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International dialogue as an important factor of cultural cooperation**Gulchin Kazimi**

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Abstract

As a rule, ethnic or national integration is considered the most effective means of economic, political and spiritual revival and development of a nation or people. National integration encompasses all aspects of a diverse relationship and interaction with other ethnic groups in accordance with the development of an ethnic group and unity. The main criteria for assessing the direction of the process of ethnic integration consist of socio-economic, cultural independence and the individuality of the ethnic group and unity. Ethnic integration can be subjected to the opposite direction - disintegration, i.e. the ties and relations between ethnic unities can be broken under unfavorable conditions. The negative result of this event is the loss of ethnic individuality and the independence of the current ethnic unity. Ethnic unity, which often sees its integrity as a threat, limits the influence of a foreign culture consciously. The process of ethnic integration can be slowed down due to the active pressure by some political leaders or many of the country's residents. Economic integration is one of the conditions that affect the development of the ethnos significantly. Socio-cultural integration of ethnos contributes to the development of their spiritual life, the exchange of achievements in science, literature, art and the improvement of the quality of education significantly. Integration in the field of ethnic culture is carried out by strengthening relations and contacts between people, at the same time at the household level. The process of rapprochement of cultures in the relations of nations and peoples is clearly felt in modern times. Ethnic peculiarities and differences are not lost, on the contrary, they are preserved in this case. The process of ethnic integration takes place at the level of individual states, as well as between separate ethnic ethnos, nations, societies and multi-ethnic countries.

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Keywords

Communication, integration, dialogue of cultures, cultural cooperation, harmony.

Introduction

The dialogue of cultures is complicated for various reasons in the modern world. Culture does not accept one-mindedness, it has dialogic character. Levi-Strauss considered dialogue as an important methodological principle for understanding culture in his book "Racism and Culture". His motto sounded something like this: "From dialogue to perceiving!". The cultures of different peoples interact directly with modern manifestations of fundamental problems that can be solved through a series of dialogues. Dialogue of cultures is a need for interaction, mutual contribution and mutual enrichment. Two types of such interactions are known:

1. Direct communication of cultures with each other due to the level of language;

2. Indirect interaction of the dialogue within the culture itself and its structural structure. Intercultural dialogue in "White book" on Intercultural Dialogue" adopted by the Council (May 7, 2008) is understood as an open and polite exchange of views between individuals and groups of different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect.

The methodology of interaction of cultures, especially the dialogue problem of cultures was developed in the Russian philosopher MM Bakhtin's works. The prominent scientist affirmed the mutual understanding in this process as the preservation of the peoples' own opinion and place. He expresses the idea that cultures can coexist by questioning other cultures. Significant events in culture occur only in dialogue with other cultures, at their point of intersection. The reason why one culture assimilates the achievements of another culture is one of the sources of its life activity. M.M. Bakhtin put forward the idea that each culture has the opportunity to see what it is capable of when it looks at itself through the eyes of another culture. There is no culture isolated from each other: they all develop by living in dialogue with other cultures. A foreign culture reveals itself more comprehensively and deeply only through the eyes of other cultures. So, the dialogue of the two cultures is possible only in the case of a certain convergence of their cultural codes, in the presence or formation of a common mentality. Dialogue of cultures is a synthesis of individuality and non-nationalism, which leads to the penetration of the value system of one or another culture, respect for them, the elimination of stereotypes, mutual enrichment and access to the world cultural context. It is important to feel the common human values of the cultures that interact in the dialogue of cultures. One of the objective contradiction's peculiar to the cultures of all the peoples of the world is the contradiction between the development of national cultures and their rapprochement. Therefore, the necessity for dialogue of cultures is considered a condition for the preservation of humanity, but the formation of spiritual unity is the result of modern dialogue of cultures.

Discussion

Dialogue fosters a respectful, tolerant, and caring approach to the values of other peoples considering the comparing national values. The interaction of cultures acquires its specificity at the intersection of unique cultural systems. One of the main obstacles to dialogue is the existence of value systems with different directions. That is why some cultures are reluctant to interact with others. The dialogue idea of cultures is based on the priority of universal human values. Essentially, culture has dialogic character. Dialogue is the most important methodological principle of understanding culture, because important aspects of culture are manifested only in dialogue. In a broad sense, dialogue can be seen as a feature of the historical process. Dialogue is a universal principle that ensures the development

of culture. All cultural and historical events are the product of mutual communication. The formation of language forms takes place in the process of dialogue of people and cultures and creative thinking develops, which allows the dialogue to spread cultures horizontally and vertically. In general, the processes of interaction of cultures are more complex than previously thought. Modern researchers divide all interactions into three types:

- 1) direct intercultural interaction;
- 2) indirect interaction;
- 3) the interaction of social organisms at different levels of formative development.

