

INTERCULTURAL COMMUNICATION AND INTERNATIONAL SECURITY

GOHAR GRIGORYAN

National Academy of Sciences of the Republic of Armenia
International Scientific-Educational Center
Head of the Chair of Foreign Languages
PhD in Philological Sciences, Associate Professor
gohar.grigoryan@isec.am

LUSINE MOVSISYAN

Applicant at the Institute of Oriental Studies
lusmovsisan95@mail.ru

DOI: 10.54503/2579-2903-2023.1-90

Abstract

The concept of *intercultural communication* derives from the concepts of *culture and communication*. Intercultural communication studies communication across different cultures and social groups and describes communication processes and related issues among groups of individuals from different cultural backgrounds. Intercultural communication is characterized by the fact that when representatives of different cultures meet, they act according to their cultural norms. *Intercultural communication* is a socio-cultural mechanism that enables the possibility of coordinated human activity. The ways of performing this basic function are specific to different people. The more intercultural communication increases, the more opportunities we have for understanding each other. However, the possibilities of misunderstanding and miscommunicating with people, groups, communities, organizations, and nations equally grow. In case of misunderstanding or miscommunication goes unmanaged, it can result in conflicts, which in turn might develop into interpersonal, intergroup, inter-organizational, and finally, international conflicts [1, p252]. In today's world, effective intercultural communication is strategically vital to global security. Seen as a skill or competence, intercultural communication must be developed and practiced by any individual in the 21st century. It should be one of the most important elements that provide peace and balance in our societies. In other words, and seen from a larger context, globalization has brought about the realization that modern societies must learn to cooperate [2, p308].

The skills that underpin intercultural communication can serve as a natural platform for enhancing international security. The essential skills of interacting with representatives of different cultures (nonverbal communication, empathy, conflict resolution, etc.) are necessary to ensure international cooperation, peace, and security. The development of intercultural communication skills, therefore, improves the quality of intercultural interaction, thus minimizing the likelihood of conflicts.

Keywords and phrases: Different cultural backgrounds, international security, misunderstanding and miscommunicating, intercultural communication, conflict prevention.

**ՄԻՋՄՇԱԿՈՒԹԱՅԻՆ ՀԱՂՈՐԴԱԿՑՈՒԹՅՈՒՆ ԵՎ ՄԻՋԱԶԳԱՅԻՆ
ԱՆՎՏԱՆԳՈՒԹՅՈՒՆ**

ԳՈՀԱՐ ԳՐԻԳՈՐՅԱՆ

ՀՀ Գիտությունների ազգային ակադեմիայի
գիտակրթական միջազգային կենտրոնի
օտար լեզուների ամբիոնի վարիչ
բանասիրական գիտությունների թեկնածու, դոցենտ
gohar.grigoryan@isec.am

ԼՈՒՍԻՆԵ ՄՈՎՍԻՍՅԱՆ

ՀՀ ԳԱԱ արևելագիտության ինստիտուտի հայցորդ
lusmovsisan95@mail.ru

Համառոտագիր

Միջմշակութային հաղորդակցությունը բխում է մշակույթ և հաղորդակցություն հասկացություններից: Միջմշակութային հաղորդակցությունը ուսումնասիրում է տարբեր մշակույթների, սոցիալական խմբերի միջև հաղորդակցությունը և նկարագրում է հաղորդակցման գործընթացները, տարբեր մշակութային ծագում ունեցող անհատների և խմբերին առնչվող խնդիրները: Միջմշակութային հաղորդակցությանը բնորոշ առանձնահատկություններից է այն, որ երբ հանդիպում են տարբեր մշակույթների ներկայացուցիչներ, նրանցից յուրաքանչյուրը գործում է իր մշակութային նորմերին համապատասխան: Հարկ է նշել, որ միջմշակութային հաղորդակցությունը սոցիալ-մշակութային մեխանիզմ է, որի շնորհիվ մարդը կարող է համակարգված գործունեություն իրականացնել: Տարբեր մարդիկ կարող են այս պարզ գործառույթը յուրովի իրականացնել: Որքան մեծանում է միջմշակութային հաղորդակցությունը, այնքան ավելի են շատանում միմյանց հասկանալու հնարավորությունները: Սակայն պետք է նշել նաև, որ տարբեր մարդկանց, խմբերի, համայնքների, կազմակերպությունների և ազգերի հետ շփվելիս թյուրըմբռնման և սխալ հաղորդակցվելու հնարավորությունները հավասարապես մեծանում են: Եթե թյուրըմբռնումը կամ սխալ հաղորդակցությունը չկառավարվի, այն կարող է հանգեցնել կոնֆլիկտների, որոնք, իրենց հերթին, կարող են վերածվել միջանձնային, միջխմբային, միջկազմակերպչական և, վերջապես, միջազգային հակամարտությունների [1, էջ 252]: Այսօր արդյունավետ միջմշակութային հաղորդակցությունը ռազմավարական նշանակություն ունի միջազգային անվտան-

