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SOCIO-ECOLOGICAL FOUNDATIONS OF INTERCULTURAL COMMUNICATION STUDIES OF IN THE CONDITIONS OF GLOBALIZATION

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Abstract

The article examines the ecologically significant social interaction situations as the opportunities for the productive study of intercultural communication in the conditions of globalization. The existing gaps between the communication processes and real interactions between communicants that have increased in the globalization era due to the development of virtual reality that supersedes direct interpersonal contacts in the intercultural dialogue are identified. The authors, therefore, investigate the opportunities of overcoming these gaps through the inclusion of intercultural communications in the context of real social interactions significant for the self-preservation and survival of individuals in the face of new challenges and risks of globalization. In this context, the various levels and situations of social interaction accompanied by the corresponding socio-ecologically significant communicative acts are indicated. The works of social phenomenologists and the achievements of social constructivism and frame theory are viewed as the closest sources of this approach to the study of intercultural communications. The corresponding research strategy described in the article may be of interest to a wide range of specialists and researchers in the field of intercultural communications and social interaction.

Keywords

Intercultural communications – Interaction – Globalization – Situation – Social ecology

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Introduction

In all their diversity, the studies of intercultural communications focus on the objective of identifying the opportunities of resolving the problems of the survival of humanity and particular individuals in the conditions of globalization poorly. This weakness manifests in the predominant study of the means rather than the goals and final results of the corresponding communication processes that are often immoral which is demonstrated in the attempts to study foreign cultures to achieve one's economic interests to the detriment of a particular participant of the intercultural dialogue. This issue is most clearly revealed in the modern reformation of globalization processes aimed at imposing cultural values and moral norms that threaten countries, peoples, and ethnic groups seeking to preserve their own national and cultural identity and heritage.

It is important to note that the benefits achieved this way by one of the actors of the communicative interaction also bring harm to the "colonialists" themselves depriving them of the opportunity to enrich their culture and reach a new level in their cultural development. The dominance of the products of Hollywood in the international cultural space leading to the crisis of ideas in art and the lack of development of American cinema itself presents quite significant evidence in this regard. American cinema thus fell into its own trap of purely economic interests through the constant reproduction of movie characters and stories that pose a social and environmental threat to humanity in the form of the cult of violence, aggressiveness, individualism, and profit destroying the very possibility of genuine humanity, humanism, and self-preservation of human civilization.

As the product of globalization, intercultural communications infiltrated by "economism" (the expansion of transnational corporations' capital) eliminate the possibility of equal interaction of different states and peoples that could have otherwise ensure the global increase of wellbeing and ecological safety of humanity. Moreover, intercultural communications increasingly more often serve as a cover-up for real expansionist actions that significantly deprecate the value of intercultural exchanges and turn the latter into an instrument of information and hybrid wars. The study of the resulting gap in these communications and the "real affairs" is becoming one of the priority areas of modern cultural studies.

Methods

A system of methods used for the study of this gap that appears to be perspective is the interactive approach which includes the processes of both the communicative activity and the real socio-cultural interaction of intercultural communication participants.

The communication process may be executed in both verbal and non-verbal forms. In both cases, it presents a directed process of transferring information from one subject to another and involves the encoding of transmitted signals, signs, symbols, etc. and its transcoding by the recipient for the adequate understanding of the meaning and significance of the sent message. The cases of information exchange can be considered to present the process of communicative interaction. Thus, as signified by researchers, symbolic interactionism is one of the primary methodological foundations of intercultural communication studies.

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This traditional understanding of the phenomenon of communication is increasingly more often inadequate in the real world in the conditions of informational society as one of the consequences of globalization processes that has built a new virtual reality commonly replacing real human interaction with its simulacra, images, and presentations. Although the importance of such communications for business, educational, cognitive, and other purposes must not be diminished, it should be noted that excessive immersion in and dependence on a globalized information space poses a real threat of many communicants losing the self-preservation instinct and the sense of environmental danger of uncontrolled information impacts on both the person themselves and the environment built based on purely technocratic rather than ecologically-friendly criteria.

Moreover, the wide spread of information wars, information manipulations, and fake information can lead to "brainwashing" of entire peoples and countries leading to their self-destruction and, potentially, complete loss of national and cultural identity.

