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Intercultural communication in digital space: Challenges and adaptation strategies

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Abstract. The rapid development of digital technologies has necessitated a rethinking of intercultural communication processes in the virtual environment, where traditional models of interaction are undergoing significant changes. The relevance of this research stems from the need to adapt intercultural communication to the conditions of the digital environment, where the transformation of familiar forms of communication requires not only a new theoretical understanding, but also the development of applied approaches that take into account the specifics of online interaction. The aim of this article was to identify and comprehensively analyse the linguistic, sociocultural and pragmatic challenges arising in the process of digital intercultural communication, as well as to develop strategies for effectively overcoming them. The study used methods of linguistic analysis, a comparative-cultural approach, and discursive analysis of digital communication on various platforms. As a result, key risks characteristic of virtual intercultural interaction were classified, typical communication failures arising from a reduction in the contextual richness of messages, the ambiguity of visual and non-verbal components (emojis, memes, gestures), the transformation of etiquette norms, and the asynchronous nature of communication. It was found that cultural differences significantly influence the perception of distance, hierarchy, time, and communication style in the digital environment. It was also found that participants in communication often have difficulty interpreting the intentions of their interlocutors, which leads to misinterpretation and conflict. Based on the data obtained, recommendations have been developed aimed at forming flexible speech behaviour, developing digital politeness and increasing the level of intercultural digital competence. The practical value of the article lies in the applicability of its results in the field of education, in the training of specialists in the field of intercultural communication, as well as in the field of digital design of internationally oriented platforms and services

Keywords: cross-cultural differences; communication strategies; adaptation in an online environment; digital ethics; non-verbal means of communication; emojis and memes; digital politeness

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■ INTRODUCTION

The intensive development of digital technologies has led to profound changes in the field of intercultural communication, necessitating a rethinking of established models of interaction and contributing to the formation of new forms of communication in the digital space. The relevance of this study is due to profound socio-cultural and pragmatic changes caused by the functioning of online platforms-from educational services to social networks and multimodal applications-which simultaneously promote intercultural dialogue and create new barriers to communication. Contemporary research offers valuable approaches to understanding these processes. Thus, L. Li & X. Zheng (2024) examined how emojis embody cultural symbols and influence the interpretation of messages in different cultures, emphasising that visual ambiguity often leads to misunderstandings between interlocutors. This idea echoes the findings of I. Dudko & N. Zaitseva (2024), who, in their study of the linguistic aspect of online communication, emphasised that a rich arsenal of graphic tools, such as emoticons and memes, plays an important role in successful communication. M. Saputra & A. Lama (2025) showed how online communication norms are combined with digital literacy and emotional intelligence, while identifying a gap in the adaptation of speech etiquette to the media environment.

In their review, L. Judijanto *et al.* (2025) emphasised the importance of developing intercultural competence and inclusive platform design to overcome differences in communication styles, access levels and understanding of behavioural norms. In this context, it is also important to consider that the culture of cyberspace use, or cyberculture, according to R. Sopivnyk *et al.* (2024), is a key factor in ensuring safety, ethics, and productivity in the digital environment, as it is based on communicative practices governed by certain requirements and frameworks. R. Heang & K. Chuong (2025) demonstrated the dual role of digital media: on the one hand, they open up new channels for cultural exchange, but on the other hand, if the cultural context is not taken into account, they can increase misunderstanding. When considering immersive technologies, X. Wei *et al.* (2022) noted that social VR environments create new opportunities for intercultural cooperation, but are limited by access barriers and design flaws that reduce communication effectiveness. I. Villanueva *et al.* (2025) showed that AI-mediated interaction can only have positive effects in conditions of cultural relevance and authenticity. P. Kusawat & S. Teerakapibal (2024) studied how cultural differences influence the perception of credibility, persuasion style, and interpretation of information in an online environment.