գության տեսանկյունից: Համարվելով հմտություն կամ իրավասություն՝ միջմշակութային հաղորդակցություն պետք է զարգացնի և կիրառի XXI դարի յուրաքանչյուր անհատ, և այն պետք է լինի մեր հասարակություններում խաղաղություն և հավասարակշռություն ապահովող ամենակարևոր տարրերից մեկը: Այլ կերպ ասած՝ եթե այն դիտարկենք ավելի լայն համատեքստում, գլոբալիզացիան բերեց այն գիտակցմանը, որ ժամանակակից հասարակությունները պետք է սովորեն համագործակցել:

Միջմշակութային հաղորդակցության հիմքում ընկած հմտությունները կարող են բնական հարթակ ծառայել միջազգային անվտանգության ամրապնդման համար [2, էջ 308]: Հետևաբար, միջմշակութային հաղորդակցման հմտությունների զարգացումը բարելավում է միջազգային փոխգործակցության որակը՝ դրանով իսկ նվազագույնի հասցնելով կոնֆլիկտների հավանականությունը: Տարբեր մշակույթների ներկայացուցիչների հետ շփվելու էական հմտությունները (ոչ վերբալ հաղորդակցություն, կարեկցանք, կոնֆլիկտների լուծում և այլն) անհրաժեշտ են միջազգային համագործակցության, խաղաղության և անվտանգության ապահովման համար:

Բանալի բառեր և բառակապակցություններ. միջմշակութային հաղորդակցություն, միջազգային անվտանգություն, տարբեր մշակութային ծագում, թյուրըմբռնում, սխալ հաղորդակցություն, կոնֆլիկտների կանխարգելում:

МЕЖКУЛЬТУРНАЯ КОММУНИКАЦИЯ И МЕЖДУНАРОДНАЯ БЕЗОПАСНОСТЬ

ГОАР ГРИГОРЯН

Национальная академия наук Республики Армения
Международный научно-образовательный центр
заведующая кафедрой иностранных языков МНОЦ НАН РА
кандидат филологических наук, доцент
gohar.grigoryan@isec.am

ЛУСИНЕ МОВСИСЯН

Институт востоковедения НАН РА
соискатель
lusmovsisan95@mail.ru

Аннотация

Термин “межкультурная коммуникация” исходит из понятий “культура” и “коммуникация”. Межкультурная коммуникация изучает контакты различных культур, социальных групп и описывает коммуникационные процессы, проблемы, относящиеся к личностям и группам различного культурного происхождения. Для межкультурной коммуникации характерно, что при встрече представителей разных культур каждый из них действует в соответствии со своими культурными нормами. Следует отметить, что межкультурная коммуникация - это социально-культурный механизм, благодаря которому человек может осуществлять систематизированную деятельность. Каждый человек может по-своему реализовывать эту простую функцию. Чем более ширится межкультурная коммуникация, тем более множатся возможности взаимопонимания. Вместе с тем в равной мере растет возможность недопонимания и искаженного общения при контактах с людьми, группами, общинами, организациями. Если недопонимание и искаженное общение не будут управляться, это может привести к разногласиям, которые, в свою очередь, могут перерасти в межличностные, межгрупповые, межкуорпоративные и, наконец, в межнациональные конфликты. [1, с.252]. Сегодня эффективная межкультурная коммуникация имеет стратегическое значение для международной безопасности. Считаясь искусством или компетенцией, межкультурная коммуникация должна развиваться и применяться каждой личностью XXI века, становиться одним из важнейших элементов, обеспечивающих мир и равновесие в наших обществах. Иными словами, если рассматривать это в более широком контексте, глобализация привела к осознанию, что современные общества должны научиться сотрудничать. Мастерство, лежащее в основе межкультурной коммуникации, может служить естественной платформой для укрепления межнациональной безопасности [2, с.308]. Следовательно, развитие искусства межкультурной коммуникации повышает качество международного взаимо-