It follows that the main role in the basis of individuality of cultures is played not socio-economic factors, but by the peculiarities within the culture. Intercultural interactions are possible, but they are not regular from the point of view of the development of one or another culture. The mechanism of interaction has complex, multilevel character. The possibilities of contact and interaction between cultures are related to their structural unity, in which mythology, symbolism, language, religion, art, science play a main role in the rapprochement of cultures. At present, researchers of various sciences are actively dealing with the dialogue problems of culture. Ontological exchange and mutual enrichment with spiritual values, acquaintance with the cultural achievements of other nations enrich individuals and human unities. The content of national culture plays an important role in this process. The interaction of cultures occurs also at the level of intersubject communication, as the universal values of culture are realized in this process. Interdisciplinary relations are an important factor in overcoming stereotyped thinking by expanding social and cultural information and thus contribute to the enrichment of people's spiritual image.

Mutual enrichment of national cultures in terms of perception of non-national values occurs at different levels. The presented cultural work is not assimilated as a non-national situation and does not become a factor of national consciousness and does not enter the value system of the spiritual world of the individual. The high level of mutual enrichment of national cultures is not only limited to the acquaintance of a non-national work of art, but also the activation of new creativity on a national basis and the perception of the non-national take place. Non-national values enrich the spiritual world of man through entering national self-awareness in such cases. The more national culture develops, the more it is possible for it to communicate with the values of different cultures. As a result, this will enable a person to become spiritually rich. The level of mastery depends on everything from the understanding of the content of cultural values to the complex of individual characteristics of the learners. Assimilation of cultural values is carried out on the basis of comparison of the previous experience with the new one. However, perception occurs not only rationally but also irrationally. Perception of the non-national is based on the comparison of similar elements in their national culture. For mastering the material and spiritual value of another's culture in a practical way, first of all, it is important for a person to perceive it mentally and understand its essence and mechanisms of action. In this case, if the mastery of the object is the more difficult, the more knowledge and skills are needed to understand it. But, it is possible for all human beings to understand more quickly the cultural differences of material cultural objects created on a single basis without national forms and scientific laws, because they are dominated by international and universal ones. Spiritual cultural values are also based on the unity of objective laws, without which people could not understand each other. But, these general objective laws are manifested in a more complex form to understand that each nation has a richer, more colorful and unique way of expression, which is associated with the way of life, thinking, character and traditions. The divergence (differentiation of signs in the process of development), differentiation and emergence of independent and unique cultures are a very complex and long process, which covers not

one, but several thousand years. Differentiation of cultures was a natural result of ethnic differentiation. Y.V. Bromley wrote: "The processes of ethnic divergence were particularly characteristic of the pre-class societies. The main type of them is the division of tribes as a result of increasing numbers, the exhaustion of natural resources within the tribal territory; such division usually took the form of ethnic segregation. It is the processes of ethnic division that are the essence of the scattering of people on the earth. The processes of ethnic division in the first class formations and the associated mass migrations formed the basis of the formation of many nations" (2; 236). Class and political factors of cultural differentiation will begin to play a very important role in the formation of states, the establishment of political borders in the future. The formation of independent states has contributed to the development of internal creative stimuli that accelerate the formation of self-consciousness of peoples, the traditions, language, art and worldview peculiarities of each nation and people. There were two tendencies in the history of culture at the same time: on the one hand, the differentiation of the cultures of different peoples and on the other hand, their integration, undoubtedly, these trends ensured the progress of human culture, its rise and enrichment, as well as the deepening of the unequal development of these cultures. Over time, it took on a global scale, as noted by J. Bromley, and covered the period from primitive human society to the capitalist period. During this period, as is well known, a huge return to the beginning had a special place in the development of culture. But, in general, the cultural fund of many ethnic groups increased significantly compared to the epoch of class society and the diversity of their cultures increased during this period. In accordance with many areas of culture (religion, customs, etc.), the scale of differences between ethnoses belonging to different historical and cultural areas (historical and ethnographic) was expanded. This differentiation was accelerated by the inequality of socio-economic development of mankind...". Comparison is the basis of every understanding and thinking. The process of influence of national cultures takes place not through the translation of this culture into another language or their imitation, but through the expression of the thoughts and emotions of modern man living by the interests and ideals of the time. Only one regularity plays a key role in the interaction of cultures: one culture does not deny another culture, culture is a great opportunity for the formation of a richer culture.