Therefore, studying intercultural communications in relation to social interactions of certain intercultural dialogue subjects becomes increasingly demanded by modern society since the communicative process participants are becoming more and more "crafty" hiding their true intentions and goals in certain information. Real communication, however, can reveal the objective content of corresponding communication as a certain action of communicants towards one another.

Here we can detect a major methodological difficulty in the identification of such intentions and goals that often do not show themselves not only in the process of communication but also in actions (interactions) of communicating subjects concealed, for example, by etiquette, diplomacy, imitation of activity, etc. The traditional study of messages themselves is unable to provide an objective picture of sociocultural interactions. In this regard, the use of the existing "contexts" and "subtexts" of human communication by phenomenologists studying interaction and frames as a new reality of research appears to be exceptionally perspective[1].

However, a difficulty emerged in the systematization of the most environmentally significant situations of socio-cultural interaction and their subsequent typing aimed at forecasting the emerging socio-environmental risks associated with the abuse of "communicative trust" by some actors in relation to other ones. Such situations are represented in the cases of fraud and deceit in the process of communication which have become a common social norm especially when it comes to achieving one's benefit in information exchange. The abundance of such cases reaches the point of their minimization and reduction to a limited number of typical socially and environmentally risky situations starts to appear to be very unlikely.

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[1] A. V. Kamenets, Vvedenie v teoriiu sotsialnogo vzaimodeistviia: monografiia (Moscow: Russian State Social University, 2015); A. I. Sherbakova; A. V. Kamenets y E.O. Zinchenko, "Potetial of Musical and Pedagogical Analisis of Socio-cultural Interaction Processes", Asian Social Science Special Issue Vol: 10 num 24 (2014): 144 – 150 y A. I. Sherbakova; A. V. Kamenets; N. I. Anufrieva; E. A. Anufriev y E. O. Zinchenko, "Methodological Paradigm of Social Interaction as the Basis for Modern Education Resources Research. International Review of Management and Marketing. International Special Issue for "Family, Education, Culture: Developmental and Management Characteristics of the Social Institutions and Processes Under Contemporary Conditions". Review of Management and Marketing, Vol: 6 num S3 (2016): 140-145.

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To vanquish this methodological difficulty, it is important to overcome the evaluative stereotypes regarding human interactions and communications (for example, the demonization of one of the actors and communicants) and shift towards the modality of social and environmental safety of all communicative process participants. This safety involves the harmonization of an individual (or individuals) and their social environment contributing to the survival and self-preservation of a human as a biological subject. This issue is becoming increasingly more aggravated due to total technocratization, robotization, "digitalization", and informatization as the consequences of the globalization process that transform a person into an individual who is externally programmable and deprived of their own will, vitality, and individual perceptions of the world.

These negative personality characteristics present an objective reality and can be directly observed in various manifestations: insensibility, emotionlessness, soullessness, lack of compassion, sympathy, mutual understanding, etc. The study of these manifestations via various sources (philosophical, psychological, anthropological, artistic, religious, etc.) allows us to identify the typical situations of environmentally significant social interaction and its disturbances that affect the nature of intercultural communications, their orientation, goals, etc. as the ones contributing to or inhibiting the social and environmental safety of communicants[2].

Thus, intercultural communications can be studied based on a situational approach that accounts for various globalization influences on the real social interaction actors as the basis for interpreting the corresponding meaning and significance of intercultural communications. Situations at the micro-level, meso-level, macro-level, and mega-level are, therefore, identified as an opportunity for preserving intercultural communications in the form of live communication opposing its depersonalization and standardization under the influence of global information processes. Each of those levels presents a different combination of emotional and rational components of intercultural communication and it is precisely the problem of finding the necessary balance between them that constitutes the essence of the main socio-ecological issue in the conditions of vitality being overpowered by soulless rationality even though it is often shaped as emotional expression (most often rational animality and animal rationality in the form of emotional psychophysiological impulses).

