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## THE ESSENCE OF CROSS-CULTURAL CONFLICT (PRESENTATION OF A PROBLEM)

The article deals with issues describing the nature of cross-cultural conflict. The source of conflict is social conflict. Modern society in cultural terms is a rather diverse phenomenon that leads to the emergence of hotbeds of tension and conflict. The most difficult point is the escalation of social conflict into intercultural conflict. Analysis of the historical development of intercultural conflict uncovers the powerful potential of its ability to reach different spheres of society other than the one in which it originally arose. It impacts several neighboring areas of social development. Intercultural conflict generates its energy from various situations: domestic policy, international relations, economics, and other fields. Refs 10.

*Keywords:* conflict, intercultural conflict, social discord, domestic policy, international relations, Economics, values, traditions, stereotypes..

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## СУЩНОСТЬ МЕЖКУЛЬТУРНОГО КОНФЛИКТА (ПОСТАНОВКА ПРОБЛЕМЫ)

В статье рассматриваются вопросы, характеризующие сущность межкультурного конфликта. Основой возникновения конфликта является социальное противоречие. Современное общество довольно разнообразно в культурном плане, что приводит к возникновению очагов напряжения и конфликтов. Наиболее сложным вопросом представляется перерастание социального конфликта в межкультурный. В своей основе межкультурный конфликт социален и имеет социально-экономическую, политическую, религиозную подоплеку. Анализ исторического становления межкультурного конфликта обнаруживает мощный потенциал его способности охватить различные сферы общества, помимо той, в которой он изначально возник. Он оказывает воздействие в нескольких сопредельных областях общественного развития. Межкультурный конфликт генерирует свою энергию из различных ситуаций: внутренней политики, межгосударственных отношений, экономики и в других областях. Библиогр. 10 назв.

*Ключевые слова:* конфликт, межкультурный конфликт, социальные противоречия, внутренняя политика, межгосударственные отношения, экономика, система ценностей, традиции, стереотипы.

No society is homogeneous in its composition. It is a mosaic of different ethnic cultures, each with its own rules and regulations, values and world view. Therefore, people tend to come into conflict with each other.

At the root of each conflict lies social contradiction. Culturally, modern society is a fairly diverse phenomenon, which leads to the emergence of certain hotspots of tension and conflict. The devolution of a social conflict into a cross-cultural one presents one of the most complex problems.

Cross-cultural conflict is inherently social and has socio-economic, political, and religious background. Analysis of the historical development of cross-cultural conflict shows a high potential for engulfing various sectors of society other than the one from which it originated. It has an impact in several neighboring areas of social development.

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Cross-cultural conflict draws its energy from a variety of situations: domestic policy, international relations, economics, and other fields.

Cross-cultural conflict is inherent to certain social groups and cultures. Different interpretations of cross-cultural conflict are based on different understanding of the phenomenon of culture, which in turn translates into a wide range of definitions for cross-cultural conflicts [1].

During cross-cultural tension or conflict, the differences between the opposing parties are overwhelmingly accentuated, which may be expressed in one's own ethnic group being pitted against another group [2]. Cross-cultural conflict is a natural form of interaction between different ethnic groups, characterized by a conscious and pronounced clash of interests. It acts as a mechanism for the resolution of contradictions that arise during the interaction between different cultures.

The theory of positive conflict [3] views conflicts as an unavoidable part of everyday routine that is not dysfunctional by nature. The same applies to cross-cultural conflicts. The involvement of all members of a particular culture, ethnicity, or religion in a conflict is not a prerequisite. Therefore, conflict should be regarded as more than a simple clash or competition of cultures, but as a disruption of communication.

There are numerous causes for cross-cultural conflicts. They can be based not only on the insufficient knowledge of language and the ensuing basic misunderstanding of a communication partner, but also on deeper causes that are not clearly perceived by the participants themselves. It should be borne in mind that a potential disruption of communication may be due to the incorrect attributions of the communicators [4].

It is noteworthy that there are no "purely" cross-cultural conflicts. Instead, the cultural component is present in many forms of conflict. Social relations suggest the existence of a great many interpenetrating conflicts. Each conflict between the representatives of different cultures is based on the ignorance of the cultural characteristics of the communication partner.

The main goal of cross-cultural conflicts is association with "insiders" and exclusion from "outsiders". The members of the opposing parties in a cross-cultural conflict perceive each other according to the pattern "Us — Them". Negative information about the lifestyle of another cultural group is preferable. Positive behavior of one's own group (national narcissism) and negative behavior of another group (national animosity) can be explained by internal reasons. Negative behavior of one's own group and positive behavior of another group can be explained by external circumstances.