All of the above studies highlight several key themes: the ambiguity of visual and paralinguistic means, changes in speech etiquette norms, the impact of digital platform design and AI systems on the quality of intercultural communication, and barriers caused by unequal access to digital resources. Thus, the authors of this study sought to integrate these areas into a single analytical framework,

exploring how visual ambiguity, the transformation of etiquette, the characteristics of digital design, and cultural differences in perceptions influence intercultural communication in a virtual environment. The aim of this article was to analyse key communication challenges arising in intercultural interaction in the digital environment and to identify adaptation strategies that promote successful intercultural dialogue in a globalised digital space. The research objectives included: identifying the main difficulties of intercultural communication in an online environment; analysing the characteristics of linguistic and pragmatic failures in digital communication; investigating the role of visual and symbolic means (emojis, memes, etc.) in an intercultural context; systematising effective adaptation strategies and digital politeness practices; determining the direction of development of digital intercultural competence in various fields (education, media, business).

■ MATERIALS AND METHODS

This study is a conceptual, analytical, and partially comparative investigation aimed at identifying key challenges of intercultural communication in the digital space and developing adaptation strategies. The work was based on a systematic analysis of scientific publications, digital phenomena and communication practices in the online environment, with an emphasis on empirical understanding of linguistic and sociocultural aspects. The theoretical framework was based on concepts of intercultural communication (in particular, Hofstede's and Hall's models), elements of digital linguistics (including visual-paralinguistic semiotics) and principles of media sociology applied to virtual spaces. The theories were used at the stage of interpreting the meanings revealed in the content analysis.

The first stage of the study included a systematic review of scientific literature. Publications were searched in the Web of Science, Scopus, Google Scholar, and ScienceDirect databases using the keywords: "intercultural communication", "digital discourse", "emoji interpretation", "online etiquette", "cross-cultural interaction online", "digital politeness", and "communication breakdown digital". Only English-language peer-reviewed articles were included, with the main inclusion criteria being: relevance to the research topic, the presence of an empirical basis or theoretical interpretation of digital interaction, and applicability to an international context. Works dealing exclusively with offline communication or considering digital interaction outside a cross-cultural framework were excluded.

In the second stage, an empirical corpus of digital phenomena reflecting current issues in intercultural communication was formed. Open data from social networks (Instagram, Reddit, X), messengers (WhatsApp, Telegram) and multimodal platforms (YouTube, TikTok) containing emojis, memes, comments and text messages in English. The selection was based on representativeness, taking into account cases that sparked discussion, conflicting interpretations or distortions of meaning related to cultural

differences. A total of 120 pieces of digital content were selected. As a result of the analysis, 45 publications were selected, of which 28 were included in the final study. Three methods were used for the analysis: content analysis, categorised according to the following parameters: type of visual element (emoji, meme, gesture), its presumed meaning, frequency of use, and recorded cases of misinterpretation; thematic analysis aimed at identifying key themes and patterns-in particular, transformations of etiquette, differences in the understanding of distance and hierarchy, as well as mechanisms of speech adaptation (themes were coded manually and then grouped into generalised clusters); discourse analysis applied to fragments of online communication (in comments and correspondence) in which communication failures were detected. The speech structure, pragmatic markers, forms of address, and manifestations of politeness or conflict were analysed.

Data processing was carried out using text tables in MS Excel, as well as basic functions of the Atlas.ti platform for coding and visualising thematic connections. At each stage, internal cross-checking of interpretations was carried out to increase the reliability of the results. Thus, the research methodology not only identified key challenges in digital intercultural communication but also substantiated their systemic nature, which formed the basis for further recommendations on adapting speech behaviour in virtual environments.

■ RESULTS AND DISCUSSION

The main difficulties of intercultural communication in an online environment: Uncertainty in the interpretation of codes, politeness and expectations

In the digital age, a significant part of intercultural communication takes place through electronic channels such as email, instant messaging, video platforms and social media. This virtual environment creates unprecedented opportunities for global dialogue, but at the same time, it introduces new challenges related to cultural differences in the interpretation of signs, norms of politeness, and the expectations of communication participants. Below, the key challenges are examined based on contemporary English-language research.

