

Features of Intercultural Interaction in the Process of Globalization

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Abstract: The article attempts to consider globalization processes in society from the standpoint of intercultural interaction. At this level, it is important to define interaction as a coordination vector for the common cultural realization of society. The multidimensionality of the European community is defined as a combination of its own unique constituents of a specific society and global qualities of world society, which require balanced strategies and proper programs in the field of intercultural cooperation at the European and international levels. This fact is considered as a social field for the emergence of intercultural dialogue. The next step is the paradigm of dialogue and its cognitive component as a way for constructive thinking in the global context of social interpersonal communication. Further, the dialogue of cultures in the modern information and communication environment will create conditions for the realization of cognitive and communicative qualities of the person, which will create opportunities for adaptation in various situations in the world, and expand opportunities for cultural heritage exchange, cultural information, cultural formation and development, communication and interaction.

Keywords: globalization, intercultural cooperation, intercultural dialogue, communication and interaction

INTRODUCTION

The concept of “globalization” has entered the modern vocabulary circulation and characterizes the phenomenon of natural, complex, objectively existing, which affects and changes all areas of human activity and it is a new level of the society development of society.

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Globalization, in a wide sense, in political science dictionaries, is interpreted as a general civilizational process, which has a significant impact on various spheres of modern society. This term has been introduced into scientific circulation in the 60s of 20th century by the theorists of the so-called Club of Rome, a non-governmental international organization of scientists and cultural explorers, among whom the most famous are E. Laszlo, D. Meadows, M. Mesarovich, A. Pechei, and others. They are considered as founders of the globalization concept, which has now grown to the level of metatheory. Nowadays it is difficult to provide a single definition of globalization, because it is the subject of research in many scientific topics. In addition, as a historical process, globalization is also an unfinished process in the world, where there is an unstoppable movement of capital, goods, services, free distribution of technologies, ideas, values, lifestyles, stereotypes, etc., with their carriers, strengthening an interaction of modern institutions.

Nations and peoples around the world increasingly became connected and interdependent. Globally, most of the cities and countries are internally diversified by citizens and permanent residents of different races, religions, ethnicities and nationalities. Meanwhile the risk of economic or political alienation and social isolation increases. All these social factors influence increases a study of intercultural communication. Nowadays intercultural communication is defined as the interaction of representatives of different cultures, ethnic and tribal origins. Due to innate differences between the communicator and the recipient, the risk of mutual misunderstanding is incredibly high in intercultural situations. Thanks to emotional, pragmatic, psychological, social nature, intercultural dialogue is an interesting subject for researchers of various sciences. It becomes a central concept in the culture of the world cognition on the basis of interpenetration of cultures contributes to the manifestation of the creative essence of man through the knowledge of another and the discovery of the desire to be known. Therefore, intercultural dialogue, contributing to the formation of its own intercultural space, allows at the same time to go beyond it, based not on opposition, but unity and equality. So the topic of the article is relevant and needs to be studied.

METHODS

The methodological basis of the study is the general scientific principles of systematization and generalization the results of the

research problem. The paper uses the developments of Ukrainian and foreign researchers, which analyze the general theoretical problems of communication, including dialogue. The methodological base is formed by the sum of methodological approaches, among which the main ones are culturological (allow to reveal the communicative nature of intercultural interaction, to analyze the concept of globalization in the context of intercultural dialogue); structural-functional method (in substantiation of cultural-historical conditionality of intercultural dialogue; it placed as a regulator of international relations in the context of the transformation of modern society); historical (identifying the peculiarities of intercultural dialogue in international communicative practice and determining the state of intercultural interaction in the process of globalization. Interdisciplinary approach becomes a generalized approach and allows analyzing the problem of intercultural communication with wide involvement of scientific achievements, philosophy, history, political science, partly ethics, etc.