действия, тем самым сводя к минимуму возможность конфликтов. Умение общаться с представителями разных культур (невербальная коммуникация, сочувствие, разрешение конфликтов и т.д.) необходимо для международного сотрудничества, для обеспечения мира и безопасности.

Ключевые слова и словосочетания: межкультурная коммуникация, международная безопасность, различное культурное происхождение, недопонимание, искаженное общение, предотвращение конфликтов.

Introduction

The roots of intercultural communication can be traced to the Chicago School, known for pioneering empirical investigations based on the theories of German sociologist Georg Simmel (1858–1918) (Rogers & Steinfatt, 1999). The notion of communicating with someone different from us – an intercultural 'stranger' – lies at the heart of intercultural communication [3].

The theory of intercultural communication (from now on called IC) is a relatively new field of study, although intercultural communication itself dates back to time immemorial. The actual contours of IC theory emerged only after World War II in US communications research. For the first time, the issue of IC emerged when representatives of different countries had to solve

problems of global importance jointly. Until then, the Americans conducted an isolated policy and faced the need to start intercultural contacts [4, p. 25].

US diplomats also experienced cultural frustrations. They often needed better training, cultural awareness, and intercultural communication insight. They usually lived and worked in a small circle of English-speaking individuals, seldom venturing outside the capital city of their posting. In 1946, the US Congress passed an act to provide training to American diplomats and technical assistance workers in the Foreign Service Institute (FSI). Edward T. Hall, a leading anthropologist and teacher at FSI, and his anthropological and linguistics colleagues initially taught the participants the language and anthropological concepts of the nation to which they were assigned. Although the language program was successful, participants reported to Hall that they needed to communicate across cultures and understand intercultural differences rather than gain an understanding of the single culture in which they were to work. In response to these requests, Hall and his colleagues created a new approach called 'intercultural communication.' The publication of his famous book, *The 'Silent Language'* (1959), signals the birth of intercultural communication study. If once intercultural communication meant only communication between individuals of different national cultures, it developed over the decades. It came to mean communication between individuals who might differ, for example, in ethnicity, socioeconomic status, age, gender, or lifestyle. This broader field definition is reflected in most intercultural communication textbooks today. [1, pp16-17]. In 1948, the Smith-Mundt US Information and Educational Exchange Act was signed in the United States

on 7 January, committing the United States Government to promote better understanding between Americans and other peoples [5, p.5].

In carrying out our work, we have set the following objectives:

- To Study the theory of intercultural communication, communicative competence, and cultural misinterpretation as a threat to human security,
- To study international security and its challenges,
- Consider the relationship between intercultural communication and international security.

The concept of Intercultural communication and communicative competence

IC is a particular communication between two or more representatives of different cultures, during which information and cultural values of interacting cultures are exchanged. The process of intercultural communication is a unique form of activity, which is not limited to the knowledge of foreign languages, but also requires knowledge of the material and spiritual culture, religion, values, moral attitude, worldview, Etc., of another nation. Anthropologist Edward Hall is considered the founder of intercultural communication. His book "Silent language" was an important milestone in which the relationship between communication and culture was first analyzed in detail [6], and later his second book "Hidden Dimension" [7], was devoted to understanding time and space in different cultures, as well as to substantiate the importance of cross-cultural analysis. Hall focuses on communication as the element of human experience most clearly shaped by culture. For Hall, communication encompasses verbal and nonverbal interaction, materials and artifacts, fashion, and all forms of meaningful human conduct. The problem of intercultural communication arose when meaningful conduct was interpreted in another cultural context differently than intended -that is, its performance and interpretation are matters of *competence*. When misinterpretation occurs, participants may not be aware of its occurrence. Finally, a stark distinction exists between two options facing communicators who find themselves in situations where "errors are made in interpreting" the meaning of what someone said. One option is frustration and (violent) conflict, which Hall casts as the natural—or at least traditional—response ("No wonder there are wars!"). The other preferred option is reflection or learning that is grounded in the study of culture-in-communication. Cultural inquiry provides tools for understanding how communication "works," which is the prerequisite of any competent interaction across different styles of expression. Informed reflection, Hall argues, can thwart adverse outcomes ranging from frustration to war. In sum, Hall advises us to expect miscommunication in intercultural encounters, to know how and why it occurs, to disrupt the regular flow of communication when miscommunication does occur, and to try to fix the errors that result from a lack of communicative competence. Recent communication scholarship on public diplomacy serves as a reminder of the continued practical relevance of Hall's orientation [8, pp. 121-135] to communication, culture, and misinterpretation in security-related settings [9] (Zaharna, 2010).

