

The Department of Culture of Republic of Belarus
The Educational Institution “Belarusian State University of Culture and Arts”
The Department of Culturology

Agreed
Head of the Department

_____ 2021 year.
« _ » _____

Agreed
Dean of the Faculty

_____ 2021 year.
« _ » _____

EDUCATIONAL AND METHODOLOGICAL COMPLEX
ON THE EDUCATIONAL DISCIPLINE

CROSS-CULTURAL COMMUNICATIONS

The syllabus of the academic discipline for the specialty
of the II stage of higher education 1-20 80 13 Culturology

Compiled by: professor Arkadz Babko

Reviewed and approved
at the meeting of the University Council 23.02.2021

Protocol no. 6

Minsk 2021

AUTHOR:

Babko, A. I. assistant professor of the Department of Philosophy and Methodology of Humanities, the Educational Institution “Belarusian State University of Culture and Arts”, PhD, associate professor;

REVIEWERS:

The Department of General Scientific Disciplines of the Educational Institution “Institute of Entrepreneurship”;

Pozdniakov, A. V. assistant professor of the Management of Social and Cultural Activities Department, the Educational Institution “Belarusian State University of Culture and Arts”, PhD, associate professor.

Recommended by:

Department of Culturology of the Educational Establishment “Belarusian State University of Culture and Arts” (Minutes № 7, dated 27.01. 2021);

University Council of the Educational Establishment “Belarusian State University of Culture and Arts” (Minutes № 5, dated 23.02. 2021).

TABLE OF CONTENTS

EXPLANATORY NOTE	4
THEORETICAL SECTION	5
PRACTICAL SECTION	13
KNOWLEDGE CONTROL SECTION	30
AUXILIARY SECTION	43

РЕПОЗИТОРИЙ БГУКИ

EXPLANATORY NOTE

Cross-cultural communication is an extremely important cultural phenomenon that has the most significant impact on the development of cultural processes. This is especially true in modern conditions, in the context of globalization, when time is accelerating and social space is shrinking, which causes intense contacts between different cultures. Therefore, the training of researchers in cultural studies should necessarily include appropriate discipline. This curriculum aims to promote the deep understanding by the master students in culturology of the essence, basic characteristics and patterns of development of cross-cultural communications.

In order to ensure the effectiveness of the educational process, it takes into account the interdisciplinary links (especially links with other cultural disciplines). A significant place is also given to the organization of independent work of students, without which the strong assimilation of the material is impossible. The curriculum contains an explanatory note, theoretical and practical sections, a section on knowledge control and an auxiliary section. The theoretical section includes lecture material on the almost all topics of the course. The practical section contains materials for seminars. In the section devoted to the control of knowledge, the criteria for assessing the knowledge of master's students, questions for the exam, topics of research papers, requirements for them, and assignments for independent work are formulated. The auxiliary part contains the course syllabus.

THEORETICAL SECTION
MATERIAL FOR LECTURES
THE CONCEPT OF CULTURE AND NATIONAL AND CULTURAL
IDENTITY

Keywords: anti-scientism, axiology, civilization, culture, normative concept of culture, psychoanalytic approach to the study of culture, semiotic concept of culture, scientism.

The concept of culture is very difficult to define because of very complex character of the phenomenon. There are different approaches to its study.

It should be noted that in the German-speaking cultural area the concept of culture has acquired a specific meaning: it is understood not as a neutral concept (of philosophy or humanities), but rather as a concept used in the scope of specific philosophical trend within which an alternative to scientism is articulated in philosophical thinking. This using manifests itself as a reaction to the steady transformation of human society into technogenic, which was perceived by the thinkers of the anti-scientific trend as degradation of social life. The relationship between the concepts “culture” and “civilization” was interpreted in a specific way in the framework of this philosophical standpoint. Civilization was considered a certain stage in the development of culture. It was seen as a stage that should be assessed very negatively, because, from this point of view, the development on it is directed downwards. Thus, civilization is a stage of cultural degradation. As a rule, however, the term “civilization” has the positive meaning. For L. Morgan and F. Engels, civilization is a period in the cultural and historical development of mankind, which follows savagery and barbarity, which means that the term is used in a positive sense. (We see a similar situation in non-philosophical contexts when, for example, a civilized people or civilized relations are spoken about.)

Philosophy has a pluralistic character, various perspectives, various models and approaches, various programs of theoretical and practical mastery of the world by man are always being worked out in it. This fully applies to the philosophy of culture. In this sphere, a number of approaches to the study of culture have been developed, which in fact do not so much compete with each other as complement each other. Thus, the German neo-Kantian philosopher Ernst Cassirer (1874-1945) sought to justify the philosophy of culture through the “philosophy of symbolic forms”. This direction of thinking in the philosophy of culture is called semiotic. Thinkers who belonged to Neo-Kantianism also developed an axiological approach to the study of cultural phenomena. Axiology is the philosophical study of values. Thus, the axiological trend in the philosophy of culture considers the category of value to be the basic category of philosophical and scientific analysis of culture. The normative approach is similar in its nature to the axiological one. He was widely spread in cultural anthropology. Sigmund Freud (1856-1939) considered culture in the context of overcoming unconscious drives and thus substantiated the psychoanalytic approach to its study.

QUESTIONS TO CONSIDER:

What approach to defining the essence of culture do you prefer? Why?

How do you interpret the relationship between the concepts of “culture” and “civilization”?

How productive do you think it is to try to use the notion of culture in the context of articulating an anti-scientific attitude? Justify the answer.

LANGUAGE AND LINGUISTIC WORLDVIEW

Key words: artificial language, hermeneutics, instrumentalist theory of language, natural language, pragmatic aspect of language, semantic aspect of language, sign, sign system, symbol, syntactic aspect of language.

The language can be defined as a special sign system whose elements (characters) are associated with each other according to certain rules. The most important purpose of language in society and culture is to serve as a means of communication. To understand the essence of language the identification of differences between semantic, syntactic and pragmatic aspects of the functioning of linguistic signs and their study is essential. The semantic approach is concerned with the relationship between the sign and the object that it designates. Syntactic analysis focuses on the relationship between the characters themselves. And finally, the pragmatic aspect expresses the relationship between the signs and those who apply them.

Linguistic signs are symbolic: they are not similar to those things that they designate. They arise spontaneously – either in the process of evolution of man and peculiar nations, or through agreements between people. In the first case we are dealing with natural languages (they are also called ethnic), in the second - with artificial.

If the language acts as a “spiritual body of thinking” (it is so according to Hegel), then it is legitimate to claim that it acts as a spiritual body of culture. And if we accept the expression of Heidegger, according to which the language appears as “the house of being”, we should also accept saying that the language serves as “the house of culture”. The process of cultural creativity is dialogical in nature and therefore takes place in the sphere of language. In philosophical hermeneutics language is seen as a picture of the world that is based on the most natural, fundamental, “living” man's relation to the world. Therefore, it is universal and highly important for the development of culture.

In opposition to the understanding of language as the “house of being” the instrumentalist approach considers it as a communication tool and no longer. The language only needs to function effectively. It does not matter what language we use - it is important, we understand each other or not. In the framework of the instrumentalist theory of language its very important aspect is lost, that of the personal, emotional attitude towards it on the part of its speakers. Contrary to this approach, Hans-Georg Gadamer argues about language as a picture of the world based on man's natural relation to reality. According to him this picture of the world has the universal status (higher than scientific worldviews).

QUESTIONS TO CONSIDER:

What aspect of the functioning and study of linguistic signs do you think is crucial in the context of the study of cross-cultural communications? Justify the answer.

Which attitude towards language, hermeneutic or instrumental, do you consider more productive in the context of the study of cross-cultural communication? Justify the answer.

Do you agree with the thesis that the linguistic picture of the world is universal? Why?

THE PHENOMENON OF COMMUNICATION. THE VARIETY OF SOCIAL COMMUNICATIONS

Key words: argument, argumentation, communication, complex of questions and answers, demonstration, dialogue, diatribe, information, language, rhetorical dialogue, thesis.

Communication is the process of information exchange between different agents. Information is the content of messages which are sent in communicative acts. The peculiarity of human communication is determined by using the abstract language in its acts. The second very important aspect of it is the presence of personal, existential component in communicative processes.

In the context of identifying the essence of communication the concept of dialogue is peculiarly important. It should be taken into account that it is applied differently in different contexts and by different scientists. Often it is interpreted in axiological way and it is regarded as a communicative form which is able to establish mutual understanding between its participants. In other cases, its interpretation is neutral: the dialogue is treated as a process whose participants are interacting through their semantic positions. If so, this phenomenon can have negative incarnation, which means it can degenerate. As the examples of degenerated dialogical contacts a rhetorical dialogue (the focus is on one participant, the others play the role of extras) or diatribe (sharp, nagging piece of speech that often appeals to the emotions).

With respect to the means of communication it has verbal or non-verbal character. Verbal communication, in turn, can be oral or written.

Communication processes can have very different structure. In the most general terms, the following components can be distinguished in the developed forms communicative relations: motivation of the participants, the complex of questions and answers, and argumentation. The argumentation is a form of reasoning, aiming to justify the truth or fallacy of certain position.

Argumentation structure comprises three components:

- thesis (position which must be justified);
- arguments (the means by which this objective is achieved);
- demonstration (a form of linkage between arguments and thesis).

Basic requirements to be met by the thesis:

- it must be stated clearly and understandably;
- it should not change during the entire argument;
- it should not have self-evident, axiomatic character.

Basic requirements for the arguments:

- the arguments must be true;
- the veracity of the arguments must not follow from the thesis (they must be autonomous);
- the arguments should be sufficient for accepting the thesis.

The main requirement for the demonstration is that it must not break the laws and the rules of logic.

The demonstration can be deductive or non-deductive. In the first case the strongest possible justification of the thesis is achieved. It is called the proof. The proof is persuasive, because it leaves no doubt as to the veracity of the thesis. The negative counterpart of proof is refutation. It is also convincing as it leaves no doubt about the untrue character of the statement, which is discussed. Proof and refutation are inextricably linked: the proof of the truth of certain statements is in accordance with the law of (non-) contradiction the refutation of the opposite statement, and refutation is the proof of the truth of the contradictory statement (according to the law of the excluded middle). An essential prerequisite for such an outcome is strict compliance with the requirements of deductive logic.

The prerequisites of successful communication are:

- the need for communication among the participants of communication;
- the common language (participants need to understand each other);
- the presence of a well-defined subject matter;
- the equal status of members, attention to each of them;
- the pursuance by its participants of dialogical strategies, which are characterized by the predominance of the hearing before the speaking.

QUESTIONS TO CONSIDER:

How do you understand the terms “communication” and “dialogue”?

What the component of dialogue is the most important from your standpoint?

Would you like to add some requirements to the list of the necessary preconditions of successful dialogue?

THE NOTION OF CROSS-CULTURAL COMMUNICATION. THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF THE STUDY OF CROSS-CULTURAL COMMUNICATION

Key words: assimilation, cross-cultural communication, cultural identity, information exchange, intercultural communication, self-development of culture

Cross-cultural communication is communication between people of different cultures. (This, of course, is not just only about ethnic culture.) The relationship between them can have different shapes and different content (their striking example is the translation, philosophical, artistic, etc.). In more general terms, this phenomenon can be described as the interaction of different cultures. This interaction has a permanent character. It is vital to the success of their self-development. During the deployment of cross-cultural relations the information exchange between their representatives occurs, who are getting able to deeper understanding of other cultures and human culture in general. At the same time,

each of them more deeply understands the peculiarities of their own culture and their cultural identity.

The literature on this subject often raises the question concerning the relation of concepts "cross-cultural communication" and "intercultural communication". The answers provided to it have a different character. As an example of them, the tendency to the use of both terms as synonyms can be pointed out. At the same time intercultural communication may be considered as being associated with positive intentions of the participants of corresponding contacts (a vivid example is intercultural philosophy, the movement in modern western philosophy), and the cross-cultural communication as a concept designating relations which are open to a variety of motives and behaviors.

