

## **Ethical Imperative of Protecting Cultural Diversity**

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**Abstract:** The object of our research is the Odessa region as a multidimensional phenomenon. Consideration of his as a socio-cultural formation is an imperative, which is based on the principles of dialogue. We will present the Odessa region as a model of the relationship and interaction between cultures. More than a hundred nationalities is living on its territory. Each nation has left its distinctive mark in the historical appearance of the city. Unified state policy in the sphere of culture and art is realized in the Odessa area for the purpose of cultural development. It creates favorable conditions for the development of ethnic, linguistic and cultural identity of the people living in the area.

**Keywords:** intercultural dialogue, sociocultural formation, model of the relationship, state policy in the sphere of culture and art, cultural development.

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### **Introduction**

Development of dialogue between cultures becomes one of the major tasks of our time. Authentic, equal intercultural dialogue softens the negative aspects of globalization and lays the foundation for lasting peace. It helps to overcome barrier between people. Ethno phobia and xenophobia, permanent inter-ethnic, inter-religious conflicts require the formation of a new culture of relations. Such relationships must be built on respect, on tolerant attitude to foreign culture. Tolerance towards people of other nationalities involves understanding, convergence and awareness of belonging to a common culture.

Any modern ethnic or national culture is the product of a long history of intercultural contacts. The idea of dialogue appeared in the far past. The ancient Indian culture texts are filled with the idea of the unity of cultures and peoples, macro- and microcosm. They contain a lot of thoughts about the person. His life largely depends on the quality of his relationship with the environment, from the consciousness of beauty forces, understanding a reflection of the universe in our existence.

Before we discuss the qualities a multicultural person, or multiculturalist, needs to have, it's necessary to explain this term. A multiculturalist is someone who can easily adapt to living in a culture different from their own, the sort of person that could be described as a citizen of the world, or a member of a global community. There are fore key qualities you need in order to be a multiculturalist.

The first is to be open-minded, which means not judging one culture as better than another, or believing that the way things are done in you culture is the best or the only way of doing things. In other words, you wouldn't be in any way "ethnocentric".

Second, you must be adaptable. To live successfully in another culture, particularly, in one that is very different from your own, you have to adapt to differences: not only visible differences of food, climate, customs, but also to the invisible differences – the ways in which people of other cultures understand and interpret the world, and their different values.

Third, you need to be sensitive. That means being able to see things from the other person's point of view and being careful to avoid doing things that people of other culture might find strange or offensive, even if in your culture such things are quite OK.

Fourth, you need to be interested in other cultures, which are closely related to the three qualities mentioned above. A multiculturalist is a person who has a genuine interest in people of other cultures, who wants to learn their language, find out about their country and its history, and develop a real understanding of their culture. Perhaps, it's this quality, more than any other, which best describes a multicultural person.

### **Dialogue as a form of interpersonal communication**

It has existed since very ancient times. The German philosophers Immanuel Kant, Fichte, Schelling addressed the problem of dialogical relations about 200 years ago. Feuerbach was a harbinger of the study dialogue beginning of XX century. He developed the idea of Fichte about another culture and interdependence «I» and «other». I. Herder considered the interaction of cultures as a way of preserving cultural diversity. The

cultural isolation leads to a death of culture. I. Herder believed that the changes should not affect the «core» of culture.

Modern culture is beginning to shift to a new type of human being in the culture. Culture moves to the epicenter of human existence in all spheres of life in the XXI century. There are many modern studies of the interaction of cultures in the social and cultural space. The work of the British political philosopher and sociologist of Polish origin Zygmunt Bauman is interesting in this regard [5]. French philosophy, sociology and cultural studies know Jean Baudrillard [2], who explores the interaction of cultures. Spanish sociologist Manuel Castells is a well-known researcher of socio-cultural space of the city [4].

Scientists are divided into two groups in the study of the interaction of cultures. The first group argues that the story carried in the change of cultures, each of which lives its own, self-contained and isolated life (concepts N. Danilevsky, E. Meyer, Arnold Toynbee, E. Troeltsch, L. Frobenius, and O. Spengler et al.) [7]. The second group supports the idea of a single line of human development, the creation of human culture (concept of J. Herder, V. Solovyov, Voltaire, Kant, G. Lessing, Montesquieu, Karl Jaspers, and others) [6].

### **Materials and Methods**

The object of our research is the Odessa region as a multidimensional phenomenon. Consideration of his as a socio-cultural education is an imperative, which is based on the principles of dialogue. It is based on the principle of dialogue - between communities, institutions, between the past and the present, the present and the future. The dialogue participants are co-authors of a single process - the formation of a regional model of society as a socio-cultural community [1]. The subject of our study is the interaction of cultures in the socio-cultural space of the Odessa region. It is an environment of innovation activity due to the high level of social and cultural dynamics and mobility. That is the direction of the correct vector of development of region. It is necessary to make it a harmonious cultural environment, comfortable for life and for productive cross-cultural interactions. We will present the Odessa region as a model of the relationship and interaction between cultures.