Emojis, stickers, and smileys play a role as surrogates for nonverbal communication, but their meanings often vary in different cultural contexts. A study by J. Chen (2023) showed that the same emojis can be perceived differently-in some cultures, they help reduce misunderstandings, while in others, they become sources of conflict and misinterpretation. Similar results are reported in a review by B. Cominsky (n.d.), who noted that the perception of signs directly depends on the cultural context of the sender and recipient. In particular, S. Guntuku *et al.* (2019) highlight two main problems: different visualisation of emojis on devices and incorrect cultural interpretation (for example, a cheerful smiley face in one culture may be considered sarcastic in another). These aspects are particularly relevant for digital platforms, where the sender and recipient may

use different operating systems and perceptions. Online communication often lacks paralinguistic signals, forcing participants to compensate for this with more formalised or other speech strategies. A. Nkire (2024) investigated the pragmatics of politeness in intercultural communication and identified significant differences: East African cultures prefer indirect speech and an emphasis on respect for hierarchy, while Western cultures more often use direct forms of gratitude and openness. This picture is complemented by a study by C. Moon (2023), which examined email: East Asian representatives more often resort to apologies as a face-saving strategy, while Western users prefer expressions of gratitude and clarity.

Virtual channels amplify the influence of cultural context: in high-context cultures (e.g., in East Asia, communication begins with assumptions about the intangible meanings of messages), whereas low-context cultures (e.g., the United States, Western Europe) are oriented toward direct, clear forms of communication. As E. Hall (1976) notes, representatives of low-context cultures may perceive directness as rudeness, while representatives of high-context cultures may perceive it as incomprehensibility or dishonesty. Electronic communication is devoid of social repression, which increases the risk of aggressive behaviour. The absence of non-verbal cues and anonymity exacerbate cases of flaming-aggressive and harsh messages that would most likely be corrected by intonation or facial expressions in offline communication.

Many users have a basic knowledge of foreign languages and tend to interpret messages literally, without taking into account cultural subtext and pragmatic implications. In such situations, meaning is lost and erroneous judgements about the interlocutor are formed. The analysis identified several key aspects that complicate intercultural communication in the digital environment:

1. Visual and paralinguistic means (in particular, emojis) demonstrate a high degree of semantic variability in different cultures, which makes it difficult to interpret messages unambiguously and increases the risk of communication failures.
2. Differences in speech etiquette norms based on cultural perceptions of politeness, authority, and acceptable forms of expression often lead to misinterpretations of the interlocutor's intentions.
3. The contrast between high-and low-context communication models influences the structure and content of digital interaction, determining differences in the explicitness and implicitness of statements.
4. The absence of visual and voice accompaniment in online communication contributes to increased conflict, provoking aggressive behaviour (flaming), especially in conditions of anonymity.
5. An insufficient level of linguistic and intercultural competence leads to a literal understanding of texts, ignoring cultural subtext and the formation of distorted meanings.

All these factors point to the need for a comprehensive approach to developing digital intercultural competence,

including the development of flexible interpretation strategies, media literacy and respect for cultural differences.

Language and pragmatic disorders in intercultural digital communication

Intercultural communication in the digital environment is a complex and multifaceted process involving the intersection of not only languages, but also cultural models of thinking, speech norms, and communication strategies. At the same time, the digital space amplifies potential barriers and misperceptions, as it lacks many of the compensatory mechanisms of traditional communication, such as intonation, facial expressions, gestures, paralinguistic and contextual cues. One of the most common forms of communication breakdowns is language disorders caused by a mismatch between the lexical or syntactic level of communication and the expectations of the interlocutor. In the online environment, the widespread use of Anglicisms, abbreviations, internet slang and emojis requires a high degree of cultural adaptation. Lack of knowledge about the meanings of such elements can lead to misinterpretation and even conflict. Digital speech is characterised by a particular economy of linguistic means, which in a cross-cultural context is often perceived as coldness, harshness or rudeness (Kecskes, 2015). Alongside this, pragmatic failures are an important problem, which arise when interlocutors interpret the same speech strategy differently. This applies primarily to categories of politeness, forms of address, strategies of agreement and disagreement, and norms of emotional expression (Spencer-Oatey & Kádár, 2021; Spencer-Oatey & McConachy, 2024). M. Cai (2019) emphasises that the communicative patterns of Western and Eastern cultures differ significantly: for example, directness in Western culture can be interpreted as sincerity, while in Eastern culture it can be interpreted as rudeness.

