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**THE ROLE OF INTERCULTURAL COMMUNICATION IN
THE MANAGEMENT AND DEVELOPMENT OF MODERN
BUSINESS ORGANIZATIONS**

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The materials for the protection are available to those interested in "Training Department" at the International Business School.

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INTRODUCTION

Today, all participants in situations of intercultural communication bring with them their own cultural biases, which communicate on the basis of assumptions that reflect their different values, beliefs, attitudes. The basic theory of intercultural communication suggests that identification of similarities is an important aspect of actual message exchange, and that similarities constitute the matrix in which communication takes place. This means that in order to understand culturally different communicators, they must have something in common in their origins, which will enable them to perceive incentives in a similar way. However, the intercultural theory of communication begins with the assumption of cultural differences.

The main objective of the dissertation is to explore, present and analyze the importance and significance of intercultural communication in the management and development of modern business organizations, while at the same time trying to show the existence of links between the components of intercultural communication competence. This main objective is focused on two aspects: the first aims to determine to what extent culture influences the way in which employees of organizations perceive communication practices in culturally different business environments, and the second aims to determine the levels of intercultural communication competence of employees in organizations in relation to their intercultural sensitivity, studied through models, which indicate major indicators in intercultural communication.

The subject of this scientific work is the management of intercultural communication for the development of modern business organizations, and its object - intercultural communication and its main aspects as a key area of communication processes in an intercultural environment.

In order to achieve the main goal, several key research tasks are set:

1. To present a theoretical overview of the issues related to intercultural communication in the management of organizations and the related opportunities, problems and perspectives;
2. To conduct an empirical study related to the role of intercultural communication in management and the links between intercultural communication competence and intercultural sensitivity;
3. To present the results of the study by analyzing the relationship between intercultural communication competence and the components of intercultural sensitivity and providing guidelines for improving intercultural communication competence in the management and development of organizations.

The research thesis of the dissertation states: it is suggested that intercultural communication plays a key role in the management of organizations operating in an intercultural environment and comprising culturally different individuals.

For the successful management of these organizations, employees need certain levels of intercultural communication competence that can be improved and refined in order to overcome cultural distances and barriers and the successful functioning of organizations through intercultural interaction.

The methodology of the scientific work includes a study of the key theoretical positions and the state of the issues related to intercultural communication and a toolkit for conducting empirical research among employees in intercultural organizations, consisting of questionnaires (part of which the author creates independently and part of which he adapts).

The research methods of scientific work include empirical (inquiry method) and theoretical (analysis and synthesis, comparison, summary) methods.

The research methodology for processing the results of the study includes:

1. Tables with frequency distributions and pie charts with percentage ratios to illustrate the sample of the survey and summarize the results of the first questionnaire;
2. The results of a second and third questionnaire were processed with the IBM SPSS Statistics statistical software using the following analyses to process the results: reliability analysis; factor analysis; variance analysis – ANOVA, T- test; correlation analysis; regression analysis. The survey sample included 129 respondents who volunteered. The limitations of the survey and the sample are related to the following situations:
 - The study does not claim to describe all possible aspects of the role and significance of intercultural communication competence in the development of modern organizations;
 - The study claims to describe only this type of sample, the type of people-employees who were included in the study, and they are mostly educated, working in organizations that communicate with culturally different personalities and representatives of different cultures, with a slight imbalance towards men and persons who are motivated to participate in the study;
 - The expressed desire and inclusion of the surveyed persons in the survey is important for the formulation of their profile, i.e. these are people who have a predominantly proven relationship with representatives of different cultures in their work and profession.

CHAPTER 1 KEY THEORETICAL BACKGROUND AND STATUS OF INTERCULTURAL COMMUNICATION ISSUES

1. Terminological-conceptual clarifications in the field of intercultural communication

The first paragraph reflects the basic concepts in the dissertation and their definition according to various Bulgarian and foreign authors. To begin with, the concept of "communication" represented by some basic theoretical concepts, points of view and definitions is considered. In the context of work, emphasis is placed on those definitions of communication that reflect its essence in the work environment and in the management of organizations.

Directing the communication in this way, some of the significant definitions are those of Boykov and Totseva, Nikolov and Voynova, Stoykov. According to Boykov and Totseva (2016), "Communication is the mutual exchange of ideas between people", as under ideas the authors put

the meaning of thoughts, information, messages, the content that the ideas themselves express. According to Nikolov and Voynova (1995), "the purpose of communication is to implement economic changes that affect activity." Here the emphasis is placed on achieving higher productivity and efficiency through communication. L. Stoykov (1995) points out that "communication is an exchange of formal and informal, verbal and non-verbal information, feelings and sensations" and puts this in the focus of the processes that occur in organizational and corporate activity, and in a rosy way it can be ensured that key management functions are fulfilled, and each individual member of the labor community can fully realize their manifestations in a working environment.

Communication is a two-way process in which through the transmission and reception of information, incl. By expressing ideas, feelings, thoughts, attitudes, cooperation can be realized to achieve group and/or organizational goals, as well as achieve a common joint understanding. According to Boykov and Totseva, in order to be able to confirm that a communication is effective and satisfactory for the parties, the recipient of the information must use the same meaning that the sender has in mind.

– something known through the term "didactic synonymity". As one of the possible barriers to the realization of didactic synonymity, the different communicative level of communication between the parties regarding the language is pointed out. In this sense, communication is confronted with the questions of cultural differences between the individuals who carry it out, as well as its use to "represent relationships of different nature". Looking real, there is no other way of realizing and realizing human understanding, regardless of the cultural differences between individuals through which the transmission of information occurs. This is because the basis of the interpretation of communication is, on the one hand, an interpretation of communication in the direction of individuals and groups who exchange information, knowledge, attitudes and ideas, and on the other – an interpretation of communication in the direction of participants in the process who try to convince and motivate other individuals and groups in order to achieve their goal.

Thus arises the need to clarify the next significant concept of labor - "culture". On the one hand, culture can be understood as "all material

and intangible products of human activity and behaviour which can be inherited or passed down from generation to generation, irrespective of biological genes'. From another angle, culture is denoted as "shared knowledge and schemes created by a community of people to perceive, interpret, express and respond to the social realities around them." Culture reflects the accumulated training of different groups during different periods of time, dealing with two main sets of problems: survival, growth and adaptation of the group to their environment, as well as internal integration, which allows the daily functioning and the ability to adapt and learn. Culture "provides guidance to man and orientation, value, identification; It also provides rules, order, and legitimation—therefore, it is essential for human interaction and reduces the complexity of life.

One of the most important clarifications in the dissertation is in defining the concept of "intercultural communication". In general, it is understood that intercultural communication takes place when people from different cultures and ethnicities begin to communicate. The concepts of "intercultural communication", "multicultural communication" and

"Intercultural communication", which is found in Bulgarian scientific publications and specialized literature, is often defined as synonymous. However, they are not of unambiguous importance. In English-language literature, the main concept is precisely "intercultural communication", which is often used as a synonym for "cross-cultural communication". In some languages, incl. Bulgarian language, translation is associated with both intercultural and intercultural communication. In English-language studies, however, some authors distinguish between "intercultural communication" and "cross-cultural communication". The dissertation makes this distinction and devotes a separate paragraph to clarify the essence of intercultural communication.

2. Nature and characteristics of intercultural communication

We can agree with the differentiation made between concepts, but accepting the thesis that intercultural communication is only between people belonging to different national cultures does not sound plausible enough. This is because the present time national characteristics are strongly influenced by ethnic and other socio-cultural peculiarities, which is not sufficient reason to assume that within the concept of "intercultural communication" should also be included those types of communication that take them into account. The first thing that impresses when analyzing different sources is that two concepts are used: "intercultural communication" and "intercultural communication", which are probably used as synonyms. This coincides somewhat with the understanding of the content of the concepts insofar as we accept the terms "communication" and "communication" as synonymous, although some authors tend to use "communication" only in cases where there is a use of

technical tool as an intermediary between the participants in the communication process. As for the meanings used in "intercultural" and "intercultural", it can be said that there is a difference. The concept of "intercultural" includes the understanding of mutual exchange, in which there is acceptance of otherness, recognition of the right to exist and respect for it. When using the term "intercultural", it is enough to have a meeting between participants belonging to different cultures. In this order, an important clarification is that for the purposes of the dissertation, the concepts of "intercultural communication", "intercultural communication" and "intercultural dialogue" will be used as synonyms with unambiguous meaning.

In turn, the concept of "multicultural" is used as a characteristic of the social environment. The notion of multicultural society takes into account not only the ethnic, but also a number of other socio-cultural characteristics of its participants such as social status, race, physical characteristics, religious, gender and sexual identity, etc.

The concept of "multiethnic" incorporates meanings that draw attention to the different ethno-cultural characteristics of the social groups from which society is constructed. The coincidence of ethnicity and ethnic self-awareness ensures seamlessness in the functioning of

communities, as identity is based on origin and finds its outward expression through selfdetermination. An important marker of identity is the way community representatives name themselves. Usually, two elements are included in the self-name. One denotes ethnic and the other national or regional identity. In the main minority communities, ethnic identity often dominates national identity. Among the main factors influencing the dynamics of ethnic identity are: language, religion, folklore and ritual system, personal and surnames. They are the markers that outline the boundaries of the ethnic community. For EU countries, the issue of ethnic and national identity has become particularly painful in the past few years, mostly in connection with growing intolerance towards migrant groups, which, despite attempts by a number of countries to integrate, remain locked in their ethnic and linguistic space. Multiculturalism, proclaimed as a national policy, confronts growing xenophobia and intensifies disintegration processes. Intercultural dialogue hardly occurs on the public scene because immigrants live in their neighbourhoods and ghettos and rarely communicate with majority representatives as equals. Without going further into the problems of public intercultural communication, we can summarize the conclusion that ethnic identity and ethnic self-awareness are just as important as socio-cultural parameters for the course of a mutually satisfying meeting. Nor can we overlook the fact that there is virtually no country in the world that has retained its monocultural character. Globalisation and the free movement of people have made the world very different, and meetings between representatives of different cultures have become commonplace. This requires mastering a new and vital competence – intercultural communication competence that will allow us to communicate effectively and efficiently with those who differ from us.

