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Abstract

The article discusses the problem of identifying a global intercultural discourse of communication participants, characterizes its parameters, and reviews strategies for its actualization. The purpose of the article is to build and justify a model of this discourse. The methods used in work include discourse analysis, modeling method (contrastive and comparative) analysis, transactional analysis, textual information analysis method, critical analysis, etc. Scientific results of the research: parameters of the global intercultural discourse are refined, its intercultural model is built, and discourses of the participants of intercultural communication are analyzed. The theoretical significance of the research lies in the development of a sample of global intercultural discourse that input in the theory of global discourse. The practical value of the work is that research results can be used both in the practice of intercultural communication and in the process of preparing monographs, textbooks, and training in the field of intercultural communication.

Keywords: Cognitive interpretant, discourse analysis, multicultural person,
world of discourse, modeling method, global intercultural discourse

Introduction

Media discourse remains an essential parameter of understanding the significant developments in media education and practice. It tends to be instrumental in measuring and contextualizing culture, policies, commerce, and society at large. Culture, part of media discourse, has the connectivity to people, gender, region, and nationality (Ahmad & Awwad, 2020; Adhikari & Guha, 2018; Smith, 2020). The article concerns the problem of forming a global intercultural discourse of a multicultural person seeking to raise the level of its information potential, to realize its knowledge and psychological abilities in the conditions of interaction with other communicants. Such a person must be international. L.A. Verbitskaya (2001), describing the portrait of an international personality, focuses on the following features of such a person, namely:

– The ability to recognize differences and deal with them;
– Understanding of the difference between the emic and ethical ways of thinking resulting from the difference between the perception of another culture from within and without;
– Ability to recognize lacunae in knowledge, which is inevitable for consciousness, brought up in the framework of one culture;

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- Intercultural communication ability;
- Ability to think in a savvy aspect; ability to change self-perception;
- Ability to consider his country in the aspect of the intersection of cultures;
- Knowledge of other cultures studied from within; diagnostic skills (art, skill, and mastery) necessary for functioning in different cultures – both personal and directly related to learning.

A multicultural person with intercultural competence and possessing skills and abilities to compare and recognize differences in one's own and in a foreign culture actualizes a particular type of discourse related to the mental activity of his consciousness in the era of globalization (Kushneruk, 2013). This study focuses on the research of the global intercultural discourse of both the macro character, including the process of verbal and cogitative activity and interaction of communicants, as well as its result. It expresses the cognitive and psychological abilities of a bilingual person (competence, mentality) and features of the social interaction situation (Ionova, 2011).

The discourse acts as a global macro character, both because of its complexity of the object in question and due to the study of characteristics of its composition, as well as the context of its implementation in the era of globalization (Karasik, 2013). In this regard, the topic of our research is connected with the study of the global macro discourse, which is formed as a transformed form of life of multicultural communicants actualizing their discourses in the interactive cognitive and cultural space (Lotman, 2010).

Literature Review

Close attention is currently being paid to the problems of discourse in the theory and practice of intercultural communication. Since the discourse and discursive activity of an individual as a member of a particular society in conditions of intercultural communication becomes the primary element for the analysis of culturally determined knowledge. In modern linguistics, there is still no single, generally accepted definition of discourse. L.V. Tsurikova (2006) believes that discourse is "a specific communicative event, recorded in written texts and oral speech, carried out in a certain space." Discourse, in terms of T.E. Zhakova (2014), is an interpersonal mental process, the hallmarks of which are targeting, intentionality, and goal-setting. G.R. Vlasyan (2013) views discourse as "a complex interconnection of many texts functioning within the same communicative sphere."

The discursive utterance has an egocentric character since the utterance itself is a transformed form of human life activity, which reflects not only personality traits but also the level of his competence in any area. Therefore, T.A. van Dijk (1989) describes the discourse as a speech flow, incorporating the whole diversity of the historical era, individual characteristics of both communicators, and the communicative situation in which communication takes place.

Y.V. Popova (2012), in her work, presents intercultural discourse as "interpersonal communication between representatives of different cultural and linguistic groups, during which the alienation of communication partners is implicitly or explicitly affecting the outcome of discursive interaction." The complexity of intercultural discourse lies in the fact that the decoding of all meanings occurs with the simultaneous interaction of the verbally semantic, cognitive, and pragmatic components of a person's communicative behavior. J. Salgano and J.W. Clegg (2011) emphasizes that "the main share of discursive specificity in different languages and cultures is due precisely to the peculiarities of national communicative styles."