In digital communication, and especially in professional or educational settings, time expectations related to response are significant (Bordi *et al.*, 2018; Chen, 2022). In cultures with a polychronic perception of time (e.g., in Asian and Latin American countries), a delay in response may not be considered a violation. However, in monochronic cultures (the United States, Germany, Scandinavia), delays in correspondence of more than a few hours are often perceived as disregard or disrespect. The lack of synchrony in digital interaction contributes to increased mistrust and communication inefficiency (Jong *et al.*, 2021). Visual semiotics, including emojis, GIFs, memes, and icons, play a special role in online communication (Yang *et al.*, 2023). As noted by O. Okey-Kalu *et al.* (2024), emojis do not have universal semantics. For example, the gesture 🙏 is more often understood as “thank you” in Western culture, while in Japan it means “I’m sorry”. Thus, visual symbols in the virtual environment become a source of ambiguity and require cultural interpretation.

Algorithmic interference – the intervention of technologies (automatic translators, chatbots, auto-replacements, and auto-responses) – is another significant source of

communication failures, as it can distort the meaning of the original statement. This is particularly relevant when using automatic translators in official correspondence. Without taking into account pragmatic nuances, such systems produce literal translations that are inadequate for the cultural context, leading to communication failures. At the same time, despite all the difficulties listed above, the digital environment creates opportunities for the development of new forms of media literacy and digital intercultural competence, which include not only knowledge of linguistic and cultural norms, but also the ability to adapt one’s message to the cultural profile of the addressee, choose appropriate registers of communication, and interpret media texts taking into account cultural differences.

Digital communication in the modern socio-cultural paradigm increasingly relies on multimodal elements-emojis, stickers, memes, GIF animations-which function as paralinguistic markers and serve as surrogates for non-verbal interaction. They replace or accompany verbal messages, enhance their emotional tone, structure discourse, and facilitate the interpretation of the sender’s communicative intentions (Chen, 2023). According to a study by J. Sun *et al.* (2022), the use of emojis depends on the cultural background of the communicator: cultural parameters such as individualism or collectivism directly influence the choice of visual symbols and how they are interpreted in communication. The authors emphasise the importance of intercultural competence for correctly interpreting the context of visual signs in digital interaction. L. Li & X. Zheng (2024) noted that the diversity and growing inclusivity of emojis expand the space for global cultural dialogue, but at the same time give rise to risks of semantic ambiguity and communication breakdowns. This is particularly relevant in cross-platform interactions, where the visual design of the same symbols can vary significantly depending on the device, software, and localisation used. Memes, in turn, serve as carriers of cultural connotations and “insider” information, which makes them difficult to interpret outside specific cultural communities. Thus, participation in digital intercultural dialogue requires communicators to have a high degree of semiotic sensitivity, the ability to read symbolic codes, interpret ambiguous visual signals, and adapt their own visual rhetoric in accordance with the cultural expectations of the addressee.

Effective strategies for adaptation and digital politeness in intercultural communication: A practical guide

In digital communication, which lacks non-verbal cues and cultural context, strategies aimed at adapting speech behaviour and developing digital politeness are particularly important. Below are key strategies with specific steps that can be applied by both individual users and organisations in the process of online intercultural interaction.

1. Improving digital intercultural competence. The essence of the strategy: developing awareness of cultural differences in communication and the ability to take them into account in a digital context. Practical steps: take

online courses on intercultural communication and digital etiquette (on platforms such as Coursera, FutureLearn, edX); study the main parameters of cultures (according to Hofstede, Hall, etc.): contextuality, power distance, attitude to time; conduct self-assessment using scales (e.g., Intercultural Sensitivity Scale or Intercultural Development Inventory); practise “translating” messages, taking into account possible cultural interpretations: “How might this be understood in another culture?”

2. Developing flexibility in speech behaviour. The essence of the strategy: the ability to vary the style, tone and structure of a message depending on the presumed cultural specificity of the addressee. Practical steps: use neutral wording, avoiding jargon, idioms and sarcasm; use polite phrases in formal correspondence, even if they are not mandatory in your own culture; ask clarifying questions (“How do you understand that?”, “Have I understood your answer correctly?”) to reduce the risk of misunderstanding; compare examples of business or informal correspondence from different countries (e.g., Western and Eastern email styles).

3. Controlled use of emojis, stickers, and GIF images. Strategy: consider cultural differences in the perception of visual elements and do not rely on them as universal symbols. Practical steps: before using emojis in international correspondence, check their interpretations in different cultures; avoid rare, local or potentially ambiguous emojis (e.g. 🤔, 🙄, 😏); in business and educational communication, accompany emojis with text explaining their emotional connotations whenever possible; analyse the emojis used in your own practice and assess their potential risks.