3. Approaches to studying intercultural communication

The emphasis here is placed on modern basic approaches to the study of intercultural communication, through which an idea can be given of what opportunities exist to deal with intercultural communication differences, incl. in the working environment and in the management of organizations, as well as with a broader response to global challenges at the local level. The work describes:

The social approach is based on the assumptions that human behavior is predictable and that descriptive external reality exists. The purpose of the social approach is to predict how culture influences communication; to explore the way culture influences communication using the social sciences.

The interpretive approach is interested in describing human behavior. According to scientists, this behavior is unpredictable, creative and creative, and culture is created and perpetuated through the means of communication. This approach studies culture from the point of view of members of the cultures studied, and not through a framework imposed by the researcher.

The critical approach views reality as subjectivity and focuses on the importance of studying context, that is, in which communication it occurs. Critical scientists look at culture from the perspective of the struggle for power and study cultural differences as they are related to the unequal distribution of power in society. They are not only interested in the study of human behavior in different cultures, but also in bringing about change in society.

The use of all three approaches (social, interpretive and critical) is highly significant and valuable when studying intercultural communication. According to researchers, however, they may seem at odds with each other. In order to address the potential contradictions between these approaches, Martin, Nakayama and Flores (2002) developed another approach to studying intercultural communication.

The dialectical approach recognizes the value of social, critical and interpretative approaches, while at the same time requiring that we do not limit ourselves to the perspective provided by each of them. The dialectical approach points to simultaneous acceptance of all three points of view, as the adoption of multiple points of view expands our perception of the world and allows us to create new categories. to be able to see the complex potential in the study of intercultural communication. All these dialectics refer to four building blocks of intercultural communication: culture, communication, context and power. This approach allows for a much broader view of the study of communication between national identities and gives a much richer experience in the study of culture and communication.

4. Cultural identity and intercultural communication

The purpose of cultural identity analysis in the context of intercultural communication is to understand and explain how studies differ – often in a broader perspective and sometimes more intensely in terms of what cultural identity is, what it means in the context of intercultural communication, and how it should be explored.

4.1. Terminological refinements and working definitions

The term "cultural identity" is widely used to include related concepts such as subcultural, national, ethnolinguistic and racial identity. Cultural identity also denotes a sociological or demographic classification, as well as the psychological identification of an individual with a particular group. Both (sociological and psychological) meanings of cultural identity are seen as two inseparable correlates of the same phenomenon. In the same way as a multidimensional concept in the dissertation we will use the term "ideology".

4.2. Analytical framework of ideological messages

The authors use four interrelated positions regarding culture and intercultural communication: assimilation, integration, marginalization and separation. These positions are the result of the work of John Berry (2005), who created the so-called "Cold War". "two-dimensional acculturation model" according to which the four strategies referred to exist depending on two key dimensions: (1) the maintenance and preservation by the non-dominant group of its ethnic identity and ethnocultural characteristics and (2) maintaining relationships with the dominant group. Berry and his views are an important emphasis in studies of cultural identity, both with the two-dimensional acculturation model and the theory of acculturative stress.

4.3. Cultural values and attitudes towards communication with culturally different individuals

In theory and specialized literature there are numerous definitions of the meaning of the concept of "values". Most of them can be classified into two groups: (1) "values" as something directly attached or attributed to preferred objects (rather related to the concept of "value" – b. a.); (2) "values" as (enduring) beliefs or concepts that interpret things defined about the personality in the context of people's preferences, desires, understandings. Various approaches in the study of values are also found, such as the structural-energetic approach, which is associated with M.

Rokić's (1973) theoretical model of the nature of human values. The structural-content approach includes the theoretical models of Hofstede, Triandis, Schwartz, Trompenaars, Hampden-Turner. These authors seek universal dimensions in the organization of values for the adequate description of individual and cultural differences, on the one hand, and on the other – meaning-content links between individual values.

In general, studies argue that if the value basis is consistent with that of the audience (local employees of the host organisations), it is more likely to elicit sympathy and positive attitudes towards culturally different individuals, while what is incompatible with audience values is more likely to cause antipathy and negative attitudes towards different cultures.

5. Cultural profiles and cultural indicators. Cultural integration

5.1. Cultural profiling in the context of intercultural communication

Cultural profiling is an assessment tool for identifying cultural styles and preferences. Cultural profiling is often used to identify potential problems in moving from one cultural group to another, characterised by cultural differences, but it is also relevant in identifying possible difficulties between members from intercultural teams. It helps the organization and individuals to appreciate their own cultural style and compare it with the culture to which they need to adapt. Cultural profiling may also include psychometric testing or simple verification comparison. Although sometimes used (not always appropriately) and as a recruitment tool, it is much more suitable for use as a guide to education and training needs.

5.2. Cultural integration

In recent years, it has been increasingly recognised that integration is not limited to a socioeconomic area or its politico-legal nature. In this case, the search for indicators of integration of culturally different in the cultural sphere and the working environment that creates different cultures should also be borne in mind. This is even more difficult than in the socio-economic or political-legal level of integration. One of the key issues that arise in assessing the processes of acculturation of culturally diverse individuals mostly in the focus of their surrounding work environment is to identify exactly what constitutes the core of this environment, its core values, beliefs, norms, rules – elements falling within the reach of organizational culture.

6. Intercultural communication and leadership in organizations

A link between communication competence and leadership has been established in the specialized literature. The theory also recognizes the crucial role of leadership in the intercultural environment of global business and in the management of organizations. Studies argue that new skills are required of today's leaders working in the field of the global economy because leadership itself is becoming much more intercultural and can now be defined as "influence across national and cultural boundaries." In addition, leadership is considered to be "introduced through communication" and communicative

Competence is a prerequisite for effective leadership. Also in the very diverse global environment, communication competence must become intercultural, because people must be able to perceive things in terms of the cultural differences of others. Therefore, leaders should develop their intercultural communication competence – a concept discussed in more detail in the second chapter of the dissertation, but which can generally be defined as including "knowledge, motivation and skills for effective and appropriate interaction with members of different cultures". And since culture is defined as an approach to life and worldview shared by individuals and groups in a society – therefore, a leader's ability to communicate effectively and interculturally definitely cannot be underestimated. The attempt to establish intercultural communication in practice is not easy, as there are many potential problems that often arise: the search for similarity and identity, withdrawal, anxiety, reduction of uncertainty, stereotypes, prejudice, discrimination, racism, power, ethnocentrism, culture shock. An interculturally competent person demonstrates affective, behavioral, and cognitive abilities, such as openness, empathy, adaptive motivation, perspective perception, behavioral flexibility with an orientation toward "human" communication. Thus, intercultural competence can also be defined as the transformation of learning into desirable attitudes and a process of growth, where the individual's existing knowledge of culture is constantly evolving – to intercultural knowledge, attitude and behaviour.

CHAPTER 2 INTERCULTURAL COMMUNICATION IN THE MANAGEMENT OF ORGANIZATIONS

1. Key cultural values in organisations – influences and priorities

In this paragraph, the dissertation examines the dimensions of cultural values that distinguish societies as suitable for comparing organizations. In addition to the challenges facing societies, organisations need to address their specific tasks, structure and environment. This can produce other cultural value dimensions. To identify and validate such additional dimensions research will be needed in many organisations from different sectors, industries and occupations, and in many countries. Therefore, here we focus on the cultural dimensions of the organizations they share with societies, paying attention to communications and their management, considered the basis in the development and prosperity of modern companies as a whole.

We observe that theoretically three bipolar dimensions of culture have been defined that represent alternative solutions to each of the three challenges facing all societies: embedding versus autonomy, hierarchy versus egalitarianism, mastery versus harmony. The public emphasis on the cultural orientation of one pole of the dimension usually accompanies a decrease in the emphasis on polar orientation, with which it tends to come into conflict. As developed by Schwartz (1999), certain pairs of cultural value orientations

share compatible assumptions. Conflicts and compatibility between orientations lead to the following coherent circle in a row of orientations: embeddedness, hierarchy, mastery, autonomy, egalitarianism, harmony, and returns to embeddedness. In this way, several cultural regions described in the dissertation are distinguished, in which interesting findings are observed.

Mapping cultural value differences and understanding their implications for potential conflicts within and between organisations is a crucial first step towards developing ways of addressing and taking advantage of the value of heterogeneity in organisations. In the context of communications and their management, this has a strong significance in terms of employee performance, achievement of results and goals of the company. Communication with culturally different individuals in an intercultural environment as a whole is crucial for the future of any organization, as it is through it that modern business units can manage effectively, paying attention to the clash of cultural values, while also taking advantage of the opportunities of differences, turning them into a powerful organizational and communication resource.

2. Intercultural communication and culture shock

Culture shock is caused by the anxiety that results from the loss of all our familiar signs and symbols of social interaction. People face challenges and can experience many things unknown to them in a foreign place. These unfamiliar things include language, climate, religion, food, and education system, how people make decisions, how they spend their free time, how they resolve conflicts and express their feelings and emotions, body language, etc. All of this can create confusion and emotional stress. Dealing with differences can be very worrying, and a person experiences all the symptoms of culture shock. Many scientists define the term "culture shock" as what all definitions have in common is that they see culture shock as an unpleasant reaction for an individual facing a foreign culture, with reactions to culture shock varying.