While the micro-level is dominated by the emotional component of social interaction (primarily the processes of informal interpersonal interaction), the meso-level presents a relative equilibrium of these components since this is the level of interaction in primary labor and educational collectives, societal structures, and between collectives where there is a need to somewhat rationalize one's emotions and feelings so that other people would be able to perceive and understand them in the system of emerging role relations prescribed by the system of social norms of behavior in such collectives. The rationalization of social interactions predominantly in the form of legal norms of such interactions occurs at the macro-level (on a societal scale). Finally, the mega-level (international scale) can be dominated by both the emotional component of informal interactions (for instance, within the

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[2] E. A. Orlova, Kulturnaia (sotsialnaia) antropologiia (Moscow: Akadem Proekt, 2004); E. A. Orlova; A. V. Kamenets y I. A. Urmina, Praktikum Sotsioculturnye problemy molodezhi. Study guide (Moscow: Russian State Social University,2019) y E. A. Orlova, Sovremennaya gorodskaya kul'tura i chelovek (Moscow: RAS Institute of Philosophy, Nauka, 1987).

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marriages of citizens of different countries and in religious communication of the representatives of different states) and the rational component (official diplomacy, etc.).

Results

Two approaches are dominating in the studies of intercultural communications depending on the scale of their examination: the macro-approach and the micro-approach. The first one is represented by the hyperglobalist, skeptical, and transformative paradigms[3]. The second one is demonstrated by symbolic interactionism and social phenomenology. The structuration theory by E. Giddens[4] and the structuralist constructivism theory by P. Bourdieu[5] were suggested as the means of overcoming the gap between these approaches. Minding the achievements of studies where the leading role was taken by the activity of intercultural communication subjects, not enough attention has been paid to the objective existence of various situations of interaction and its levels regardless of the set of socio-cultural interaction participants.

Moreover, special studies demonstrate that the presence of various situations depending on the level of social interaction determine the corresponding specific characteristics of intercultural communications. At the micro-level dominated by the emotional component of social interaction, the extralinguistic elements of communication come to the forefront accompanied by the lesser importance of verbal information since feelings are hard to express adequately in a corresponding verbal form. The significance of its non-verbal expression, however, increases (the ability to perceive, empathize, listen rather than talk, etc.).

At the meso-level, the importance of verbal communication (the rational component) expressed in an emotionally expressive form (ability to persuade, instill, and represent information visually and emotionally in the process of communication) increases. The corresponding manifestation in verbal behavior is found in the ability to harmoniously combine the generally accepted style of speech with emotional elements in the form of jargon, slang, and the style of non-verbal behavior adopted by this group or collective.

At the macro-level, the impeccability of verbal behavior and its corresponding rationalization are necessary to convey the true meaning of the message to all members of society (for example, in legal practice, in official political information, etc.).

At the mega-level (international communications), the leading role is taken by ritualized intercultural communications that present the knowledge of relevant cultural contexts of the other communicant deriving from the customs, traditions, and style of behavior in their country, ethnos, or people. In cases of non-institutionalized communications (for instance, communication between lovers or friends) this ritualism is

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[3] R. K. Tangalycheva, "Problemy akkulturatsii vremennykh migrantov v krupnom rossiiskom gorode: kulturnye razlichiia v neverbalnom povedenii", Sotsiologicheskii zhurnal num 3 (2011): 24-39 y R. K. Tangalycheva, Teorii i keisy mezhkulturnoi kommunikatsii v usloviiakh globalizatsii (Saint Petersburg: Aleteiia, 2012).

[4] A. Giddens, Sotsiologiia (Moscow: URSS Editorial, 1999); A. Giddens, Uskolzaiushchii mir: kak globalizatsiia meniaet nashu zhizn (Moscow: Ves mir, 2004) y A. Giddens, Ustroenie obshchestva: ocherk teorii strukturatsii. 2nd ed. (Moscow: Akademicheskij Proekt. 2005).

[5] P. Bourdieu, Sotsiologiia politiki (Moscow: Socio-Logos, 1993) y P. Bourdieu, Sotsiologiia sotsialnogo prostranstva (Saint Petersburg: Aleteiia, 2005).

