

# Education in the Context of Global Intercultural Communication: A Socio-Philosophical Analysis

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## ABSTRACT

The subject of research in the article is modern education as a combination of a system of training and education. Understanding the significance of education as a means of transmitting sociocultural experience from generation to generation is represented by its socio-philosophical analysis. The most important aspect of the study is intercultural communication, transforming all key areas of society in view of the expansion of globalization processes in the modern world. The methodological basis of the study is the sociocultural approach, which allows identifying the specifics of the modern education system in the framework of social and philosophical study. The scientific novelty of the research consists of: 1) the justification that modern man needs education throughout his life; 2) in proving that, in modern education, it becomes important to develop new models of distance education, import educational technologies, implement the principles of openness and flexibility of educational activities; 3) in substantiating that the educational process is due to a new socio-cultural situation, characterized by the openness of national educational systems to economic, cultural, educational exchange with foreign countries, as well as the informatization of society.

**Keywords:** *education, intercultural communication, culture, globalization, socio-philosophical analysis*

## I. INTRODUCTION

The social significance of intercultural communication increases with the deepening and expansion of globalization processes in the modern world. Active intercultural interaction catalyzes the processes of global integration and unification. Modern society is developing in the context of intensified globalization processes, which has already transformed our world into a single system of financial, economic, socio-political and cultural connections based on the latest telecommunications and information technologies. According to many scientists, this process does not slow down, but is steadily gaining strength. So, Professor A. N. Chumakov believes that "... globalization is not weakening, but increasing, due to its objective-historical nature ... In the second half of the 20th century, as a result of the onset of the information technology revolution and with the release of man into space, globalization becomes multidimensional, covering all areas social life and all the parameters of the interaction of nature and society.

Thus, it does not weaken, but only intensifies, sharpening and drawing special attention to local, cultural, and national problems" [1].

Under the influence of globalization, human society is undergoing social changes that transform not only the sphere of economy, but also affect all key areas of society - culture, politics, science and education. All these processes are based on intercultural communication, since it is the people's need to communicate, the desire to learn about each other's culture and spiritual world, that intensify the exchange of information and enhance communication processes.

## II. INTERCULTURAL COMMUNICATION

The concept of "intercultural (cross-cultural, interethnic) communication" (or "intercultural interaction") was introduced into the science by E. Hall and G. Treiger in the book "Culture and Communication. The model of analysis" [2], where they defined it as an ideal goal, to which a person should strive in his desire to adapt as best and

effectively as possible to the world around him. E. Hall suggested that "communication is culture, culture is communication." Under the main task of studying the problems of intercultural communication, he understood the study of the practical needs of representatives of different cultures for their successful communication with each other [3].

Interest in the problems of intercultural communication at that time was caused by specific practical tasks of the post-war period, among which the solution of interracial and interethnic conflicts, preparing Americans for effective work abroad, and helping foreign students to adapt to the United States. The development of the theory of intercultural communication at different stages of the development of society took place due to various geopolitical processes, the creation of international unions and international organizations, including the European Union, the United Nations, the World Health Organization and others.

In the second half of the XX century, the desire of European scholars to focus on the skill of conducting intercultural dialogue in the framework of the cultural traditions and customs of different states is noted. At this time, anthropologists, cultural scientists, linguists were engaged in scientific research in this area. This fact has contributed to the fact that, since its inception, intercultural communication was first studied in the interdisciplinary field of research.

Currently, there is more necessity in a socio-philosophical understanding of the effectiveness of intercultural interaction, its relevance to the goals of creating a democratic community based on humanistic principles. The basis for intercultural communication is the difference between cultures, emerging in the process of formation of each ethnic group. These are the differences that stimulate the mutual exchange of knowledge about traditions, customs, and values of various cultures.

The substantive basis of intercultural communication is ensured by the dialogic nature of intercultural communication. The dialogue provides for equal rights of the subjects of communication. The plurality of dialogical positions, familiarization with the cultural meanings of the subjects of communication enriches the semantic field of activity of each of the communicants, expands their cognitive sphere of communication and understanding.

Dialogue acts as the basis for intercultural communication, serves as an effective means of exchanging the values and spiritual orientations of its participants, and opens up new possibilities for the mutual enrichment of cultures. The dialogue of intercultural interactions does not require its subjects to sacrifice their own cultural interests. This approach

corresponds to the philosophical position of cultural relativism, which fosters respect not only for one's own cultural values, but also for the cultural values of the counterparty of communication. According to cultural relativism, there are no elitist or imperfect nations, they are all unique, and therefore it is improperly to compare them with each other according to a previously accepted criterion. Cultural relativism implies an understanding of a "different" culture, an awareness of the meaning of its functioning on the basis of ideas about the ideal, desired and widespread meaning in it.