There are different views in the relationship between culture shock and communication. One is defined as "sick". A person shocked by the culture, who experiences a breakdown in communication, is unable to cope and feels isolated and lost. Thus, the individual develops a number of protective (and sometimes offensive) attitudes and behaviors to protect his mind from confusion in an entirely new situation. The second view has a much more positive meaning, called the view of the culture of self-awareness. According to him, culture shock can be part of a positive training and experience of the individual. Culture shock, if treated well, can lead to deep self-awareness and growth.

Culture shock is a very important element of intercultural communication. Therefore, it is imperative that we also study the competence for intercultural communication.

3. Intercultural communication and management of adaptation processes

This paragraph focuses on people's opportunities to adapt to the new culture and how a person can create some mechanisms to help them cope and protect themselves from the effects of culture shock. In the processes of adaptation in the new cultural environment and dealing with culture shock in general, the communication skills of people that can help them to adapt are very important.

Researchers advise that, above all, people from different cultures should have an open mind. While it's certainly hard to feel frustrated or confused in their new environment, it's important that opinions about the new culture (including work environments) aren't formed too soon. You may feel disappointment and suffering from the culture shock, especially since probably the person has spent a lot of time preparing the new challenge, a lot of emotions, effort, energy have been invested. One of the most obvious approaches in the process of cultural adaptation is participation. And although this is obvious, people should be aware that just looking at the life around them is not enough. Culturally, different individuals should try things on their own, while at the same time not having to worry about making mistakes. If a person experiences uncertainty, a good approach is to follow others, the representatives of the local culture. Researchers point out that one of the working approaches in the process of cultural adaptation is for a person to take good care of himself, for his health. Using all effective ways to reduce physical and mental stress helps relieve culture shock. Communication is the exchange of information, the exchange of meaning. When people communicate, they try to let not their communication partners understand what they mean and at the same time try to understand the meaning of the message, not just its words. As defined the meaning of words (symbols) by culture, knowledge of culture is essential for understanding the communication partner with a different culture. Different cultures have different knowledge sets, social systems, lifestyles, values and different communication characteristics. So learning a foreign language must go hand in hand with the acquisition of these remarkable cultural facts, especially attitudes, beliefs and values that influence the meaning of language. Ethnocentric attitudes prevent people from other cultures from understanding and often lead to prejudice and discrimination that underlie underestimating and projecting similarity. To prevent this and people from being able to communicate effectively, they must have the ability not to condemn and display a similar attitude towards cultural differences. Developing flexibility and adaptability is also an essential part of the process of cultural adaptation, but in order to develop this ability, one must learn how to respond to new conditions, people and situations. Efforts need to identify with these cultural differences and make the necessary adjustments to one's own personalized communication style. In a process of cultural adaptation, the development of empathy also implies avoiding stress and discomfort and mitigating culture shock. The ability to see things from other people's perspective helps one better understand and adapt to different cultures. It takes awareness that we live in an interconnected world, and therefore, one must be

Motivated to understand others – regardless of how different or distant we seem from other people or how huge the "distance" between two cultures is.

It is obvious that individuals differ significantly in their abilities to communicate with culturally different. It is obvious that intercultural communication is a challenge and a

requirement. We have good reasons to be confident that intercultural communication (however big the difference between cultures) is not impossible. The thing that must be constantly borne in mind is the cultural differences that people have to deal with within the intercultural communication space.

4. Barriers to intercultural communication. Intercultural conflicts

Given the importance of both communication and culture in an organizational environment, this paragraph focuses on barriers that can prevent organizations and managers from achieving effective intercultural communication – both in their own host countries when working with employees from other cultures and in subsidiaries around the world when working and interacting with different local cultures. This issue is also significant due to the fact that barriers to intercultural communication, in turn, can create problems and gaps in this communication leading to intercultural conflicts.

4.1. Barriers to Intercultural Communication in the Management of Organizations

Today, there are quite a few barriers to intercultural communication such as anxiety, stereotypes, prejudices, nonverbal interactions, ethnocentrism, xenophobia, racism, discrimination, acceptance of similarities instead of differences. Most of these barriers were first developed by LaRey Barna (1994), who began by studying intercultural communication barriers in the field of education, but these barriers are gradually beginning to be transferred and used in international business studies. According to Bennett (2013), Barna's concept was one of the first and is still the best model for observing what prevents people from making more successful intercultural communication and relationships and building intercultural connections. Persisting, common barriers to intercultural communication in culturally different work environments presented in international business studies include mostly: high anxiety, language, misinterpretations of nonverbal signals, stereotypes and prejudices, ethnocentrism. To achieve effective communication in an intercultural context requires organizations to face some barriers and overcome them. They can incorporate strategies for overcoming communication challenges by taking into account intercultural communication competence when hiring and training staff; create a sustainable communication platform and assign tasks based on experience and interests. However, incorporating competence strategies into the field of intercultural communication, First, it requires understanding how organizations can interact effectively and appropriately with people from different cultural backgrounds, as well as language, beliefs, norms, values, etc.

4.2. Intercultural conflicts in organizations and their management

Conflict arises from differences. This happens when parties disagree about their values, beliefs, motivations, ideas, desires. Intercultural conflicts are often characterized by more ambiguity, language problems, and a clash of conflict styles than the same cultural conflict. The characteristics of intercultural conflict are based on principles that emphasize that culture is dynamic and heterogeneous, but also with opportunities to be learned. Values manifest in beliefs and behaviors that lead to the worldviews that guide our perception and navigation through life. Michel LeBaron (1993) states that "cultures influence the ways in which we name, frame, blame and try to tame conflicts".

Conflict may also arise because of differences of opinion on substantive issues in organizations; in making important decisions; when making changes, etc. On the other hand, they may stem from misunderstandings based on verbal or nonverbal communication related to cultural norms and values. They may be minor – such as failure to perform a greeting appropriately – or more serious – as a perception of rudeness based on how the request is worded. Errors in most forms of nonverbal communication can usually be easily corrected (by observation and imitation) and usually do not constitute major sources of conflict. In most cases, the culturally different are not expected to be familiar in depth with the established rituals.

Overall, evidence suggests that members of individualistic cultures tend to prefer direct conflict communication styles and solution-oriented styles. These two styles tend to emphasize the values of autonomy, competitiveness and the need for control. Conversely, members of collectivist cultures tend to prefer binding conflicting and avoidance styles. These two styles tend to emphasize the value of passive compliance and for maintaining relationship harmony in conflict interactions. Differences in intercultural conflict styles have also been conceptualised using the distinction between high and low context communication systems. The main approaches to dealing with intercultural conflicts in the management of organizations are also discussed: direct and indirect; approaches in emotionally expressive and emotionally restrained cultures; styles of discussion and engagement; accommodating and dynamic styles.

All approaches and styles for dealing with intercultural conflicts in organizations, as well as those preferred by different cultures, are not static and rigid. People use different styles of conflict with different partners and for different

Problems. In addition, any traits such as gender, ethnicity, orientation, beliefs, values, religion, and much more can also influence how culturally diverse individuals deal with conflict.

5. Intercultural communication competence – theoretical views, measurement and evaluation models

This paragraph traces different theoretical perspectives of intercultural communication and competence. Numerous definitions of the concept are discussed. "intercultural communication competence".

The studies of Ruben (1976) were among the earliest studies on the concept of intercultural communication competence. Ruben identified seven elements and created a general model, designing "Intercultural Behavior Assessment Indices" (IBAI) as a competency measurement tool for intercultural communication. Historically and chronologically, other theoretical views, models for measuring and evaluating intercultural communication competence have been traced.

More attention is paid to Guo-Ming Chen, who in 2014 summarized the conceptualization and measurement of intercultural communication competence as a result of his work over the past 30 years. After numerous studies Chen (1989) adapted his 4-stage model in collaboration with the 7-stage model of Ruben (1976) and presented the first model in which five dimensions were identified: Self-disclosure; Self-awareness; Social adjustment; Communication competence and Participation in interaction. Each dimension contains two or four elements, respectively. Chen (1989) supplements and refines the definition of intercultural communication competence given by Wieman (1977) and summarizes it as "the ability of an interacting person to communicate and conduct in order to elicit a desired reaction in a specific environment".

At the same time, Martin and Hammer (1989) also adopted an approach to intercultural communication competence – one of the first to focus on communication actors in the direction of perceiving the outcome of interaction as a measure of competence. Kim (1991) proposes a model of intercultural communication competence based on a single trait: adaptability. Spitsberg and Kupach (1984) point to traits such as cognitive complexity, empathy and social skills as predictors of perceived competence. Adopting a more practical or applied approach, Beamer (1992) proposes a model of intercultural communication competence designed to train people to become more competent and proposes a five-level process. Lustig and Köster (1993) describe a adoptive approach to studying intercultural communication competence focusing on "identifying groups of attitudes or perceptions that are associated with successful intercultural interactions". Ting-Tomei (1993) explores intercultural communication competence from an identity perspective, calling this trait 'resourcefulness', linking it to individuals' ability to negotiate and communicate.

Returning again to Guo-Ming Chen, it is important to note another significant moment in his work, along with Old-Age (1996) – that in connection with the development of the so-called "Old Age". "triangular model", which shows a holistic picture of intercultural communication competence and consists of three components: intercultural sensitivity, intercultural awareness and intercultural agility/dexterity . According to this model, Chen and Starosta (1996), associate intercultural sensitivity with the affective component; intercultural awareness is related to the cognitive component; Intercultural agility/dexterity responds to the behavioral component.

