
Dialogue of Cultures in the Context of Globalization: An Ethnic Aspect

Lipets E.Y.¹, Serdyukova E.V.², Agapova E.A.³

Abstract:

The article touches upon the range of problems concerning globalization of culture and the way globalization influences the process of the world development in its sociocultural and ethnic aspects.

Much attention is paid to the necessity of the interaction of cultures, their dialogue which may serve as basis for the development of interethnic relations.

The fact that a distinctive feature of the modern world is the transition to a new qualitative state of society, which is characterized by a sharp increase in information processes is underlined too.

The process of creating a new information culture is not easy at all because it is based on the confrontation of national interests but it is very important for assistance in the issue of dialogue of cultures.

Keywords: *Globalization, dialogue of cultures, ethnic, sociocultural dynamics, information culture, values, cultural identity environment.*

¹PhD in Philosophy, Associate Professor of the Department of Theory of Culture, Ethics and Aesthetic, Institute of Philosophy and Socio-political Sciences, Southern Federal University, Rostov-on-Don, Russia, evlipec@sfedu.ru

²PhD in Philosophy, Director of the Institute of Philosophy and Socio-political Sciences, Southern Federal University, Rostov-on-Don, Russia, evserdyukova@sfedu.ru

³D.Sc in Philosophy, Head of the Department of Social Philosophy, Institute of Philosophy and Socio-political Sciences, Southern Federal University, Rostov-on-Don, Russia, eagapova@sfedu.ru

1. Introduction

Globalization and sociocultural dynamics are the issues widely discussed in the modern world especially under conditions of the quickly and constantly changing life and under the avalanche-like growth of information. Information becomes an important tool for achieving various goals. The intensive development of information technologies, the ubiquity of global information systems, the demand of the society for the information globalization in its turn conduce to the formation of a new information culture and information competencies.

However one should bear in mind that the information culture of society is the most complex concept, since it indicates the direction of social development. Being part of the national culture, the information culture is determined by the system of values, norms and rules of behavior that are formed along with the development of the society, and reflect the experience of the society, which passed down from generation to generation and stored in the consciousness of every representative of this national society.

The relevance of the stated problems is determined by the specific features of the development of culture in the history of the world space. On the one hand, the phenomenon of globalization as the most important factor of the world significant changes brings into life many obvious advantages thanks to scientific and technological progress. Globalization can create new forms of partnership and exchanges between individuals, societies, cultures and civilizations, favorable for mutual understanding and peace. But on the other hand it is a complex, multifaceted, and in some cases controversial, process requiring careful and profound research.

The real-time availability of information, the continuous implementation of new information and communication technologies and global informatization of the world community dictate the need to transform the information culture of an individual national society to preserve its national values and resist the anti-culture. The formation of a new information culture is a complex and inconsistent process, based on the confrontation of national interests and the influence of other national cultures.

2. Literature review

Today, globalization of culture is considered as a separate aspect of the worldwide phenomenon. It should be mentioned that the first who tried to give explanations concerning the phenomenon of globalization of culture were Malinovsky (1969) and Radcliffe-Brown (2001). In their works they reflected the cultural conflict that arose when the autochthonous cultures came into contact with Western culture. The examples cited by them spoke of the forced nature of the Western culture samples imposition.. Everything that has been accumulated for a long time in the form of rituals and beliefs, norms, values and many other things began getting ruined. The

changes that took place in culture acquired a contour of the Western model. In the opinion of anthropologists, this situation was of a dual character. Some explorers of the problem thought that such changes are useful, since they liberate the culture from barbarism and savagery. Other experts Gutareva and Vinogradov (2015) expressed a negative reaction to this process, believing that it was destroying traditional culture.

The globalization of culture has exposed the difference between folk, elite and mass cultures. There was a feeling of ambiguity both speaking of mass culture and an of elitist culture. The status of culture got lowered as a whole. Such outstanding personalities as Kant (1994), Weber (1990), Berdyaev (1951) and others confirmed the existence of the fact. Today, culture has become a means promoting the achievement of life's success and material well-being. Mass culture when actively introduced became transformed into one of the main elements of the postindustrial society culture system. With the development of the information society, everyone has access to the Internet, has the opportunity to watch TV, listen to the radio, read newspapers and so on. The process of so called massivization of information has got new tasks and has a huge impact on all people. The importance of this problem is not less than the disappearance of some animals and plants on the planet. Also one should bear in mind of the process of the culture unification. Today culture acquires common forms and standards. The cultural world becomes stereotyped. And this pattern is taken in the image and likeness of a certain culture. Then the third thing which is important to speak about is the loss of identity and individuality.

All these theories and ideas call into question the successful outcome of the culture development. There is an opinion that such a state of affairs will sooner or later lead to the loss of stability of the mankind cultural development. And nowadays one may feel a certain sense of alarm when watching the gradual loss of historical memory, religion, norms and values which traditionally passing from generation to generation were forming continuity in development and creating cultural identity environment. After investigating the literature on the problem we may say that the globalization of culture represents several mutually exclusive processes. On the one hand, this is the key to discovering different national cultures values. On the other hand, it leads to the standardization of the culture of different peoples of the world.