International Security

At present, international security is closely linked to the notion of globalization. First of all, the term international security should be understood. International security is a set of measures undertaken by countries and various international organizations to ensure mutual security in world politics. This package includes military operations, diplomatic treaties, and agreements [10].

Until now, the concept of international security and its study has been understood as examining the use of force between States, particularly emphasizing the role of Great Powers. It reflects the view that international security includes the territorial integrity of nations and that the greatest threat to that territorial integrity is the war between States, especially between great Powers[11pp. 5-27]. Recently, however, the formulation of international security has changed considerably and has focused on other elements. It is due to contemporary challenges that threaten international security.

When studying international security problems, it is necessary to get an idea of which threats are currently considered primary for the international community. The twenty-first century has changed the traditional formulation of "security" and brought new forms of international security. Changes include, for example, the origin of threats. Threats no longer come primarily from states; threats come from nationalistic, ethnic groups, criminal gangs, epidemics, terrorism, unsafe food, poverty, economic mismanagement, overpopulation, refugee flows, and, most importantly, pollution and the effects of pollution, the destruction of nature. The victims of new threats are mainly individuals (individual or human security), society (public security), and the world (global security). The survival of societies is at risk, and in the long run, the world's survival is also at risk. Therefore, it can be emphasized that there is a general global awareness of the need to fight for the stability of the earth[12].

Over the past two decades, threats to international security and stability have evolved rapidly. The drivers of change – including population growth, climate change, resource scarcity, significant shifts in economic power, and increasing state fragility – produce less predictable, non-linear effects. Technology diffuses rapidly, information is corroding traditional hierarchies, and security-related risks have become more asymmetric[13]. Terrorists and organized criminal groups are now better placed to disrupt global networks, especially with weak governance. Many territories today are characterized as weak or already collapsing states, an arena for great power competition. It is not the interest of the great Powers to rebuild the State or to engage in nation-building for humanitarian purposes, but rather to establish bases in the region, secure profitable economic deals, and weaken the presence of other countries. Moreover, there are many possible scenarios in which a failed state can become a playground for competition between regional countries and great powers. That is why failed states today can pose a significant threat to international security[14].

Another evidence of the changing formulation of international security, which also emphasizes the role of culture and intercultural communication, is the expanded

definition of security requirements by the UN Office for the Coordination of Humanitarian Affairs (OCHA) for a broader range of security sectors. According to OCHA, the following areas are considered more important now: economic, food, healthcare, environment, personal, community, etc.,[15].

Therefore, OCHA's range of security areas proves that human security elements have evolved to a broader dimension as they go beyond military protection and engage threats to human dignity. Accordingly, it has become necessary for states to make efforts to establish ties with other states consciously. Furthermore, this can only be achieved through successful dialogue and cooperation based on effective intercultural communication.

The Relation Between Intercultural Communication and International Security

Intercultural skills are the basic foundation on which international security mechanisms, such as conflict resolution and negotiation, are built. In our multicultural, multilingual world, when entering a new cultural system, we doubt individual speakers' communicative competence and may pose a threat to their ability to survive and thrive in a particular social milieu (i.e., human security) or their coherent sense of self grounded in everyday communicative routines [8]. Typically, intercultural communication scholars do not frame their research explicitly as an exploration of security. Nonetheless, intercultural communication scholarship often addresses security issues. Additionally, scholars such as Collier (2016) [16, pp. 15–28] and Broome (2006, 2017) [17, pp. 1355–1364] have explored the central role of intercultural communication in peacebuilding. Today, there are several areas in which intercultural communication can contribute to international security. Security-related interactions between the members of international aid organizations such as Save the Children (Witteborn, 2010) [18, pp.358-372] and UNICEF (Rudnick & Boromisza-Habashi, 2017)[19, pp.382–398].