Under the influence of the processes taking place in society, all major social institutions, including education, are being transformed, since it is it that is designed to meet the challenges of the time not only in the formation of professional skills, but also moral qualities, ethical consciousness and tolerant attitude towards others cultures.

The new socio-cultural situation is characterized by the openness of national education systems to economic, cultural, educational exchange with foreign countries. So, modern Russia is intensively exploring the multi-level space of international relations, which is why the need for knowledge of the ethno social characteristics of behavior and skills for effective intercultural communication is being updated. The multicultural state of society is a combination of ethnically heterogeneous cultures and historically heterogeneous layers of civilization.

The modernization of education in the aspect of multiculturalism acts as an imperative of the modern system of training and education. In the new historical situation, education is called upon to provide reliable and sufficient knowledge about culture, traditions, customs, religions, both for determining one's identity as a young person and for understanding the "Others" existing in an interacting and mutually vulnerable world. V. G. Kostomarov believes that in the 21st century teaching the basics of cultural dialogue goes beyond pedagogy and receives the status of a vital political, economic, peacemaking imperative. Spiritual and moral values, moral imperatives, tangibly begin to triumph over momentary needs, and become a guide for governments and states [4].

The education system adopted by society is the leading institution for the translation of cultures, transmitting sociocultural experience from generation to generation, providing a mechanism for "self-creation" of a person as a carrier of the corresponding culture. Society needs an independent, responsible, creative, professionally trained, updated personality. A person who has realized his individual strategy is less dependent, more independent and actualized. Geo-economic and geo-cultural situations force a person to be able to coexist in one common world, which means being able to build an effective dialogue with

representatives of other cultures and nations of this world [5].

The founders of scientific pedagogy J. Comenius and I. Pestalozzi noted the educational value of culture and language in the development of personality. KD Ushinsky focused on the importance of following a culture-based approach to learning. The scientific works of N. Berdyaev, N. Danilevsky, F. Nietzsche, O. Spengler, K. Jaspers and other researchers prove the dramatic dialectics of civilization and culture [6].

In modern society, the important role of the language, which acts as a means of mutual understanding and interaction between representatives of different linguistic and ethnic communities, is no longer questioned. Language is no longer an end in itself, but a means of communication. However, without a tolerant attitude towards other cultures, knowledge of the language is practically useless. Hence, it becomes necessary to reorient the linguistic, pedagogical, methodological sciences on the problem of intercultural communication, and more precisely, on the problem of the formation of students' ability to effectively participate in it. Communication in an intercultural situation is always fraught with conflicts between knowledge and ignorance, even if one language is used. Therefore, one of the goals of teaching intercultural communication is to prevent and resolve these conflicts by developing the students' ability to realize and understand not only lexicographic constructions, but also corresponding to the norms of communicative activity of an individual of a different linguo-ethno-cultural community and a different national-linguistic picture of the world [5].

### III. SOCIAL GLOBALIZATION

Globalization and active intercultural interaction undoubtedly open up great opportunities for the development of education in terms of content and information and technical support. However, the processes of globalization have negative aspects, including for the institution of education. First of all, it is erasing national borders. At the present time, we are witnessing the creation of a new unified cultural space, where the existing national and cultural diversity, which is considered an obstacle to integration processes, is being destroyed. Today, the question is urgently needed for national cultures and educational systems to find ways to effectively protect national uniqueness in the context of the internationalization of spiritual life.

Reformation reforms in the field of domestic education can have a number of negative consequences. Scientists note several negative aspects of the axiology of education. Firstly, we are talking about those value orientations that are formed in the individual in the process of education. Secondly, about the value of education as it is, but not from the point of view of its

utilitarian and applied significance, but from the standpoint of understanding it as an element of the spiritual and cultural sphere of society. V.A. Rudenko notes that the negative impact of the ideology of globalization is manifested in destructive changes in the orientation and quality of the educational process. The market mentality, permeating the entire education system, causes a large-scale restructuring of the value orientations and motivations of the activities of both teachers and students. The exclusion of the educational component from the educational process and its focus on narrowly professional goals contributes to the reorientation of students' minds toward satisfying utilitarian needs, consumer values and requests [7]. Increasingly, education reformers are blamed for the bias towards utilitarian technocratism, which is clearly seen in modern education. Modern transformations exclude the value-spiritual component and are guided by the "values" of the consumer society, which cannot be perceived as a positive side of the educational reform process. Obviously, it is necessary to find a balance in this area, and it is possible only if there are clearly defined by the state and society criteria for spiritual values, their essential characteristics. And until this is done, it is impossible to talk about a positive solution to this issue.

