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Information Technologies**INFLUENCE OF GLOBALIZATION ON THE COMMUNICATION PROCESS**<http://dx.doi.org/10.5281/zenodo.15670080>**ABSTRACT**

The article analyzes the transformation of interpersonal and mass communication processes under the influence of globalization factors. The key areas of influence of globalization on the forms, means and content of communication are described, including the internationalization of communication, digitalization, changes in the language landscape and strengthening of intercultural interaction. Particular attention is paid to the risks of linguistic homogenization, cultural standardization, the growth of digital inequality and the threat of loss of local identity.

Keywords: globalization, communication, digital society, linguistic homogenization, cultural identity, transnational media, digital inequality.

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В статье анализируется трансформация процессов межличностной и массовой коммуникации под воздействием глобализационных факторов. Описываются ключевые направления влияния глобализации на формы, средства и содержание коммуникации, включая интернационализацию общения, цифровизацию, изменение языкового ландшафта и усиление межкультурного взаимодействия. Особое внимание уделено рискам языковой

гомогенизации, культурной стандартизации, росту цифрового неравенства и угрозе утраты локальной идентичности.

Ключевые слова: глобализация, коммуникация, цифровое общество, языковая гомогенизация, культурная идентичность, транснациональные медиа, цифровое неравенство.

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GLOBALLASHUVNING ALOQA JARAYONLARIGA TA'SIRI

ANNOTATSIYA

Maqolada globallashuv omillari ta'sirida shaxslararo va ommaviy kommunikatsiya jarayonlarining o'zgarishi tahlil qilinadi. Maqolada globallashuvning aloqa shakllari, vositalari va mazmuniga ta'sirining asosiy yo'nalishlari, shu jumladan aloqani xalqarolashtirish, raqamlashtirish, lingvistik landshaftdagi o'zgarishlar va madaniyatlararo o'zaro ta'sirning kuchayishi tasvirlangan. Tilni bir xillashtirish, madaniy standartlashtirish, raqamli tengsizlikning o'sishi va mahalliy o'ziga xoslikni yo'qotish xavfiga alohida e'tibor qaratilmoqda.

Kalit so'zlar: globallashuv, aloqa, raqamli jamiyat, lingvistik homogenlashtirish, madaniy o'ziga xoslik, transmilliy media, raqamli tengsizlik.

INTRODUCTION

In the modern era, globalization acts not only as an economic and political process, but also as a deep socio-cultural phenomenon that affects all aspects of society, including the sphere of communication. The expansion of the boundaries of interaction, the development of digital technologies, the increase in the mobility of the population and the internationalization of education have led to the formation of a new communicative environment, in which the local and global, the mass and the individual, the oral and the digital are closely intertwined.

Communication in the context of globalization is becoming multi-level, hybrid and transnational. There is not only an acceleration and simplification of the transfer of information, but also a change in the very forms of expression, distribution channels, cultural codes and values. This has both positive and negative consequences: on the one hand, increased access to knowledge and intercultural dialogue, on the other, increased cultural standardization and the threat of marginalization of local communities.

The relevance of the topic is due to the need for scientific comprehension of the ongoing transformations in the field of communication and the development of effective mechanisms for preserving cultural and linguistic identity in the context of growing global interdependence. The purpose of the article is to identify and systematize the main vectors of the impact of globalization on the processes of communication and to substantiate the prospects for further scientific and applied research in this area.

MATERIAL AND METHODS

The issues of globalization and its impact on communication processes are reflected in the works of many researchers. M. Castells [1] in his concept of "network society" considers communication as the basis for the transformation of social structures in the era of the information society. He emphasizes that information flows mediated by digital technologies form new global networks of interaction, in which the former territorial and cultural boundaries are lost.

J. Baudrillard [2], considering the phenomenon of simulacra, argues that in the context of globalization, reality is replaced by signs and symbols circulating in the media space. Communication, in his opinion, becomes a process of production of illusions, where primacy loses its meaning, and truth is replaced by interpretation.

J. Habermas [4] problematizes the change in the public sphere under the influence of global media. He points to the fragmentation of public discourse, the weakening of the critical function of the media, and the transformation of communication into a tool for manipulating public consciousness.