In most studies today, we observe that this "triangular" model is the basis on which other models in the field of intercultural communication competence are based. They explore every aspect (intercultural sensitivity, intercultural awareness and intercultural agility/dexterity) together and separately, incl. in combination with other proven models of intercultural communication competence. The affective and behavioral components were among the most studied. With increased attention paid to intercultural sensitivity in the intercultural globalization of society in recent decades, this affective component appears to be a focus for researchers and practitioners.

Bhauck and Brislin (1992) perceived that intercultural sensitivity is a concept often seen as important both in theoretical analyses of people's adjustment to other cultures and in applied programmes to prepare people to live and work effectively in cultures other than their own. Bennett (1984) treats intercultural sensitivity as the ability of interacting to transform themselves not only affectively, but also cognitively and behaviorally from the stage of refusal to the integration stage in the process of developing intercultural communication. Others, such as Blue, Kapoor, and Comadena (1996-7), suggest that intercultural sensitivity be explored in terms of universal values in an individualistic-collectivist environment proposed by Schwartz.

In more recent studies of intercultural communication competence, researchers are gradually beginning to try to narrow the focus of competence. Spitsberg (2000) produced a model based largely on his 1984 model together with Kupach, designed to understand interpersonal communication competence. At the same time, Bradford, Allen and Beisser (2000) suggested that "Concern for practical purposes initially takes precedence over the development of theory" and "researchers concerned with intercultural communication competence come from different disciplinary perspectives with a variety of assumptions, outcome goals, and methodologies." Fantini (2000) describes that a competent intercultural communicator must possess "respect, empathy, flexibility, patience, interest, curiosity, openness, motivation, sense of humor, tolerance of ambiguity, and a desire to 'postpone sentence'.

In general, in recent times, there is a growing consensus that intercultural communication competence includes knowledge, motivation and skills to effectively and appropriately interact with members of different cultures. Ultimately, this combination of ideas implies that intercultural communication competence is

the introduction of effective and appropriate behavior reflecting knowledge and motivation for the interaction. All these components were measured by the participants' perceptions of the interaction and/or the researcher.

Almost all models and definitions of intercultural communication competence proposed during the first two decades of research are skills-based with elements that can be learned and taught to individuals wishing to improve their intercultural interactions. More recent models focus on combining early behavioural frameworks with perceptual and culturally specific approaches to intercultural communication competence. In an effort to address the range of academic conceptualisations, the following paragraph attempts to provide guidance on how the comprehensive theory of intercultural communication competence can be developed and applied to the management of organisations.

6. Intercultural communication competence in the management of organizations

The growing emphasis on workforce diversity in recent years makes it extremely important that local and global leaders devote more time to learning appropriate communication strategies, especially for effectively managing an organization composed of culturally diverse individuals. Communication in different cultural environments is an essential part of management and takes considerable time, both on an interpersonal and intergroup level. With this in mind, this paragraph focuses on intercultural communication competence in the management of organizations.

Intercultural communication competence in the context of the management of organizations includes knowledge and experience of communicating with culturally different interlocutors, skills for the manifestation of cultural relativism, empathy, tolerance, transfer of values. Managing culturally diverse individuals requires knowledge, attitude, and behavior. Intercultural competence as a complex of social abilities and skills, with the help of which individuals can successfully cope with other cultural partners in meetings in their work and personal lives, can be achieved through intercultural training. Without setting out to provide comprehensive knowledge about whole cultures, intercultural learning should be a process of assimilation of thematic and purposeful knowledge about relevant spheres of foreign culture; to focus on ways of discovering cultural differences and opportunities to address them; through adequate action in an intercultural environment. The ability of managers to change perspectives according to specific situations and interactions is a fundamental prerequisite for acquiring and demonstrating intercultural communication competence. Knowledge is the most important, the most basic part, because it predetermines to a large extent relationships and behavior. Self-knowledge and cultural selfidentification determine knowledge of cultural differences. The skills of people to overcome stereotypes and prejudices, ethnocentrism, refraining from manifestations of

Discrimination, tolerance, positive attitudes towards acceptance of difference, express the attitude towards the world of culturally different. People skills, as well as managing people belonging to other cultures, express the behavior of individuals. Affective, cognitive and behavioral manifestations are associated not only with knowledge regarding intercultural communication, but also with the formation of readiness for their application in practical activities in the course of intercultural communication.

CHAPTER 3 RESEARCH AND ANALYSIS OF THE ROLE OF INTERCULTURAL COMMUNICATION IN THE MANAGEMENT AND DEVELOPMENT OF MODERN BUSINESS ORGANIZATIONS

1. Analysis of the research framework – objectives, tasks, hypotheses, methods, sample of the survey

The dissertation study focuses on the role of intercultural communication in the management of organizations and the interrelationships between the factors of intercultural communication competence measured on the model of G. M. Chen (1992) and the components of intercultural sensitivity on the model of Bhauke and Brislin (1992) - understanding of cultural behavior, open-mindedness towards cultural differences and cultural flexibility in the persons studied.

Hypotheses of the study

The general hypothesis of the study assumes that intercultural communication for modern organizations has its place in them, but it is possible to observe some problems and deficits in its management, which need improvement through recommendations and guidelines for this. The general hypothesis of the study (according to the models of Chen, as well as Bhauk and Brislin) also allows for the existence of significant links between the studied factors of intercultural communication competence and the components of the intercultural sensitivity of individuals.

Subhypotheses:

1: Differences in the expression of the studied factors of intercultural communication competence and the levels in the individual components of the intercultural sensitivity of the persons studied are allowed. Based on the sectors in which respondents are engaged (as well as the dependence of their success on working with people from different cultures), rather high scores are expected on the factors of trust and respect and more average in engagement, pleasure and attention / participation. Rather average and high scores on the components of intercultural sensitivity are expected.

2: Statistically significant differences in the factors of intercultural communication competence and the components of intercultural sensitivity are expected depending on the individual and work-organizational characteristics of the persons surveyed (sex, age, length of service). A significant gender effect is allowed for the factors of intercultural communication competence as well as work experience in terms of components of intercultural sensitivity.

3: The existence of interrelationships between the factors of intercultural communication competence and the components of intercultural sensitivity is assumed. Attention/respect, commitment and trust factors are expected to have stronger links with the components of intercultural sensitivity.

4: A significant effect of intercultural communication competence factors and intercultural sensitivity components is allowed. A significant effect on the components of

intercultural sensitivity is expected to have mostly the factors trust, commitment and attention/participation.

The study was conducted by a questionnaire method. The questions included in the study analysis are oriented towards the main research constructs: (1) significance of intercultural communication for the management of organizations; engagement of modern organizations in communication interaction with people from different cultures; support in communications with representatives of different cultures by leaders / leaders; gaps and deficits for organizations in their communication with representatives of different cultures; (2) the existence of interrelationships between the factors of intercultural communication competence and the components of intercultural sensitivity.

Survey sample

The survey sample includes 129 respondents, volunteered employees working in organizations that conduct business relationships with culturally diverse representatives. The survey was conducted through Google's platform and includes basic socio-demographic and labor characteristics, a questionnaire related to the role of intercultural communications for the development of modern organizations and two questionnaires (factors of intercultural communication competence and components of intercultural sensitivity). The personality block for determining the demographic and employment profile of respondents contains a total of 5 questions (gender of persons, age, position in the organization, education, work experience). The sample is described by these few demographic characteristics. For the purpose of clear presentation, graphic images of the signs described in the presentation of the results below are available.

Toolkit of the study

The following tools were used for the purpose of the study:

1. **Independent questionnaire**, which contains a block of demographic and labor characteristics of individuals, as well as questions related to the role of intercultural communications for the development of modern organizations.
2. **Intercultural Communication Competence Research Questionnaire**, derived from Guo M. Chen's (1989, 1992) models, using a 5-point scale to measure intercultural communication competence. In the dissertation study, we use 5 of the factors that Chen examines (commitment, respect, trust, pleasure, attention/participation).
3. **Intercultural sensitivity measurement questionnaire**, derived as the affective component from the "triangular model" of Chen and Old Age (1996), representing part of the three aspects of cognition, affect, and behaviour of intercultural communication competence: Intercultural sensitivity (related to the affective component), Intercultural awareness (related to the cognitive component), Intercultural agility/dexterity (related to the behavioural component). Bhauck and Brislin (1992). propose a measure to measure intercultural sensitivity, arguing that it consists of three elements: (1) understanding cultural behaviour, (2) open-mindedness towards cultural differences, and (3) flexibility in the host culture (cultural flexibility). Given the choice of the preceding model for the study of intercultural communication competence and its behavioural

orientation, it is appropriate in a study of relationships between the elements of the "triangular model", that of Bhauck and Brislin (1992) with its three components of intercultural sensitivity.

2. Presentation and analysis of the results after the study

The presentation of the results begins with a description of the sample of the survey - the persons in the survey, which are 129 people. Their distribution by their individual and employment characteristics makes it possible to derive the respective profile of the participants: they are men and women (with a slight dominance of men), of different ages and with different work experience in the organizations. They are highly educated, occupying mainly expert/specialist positions and employees without management functions. A smaller part of the sample are managers at senior and middle management levels.

The presentation continues with an analysis of the results obtained from the questionnaires for the study of intercultural communication competence and intercultural sensitivity to study the links between the two mentioned elements and the relationships between their individual components.

