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A SYNERGETIC APPROACH OF THE MULTICULTURAL SPACE OF THE WORLD

- Abstract -

Modern society is characterized not only by the accumulation and acquisition of new knowledge, but also developing individual possibilities for the formation of own knowledge in the space of different cultures, creating a single spatial grid - "multicultural space". To expand the horizon of research and rethink the habitual in the new categorical-conceptual perspective of multiculturalism, a new interdisciplinary trend in science – synergetics, is allowed. It studies the processes of formation of complex systems and revealing the general laws of the evolution of systems of living and inanimate nature.

Keywords: single spatial grid, multicultural space, interdisciplinary trend, model of cultural intelligence, synergetics.

Modern society is often called postindustrial. It means that it is dominated by the innovative sector of the economy and high-quality, impartial science with a diverse knowledge in industry. Society, science and culture are a single entity that is constantly evolving, enriching, complementing and providing impulses for the further development of humanity. In its turn, changes in both science and society directly affect the growth of consciousness, which leads to the stimulation of the emergence of a new personal quality of time, space, the "nonlinearity of the medium", in which human being is more consciously and scale-wise.

The changes that have taken place in the last decades in the world have affected all spheres of human life. As G. Oleynikova notes, "active changes in society, occurring today, substantially change the existing of social norms in the structure of society. These changes are actively comprehended at different levels and contribute to the formation and development of new scientific fields aimed at

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understanding and verifying these changes”.¹ The problem of value orientations in cultural life remains invariably relevant and significant to society. Culture is the legacy and value of our society. Therefore, it is important to trace how cultural relationships develop, how they affect the value of young people’s consciousness, which can affect the political, economic, and cultural aspects of society.

It is obviously the fact that modern society characterizes itself not simply to accumulate and acquire new knowledge, but also develops individual opportunities for the formation of own knowledge in the space of different cultures, creating a single spatial grid – “multicultural space”, where various spheres of human activity, religion, Mythology, art, everyday and innovative pictures of the world, coexist and interact in all types of local cultures.

Multicultural space is a social environment in which the cultural components of the entire socio-cultural environment of a person interact. It is the concept of culture and education, with the dominant position of human rights in cultural and social life. It is an equality of nations and cultural models, the inadmissibility of racism and chauvinism in state politics and private life.

According to N.A. Eveleshina, multiculturalism is a collection of socio-psychological characteristics that ensure the possibility of peaceful coexistence of subjects as representatives of various cultures in a democratic heterogeneous society.²

The concept of multicultural space is actively discussed in various scientific fields, in politics, in social and educational programs. Thus, issues of multiculturalism are affected in the work of such researchers as J. Banks, K. Grant, O.V. Gukalenko, N.V. Kuzmina, I.Yu. Makurina, L.L. Suprunova, P. Yang and others.

For many years, mankind is interested in issues related to fundamental physical and philosophical sciences: what is the essence and complexity of the world around us? Where to find equilibrium in the transition from simple to complex, from the lowest to the highest in the biological evolution of the existing world? Such questions are of concern to many people. Humanity is trying to find an answer, above all mentioned ones, to the general philosophical question of the existence of man in the real world of space, his essence and his role in the universe.

According to Osterman L. at the present stage of the development of science, three approaches to the study of human culture are widely discussed and explored – a philosophical concept or philosophical culture, a psychological culture,

¹ G. Oleinikova, *Gender asymmetry of the vocabulary in the genre of detective prose*, 2017, p.153.

² N. Evleshina, *Social education in a children's public association*, 2009, p.173.

a narrative or a narrative culture (Humanities) and a multicultural Pedagogics or multicultural education.³

Many questions of the multicultural space, namely economic, philosophical and others, reveal only the top of the whole issue. The inner essence, the internal organization of styles and way of life, remains undisclosed. To expand the horizon of research and to re-think habitually in the new categorical-conceptual perspective allows a new interdisciplinary trend in science – synergetics, which studies the processes of formation of complex systems and reveals the general laws of the evolution of systems of living and inanimate nature.⁴

According to the researcher S.A. Lamzin, the mastering and comprehension of the world can not be imagined without synergistic interactions “of different spheres of culture and various ways of mastering the world (scientific, artistic, philosophical and religious).”⁵

As noted by T. I. Dombrovan, synergetics is a new, higher level of systemic research, which incorporates many of the essential achievements of individual natural sciences disciplines.⁶

This interdisciplinary trend in science has developed in the 70s of the XX century. Synergetics (derived from the Greek word: συνεργία – joint action, cooperation, concerted action) is the theory of self-organization of complex systems.