4. Digital politeness as an ethical standard. The essence of the strategy: introducing digital etiquette norms-respectful, contextually sensitive communication regardless of the platform. Practical steps: follow the principles of “netiquette” (polite greetings, expressions of gratitude, avoiding capital letters, punctuality in responses); maintain a correct style of communication even in situations of conflict or misunderstanding; develop organisational standards for online communication in international teams; include digital etiquette norms in corporate or academic training programmes.

5. Adapting speed and response time. The essence of the strategy: respect differences in perceptions of time, urgency, and communication rhythm. Practical steps: agree on response timeframes with partners in advance; be tolerant of delays in communication, especially in intercontinental interactions. Use answering machines with culturally neutral wording. Include phrases that indicate expectations: “A response within 48 hours would be acceptable” reduces stress on both sides.

6. Feedback and reflection. The essence of the strategy: systematic work on improving communication through feedback requests and self-analysis. Practical steps: periodically check with colleagues/students from other countries to see how clear your messages were; create anonymous surveys on the level of comfort and cultural sensitivity in communication; keep a journal of observations (which

phrases/reactions caused misunderstandings, how they could be rephrased); include analysis of real cases from digital correspondence in educational programmes.

Digital intercultural communication requires not only language skills, but also a willingness to adapt to differences in perceptions, styles and expectations. Effective strategies include developing flexibility, increasing sensitivity to visual and verbal cues, implementing digital etiquette and systematically developing intercultural awareness. Only a combination of awareness, empathy and practical skills can minimise the risks of misunderstanding and build productive intercultural relationships in the digital space. In the context of digital intercultural communication, the task of ensuring pragmatic compatibility, which involves taking into account norms of politeness and face-saving strategies, becomes particularly relevant. A study by L. Li & X. Zheng (2024) showed that the implementation of positive and negative politeness, according to Brown and Levinson’s theory, helps to minimise communication conflicts and increase the effectiveness of international interaction in an online environment. According to the authors, important elements of digital politeness include: observing verbal greeting and farewell rituals; moderation in the use of visual aids (emojis, stickers); acceptance of cultural distance and the expectations of the interlocutor; and conscious choice of visual elements depending on cultural conventions.

The results of an empirical study presented in the work of H. Kusmanto & P. Widodo (2022) showed that the use of positive politeness strategies-such as showing solidarity, humour, agreement, and creating a common “we”-contributes to improving the effectiveness of digital communication in educational, professional, and interpersonal spheres. Based on an analysis of online interactions in distance learning, the authors found that these forms of speech behaviour contribute to establishing trust, maintaining a positive emotional background and reducing the likelihood of communication failures. Mastering these strategies is particularly important in multicultural teams, virtual academic environments, and international electronic correspondence, where the absence of non-verbal cues must be compensated for by linguistic and pragmatic sensitivity.

Directions for the development of digital intercultural competence in key institutional areas

Educational environment. In educational practice, digital intercultural competence is developed through virtual exchange tools (Virtual Exchange, COIL-projects), which help to form skills in adapting intercultural content, interpreting visual symbols and managing asynchronous communication. In such conditions, media literacy and visual sensitivity of teachers and students play a special role (Dooly & Darwin, 2022).

Mass media and digital platforms. Media managers and communications specialists are faced with the need not only to translate, but also to localise visual content in line with the cultural expectations of the target audience.

This requires a deep understanding of symbolic codes and flexibility in choosing visual and verbal strategies aimed at increasing engagement and cross-cultural acceptability of information.

Business communication. In the context of global business, the development of digital intercultural competence is becoming a prerequisite for effective project management, negotiations and internal corporate interaction. Key aspects include: mastery of culturally specific communication styles; adaptation of polite formulas to the digital format; managing face-oriented behaviour; taking into account linear and polychronic time models in electronic correspondence (Chen, 2023). Such skills are particularly important when drafting business correspondence, conducting negotiations and developing visually oriented digital presentations. Furthermore, in a multilingual and multicultural digital space, they help to avoid communication misunderstandings related to differences in the interpretation of polite formulas, address structures, and stylistic conventions. Knowledge of cultural communication scenarios and hedging strategies contributes to a more accurate expression of communicative intentions and reduces potential conflict in online interactions. This is particularly relevant in intercultural negotiations, where the choice of lexical and visual means can have a direct impact on the level of trust and willingness to cooperate.