Descriptive statistics of the factors for intercultural communication competence in the studied persons

Table 1. Descriptive statistics on personality traits from the "big five" in the examined employees

	N	Minimum	Maximum	Mean	Std. Deviation
<i>Commitment</i>	129	8.00	20.00	13.9167	3.02695
<i>Respect</i>	129	11.00	20.00	16.8500	2.55665
<i>Trust</i>	129	9.00	20.00	16.3167	2.38989
<i>Pleasure</i>	129	7.00	20.00	14.2833	3.27337
<i>Attention / participation</i>	129	8.00	20.00	14.8667	2.73376
Valid N (listwise)	129				

The results show that the persons surveyed have the highest scores (above average) on the factor respect. Among those surveyed, there are predominant individuals who demonstrate attention, focus, concern, sharing in their communication with people from different cultures. They are prone to understanding, empathy, confidence, faith in communicating with other culturally different. They are rather moderately concerned and attentive, to some extent focused and resourceful towards people from other cultures. They also enjoy and feel relatively comfortable communicating with people from different cultures.

Descriptive statistics of intercultural sensitivity (understanding of cultural behavior, openmindedness towards cultural differences, career sustainability) in the study subjects

Table 2. Descriptive statistics of intercultural sensitivity in the persons surveyed

	N	Minimum	Maximum	Mean	Std. Deviation
<i>Understanding cultural behaviour</i>	129	1.00	5.00	3.7238	.73968
<i>Open-mindedness towards Cultural differences</i>	129	3.27	5.00	4.3652	.44141
<i>Cultural flexibility</i>	129	1.00	5.00	3.8604	.63533
Valid N (listwise)	129				

The results of the descriptive statistics show that the surveyed persons have the highest scores on the scale "Open-mindedness towards cultural differences". Therefore, they are prone to new opportunities for communication, without prejudice and stereotypes. It is observed that there is a predominance of individuals who demonstrate expression mostly towards new opportunities for communication, focusing on their intercultural communication skills. The participants show a tendency to move and communicate in different cultural environments with people from different cultures; They are rather motivated to different cultural interactions, as well as to show understanding of foreign culture, respect for different cultural constructs.

Differences in intercultural communication competence and intercultural sensitivity depending on individual and work-organizational characteristics in the subjects

Differences in intercultural communication competence depending on individual and workorganizational characteristics in the studied persons

Table 3. Differences in intercultural communication competence in Dependence on the sex of respondents

	Gender	N	Mean	Std. Deviation	T, r
<i>Commitment</i>	Husband	76	13.9697	2.93135	.149
	Wife	53	13.8519	3.19499	.882
<i>Respect</i>	Husband	76	16.1818	2.61551	2.32
	Wife	53	17.6667	2.27021	.024
<i>Trust</i>	Husband	76	16.0000	2.76134	1.14
	Wife	53	16.7037	1.81479	.26
<i>Pleasure</i>	Husband	76	14.6667	2.96507	1.00
	Wife	53	13.8148	3.61660	.32
<i>Attention / participation</i>	Husband	76	14.6970	2.32493	.528
	Wife	53	15.0741	3.19767	.599

The results for gender differences present that there are no statistically significant differences in intercultural communication competence depending on gender, except for a respecting factor. It can be seen that women declare higher values than men, which indicates that women are more willing to recognize and respect people from different cultures, to a greater extent tend to show respect and reverence for representatives of foreign culture in their interaction and communication with them.

Table 4. Differences in personality traits depending on the age of Respondents

		N	Mean	Std. Deviation	F, p
<i>Commitment</i>	21-30	28	14.1538	2.67227	
	31-40	32	15.0000	3.50510	
	41-45	41	14.1579	2.85313	F=2.48;
	46-62	28	12.0769	2.46514	p=.70
	Total	129	13.9167	3.02695	
<i>Respect</i>	21-30	28	17.6923	2.21302	
	31-40	32	16.7333	2.89005	F=.622;
	41-45	41	16.4737	2.79620	p=.604
	46-62	28	16.6923	2.17503	
	Total	129	16.8500	2.55665	
<i>Trust</i>	21-30	28	15.9231	2.53185	
	31-40	32	15.9333	2.01660	F=.769;
	41-45	41	16.3158	2.74980	p=.516
	46-62	28	17.1538	2.11527	
	Total	129	16.3167	2.38989	
<i>Pleasure</i>	21-30	28	13.3077	2.89783	
	31-40	32	14.2667	3.12745	F=.685;
	41-45	41	14.3684	3.98902	p=.565
	46-62	28	15.1538	2.67227	
	Total	129	14.2833	3.27337	
<i>Attention / participation</i>	21-30	28	15.2308	2.16617	.60079
	31-40	32	15.6667	3.13202	.80868
	41-45	41	13.8421	2.98632	.68511
	46-62	28	15.0769	2.13937	.59336
	Total	129	14.8667	2.73376	.35293

Based on the analyses carried out, it was found that there were no statistically significant differences in intercultural communication competence depending on the age of the individuals.

Table 5. Differences in intercultural communication competence in Dependence on respondents' length of service

		N	Mean	Std. Deviation	F, p
<i>Commitment</i>	1-5 years	46	14.5455	2.93951	F=.839; p=.437
	6-10	40	13.7778	3.15400	
	11-21	43	13.3500	3.03098	
	Total	129	13.9167	3.02695	
<i>Respect</i>	1-5 years	46	17.2727	2.83149	F=.544; p=.583
	6-10	40	16.7778	2.28950	
	11-21	43	16.4500	2.52305	
	Total	129	16.8500	2.55665	
<i>Trust</i>	1-5 years	46	15.8636	1.90976	F=1.437; p=.239
	6-10	40	16.0556	2.94003	
	11-21	43	17.0500	2.25890	
	Total	129	16.3167	2.38989	
<i>Pleasure</i>	1-5 years	46	14.4545	3.24738	F=.099; p=.049
	6-10	40	14.0000	3.16228	
	11-21	43	14.3500	3.54334	
	Total	129	14.2833	3.27337	
<i>Attention / participation</i>	1-5 years	46	15.9091	2.77590	F=3.02; p=.049
	6-10	40	14.6111	2.19997	
	11-21	43	13.9500	2.85574	
	Total	129	14.8667	2.73376	

The results show a statistically significant difference in factor attention/participation depending on length of service. It is observed that the persons with the least experience (1-5 years) show the highest levels of focus and care in communicating with people from different cultures. They are most prone to respect and resourcefulness in intercultural interaction. As a reason for the results obtained, it can be pointed out that for most of the individuals in the sample (46 persons) with experience of 1-5 years, this is the beginning of their career in the organization and most likely for the first time they encounter communications in intercultural environments and with people from different cultures, i.e. they can be more motivated and looking for new challenges. more focused and careful given the lack of experience, more resourceful given the ignorance of the intricacies of communicating with people from different cultures, as well as the specifics and constructs of the cultures themselves.

Differences in intercultural sensitivity depending on individual and work-organizational characteristics in the studied persons

Table 6. Differences in intercultural sensitivity according to gender of Respondents

	Gender	N	Mean	Std. Deviation	T, r
<i>Understanding cultural behavior</i>	Husband	76	25.8485	5.51204	.358
	Wife	53	26.3333	4.82780	.722

<i>Open-mindedness towards cultural differences</i>	Husb a n d	76	48.3939	4.89221	.662
	Wife	53	47.5556	4.86220	.510
<i>Cultural flexibility</i>	Husb a n d	76	30.5455	3.75908	.566
	Wife	53	31.2963	6.39600	.574

From the results obtained with respect to intercultural sensitivity depending on gender, it can be summarized that there is a lack of substantial influence between components. Therefore, men and women among respondents do not exhibit significant differences in openmindedness towards cultural differences, cultural flexibility and understanding of cultural behavior.

Table 7. Differences in intercultural sensitivity depending on the Respondents' age

		N	Mean	Std. Deviation	F, p
<i>Understanding cultural behavior</i>	21-30	28	27.2308	3.29530	F=.932; p=.432
	31-40	32	27.2667	4.21675	
	44-45	41	24.8421	6.90622	
	46-62	28	25.3077	4.73259	
	Total	129	26.0667	5.17774	
<i>Open-mindedness towards cultural differences</i>	21-30	28	46.1538	4.03828	F=1.215; p=.313
	31-40	32	48.7333	3.89994	
	44-45	41	47.6842	5.85048	
	46-62	28	49.5385	4.84106	
	Total	129	48.0167	4.85551	
<i>Cultural flexibility</i>	21-30	28	31.8462	4.01759	F=.706; p=.552
	31-40	32	29.2667	7.20582	
	44-45	41	31.2632	3.98389	
	46-62	28	31.2308	4.67536	
	Total	129	30.8833	5.08268	

In summary, it can be said that on the basis of the results obtained, the age of the persons does not affect their intercultural sensitivity. There is therefore no statistically significant difference in component values bias towards cultural differences, cultural flexibility and understanding of cultural behaviour according to age.

Table 8. Differences in intercultural sensitivity depending on labour

Respondents' Internship

		N	Mean	Std. Deviation	F, p
<i>Understanding cultural behavior</i>	1-5 years	46	26.9091	4.44982	F=1.224; p=.302
	6-10	40	26.6667	3.98527	
	11-21	43	24.6000	6.61259	
	Total	129	26.0667	5.17774	
<i>Open-mindedness towards cultural differences</i>	1-5 years	46	47.4545	4.82777	F=3.531; p=.048
	6-10	40	46.6111	3.98732	
	11-21	43	49.9000	5.22041	
	Total	129	48.0167	4.85551	
<i>Cultural flexibility</i>	1-5 years	46	31.8636	4.14379	F=.639; p=.531
	6-10	40	30.2778	3.73860	
	11-21	43	30.3500	6.85393	
	Total	129	30.8833	5.08268	

Based on the variance analyses carried out, it was found that there were no statistically significant differences in the components of intercultural sensitivity depending on the length of service of the surveyed persons, with the exception of the component Impartiality to Cultural Differences. It is observed that employees with the longest work experience (11-21 years) show a higher degree of interaction without certain expectations or stereotypes, openness to new cultures and pleasure in communication, unlike those who have less experience. This is probably due to the fact that these employees have a more pronounced idea of the importance of intercultural communication (given their experience) and in general - with an increase in work experience and enrichment of communication skills when interacting with other cultures, it is gradually possible to increase openness to them, acquire more self-confidence in competence, as well as seek more pleasure from communication.