It must be noticed that cross-cultural communication does not show automatically and in all cases their creativity. The fact is that cross-cultural relations carry a certain risk. They can have a dramatic and tragic outcome. If cross-cultural communication is carried out under the domination of one culture over another, there is a real possibility of the disappearance of weaker one, its absorption by stronger culture (especially if the cultural dominance is accompanied by the political and economic superiority of the stronger nation, and when a certain state consciously and purposefully carries out the assimilation policy). This shows that the cross-cultural interactions can be filled with collisions, conflicts, rivalry and can have destructive nature. However, the history of cross-cultural relations knows cases where they have turned out to be fruitful despite the tragic reasons (war, conflict) for their formation.

Of course, the most important task in this context is to prevent dramatic and destructive course of events. The problem of mutual understanding between the participants of cross-cultural relations is peculiarly important for achieving this goal. First of all we need to answer the question how to ensure such understanding. Studying the phenomenon of cross-cultural communication should be aimed at facilitating the search for adequate response to it. Therefore, the theoretical research must be destined to make contribution to revealing the creative potential of this phenomenon.

QUESTIONS TO CONSIDER:

What is the difference between the terms "cross-cultural communication" and "intercultural communication"?

Why is the cross-cultural communication linked to some risks? What kind of risks does it entail?

How can cross-cultural studies contribute to the success of cross-cultural communication?

THE PREREQUISITES OF EFFECTIVE CROSS-CULTURAL COMMUNICATION

Key words: cultural community, stereotype, superstition.

The basis of cross-cultural communication is made up by the need of different cultural communities in dialogical relations with each other. These

relations are fundamentally important for successful self-development of every culture.

There are essential difficulties in cross-cultural communication. It was found out for example that belonging to the different cultures individuals exchange less information than the representatives of the same culture. It clearly shows how important the common language is for successful dialogue and with respect to cross-cultural communication, how negative the consequences of insufficient language knowledge may be. It is not enough to have good knowledge in lexical or grammatical sphere. To communicate successfully with the representatives of other culture you must master the cultural basis of language use. You must know the complex system of interrelationship between pragmatic, lexical and prosodic aspects of speaking within the scope of this culture. (For example, you must take into account that the forms of politeness can be expressed differently in it or that it can have more restrictive rules of expressing the praise – we have such situation if we compare Japanese culture with Belarusian).

Essential obstacles for cross-cultural communication are stereotypes and superstitions linked to different cultural communities.

The cross-cultural dialogue is influenced by differences in the main characteristics of cultures which participate in it.

Scientific research in culturological sphere at all and especially on cross-cultural communication is a very important factor of the corresponding communicative practices. Cross-cultural studies help better understand the difficulties in the interactions between different countries and determine the most effective ways of their overcoming.

QUESTIONS TO CONSIDER:

Which ways of overcoming the difficulties in cross-cultural communication are the most effective from your standpoint?

Which obstacles for cross-cultural communication are the hardest to overcome?

CROSS-CULTURAL INTERACTIONS IN THE CONTEXT OF GLOBALIZATION

Key words: critical globalism, globalism, the global economy, global information system, globalization, global military order, post-colonial studies.

Globalization is a process of intensive growth of the role and importance of the world scale factors and forces in the life of individuals and local communities. Globalism is the perception of the world, which corresponds to this process. Globalization promotes the inclusion of individuals and local communities into organized in universal way social relations with the result that they have access to information held by the mankind and to universal cultural heritage. Although globalization process means some reduction of the role of nation states in public life, nevertheless, the system of relations between them acts as its important structural element. In addition, as very important structural aspects of globalization the global economy, a global information system, global military order can be considered.

In the scientific literature we find a variety of theories devoted to globalization process and its different evaluations. Some theorists evaluate it in the most positive way, see it as a chance to unite people for thorough solution of the fundamental problems faced by them (how to preserve peace, environmental issues, the problem of social inequality, and so on). The global economy is efficient and should act as a framework for improving the lives of all inhabitants of our planet. Other scholars consider this phenomenon as a means by which global capital seeks to subjugate the whole world, to transform it into a single market for their goods and services. In the cultural sphere its dangers are seen above all in the cultural homogenization, which it promotes, and which takes place on the cultural soil of the most developed countries. Another group of researchers ("critical globalists") emphasizes that the processes of globalization have both positive and negative sides, without calling for their termination or favoring their deployment.

Globalization processes create favorable conditions for the intensification of cross-cultural communication, and for their substantial expansion, branching and diversification. This is linked to their fundamental characteristic which consists in an extreme acceleration of historical time and total compression of social space. Every act of great intercultural dialogue creates a situation of a peculiar cultural borderland, productive in the context of cultural creativity, but ultimately dangerous from the standpoint of preserving the purity involved in it cultural traditions. (On this basis the problems of national and cultural identity of its participants are essentially exacerbated.)

Western dominance in a globalized world also creates the basis for unequal cross-cultural relations. This is the subject of sharp criticism of the theorists working in the field of post-colonial studies.

The phenomenon of globalization requires a dialectical evaluation and dialectical strategies in dealing with it. The intensification of cross-cultural communication, which it brings to life, can be used by every culture for its intensive self-development, in order to be confidently and adequately involved in the global conversation of cultures. Dangers that are rooted in globalization processes have to become a factor that stimulates the national spirit, but does not paralyze it.

QUESTIONS TO CONSIDER:

Where do you see the essence of the globalization process?

How do you assess this process?

How does globalization affect the sphere of cross-cultural communication?

BELARUSIAN CULTURE IN THE CONTEXT OF CROSS-CULTURAL INTERACTION

Research of cross-cultural communications in Belarusian culturology: main approaches and results

Keywords: globalization, identification strategies of cross-cultural communication, modeling of cross-cultural processes, multicultural organization of society.

Problems related to cross-cultural relations are actively studied by Belarusian scientists. This activity is explained by the urgency of the relevant problems: in the context of globalization, cross-cultural communications are intensifying, expanding into various fields, acquiring new forms. New aspects and new problems arise in such conditions and in the context of the development of Belarusian culture, as well as in the context of cross-cultural relations in which it participates (fundamentally new opportunities arise for it in this regard and in connection with the formation of an independent Belarusian state).

First of all, it is necessary to note the close attention of Belarusian culturologists to the thorough theoretical and methodological problems associated with the study of this problem. They focus on developing theoretical models that can be applied to describe relevant processes and phenomena. It is extremely important that the modeling of cross-cultural communications is carried out on different methodological foundations (various nonlinear and linear models of the development of these communications are being developed), which testifies to the significant methodological potential of Belarusian culturology.

The most important aspects of the research activity of Belarusian culturologists are also the identification of ways and means of preserving the national and cultural identity of our people under the conditions of intensive cross-cultural contacts. The mentioned issues have not only theoretical but also great practical importance. In the process of its analysis, the role and significance of the main characteristics and distinctiveness of the identification strategies of Belarusians in the context of the multicultural organization of modern society and cross-cultural communications taking place in all its spheres and at all levels are discussed.

It should be noted that Belarusian scientists do not ignore the empirical aspect of the study of cross-cultural communication. They have developed a large and thorough in quality material in terms of interaction of Belarusian culture and its carriers with other cultures (especially with neighboring ones, with great importance attached to the processes taking place in the cultural border - Belarusian-Russian-Ukrainian, Belarusian-Polish-Lithuanian). This material does not remain unprocessed, it becomes the basis for theoretical generalizations.

Thus, it can be argued that Belarusian scientists have significant achievements in terms of studying cross-cultural communications. This does not mean, however, that there are no shortcomings in the relevant area of their research (more attention, for example, requires a value aspect of the issue; much more effort should be made to identify the nature and specifics of the vision of Belarusians and Belarusian culture by other peoples and the influence of this vision on the corresponding cross-cultural relations).

QUESTIONS TO CONSIDER:

Why is the study of cross-cultural communication so important in modern Belarusian culturology?

What problems linked to cross-cultural relations are at the center of attention of Belarusian scientists?

What aspects of this issue should be at the center of attention of Belarusian culturologists in the future?

РЕПОЗИТОРИЙ БГУКИ

PRACTICAL SECTION
MATERIAL FOR SEMINARS
THE CONCEPT OF CULTURE AND NATIONAL AND CULTURAL
IDENTITY

Seminar

1. The essence and structure of culture.
2. The interrelationship between the concepts of “culture” and “civilization”.
3. The peculiar features of value orientations of Western and Eastern cultures.

Literature:

Lenard, Patti Tamara, "Culture", *The Stanford Encyclopedia of Philosophy* (Winter 2020 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/win2020/entries/culture/>>.

Prinz, Jesse, "Culture and Cognitive Science", *The Stanford Encyclopedia of Philosophy* (Summer 2020 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/sum2020/entries/culture-cogsci/>>.

LANGUAGE AND LINGUISTIC WORLDVIEW

Seminar

1. The concept and basic characteristics of language.
2. Language and culture, the concept of linguoculture.
3. Language picture of the world and its place in the spiritual life of man and society.

Literature:

George, Theodore, "Hermeneutics", *The Stanford Encyclopedia of Philosophy* (Winter 2020 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/win2020/entries/hermeneutics/>>.

Malpas, Jeff, "Hans-Georg Gadamer", *The Stanford Encyclopedia of Philosophy* (Fall 2018 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/fall2018/entries/gadamer/>>.

THE PHENOMENON OF COMMUNICATION. VARIETY OF SOCIAL
COMMUNICATIONS

Seminar

1. How do the adherents of different philosophical and culturological standpoints define the role of communication in the society?
2. What is existential communication?
3. How do you understand the concept “the lifeworld”? Why did J. Habermas link it to the communicative action and rationality?
4. What do you think about the prospects of communicative action and rationality?

Dialogical and Communicative Strategies

Key terms: communication, communicative action, communicative rationality, dialog, existential communication, functional rationality, instrumental action, purposive-rational action, rightness, strategic action, truthfulness, validity.

Dialogue is a form of intercourse characterized by the unity of mutually directed speech acts. Communication (from Latin *communicatio*– message) can be understood simply as a process of information exchange. In the sphere of

philosophy however it got a peculiar meaning. Philosophically relevant this concept became for the first time in the thinking of K. Jaspers. From his standpoint communication is the caused by a message historical community of mutual conscious understanding. It is characteristic of man, in the sphere outside society we can speak about it only metaphorically. The highest level of this phenomenon is existential communication. Existential communication is the historical process encompassing the man in his totality and developing between two independent persons who are created for themselves and for each other within its scope. It is the process of mutual discovery which is characterized by the full absence of will to power and dominance. From standpoint of K. Jaspers, communication as a whole is a universal prerequisite of being a man and a fundamental source of philosophizing.

The similar attitude is characteristic of the French philosopher E. Mounier. On his account communication is a basic fact and fundamental experience of man. F. Kaufmann proposed a very interesting classification of the corresponding phenomena. According to him communication can be divided into non-personal, interpersonal, and over-personal.

One of the leading modern thinkers J. Habermas made essential contributions to the development of communicative research strategies in philosophy and social sciences and to their promotion in social life. His main work is "The Theory of Communicative Action" (1981).

In his early research J. Habermas analyzed the formation of public sphere which he considered to be a realm of mediation between state and society. This sphere comprises the discussion clubs, publishing houses, literary associations, journals and newspapers. Its functioning was considered to be secured by the democratic principles and rules of Western society. At the same time the philosopher emphasized that the idea of public sphere was not deeply rooted in this society. It had powerful enemies, such as the bureaucratization of political and social institutions and the commercialization of all the spheres of social life.

In "The Theory of Communicative Action" J. Habermas drew the distinction between communicative and purposive-rational actions. The first is consent-oriented, the second is success-oriented. According to him the purposive-rational action can be instrumental or strategic. The sphere of instrumental action is the physical world. The sphere of strategic action is the society. The first is linked to the manipulation of things. Within the scope of the second the influence over other people is exercised. There can be some combinations of the both, and the both can be evaluated from the standpoint of their efficiency.

The communicative action is essentially different type of social activity because it is aimed at agreement or mutual understanding between different people about something important for them. If individuals are acting communicatively they are ready to give reasons for their activities and suppose that others are also ready to do it. Their utterances given during communicative actions are subordinated to three types of validity. The first one is the validity of true statement. The second one is the rightness of norm. And the third one is linked to the truthfulness which is characteristic of expressive speech.