In the discourse model, proposed by Y.N. Stepanov (1997), the discourse is understood as a communicative event. It distinguishes two levels: the deep level at which the "mentality" is located and the surface level – the linguistic expression of this mentality. In the process of modeling discourse, S.L. Kushneruk (2014) suggests focusing on both cognitive structures in consciousness and the functioning of language units in real communication processes. In the composition of its character of macro discourse, the world of discourse is distinguished – the cognitive structure of its presentation and socio-cultural context.

Objectives

The objectives of the study are a description of the global intercultural discourse of communication as a complex object consisting of several levels, having their ways of organizing, techniques of knowledge representation, and communication strategies. To achieve this goal is required to solve the following tasks:

- To determine the structure of the global intercultural macro character of discourse as the totality of the world of discourse and text;
- To identify and describe the methods of cognitive-language organization of discourse;
- To describe the features of socio-cultural and pragmatic knowledge used in the discourse, their types;
- To carry out a discursive analysis of global discourse;
- To carry out eco-linguistic analysis of global discourse;
- To describe the macro-discourse in the cognitive-pragmatic aspect.

The study of global intercultural discourse as a form of transformed activities of participants of intercultural communication in a safe, informative space is of particular relevance. This is due to meet the needs of communicants in constructing a sample of such discourse, determining its parameters and characteristics of functioning in an intercultural environment.

Methodology

The methodological research paradigm is integral. It includes such approaches and methods as discourse analysis, synergistic conceptual analysis, conceptual analysis, eco-linguistic analysis method, discursive modeling method. The cognitive approach promotes the study of both the cognitive organization of discourse and the study of the formats of knowledge used by communicants within the framework of discourse and contributes to the conceptual analysis.

The synergetic approach is aimed at the study of global discourse as an open system capable of building up knowledge and skills towards self-organization. It is manifested in the invariance of the discourses of communicants and the meaningfulness of expressing them depending on the situation. This approach contributes to the description of discourse as a self-developing and self-fulfilling phenomenon. Y.M. Lotman (2010), noting the connection between living systems, the biosphere as a semiotic sphere and text, considers the text as a transformational generator, as a self-developing phenomenon. The scientist describes it as "something self-developing."

In the process of the discourse analysis of the global discourse conducted by us, the features of the manifestation of the cognitive-linguistic activity of individuals within a multicultural contextual context are considered. Their types of knowledge, levels of competence, types of cognitive strategies are characterized. A variety of discourse analysis is used in work aimed at a critical understanding of the discourses of communicants, in which facts of violation of the security of the textual environment are observed.

The modeling method is used in constructing a model of global intercultural discourse as a hypothetical counterpart of the original used in communication. The creation of such a model is due to the need to build a general education that reproduces the possible structure of the phenomenon being modeled. Discourse modeling in work is aimed at constructing a mental device (scheme) of a macro discourse imitating features, signs of the discourse of communicants of multicultural personalities. At the same time, the model of such a discourse is also hypothetical, since it is built based on the hypothesis of the proposed model of discourse created based on specific parameters, ensuring harmonious interaction of personalities. In the process of studying the structure of the macro discourse, a modeling method was used, which answers the questions "What is it?" "What kinds of this phenomenon exist?" and "What language means this phenomenon expresses?" The model of global intercultural discourse proposed by authors proceeds from an understanding of it as a linguistic-cognitive scenario of a series of consistently implemented communicative events – communicative interactions in a social and cultural context.

In the author's opinion, one should speak about a multicultural personality, which in the course of intercultural communication shows a predisposition to a different culture, masters a second language, knows the cultural standards of other people. For the formation of a multicultural personality, the following strategies have been formulated.
–   The formation of the mechanisms of multilingualism and multiculturalism;
–   The strategy of identifying a multicultural personality with members of another linguocultural community in language and culture; and
–   The strategy of building secondary discourse.

Results and Discussion

Multicultural and Cognitive Ability of Multicultural Personalities

Secondary discourse is considered as a transformed form of the objectified activity of communicants in a second language, which incorporates the properties of a discursive personality – the multilingual and social and cultural individual. The main features of such a discourse are: procedural, dynamic, informative, intertextual, and structural. The dynamism of such a discourse is expressed in the ability of a multicultural person to switch from one language to another to generate its discourse in a second language and improve it, making it expressive and intelligible, convincing. For this, the multicultural person not only appropriately applies knowledge of the linguistic units of the second language but also actualizes the system of concepts of the secondary linguistic picture of the world, figurative means, various associations associated with symbols.