The term “synergetics” was introduced into scientific use by the English physiologist Ch. S. Sherrington more than a hundred years ago. At the end of the twentieth century, the German physicist G. Hacken, when analyzing the system of concepts describing the mechanisms of self-organization, interdependent processes of development in the world, begins to use this term.⁷ Following G. Hacken, a Belgian scholar, a prize winner of the Nobel Prize I. Prigogine (“Self-organization in nonequilibrium systems”, “Philosophy of instability”, etc.), as well as a number of other scientists (S.P. Kurdyumov, M.V. Volkenshtein, Yu.A. Urmantsev and others) actively use the term synergetics to study various systems that have their internal and external manifestations.

This scientific direction studies the processes of formation of complex systems and reveals the general laws and principles of the evolution of systems of living and inanimate nature, physical, technical, social and others. G. Haken notes the possibility of applying synergetics to various systems that relate to a large

³ L. Osterman, *The current is against: The remarkable events of a long life*, 2004, p.464.

⁴ T. Dombrovan, *Integral theory of English communication*, 2015, p.65-67.

⁵ S. Lamzin, *Postmodernism and learning foreign languages*, 2014, p.14-25.

⁶ T.I. Dombrovan, *Integral theory of English communication*, 2015, p.66.

⁷ G. Hacken, *Synergetics Hierarchy of instabilities in self-organizing systems and devices*, 1965.

variety of disciplines, which allows us to recognize new approaches to the analysis and study of complex systems in general.⁸

Systemicity and principles lie at the heart of the processes of self-organization, in systems of a very different nature: physical, chemical, biological, technical, social, and others. In our view, the study of culture from the standpoint of synergetics makes it possible to synthesize existing scientific data and present a culture as a complex system, which is organized into certain structures, without explaining what “force forces the system to choose one or another configuration, one or another path of development”.⁹ Due to this situation, this discipline helps to represent the functioning and development of complex systems, combining different methods and concepts, confirming the existence of important ideas of unpredictability, randomness, nonlinearity of the methods of developing the laws of the complex structures in the period of their evolution.

Thus, synergetics acts as a kind of cultural and methodological basis of the renewed scientific picture of the world in a modern society and it is one of the most important characteristics of modern culture. It is a synergetic paradigm that provides an opportunity for the formation and development of a more versatile creative personality, and directing the process of culturological learning to modeling the new process of cognition, forming a person's readiness for understanding and respect for incultural phenomena, creating a kind of interaction, which is one of the most important characteristics of modern culture. There is a kind of communicative-creative process that allows the person to represent something already known to him earlier as a new, unexpected and perspective point of discussion. A factor of “unexpectedness” and “perspective” is the system of instability, nonlinearity, the analysis of which allows for a synergistic approach.

It is worth noting that in the process of analysis, as a rule, a person has a new vision and a qualitative change in thinking on a given question, with a change in his inner motivation and further strategic effect of his activity.

The application of the synergistic approach to the study of multicultural space makes it possible to draw attention to those aspects of logical thinking that help to see and reveal those peculiarities of human life spheres, their specifics, culture, which usually remain beyond the scope of human attention. There is a kind of self-organization of personality systems in the study and comparison of arbitrary changes in the spatial component.

The underlying idea of multiculturalism is that there is no better or worse culture. All cultures differ in their content, each with its own advantages and disadvantages, and the significance of culture is determined by individuals. The

⁸ *Ibidem.*

⁹ L. Osterman, *The current is against: The remarkable events of a long life*, 2004, p. 464.

principle of multiculturalism assumes that the essence of education should reflect the study of different ethnic cultures, the universal wealth of all people inhabiting the planet.

Multicultural education arose as a result of the request of various social groups in ensuring the harmonious involvement of children both in the culture of their people and in their own cultural traditions. In many modern societies, models of multicultural education are the basis for the formation of cultural traditions, methods and forms of education that recognize the phenomena of cultural diversity as a social norm of personal values of a person as a result of creative intercultural mutual enrichment.

Ideas of multicultural education can be found in the works of A. Disterweig, J.A. Komensky, I.L. Pestalozzi, P.F. Kaptelev, A.S. Makarenko, V.A. Sukhomlinsky, K. D. Ushinsky and others.¹⁰

The above material demonstrates the fact that the modern cultural space is a complex, non-linear, self-organizing system that is represented in various directions created by mankind for the realization of certain physical, biological, economic and cultural tasks. This approach in education allows to unite all the scientific potential and create a single synergetic paradigm for studying the modern multicultural educational space in which the model of cultural intelligence (the term of C. Erli and S. Anga) enables a person to build different versions of “world pictures” and the ability to interact with subjects of other cultural environment.

Over the past two decades, the ideas of a multicultural space have been actively discussed in the field of education, modernizing the latter on the basis of an adequate theory and practice of “the non-conflicting existence of numerous diverse cultural communities in one social space”¹¹ and forming the research field of the “multicultural educational space” concept.