The claims to the validity (explicitly or implicitly) raised in communicative actions can and must be critically analyzed. Therefore, we can speak about communicative rationality (reason is considered to be a tool of reaching consensus in this sphere). At the same time J. Habermas emphasized that in social reality agents' interpretations of the world are usually taken for granted.

According to the theory of communicative action the main problem of modern society is the one-sided extension of functional rationality characteristic of purposive-rational action to the lifeworld (the background of our knowledge, practices and interpersonal relations) which must be subordinated to the rules and norms of communicative rationality. Therefore, this theory is a dramatic appeal to resist "the colonization of the lifeworld" by market and state.

The idea of rational dialog as the most important way of cognition was promoted by K. Popper. Arguing with others about the world and learning during this dialog we are reaching to more and deeper knowledge. To participate in the rational dialog successfully we should formulate our ideas as clearly as possible. Critical examination of every point is an essential prerequisite of successful cognitive dialog too.

THE NOTION OF CROSS-CULTURAL COMMUNICATION. THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF THE STUDY OF CROSS-CULTURAL COMMUNICATION

Seminar

1. Intercultural philosophy and its significance in the context of the study of cross-cultural communication.
2. The concept of transculturality as a theoretical and methodological basis of the study of cross-cultural communications.
3. Post-colonial studies and their role in the context of the study of cross-cultural relations.

Key words: colonial discourse, colony, counter-discourse, cross-cultural dialogue, eclecticism, Eurocentrism, intercultural philosophy, metropole, national and cultural identity, post-colonial concepts, traditional model of culture, transculturality.

Intercultural Philosophy

Cross-cultural relations show in their self-development contradictory trends and can be embodied in dramatic (even tragic) collisions and conflicts. The dramatic dimension of cross-cultural interactions manifests itself in the relations of the Eastern and Western civilizations. The dominance of Western society in the economic and cultural life of humankind, which was very clearly manifested in colonial conquests and practices, is not sunk into oblivion with the disappearance of open forms of colonialism. In the context of relations between the philosophical traditions it is also possible to speak about the predominance of Western philosophical thought.

As a reaction to this state of affairs in the Western cultural area (especially in German-speaking segment of it) at the end of the twentieth century, a

philosophical trend known as "intercultural philosophy" appeared. Its adherents consider their task as the active support of intensive and fruitful dialogue between different cultural and respective philosophical traditions. They believe that the most important goal of equitable intercultural relations should be an agreement of the people who adhere to different views and ideas on the ways and methods of solving the most important problems facing the man and humankind. In the first place the matters of "semantic" level and nature are of importance in this context (questions related to the meaning of human life, to the spiritual destiny of man and of humanity, to the premises of taking upon and carrying out this destiny, to the bases of successful implementation of a highly complex and open in its results project, which is our life).

The supporters of intercultural philosophical approach clearly realize that neither the recognition of a single, all-encompassing, integrative and expansive center, which would guide the development of human culture, nor the separatist strategy in this sphere would meet the requirements of fruitful cross-cultural dialogue. So, on the one hand, they point to the need to overcome the "Eurocentrism" that dominates the Western philosophical thought, and on the other hand they are highly critical of the "post-colonial" concepts, which radically dissociate themselves from Western philosophy, considering all, without exception, its direction as a means, by which Western societies try to globally establish the fundamentally important for them principle of (economic) rationality.

Thus, in a rich palette of philosophical ideas the approaches exist that consciously and actively promote the principles of equal dialogue between different cultural and philosophical traditions, and they deserve the highest praise.

The Concept of Transculturality

German philosopher W. Welsch began to develop transculturality concept in the early nineties of the last century. He started from the (completely legitimate) idea according to which the notion of culture must be flexible and changeable as culture itself has a dynamic character. According to him, the traditional understanding of culture as a phenomenon, an essential characteristic of which is its national embodiment, does not correspond to the present stage of cultural dynamics, where both culture, and their representatives appear as a hybrid formations, composed of identical components, organized, however, in different ways.

The traditional model of culture is, in the opinion of W. Welsch, out of date, because it is based on its understanding as a homogeneous, linked to the creative work of a particular ethnic community entity, which tends to withstand the pressure of external influences and keep itself alive in spite of them. For a description of this model, the philosopher uses borrowed from Herder's philosophy metaphor of the "core".

W. Welsch criticizes intercultural philosophy, which he believes does not go beyond this conventional, outdated cultural model, regarding civilizational and national entities as special and self-identical. Philosopher emphasizes that under modern conditions (and, to some extent, not only under modern) there can be no such entities: each of them is characterized by total internal differentiation and the

incredible variety of external relations, including in themselves the elements, aspects, features that originate from different cultures. In this regard, a strong cultural identity turns into a phantom. According to W. Welsch, this phantom is dangerous enough because intercultural conflicts, cultural fundamentalism (and other negative phenomena) are based on it.

The result is that the traditional understanding of culture and the related idea of the high value of national and cultural identity should be considered to be obstacles to fruitful cross-cultural communication. However, is such an approach is justified? Is it not possible to consider the national-cultural identity as a flexible, mobile and at the same time as a thorough, solid (the aspect of stability, continuity is implemented in varying degrees in all processes)? And why should it be not open to dialogue with other cultures, with other national identities? Why as the result of cross-cultural relations, of the interactions between different national and cultural traditions should eclectic, uncertain entities appear? Why, finally, can these traditions not be interpreted as the distinctive embodiment of universal principles, which make them close and interesting to each other?

It is necessary to pay tribute to W. Welsch's desire to provide a solid foundation for the principle of tolerance in intercultural relations, but the recognition of the importance of a thorough national and cultural characteristics and aimed at its preservation strategy does not necessarily lead to cultural fundamentalism, chauvinism and imperialism.

Thus, in the context of the interpretation of the (national) cultural identity, and in terms of the study of cross-cultural relations, deployed in the area of intercultural philosophy approaches seem to be much more reasonable and productive than developed by W. Welsch concept.

Postcolonial Studies

Post-colonial studies have as their starting point the Edward Said's book "Orientalism" (1978), in which the characteristic of Western academy way of thinking about oriental society and culture was critically analyzed. To understand what the post-colonial studies are about we should reveal the essence of colonialism and colonial practices. According to Edward Said these practices have discursive character. He introduces the term "colonial discourse" to show the mode how they function. From the standpoint of cross-cultural communication the most important aspect of colonial discourse is the idea of the central role of Europe in the history of mankind. Just on this basis the system of statements about relationship between colonizing powers and colonized peoples appears. Colonizers are represented in it as civilized and colonized as primitive. Colonizers' social and political structures, philosophy, art, and science must be in any respect better than the forms of social life created by the colonized. Therefore, communication between them seems to be like that between parents and children. The articulation of their superiority by colonizers is accompanied by the tendency to suppress some unpleasant facts (such as, for example, exploiting of the colonized people and their resources).

The colonial discourse is created in the colonizers' culture. At the same time the colonized people are included into the sphere of its influence. As a result the

way how they see the world becomes ambivalent: their look is their own and at the same time they look at the world and at themselves with colonizers' eyes. However, the striving to arrange the cross-cultural communication using the imperialist discourse confronts resistance. One of its forms is the attempt to create counter-discourses (a term which was introduced by Richard Terdiman). In the cross-cultural communication between colonizing powers and colonized peoples the counter-discourse is initiated by challenging the texts aimed at spreading the colonial ideology (and in the end at establishing and maintaining the colonial system at all). Therefore, counter-discourse in this sphere is nothing less than challenging just the established by imperialist powers ideology, system of communication and relationship between people.

Post-colonial studies have to do with the interactions between Western societies which were colonizing powers and their colonies in the post-colonial era. However they are just an attempt to develop counter-discourse to the lasting effects of colonialism and imperialism rather than a description of the situation in the aftermath of colonial dependence. The range of topics of this nowadays interdisciplinary field is very broad. In the contemporary post-colonial studies it includes the analysis of colonial practices and responses to them too.

It is important that not only general aspects of colonialism and neocolonialism are studied but also the concrete processes in concrete cultural realms in different times. The difference in cross-cultural contacts of this kind in different places and historical periods should not be lost. This point is articulated with peculiar strength within materialist and historical approach to the investigation of colonial and post-colonial experiences of different people which claims to be realist alternative to the more inclined to the "phantasms" discursive analysis.

The best way the post-colonial studies operate, however, is the synthesis of both approaches, discursive (dealing first of all with general principles of colonial and post-colonial practices) and historical (which articulates the concrete aspects of colonial dependence relationship and its post-colonial aftermath). It is by no means a simple task but it is feasible. The basis for such synthesis provides the fundamental general goal of post-colonial studies – to overcome the inequality and injustice in relationship between former colonies and metropolises.

THE PREREQUISITES OF EFFECTIVE CROSS-CULTURAL COMMUNICATION

Seminar

THE PRINCIPLE OF TOLERANCE IN THE CONTEXT OF CROSS-CULTURAL COMMUNICATION

1. Why does the principle of tolerance correspond to a committed position in the context of human rights protection?
2. How is the principle of tolerance linked to skepticism?
3. How can society and culture establish an atmosphere of tolerance in them?

Key words: cross-cultural communication, paradox of tolerance, skepticism, tolerance.

Relationships between people (including people from different cultures) are often embodied in extreme forms (the positive version of which is full consent, and the negative – conflict, confrontation). The principle of tolerance aims at the synthesis of these extreme forms, in which it is their extreme nature that is removed. The content of the concept of “tolerance” necessarily includes a willingness to accept the other and “otherness” in general, recognition of his right to dissimilarity, respect for his values, his opinions, principles, the desire to understand different views and the ability to understand them. Tolerance corresponds to a committed position in the context of human rights protection. It is connected with the awareness of the fundamental equality of people before the law, the prevention of domination and subordination in their relations on the basis of their different racial, ethnic and cultural affiliation. This principle has a fundamental universal significance.

However, tolerance has certain limits: one cannot be tolerant of what destroys it. In this regard, Karl Popper formulated the paradox of tolerance, according to which in order to be tolerant society must be intolerant of intolerance. In addition, this principle should not be understood as excluding reasoned criticism of other views. However, reasoned criticism of another must be based on recognition of his right to criticize and reasoned critical speech about our beliefs. Philosophically, the most adequate reason for this standpoint is skepticism, the attitude that relativizes human knowledge.

Cross-cultural relations are an area in which the phenomenon of the other and the need to develop an adequate position in relation to him acquire special importance. The success of such a development determines whether the relationship will be successful, whether it will bear fruit, whether it will not degrade at all, or whether it will become a sphere of enmity, hatred and mutual insults. The principle of tolerance is one of the most important guarantors of peaceful coexistence, mutual respect and fruitful dialogue between different peoples, cultures, religions and countries. Therefore, it is extremely important for every society and every culture to work purposefully to establish an atmosphere of tolerance in them.

The process of forming a culture of tolerance must be based on a well-thought-out strategy, which, in turn, must comply with a number of legal, civil, political, moral, cultural and educational imperatives.

CROSS-CULTURAL INTERACTIONS IN THE CONTEXT OF GLOBALIZATION

Seminar

Network Society

M. Castells, E. Kiselyova

1. The connection between globalization and the development of the information society.
2. The fate of the nation-state in the era of globalization.
3. The essence of globalization processes in the economic sphere.
4. Globalization and culture.
5. Spatio-temporal organization of the information society.

Network society is a social structure that characterizes, albeit with a great variety of manifestations depending on the cultural and institutional specifics, the information age of society. This model is a synthesis of empirical research and analytical work conducted by M. Castells on three continents, in many countries for almost 14 years.

The network society is characterized by the simultaneous transformation of the economy, labor and employment, culture, politics, state institutions and ultimately space and time. New information and communication technologies, being the most necessary tool for such a multidirectional transformation, are not the cause. The genesis of the network society is largely due to the course of history, namely the fact that in the early 70's in the world in parallel were three important, independent processes: the information technology revolution; cultural and social movements of the 60s and 70s; crisis, which led to the restructuring of the two existing at the time of socio-economic systems – capitalism and statism.

Statism proved unable to adapt to the demands of the information age, which, despite its desperate attempts to overcome the contradictions of its development, led to a loss of political control and collapse. Capitalism continued its triumphant march as a result of self-transformation towards a new, exhausted and averaged embodiment of the capitalist idea. And immediately after that he had to face new dramas, crises and conflicts generated by his own contradictory nature.