Within the framework of discourse, a multicultural person realizes his intention, personal meanings, and the words he puts into words and phrases of his utterance to influence the addressee. To this end, the communicator involves in his text citations and other texts of other authors, commenting on them, expressed his assessment and his attitude towards them. Intertextual texts, overlapping with the author's text, help the author to clarify his intention to the reader. In this case, the text of a multicultural person appears as "co-being," i.e., coexistence, the interaction of many meanings, intentions, intertexts (Gasparyan & Chernyavskaya, 2014).

The informativity of the secondary discourse is expressed in its ability to reflect three types of information: factual and meaningful, conceptual and meaningful, subtext. The connectivity of discourse is understood as an implicit and explicitly expressed connection between its elements contributing to the formation of the communicant's statement

as an integral unit. The strategies used for analyzing such a dynamic discursive event in another language are as follows:

(i)   the strategy of generating text in another language;
(ii) the approach of generating new meanings (associative, cultural, personal) following the rethinking of words;
(iii) the strategy of understanding information, the procedure of inference, which serves to identify the deep meanings of words, and subtexts of information.

Formation of a Cultural and Cognitive Space Divided by Communicants

Throughout learning the second language and culture of other people, the communicant, based on knowledge of the linguistic pictures of the world of two or several nations, forms for itself a common cultural and cognitive space. D.B. Gudkov and V.V. Krasnykh (1998), while speaking about the national cultural space, characterize it as a space that includes all existing and potentially possible ideas about cultural phenomena among members of the national-cultural community. Such space exists both in the virtual as a set of mental representations and in original form, becoming "tangible" when confronted with carriers of a different culture (Krasnykh, 1997). National cultural space is related to the cognitive space, which includes a mandatory minimum of knowledge, a set of nationally determined and minimized ideas.

In the secondary consciousness of a participant in intercultural communication, biculturalism is constructed – a cognitive space arising from biculturalism as the penetration of the characteristics of one culture into another (Weinreich, 1979). According to A.V. Ufimtseva (1998), the name of the word (the body of the sign) acted as a cultural frame superimposed on the individual experience of each person and passed socialization within a particular culture. Therefore, the name of the object contributes to assigning it a specific value, and attributing an absolute value adds to the understanding of its inclusion in its consciousness. Also, during cognitive processing, an individual should have an idea not only about the objective meaning of the perceived word but also about the subjective and cultural purposes (subjective, personal, connotative, and symbolic). The authors understand the personal meaning as a unique attitude of the speaker to the object of thought, passed through the system of motives and goals of his activity.

The cognitive strategy of interpreting a foreign word is used by the subject for a subjective understanding of the "foreign" word, as well as classifying and categorizing its expression of its evaluative attitude. In the process of interpretation, the subject of communication expresses its positive or negative emotions, which is reflected in connotations. Connotative connotations of the word are considered as "additional" (modal, evaluative, and emotionally expressive) elements of lexical meanings (Khrolenko, 2006). In the speech of subjects – members of various linguistic-cultural communities, these connotations are inadequate. Negative connotations are expressed in such words as *frog-eater* (those who eat frogs), *black sheep* (damaged goods), *gimpy dack* (lame duck), *carpet-bagger* (small stock-jobber), *rat* (traitor), *піскенбасрісken bass* (boiled head), *dark horse* (joker in the pack). Positive: *die Ratte* (a person who works with enthusiasm), қоңырқозы (lambkin), *бота* (young camel), etc. In the semantic structure of a foreign word, symbolic meanings can also be updated; for example, *spider* (symbol of wealth in English culture), the *goose* is also associated with wealth.

Knowledge is considered as "basic form of cognitive organization of the results of the reflection of objective properties and signs of reality in the minds of people" (Alefirenko, 2007). Among the various types of knowledge acceptable to the communicator are primarily those that contribute to successful communication, mutual understanding, the achievement

of the speech intentions of communicants. Therefore, in the general cultural and cognitive space of the subjects of intercultural communication are used primarily:

   (i)   Cultural knowledge, i.e., knowledge of the names of artifacts of another culture obtained in the process of enculturation and socialization of the individual. These include: the value of culture (norms, traditions, ceremonies, rituals, stereotypes); linguoculture, understood as a complex inter-level unit, representing the unity of linguistic and extra-linguistic content (Sabitova, 2013).