S. Hall [5] analyzes the impact of globalization on the formation of cultural identity. He believes that communication in a global context becomes an arena where cultural codes collide, mix, and revise. This process is accompanied by both the loss and the acquisition of identity.

Contemporary studies of globalization and communication are interdisciplinary, combining approaches from sociology, cultural studies, mediaology, philosophy of language, political theory, anthropology, and linguistics. The concepts of M. Castells, J. Baudrillard, J. Habermas, A. Appadurai, S. Hall and others allow us to consider communication not as a neutral transfer of information, but as a complex socio-cultural and ideological process associated with the formation of identity, power structures and global interactions.

J. Habermas [4], developing the concept of the public sphere, points to the changes that occur in democratic institutions under the influence of global media. He emphasizes the need for rational discourse as a condition for social consent, but notes that mass mediatization leads to the commercialization of information, undermining the autonomy of the public space and reducing the quality of discussion.

Modern approaches to the analysis of communication also include the ideas of media linguistics, critical discourse analysis and cognitive linguistics. The studies of T. van Dijk, N. Luhmann, D. McQuail, B. Anderson and J. Lotman focus on the ideological, social and cultural nature of texts and discourses. The Lotman school of semiotics allows us to consider communication as a cultural mechanism that ensures the preservation and transmission of meanings.

To achieve the goals of this study, an integrated interdisciplinary approach was used, combining qualitative and quantitative methods of analysis.

RESULTS AND DISCUSSIONS

In the context of the rapid development of globalization and technological progress, the internationalization and digitalization of communication channels are becoming increasingly important in the social, cultural, political and economic spheres. These processes are inextricably linked and mutually reinforce each other. the basis for these processes to be carried out in real time and at the global level.

Modern digital technologies – such as the Internet, mobile platforms, cloud computing, artificial intelligence and blockchain – have fundamentally changed the way people, organizations and states communicate. Thanks to digital channels such as social media, instant messengers, video conferencing, and interactive platforms, it has become possible to disseminate information instantly, regardless of geographical and time barriers. This, in turn, accelerates cultural exchange, the transformation of identities and contributes to the formation of a global information space.

In the educational sphere, digitalization and internationalization of communication channels make it possible to implement transnational programs, distance learning, online courses, and academic mobility. In business, this opens up opportunities for entering international markets,

managing distributed teams and creating flexible forms of employment. In politics, it contributes to the formation of network diplomacy and digital citizenship, increasing transparency and accessibility of information.

However, these processes are also associated with certain challenges: inequality in access to digital resources, cybersecurity threats, loss of privacy and increased information pressure. There is also the danger of digital colonialism, when major global players dominate the digital space, imposing their values and rules on other countries and cultures.

One of the most obvious and far-reaching consequences of globalization and digitalization has been the strengthening of the dominant position of English in the international arena. English, which was originally the language of colonial empires and international trade, has been transformed in the 21st century into a universal tool for global communication, science, business, education and culture. It has become a kind of "default language" in many areas of transnational communication, including diplomatic relations, scientific publications, international conferences, and digital interaction.

This is largely due to the fact that the largest information and communication platforms, software products, and digital ecosystems are initially designed in English. Most scientific journals with a high impact factor are published in English, and the requirements for academic writing, citation systems, and article styles are also standardized in accordance with Anglo-American norms. As a result, researchers from non-English-speaking countries are forced to adapt to these standards, which sometimes requires additional effort, resources, and the involvement of academic translation and editing specialists.

In addition, the English language continues to increase its influence in educational systems around the world. Increasingly, universities, including those in non-English-speaking countries, are moving to English-language forms of education in a number of specialties, especially in technical, economic and natural sciences. International university rankings encourage English-language publications and programs, thereby stimulating academic Anglicification. Distance learning systems such as Coursera, edX, and FutureLearn predominantly provide educational content in English, which further increases the dependence on this language as a key knowledge resource.

It is important to note that the dominance of the English language has not only a practical, but also a symbolic impact. It is associated with modernization, progress, career opportunities, and elitism. At the same time, there is a displacement of local languages from the public and educational space, especially among young people. This leads to the threat of loss of linguistic and cultural diversity, a decrease in interest in native languages and the loss of linguistic identity in a globalized world.