As V.G. Vinenko noted, “the synergetic paradigm correlates with the formation of a new type in the context of noospheric philosophy”.¹² Modern society needs to create special conditions for education, in which the learning process itself will proceed from the position of interaction between society and nature, the boundaries of which determine the leading position of reasonable human activity.

It seems to us that the modern model of education, and especially linguistic education, can not be imagined without synergistic interactions “of different spheres of culture and various ways of mastering the world (scientific, artistic, philosophical, religious)”.¹³ It is the synergetic paradigm that allows us to direct the learning

¹⁰ S. Gural, *Discourse analysis in the light of synergistic vision*, 2009.

¹¹ Z. Abasov, *Innovations in Education and Synergetics*, 2007, p.580.

¹² V. Vinenko, *Synergetics in school*, 1997.

¹³ P. Berger, *Social construction of reality*, 1995, p.15.

process to the formation and development of a creative personality and to serve as a methodological basis for modeling the organization and self-organization of the learning process. So, on the basis of comparative analysis with the previously studied material, within the framework of the synergetic approach, a kind of qualitative reloading of the acquired experience takes place with the obligatory condition for the formation of the logical thinking of the student or a pupil. The knowledge and methods that usually tend to go beyond the traditional methods of instruction fall into consideration, self-organization of the personality system is observed during the arbitrary change of the basic parameters. "In this case, not all state parameters have the same value; certain parameters of the state (fast variables) can be expressed through other (slow variables), which are determined by the order parameters, as a result of which the number of independent variables decreases".¹⁴

As mentioned above, synergetics finds its application in all spheres of human activity. So, in the humanities, in such sciences as Sociology, Economics, Pedagogics and Linguistics, the most cognitive studies are carried out in the field of research of socio-historical processes from the position of synergetic nonlinearity.

The questions of creation of global pictures of modernity and ecology are being considered, models of biospheres are being built as a self-organizing system, "in the study of scientific problems of an extremely wide spectrum – from problems of technology and ecology to the most burning political problems, from studying the work of the human brain and consciousness to logical reconstruction and forecasting the development of science and culture in general".

For humanitarian knowledge, in general, the synergistic approach is interesting as the universal paradigm, exploring the points of contact between "living and nonliving" nature. In multicultural space, as a system of "subject-cognition – the process of interaction", the specificity of the synergetic approach is manifested in the fact that communicants can belong to different cultures and have specific, often unmatched socio-cultural parameters. "Inanimate" nature in this multicultural situation is an abstraction taking place in the sphere of interaction and communication between communicants. The process of interaction between communicants is "a complex system of abstract structures: the subject of intercultural communication, a system of notions about the purpose and process of intercultural communication, expressed in a material" lifeless "object, i.e. an agreement on cooperation, the creation of a partner training and producing something in the structure of".¹⁵

Historically, it has been proved that multicultural communication in its form of presentation can proceed both negatively and positively. For example, war,

¹⁴ E. Sorokina, *Learning a third foreign language in a multicultural environment*, 2012.

¹⁵ N. Alifirenko, *Cognitive-semiological aspects of linguo-culturology*, 2006.

political conflict, economic crisis affect the behavior and life of human society, which in turn affects the types of synergetics that can be characterized as positive or negative. So, if the goal of interaction between communicants is to learn new, unusual and exciting, then this is a manifestation of positive synergetics.

If the interaction is manifested in order to suppress, there is a negative synergetics, which predetermines the negative perception of the world around us and the mutual communication between communicating interlocutors will be conducted in a negative direction.

In communicative ontology, the main goal of human communication is communication. In other words, ordinary human communication is an exchange of semantic information, whereby through communication and transformation of information, communicants act on each other. The result of such an interaction may be a negative or positive result. As G. Haken points out, the positive result of direct multicultural communication, i.e. without intermediaries, is a consequence of a deep knowledge of the culture and language of the interlocutor and a positive attitude towards them in the process of interaction. Negative result of intercultural communication takes place when the interlocutors are closed on understanding the values of their country, culture and their significance and do not take into account the specifics of their own and others' culture. As a result of such communication can be the formation of a negative effect, unjustified, unfair assessment of its partner.¹⁶

Consequently, the synergistic approach in a multicultural environment makes it possible to differentiate the nature of synergistic processes in different fields of purpose, depending on the purpose of their communicative orientation: positive, negative, negative, etc., creating a certain self-organizing system.

Thus, it can be concluded that the study of a multicultural space within the framework of a synergetic approach can be represented as a process in which interest is awakened, a personal individuality capable of building special relations with the surrounding external world, with different cultures, thereby creating its own subjectively spatial self-organizing circle, own activity with the subsequent long-range plan of coexistence.

¹⁶ G. Haken, *Synergetics. The hierarchy of instabilities in self-organizing systems and devices*, 1980, p.406.