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complemented by the subtext of personal informal relationships that can be recognized through the corresponding non-verbal manifestations like the commonly understood "language of lovers", the attitude of friendliness, etc. Verbal information steps back onto the second place after the corresponding nonverbal expression of feelings. If the mega-level intercultural communications (international scale) are predominantly rationalized (for example, within the requirements of a diplomatic protocol), the significance of verbal precisely verified information and, subsequently, the rational component largely increases.

It is important to note that in the conditions of globalization "breaking open" the margins between ethnoses, societies, and states, each of the intercultural communication situations described above may take place in any social space (at the micro-level, meso-level, macro-level, or mega-level). Most often this manifests in the collision of traditionalism and modernization in the system of social interactions and the related intercultural communications even within individual primary groups and communities.

Modernization comes from the processes of globalization and often comes into collision with the usual way of life, the system of thinking, the well-established ideas of a certain actor. For example, at the micro-level, such a collision may manifest in a conflict of two family members regarding the upbringing of a child (either following the traditional cultural value system or in correspondence with new cultural norms presented in the system of Internet technologies). Accordingly, the supporter of traditionalism prefers to appeal to the examples and patterns presented in the national cultural tradition in communication with their children, and the "modernizer" prefers to maintain a position of non-interference in the process of children mastering the array of values and norms presented in the global information space.

At the meso-level, there can be a collision of the position of following the norms of the national language with the attempts to "modernize" the native language with borrowed foreign words that are widely used in the modern vocabulary of communicants. An example that can be provided for the macro-level is the collision of supporters of political concepts that are based on either the national cultural traditions or the ideas of Western democracies. Differences in the interpretation of globally accepted international norms in intercultural communications serve as the example of collisions at the mega-level.

All the above-mentioned conflicts and contradictions in intercultural communications can be constructively overcome provided that the communicative acts correlate with the environmentally significant situations of social interaction that have universal significance for the representatives of any ethnic group, community, or society.

The research of social interaction processes allowed to identify these situations and the relevant common guidelines for intercultural interaction ensuring the self-preservation of individuals in confronting the negative globalization effects.

The first one of these situations was titled "consent" and corresponds to the micro-level of social interaction. Its real-life purpose for any individual is found in satisfying the need for acceptance by others without any preconditions as a subject valuable in itself. This desire is expressed in such a psychological state as "the desire to love and be loved" by one's closest environment: family, relatives, spouse, loved one, etc. This desire is expressed in such a psychological state as "the desire to love and be loved" by one's immediate environment: family, relatives, spouse, loved one, etc. J. Moreno examined this "close

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radius" of communication as a "core" of the "social atom" that is significant for a person since early childhood[6]. This experience of being loved back by one's loved ones forms a full-fledged "self" of a person that serves as a basis for their development as an independent person in the future. In this case, the cultural norms and patterns related to the culture of feelings, the system of interactions based on personal attachments and sympathies are mastered at the emotional level. The corresponding "language of feelings" predominantly expressed via non-verbal and artistic forms that are being mastered presents one of the founding components of the national and cultural mentality of certain peoples and communities.

At the same time, the "situation of consent" can not remain unchanged and unaffected by external influences (with rare exceptions). In modern society, it is increasingly often "washed away" by globalization processes proposing cultural contexts that secure attitudes and behavioral patterns that reinforce the "unlikeness" of certain participants of the "consent group".

The eternal conflict between "fathers and children" can serve as an illustrative example of the above-mentioned. "Children" usually defend their greater independence from parents under the influence of the information processes of globalization. This manifests not only in the immersion of new generations in the cultural meanings not represented in the existing "consent group" but also in the development of the linguistic means of expressing emotional states, new symbols, and ritualistic forms of behavior that fulfill the function of "signifying" new values and norms in informal interpersonal interactions. The situation then inevitably transforms into one that can be called a "confrontation".

Similar to the situation described earlier, confrontation has undeniable socio-ecological significance and presents the main condition for the formation of cultural self-identity in its participants. In this situation, the formation of a sense of "We" in each participant in opposition to other groups and communities takes place. This situation presents a place of finalized formation of the image of one's ethnos, nationality, social stratum, etc. Confrontation presents a situation of the meso-level of social interaction that, as was previously indicated, demonstrates a relative balance between the emotional and rational components including the communication processes. A community an individual identifies with also develops the necessary level of self-reflection presenting a referent group an individual can compare their perception of self as a subject of cultural self-identification to.