Critics point to the risk of language inequality, when access to knowledge, high technology and cultural resources is limited for those who do not speak English at a sufficient level. The phenomenon of "language hierarchy" emerges, in which English functions as a means of social stratification. It also leads to a latent linguistic imperialism – the idea that English is not just a convenient communication tool, but is also imposed as the dominant way of thinking, structuring reality, and interacting with the world around us.

Thus, the strengthening of the dominance of the English language is not only a linguistic phenomenon, but also a socio-cultural, political and educational phenomenon that has both positive and problematic aspects. It requires an awareness of and a balance between the global needs for unification and the preservation of linguistic and cultural diversity.

In the context of digital globalization, there is an intensive process of standardization of the forms and content of communication, which has a significant impact on the ways of interaction between people, organizations and states. This process is driven by the need to unify information flows, facilitate mutual understanding between representatives of different cultures and simplify access to global resources. However, standardization has not only a practical, but also a socio-cultural orientation, changing the very nature of communication, its goals, structure and value orientations.

From a technical point of view, standardization is manifested in the unification of protocols, formats, interfaces and algorithms that ensure the interoperability of digital platforms. HTML, XML, .pdf, .docx, .mp4 formats, as well as uniform rules for emails, feedback forms, video presentations, and online conferences ensure the effectiveness of global information exchange. For example, business correspondence templates, the structure of scientific articles (IMRAD), CV or presentation forms (PowerPoint) all involve a certain structure that is perceived as "internationally acceptable" and often mandatory for use in cross-cultural communication.

However, there are certain risks behind the seeming neutrality of standardization. First, there is a leveling of cultural differences in communication styles. For example, Eastern models of communication, which imply respect for hierarchy, understatement, and contextuality, may be inadequately perceived in the Western system, which is focused on directness, openness, and formalization. Secondly, standardized communication often suppresses creativity, emotional coloring and individual characteristics of speech behavior, turning communication into a routine, stereotyped process.

In addition, in the educational sphere, the spread of standards (for example, international tests TOEFL, IELTS, formats of scientific reports, unified assessment criteria) contributes to the globalization of learning, but at the same time leads to a decrease in the importance of local educational traditions. Students are forced to master not only the subject, but also a standardized way of expressing it, which complicates the process and can cause alienation from the content of education.

The current stage of globalization, accelerated by digital technologies, has led to an unprecedented increase in the intensity of intercultural interaction. Today, representatives of various ethnic, national, religious and linguistic communities are in constant contact with each other, involved in joint educational, scientific, labor and cultural projects, which were previously limited by physical, political or language barriers. This process has been made possible by the expansion of international mobility, ubiquitous access to the Internet, global social networks, cross-border media, as well as digital platforms for remote interaction.

One of the key manifestations of the growth of intercultural interaction was the spread of a multilingual and multicultural environment in the field of education. More and more students are studying abroad, participating in academic exchange programs (Erasmus+, Fulbright, etc.), and universities are introducing international standards and English-language programs. This requires not only knowledge of the language, but also intercultural competence – the ability to understand and respect the values, customs and norms of other peoples, as well as adapt one's own behavior to new cultural contexts.

In the media space and the sphere of mass culture, there is also an intensive cultural interpenetration. Western films, Korean pop culture, Japanese animation, Turkish TV series, Indian music, African fashion – all this circulates freely through digital channels, forming new cultural codes and transnational identities. Young people around the world perceive these elements not as "aliens", but as part of their everyday cultural experience. As a result, hybrid forms of identity are formed that combine local traditions and global trends.

However, the strengthening of intercultural interaction is not without difficulties. One of the key problems remains the culture shock that arises when faced with a different system of values, norms and behavioral models. This can lead to misunderstandings, stereotyping, conflict and even xenophobia. In addition, there is a risk of loss of cultural identity, especially among small peoples and linguistic groups that are under pressure from global, dominant cultures.

In this regard, the development of a dialogue of cultures — a conscious and respectful form of interaction based on the principles of equality, mutual understanding and the desire to jointly solve common problems — is becoming an important direction. Educational institutions, international organizations (e.g. UNESCO), cultural initiatives and forums play an important role in promoting the values of intercultural tolerance, inclusiveness and solidarity.