Interrelations between the factors of intercultural communication competence and intercultural sensitivity, through its main components (understanding of cultural behavior, impartiality towards cultural differences, cultural flexibility)

In order to establish the interrelationships between the factors of intercultural communication competence and the components of intercultural sensitivity, correlation and regression analysis are performed.

In carrying out the correlation analysis, three separate tables are created:

1. For correlations between factors of intercultural communication competence;
2. For correlations between components of intercultural sensitivity;
3. For correlations between the factors of intercultural communication competence and the components of intercultural sensitivity.

The description of the correlations starts from the highest values to the weakest, i.e. from the strongest links to the weaker.

Table 9. Correlations between factors of intercultural communication competence

		Respect	Trust	Pleasure	Attention/ participation
<i>Commitment</i>	Pearson Correlation	.439**	-.024	.268*	.476**
<i>Respect</i>	Pearson Correlation		.210	.147	.310*
<i>Trust</i>	Pearson Correlation			.101	.030
<i>Pleasure</i>	Pearson Correlation				.281*
**. Correlation is significant at the 0.01 level (2-tailed).					
*. Correlation is significant at the 0.05 level (2-tailed).					

From the table it is observed that the strongest is the relationship between the factors engagement and attention/participation. The next significant correlation that is observed is between the factor of commitment and respect. There is a moderate correlation between the factors respect and attention/participation. Moderate dependence is also present between attention/participation and pleasure factors. Moderate dependence is also observed between the factors of engagement and pleasure.

Table 10. Correlations between components of intercultural sensitivity

		Open-mindedness towards cultural differences	Cultural flexibility
<i>Understanding cultural behaviour</i>	Pearson Correlation	.418**	.402**
<i>Open-mindedness towards Cultural differences</i>	Pearson Correlation		.431**
**. Correlation is significant at the 0.01 level (2-tailed).			
*. Correlation is significant at the 0.05 level (2-tailed).			

From the results, it is observed that the strongest is the relationship between the components Open-mindedness towards cultural differences and Cultural flexibility. There is a moderate correlation between the components Understanding cultural behaviour and Open-mindedness towards cultural differences. There is also a moderate correlation between the components Understanding Cultural Behaviour and Cultural Flexibility.

Table 11. Correlations between intercultural communication competence and
The components of intercultural sensitivity

		Understandin g cultural behavior	Open-mindedness towards cultural differences	Cultural flexibility
<i>Commitment</i>	Pearson Correlation	.408**	.383**	.288*
<i>Respect</i>	Pearson Correlation	.064	.328*	.228
<i>Trust</i>	Pearson Correlation	.039	.331**	.222
<i>Pleasure</i>	Pearson Correlation	.201	.278*	.034
<i>Attention / participation</i>	Pearson Correlation	.498**	.455**	.601**
**. Correlation is significant at the 0.01 level (2-tailed).				
*. Correlation is significant at the 0.05 level (2-tailed).				

The results show that there is a positive correlation between intercultural communication competence and intercultural sensitivity. The correlation between individual competence factors and components of intercultural sensitivity is not strongly expressed but is statistically significant. The most significant correlation observed was that between an attention/participation factor and the cultural flexibility component. Next, there is a dependence between factor attention / participation and the component understanding of cultural behaviour. The next relationship that is observed is between an attention/participation factor and the impartiality component towards cultural differences. There is a correlation between factor engagement and the components understanding of cultural behaviour and open-mindedness towards cultural differences. There is also an association between the trust factor and the component open-mindedness towards cultural differences. There is a moderate correlation between a respecting factor and the impartiality component towards cultural differences. There is a moderate correlation between the engagement factor and the cultural flexibility component. There is also a moderate correlation between the pleasure factor and the open-mindedness component towards cultural differences.

Regression analysis on the influence of intercultural communication competence factors on intercultural sensitivity components in study subjects

The aim of the regression analysis is to indicate the degree of dependence between the different aspects of intercultural communication competence and the components of intercultural sensitivity.

Table 12. Summary results for the model (understanding cultural behaviour)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.568a	.323	.260	4.45457
a. Predictors: (Constant), attention/participation, pleasure, trust, respect, engagement				

Regression analysis showed that factors of intercultural communication competence had a significant influence on the understanding of cultural behavior, explaining 32% of the variation (R Square = 0.323).

Table 13. Regression coefficients (understanding cultural behaviour)

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	11.333	5.659		2.003	.050
	<i>Commitment</i>	.516	.237	.302	2.176	.034
	<i>Respect</i>	-.439	.262	-.217	-1.672	.100
	<i>Trust</i>	.167	.252	.077	.663	.510
	<i>Pleasure</i>	.046	.188	.029	.243	.809
	<i>Attention / participation</i>	.778	.247	.411	3.147	.003
a. Dependent Variable: understanding cultural behavior						

Predictors of the understanding of cultural behavior component are attention/participation and engagement factors that moderately increase clarity about the importance of foreign constructs and demonstrate respect for the norms, values, beliefs of the other culture, etc., i.e. the presence of concentration, respect, wits in communication interaction with people from different cultures, along with attention, sharing (as factors of intercultural communication competence), promote higher levels of understanding of cultural behaviour.

Table 14. Summary results for the model (open-mindedness towards cultural differences)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.602a	.362	.303	4.05364
a. Predictors: (Constant), attention/participation, pleasure, trust, respect, Commitment				

Regression analysis presented that personality traits had a significant influence on cultural differences bias, explaining 36% of the variation (R Square = 0.362).

Table 15. Regression coefficients (open-mindedness towards cultural differences)

	Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		<i>B</i>	<i>Std. Error</i>	<i>Beta</i>		
1	(Constant)	21.324	5.149		4.141	.000
	<i>Commitment</i>	.297	.216	.185	1.375	.175
	<i>Respect</i>	.140	.239	.074	.585	.561
	<i>Trust</i>	.611	.229	.301	2.666	.010
	<i>Pleasure</i>	.150	.171	.101	.878	.384
	<i>Attention / participation</i>	.544	.225	.306	2.420	.019
a. Dependent Variable: open-mindedness towards cultural differences						

Predictors of the impartiality to cultural differences component are the factors trust and attention/participation that increase the importance of communication interactions without defined expectations and stereotypes, the degree of activity and desire for the new challenges of foreign cultures, i.e. understanding, faith, empathy in communicating with culturally different in combination with concentration, care, resourcefulness (as factors of intercultural communication competence), implies a higher degree of open-mindedness towards cultural differences.

Table 16. Summary results for the model (cultural flexibility)

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.657a	.431	.378	4.00752
a. Predictors: (Constant), attention/participation, pleasure trust Respect Commitment				

Regression analysis represented that intercultural communication competence factors had a significant influence on cultural flexibility, explaining 43% of the variation (R Square = 0.431).

Table 17. Regression coefficients (cultural flexibility)

	Model	Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	8.907	5.091		1.750	.086
	<i>Commitment</i>	.078	.213	.046	.366	.716
	<i>Respect</i>	-.014	.236	-.007	-.058	.954
	<i>Trust</i>	.476	.227	.224	2.101	.040
	<i>Pleasure</i>	-.273	.169	-.176	-1.613	.113
	<i>Attention / participation</i>	1.160	.222	.624	5.218	.000
a. Dependent Variable: cultural flexibility						

Predictors of cultural flexibility are the factors trust and attention / participation, which increase the importance of individuals for adaptation, resilience, initiative in communication interaction with people from different cultures, i.e. orientation to understanding, faith, confidence, empathy in combination with concern, focus, resourcefulness (as factors of intercultural communication competence), implies a higher degree of cultural flexibility.

3. Findings and basic conclusions of the study

The results that the study found in relation to the role and importance of intercultural communication for the development and success of modern organizations can be interpreted as follows:

The persons surveyed communicate continuously and very often with people from different cultures.

They are interested in communicating with people from different cultures, and for some of them this interest is due to the specifics of their work. The most common barriers in individuals' communication interactions with people from other cultures are linguistic, stereotypes, and prejudices. People who communicate with people from different cultures sometimes they fall into conflict situations in their interactions, and the most common causes of intercultural conflicts are differences of opinion on substantive issues and reasons related to misunderstandings in communication regarding cultural norms and values. People believe that the communication skills needed to interact with people from different cultures are learned, learned, developed, like all other skills in communication. According to the respondents, the organizations in which they work are "somewhere" engaged in the processes of communication interactions with culturally different. Companies engage in intercultural communication processes mainly by organizing informal meetings, language trainings and communication trainings/courses/programs. However, organizations (including leaders/leaders of intercultural teams) "neither support nor support" communications with representatives of different cultures. Trainings / courses / programs for

people coming from different cultures are mostly rarely organized. However, most respondents believe that people different cultures can be a valuable organizational resource in achieving a company's goals. The most pointed out individual deficits of respondents in their communication with people from different cultures is the commitment of organizations to learning new skills; lack of more training, programs for the development of intercultural communications. There are also indicated: preconceptions / stereotypes; the desire / motivation to learn; language skills; lack of knowledge about values, norms, traditions for the particular culture. According to most of the respondents, in order to improve the intercultural communication competencies of employees, the engagement of the leaders/leaders of intercultural teams should be increased; to organise more informal/out-ofwork meetings; to organize more training, incl. language courses related to the specifics of communication in organizations and in the local culture itself; to gain more knowledge of local culture from representatives of different cultures; to use more tools (attestations, assessments, feedback) in communication with culturally different, based on the specifics of communications in organizations.