   (ii) Bilingual knowledge (phonetics, lexico-semantic system, grammar); forms of its existence (literary language, dialects, slang, argo); its differentiated use following situational and stratification variables.

   (iii) Practical knowledge that promotes the implementation of intercultural communicative and speech acts, principles and postulates of communication, maximum cooperation, politeness, strategies to avoid conflicts, etc.

Development of Emotional Intelligence of Communicants

Emotional intelligence is understood by D. Goleman (2013) as "ability to recognize one's emotions and the emotions of others." Such intelligence can be viewed both as the ability to understand and control one's own emotions, to contribute to effective relief of stress, effective communication, and empathy for others (Tsekhovoy, Zykova, & Turkebaeva, 2017). The formation of communicators' emotional intelligence in a situation of intercultural communication is due to the need to teach him empathy as emotional empathy for another person, when an individual develops the ability to empathize with another, to experience the feelings experienced by others. The emotional intelligence of the communicator is formed in the process of applying the strategy of emotional perception.

      To develop such empathic perception, one should use psycho-cognitive strategies of "assuming the other." When the first communicator, admitting the "other," shows an affective attitude towards him, expressing his deep emotional feelings for the other, during which he seeks to show tolerance towards, find a compromise with him avoid conflicts. For this, the communicator performs a series of operations: the operation of adapting to the "other" by understanding its behavior. At the same time, he tries to put himself in the place of the "other," the operation of the implementation of empathic perception, the supervision of a compromise with the "other," the operation of cooperation. Empathy strategy is manifested in the following situation:

Communicant 1 (Shaku):   *Ah, ah, ah, Bishara Gyrish. Badly, right? Hehe, in the labor army of Germans workforce. Here you are sick. Ay, ah, sorry for you, sorry.*

Communicant 2 (Christian): *Who are you, Christian asked in a weak voice.*

Communicant (Shaku):   *I am Shaku. Zapperma. Eat milk, kurt.*

Communicant (Christian):   *I came to my brother. I am ill. I'm a percher.*

Communicant (Shaku):   *Gyrisha, you'll be healthy. The aul is good: kurt, oil is in place.*

Communicant (Christian):   *My brother knows the Kazakh language. He heals everybody. And I only speak German. I do not understand the language enough.*

Adaptability towards another Culture and Language

Adaptability is considered as a property when the communicator is not satisfied with the manifestation of empathy but develops a feeling of predisposition to a friend (shows sympathy for him). Sympathy is understood by us as a predisposition to a foreign culture

when the communicant seeks to master his language and cultural models, showing tolerance towards them. In this case, the individual recognizes that there are differences in cultures, in their models, and seeks to understand them. At the same time, the perception of a foreign culture is based on a comparison of old and e new experiences in mastering a new language and culture. A communicator, while mastering a different culture, goes through two stages of adaptation: incomplete and full. Incomplete adaptation is manifested in the fact that a person is not yet sufficiently competent in the second language, does not clearly know the scenarios of actions with other people's artifacts. And when including the words of another language, cultural information in his second-term and substantive activities in the second language makes mistakes.

In the stage of full adaptation, the communicator manifests himself as a socio-cultural personality possessing true bilingualism and possessing linguo-cultural competence. The adaptation strategies used by him are the following:

(i) Sympathy strategy (testing predisposition to a foreign culture);
(ii) The strategy of manifestation of tolerance, which is expressed in consideration of the ethno-centricism of the mechanisms of "repulsion," attribution and interpretation of the "foreign" in the context of "one's own";
(iii) The strategy of taking into account the "mechanism of attraction," when the communicator is experiencing a different language and culture, seeks to master cultural models, words of another language, to use them in his speech and thinking activities;
(iv) Identification strategy with a different linguo-cultural community based on knowledge of its language and culture and socialization within it.

Such strategies are implemented in the following intercultural communication situations:

Situation No 1

Communicant 1 (Kazakh): *Iya, Sanya, you work poorly. It's hard for you among the Kazakhs.*
Communicant 2 (Russian): *No, – I could not stand it and began to explain in Kazakh, although I spoke poorly: The elder does not speak the right thing, and you have given it to me: I have access, there is work. Needless to say.*
Communicant 1 (Kazakh): *Ah, it's a trouble. Even Kazakh has become quite used to it.*
Communicant 2 (Russian): Sure, there are ears. There is language. Learn (Zhunisov, 1985).