The situation of confrontation examined as important in the lives of its participants allows identifying a somewhat new class of objectives for the process of intercultural communications. Intercultural communication studies indicate acculturation as a desirable option contributing to improved mutual understanding between the representatives of various ethnoses and cultures[7]. However, it is equally important that the participants of such communications accept the realization of the "friend or foe" as a mechanism for the development of their own national and cultural identity. This aspect signifies that before mastering the achievements and norms of a different culture it is important to master one's own culture, i.e. start the process of enculturation. If this requirement is not fulfilled,

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[6] J. Moreno, Psikhodrama (Moscow: Aprel Press, EKSMO-Press Publishing House, 2001).
[7] A. P. Sadokhin, Vvedenie teoriiu mezhkulturnykh kommunikatsii (Moscow: M. KNORUS, 2014).

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intercultural communications may lead to the disappearance of the communicants' cultural subjectivity and reduce the mastery of another culture to superficial imitation which, unfortunately, happens quite often, especially in adolescent youth.

In prolonged intercultural contacts the emerging situation of confrontation has to transform into a "partnership" situation that involves a search for compromises between communicants each of which can preserve their own culture while searching for a common field of intercultural communications that would satisfy both sides. This situation develops at the macro-level and involves the implementation of a well-defined state cultural policy regarding immigrants, various ethnic groups, and national minorities that allows them to feel like equal subjects in the general cultural space of a given country. It is important to note that, in certain countries, the deficit in intercultural communications between the representatives of various ethnic cultures undermined the confidence in the policy of multiculturalism in many citizens representing various national and ethnic communities.

In the presence of well-developed intercultural contacts of various national and ethnic subjects the need in intercultural communications of both the representatives of the entire national culture of a given country and its ethnic groups and minorities in the international arena arises. A situation that can be characterized as cultural "co-existence" of the representatives of different peoples and ethnoses in the global cultural space emerges in this case. The main characteristic of this situation is the opportunity to present one's culture to its various representatives in the common information space, at various international cultural forums, festivals, etc., thus promoting further development of the intercultural dialogue based on tolerance and mutual respect of all participants of such events.

The examined sequence of social interaction situations can be viewed as one of the possible variants of the process of enculturation accompanied by the acculturation of its participants. In this case, both processes complement and mutually enrich one another forming the conditions necessary for intercultural communications.

To identify the socio-ecological potential of intercultural communications, it is expedient to refer to the idea of "cultural capital" introduced by P. Bourdieu that can be understood as resources vital for the actors involved in social interaction and intercultural communication. These resources may include the presence of living space, time, energy, and material objects necessary for the full life of all intercultural communication participants.

Each of the examined social interaction situations involves different forms of exchange of these resources that are necessary for the socio-economic safety of communicants and consequently ensure the maintenance of the communication process.

It is noteworthy that acculturation processes examined as the result of intercultural communication compose several strategies on the part of societies accepting the representatives of other cultures. J. Berry[8] lists the following strategies: multiculturalism,

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[8] J. Berry; Y. Poortinga; M. Segal y P. Dasen. Krosskulturnaia psikhologiia. Issledovaniia i primenenie (Kharkov: Gumanitarnyi Tsentr Publishing House, 2007); J. W. Berry, Acculturation as Varieties of Adaptation. A. Padilla (ed.), Acculturation: Theory, Models and Some New Findings (Boulder: West-view, 1980); J. W. Berry, Conceptual Approaches to Acculturation. In K. Chun, P. Balls-Organista, G. Marin (eds.), Acculturation: Advances in Theory, Measurement and Applied Research (Washington: APA Books, 2003) y J. W. Berry, Conceptual approaches to acculturation. The Cambridge Handbook of acculturation psychology, ed. by D.L. Sam, J.W. Berry (Cambridge, 2006).

segregation, the "melting pot", and exclusion. A widely known "salad bowl" strategy can also be added to that list. As previously noted, the first strategy can only be successful if the continuous intercultural dialogue is maintained in the accepting society.

