or destroy the opponent” (Coser 2000:53).

The author identifies common features characteristic of a conflict situation:

1. A necessary condition for a conflict is the existence of two parties. These parties can be individuals, groups of people, classes, even cultures. This condition does not mean that there are always only two parties in a conflict. There can be much more;
2. A necessary condition for a conflict is the existence of a “deficit”, i.e., a limited amount of material and spiritual well-being, when anyone who wants it cannot fully satisfy their needs. Moreover, the deficit can be completely different. It can be objects, values, spiritual and material wealth, social functions, prestigious activities and public roles, jobs;

3. Conflicts arise only when the parties want to achieve a goal or gain benefits at the expense of the other. In such a case, the success of one party means the failure of the other, so the parties in conflict always strive to eliminate the opposing party, or at least bring it under control. Hence the personal element that exists in practically any conflict.

To overcome a particular conflict, it is necessary to clarify the following data:

1. Characteristics of the parties to the conflict – their values and motivations, aspirations and goals, intellectual, psychological and social resources in the conduct or resolution of the conflict, their perceptions of the conflict, chosen strategy and tactics;
2. The prehistory of the relationship between the parties to the conflict – interdependence, mutual stereotypes and expectations and, most importantly, the degree of polarity of their views;
3. The nature of what led to the conflict – its boundaries, motivational values, definition, periodicity;
4. Social environment in which the conflict arises – various instruments, institutions, constraints. Level of encouragement or restraint, depending on what kind of strategy and tactics are chosen in conducting or resolving the conflict, the social norms and institutional forms that exist for regulating conflicts;
5. Stakeholders – their attitude towards the parties to the conflict and each other, interest in a particular outcome of the conflict, their characteristics;
6. Strategy and tactics used by the parties to the conflict – assessment or change of advantages, disadvantages and subjective capabilities, attempts of one party to influence the other party's perceptions of the former's advantages or disadvantages, etc.;
7. The consequences of conflicts for its participants and stakeholders – benefits or losses are related to the immediate subject of the conflict, internal changes in the parties to the conflict, changes in their attitudes towards each other, etc. Conflict is accompanied by two phenomena: disagreement and dominance. Disagreement describes the state and orientation of the views, interests, and goals of the participants, which are expressed in demands. Disagreement forms rival types of behavior. According to one of the founders of conflict theory, Louis Coser, the strategy and tactics of behavior (including speech behavior), along with other resources, are a condition for conducting or resolving a conflict.

Conclusion

Thus, we can conclude that maritime communication is a complex type of intercultural professional communication, which is characterized by different forms of failure: from minor errors and inaccuracies to misunderstandings and sometimes ending with conflict. In our opinion,

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