At the same time, globalization also gives rise to complex problems that concern not only the global geopolitical balance, but also the ethical background of life. Harsh judgments about the globalization processes are usually associated with an assessment of the consequences of those geopolitical, economic and sociocultural projects that may prevent to make a truly pluralistic world based on the partnership of self-respecting carriers of sovereignty (Panarin, 1999).

3. Methods of the research

The authors of the article in their research rely on the methodological basis which is determined by the systemic, evolutionary and comprehensive approaches to the research implying methods of logical and historical approaches, analysis and synthesis, culturological, reflexive, ontological and comparative methods, as well as methods of historicism and objectivity. Also, when analyzing the range of various humanitarian problems, there was taken into consideration the idea of a system configurator proposed by Lefevre (2012).

4. Results

Globalization promotes appearance of a whole range of issues that are based on ethnic background. The relevance of research both of ethnoses and ethnic culture, their socio-cultural dynamics and traditions is due to the presence of numerous problems in the modern world. There are many reasons for the aggravation: this is the difference between the cultural and religious background, the property and financial gap, economic and political differences. Sometimes one may hear an opinion about the threat of extinction and the impossibility of a revival of traditional culture. This is not the whole complex of issues that affects the existence of ethnic culture and its carriers. Based on such statements, the Russian ethnologist Lurie (1997) gives the corresponding definition of the ethnos: *"Ethnos is a social community that has specific cultural models that determine the nature of human activity in the world and that functions in accordance with specific laws aimed at maintaining unique for each society ratio of cultural models within society for a long time, including periods of major socio-cultural changes"*. This definition represents ethnic culture as a kind of structure that can unite and protect from disintegration. The decisive and motivating factor in the dynamics of ethnic culture is the need to rebuild people. to get them ready to the changing external conditions of their existence and to the conditions created by the ongoing changes of social, economic, political, and religious character that make necessary changing of the whole system structural organization.

The information revolution which began in the twentieth century turned into reality the idea of the united interdependent and ready to mutual agreement world, taking on the features of so called "world village". Computerization, the Internet, satellite communications connect the economy, science, culture of all the countries and regions of the world. A situation of communicative transparency, free passing of information flows that do not know any boundaries and demarcation lines is created. Nobody objects to the fact now that the Internet forms a new virtual reality, a new empire with its own laws and norms. And no one is able to resist this objective process, if one does not want to be on the sidelines of world history.

Globalization, the essential basis of which is the information revolution, has a decisive influence on all the spheres of human life - economics, politics, culture, language, education, spiritual and moral development, intra-ethnic and intra-confessional relations. All these spheres, getting involved in the accelerating pace of

development and exchange of information the diverse and numerous flows of which reach such a huge number that it is already impossible to work by old methods and therefore it becomes necessary taking into account modern realities to develop new ones. acquire qualitatively new features.

Joining the opinion of Mezhujev (2000) we believe that globalization should be understood as the growing mutual dependence of national states and regions forming the world community, their gradual integration into a single system with common rules and norms for economic, political and cultural behavior.

Globalization is characterized by such features as the destruction of administrative barriers between countries, the planetary unification of regional financial markets, competition, information and technologies of universal world character. The most important feature of globalization is the formation on a global scale of not just a financial or information market, but a financial and information space in which increasingly not only the commercial but all the activities of mankind is implemented.

The globalization of the financial and goods markets, the flows of migrants led to an incredible intensification of interaction between cultures, within which certain traditional forms of life and ways of thinking disappear, but at the same time new cultural forms and styles of life arise. The globalization and integration of the world economy as well as the development of information technologies contribute to a fundamental change in the representation of modern society about the world. Due to wide access to certain goods and ideas, local cultures undergo changes and enter into completely new interactions with each other. The boundaries between one's own and another's are blurring. Such a cultural cocktail can be observed both at the level of individuals and at the level of whole societies.

Ethnic self-consciousness is formed in the conditions of the renewed picture of the world. An important feature of ethnic self-awareness is the emphasis on the genetic relationship of representatives of a particular ethnic group, as well as the territorial integrity associated with the possession of a common territory. This thesis is based on the perception of ethnic self-identification. However, it is important to note another thing: that, within the framework of the existence of ethnic culture, this feature is not determinative, and identification occurs not only by genetic relationship, but also by the perception that a person and community form about this genetic connection.

However, the axiological approach for characterizing the concept of culture, including the information culture, is not the only one. Culture is also regarded as a special kind of human activity as a combination of means formed and developed by the national society under specific conditions of existence. On the one hand, culture as a combination of values, enshrined in traditions and customs of the nation, affects the choice of means and ways of life. On the other hand, changing living conditions

requires new means and methods of practical activity that allow the society to survive and compete with other national communities. In their turn, new means and practices can lead to the creation of new values and norms of behavior.