At an individual level- knowledge, increasing self-awareness, and behavioral changes. The mastery of a language other than one's mother tongue is beneficial [20,p1]. Learning a second or foreign language not only requires a private practice of linguistic forms but also necessitates becoming conversant in the culture of the target language to interpret intercultural communication [21].

At a regional level- At this level, young people are given the opportunity to gain experience in other countries, working in different organizations and multicultural environments. Several student exchange programs raise cultural awareness, motivate students to live and study independently, improve foreign language skills among participants, and enhance intercultural communication competencies that are an indispensable part of today's education.

At the international level -Through international programs promoting intercultural communication aimed at reducing inter-religious and inter-ethnic tensions and conflict resolution.

The abovementioned levels emphasize the application of intercultural communication skills regardless of language and location, as they ensure effective communication in newly learned languages and mother tongues. There is an area where intercultural communication is closely linked to international security. They are military personnel who serve outside their native borders. Today, many soldiers, from sergeants to senior commanders, often rely on negotiating skills to accomplish their mission. However, if negotiation and cross-cultural relations represent the entryway to success in this environment, communication skills are the keys needed to open the door. [2,p309].

People like to communicate and express their thoughts in different ways. However, there are also situations when a misunderstanding in communication occurs and cannot be identified in time. One such tragic example could be taken from history when the Potsdam Declaration was offered to the Japanese government as a warning to "surrender or face total destruction [22]. The Japanese responded to that offer with one word, "mokusatsu". The Americans translated that response as "to reject" or "to ignore" instead of being interpreted as "no comments at the moment" [23]. The result was fatal for Japan and helped people underline the necessity to deal with miscommunication in a proper way.

J. Robert DuBois, in his book "Powerful Peace," calls for the pursuit of interpersonal and international peace as an imperative for global security. Like any other human relationship, collaborative alliances are made or broken by just one conversation. [23, p.54]

Improving the quality and outcomes of such conversations is an important goal of intercultural communication research. However, more than linguistic skills are needed because language skills refer only to the ability to speak, and communication skills to the ability to use language effectively and in appropriate contexts. Therefore, teaching the military only a foreign language to send them on missions abroad is not enough. More important than language are the intercultural competencies they need to develop to adapt and develop proper interpersonal relationships that can contribute to mission success.

Conclusion

Thus, the knowledge and skills underlying intercultural communication, which are applied in various fields, are essential for ensuring international security. Therefore, to develop the necessary intercultural communication skills, it is necessary to ensure these skills are correctly applied. Through various international programs, activities, and events, this can be done at the regional and international levels. However, we might be naïve to think intercultural communication is a panacea for conflict prevention or the key to solving international security challenges in the 21st century. Nevertheless, developing solid intercultural communication skills can open new paths to improve the quality of intercultural interactions, leading to the prevention of conflicts.