The less desirable strategies include segregation and exclusion. The experience demonstrates that the "melting pot" strategy that implies the formation of a single nation that "dissolves" in itself the national and cultural differences that contribute to the consolidation of society did not justify itself in many ways. It was found that many ethnoses and nationalities included in a polyethnic state seek to preserve their national and cultural autonomy to a great extent.

The attempt to create the "salad bowl" situation allowing to preserve said autonomy presented a certain palliative, but its prolonged existence may lead to the disintegration of the given country into separate and poorly connected territories and enclaves. However, these destructive processes can not be evaluated in the exclusively negative manner, since any attempts of separation of individual cultures within a single country demonstrate its representatives' attempts to save their living and socio-cultural space from the threat of being absorbed by dominating cultures.

The effect of globalism on said processes manifests in the fact that universal values and cultural achievements are proposed as the basis uniting all national cultures since, according to globalists, mastering them would allow to eliminate possible contradictions and confrontations between individual peoples and ethnic groups, even if at the cost of renouncing their national and cultural sovereignty. The expenses of such a strategy are obvious – less protected (economically, informationally, and politically) cultures may simply disappear, and their carriers will lose their vitality that was previously largely supported by the existing national and cultural heritage and identity. The apparent way out of this situation is the preservation of flexible intercultural communication options depending on the levels of social interaction between the representatives of various cultures previously examined on the example of corresponding interactive situations. Moreover, the consideration and special organization of these situations ensure the required dynamic of the development of individual cultures that have to develop and improve through the dialogue with other cultures for self-preservation. In this context, a well-known rule is in action – "those who do not move forward go backward, there is no immobile position". This rule can be illustrated by two examples. The first one is the existing folklore the achievements of which can only be preserved if they are enriched and developed under various cultural influences and thus remain demanded by new generations. The second example is the preservation of most national cultures due to communication with other cultures via partially borrowing their achievements. This way, the American, European, and Russian cultures were preserved and developed. In the present time, this process is largely implemented in Southeast Asian countries, etc. The studies that are exceptionally perspective in this regard are presented in the field of linguoculturology since they examine the interconnection of different linguistic cultures and cultural contexts to establish full-fledged intercultural communications contributing to the preservation and development of individual cultures and their representatives in the conditions of globalism that unifies the "cultural languages" and cultural codes of various peoples and ethnoses[9].

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[9] V. A. Maslova, Kognitivnaia lingvistika: uchebnoe posobie (Moscow: TetraSistems, 2008) y V. A. Maslova. Lingvokulturologiia training manual for university students (Moscow: "Akademiia" Publishing Center, 2001).

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A major role in this study is played by the etic and emic approaches. The etic approach is aimed at identifying the most universal environmentally significant mental properties of intercultural communication subjects. The emic approach focuses on cultural differences and the corresponding mental characteristics of the representatives of certain cultures.

These two approaches can complement one another but it should be considered that under the effect of globalization increasingly unifying the existing cultural differences the etic approach becomes especially popular since the universal mental characteristics of a person as a "homo sapiens" undergo an ever-increasing transformation in the context of global virtualization of social and cultural reality leading to the degradation of the entire human population due to its absorption by the Internet space as a set of biological individuals and the transformation of people into biorobots. Observation of this process of degradation in the conditions of computerized virtual space allows to establish the following negative consequences emerging due to the addition of an expanding number of users to personal computers:

- inability to think independently (why would one think for themselves if the Internet has all the answers?);

- inability to express one's thoughts in a detailed and coherent manner, being tongue-tied;

- unwillingness to read, common inability to concentrate on written text;

- inability to write consistently, extensively, and logically;

- emotional inhibition, rationalism, underdevelopment of empathy;

- unwillingness to engage in any creative activity seriously (it is much better to consume the cultural achievements created by others);

- various stages of autism, inability to make various contacts, fear of public speaking.

All the above-mentioned mental adversities cannot but interfere with full-fledged intercultural communications and the transition to the emic approach to their study.