Two types of dialogue can be determined in the process of interaction of cultures: direct dialogue and indirect dialogue. Direct dialogue involves the interaction of cultures with each other thanks to the competence of the carriers. But, indirect dialogue takes place in the process of interaction within culture, within its structure. Foreign cultural content consists of double situation as foreign and one's own. It is possible to face problems that arise during the translation from one language to another in the process of intercultural dialogue: getting used to a foreign culture and getting accustomed to it. Dialogue with other cultures is not possible without certain examples of other cultures as well. The reflection of humanitarian thinking has a dialogical nature. Man not only enters into a dialogue with another, he is also in a dialogical relationship with himself as with another. Man understands himself as much as he understands the other by comparing his thinking with the other.

Conclusion

The role of international dialogue of cultures is growing in the context of globalization. International cultural dialogue strengthens mutual understanding between different peoples, creates ample opportunities for a deeper understanding of the individuality of cultures. If earlier it was considered impossible to unite Western and Eastern cultures, but these stereotypes and conservative ideas are left behind. At present, the points of joining and complementarity of these cultures have been

identified. It is more a matter of complementing and enriching each other than interaction. The dialogue of cultures should find its manifestation in foreign policy. The cultural aspects of foreign policy should be more important. The dialogic development of the concept of "culture" should be part of the international dialogue of cultures. Globalization and global problems contribute to the development of cultural dialogue, which in turn solves the problem of openness to dialogue and mutual understanding in the world. But, wish and desire are not enough to enter into mutual understanding and dialogue, for which cultural literacy and enlightenment (understanding the cultures of other peoples) are important. Cultural enlightenment implies the ability to perceive the differences in ideas, customs and cultural traditions that are peculiar to different peoples and to see the community and differences between different cultures. But the most important way to understand a foreign culture is to be open to your own culture. Only in this case, the dialogue can give the expected result.

The depth of the dialogue is often determined by the interests of creative individuals and their ability to meet their needs. Informal relations are the best way to develop intercultural relations. There is usually no cultural contact during the meeting of representatives of one or another organization as carriers of administrative principles, which is why it is necessary to expand the informal relations of interaction. The dialogue of cultures allows for the deepening of cultural self-development and mutual enrichment through cultural experience within the relevant culture or world culture. So, it can be concluded without exaggeration that the dialogue of cultures is one of the most important conditions for the preservation of humanity. The realization of the dialogue of cultures is complicated in the modern world, but its necessity is undeniable. But, this complex process must be carried out without compromising the individuality of national cultures.

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Международный диалог как важный фактор культурного сотрудничества

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Аннотация

Как правило, этническая или национальная интеграция считается наиболее эффективным средством экономического, политического и духовного возрождения и развития нации или народа. Национальная интеграция включает в себя все аспекты разнообразных отношений и взаимодействия с другими этническими группами в соответствии с развитием этнической группы и единства. Основными критериями оценки направленности процесса этнической интеграции являются социально-экономическая, культурная независимость, индивидуальность и единство этноса. Этническая интеграция может быть подвержена обратному направлению – дезинтеграции, то есть связи и отношения между этническими объединениями могут быть разорваны при неблагоприятных условиях. Отрицательный результат этого события – потеря этнической индивидуальности и независимости нынешнего этнического единства. Этническое единство, которое часто рассматривает свою целостность как нечто, априори подвергающееся угрозам, по этой причине сознательно и целенаправленно ограничивает влияние чужих культур. Процесс этнической интеграции может быть замедлен из-за активного давления со стороны некоторых политических лидеров или многих жителей страны. Экономическая интеграция – одно из условий, существенно влияющих на развитие этноса. Социокультурная интеграция этносов в значительной степени способствует развитию их духовной жизни, обмену достижениями в науке, литературе, искусстве и повышению качества образования. Интеграция в сфере национальной культуры осуществляется путем укрепления отношений и контактов между людьми, в то же время на бытовом уровне. Процесс сближения культур в отношениях наций и народов отчетливо ощущается и в Новое время. Этнические особенности и различия при этом не теряются, а, наоборот, сохраняются. Процесс этнической интеграции происходит как на уровне отдельных государств, так и на уровне отдельных этносов, наций, обществ, многонациональных стран.

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Ключевые слова

Общение, интеграция, диалог культур, культурное сотрудничество, гармония.

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