Situation No 2

Communicant 1 (Kazakh): *When you speak Russian, you would have put Russian dzhigits to shame, Maroua.*
Communicant 2 (Russian): *I grew up among Russians in the village of Astrakhanka* (Omarov, 1990).

Situation No 3

Communicant 1 (Kazakh): *Sudakov, you speak good Kazakh. With a word, there is a proverb-saying. And you know traditions too.*
Communicant 2 (Russian): *Yes, I like the Kazakhs, and I tried to master the language. So, it is more convenient, easy to explain. I also go to their feasts and participate in ceremonies. I know syllable, longitudinally, horizontally.*

A sign of full adaptation is cultural integration. In this case, the communicator acts as a marginal person who absorbs the models of several cultures into his consciousness. He can freely switch from one culture to another using different code systems.

Safety and Environmental Cross-Cultural Communication

This parameter of global intercultural discourse means the desire of communicants to avoid cross-conflict situations. When in the process of manifestation of ethnocentrism, expression of ethnic prejudices towards the "alien," realization of the "foreigner" stereotype, conflicts between partners are inevitable. A word can "kill" another, make him feel stress, shock, lead to psychological trauma. In this case, the communicants refuse to understand each other, are not inclined to cooperate, do not experience empathy for another, stop looking for a single emotional center, and do not empathize with "each other." Conflict rejection of the "other" contributes to communication failures, disruption of communications.

To ensure the security of intercultural communication, partners should use the following behavioral strategies in the communication process: conflict-avoidance and avoidance of conflicts. The strategy of avoiding a direct answer is considered as the "line of speech behavior of the addressee, avoiding the need to immediately answer the interlocutor's question" (Vlasyan, 2013). In a situation of intercultural communication, the other partner implements an evasion strategy when he does not respond to the aggressive attack of the first interlocutor and tries to neutralize the situation and find a compromise. The second communicator seeks to secure the information field – a textual environment, using ecological associations, indicating the necessary minimum structure for any structure to form the environmental resistance of this group (Reimers, 1992).

Using the linguistic-ecological methodology for analyzing the discourses of communicants interacting in the course of intercultural communication, the authors can trace how the principles and laws of ecology are used in intercultural communication. In the course of this analysis, the texts of communicants are considered from their environmental friendliness for communicators and society. In this case, the language means of discourse act as a means of preserving or violating the environmental friendliness of the text information space. The analysis reveals signs of environmental friendliness of communicative discourses by identifying their aggressive or non-aggressive nature. The analysis reveals how the social factors of interaction between the textual environment and the communicants are realized when two principles of communication are implemented: diversity, reliability, and completeness of information, and impersonal, exalting style of communication (Popova, 2012). Thus, the analysis of the textual environment of the communicative discourse shows that the law of interaction with the environment is violated or is preserved.

Situation No 1

Communicant 1 (Guestworker, Uzbek): *Mr. Ivanov, we have finished the work. We wanted to get money. We must go back to Uzbekistan. Pay in full.*

Communicant 2 (Russian): *Oh, you greedy merchants in striped dressing gowns! Tartar skullcap carriers! You wanna get payment in full. It's enough for you still half earned!*

Situation No 2

Communicant 1 (Kazakh): *Doctor, I specifically flew to Germany to consult with you. I do not believe the diagnosis of our doctors in Kazakhstan. I would like you to make an objective diagnosis. Please tell me if I can hope for the best?*

Communicant 2 (Mr. Iohanson):	*I've looked at your medical records and analyzes. I cannot encourage you. The diagnosis made by your doctors was confirmed. You've cancer lung. I can only write a painkiller.*
Communicant 1 (Kazakh):	*Doctor, you just knock me off feet. You kill me with your directness. Our doctors would spit it out euphemistically termed.*
Communicant 2 (Mr. Iohanson):	*I do not know how it is in your country, but in our country, we spoke openly about the diagnosis of the patient. This is accepted in the professional culture of our doctors, and we do not hide the diagnosis.*

Situation No 3

Communicant 1 (Kazakh):	*Mr. Bykov, I prepared your horse for racing. It's in top form. Please do not refuse my request. I ask you to give me money. I probably deserved it.*
Communicant 2 (Russian):	*Yes, Myrzabay, I am glad. I think my horse will win. You tried to keep it fit. I will undoubtedly give money after the race.*

An analysis of the textual environment shows that in the first case (situations, etc.), the law of interaction between a person and the environment is violated. Since the first communicator shows a manifestation of aggressive malignant behavior. The communicator behaves, as an aggressor, also expresses ethnic prejudice, insulting the Uzbek. Thus, the first communicator creates an unfavorable environment, and the object of impact experiences stress.