It can be argued that the findings obtained confirm the first part of the basic hypothesis, namely that intercultural communication for modern organizations has its place in them, but it is possible to observe some problems and deficits in its management, which need improvement through recommendations and guidelines for this.

The empirical study of the relations between the factors of intercultural communication competence (on the model of G. M. Chen) and intercultural sensitivity (on the model of Bhauck and Brislin) gives grounds for drawing and summarizing the following conclusions:

Regarding the level of expression of the factors of intercultural communication competence from the model of Chen (1992), it was found that individuals have the highest scores on the factors respect and trust, which shows a manifestation of recognition, respect, respect, as well as understanding, faith, empathy, confidence in communication interactions with people from different cultures. To some extent focused, resourceful, respectful of other culturally different in communicating with them.

Regarding the level of expression of the components of intercultural sensitivity from the model of Bhauck and Brislin (1992), it was found that the studied persons demonstrate expression mostly towards the component Open-mindedness towards cultural differences, i.e. openness to new opportunities for communication, without the presence of stereotypes, activity and desires for new challenges in communication interaction. sensitivity to differences, demonstrating respect for the norms, values, beliefs of the other culture (Understanding cultural behavior). They are rather resistant to adaptation to change, initiative and restructuring in communication, to creating good relations in communication interaction with people from different cultures (Cultural flexibility).

In connection with the established differences in the factors of intercultural communication competence depending on individual and labor-organizational characteristics in the surveyed persons:

Depending on gender: it was found that there are no statistically significant differences in the factors of intercultural communication competence depending on gender, except for the factor of respect – women declare higher values than men, which indicates that to a greater extent

they express readiness for recognition, respect, respectfulness in cultural interaction with representatives of different cultures.

Depending on age: it was found that the age of the persons studied had no influence on the factors of intercultural communication competence and there was no statistically significant difference in the values of the five components depending on this characteristic.

Depending on the length of service: differences are found related to the length of service of the surveyed persons in relation to the attention/participation factor. Individuals with the least work experience (1-5 years) tend to be more focused, respectful, resourceful in communicating with culturally different individuals.

In summary: differences in the factors of intercultural communication competence are found depending on individual and labor-organizational characteristics by gender and work experience; Differences are not established depending on age.

In connection with the established differences in the components of intercultural sensitivity depending on individual and labor-organizational characteristics in the surveyed persons:

Depending on gender: it was found that there were no differences in the components of the intercultural sensitivity of the persons in the sample to gender. Men and women do not exhibit significant differences in understanding cultural behavior, open-mindedness towards cultural differences and cultural flexibility.

Depending on age: it was found that there was no statistically significant difference in the values of the components understanding of cultural behavior, impartiality towards cultural differences and cultural flexibility depending on age.

Depending on the length of service: it was found that there is a statistically significant difference in the values of the component Open-mindedness towards cultural differences depending on the length of service. Employees with the longest work experience (11-21 years) show a higher degree of openness to new communication interactions, communication without expectations and stereotypes; higher degree of activity and desire for new knowledge and challenges. that there is no statistically significant difference in the values of the components understanding cultural behaviour and cultural flexibility in relation to work experience.

In summary: differences in the components of intercultural sensitivity are found depending on the job experience characteristic; the different ones depending on the sex and age of the employees are not established.

In relation to the established interrelationships between the factors of intercultural communication competence and the components of intercultural sensitivity:

Correlations between factors of intercultural communication competence: the strongest correlations between the factors of engagement and attention/participation were found. A moderate correlation was found between the attention/participation factor and the respectful and pleasure factors. A moderate correlation between the engagement and pleasure factors was established.

Correlations between the components of intercultural sensitivity: the strongest correlation relationship was found between Open-mindedness towards cultural differences and Cultural flexibility. A moderate correlation was found between the component Understanding cultural behavior and components Open-mindedness towards cultural differences and Cultural flexibility.

Correlations between the factors of intercultural communication competence and the components of intercultural sensitivity: the most significant correlation was found between the attention/participation factor and the three components of intercultural sensitivity. A moderate correlation was found between the engagement factor and the three components of intercultural sensitivity. A moderate correlation was found between the factors trust, respect, pleasure and the component Open-mindedness towards cultural differences.

With regard to the degree of dependence between the different aspects of intercultural communication competence and the components of intercultural sensitivity in the subjects studied, it was found that:

Predictors of understanding cultural behavior are attention/participation and engagement factors that moderately increase clarity about the importance of foreign constructs in communication interaction and demonstrate respect for the norms, values, beliefs of the other culture.

Predictors of open-mindedness towards cultural differences are the factors trust and attention / participation, which increase the importance of communication interactions without certain expectations and stereotypes, the degree of activity and desire for the new challenges of foreign cultures.

Predictors of cultural flexibility are the factors trust and attention / participation, which increase the importance of individuals for adaptation, resilience, initiative in communication interaction with people from different cultures

From the conclusions it follows that the surveyed persons demonstrate recognition, respect, respect, respectfulness, along with understanding, faith, empathy, confidence in communication interactions with culturally different individuals. They are rather moderately concerned, attentive and sharing, somewhat focused, resourceful, respectful of other cultures in communication. Individuals tend mostly to be open to new opportunities for communication, without stereotypes, activity and desires for new challenges in communication interaction. Women to a greater extent than men express readiness for recognition, respect, respect, respect, respectfulness in cultural interaction with representatives of different cultures. Age has no influence on the factors of intercultural communication competence. Employees with the least work experience among those surveyed tend to be more focused, respectful, resourceful in communicating with culturally diverse individuals. Men and women do not exhibit significant differences in their understanding of cultural behavior, open-mindedness towards cultural differences, and cultural flexibility. The same is true for the components of intercultural sensitivity depending on age. Individuals with longer work experience are more open to communication interactions, without expectations and stereotypes; They show a higher degree of activity and desire for new knowledge and challenges in communicating with culturally different individuals.

More engaged individuals are more attentive and concerned and more appreciative and respectful. They are relatively more adaptable, which in certain communication situations with culturally different individuals can exhibit sensitivity. Individuals for whom they communicate open-mindedly are more flexible and adaptable to communication interactions. Attention/participation and engagement factors have a significant effect on the components of intercultural sensitivity, with the more resourceful and focused and the more concerned and attentive, able to demonstrate respect for the norms, values, beliefs of the other culture, communicate without stereotypes and prejudices, adapt and be more resilient in communication interactions with representatives of other cultures. Attention/participation and engagement moderately enhance interactions in communication without influences and stereotypes; Trust and attention increase the degree of sensitivity to differences, as well as adaptation to cultural changes, initiative.

It follows that we confirm the assumption in the general hypothesis of the existence of significant links between the studied factors of intercultural communication competence and the components of intercultural sensitivity of individuals.

Specifically with regard to the sub-hypotheses posed:

Hypothesis 1 is confirmed, as some differences in the expression of the studied factors of intercultural communication competence (respect, trust) and the levels in the individual components of the intercultural sensitivity of the persons studied (open-mindedness towards cultural differences) are found.

Hypothesis 2 is partially confirmed by establishing statistically significant differences in the intercultural communication competence factors studied according to gender, with women having higher esteem factor scores compared to men. Work experience has a significant effect on intercultural sensitivity in the component of impartiality towards cultural differences.

Hypothesis 3 is confirmed by establishing significant interrelations between the intercultural communication competence factors studied and the components of intercultural sensitivity. The strongest is the relationship between the attention/participation factor and the three components of intercultural sensitivity. Interconnections have also been established between the commitment factor and the three components, as well as between the trust, respect and pleasure factor and the open-minded cultural differences component.

Hypothesis 4 is confirmed by establishing a significant effect of intercultural communication competence factors on the components of intercultural sensitivity. The factors of attention/participation and engagement have an effect on the understanding of cultural behavior. The factors trust and attention/participation influence the components open-mindedness towards cultural differences and cultural flexibility.

The obtained results and summarized conclusions provide the basis for the formulation and presentation of the subsequent guidelines and recommendations for improving and improving the intercultural communication competence in the management and development of organizations.

4. Guidelines and recommendations for improving and improving intercultural communication and communication competence in the management and development of organizations

Intercultural communication competence is examined from different theoretical and practical perspectives. Numerous studies are mostly based on the basis that intercultural communication competence is a construction of cognitive, emotional and behavioral dimensions. Given this, to be competent in their communication with people from different cultures, knowledge of effective and appropriate interpersonal communication, motivation to participate in social intercultural interaction, meta-cognitive communication skills, as well as interpersonal communication skills necessary to act in a way that interacting perceives as effective and relevant.

Like any study, the current dissertation study also shows that social interaction always takes place within a particular culture, time, relationships, interactions, situations, function. The perception of context raises different expectations about intercultural communication competence, and its conceptualizations are also sensitive to the specific context of social interaction. This contextual nature of intercultural communication competence is explicitly taken into account in the definitions of the concept. The aspects of intercultural communication competence that are emphasized in intercultural

communication context, include intercultural sensitivity, awareness, dexterity, perspective perception, adaptation, empathy, participation, engagement, etc. Thus, conceptualisations of intercultural communication competence reflect cultural differences and expectations in terms of intercultural communication competence.

The dissertation study found both the existence of some gaps and deficits in terms of intercultural communication in the organizations studied, as well as significant links in terms of intercultural communication competence and its affective component (intercultural sensitivity). This study provides an opportunity to outline some of the significant problems in communication with people from different cultures in order to bring out recommendations for improving and refining intercultural communication competence in the management and development of organizations.