Practical experience confirms that the use of adapted forms of speech behaviour that correspond to the cultural expectations of the target audience significantly increases the effectiveness of digital business communication. A study by A. Nkirote (2024) showed that speech politeness styles-directly related to cultural norms such as power distance and preferred politeness style-directly influence the success of business interactions. In high-and low-context cultures (e.g., East Asia vs. Western Europe/USA), the choice of forms of address, level of formality, and manner of expressing gratitude or apologies determine the first impression and set the tone for further cooperation. When messages are formulated with cultural norms and visual preferences in mind-including the style of address, text structure, and use of elements such as punctuation or emojis-this significantly increases their receptivity and helps build trust. Adapted etiquette, backed by empathy and respect for cultural differences, creates a positive first impression, which often becomes the decisive basis for further interaction.

Formulating messages that take into account cultural norms and visual preferences of the recipient not only increases their receptivity, but also creates a positive first impression, which often determines the further trajectory of interaction. Flexibility in choosing the pace of communication, the structure of argumentation, and the visual representation of information demonstrates the level of professional intercultural training of a specialist. Visual elements such as infographics, emojis and colour palettes also require cultural adaptation: the same symbol can have a positive meaning in one culture and be unacceptable in

another (Atay & D'Silva, 2020). Thus, digital intercultural competence in the business environment is no longer an optional skill but an essential component of professional communication, determining the success of international projects, online learning and virtual leadership.

■ CONCLUSIONS

Based on a systematic analysis of English-language scientific sources and empirical data from digital platforms, the authors identified and classified key challenges affecting the success of intercultural online interaction. Firstly, it was established that the main source of communication failures is the ambiguity of visual and paralinguistic elements, such as emojis, stickers, and GIF animations, whose interpretation varies depending on cultural codes, the level of intercultural competence, and the semiotic experience of the communication participants. In addition, during the analysis of online discourse, it was found that differences in digital etiquette norms and speech behaviour strategies (e.g., directness vs. ritualised politeness, differences in the perception of response time) often lead to misunderstandings or the perception of the interlocutor as rude or disrespectful. Particular attention was paid to identifying typical communication failures that arise in multicultural teams and virtual educational communities. The practical result of the work was the identification of a set of effective adaptation strategies, including the development of semiotic sensitivity, flexible speech behaviour, and digital politeness aimed at maintaining a positive image of the interlocutor and minimising conflict risks. These strategies were specified through step-by-step recommendations for use in educational, professional, and business environments. The study also confirmed the effectiveness of positive forms of politeness (solidarity, humour, agreement), especially in multicultural interactions. Thus, the data obtained confirm the need for a comprehensive approach to the formation of digital intercultural competence, including not only linguistic, but also visual-semiotic, pragmatic and cultural-social training.

Prospects for further research are linked to expanding the empirical base by including multilingual content, analysing AI-mediated communication in intercultural contexts, and developing applied models for teaching digital intercultural literacy for various professional groups. Of particular interest is the study of the impact of automated platforms (chatbots, machine translation systems) on the distortion of meaning and the cultivation of stereotypes in global communication.

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Санариптик мейкиндиктеги маданияттар аралык коммуникация: чакырыктар жана адаптация стратегиялары