The ecological principle of association is used in the situation of dialogue interaction of communicants in a textual information environment. For this medium to be a favorable communicator, it is necessary to observe the law of association. And only, in this case, communicators who are harmoniously "living" in the context of universal dialogue (Bakhtin, 1986) can create a favorable environment. The main discursive strategies of communicants will be the following: the strategy of cooperation, the strategy of politeness, and the preservation of a positive image – the communicative image, the strategy of using means, and cognitive-emotional modality (Solodovnikova & Shakhovskiy, 2010). The cooperation strategy promotes completeness, clarity, and accessibility of information:

Communicant 1 (Kazakh):	*Tell me, how can I get to the supermarket?*
Communicant 2 (Russian):	*Now go straight to the tram line. Turn around there, then go all the time right until you'll see the store.*

In this situation, the goal of the communicative act is achieved. This act is successful, and it gives the second communicator complete and accessible information. There is an association of communicants; there is no opposition. The policy of politeness is aimed at maintaining the communicative image of partners. The policy of politeness is based on the principle of politeness, developed by D. Leach (1983).

Dialogics of Communicants' Consciousness

The dialogue is viewed as polyphony, but in which two understandings converge (Bakhtin, 1986). Communicators together create the meaning of a word, i.e., in the process of intercultural communication, the meaning of the word is understood in the context of the culture of a given society. In the process of interaction of representatives of multicultural

communities, not the transfer of the meaning of the word, but its creation, i.e., the value created should be shared by the participants (Safonova, 1996). The dialogue also contributes to the actualization by the communicants of an adequate assessment of the subject of thought, which contributes to the mutual understanding of the communicants.

The understanding of the text is connected not with the acceptance of the finished result, but with the dialogue of different cultural worlds as the result of the collision of the meanings of "one's-another's." And in this case, understanding is always dialogical (Bakhtin, 1986). To realize a dialogue of cultures, communicants must develop a skill of dialogical thinking based on the principle of relativity, dynamism, semiotic mediation, openness, dialogue, and contextuality (Salgano & Clegg, 2011). It is the creation of intercultural dialogue based on the dialogue of communicators' secondary linguistic consciousnesses, teaching them dialogical thinking eliminates the contradiction of their consciousnesses, eliminating conflicts in the process of intercultural communication (Raggat, 2015; Yanchuk, 2016; Yanchuk, 2017).

In the process of intercultural communication, carriers of different languages and cultures interact. Therefore, the authors should talk not about the dialogue of cultures but about the dialogue of the linguistic minds of communicants assimilating the culture of another society, simultaneously with mastering the linguistic sign. In this study, new results were obtained: a model of global intercultural discourse was constructed; the parameters of this discourse are identified, and the strategies for studying them are clarified; various methods were used, including the linguoecological way. The results are reliable, as obtained in the process of using multiple methods. In our opinion, the obtained scientific results can make a certain contribution to the theory of discourse, including the global one, the problem of studying which in the era of globalization, is highly relevant.

The parametric model of global intercultural discourse is built, taking into account the above parameters (Figure 1). Based on the analysis of the data on the structure of global discourse, its parameters, and strategies for the implementation of parameters, the authors constructed its next frame model consisting of a terminal. It updates information about the discursive personality, (Table 1), giving an idea of its parameters and strategies for their implementation, cf. structure.

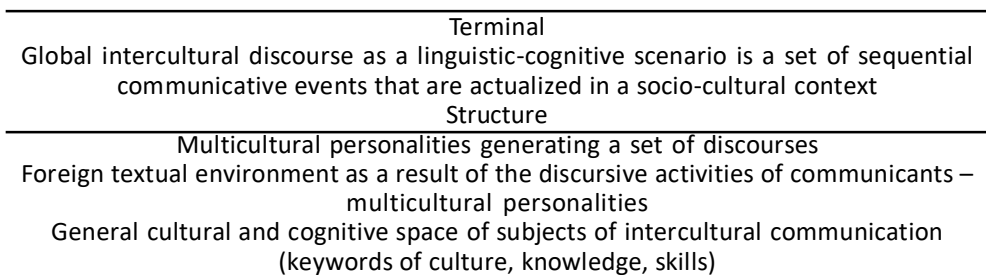| Terminal |
| --- |
| Global intercultural discourse as a linguistic-cognitive scenario is a set of sequential communicative events that are actualized in a socio-cultural context |
| Structure |
| Multicultural personalities generating a set of discourses Foreign textual environment as a result of the discursive activities of communicants – multicultural personalities General cultural and cognitive space of subjects of intercultural communication (keywords of culture, knowledge, skills) |

