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## **LANGUAGE POLICY AND INTERCULTURAL COMMUNICATION IN THE CONDITIONS OF GLOBALIZATION**

The modern world is increasingly acquiring a globalized nature of existence. One of the characteristic features of globalization is the interaction of both individual people and individual civilizations. Communication between civilizations acquires a special status, the basis of all these relations is intercultural communication, because the need of peoples for cultural understanding, the desire to know each other's spiritual world leads to the intensification of communicative processes that acquire a systemic character. Only by finding a consensus will humanity be able to solve global problems and protect itself from self-destruction [1].

Intercultural communication as a special type of communication involves communication between speakers of different languages and different cultures. The comparison of languages and cultures reveals not only the general, universal, but also the specific, national, original, which is caused by differences in the history of the development of nations. Intercultural communication deals with understanding and understanding, which means: understanding someone else's language and at the same time being understood when communicating in a foreign language [3].

At the border of XX and XXI centuries. the problems of language communication, the study of means of communicative influence became more acute, they became the most urgent. The «linguistic taste of the era» has changed: the «totalitarian language» has been replaced by the «free» language of mass media, communication at various levels; the role of linguistic personality has increased [1].

Intercultural communication is a social phenomenon, the essence of which is constructive or destructive interaction between representatives of different cultures (national and ethnic), subcultures within a clearly defined space-time continuum. At the center of intercultural interactions is a person as a bearer of universal universals and cultural characteristics. This person acts and interacts with others based on these universals and specifics in a large number of communication contexts [2].

The year of birth of intercultural communication as an academic discipline can be considered 1954, when the book «Culture as Communication» by E. Hall and D. Trager was published. In this work, the authors for the first time proposed the term «intercultural communication» for widespread use, reflecting, in their opinion, a special branch of human relations. Later, the main provisions and ideas of intercultural communication were developed in more detail in the famous work of [1].

The globalization of social development is due to the growing intensity of connections and relations – economic, socio-political, cultural, scientific-technical, communication, which seem to «fasten» the societies of the modern world. These connections, relations, contacts and involvements add a kind of systemic quality to the emerging planetary civilization: the comprehensive interdependence of various societies, countries, and regions, which increasingly influence each other, is increasing. The intensity of global relationships contributes to the rapid spread over most of the planet of those forms of political, social and especially economic life, those types of culture, knowledge and values that are perceived as the most effective, optimal or simply reasonable for meeting personal and social needs [3].

The process of globalization leads to the emergence of cultural forms, new values, patterns of behavior and activity, and the averaging of world needs. Thanks to the strengthening of the interdependence of the business processes of organizations and the globalization of competition in world markets, local cultures (national, business, organizational) enter into peculiar interactions with each other, as a result of which the boundaries between their own and foreign cultures are blurred [1].

## References

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