The new social structure in the form of a networked society, characteristic of most of the planet, is based on the new economy. This economy is capitalist, but it is a new kind of capitalism, informational and global. In other words, knowledge and information become the key sources of productivity and competitiveness, these two crucial factors of any economy. Knowledge generation and information technology depend on access to the appropriate technological infrastructure, as well as on the quality of human resources, on their ability to manage the latest information systems.

Globalization has brought together all the centers of economic activity in all countries, even though most activities, jobs and people still remain national and local. The economies of all countries depend on global financial markets, international relations in trade, production, management and distribution of goods and services. Foreign investment, direct or through the purchase of shares, shape the model and conditions of economic development of most countries. The new economy is organized around information networks that do not have a center, and is based on constant interaction between the nodes of these networks, regardless of whether they are local or global.

However the globalization is not limited to the economy. Media networks are used in business communication as well as in the global exchange of information, sound and images. The Internet has become a horizontal medium of global communication, reaching about 130 million users with the prospect of growth to 500 million at the beginning of the XXI century. Networked forms of organization provide significant flexibility to firms, individuals, and countries. Constant adaptation to the vortex-like change in capital, demand and technology –

this is the essence of this game. The only rule is the complete absence of rules. If they still exist, then do with the use of many networks.

In such circumstances, the sovereign nation-state enters a phase of insurmountable crisis. However, this does not mean that the state will disappear as such, although it has already been significantly transformed.

Nation-states have joined forces to protect themselves from global financial markets, global media, the global Internet, global crime, global terrorism, and global environmental and social issues. As a result, nation-states are becoming more efficient, but are increasingly moving away from their own specific national meanings. To legitimize the reduction of their powers, states pursue a policy of decentralization of power through the transfer of powers and resources to regional and local governments, as well as to various non-governmental organizations. As a result, they are able to strengthen ties between citizens and the state, which is rooted in a sense of territorial identity and community. The cost to this success is invalid even for the future, potential power of the nation-state. Thus, the new state of the information age is a new type of network state based on a network of political institutions and decision-making bodies at the national, regional and local levels, the inevitable interaction of which transforms decision-making into endless negotiations between them.

The world of work and paid work has also been profoundly transformed. In general, there is an individualization of labor and network decentralization of jobs as opposed to the socialization of labor, vertical integration, and large-scale production, which was characteristic of industrial society. This is not to say that small businesses are pushing big ones. In fact, we are witnessing an unprecedented concentration of capital and managerial resources through mega-associations and super-conglomerates. The differences between big and small business are increasingly going out of fashion. Large organizations have implemented internal decentralization, which has given their internal structure the character of networks that interact with other organizations in individual projects. SMEs form their own networks, supplying themselves as a networking element for larger partner networks. Employees are given a variety of tasks and responsibilities depending on the configuration of the network organization of work, which individualizes the employment relationship, making them dependent on the potential contribution, skills and abilities. This applies not only to Silicon Valley engineers or financial wizards from London. This process is clearly seen in the development of the informal economy, which today employs the majority of the world's urban population.

Culture as a set of faithfully accepted values and norms has found itself largely fascinated by electronic hypertext, which combines, articulates, and expresses meaning in the form of an audiovisual mosaic capable of expanding or compressing, generalizing, or specifying depending on the audience. We assume that we are talking about a new culture, a culture of real virtuality, because our reality largely consists of the daily experience that is obtained within the virtual world. It is a culture in which being a believer means creating faith.

The similar situation we observe in the sphere of politics. The politics of the information age is played out in the space of mass media. There can be no control or dictation in the work of the media, because they are pluralistic, take contradictory positions and must win the trust of the audience. This makes it impossible for the media to hold a single political line. But in their entirety, the media express the full political spectrum, as they are the main channel for transmitting information and images. People form their own opinions and make decisions based on what they have received from the media, processing the signals received in different ways. However, the only signal they cannot process is the signal they did not receive. This means that the absence-presence in the field of media (as a result of inclusion or exclusion from the networks) determines who or what has a chance to influence institutional decisions.

Space and time have also transformed. Bridging distances through telecommunications and high-speed transportation systems allows organizations and individuals to spend time together without spatial convergence, making possible to incorporate them into flexible inter-territorial structures that are evolving into functional networks of interaction. The space of currents, in which most strategically important activities are represented, gradually establishes dominance over the space of places in which to this day people arrange their lives, gain experience, acquire a sense of identity and develop political orientation.

Time is destroyed by the speed of communication between computers, which is subject to the desire to avoid situations that lead to loss of investment opportunities or wasting the resources for at least a second. Wars using accurate targeting and total destruction technologies also eliminate the temporal factor, because, having not yet had time to start anything, countries are convinced that it is too late for both protest and resistance. Or, for example, time becomes de-consistent, and therefore denied, in the biological vagueness of the life cycle, which is associated with new reproductive technologies or regeneration by cloning human organs, the practical implementation of which is already in the commercialization stage. The timeless time of the information age replaces the biological time of much of human history and the chronological time of the industrial era.

LINEAR AND NONLINEAR APPROACHES TO MODELING THE CROSS-CULTURAL INTERACTIONS

Seminar

1. The possibility and necessity of different ways of theoretical modeling the cross-cultural relations.
2. The place and role of dialectics in the complex system of linear and nonlinear approaches to the modeling cross-cultural dialogue.
3. The correspondence between dialectics and modern stage of cross-cultural interactions.

The study, theoretical reconstruction and modeling of intercultural relations can be based on different philosophical and methodological approaches (interesting results have been achieved, for example, on the basis of the using in this context

the methodological potential of the idea of nonlinearity). In this regard, it is permissible to talk about intellectual competition between different research strategies in the mentioned direction of cultural research (which should be considered as the most favorable factor for their deployment).

It should be noted that the classical dialectic (which found its brightest embodiment in Hegel's work) has not lost its competitiveness either in terms of scientific consideration of intercultural dialogue or in the scope of cultural (and scientific) research in general. The possibility of effective application of dialectical methodology in the study of intercultural dialogic relations is due to the correspondence between their dynamic, living nature and the fundamental orientation of dialectics on movement, on variability, on development. The fact that the dialogical form of advancing to true knowledge is one of the most important sources for the development of this methodology (which is fixed and emphasized by the etymological aspect present in their relationship) clearly testifies to the internal closeness of both phenomena.

The most profound feature of dialectical thinking is its courageous consistency in revealing the contradictions of all that exists. It is important to keep in mind, however, that in the framework of Hegel's interpretation of dialectics the contradiction, having first of all a negative nature, reveals at the same time a positive side: it carries the basis of its self-overcoming and appears as a source of all movement and development. Hegel preferred a certain form of the mentioned self-overcoming, which can be characterized as procedural-synthetic: opposite moments belonging to the contradictory formation are united in a moving identity, which unfolds as a process with new, higher characteristics, and turns into ideal moments of this process. . Such a solution to the contradiction acts in a sense as a return to the state that preceded its detection and exacerbation. The mentioned return, however, takes place at a higher level: the original unity has, according to Hegel, an undeveloped character, it has not yet gone through bifurcation, opposition, disorder, has not experienced and has not overcome them. Thus, in their deep essence, real processes reveal a triadic structure: they unfold from the initial positive stage through the negative (contradictory) to their synthesis, to a deep, moving, fertilized by the difference of unity. As the philosopher writes in this connection, "the consideration of all that exists reveals in itself that in its identity with itself it acts as unequal and contradictory, and in its difference, in its contradiction – as identical with itself and that in itself it is a movement. The transition from one definition to another, for the reason that in itself it is the opposite of itself."

The triadic scheme of the dialectical movement of thought is highly abstract in nature and can be effectively applied first of all when considering real processes at the level of their inherent fundamental dichotomy, self-separation. In this regard, it can be used primarily to develop idealized, extremely abstract models, which nevertheless have significant theoretical and practical value: these are models based on the idea of progressive development and focused on ensuring the appropriate direction of events. Their optimistic aspect, however, is inextricably linked to the realistic aspect: according to dialectical principles, progress is made

through crises, through contradictions that must be endured and overcome, and this requires considerable effort (both theoretically and practically).

The optimism and realism of dialectical methodology makes it an effective tool (which may be underestimated in modern conditions) to develop sound programs to address the various problems facing man and mankind today, including those that arise in the context of studying and modeling intercultural relations, finding such strategies of participation in their national culture that would best ensure its successful self-development.

The fact that the dialogical relationship between cultures and cultural traditions was and is extremely difficult, seems obvious (this is clearly evidenced by such phenomena as conflicts, which constantly arise on political, socio-economic, ethnic and religious grounds, the so-called cultural imperialism, the threat of impoverishment of universal culture through the loss of national and cultural identity of certain peoples, the possibility of which is due to modern globalization conditions, etc.). The dialectical methodology aims not at escaping from this contradictory reality, but at a bold and active entry into it, imbued with the desire not to get lost, not to lose oneself in a difficult situation, but to make it a source of one's own self-development and self-improvement.

As follows from the above, according to dialectical ideas and principles, the most effective strategies for organizing intercultural dialogue and overcoming possible conflicts within them are strategies of a synthetic nature. In this regard, it is necessary to pay attention to Hegel, according to which the synthesis of opposite principles, which occurs in the spiritual (highest) volume of reality, is characterized by a combination of their idealization (transformation into ideal moments of the synthetic process) and their full self-realization, self-expression. Ideal in their deep essence moments act as independent and integral formations in their external existence. (The methodological consequences of this approach are clearly evident in Hegel's "Aesthetics".) Such an understanding of the current state of affairs in culture sets certain guidelines for the self-development of cultural traditions, and according to it classical dialectics requires point of view, another idea, and to comprehend, understand and process it on the basis of own distinctiveness, own interests, own world outlook. These synthetic efforts can be considered successful if the relevant culture or cultural tradition results in a higher level of self-development, acquires a new quality.

The historical experience of mankind clearly shows that viable, strong cultures have successfully carried out intercultural synthesis, processing and organically incorporating at first hostile, antithetical, opposite to their essence aspects and trends. Let us recall the Christian tradition and its relationship with paganism. Christianity has found the strength to overcome the deep rejection of its cultural rival and to use in its self-development its most valuable achievements (yes, irreconcilable enmity with pagan philosophy gave way to the creative reception of ancient philosophical heritage).

BELARUSIAN CULTURE IN THE CONTEXT OF CROSS-CULTURAL INTERACTION

Seminar 1.

1. Dialogism and dialectics.
2. Historical destiny of Belarusian culture in the context of cross-cultural relations: the struggle for recognition.
3. Intra-Belarusian dialogue and cross-cultural relationships of Belarusian people.

Dialogical relations are fundamentally important in the spiritual life of the Belarusian people. In this regard, it can be argued that its future, the future of its culture significantly depends on the nature of and has an intra-Belarusian dialogue, as well as the dialogue of Belarusian culture with other cultures. The fact is that dialogism, like spirituality in general, reveals a complex, contradictory nature. Hegel rightly pointed to this aspect of the spiritual life and to the negative, contradictory aspect of this sphere of reality (as, indeed, of any other segment of it) the philosopher – in accordance with dialectical principles – gave a positive meaning: in the contradiction of all that he saw development. The distinctive feature of the spirit in this regard is, in his opinion, the fundamental, highly acute and tense nature of the opposite, which breaks it. However, it is able and aims to make a synthesis, to come to a “reconciliation” of the opposing parties in this absolute dichotomy. As a result, the spirit must assert itself as free, achieve its adequate self-fulfillment, which is possible only through hard work and through intense existential experiences. Hegel points out that to ascend to “universal self-consciousness,” i.e. awareness of oneself as a free man, as a bearer of the universal principle, the individual can only through the “struggle for recognition”, the possible result of which are the relationship of master and slave, through which in this case it is also necessary to go to achieve this goal. In this regard, it is worth noting a certain similarity between Hegel’s analysis of spiritual processes (in particular the theoretical reconstruction of the phenomenon of “struggle for recognition”) and Nietzsche’s idea that the spirit must go through three transformations to come to the game-creativity, to desire will, to the assertion of his world. With the first transformation he takes on an unimaginable burden to, bearing it, become strong enough to fight for freedom, viz. for the second transformation, which acts as a prerequisite for the final one, the third, which was discussed above.