Thus, the increase in the intensity of intercultural interaction is both a blessing and a challenge of our time. It requires new knowledge, flexibility, empathy, and openness to diversity

from the individual and society. In the context of increasing global interdependence, intercultural competence is becoming a key factor for sustainable development, peace and constructive international cooperation.

With the beginning of the digital era and the development of the global information space, there is a radical transformation of communicative ethics and public discourse. These changes affect both the form and the content of public communication, redefining the norms of politeness, the boundaries of what is permissible, the ideas of acceptable and unacceptable behavior, as well as the format of presenting opinions and arguments in the public sphere.

First of all, the transformation of communicative ethics is due to changes in the channels and pace of communication. If in the traditional culture of communication (for example, in the written or oral academic environment) it was customary to follow certain rhetorical and ethical canons, then digital formats (social networks, instant messengers, blogs, video platforms) contribute to spontaneity, emotionality, brevity and visuality. This leads to the erosion of traditional boundaries of politeness and etiquette, as well as to the lowering of barriers between private and public.

Public discourse is becoming more personalized and emotionally colored. The phenomenon of "confessional communication" arises – when personal experiences, emotions and views are transmitted to the public sphere as a way of self-expression and search for support. This can increase trust and a sense of belonging between the participants in communication, but at the same time it leads to a lowering of the standard of argumentation, to the substitution of facts with opinions, and to the spread of demagogic or manipulative communication strategies.

The norms of discussion and conflict in the digital space have undergone a particularly significant transformation. The emergence of anonymity and remoteness of interaction has led to an increase in aggression, hate, trolling, and polarization of opinions. Platforms focused on likes, shares, and algorithmic engagement encourage harsh, provocative statements, creating an "attention economy" in which scandal and emotional tension become tools of influence. This exacerbates the split in society, complicates constructive dialogue and reduces trust in public institutions.

At the same time, there are processes of rethinking the boundaries of freedom of speech. On the one hand, the digital space provides everyone with the opportunity to be heard, to participate in public debate, to express opinions, regardless of status, education or place of residence. On the other hand, the rise of fakes, disinformation, hate speech, and insults is prompting the development of new regulatory mechanisms for regulating public speech, from moderation to legislative initiatives, which in turn sparks debates about censorship and control over opinions.

There is also the formation of new genres of public discourse: storytelling, meme culture, podcasts, reactionary videos, microblogs — all these forms require a specific communicative ethics, in which the boundaries between information, entertainment and personal position are becoming more and more blurred. Education and journalism, public policy and science are forced to adapt to these changes in order to maintain relevance and trust of the audience.

Finally, the transformation of communicative ethics is reflected at the political and ideological level. Political leaders, brands, media, and activists are increasingly using narratives, emotions, visuals, and cultural codes to shape agendas. New forms of civic activity are emerging: digital petitions, flash mobs, hashtags as tools for protests and mobilization. These processes require a new reflection on the norms of responsibility, credibility, inclusiveness and respect in public discourse.

Thus, the transformation of communicative ethics and public discourse is a complex and multi-layered process. It reflects both the opportunities and the threats of the digital age: on the one hand, democratization and openness of communication, and on the other, the erosion of rationality and ethics. It is important to develop critical thinking, media literacy and new forms of civic responsibility so that the public space remains an environment of dialogue, and not an arena of conflict and manipulation.

The impact of globalization on communication is a dialectical process that combines opposing trends: empowerment and increased threats. On the one hand, new technologies make communication more accessible, faster and more multi-format. On the other hand, they standardize

forms of expression, reduce diversity to universal patterns, and reinforce linguistic and cultural asymmetry. Globalization processes are leading to a rethinking of the role of language, text, audience, and discourse in a changing information ecosystem.

It is important to emphasize that communication in a globalized world requires new skills from a person: media literacy, creativity, ethical responsibility, and cultural sensitivity. With the growth of information, the key is not just access to data, but the ability to critically comprehend it, evaluate sources, and understand cultural contexts.

CONCLUSION

Globalization has a comprehensive impact on the communication process, transforming its technical, linguistic, cultural and ethical components. These changes open up new horizons for interaction between people and communities, but at the same time require the development of strategies to protect against the risks of unification, manipulation and loss of cultural identity. while developing critical thinking and intercultural awareness as necessary competencies of a modern citizen.

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