Discussion

L. Samovar and R. Porter proposed the basic principles of communication that can be correlated with the levels and situations of social interaction discussed above[10]. The first principle named by the authors is the dynamic nature of the process of communication. The researchers highlight the fact that communication does not have a fixed ending and can constantly change in its direction, goals, content, etc. It can be added that the identification of situations as the corresponding stages (levels) of communication to express the relevant social interactions discussed above helps to mentally "pause" this process and study its structure and internal patterns.

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[10] L. A. Samovar y R. E. Porter, Communication Between Cultures (UK: Thomson Wadsworth, 2004) y L. A. Samovar y R. E. Porter, Intercultural Communcation: A Reader. Seventh Edition (Belmont, California: A Division of Wadsworth, Inc., 2012).

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The next identified principle is the symbolic nature of the communication process that has varied in content across different cultures[11]. It was also found that there is quite a common opportunity of cultural codification and symbolization of different cultures in the socio-ecological context opposing the "mechanized" impact of globalization through allocating sufficiently universal situations of social interaction and the corresponding communication discussed above.

In identifying the systematic nature of communication as its principle the researchers deploy the concept of situation that was also discussed by us in the examination of the processes of acculturation and inculturation of a person in the processes of intercultural communication.

According to the researchers, the ability to draw conclusions and gain new knowledge in the process of communication can be difficult due to the differences in the interpretations of the same message by communicants. In our opinion, this obstacle can be overcome if the communication process takes place within the same social interaction situation. Special analysis indicates that the difficulties in mutual understanding between communicants most often arise due to the mental attribution of one of them to an imaginary situation that does not correspond to the real social interaction situation. The identification of this incongruity opens up certain prospects for the explorations of possibilities of overcoming this contradiction.

One more communication principle identified by the researchers is the possibility of communication being accompanied by self-reflection. This way, each communicant constructs their verbal behavior considering another communicants' reactions and making the corresponding timely corrections into the information exchange in progress. However, it is only possible if the interaction with the representatives of other cultures becomes a common norm which is, unfortunately, not present to a sufficient degree in the representatives of cultures that view other peoples and ethnoses as culturally underdeveloped.

The inevitability of the real consequences of communication indicated by the researchers as another one of its principles requires clarification. Particular communication can have no real effect on a communicant if it is not included in the context of real social interaction. As the globalizing information world takes more and more people into the virtual space replacing reality, communications in this space can have no intersection with real life. Therefore, the creation of real social interaction situations as a given context of intercultural communication turns the communicants back to themselves as real biological individuals.

Concluding on the results of the conducted study, we should note that the applied situational approach can be fully correlated with the studies of communication phenomenon carried out by prominent researchers and can be interpreted in accordance with the topic of the article.

G. H. Mead identified several levels of communication: the level of society, group level, individual level, and the level of the individual's inner world (autocommunication involving

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[11] W. B. Gudykunst y Y. Y. Kim, Communicating with Strangers: An Approach to Intercultural Communication (New York: McGraw-Hill, 1997).

the communication of various sides of one's Self). Meanwhile, the image of a generalized significant "Other" becomes an increasingly more common social norm. Translating these statements to the language of social interaction, we can state that the modern individual is never completely alone possessing the need to evaluate oneself from an outside perspective (self-reflection).

Mead also drew a line between real behavior and thought processes dominated by cultural meanings and concepts. In the context of social interaction and the corresponding communicative acts, this means constant anticipative modeling of possible communicative behavior and its consequences that should develop via the relevant processes of socialization and learning[12].

The indicated incongruity between the "visible" behavior and the internal ideas about it enabled E. Goffman to create his frame theory[13] some of the results of which we used to develop the theoretical foundations of social interaction and communication.

Finally, the reference to the social phenomenology of Shiuts[14] allowed us to build a typology of social interaction situations when examining the problems of intercultural interaction that possesses special socio-ecological significance in the conditions of globalization which opens up new perspectives for the study of intercultural communication phenomenon.

Conclusion

The demonstrated complexity of communication as another one of its principles can be interpreted as the indication of the fact that the communicants themselves present complex structures, i.e. the interrelated unity of biological, social, and cultural characteristics. Therefore, the preservation of the corresponding complex mutual influence of people within the intercultural communication processes presents a certain guarantee of maintaining the diversity of the communicative space in all its complex humanity.

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