MAIN RESEARCH MATERIAL

The fundamental works for researching the space, which considered the features and trends of interaction in the context of globalization problem, were: V. Aksonova (2012), T. Komarnizka (2012), M. Mikievich (2001), R. Rizun (2009), V. Sheiko (2012), V. Voronkova (2010), I. Wallerstein (2001), M. Waters (1995), and others. The term “intercultural communication” correlates with the concept of intercultural dialogue in the works of I. Wallerstein (2001). However, a number of researchers interpret the dialogue of cultures as one of the areas in the study of intercultural communication. Thus V. Aksonova (2012) explains intercultural dialogue as a form and method of communication between two cultures, when each side recognizes the other as equal, shows interest in it, understand its difference, respects its uniqueness, and at the same time through knowledge and recognition of the characteristics of another culture has clearer self-awareness, their valid and qualities, deepens self-identity.

The dialogue of cultures presupposes a special kind of communicative unity between them. In this communication, the scientist sees a correlation and connection of cultures among themselves, when they, being united by the commonality of the ultimate life goals, complement each other, need each other, and cannot exist without each other.

Continuing to the idea of the possibilities of intercultural communicative interaction through dialogue based on mutual understanding and pluralism, we present the statement of E. Shemiakyna (2004), who interprets cultural pluralism as awareness and understanding of cultural differences, high level of intercultural sensitivity, generalization of positive attitudes towards cultural differences, that implies mastering of another culture without harming the values of own culture. The scientist emphasizes that the result of pluralism is biculturalism or multiculturalism. Thus, the study of intercultural communication as a certain dialogical model of the globalization remains relevant today and needs clarification on the definition of the concept and its discourse. This helps to determine the purpose of the article, specifically to explore the role, place and importance of intercultural communication in the today discourse of globalization processes.

Intercultural communication, as mentioned above, is most clearly manifested in the functioning of intercultural dialogue, which is primarily aimed at mutual understanding and solving problems of human existence. The life and functioning of the human individual takes place in a certain society. In the social space of modern post-industrial society, interaction is interpreted as the coordination, actualization and implementation of common activities of individual, group and collective artists. This balance is regulated by the balance of different forces and tendencies that are reproduced and developed in social systems and in the subsystems that determine and shape social interaction.

Social life can be realized in certain areas, namely in the economy, politics and culture of post-industrial society. In areas where semantic context-mediated social interaction is possible and a certain dialogue emerges. Dialogue appears as a verbal model of interaction of people who consciously or unconsciously are the expression of a particular ideology, based on natural need of its participants to address the word as a communicative purpose. However, each space has its own unique semantic areas, which the subject must realize in the dialogic context that is inherent to a certain space. Dialogue-exchange is realized in the space of economy, dialogue-presentation is realized in politics, dialogue-feeling is realized in the spiritual-cultural space (Makarenko 2006).

Culture is (directly or indirectly) a product of communication, because communication is a constant and natural state of human in

which he/she can transmit and assimilate the value orientations of own culture. The problem of communication is related to the problem of mutual understanding. The study of the problem of communication at the interpersonal, intergroup and other levels aims to identify patterns of communication and conditions that provide a higher level of mutual understanding in the process of communication of different social and cultural characteristics of the communicating parties (Giddens 1990).

Ideological dialogue is a polemic, and polemics includes journalism. It is fundamentally important to remind and emphasize: 1) ideology is not a natural process, but a social; 2) ideology is not the public consciousness; 3) if there is an ideology, there must be an ideologue. Culture, being a treasure trove of collective experience, accumulated by creative energy of people over centuries, is the result of its self-activity, is a certain result of lives of individuals. Globalization of culture, according to E. Shemiakyna (2004, 140-145), is a process of integration of individual national cultures into a single world universe through the development of modern transport and other communication technologies and tools.

In this case, dialogue as a problem of communication in general philosophical sense of this term is a specific means of getting such communication, in which the truth from subjective becomes intersubjective.

M. Zgurovsky (2001) calls modern global processes “a virtual narrowing of world civilization.” It means bring down distances and territorial boundaries due to various means of communication, including computer networks, subjective human sensations. It is the possibility of communication, including intercultural, being in different places on the planet with the help of modern technologies and services, enhances this feeling. The growth of trade, increased monetary investment, the use of new technologies, high-speed transport, and Internet are actively contributing to the material and spiritual human development. The turn of the second and third millennia showed the obvious choice of the world community to go by expanding the contacts and interconnections of economies and cultures of different countries and peoples.