The problem of preserving national cultural values in the context of the Bologna process is extremely acute and relevant. The following provisions are indicated in the list of the main objectives of the Bologna Process: "1. the construction of a European higher education zone as a key area for the development of citizens' mobility with the possibility of employment; 2. the formation and strengthening of the intellectual, cultural, social and scientific and technological potential of Europe; increasing prestige in the world of European higher education; 3. ensuring the competitiveness of European universities with other education systems in the fight for students, money, influence; achieving greater compatibility and comparability of national higher education systems; improving the quality of education; 4. increasing the central role of universities in the development of European cultural values, in which universities are seen as carriers of European consciousness. " Thus, entering the Bologna process, Russia automatically recognized the priority of European cultural values over national values. According to the supporters of this concept, "the consolidation of the world community on the basis of universal values is not a utopia and there is a lot of evidence: the activities of the UN, UNESCO, UNCED, the Club of Rome, and the movement of consistent "human rights defenders". Today we are witnessing the emergence of a global civilization, the culture of which (as a unity of diversity) should be based on the priority of universal values: the ideas of non-violence, humanism, democracy, social justice, respect for life

and the environment, since only selfish disunity can be an alternative, rivalry, war, depletion of the planet's resources, the death of mankind." E. Belozertsev notes that the process of Russia's entry into the Bologna process was associated with the need to bring the structure and content of education in accordance with Western standards at the level of the federal and regional components: "Actually, both these components together must ensure our integration into the pan-European educational space, but it is precisely in filling the regional component that decisions are likely to be possible to maintain national values and traditions. In the federal component, there is simply no place for such values and traditions within the framework of the Bologna Process - it is not the West that is adapting to Russia, but vice versa" [8].

As a possible solution to this complex of problems, researchers propose the idea of a global-national model of higher education, which involves the inclusion in the curriculum of two levels of goals, competencies and methods: 1) "global", meeting modern socio-economic challenges, the specificity of intercultural communication; 2) "national", correlating with the first level, but at the same time, reflecting the experience of the national higher school, the specifics of the political, socio-economic and cultural development of the country [9].

Thanks to the universal digitalization and mediatization of modern society, favorable conditions have been created not only for expanding intercultural communication, but also for the development of all levels of education. The main directions of the development of education in the context of intercultural communication and globalization are the ideas of lifelong learning, the development of new models of distance education, the import of educational technologies, the implementation of the principles of openness in educational activities, and the flexibility of education. The new socio-cultural situation is characterized by the openness of national education systems to economic, cultural, educational exchange with foreign countries. Informatization of education can be considered one of the main directions of development of this institution, and a condition for the transition to the information society.

Of course, a single economic space, open borders, active migration, academic mobility, cultural and scientific exchange are changing both the individual and society as a whole. However, recently in the scientific literature there are negative assessments of ongoing changes. In particular, problems such as "the loss of a number of skills providing truly productive, effective speech communication" are indicated; "Loss of speech personality"; as well as the problem of loneliness (not intentional, necessary) with external

markers of successful co-existence with others (M. Buber) [10].

Researchers pay attention to the fact that in the created conditions a person changes, striving to meet the standards and requirements of information culture. There is a restructuring of consciousness and the spiritual and psychological structure of man. More and more often, modern man is called "homo-electronicus", "cyborg", "biorobot", "element of the technosphere", which lost its internal integrity and turned into a one-dimensional, fragmented creature [11].

The education system today faces the challenge of overcoming the spiritual and moral crisis that has gripped the "one-click" society, and the younger generation to a greater extent.

#### IV. CONCLUSION

The effect of intercultural communication and globalization on education has also led to the desire to standardize educational institutions. The world economy, where the market rules, produces the main impulses of globalization. The economy seeks to create a world based on common principles and managed from a single center. However, standardization, which is positive for it, poses a serious danger to culture and education. Today there are a large number of diverse rating systems, primarily in relation to higher education institutions. Effective university models with high research performance are copied and broadcast around the world. As a result, the unique features of national educational institutions may disappear.

Thus, intercultural communication and globalization have both positive and negative effects on the education system. The desire for universal unification leads to the formation of a "standard" personality, quite successful in intercultural communication, but devoid of national and cultural identity.

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