Settlers from Greece came to the Odessa region in the VI century BC. The Greeks have left a significant mark on the history and architecture of our region. They founded town of Tyre and Nikon on the banks of the Dniester estuary. The Romans conquered the northwestern Black Sea region in the I-III centuries. Gothic tribes came from the northwest in the III century [3]. The Huns have replaced them in the IV century.

Complex inter-ethnic interactions occur on the territory of Odessa region as a result of these historical interactions. Different ethnic groups are formed by the intersection of the enclave cells with multi-ethnic population. Odessa region became a zone of difficult ethnic interactions. What was happened as a result of these events? There is a process of convergence of diverse social and cultural groups and their transformation into a single territorial unit with a common national identity. There is a partial assimilation. Ethnic group endows its culture in favor of the cultural environment only partially, giving up any one of the areas of his life. For example, representatives of the relevant ethnic group are guided by the norms and requirements of a foreign environment for the work. But they stick to follow the rules for its traditional ethnic culture at home, in a familiar environment. This communication is accompanied by the adoption of a second language and the established norms of behavior, but does not affect the foundations of another culture and way of life.

Intercultural dialogue has an important role to play in this regard. It allows us to prevent ethnic, religious, linguistic and cultural divides. It enables us to move forward together, to deal with our different identities constructively and democratically on the basis of shared universal values [8]. Odessa is a shining example of the colorful diversity of the nations and the cultures, the intercultural dialogue of the model of a new type. More than a hundred nationalities is living on its territory. Each nation has left its distinctive mark in the historical appearance of the city. We see the result of interweaving the diverse cultures, traditions and lifestyles. We can see the outward appearance of Odessa. We hear the special «language» in Odessa. We feel a special mentality and the characteristic humor. «Odessa ethnos» is a kaleidoscope of nationalities. Unified state policy in the sphere of culture and art is realized in the Odessa area for the purpose of cultural development. It is aimed at preserving the cultural potential of the region. It is aimed at the revival and development of Ukrainian national culture and language, cultural traditions of the region. It creates favorable conditions for the development of ethnic, linguistic and cultural identity of the people living in the area. It helps educate youth.

The author gives a clear preference to qualitative methods of sociological research: not traditional questionnaires are used, but the technique of in-depth interviews and “oral history”. The application of such a methodology is especially justified precisely when working on similar topics, since it allows you to penetrate deeper into the subtle areas of the "worldview", self-awareness, human identity, where the "head-on" questions of questionnaires and methods of mathematical statistics are often powerless. In general, the introduction of real people, their unique experience, and their “voices” into the text of life stories is an attractive feature of the topic under consideration.

### **Results and Discussion**

The synthesis of cultures will be possible in the world, because each of them performs the same function, serves for same purposes and develops according to the same laws. National cultures are independent, autonomous and equivalent in their essence. They are coordinated with the specifics of the process of globalization. The main goal, which is to be implemented in such a way, is a consistent and non-violent familiarity with each other, with the best examples of mass culture. It is the main task on the way. In our view, it is very important to recognition of the kinship and an identity. It is important to be able to see and feel the hidden, unseen, that which is hidden from the eyes, but always defines the sought identity.

### **Conclusion**

Our conclusion is simple. The defense of cultural diversity is an ethical imperative. Culture is inseparable from respect for human dignity, tolerance for the conduct of intercultural dialogue of the new type. Artists, researchers and active citizens from Ukraine have joined the Year of Cultural Heritage in Europe and successfully implemented a number of projects that will preserve cultural heritage.

The identity of Ukrainians includes many elements and components of a multinational society in which they were born and raised. Thus, including a new culture of the environment, identity does not have hard boundaries and is constantly replenished, a new culture is created, which is called hybrid culture, that is, without hard boundaries. Many emigrants, regardless of their residence time in Ukraine, note that, despite being completely immersed in the local culture for a long time, they feel the “core” of several cultures, which is considered the dominant factor shaping their identity.

### **Suggestions for Policy Implication**

- The importance of cultural heritage is not only about preserving identity and history. Cultural heritage shapes our personality and defines everyday life;
- culture is a source of inclusive growth and contributes to job creation. And in recent years, despite the economic uncertainty, international trade in works of art has only grown;
- national traditions, ceremonies, cuisine, art carry no less information about a country than its political course or geographical location;
- cultural heritage is of universal value, being an important expression of cultural diversity, so preserving and passing it on to future generations is crucial;
- the growing number of mixed marriages today is an objective and natural phenomenon. The descendants of mixed marriages are in the spotlight, which affects the formation of their ethnic identity;
- ethnic emigration is inextricably linked with issues of self-identification, with the acceptance or rejection of one's nationality, with how a person feels in a multinational state.

### **End notes**

A lot has been written about cultural dialogue. In addition to scientific articles, journalism columns, documentaries movies, the list of books is endless. For the choice of reading, you can see *The dispute of civilizations and the dialogue of cultures* (2014) Pomeranz (Moscow: University Book publishing house), *Phenomenon of Ukrainians* (2013), Semenuk (Philosophical and political articles (1999)), *Searching for National Identity: Philosophical and Political Articles* (1999), Habermas (Donetsk: Donbass).

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