The indisputable advantage of globalization is free communication between countries and nations, the opportunity to learn more about each other, to establish differences, to identify similarities, which contributes to their friendship and establishment on a common civilizational scale of a single global culture. Socio-political and

economic transformations taking place in recent years on a global scale have led to an increase in the migration of peoples, mixing of races and ethnic groups. As the result of these processes, more and more people are overcoming barriers, including cultural, that previously divided them. New cultural phenomena are emerging, but the boundaries between their own and other people's cultural characteristics are blurred due to the establishment of new communication links. Now almost all ethnic communities feel the influence of their culture from the neighborhood of other cultures or from the wider social environment that exists in individual regions and in the world. This is reflected in the growth of cultural exchanges and direct contacts about the interactions of other different spheres of life at the level of state institutions, social groups, social movements and individuals from different countries and different cultures. Thus, such modern tendencies of expand the interaction of cultures give special relevance to the problems of cultural identity and cultural differences, some of them against the background of global processes have become brighter, more pronounced, first realized, but such that must be accepted. Culture not only significantly affects the quality of communication processes, but is being under their influence, which affects the mentality of individuals or entire communities, ways of thinking and living, appropriate behavior of members of society, determining their belonging to this society. In this interpretation, any cultural community is an integral whole, which has its own religious, national-state boundaries or a set of ethnic characteristics, distinguishing it from other cultural communities. Of course, communication, being an integral attribute of human life, which is impossible without long processes of finding understanding and consent, is able to provide a qualitatively higher level to the process of communication and exchange of certain cultural heritage. Awareness of the diversity of the world is extremely growing relevance of knowledge of cultural features of the constituent elements of global culture, the importance of the ability to identify and understand them in order to achieve mutual recognition. Therefore, in our time, mastering the art of intercultural communication is becoming increasingly valuable and important. The main goal of the processes of globalization of culture, which are the essence of modern society, should be to ensure equal rights for knowledge and culture, which will contribute to the cultural growth and development of each person and countries as a whole.

Intercultural communication processes allow us to understand the culture of other peoples, to understand the mentality of other people who today freely cross the borders of different countries. Therefore, it is necessary to achieve concerted action in the field of politics, economics and culture, which will preserve cultural diversity and identify mechanisms that can ensure effective economic cooperation in a world for which globalization is an inevitable phenomenon.

Modern technological progress and global cultural, political and economic changes have led to the fact that humanity is trying to solve global problems of survival, and states and people despite the contradictions and differences between them, are trying to find ways and means of mutual understanding. In the modern social environment, the exchange of cultural heritage, the transfer of cultural information, and the culture of communicative interaction become a remedy of adaptation to the complex specific properties of the world. Therefore, in the modern information and communication environment, human cognitive ability becomes a means of adaptation to complex, specific properties of the world, promotes the exchange of cultural heritage, transmission of cultural information, forms and develops a culture of communicative interaction. The characteristic feature of socio-cultural processes in the world is the growing intensity of cultural borders, which require new approaches to receiving, processing, storing and transmitting information, new knowledge to perceive the manifestations of the modern picture of the world. That is why it is necessary to identify social sources of intellectual and cultural capital as a basic resource of society. Modern understanding of the intellectual and cognitive foundations of civilization is based on the growing role of the phenomenon of knowledge, cognition, and understanding. This seems natural, because the expansion of the modern information continuum creates conditions for the retransmission of national cultural heritage, and a set of cultural communicative attitudes, mental, cultural and communicative categories are the basis for the dynamic development of cultural exchange between people and societies. As culture becomes a determining force of communicative consciousness of modern human, the modern cognitology as a system of methods and techniques for obtaining, processing, storing and using human knowledge provides opportunities for the study and development of the cognitive component of culture, including its communicative function. One of the forms of realization of the communicative function is intercultural dialogue, as a way of equal information exchange; it