5. Discussion

The problems of globalization remain one of the most controversial, according to which the approaches and assessments of various researchers differ significantly. There are different points of view regarding the essence of the phenomenon of globalization. In some research, the emphasis is done on the economic aspects of globalization, the formation of a virtually unified global market for goods and services, the deepening of the international division of labor and the creation of a number of factors that reduce the so-called economic distance between countries, in others - on the formation of a single information space that creates the prerequisites for accelerating the transfer technologies and borrowing of foreign experience of management, which contributes to the globalization of such processes that until now remained locally by its very nature, for example, for higher education in their country of residence. Nowadays there appeared even such trend of the explorers who pay attention on the formation of common behavioral standards, based, for example, on the development of a fast food chain like McDonald's, on the usage of standard computer programs, etc.

Investigations of practically all European researchers, to one degree or another, touch upon the fundamental philosophical question of the universality of thinking and culture as well as the multifaceted complex of problems associated with national and individual self-understanding. In the period of globalization, when a modern person is in a situation of identity crisis, the search for national identity is becoming more urgent. Today, the sphere of interests of the international community also includes problems of cultural identity.

It is quite obvious that today there is an urgent need for a dialogue of cultures as a condition for the self-preservation of mankind. Interaction, dialogue of cultures in the modern world - the process is complex and perhaps sometimes painful. It is necessary to ensure optimal interaction, dialogue between peoples and cultures in the interests of each of the parties to this interaction and in the interests of society, the state, the world community.

6. Conclusion

1. The interaction of cultures, their dialogue is the most favorable basis for the development of interethnic relations. Conversely, when there is inter-ethnic tension in the society and, even more so, interethnic conflicts, then the dialogue between cultures is difficult, the interaction of cultures can be limited in the field of interethnic tension of these peoples, carriers of these cultures. The processes of interaction between cultures are more complex than they once thought naively that

there is a simple "transfer" of the achievements of a highly developed culture into a less developed one, which in its turn logically led to conclusions about the interaction of cultures as a source of progress.

2. Modern society is characterized by the constant growth of people's need for interethnic communication, and the ever-increasing growth of social tension, aggravated by economic and political instability in the world, leads, in its turn, to the growth of interethnic conflicts. In this connection, there is a need of solving such an urgent problem as the problem of the culture of interethnic communication, which involves the search for civilized forms and norms of communicative behavior of people in the field of intercultural relations. The concept of "culture of interethnic communication" is based on the category "communication", as such. To understand the essence of this category, it is necessary to comprehend it considering the specificity of human being, which assumes both interpersonal and interethnic interaction of people. In modern philosophical communication theory, attention is drawn to such a significant feature of communication as subjective interaction, as well as to the symbolic character of the content of communication, reflecting the richness of a certain human culture that corresponds to the historical development of society at the time under discussion.

3. Dialogue of cultures and civilizations, being an integral part of the world-historical process, in the era of increasing globalization acquires a special urgency and requires special responsibility at all levels of interaction - international, integration associations, state, non-state structures, individual persons.

4. The problem of the development of the dialogue of cultures as a strategic direction of the formation of the world order of the XXI century is of great importance for stability and peace in the world. Revealing the international significance of the Declaration of the rights of culture in conditions of strengthening interdependence and multifactoriality of international cultural, social, political, economic relations, an outstanding Russian thinker Likhachev (2006) expressed the opinion of the entire peace-loving humanity which may serve as a true conclusion to our article and which says that cooperation, dialogue and mutual understanding of the peoples of the world are the key to justice and democracy, a condition for preventing international and ethnic conflicts, violence and wars.

References:

- Berdyayev, N.A. 1951. *The kingdom of the Spirit and the kingdom of Caesar*. Paris, Ymca-press, 165 p.
- Gutareva, N.Yu., Vinogradov, N.V. 2015. The problem of globalization of modern culture. *Young Scientist*, 9, 1278-1280, <https://moluch.ru/archive/89/17984/>.
- Kant, I. 1994. *Critique of Pure Reason*. M., 591 p.
- Lefevre, V.A. Higher values and a formal theory of choice. 2012. *Issues of Philosophy*, 4, 154-157.

- Likhachev, D.S. 2006. Declaration of the rights of culture and its international significance. *Science and Life*, 2, 23-37.
- Lurie, S.V. 1997. Historical ethnology. Textbook for high schools. 1st ed., Moscow, Aspect Press, 195 p.
- Malinovsky, B.K. 1969. *A Scientific Theory of Culture and Other Essays*. New York.
- Mezhuyev, V.M. 2000. The Problem of Modernity in the Context of Modernization and Globalization. *Politiya*, 3, 102-115.
- Radcliffe-Brown, A.R. 2001. *Structure and Function in Primitive Society*. Essays and lectures. The Russian Academy of Sciences. M.: Publishing firm "Eastern Literature" of the Russian Academy of Sciences, 304 p.
- Weber, M. 1990. *Selected works*. M., 808 p.