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Аннотация. Санариптик технологиялардын тез өнүгүшү өз ара аракеттенүүнүн салттуу моделдери олуттуу өзгөрүүлөргө дуушар болгон виртуалдык чөйрөдө маданияттар аралык коммуникация процесстерин кайра карап чыгууну талап кылды. Изилдөөнүн актуалдуулугу маданияттар аралык коммуникацияны санариптик чөйрөнүн шарттарына адаптациялоо зарылдыгы менен шартталган, мында коммуникациянын тааныш формаларын трансформациялоо жаңы теориялык түшүнүүнү гана эмес, ошондой эле онлайн өз ара аракеттенүүнүн өзгөчөлүктөрүн эске алган прикладдык ыкмаларды иштеп чыгууну талап кылат. Бул макаланын максаты санариптик маданияттар аралык коммуникация процессинде пайда болгон лингвистикалык, социомаданий жана прагматикалык көйгөйлөрдү аныктоо жана ар тараптуу талдоо, ошондой эле аларды натыйжалуу жеңүү боюнча стратегияларды иштеп чыгуу болгон. Изилдөөдө лингвистикалык талдоо ыкмалары, салыштырмалуу маданий мамиле жана ар кандай платформаларда санариптик коммуникациянын дискурстук анализи колдонулган. Жыйынтыгында виртуалдык маданияттар аралык өз ара аракеттенүүнүн негизги тобокелдиктери классификацияланды, билдирүүлөрдүн контексттик байлыгынын азайышынан, визуалдык жана вербалдык эмес компоненттердин (эмодзилер, мемдер, жаңсоолор) бүдөмүктүүлүгүнөн, этикет нормаларынын трансформациясынан жана коммуникациянын асинхрондук мүнөзүнөн улам келип чыккан типтүү коммуникация каталары талданды. Маданий айырмачылыктар санариптик чөйрөдө аралыкты, иерархияны, убакытты жана баарлашуу стилин кабыл алууга олуттуу таасир этээри аныкталган. Ошондой эле баарлашуунун катышуучулары маектешинин ниетин чечмелөөдө көп кыйынчылыктарга дуушар болуп, маанилердин бурмаланышына жана конфликттерге алып келери аныкталган. Алынган маалыматтардын негизинде ийкемдүү сүйлөө жүрүм-турумун калыптандырууга, санариптик сылыктыкты өнүктүрүүгө жана маданияттар аралык санариптик компетенттүүлүктүн деңгээлин жогорулатууга багытталган сунуштар иштелип чыккан. Макаланын практикалык баалуулугу анын натыйжаларын билим берүү чөйрөсүндө, маданияттар аралык коммуникация тармагында адистерди даярдоодо, ошондой эле эл аралык багыттагы платформаларды жана кызматтарды санариптик дизайн чөйрөсүндө колдонуу мүмкүндүгүндө.

Негизги сөздөр: маданияттар аралык айырмачылыктар; байланыш стратегиялары; онлайн чөйрөдө адаптациялоо; санариптик этика; вербалдык эмес байланыш каражаттары; эмодзилер жана мемдер; санариптик сылыктык

Межкультурная коммуникация в цифровом пространстве: вызовы и стратегии адаптации

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Аннотация. Стремительное развитие цифровых технологий обусловило необходимость переосмысления процессов межкультурной коммуникации в виртуальной среде, где традиционные модели взаимодействия подвергаются значительным изменениям. Актуальность исследования обусловлена необходимостью адаптации межкультурной коммуникации к условиям цифровой среды, в которой трансформация привычных форм общения требует не только нового теоретического осмысления, но и разработки прикладных подходов, учитывающих специфику онлайн-взаимодействия. Целью данной статьи было выявление и комплексный анализ лингвистических, социокультурных и прагматических вызовов, возникающих в процессе цифровой межкультурной коммуникации, а также разработка стратегий их эффективного преодоления. В исследовании использовались методы лингвистического анализа, сравнительно-культурного подхода, а также дискурсивный анализ цифрового общения на различных платформах. В результате были классифицированы ключевые риски, характерные для виртуального межкультурного взаимодействия, проанализированы типичные коммуникативные сбои, возникающие из-за снижения контекстной насыщенности сообщений, многозначности визуальных и невербальных компонентов (эмодзи, мемов, жестов), трансформации норм этикета и асинхронного характера общения. Установлено, что культурные различия существенно влияют на восприятие дистанции, иерархии, времени и стиля общения в цифровой среде. Также было выявлено, что участники коммуникации нередко испытывают трудности в интерпретации намерений собеседника, что приводит к искажению смыслов и конфликтам. На основе полученных данных разработаны рекомендации, направленные на формирование гибкого речевого поведения, развитие цифровой вежливости и повышение уровня межкультурной цифровой компетентности. Практическая ценность статьи заключается в применимости ее результатов в образовательной сфере, при подготовке специалистов в области межкультурной коммуникации, а также в сфере цифрового дизайна международно-ориентированных платформ и сервисов.

Ключевые слова: кросс-культурные различия; коммуникативные стратегии; адаптация в онлайн-среде; цифровая этика; невербальные средства общения; эмодзи и мемы; цифровая вежливость