In the analysis of the results (from the general block of the first questionnaire), it was found that individuals communicate continuously and very often with people from different cultures, showing interest in similar interactions. However, there are frequent language barriers, stereotypes, prejudices. Along with this, conflict situations often occur in intercultural communication - differences of opinion on substantive issues; misunderstandings in communication regarding cultural norms and values. At the same time, organizations are not sufficiently involved in the processes of communication interactions with culturally different. Management (managers, leaders) also do not pay due attention to communications with representatives of different cultures, and trainings / courses / programs are rarely organized. Given this, as well as the fact that the participants in the study believe that communication skills (necessary for interactions with people from different cultures) are learned, learned, developed, like all other communication skills and that people from different cultures can be a valuable organizational resource in achieving the company's goals, we can outline the initial step to improve intercultural communication competence in the management and development of

organizations. In general, individual deficits in employee competence, combined with what needs to be improved comprehensively in the management of intercultural communication, include:

- Increasing the commitment of organizations to learning new skills, incl. that of the leaders/leaders of intercultural teams;
- Providing more training, programs for the development of intercultural communications;
- Providing knowledge of local culture by representatives of different cultures; knowledge of values, norms, traditions for the particular culture;
- Organizing more informal / non-working meetings / team buildings;
- Inclusion of more tools (attestations, assessments, feedback) in communication with culturally different, based on the specifics of communications in organizations;
- Overcoming barriers such as biases / stereotypes to minimize / limit intercultural conflicts;
- Increasing employees' motivation to learn about the benefits and advantages of having more skills and competences in intercultural interactions (both individual benefits and for the organization as a whole).

The organization's engagement, training, new knowledge, motivation, communication without prejudice, has the ability to build more engaged individuals. They, in turn, can be much more attentive and caring, more appreciative and respectful. This means that they will also be much more adaptable, showing sensitivity in communication situations with cultural. If employees are sufficiently familiar, trained, motivated to communicate in an environment with another culture, they can also be much more resourceful and focused and demonstrate respect for the norms, values, beliefs of the other culture. Therefore, and much more adaptable and sustainable.

5. Opportunities for future research in management with an emphasis on the role of intercultural communication

There are many opportunities that researchers and practitioners in the field of intercultural communication in the management of organizations can take advantage of. In the Bulgarian business environment, as well as academic studies, there is also an outstanding field for work and future research. They can be searched and derived as a focus both from the theoretical overview of the dissertation and from the results of the survey research.

By tracing the presentation of the current work, we can find many opportunities for future research. Although the field of cultural values has been repeatedly explored (especially through Schwartz's models), they can be combined with elements and factors of intercultural communication competence and applied to the business environment in the field of organization management. The personal values of employees from different cultures can also be studied to understand whether they exhibit any value similarity characteristic of the society of the given culture.

A field for future studies in the field may be communication leadership, as it is inextricably linked to intercultural communication from many different perspectives. A good perspective would be to observe whether the communication behavior of employees in

organizations is a strong predictor of the emergence of intercultural leadership as well. It can also be explored whether the behavior of leaders preparing for international positions is flexible and adaptable enough, whether they are competent enough to adjust and manage their communication patterns to those of different audiences with each participation in intercultural interaction. An interesting area in terms of future studies of intercultural communication is within the reach of employees' cultural identity. It would be useful to observe whether those employees who possess higher levels of identification with their own culture (for example, find it difficult to accept foreign cultures, find it difficult to adapt to other cultural environments, possess more prejudices, etc.) also possess lower levels of intercultural communication interaction, and would therefore be less effective in communicating with others.

Specifically in the focus of this dissertation study, intercultural communication competence can be further investigated for its relationships with the other components (intercultural dexterity and intercultural awareness) of the affective, behavioral and cognitive model. It can also be studied with regard to any management activity in organizations that affects communication with representatives from different cultures, incl. leadership, as well as in relation to the whole concept of the "triangular" model.

The proposed directions for future research in the field are not the only ones and there are certainly numerous opportunities that place both intercultural communication and intercultural communication competence in the focus of the management of organizations and can prove and consolidate their role and relevance for this management.

CONCLUSION

The beginning of the dissertation was set by key theoretical positions and the state of affairs related to intercultural communication. The terminological clarifications and essence reveal the field of intercultural communication, the approaches to its study, as well as related areas and accents. The ensuing focus in the work towards intercultural communication in the management of organizations reveals the relationship between intercultural communication and other significant processes. The second part of the work gradually introduces into the key focus of the dissertation study, namely - intercultural communication competence, with its theoretical views, measurement and evaluation models.

In order to reach its goals and prove its claims, this work has set itself the main task to conduct an empirical study on the role of intercultural communication in the management and development of modern organizations and the relationships between its various components. Its results are based on a sample of 129 surveyed persons. These results showed that the individuals studied communicate with people from different cultures and show an interest in this communication. However, they encounter frequent barriers in intercultural interactions as well as conflict situations. The study found some individual and organizational deficits in employee competence, along with what needs to be improved comprehensively in intercultural communication management. The findings obtained confirmed the first part of the basic hypothesis: that intercultural communication for modern organizations has its place in them, but it is possible to observe some problems and deficits in its management, which need improvement through recommendations and guidelines. The studied factors of intercultural communication

competence and the components of intercultural sensitivity of individuals, found the presence of significant links: both between the factors and components of each indicator, and between the intercultural communication competence and intercultural sensitivity. The results obtained and summary conclusions complemented the outlined deficit base for the formulation of subsequent guidelines and recommendations for improving and refining the intercultural communication competence in the management and development of organizations.

The recommendations made by the work are mainly aimed at increasing the commitment of organizations to the processes of intercultural communication; provision of programs, trainings for competence development of employees; providing knowledge of local culture by representatives of different cultures; knowledge of values, norms, traditions; overcoming barriers in communication; increasing employees' motivation to learn about the benefits and advantages of having more skills and competences in intercultural interactions.

The issues outlined in the dissertation study provide a comprehensive field for subsequent studies of various aspects of intercultural communication. The options and opportunities for future work in the field also highlight the importance of intercultural communication, in particular intercultural communication competence.

Scientific contribution of the dissertation

- The dissertation brings out numerous definitions of basic concepts as well as theoretical views related to intercultural communication, which it summarizes from the scientific, specialized, research literature;
- The study combines a toolkit for its empirical purposes, which includes both selfcontained questionnaires and adapted on specific models exploring intercultural communication competence;
- The dissertation offers recommendations and guidelines for improving and improving the intercultural communication of organizations and developing the communication competence of employees;
- The work offers new opportunities and options for future studies in the field of intercultural communication, incl. through the search for new significant links between the components (and models) of intercultural communication competence.

Significance of the dissertation

This work has its importance both for the scientific and academic circles and for modern organizations and their employees, which operate in the conditions of interactions with culturally different representatives. The findings of the study and the guidance that the work makes can serve to outline cultural differences in communication with people from other cultures. They can help overcome various cultural barriers and conflicts and be useful in managing intercultural communications in organizations. In science, the study could be significant for future research in the search for connections, incl. with different personal frequent and/or psychological

determinants that are significant for communication in different cultural environments. The results obtained and recommendations given can to help facilitate practitioners carrying out intercultural interactions as they outline major deficits in communication with different cultures. They can also serve to improve the overall communication processes, to help complement the ideas of organizations in the management of intercultural communication and to create strategies, policies and training programs adapted to the needs of the particular company (and employees) to increase intercultural communication competence.

List of published articles:

1. **Milenkovic, M.**, Ivanovic, S. (2023): *Barriers to Intercultural communication. Intercultural conflicts*, in the thematic collection ``Local Self-Management: How from the Circle of the Undeveloped``, Publisher: Galaksijanis, Svrlijig, Serbia, ISBN 978-86-6233-502-9, pp. 197-215.

2. **Milenkovic, M.**, Boykov. D. (2022): *Key cultural values in organizations – influences and*, International Journal Scientific and Applicative papers „Knowlegde“, Institute of knowledge management, Skopje, Macedonia, ISSN 2545-4439, pp. 979-986

3. **Milenkovic, M.** (2022): *Intercultural communication and leadership in organizations*, International Journal Scientific and Applicative papers „Knowlegde“, Institute of knowledge management, Skopje, Macedonia, ISSN 2545-4439., pp 393-398.

4. Djordjevic, S. **Milenkovic, M.** (2022): *Proaches the study of intercultural communications*, Macedonian international journal of marketing „Marketing“, Skopje, Year 9, No.13; ISSN 1857-9787, pp. 38-44.

5. Djordjevic, S., **Milenkovic, M.** (2022): *Evaluation of the effectiveness of project teams in municipalities*, Proceedings of the International Round Table Local Self-Management: How from the Circle of the Undeveloped, Publisher: Galaksijanis, Svrlijig, Serbia, ISBN 978-86-6233-440-4, COBISS.SR-ID 71460617, pp. 273-288.

6. Boskovic N., **Milenkovic, M.** (2021):*The place and functional role of strategic marketing in the management system* in the thematic collection ``Local Self-Management: How from the Circle of the Undeveloped``, Statal Conference Urban and city state of Serbia, , Belgrade, ISBN 978-86-80480-30-5. pp. 351-360.

7. Djordjevic S., Andrejevic, D., **Milenkovic, M.** (2021): *The project as an organizational tool*, International journal „Knowledge“, Institut of Knowledge Management, Skopje, ISSN 2545-4439, ISSN 1857-923X, pp. 201-205.

8. Djordjevic S., **Milenkovic, M.** (2021): *Basic principles of the administrative-territorial structure*, Материалы I Международной научно-практической конференции „Авиация, промышленность, общество“, Министерство внутренних справ Украины, Харьковських национальних университет внутривних справ, Кременчуцьких льтних коледж, Кременчук. ISBN 978-966-610-243-3, ISBN 978-966-610-245-7, pp. 327-330.