Hostility and prejudice between people have been everlasting and are rooted in the human nature. Adepts of social Darwinism claim that the law of life is struggle for existence, as observed in the animal kingdom. In the human society, it manifests itself in the form of various conflicts. Humans need conflicts just as they do food or sleep [5].

This point of view has been refuted by the studies proving that hostility toward foreigners is not universal, nor is the prejudice against a particular nationality. These arise under the influence of social factors. However, conflicts cannot be regarded solely as a destructive side of the communication process.

Cross-cultural conflict arises due to the differences in the systems of values, traditions, and stereotypes. Some researchers believe that cross-cultural conflict can be divided into two variations: ethnic and interstate, whereas interstate conflict can take the form of an ideological conflict; conflict over political domination; territorial or religious conflict. The

social status of the subjects of conflict plays a key role in the typology of interstate conflicts. It is important whether the government recognizes its polyethnicity and multinationalism or not.

Several types of cross-cultural conflicts can be distinguished:

- between different ethnic groups, nationalities, and their cultures;
- between religious groups, representatives of various religions;
- between generations and representatives of different subcultures;
- between cultural traditions and innovations;
- between different linguacultural communities and their individual representatives (due to language barriers and interpretation errors).

The problem of migration is one of the important aspects of cross-cultural conflicts [6]. Since the late 20th century, the scope of migration has become rather impressive, involving many countries across the world, different social layers and population groups. Migration has become an important factor of demographic, social, economic, and cultural changes in many parts of the world.

Unorganized migrant influx leads to the deterioration of material, cultural, and social conditions of the life of indigenous population. Attracting migrants requires additional expenditures from the state budget and local budgets on their accommodation, organization of new jobs, and construction of objects of social infrastructure.

The composition of migrant influx affects the social structure, cultural and educational level of the population in receiving areas. This results in ethnic conflicts that follow two major trends: integration and differentiation [7]. On the one hand, migrants contribute to the enrichment of the culture of the receiving country, thus increasing the tolerance of the local population. On the other hand, large numbers of migrants may facilitate the intrusion of their own culture of the receiving country, which could result in ethnic conflicts.

Critical assessment of the impact of migration on the global and national scale shows its positive effect on the quality of life and the overall state of the world economy. It also reduces unemployment, increases living standards and salary level, eliminates the shortage of manpower in certain regions and industries, and mutually enriches the ethnocultural potential [8].

Cross-cultural adaptation of a person to a new cultural environment is another important issue of migration. In this case, adaptation is viewed as a process of achieving compatibility with the foreign culture based on personal changes and restoring the balance between the personality and its immediate surroundings that has been disrupted by the impact of another culture.

The results of empirical observations indicate that the period of adaptation to a new culture is accompanied by both positive and negative results. The theory of cross-cultural conflict uses the concept of “acculturation” along with the term “cultural adaptation” to refer to the introduction of an individual to a new cultural environment. The apex of acculturation or negative experience due to the impact of a new culture is termed “culture shock”. This term should not be compared with the shock in its broad sense as a violent, sudden reaction to the manifestation of extreme factors. “Culture shock” is a result of prolonged stress-producing effect of a new cultural environment [9].

In the late 20th century, the theory of cross-cultural adaptation considered “cultural shock” only as a sickness. Later, its negative status changed to positive. The new approach was that the perception of shock was interpreted as a source of personal development, expansion of values, and improved ability to adapt to new conditions. According to the

positive concept, “culture shock” should be regarded as a normal reaction, an integral part of acculturation. Those who have been through a cultural stress tend to interact with a new environment more effectively than those who have avoided this condition.

Apart from “culture shock”, there is also “language shock” [10]. This term refers to the condition of a short-term reaction to linguistic phenomena, which triggers emotions such as surprise, embarrassment, or laugh in one of the partners of cross-cultural communication. Representatives of different cultures always communicate either in the language of one of the communicators, or an intermediary language. In this case, the effect of inadequate perception of a linguistic fact occurs whenever a neutral word of the foreign language is homonymous to a word in the native language with a different meaning.

In conclusion, it should be noted that studying cross-cultural conflicts is crucial in the modern world. Resolving them will take much more time.

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**For citation:** Matveevskaya A. S., Pogodin S. N. The essence of cross-cultural conflict (presentation of a problem). *Vestnik SPbSU. Philosophy and Conflict Studies*, 2017, vol. 33, issue 1, pp. 115–118. DOI: 10.21638/11701/spbu17.2017.112.

Статья поступила в редакцию 30 июля 2016 г.  
Статья рекомендована в печать 28 октября 2016 г.