Dialogic relations as a form of being and self-realization of the spirit are determined by the features and character of the degree to which it is and at which they unfold, for they cannot unfold otherwise than in the context of a particular state and level of spiritual life. Therefore, if spiritual processes have the character of a “struggle for recognition” and entail a situation of domination and slavery, then the dialogue (at the interpersonal and intercultural level) is torn through deep contradictions that divide its participants, embodied in distorted, inadequate forms. It is made fundamentally different when its participants act as recognized, free, equal bearers of “universal consciousness”: in such conditions it can reveal its creative potential, unfold in a creative way and give impetus to further search for all those who have it.

History has destined the Belarusian people to go through a long stage of enslavement, and this has significantly affected their mentality, their self-awareness and self-esteem. It is extremely important, however, that the desire to assert itself in its cultural distinctiveness, a full participant to enter into a fruitful global intercultural dialogue did not leave him, finding its brightest expression in the life and work of its best representatives. Thus, our people have a paradoxical combination of powerful spiritual strength and insurmountable weakness. This paradox is also manifested in the dialogical relations that have taken place in the Belarusian cultural space and at the level of our culture's relations with other cultures. The inner spiritual power of the Belarusian people is manifested here in its commitment to dialogue, due to its mental characteristics: rational-skeptical attitude to the world (complemented by poetic perception of reality), ironic attitude to itself, associated with skepticism and self-irony of ideological and ideological ideology. On the negative side, in this connection it is necessary to note, first of all, the frequent vagueness of national features in the dialogical relations that take place in our cultural space. For this reason, the intra-Belarusian dialogue does not differ from intercultural relations in certain characteristics. The main factor that determines this state of affairs is language. Indeed, in many cases, Belarusians address each other in their dialogues in different languages – a situation that is characteristic primarily of intercultural communication. Many Belarusians, unfortunately, do not consider this situation annoying, and behind this position lies, in fact, the vision of language only as a tool of communication. For their opponents, it acts as a value in itself and for itself (The philosophical foundations of these positions were analyzed in detail by P. Rudkowski [4]), and this is quite true – even in the context of its instrumentalization (not to mention its hermeneutic vision as a universal picture of the world). The fact is that the native language is an extremely effective means of communication. That is why it should be considered in the axiological dimension and acquires a high value status. Its activity in the field of intracultural communication is determined by the fact that through its dialogic relations they are organically included in the national tradition, which significantly increases the chances of achieving a really deep mutual understanding, clarifying the essence of the dialogue. Thus, the language discourse in the Belarusian cultural space clearly reveals the complex nature of the processes that take place in it, it focuses and intensifies the above complexity. In this regard, both within this discourse and within dialogical relations (internal and external) in general, it is extremely important to create an atmosphere of mutual respect, seek to understand (linguistic, philosophical, political, religious) the choice of another and influence it only through arguments. The complexity of the situation, the difficult nature of the dialogic relationship should stimulate creative thinking and creative activity. Otherwise, the successful development of Belarusian culture will be impossible.

Seminar 2.

1. The role of theoretical work in the preservation and development of Belarusian culture in the modern world.

2. The unacceptability of eclectic theoretical projects.
3. The national Belarusian intellectual tradition as a basis for working out the theoretical models of self-development of Belarusian culture.

One of the most important tasks of Belarusian cultural studies at the present stage is the development of effective strategies for the preservation and development of our culture in a complex, contradictory, full of dangers (but at the same time chances) globalized world. These strategies may differ from each other in their nature, worldview and methodological foundation, in the arguments aimed at their promotion and popularization in society. This opportunity is due primarily to the richness of the cultural life of the Belarusian people, the presence of various trends in it, its openness to the future. The development of strategic programs, projects and models of spiritual processes in the Belarusian cultural space, organically combined with the modeling of world cultural trends and tendencies, can, in turn, contribute to this internal diversity, and therefore it is necessary to welcome everything that is done in this direction. Every idea, every proposal, every concept, whatever they may be – radical or moderate, focused on respect for cultural traditions or imbued with a spirit of innovation, developed on the basis of linear or nonlinear methodology – deserves careful consideration and discussion. The situation simply cannot be different when we are seriously striving for our national and cultural identity to be fertilized by diversity, to be rich in colors, polyphonic and multifaceted.

At the same time, however, neither in the framework of attempts to theoretically model our cultural development, nor in cultural practices at the individual or national level, should we descend into an eclectic, superficial combination of diverse material borrowed from other cultural environments. Eclectic cultural phenomena and forms can create the illusion of originality and distinctiveness, but only an illusion, because through them the true distinctiveness is blurred and destroyed, so that as a result it leads to grayness and facelessness. In this regard, it is extremely important to enshrine this ban in strategic projects for the development of our culture, to give it a strong, convincing character, which requires, of course, the development of an adequate philosophical and methodological basis.

In modern conditions, in the conditions of extraordinary intensification of intercultural interactions, the need for a reliable anti-eclectic methodology of cultural activity is especially clear. Today (as, to a certain extent, in the past) every individual, every social group, every nation experiences many different cultural influences. In this regard, one may get the impression that cultural life in all cases is determined by the absence of a national core and acts as a certain combination of essentially identical characteristics.

It should be noted that based on this impression, a special philosophical concept was developed – the concept of transculturality, which claims the role of adequate to modern cultural realities methodological position, able to ensure equal, tolerant intercultural relations. In reality, however, through the denial of national and cultural identity, it significantly contributes to the development of eclectic cultural practices and at the same time leads to the loss of an extremely important

dimension of human existence, an inexhaustible source of high spiritual aspirations, a highly effective factor in creative assimilation. There are many facts from the history of our culture that confirm the enormous importance of national, patriotic feelings for human self-development, for his creative activity (perhaps the brightest of them – Ales Harun, whose life and work gave A. Adamovich the opportunity to talk about “national eroticism”).

In no case, however, can we ignore the fact that belonging to a certain ethnic community can lead to an extremely strong emotional component to the level of aggressive, primitive nationalism and with it become the cause of ethnic hostility, conflict and war (which seems to be an argument in favor of cultural projects that deny the idea of national and cultural identity). However, such a turn of events is not inevitable at all and must be fought stubbornly and purposefully. Therefore, the identification of mechanisms that counteract this degradation should be one of the priority areas in theoretical and practical activities aimed at preserving and developing Belarusian culture in the context of globalization.

It should be emphasized that in solving the problems associated with the development of the conceptual foundations of the distinctive cultural creativity of our people, modern Belarusian cultural thought can and should rely on the rich national intellectual tradition. Among the most important of her spiritual achievements is, of course, the excellent essay by IgnatAbdziralovich “The Eternal Way”, which in modern conditions remains an integral theoretical source to substantiate effective, able to resist the eclectic shallowness of cultural strategies.

This state of affairs is due to a number of points and, first of all, to the fact that I. Abdziralovich unequivocally noted the need for a universal universal principle for fruitful, productive national cultural creativity. In this regard, the philosopher called on the Belarusian intellectual elite and the entire Belarusian people to follow the example of Skaryna, in whose spiritual search he singled out the ardent desire to realize the universal spirit in a special, unique way, in the “Belarusian skin”. The universal and the national in general are inextricably linked with each other, the national distinctiveness belongs to the inalienable forms of realization of the universal principle (the philosopher argues that “together with Belarus we lose the best part of humanity”). These ideas have a thorough theoretical and practical significance in modern conditions. First of all, in this regard, it should be noted that their inherent creative potential allows us to consider them as a philosophical and methodological alternative to philosophical concepts that indulge in eclectic cultural practices.

In addition, the position of the deep interdependence of universal and national principles logically leads to an extremely strong argument against the above-mentioned “degenerate” nationalism: another distinctive feature is another way of realizing the substantial, generic principle that unites different national cultures. That is why I. Abdziralovich formulates a ban on “Belarusian messianism”, which means in fact the need to fight for the establishment of a system of equal intercultural relations, for the implementation of their dialogical model.

The fact that such a model creates the most favorable conditions for mutual enrichment of cultures (and therefore for their self-development) seems obvious. However, it does not exclude unequivocally eclectic cultural practices, the mechanical transfer of cultural forms created by other peoples to their own soil (slavery can be voluntary, voluntary can be the renunciation of their own, own, unique). The most important precondition for avoiding this kind of cultural behavior is a deep sense and a clear understanding of one's national identity, associated with a constant search for its original, eternal basis. This is the approach of I. Abdziralovich's text – a fruitful and promising approach, although the philosopher himself leads, perhaps, to an indisputable result, to the conclusion that the primary, substantial basis of our specificity is a pagan worldview (this position, however, it does not look unviable at all, it has proved its right to exist: it is enough to recall the current in modern Belarusian cultural thought, which is represented by the community "Blood").

A clear, strong universal and national self-consciousness of a certain nation allows it to feel confident in the circle of intercultural interactions, because in the end only under this condition can it truly understand other cultures and, thus, deepen its own self-understanding and gain new impetus for its own. Cultural creativity. The appeal to the spiritual heritage of other peoples, to universal culture looks natural and necessary in such a situation. This moment is clearly expressed in the research of I. Abdziralovich, who in substantiating his proposed cultural program quite naturally and logically turns to the treasures of world philosophical thought (in this regard, by the way, he focuses primarily on classical dialectics and philosophy of life – a position that also in no way can be called hopeless).

Thus, in solving complex issues and problems fundamentally important for the development of Belarusian culture in the context of globalization, in developing theoretical projects and models of this development, modern Belarusian cultural thought has a solid foothold in our national spiritual tradition, whose creative achievements (which are extremely important, as the example of Ignat Abdziralovich shows) require the most careful attention and serious study.

KNOWLEDGE CONTROL SECTION
CRITERIA FOR ASSESSMENT OF STUDENTS ANSWERS AT THE
EXAM

The grade of EXCELLENT (10) is given in the case when the postgraduate's answer is comprehensive and creative, shows a high degree of independent thinking and high analytical skills.

The grade EXCELLENT (8, 9) is given in the case when the master fully covers the content of the examination card, demonstrates a high degree of mastery of the study material and its full understanding, confidently refers to the most important texts on the course, shows the ability to solve theoretical and practical problems, accurately answers additional questions.

A grade of GOOD (5, 6, 7) is given in the case when the master student demonstrates a relatively complete knowledge of the main aspects of the problem, correctly covers the content of the exam card questions, fully answers additional questions.

The answer is assessed with a grade of SATISFACTORY (4), if the master student correctly retells the content of the examination questions and gets his orientation in the study material.

The grade UNSATISFACTORY (1, 2, 3) is given in the case if the master student has not mastered the course material and does not show even partial knowledge of the examination questions.

EXAMINATION ISSUES

1. The essence and structure of culture.
2. The relationship between the concepts of “culture” and “civilization”.
3. The problem of cultural universals.
4. Features of value orientations of Eastern and Western cultures.
5. Common and different in the cultural development of Western and Eastern civilizations in the post-industrial era.
6. The place and role of Belarusian culture in the modern world.
7. Personality and culture. Personality traits in different cultures.
8. The concepts of difference, diversity and identity. The problem of difference and identity in postmodern conceptions of culture.
9. Variety of identification strategies (individual and collective subjects). The phenomenon of national and cultural identity.
10. Language and culture, the concept of linguistic culture.
11. Linguistic discourse in the Belarusian cultural space.
12. Linguistic picture of the world and its place in the spiritual life of man and society.
13. Principles of patriotism and cosmopolitanism in the context of cross-cultural interactions.
14. The relationship between the concepts of “interaction”, “communication”, “communication” “dialogue”.
15. Classification of the forms of dialogic communication.
16. Structural organization of communication processes.