allows to perceive new knowledge in the best way and to use ways to obtain it. Dialogue regulates people's joint actions and satisfies the need for intercultural communication. The paradigm of dialogicity and its cognitive component become a defining feature of modern theory and practice; they contribute to the adoption and assimilation of new knowledge, solving complex current problems, and developing a constructive position on the establishment of future communication. The cognitive component of the communication process requires the accumulation of knowledge about culture, the use of cultural means, knowledge that will build an effective intercultural dialogue based on a natural desire for knowledge, or creative interest in using a performative approach to intercultural interaction. In the process of intercultural dialogue, interpersonal and social cultural interaction is the basis for the translation of cultural capital, the creation of new cultural phenomena, the accumulation of communicative experience. Like any communication process, intercultural dialogue is result-oriented, and such result is seen in the preservation and accumulation of cultural capital in the current memory of contemporaries and the preservation of cultural heritage and knowledge in documents and artifacts. Thus, cognitive experience is preserved in the information-historical continuum and is improved in the process of socio-historical development. The relevance of the cognitive approach is based on the objective active need of modern human for knowledge. At the same time, we note that the cognitive layer of the communication process depends on the existing, conscious system of cultural values of the individual, which is formed under the influence of the nationally determined system of cultural values. Lack of knowledge about ways of joint activities, about the system of cultural values that have historically developed, about the rules and norms of social interaction, language and other forms of communication, can be a significant obstacle to the transfer of meaning, to dialogue. The opportunity to acquire new knowledge in the process of cultural dialogue creates conditions for the implementation of activity-creative attitude of mankind to the material and spiritual world of culture, one of the manifestations of it is a communicative act as a unit of communication that will promote cognitive personality.

In a separate act of communication there are two phases: the communicative activity of the information sender and the communicative activity of the recipient. Due to such activities manifest the conditions conducive to dialogic communication, which cognitive

nature is ensured by the language, the most common form of which is dialogue. The communicative process, contributing to the formation of their own communicative space, should not be limited to the exchange of semantic messages; it should also include components of learning and management of their behavior; it is an individual and compatible process. The path of cognition is the most universal way in relation to internal communication and the possibilities of world perception through interaction with other participants in communication. As for the cognitive mechanisms of the communication process, they are realized through the accumulated knowledge about the culture of intellectual behavior. However, only a creative approach to communication will complement and reveal the intelligence of the individual the most fully. At the same time, in the process of cultural communication, gaps in cultural development or communication culture are revealed. Therefore, mutual intellectual exchange in the process of cultural communication can serve as a basis not only for getting new knowledge, but for the development and acquisition of learning skills, the ability to reveal under the influence of cultural interaction and the desire for mutual understanding, although it is not always the target of intercultural communication. Cognitive features of cultural dialogue, as a way of transmitting heritage and the possibility of learning about the world, contribute to the renewal of the value content of modern culture and form the prerequisites for the preservation and transmission of the experience of cultural interaction to descendants. Intercultural cooperation, along with economic, political and scientific-technological varieties, is becoming an increasingly important factor in modern international relations. It is especially relevant in the context of integration processes on the European continent, the introduction of the concept of European citizenship, or the requirements of preserving the cultural identity and national identity of European people.

The modern European community is characterized by the versatility and multifunctionality of the cultural space (languages, economics, history, science, philosophy and literature, art, everyday life etc.); localization of cultures by regions with their historical, geographical and economic features; the presence and influence of cultural and diaspora stereotypes. These realities require appropriate solutions, balanced strategies and adequate programs in the field of intercultural cooperation at the pan-European and international levels. It is believed that the development of certain programs and strategies of intercultural