Figure 1: Parameters of global intercultural discourse

In the process of studying the parameters of the global intercultural debate, the authors considered, first, its structure, which includes four components:
(i)   The presence of multicultural personalities;
(ii)   Textual environment as a result of discursive activity;
(iii) The general cultural-cognitive space of discourse, within which knowledge, keywords of culture, words of another language that undergo cognitive processing is actualized;
(iv) The socio-cultural context of discourse (situational, stratification, and cultural variables are determining discourse).

Table 1. Strategies for the actualization of parameters of global discourse

No	Parameter	Strategies
1	The participant is a multicultural personality	The strategy of the formation of a multilingual personality and its secondary consciousness
2	Secondary discourse	The strategy of the formation mechanisms of multiculturalism
3	Formedness of a divided cultural and cognitive space	Strategy to generate discourse in another language
4	The development of emotional intelligence and its reflection in the secondary discourse	Empathy strategy
5	Adaptability about discourse for another culture	Sympathy strategy; Tolerance strategy; The strategy of accounting for the mechanism of attraction; Identification strategy
6	Safety and ecological compatibility of the cross-cultural textual environment	Cooperation strategy; A strategy of politeness and maintaining a positive image; The strategy of applying the means of positive emotional modality
7	Dialogics of communicants' consciousness	The strategy of learning dialogical thinking

Secondly, the difference of our research is that the authors indicate the main parameters of the secondary discourse, showing the role of a multicultural personality in generating discourse in a different language. Thirdly, the authors consider such strategies for updating these parameters. To study the parameter "participants of communication – polylingual and multicultural personalities" used the strategy of mastering the mechanisms of multiculturalism, the strategy of forming a multilingual and multicultural personality. To study the second parameter, "discourse secondary," the authors used discourse generation strategies in a different language. In the process of studying the third parameter of the secondary discourse, such strategies were used: a strategy of cognitive processing of knowledge, words of a different language, a strategy of meaning, a strategy of secondary conceptualization and categorization (Antos & Tietz, 1997).

In the study of the parameter "development of emotional intelligence" of a multicultural personality and its reflection in the discourse, the ability of a person to display emotional empathy for the "other." The parameter "adaptability concerning another culture" was studied using a sympathy strategy, a tolerance strategy for another communicator, a strategy of "taking into account" the mechanism of attraction to another culture, a strategy of identifying with a "stranger" (Magirovskaya, 2014). The use of the parameter "safety and environmental friendliness of the textual intercultural environment" was studied by us in the process of linguo-ecological analysis. In this case, cooperation strategies were used to unite the communicants in the process of cooperation and the strategy of politeness and preservation of the positive image of the communicants. To create a dialogue of the minds of communicants, the strategy of forming dialogue thinking is used.

Conclusion

Thus, the study of the structure of global intercultural discourse, its parameters, strategies that contribute to their implementation using discourse analysis, modeling method, linguo-ecological analysis shows that this discourse is a complex object. The complex of

communicative discourses appears as a discursive event, functioning within the framework of the socio-cultural context, influencing the generation of new discursive meanings.

The parameters of discourse are a communication participant is a polylingue and a multicultural personality. The second parameter, "secondary discourse nature," is explored using the discourse generation strategy in the second language. The third parameter, "the formation of a divided cultural-cognitive space," implies the use of a cognitive word processing strategy, knowledge. The fourth parameter, "the development of the subject's emotional intelligence and its reflection in the secondary discourse," is studied based on an empathy strategy. The fifth parameter, "adaptability of discourse," requires the use of tolerance strategies, accounting strategies. The sixth parameter, "safety and environmental friendliness of the textual intercultural environment," is explored with the help of cooperation strategies, politeness strategies. The results obtained in the process of the study of global intercultural discourse have theoretical significance and practical value since they make a particular contribution to the theory of discursive intercultural communication and provide empirical material for the development of intercultural training.

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