17. Cultural conditionality of communicative practices.
18. Man in the system of social communications.
19. The phenomenon of love in the context of social communications.
20. The theory of communicative action and its significance in modern conditions.
21. Intercultural philosophy and its significance in the context of the study of cross-cultural communication.
22. The concept of “transculturalism” as a philosophical and methodological basis for the study and modification of cross-cultural communication.
23. Post-colonial studies and their significance in the context of the study of cross-cultural relations.
24. The fundamental importance of the hermeneutic tradition in the context of the study of cross-cultural communications.
25. The essence of cross-cultural communication. The relationship between the concepts of “cross-cultural” and “intercultural communication”.
26. Cross-cultural communication as a subject of cultural studies: history and modernity.
27. The need for an interdisciplinary approach to the study of cross-cultural communications.
28. Grounds, conditions and factors of cross-cultural communications.
29. The principle of tolerance in the context of cross-cultural communications.
30. Cross-cultural competence as a prerequisite for effective cross-cultural communication. Basic models of cross-cultural competence.
31. Ways and methods of formation of cross-cultural competencies.
32. Basic models of overcoming prejudices and stereotypes in cross-cultural relationships.
33. The essence of the phenomenon of globalization. The impact of globalization processes on cross-cultural interactions.
34. Strengthening trends towards multicultural society and cross-cultural communication.
35. Features of cross-cultural interactions in cyberspace.
36. Tendencies towards unification and the problem of preservation of national cultures as the basis of cross-cultural relations.
37. The linguistic aspect of cross-cultural communication in a globalized world: the phenomenon of “lingua franca”.
38. The essence of linear and nonlinear approaches to modeling cross-cultural communications. Conditions of their fruitful use.
39. The importance of cross-cultural relations for the development of Belarusian culture: history and modernity. Belarusian culture as a subject of cross-cultural interactions in the context of globalization.
40. Research of cross-cultural communications in Belarusian cultural studies: main approaches and results.

METHODICAL INSTRUCTIONS ON PREPARATION AND ARRANGEMENT OF THE RESEARCH PAPER

The research paper should be an original author's study on the selected problem. The purpose of the essay is to acquire knowledge, abilities and skills to work with scientific literature and design an independent scientific text.

The research paper should include the following sections:

1) The title page, which contains the names of the university and the department, the full title of the theme of the work, the place and year of performance, the surname and name of the performer.

2) The table of contents, which should include the enumeration of all structural blocks of the research paper with the indication of the pages on which the relevant sections begin (the names of chapters and paragraphs are mandatory);

3) Introduction, in which the following requirements should be implemented:

- demonstrating the relevance of the topic of the essay,
- showing the degree of elaboration of the problem under consideration and justification of the novelty of the chosen approach to its consideration,
- formulation of the purpose and objectives of the essay, definition of the subject and object of research,
- definition of research methods;

4) The main part of the essay, containing a critical analysis of modern literature on the selected problem and authorial theoretical generalizations with the corresponding argumentation; its sections should be interconnected through the logics of the presentation so that the research paper is an integral scientific text;

5) Conclusion, which should be scientifically grounded;

6) List of used literature.

LIST OF THE TOPICS FOR RESEARCH PAPERS

1. Basic theoretical approaches to identifying the structure of culture.
2. The relationship of Western and Eastern civilizations: the problem of choosing an effective research methodology.
3. The problem of the relationship between personality and culture: the need for a humanistic approach.
4. The problem of national and cultural identity in a globalized world.
5. The patriotic worldview and its significance in the context of cross-cultural communications.
6. Cosmopolitanism: history and modernity.
7. The problem of the relationship between language and culture in the hermeneutic tradition.

8. The problem of the relationship between language and culture in the investigations of Belarusian thinkers.
9. Translation as a form of cross-cultural communication.
10. Dialogism as a principle of cultural development.
11. The phenomenon of love in the context of cross-cultural communication.
12. Communicative processes in the cultural frontier.
13. Spatio-temporal aspects of cross-cultural communications.
14. Psychological aspects of cross-cultural relationships.
15. Cross-cultural relations in education.
16. Formation of cross-cultural competencies in the international educational environment.
17. Cross-cultural communications in science.
18. Cross-cultural relations in economy.
19. The place of cross-cultural communication in the development of art.
20. The place of cross-cultural communication in the development of legal culture.
21. The place and role of cross-cultural communications in the development of political culture.
22. Cross-cultural communication as a factor of personal self-development.
23. Globalization and glocalization.
24. Globalism as a factor of cross-cultural communication.
25. Cross-cultural communication as a media culture phenomenon.
26. Nonlinear modeling of cross-cultural relations in the context of methodological interactions of the humanities and natural sciences.
27. Belarusian culture in the context of East-West relations.
28. Belarusian language in the context of cross-cultural communication.
29. The phenomenon of artistic translation in the Belarusian cultural space.
30. The phenomenon of philosophical translation in the Belarusian cultural space.

MATERIAL FOR INDEPENDENT WORK

1. Read the following texts and answer the questions to them.

PRINCIPLES OF PATRIOTISM AND COSMOPOLITANISM IN THE CONTEXT OF CROSS-CULTURAL INTERACTIONS

Key words: cosmopolitanism, dialectical methodology, German idealism, love, national and cultural identity, patriotism, post-modernism.

Cross-cultural communication has always been a source of situations, highly productive in the context of cultural creativity, but ultimately dangerous from the standpoint of preserving the purity of involved in the communication cultural traditions. A significant factor of this preserving is the patriotic attitude of its participants. Patriotic principle is associated with a deep sense of love for the motherland. Therefore, it may seem that it does not require a special theoretical justification: the presence of love itself is its highest legitimation. And in a certain sense, this impression is true because love is indeed not consistent with foundational procedures, and it is impossible to justify and prove the need for it to

those who, for some reason, unable to feel it. However, the general phenomenon of love and love for the country in particular can and should be subject to the theoretical (philosophical) analysis, as it clearly embodies the fundamental aspects of human being. At the same time the philosophical preferences of a particular individual may be relevant for the presence or absence of patriotic feelings in his or her soul.

The brilliant in its convincing power justification of patriotic attitude was given in the scope of German idealism. And it is quite natural, as the characteristic of its dialectical methodology is extremely suitable to the essence of this attitude and thus appears as an extremely effective and productive means both of its theoretical analysis and of its representation in the context of theoretical discussions. From the dialectical point of view the patriotism cannot be considered as a unilateral position in life, linked to a limited local area, and unable to rise to the universal, common to all mankind. Being aware of their country and its people as an unrepeatable embodiment of universal and eternal, patriotic person should recognize other nations as having identical status. This recognition opens the way to fruitful cross-cultural dialogical relations, built on the principles of mutual understanding and mutual respect.

The cosmopolitan model of self-identification is fundamentally different in its nature. It originated as early as in ancient times and kept theoretical and practical significance in the further development of mankind. Although this model should not appear as exclusive alternative with respect to a clear national and cultural identity and patriotic principle, in all its versions it puts in the first place belonging to the whole, to the whole world and articulates broadest possible self-identity of individuals. This point is particularly important and relevant in modern conditions, as it helps to create the impression of a deep accordance of conceptual constructs and practical strategies that embody cosmopolitan ideas with the characteristics of the globalized world.

As the most important argument which its supporters put up in favor of cosmopolitanism principle, the articulation of universal orientation of the cosmopolitan model of identity should be considered. This orientation is treated as the basis of its essential humanistic potential and as a kind of guarantor of its immunity from local narrow-mindedness, from intolerance of other views, from failure to accept the "otherness" in all its forms (which stands, of course, as an extremely important prerequisite for fruitful cross-cultural communication). Furthermore, in the present conditions cosmopolitan identification strategy are considered as distant from natural, preset basis. As a result, thanks to their conceptualization as a spiritual construct they look "non-repressive" and extremely flexible, open to a variety of shapes and, therefore, attractive to those who see the current cultural situation as it is described by the thinkers who are traditionally assigned to postmodernist philosophy (the category of identity has always featured among the objects of their careful critical analysis).

It should be noted that the consistent and undistorted cosmopolitan attitude eventually leads to the recognition of the need for national-cultural incarnations of the universal principles (and the essential importance of national and cultural

identity of the person). At the same time this recognition in their adequate form bears the demand to raise the spiritual practices to the level of the universal, generally valid, humane. Awareness of the profound relationship of the universal and national (and, therefore, the desire for synthesis of the principles of cosmopolitanism and patriotism) is very clearly manifested in Belarusian culture. The brilliant example of this awareness is the philosophical work of IgnatAbdiralovich that led him to the conclusion that “together with losing the Belarusian spirit we lose the better part of humanity.”

Thus, in its adequate, based on the highest humanistic ideals form the principles of patriotism and cosmopolitanism are not opposed to each other like two enemies. And only in this form they are able to contribute to the fruitful cross-cultural dialogical relations.

QUESTONS TO CONSIDER:

In which case the principles of patriotism and cosmopolitanism must be interpreted as hostile to each other?

Why does their humanistic interpretation require their synthesis?

How, in your opinion, will look like the implementation of these principles in the future?

NEED FOR AN INTERDISCIPLINARY APPROACH TO THE STUDY OF CROSS-CULTURAL COMMUNICATION

Keywords: communication theory, cross-cultural psychology, discourse analysis, emic approach, etic approach, fundamental culturology, interdisciplinary approach, linguoculturology, semiotics, semiotics of culture.

Culture has a highly complex structure. The phenomena belonging to it are complex too. It determines the need for their comprehensive consideration and analysis, which is carried out at different levels, from different standpoints and perspectives. Interdisciplinary principle emerges as an essential aspect of this approach. This thesis is valid, of course, in respect of cross-cultural communications too.

Cross-cultural studies cannot be successful without the using the theoretical achievements of fundamental culturology. It is impossible to explore the cross-cultural relations without understanding the nature and character of culture, which forms the medium in which they are functioning. (At the same time it is quite clear that no relationship can be understood without understanding the involved in it entities.)

It is obvious that successful study of cross-cultural communication is impossible without general communication theory. This theory seeks to develop effective models of communication processes, and it is very important for cross-cultural studies.

A significant role in the study of cross-cultural communication belongs to cross-cultural psychology, which examines the impact of culture on mental processes. As a result, invariants and changing aspects of this influence are revealed. Changing aspects, however, require interpretation, which cross-cultural psychology tries to find out, using methods specially developed to achieve such

result. (This intention of cross-cultural psychology has been the subject of criticism of some scholars, which was based on the idea that science has to focus not on the distinctive, but on the universal.) It is important that the cross-psychological studies have a strong experiential component. In the scope of the discipline certain theoretical approaches were developed that are relevant in the sphere of cross-cultural studies at all. So, emic approach directs the study of culture in such a manner that it is done on the basis of its own, starting with its vision from within. An etic approach is based on the look at particular culture from outside, it is linked to the external perspective with respect to it (and this perspective has to be universal and generally valid).

Cross-cultural communication is conducted using specific systems of signs in certain languages. Therefore, semiotics and linguistics, theoretical models and methods developed in them, are essential to its study. Semiotics - the science of signs and sign systems. In the development of this science different tendencies manifest themselves, and among them – just the one that is directed towards the analysis of functioning the signs in communicative processes (another semiotic tradition focuses on logical aspects of this functioning). As Y. Lotman pointed out, on the basis of semiotic analysis of the real functioning texts semiotics of culture originated. Semiotics of culture is aimed at identifying laws inherent in multilevel semiotic systems, the heterogeneity of semiotic space, the need for a semiotic and cultural polylingualism (this is obviously an extremely important subject from the point of view of studying cross-cultural communication).

The significance of linguistics in the context of this study seems to be absolutely obvious. It is particularly true in respect of modern linguistics, which is characterized by the intense analysis of the pragmatic aspects of language, as well as the development of anthropocentric view of it. On this basis a special discipline appeared which is devoted to language as a phenomenon of culture and which can contribute to a deeper and more accurate understanding of cross-cultural interactions (linguoculturology).

Such methodological tool as discourse analysis can also contribute to the successful study of cross-cultural communication (it developed itself into a multidisciplinary research field). Thanks to it, the hidden (with the help of certain linguistic procedures) assumptions and ideas that affect the flow of communication can be identified. This identifying is not only theoretically significant, but also practically important because it helps to reveal the source of problems within the scope of cross-cultural relations and to overcome them.

It is obvious that between the various disciplines intensive dialogue should be maintained for the sake of understanding the essence of cross-cultural communication, and that researchers should be prepared for this dialogue. In another case, the requirement of interdisciplinarity will not be met.

QUESTIONS TO CONSIDER:

Why is fundamental culturology of great importance in the context of cross-cultural studies?

Why is discursive analysis an important tool for the investigation of cross-cultural communication?