REFERENCES

1. Shuang Liu, Zala Volc̃ic̃ and Cindy Gallois Introducing intercultural communication, Global cultures and Contexts, 2015, SAGE Publications, p 252.
2. A.S. Karadeli, Intercultural Communication as an Asset For Ensuring International Security, International Conference, Bucharest, 17-19 May 2018, pp 305-310 https://www.afahc.ro/ro/rcic/2018/rcic'18/volum_2018/305-310%20Stoian%20Karadeli.pdf(25.03.23)
3. Rogers, E., & Steinfatt, T. (1999). *Intercultural communication*. Prospect Heights, IL: Waveland Press.
4. Seelye, H.N., Teaching Culture: strategies for foreign language educators (3rd edition), 1993 National Textbook. Co. in English
5. Emily T. Metzgar, Seventy years of the Smith-Mundt act and US international broadcasting: Back to the future? Figueroa Press Los Angeles, April 2018, p.5 https://uscpublicdiplomacy.org/sites/uscpublicdiplomacy.org/files/Seventy_Years_Metzgarv2.pdf(25.03.23)
6. Hall T. Edward, The Silent language, 1959. https://monoskop.org/images/5/57/Hall_Edward_T_The_Silent_Language.pdf (23.03.23)
7. Hall T. Edward, The Hidden Dimension, 1966. http://kulturiskvlevebi.weebly.com/uploads/1/8/3/7/18376403/hidden_dimension_1.pdf (15.03.23)
8. Boromisza-Habashi, D., & Xiong, B. Intercultural communication and security. In B. C. Taylor & H. Bean (Eds.), *The handbook of communication and security*, (2019), New York: Routledge.
9. R. S. Zaharna Battles to Bridges: U. S. Strategic Communication and Public Diplomacy after 9/11, by, Hampshire, United Kingdom, Palgrave Macmillan, 2010, ISBN 978-0- 340-20216-0, 233pp.
10. Globalization and International Security, 2017 <https://www.ukessays.com/essays/international-studies/international-security.php>
11. Nye, Joseph S. Jr. & Lynn-Jones, Sean M. International Security Studies: A Report of a Conference on the State of the Field. *International Security*. 12., 1988, pp. 5-27
12. Bertel Heurlin and Kristensen, INTERNATIONAL SECURITY, <https://www.eolss.net/sample-chapters/C14/E1-35-04-02.pdf> (15.03.2023)
13. Managing Global Insecurity: International Cooperation and Transnational Threats, <https://www.cgdev.org/event/managing-global-insecurity-international-cooperation-and-transnational-threats> (20.03.2023)
14. C. Elisabeth St. Jean, the Changing Nature of "International Security": The Need for an Integrated Definition, 2007, http://www.diplomatonline.com/pdf_files/npsia/2007-08/2_Int_Security_C_Elisabeth_St_Jean_FINAL.pdf (20.03.2023)
15. United Nations Office for the Coordination of Humanitarian Affairs, <https://www.unocha.org/> (15.03.2023)
16. Collier, M. J. An intercultural peacebuilding framework: Extending the conversation through a focus on connections. In S. Roy. & I. S. Shaw (Eds.), *Communicating differences* London: Palgrave Macmillan, 2016, pp. 15–28)

17. Broome, B. J. Intercultural peacebuilding. In Y. Y. Kim (Ed.), International encyclopedia of intercultural communication Medford, MA: Wiley and Sons, 2017, pp. 1355–1364.
18. Witteborn, S., The role of transnational NGOs in promoting global citizenship and globalizing communication practices. Language and Intercultural Communication, 10(4), (2010), pp. 358–372
19. Rudnick, L., & Boromisza-Habashi, D. (2017). The emergence of a local strategies approach to human security. Journal of Multicultural Discourses, 12(4), 382–398.]
20. G. Grigoryan., L.Movsisyan L., The Importance of Studying a Foreign Language, Azerbaijani in Particular, as a Component of Ensuring the National Security of the Republic of Armenia, Language and Speech 2, Yerevan, NAS RA Language Institute after Hr. Acharyan, 2020, pp.153-165.http://language.sci.am/sites/default/files/lezow_ew_khosk_2_0.pdf
21. Nishonova, The Importance of Intercultural Communication in Foreign Language Learning <https://cyberleninka.ru/article/n/the-importance-of-inter-cultural-communication-in-foreign-language-learning> (18.03.23),
22. Ham, Paul. *Hiroshima Nagasaki: The Real Story of the Atomic Bombings and Their Aftermath*. Macmillan, 2014.
23. Miscommunication problems: The US and Japan in World War II <https://ivypanda.com/essays/miscommunication-problems-the-us-and-japan-in-world-war-ii/>(18.03.2023)
24. DuBois R., *Powerful Peace: A Navy SEAL's Lessons on Peace from a Lifetime at War*. New York, 2012, 23, p.54

The article has been submitted for publication: 20.12.2022
Հոդվածը ներկայացվել է տպագրության. 20.12.2022
Статья представлена к публикации: 20.12.2022

The article is sent for review: 18.04.2023
Հոդվածն ուղարկվել է գրախոսության. 18.04.2023
Статья отправлена на рецензию: 18.04.2023

The article is accepted for publication: 05.05.2023
Հոդվածն ընդունվել է տպագրության. 05.05.2023
Статья принята к печати: 05.05.2023