dialogue in the context of globalization and the development of the information society is extremely important; forming a balance between the vector of European identity and adherence to the principles of multiculturalism; overcoming ethnopsychological and language barriers; elaboration of a mechanism for protection of cultural and linguistic space and rights of national minorities. The ideology of intercultural cooperation in the context of building the European Union is set out in the program “New Cultural Initiative for the European Community”, which outlines the main directions and priorities of political culture of modern Europe, creating a single and diverse cultural space, building a new cultural industry; ensuring free access and exchange of the achievements of European civilization. Anthony Giddens (1990, 115-119) notes that any local community today is phantasmagoric, as it is formed under the influence of global processes in the fields of economics, politics, art, science and more. He denies the possibility of identifying society with the nation-state, stating the existence of socio-cultural systems and institutions, partly limited by national stereotypes. Therefore, culture can truly be perceived as a historically formed set of normative and value principles of human activity, determined by the traditions of social life of a particular community. Globalization, in particular, is realized in the fact that different local communities are becoming increasingly interdependent with the awareness of the need to ensure the sustainable development of all mankind as a single and whole culturally diverse. That is why the dialogue of cultures is a necessary feature of modern societies, an essential social mechanism of their existence in general. A modern international advisory body, the European Culture Forum has launched the direction of political dialogue between EU member states, Central and Eastern Europe, state actors in the European Economic Area, and well-known European cultural figures. The First Cultural Forum (1998) developed a strategy for the development and protection of Europe’s cultural heritage, intensification of intercultural cooperation between EU member states and other European countries, and identification of EU cultural activities in a globalized world. As a result, the European Commission’s Culture 2000 Program was approved, which strategically formed the vision of culture as an important factor in European integration processes, outlined ways to ensure intercultural and international dialogue, exchange between European and non-European countries; priority of multilingualism policy; coordination of foreign policy and cultural and artistic

activities. The program has been prolonged until 2006, contributing to the implementation of the EU intercultural cooperation policy. A continuation of the EU strategy in the field of intercultural cooperation was the Program Culture 2007-2013, focused on the accelerated implementation of the doctrine of intercultural dialogue. A promising phenomenon in the development of intercultural dialogue is virtualized media, which carry out indirect exchange of information, hence indirect dialogue. Modern mass media, by reproducing the cultural variety of the globalized world, draw cultural values into the context of everyday life, and thus enable the realization of favorable conditions for cultural communication of readers, listeners and viewers.

Characteristic in this respect is the publication in electronic version of all-Ukrainian newspapers for national minorities: “Jewish News”, “Hellenes of Ukraine”, “Voice of Azerbaijan”, “Romani Yag”, etc., which contain information about their history, educational activities, literature and art. The legislative basis of these processes is the concept of state national policy, laws of languages, national minorities etc., functioning in Ukraine. It is also important that the specific of the virtual space of intercultural dialogue offers new communication opportunities, and allows its participants to enter into dialogue and conduct it almost without physical effort and without experiencing much psychological stress that is usually inherent in direct interaction.

CONCLUSIONS FROM THIS STUDY AND PROSPECTS

The peculiarities of intercultural interaction in the process of globalization are determined primarily by modern technological progress and global political, economic and cultural changes, the consolidation of the communication network, and this contributes to the fact that states and people, despite contradictions and differences, successfully find ways and means of mutual understanding. The basis of intercultural communication is the awareness of the diversity of cultural and artistic values and the need of man in the interested exchange of cultural and educational information, the spiritual heritage of all ethnic groups represented in Ukraine. Cultural communication is an integral part of any human life, an endless process of searching understanding and agreement, so it requires constant improvement. Ukraine stands at the initial stage of providing great conditions for intercultural dialogue: it creates a set of legislative acts designed to ensure its success, but their content does not always meet modern standards. At the present stage of development of society,

communication, communication culture and communication competence are important opportunities to expand relationships between people, and to influence the development of socio-cultural process. The understanding of the socio-cultural process is multifaceted and multidimensional, and is based on the rational behavior of the subjects in the organization of life, a conscious approach in the combination of spiritual and moral values with the desire to improve material conditions. In this sense, communication allows to preserve and enrich the spiritual and ethical potential of society, to change culture towards its enrichment, to expand the sphere of cultural communications, to serve as a basis for preserving the identity of society.

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