Under what conditions can the principle of interdisciplinarity be successfully used in the cross-cultural studies?

***CROSS-CULTURAL COMMUNICATION IN THE SPHERE OF
PHILOSOPHY (OCCIDENTAL AND ORIENTAL PHILOSOPHICAL
TRADITIONS: THE COMMON AND PECULIAR)***

Key words: democracy, logic, mathematics, ontology, philosophy, rationality, religion, science.

The most important feature of the Occidental philosophy is its orientation, first of all, to the standards of rationality, and that makes it closely related to the science. Democratic arrangement of political life formed (and forms) the social basis for the orientation: since its birth Western philosophy was deeply connected with democracy, its roots are to look for and to find in the democratic cities-states (polices). This system stimulated the rational approach to reality, motivated philosophical thought and scientific research, provoking public discussions about the best ways of arrangement of social life. The outcomes of such the discussions were determined with force of reasons and soundness of evidential support of expressed proposals – so with rational procedures – and not with noble origin, riches or authority, based on tradition.

The orientation of Western philosophical thought to ideals and norms of rationality and close relationship to science can be observed already in the process of its formation. The process occurred in “competition with myth” and since its very beginning was linked to more or less clear delimitation of its proper contents and intellectual techniques from myth, more or less consequent liberation from irrational mythical patterns and standards of world cognition, understanding and interpretation.

The tendency towards the opposition to the myth was obvious – already with the first occidental philosophers who form so called Milesian school (from Miletus, old Greek colony on the seaboard of Asia Minor, which was center of their activities).

These philosophers (called the philosophers of nature) tried to explain the natural phenomena on the basis of unique principle, which should be immanent to nature and rationally comprehensible. For example, the founder of Milesian school (and of the Western philosophy and science at all) Thales held water to be such the principle. In the case of his follower Anaximander the more abstract entity – apeiron – takes up the role of universal basis. And the third representative of the school – Anaximenes was convinced that air is the basic principle and primeval element of nature. It is very important to keep in mind the fact that this model of cognitive activities – to explain the vast amount of real phenomena on the basis of minimum of axiomatic statements – is very highly estimated in the realm of science. In the realm it often serves as a criterion of choice between the different hypotheses, claiming the status of leading scientific theory.

Eastern thinking differs from the Western, first of all, in its orientation towards religion. As a consequence of this orientation there was and there is much controversy among Western philosophers about philosophical potential of Oriental

thought: is the potential strong enough to allow including that thought into the history of philosophy? The close relations of Eastern thinking to religion are deeply connected with its orientation towards the tradition and with essential limitations of intellectual freedom. According to Hegel the principle of intellectual freedom is necessary for true philosophizing and, therefore, in his opinion Oriental thought could not be identified as philosophy in the proper meaning of the term. Hegel's criticism is directed here against underestimation of human individual in Oriental culture which should be considered as an essential barrier for the true philosophizing too. The proponents of opposed standpoint (for example the German romanticists) found out in Oriental culture the cradle of mankind and the starting point of all its intellectual achievements, including philosophy.

Western and Eastern philosophy also differ in essential way in their main topics, in their contents. Western thought is directed to the world and is deeply connected with the active transformation of nature by man. Eastern philosophy has to do, first of all, with man himself, with his mind, with his soul. Its main task is to help him to find his proper essence, and such finding is understood as a rule (that corresponds to Hegel's criticism) in his losing within absolute. Thanks to this feature the Eastern philosophy is more contemplative than the Western. The Oriental thinkers stress the necessity of harmonious inclusion of man and mankind into nature rather than its active transformation according to the human needs. The very same situation is the case in social context: an individual should find the way of integrating himself into existing social order rather than influence and transform it.

Therefore, with respect to ontology the main category of Occidental philosophy is being and it is directed to being-in-the-world, while the Oriental thought considers, first of all, nothing (we should understand that it's very peculiar nothing linked to the transcendence principle).

The prominent representative of Freudo-Marxist tradition in Western thought E. Fromm emphasized the essential difference between logical fundamentals of Western and Eastern cultures. Occident is characterized by Aristotelian logic which is based on the principle of non-contradiction. This logic is deeply connected with scientific cognition (it was stressed above) and has as its main consequence the intensive development of science and technologies, symbolized by atomic power station (today we would certainly prefer here other symbols). Oriental culture is based, first of all, on the paradox logic, narrowly linked to the principle of the synthesis of opposites, and it stimulates the consequent implementing tolerance principle.

Western philosophical thought is narrowly linked to mathematics. The links of this kind are absent in the Eastern philosophy. Some initial points of the approximation of philosophical thinking with mathematical methods are observed within classical Chinese philosophy – in school of legists. However, this direction of thinking could not develop in ancient China: other philosophical tradition (Confucianism) won the intellectual competition.

Despite the fundamental differences between both traditions they have in common that they are *philosophical* traditions. Within the framework of the both

there are sub-tendencies which are directed towards each other. The dialogue between them is not only desirable but also necessary - for Western and Eastern philosophical thought.

QUESTIONS TO CONSIDER:

What is the main difference between Western and Eastern philosophical traditions from your standpoint?

Do you agree that Western and Eastern civilizations have different logical foundations?

Is the dialogue between Western and Eastern philosophical traditions possible? Why?

2. Read the text of J. Bohman and W. Rehg (Bohman, James and William Rehg, "Jürgen Habermas", *The Stanford Encyclopedia of Philosophy* (Fall 2017 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2017/entries/habermas/>) and answer the following questions:

What role does the public sphere play in the modern society?

How do you understand the concept "the lifeworld"? Why did J. Habermas link it to the communicative action and rationality?

What do you think about the prospects of communicative action and rationality?

TESTS

TEST 1

1. A deep sense of love for the motherland is the basis of
2. The attitude which puts in the first place belonging to the whole, to the whole world and articulates broadest possible self-identity of individuals is called
3. The peculiar feature of is linked to using the abstract language in its sphere.
4. The theory of communicative action, sharply criticized the unilateral expansion of functional ... on the living world.
5. An important role in cross-cultural communication study belongs to in the sphere of which the impact of culture on mental processes is examined.
6. The very important methodological tool of studying cross-cultural communication is which developed itself into a multidisciplinary research field. It can help to reveal the hidden assumptions and ideas that affect the flow of communication.
7. The representatives of think that its most important task consists in active promoting the intensive and fruitful dialogue of cultural and respective philosophical traditions.
8. ... contrasts his concept of culture with the traditional cultural model that is from his standpoint obsolete, because it is based on its understanding as a homogeneous, linked to the creative work of a particular ethnic community entity, which tends to withstand the pressure of external influences and keep itself alive in spite of them.
9. In cross-cultural communication between ... and ... a counter-discourse is initiated by challenging texts aimed at the spread of colonial ideology (and eventually to the creation and maintenance of the colonial system in general).

10. The researchers who believe that globalization has both positive and negative sides, without insisting on its termination or favoring its development are called ...
....
11. The essential features of globalization are the extreme acceleration of and total compression of

TEST 2

1. The most significant work of the well-known German philosopher ... in which he formulated ideas which are fundamentally important for the study of cross-cultural communications is called "The Theory of Communicative Action."
2. Certain researchers use the term "... .." to denote the relations connected with the positive intentions of their carriers, and the term "... .." - to refer to relationships that are open to a variety of motives and behaviors.
3. started intensively developing thanks to the publication of Edward Said's book "Orientalism" (1978).
4. From the standpoint of cross-cultural communication the most important aspect of colonial discourse is the idea of the central role of ... in the history of mankind.
5. It is impossible to explore the cross-cultural relations without understanding the nature and character of culture, which forms the medium in which they are committed. Therefore, cross-cultural studies must rely on theoretical achievements of
6. The main task of is to discover the laws which govern the functioning multilevel semiotic systems.
7. The proponents of believe that the most important goal of equitable intercultural relations should be an agreement of the people who adhere to different views and ideas on the ways and methods of solving the most important problems facing the man and humankind.
8. The researchers who are guided in their investigations by radically dissociate themselves from Western philosophy, considering all, without exception, its directions as a tool by which Western societies aim at global establishing fundamentally important for them principle of (economic) rationality.
9. According to the concept of... both culture and their representatives appear as a hybrid entities, composed of identical components, organized, however, in a different manner.
10. ... believes that the traditional understanding of culture and the related idea of the high value of national and cultural identity should be considered to be obstacles to fruitful cross-cultural communication.
11. ... is the perception of social reality, which corresponds to the process of intensive growth of the role and importance of the world scale factors and forces in the life of individuals and local communities.
12. Other scholars believe that ... is a tool which global capital uses to subjugate the whole world, to transform it into a single market for their goods and services.

TEST 3

1. The most important advantage of ... is according its adherents the universal orientation of the corresponding model of identity which is treated as the basis of its essential humanistic potential and as a kind of guarantor of its immunity from local narrow-mindedness, from intolerance of other views.

2. J. Habermas drew the distinction between consent-oriented (which are called ...) and success-oriented (their name is ...) actions.

3. ... and ... they should be involved in the study of cross-cultural communications, as these communications are conducted using specific systems of signs in certain languages.

4. The scientific discipline studying language as a phenomenon of culture and capable of making essential contributions to a deeper and more accurate understanding of cross-cultural interactions is called

5. The supporters of ... are highly critical of the idea that postulated the existence of a single, all-consuming, integrative and expansive center, which would guide the development of human culture, but at the same time do not accept the separatist strategy in these sphere.

6. W. Welsh believes that strong ... turns into quite a dangerous phantom because, according to the philosopher, different negative phenomena (intercultural conflicts, cultural fundamentalism and so on) are based on it.

7. According to ... colonial practices have discursive character. He introduces the term "colonial discourse" to show the mode how they function.

8. One of the essential elements of globalization is the ... which according to its adherents is efficient and should act as a framework for improving the lives of all inhabitants of our planet.

TEST 4

1. The most important purpose of language in society and culture is to serve as a means of
2. To understand the essence of language the identification of differences between semantic, ... and ... aspects of the functioning of linguistic signs and their study is essential.
3. The ... aspect expresses the relationship between the signs and those who apply them.
4. Linguistic signs are ...: they are not similar to those things that they designate.
5. The ... approach considers it as a communication tool and no longer.
6. The peculiarity of human communication is determined by using the ... in its acts.
7. Verbal communication, in turn, can be oral or
8. Often ... is interpreted in axiological way and is regarded as a communicative form which is able to establish mutual understanding between its participants.
9. As the examples of degenerated dialogical contacts a ... (the focus is on one participant, the others play the role of extras) or ... (sharp, nagging piece of speech that often appeals to the emotions).

10. The following components can be distinguished in the developed forms of communicative relations: motivation of the participants, the complex of ... and ..., and argumentation.
11. ... are the means by which some position (a thesis) can be justified.
12. ... is a form of linkage between arguments and thesis

РЕПОЗИТОРИЙ БГУКИ

AUXILIARY SECTION
SYLLABUS
EXPLANATORY NOTE

Cross-cultural communication is an integral part of the development of culture. The relationship between cultures and their representatives have the difficult, sometimes dramatic and tragic character, they contain significant risks and may be sent in a destructive direction. It is extremely important to prevent such course of events. A detailed study of cross-cultural interactions belongs to important preconditions of preventing the negative effects of them.

Under the conditions of the globalized world the place, role and significance of cross-cultural communications in spiritual life of man and society become increasingly important. In order to be genuine professionals the young scientists preparing themselves to the serious research activities in the sphere of culturology must have deep knowledge about this phenomenon and skills of its analysis. Moreover, their research and educational activities must include the cross-cultural relations (they are already included in the learning activities of students). It's evident that these circumstances claim from them special training.

Thus, the discipline "Cross-cultural communications" is an integral part of training the future researchers of culture. It systematizes knowledge about cross-cultural relations, furthers the deepening knowledge about socio-cultural communications at all, generates the special knowledge and competences which are needed by culturologymasters to accomplish their professional research and educational activities.

In the course of studying the discipline "Cross-cultural communications", undergraduates form the following universal and in-depth professional competencies:

UC-3. Speak a foreign language for communication in an interdisciplinary and scientific environment, in various forms of international cooperation, research and innovation activities;

APC -1. Possess the communicative knowledge and skills to work in an interdisciplinary and international environment;

APC -2. Be able to participate in various forms of cultural and educational activities.

The purpose of the course is to deepen the training of graduate students in the theory and methodology of culture, as well as in practical terms - for productive activities in situations of cross-cultural interactions.

The objectives of the discipline are :

- to form the theoretical and methodological foundations for an independent study by post-graduate students of cross-cultural communication and communication processes in total;
- to create skills of successful participation in cross-cultural relations;
- to ensure the mastering by post-graduate students the system of concepts necessary for fruitful theoretical and practical activities in the area of cross-cultural communication;

- to generate the academic competence needed by master students to perform research and innovation in the field of culturalology;
- to facilitate the acquisition of skills of conducting research in a cultural sphere in general and in this direction it in particular;
- to foster scientific creativity and innovative thinking that is based on the value of science/

As a result of studying the course masters *need to know*:

- the major culturological approaches to the study of cross-cultural communication;
- the main problems relating to cross-cultural communication that are discussed in modern science;
- inter-disciplinary and trans-disciplinary aspects of the study of cross-cultural interactions;
- the essential characteristics of cross-cultural relations;
- peculiar cross-cultural practices inherent to the Belarusian cultural space;
- the main results achieved by the Belarusian cultural theorists in studying cross-cultural communications.

As a result of studying the discipline masters *must be able*:

- to describe the main methodological approaches to the study of cross-cultural communication;
- to use the categorical apparatus communication and cross-cultural communication theories;
- to analyze the current theoretical and methodological problems of contemporary culturology (in general and in the context of the study of cross-cultural relations);
- to apply theoretical and methodological knowledge in the cross-communication practices.

Masters must possess:

- communication skills to work in an interdisciplinary and international environment.

The time for classroom work is allocated in the following way: lectures take 10 hours and to seminars 18 hours are assigned.

The final form of students' knowledge control is examination.

THE CONTENT OF EDUCATIONAL MATERIAL

INTRODUCTION

The importance of discipline "Cross-cultural communication" in the preparation of cultural training. Subject, content, purpose and objectives of the course structure. Types of studies. Sources of information on the problems of discipline. Control forms.

THE CONCEPT OF CULTURE AND NATIONAL AND CULTURAL IDENTITY

The essence and structure of culture. The interrelationship between the concepts of "culture" and "civilization." Relativism and ethnocentrism, the problem of cultural universals. Similarities and differences in the cultural development of the western and eastern civilizations in the post-industrial era. The peculiar features of value orientations of Western and Eastern cultures. The place and role of the Belarusian culture in the context of modernity.

Identity and culture. Personality traits across cultures. The concepts of difference, diversity and identity. The problem of the difference and identity in post-modern conceptions of culture. Identificational strategies of the individual. National and cultural identity and its place in the spiritual life of man and society. Patriotism and cosmopolitanism as the principles of self-identification of individual and collective actors in socio-cultural sphere: history and modernity.

LANGUAGE AND LINGUISTIC WORLDVIEW

The concept and basic characteristics of language. Language and culture, the concept of linguoculture. Linguistic discourse in the Belarusian cultural space. The concept of world view. A variety of world views, their socio-cultural conditioning. Language picture of the world and its place in the spiritual life of man and society. The specificity of the language picture of the world in the context of diverse forms of human relation to reality. The problem of correlation of general and special in language pictures of the world (the concept of linguistic relativity - Sapir-Whorf hypothesis). Hermeneutic conception of language picture of the world as a universal (H. G. Gadamer).

THE PHENOMENON OF COMMUNICATION. VARIETY OF SOCIAL COMMUNICATIONS

Communication concept. The interrelationship of the concepts of "communication" and "dialogue". The classification of dialogues (according to their goals and objectives, character of the used tools, the status and role of participants). Structural organization of communication processes. Cultural conditioning of communicative practices. The man in the social communication system. The problem of the relationship to the other(s) in the spiritual life of the individual. The phenomenon of love in the context of social communications. The peculiar features of communication processes in various spheres of public life. The theory of communicative action (J. Habermas) and its significance in the modern world.

THE NOTION OF CROSS-CULTURAL COMMUNICATION. THEORETICAL AND METHODOLOGICAL FOUNDATIONS OF THE STUDY OF CROSS-CULTURAL COMMUNICATION

The essence of cross-cultural communication. The diversity of cross-cultural interactions. The interrelationship of the terms "cross-cultural" and "intercultural communications". The hazards and risks of cross-cultural communication,

acculturation as their possible result. Cross-cultural communication as an object of cultural studies: history and modernity. The need for an interdisciplinary approach to the study of cross-cultural communications. Intercultural philosophy and its significance in the context of the study of cross-cultural communication. The concept of transculturality (W. Welsch) as a theoretical and methodological basis of the study of cross-cultural communications. Post-colonial studies and their role in the context of the study of cross-cultural relations. The fundamental significance of the hermeneutic tradition in the context of the study of cross-cultural communications.

THE PREREQUISITES OF EFFECTIVE CROSS-CULTURAL COMMUNICATION

The most important factors influencing the effectiveness of cross-cultural communication (social, cultural, psychological). The need for a strong motivation for the participants of cross-communicative relationship. The great importance of the principle of tolerance for the effective deployment of cross-cultural communications. Cross-cultural competence as a prerequisite for effective cross-cultural communication. The notion of cross-cultural competence, ways and methods of their formation. Basic model of cross-cultural competence (M. Bennett, D. Deardorff, B. Spittsberg). The main obstacles to effective cross-cultural communication (ethnic and cultural stereotypes, prejudices and discriminatory practices). Basic models of overcoming prejudices and stereotypes in cross-cultural relations (information model, contact model, the psychodynamic model). The need for special organizational work aimed at the effective deployment of cross-cultural relations.

CROSS-CULTURAL INTERACTIONS IN THE CONTEXT OF GLOBALIZATION

The essence of the phenomenon of globalization. Intensification of cross-cultural interactions under the conditions of globalization processes. The enrichment of means and methods of cross-cultural interactions. Strengthening trends in the multicultural fabric of society and cross-cultural communication. The peculiarity of cross-cultural interactions in the virtual space. Positive and negative aspects of the influence of globalization processes on the cross-cultural contacts. The trend towards unification and the problem of preservation of national cultures as the basis for cross-cultural relations. The linguistic dimension of cross-cultural communication in a globalized world: the phenomenon of "lingua franca".

LINEAR AND NONLINEAR APPROACHES TO MODELING THE CROSS-CULTURAL INTERACTIONS

Theoretical and practical importance of modeling cross-cultural communications. The essence of the approach to the linear modeling. The terms of use of the linear approach (relatively stable cultural environment, close to the equilibrium state of cultural traditions involved in cross-cultural relations). The essence of the nonlinear approach and its application conditions (such as unstable,

	effective cross-cultural communication							
6	Topic 6. Cross-cultural interactions in the context of globalization	1		2			2	Testing
8	Topic 7. Linear and nonlinear approaches to the modelling cross-cultural interactions			2				
	Topic 8. Belarusian culture in the context of cross-cultural interaction	2		4				
	Altogether ...	10		18			2	

Literature

The main sources

1. LeBaron, M. Cross-Cultural Communication / by Michelle LeBaron // Beyond Intractability, Moving Beyond Intractability [Electronic resource]. – Access mode: https://www.beyondintractability.org/essay/cross-cultural_communication.
2. Cross Cultural Communication // Communication Theory: All About Theories for Communication [Electronic resource]. – Access mode: <https://www.communicationtheory.org/cross-cultural-communication/>.
3. Cross-Cultural Communication : lesson transcript / Jennifer Lombardo [Electronic resource]. – Access mode: <https://study.com/academy/lesson/cross-cultural-communication-definition-strategies-examples.html>.

Further reading

Davies, I. Cross-cultural studies and beyond / I. Davies. – New York: Routledge, 1995. – 203 p.

Bohman, James and William Rehg, "Jürgen Habermas", *The Stanford Encyclopedia of Philosophy* (Fall 2017 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/fall2017/entries/habermas/>>.

DuPraw, Marcelle E. Cross-cultural Communication Challenges / by Marcelle E. DuPraw and Marya Axner [Electronic resource]. – Access mode: <http://www.pbs.org/ampu/crosscult.html>.

George, Theodore, "Hermeneutics", *The Stanford Encyclopedia of Philosophy* (Winter 2020 Edition), Edward N. Zalta (ed.), URL = <<https://plato.stanford.edu/archives/win2020/entries/hermeneutics/>>.

Lenard, Patti Tamara, "Culture", *The Stanford Encyclopedia of Philosophy* (Winter 2020 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/win2020/entries/culture/>

Malpas, Jeff, "Hans-Georg Gadamer", *The Stanford Encyclopedia of Philosophy* (Fall 2018 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/fall2018/entries/gadamer/>..

Prinz, Jesse, "Culture and Cognitive Science", *The Stanford Encyclopedia of Philosophy* (Summer 2020 Edition), Edward N. Zalta (ed.), URL = <https://plato.stanford.edu/archives/sum2020/entries/culture-cogsci/>.

Ramakrishna Rao, K. *Consciousness Studies: Cross-Cultural Perspectives* / K. Ramakrishna Rao. – Jefferson, NS and London: McFarland & C, 2002. – VII, 367 p.

Reeves, Dory. *Cross-cultural Communication: A Critical Competence for Planners* [Electronic resource] / Dory Reeves // *Planning Practice & Research*. – Oct2011, Vol. 26 Issue 5. – P. 597-613. – Access mode: <http://web.b.ebscohost.com/ehost/detail/detail?vid=0&sid=46bd5856-e517-412e-b93c-a6fe779e3162%40pdv-sessionmgr02&bdata=Jmxhbmc9cnUmc2l0ZT1laG9zdC1saXZl#AN=69871761&db=aph>

Strategies for Effective Cross-Cultural Communication within the Workplace [Electronic resource]. – Access mode: <https://trainingindustry.com/blog/performance-management/strategies-for-effective-cross-cultural-communication-within-the-workplace/>

THE DIAGNOSTICS MEANS OF LEARNING OUTCOME

The most effective teaching methods and technologies that contribute to the search for and using by students the culturological knowledge, acquisition of independent research experience with respect to cultural processes and phenomena are:

- :tproblem-modular training technology;
- tteaching and research activities echnology;
- design technology;
- communication technologies;
- gaming technology;
- case method.

To manage the training process and the organization of the control and evaluation activities for teachers it is recommended to use the rating, the credit-modular system of evaluation of master students' educational and research activities, variable models of led by the teacher self-study, educational complexes.

To create the necessary social and personal, social and professional competence of the masters a participatory approach to learning, discussion forms should be adopted in the practice of holding seminars. It is recommended to use the criterion-oriented tests as an element of educational achievements of students. They are a set of tests in a closed shape with one or more embodiments of correct answers; tasks which suggest to establish a correspondence between elements of

two variants with different number of ratios and the same or a different number of elements and versions; the test tasks which have the open form claiming a formalized answers; tasks to establish the correct sequence. To determine compliance of educational achievements of students with the requirements of the educational standard it is also possible to use a problem, creative tasks involving heuristic activities and non-formalized answers.

GUIDELINES ON THE ORGANIZATION OF INDEPENDENT WORK OF STUDENTS

The role and place of individual work in the educational process of the university is determined by the current requirements to the graduates, the need to improve the quality of education and at the same time shift the time, energy and labor costs of the teacher and the student to prepare for the traditional lectures, seminars, practical and other activities, requirements connected with the entry into world educational space. All this affects the determination of the status of students' independent work as a compulsory basic element of professional training of social and cultural sphere. To improve the efficiency of students' independent work, in our opinion, it is necessary to adhere to the following guidelines:

- to determine at the beginning of the semester the key themes of the fundamental culturology that foster personal and professional competence of the specialist;
- to organize independent work
- to carry out systematic monitoring of the intersessional students' independent work and its management;
- to create favorable conditions for its execution;
- to recommend the necessary educational, scientific literature, periodicals of culturological profile;
- to carry out, if necessary, counseling and correcting students' mistakes made in the process of independent study of certain topics;
- to sum up the results of mastering by students the certain issues by using various forms of control (tests, colloquiums, short written work, presentations, etc..).