Intercultural communication in the context of globalization: Some philosophical issues

Abstract

In this article, the author focuses on elucidating some philosophical aspects of intercultural communication in the context of globalization on the basis of recognizing the contributions and limitations of Wittgenstein to the birth of philosophy. culture study. Those philosophical issues are: the similarity in thinking and acting of people across cultures; diversity of cultures, worldviews and ways of life. From the Marxist point of view, the author pointed out and criticized the limitations of Wittgenstein's philosophical conception; and at the same time offer and explain solutions to implement intercultural communication in the context of current globalization.

Introduction

In this article, the author focuses on elucidating some philosophical aspects of intercultural communication in the context of globalization on the basis of recognizing the contributions and limitations of Wittgenstein to the birth of philosophy. culture study. Those philosophical issues are: the similarity in thinking and acting of people across cultures; diversity of cultures, worldviews and ways of life. From the Marxist point of view, the author pointed out and criticized the limitations of Wittgenstein's philosophical conception; and at the same time offer and explain solutions to implement intercultural communication in the context of current globalization.

Intercultural communication is the communication between cultures, between different cultural communities with different lifestyles and worldviews. Intercultural communication itself is not a new phenomenon, but has gone through thousands of years of history, associated with the fate of all peoples and communities in the world. Up to now, when entering the 21st century, mankind has achieved great achievements in science and technology. Thanks to modern means of communication, thanks to the internet, mobile phones, television phones, thanks to countless international radio and television channels, thanks to the strong development of the domestic transportation industry and international, especially the aviation industry, etc., opportunities to exchange, communicate, dialogue, learn from each other between cultures and cultural communities around the planet are increasing strongly.

In that context, globalization has become an inevitable historical trend, attracting all nations and cultures in the world. Therefore, intercultural communication has become an integral part of contemporary social life, becoming a field of interest to many scientific disciplines, such as anthropology, culture, history, sociology, psychology, etc., especially the intercultural Philosophy. This article can be considered as an introductory, brief introduction to intercultural philosophy - a

philosophical discipline that is still little researched in Vietnam. Within the framework of this article, we only focus on elucidating some philosophical aspects of intercultural communication in the context of globalization on the basis of recognizing the contributions and limitations of the birth of intercultural philosophy.

Discussion

The question is, can and to what extent can people understand people who belong to a completely unfamiliar culture and way of life? There are different answers to this problem. Some pessimistic philosophers believe that, in general, people cannot understand people who belong to an unfamiliar culture or way of life, because their way of thinking and acting is completely different. in principle, have nothing in common with the way they think and act in their own culture. These philosophers are representatives of the cultural relativism.

On the contrary, some other philosophers have defended the optimistic view that we can understand intercultural communication, because people in each culture share common anthropological foundations. and are innately the same. They are representatives of the cultural universalism. Thus, there are two extreme views, completely opposite and at odds with each other: cultural relativism and cultural universalism.

In the last years of his life, L. Wittgenstein made a point of reconciling these extremes. His approach to explaining intercultural phenomena is centered on two seemingly contradictory points. On the one hand, he acknowledged the common features and similarities in the way people think and act in general across all cultures and cultural communities as a universal anthropological foundation for understanding. intercultural communication. This universal anthropological

foundation is considered to be consistent with the universal human nature, regardless of race, gender, worldview features, or life circumstances.

On the other hand, he still advocates maintaining the diversity of cultures, cultural worldviews and different ways of life belonging to the peoples of the world as well as multicultural societies in order to Thereby, affirming the difference and even the opposition between cultural worldviews as insurmountable limits when understanding intercultural communication. In essence, he advocates exploring a third way to reconcile cultural relativism with cultural universalism and tries to find unity in the diversity of cultures, worlds and cultures. views and different ways of life.

To solve this problem, to overcome the phenomenon of "cultural blindness" or the inability to perceive culture, we need not only to understand that culture and its worldview and way of life. , not only need to know its language, but especially, must participate directly in "language games" and its way of life according to the motto "learning by doing". and have to study in a fundamental way that culture.

This solution can be realized, especially in the context of current globalization, when people come from many different cultures - thanks to modern scientific and technological achievements, especially information technology. to learn - to have ever-increasing opportunities to exchange, dialogue, visit, learn in practice, to live, to experience firsthand and to gain insights into cultures, cultural communities other chemical. Of course, to date, such opportunities have not been the same for different peoples, cultural communities, social classes and also for different individuals within a social community.

Another phenomenon that often occurs in the process of intercultural communication is cultural misperception. This is a problem with deep philosophical roots, one that cannot be ignored in

intercultural philosophy. Ignorance of a certain culture by itself does not lead to cultural misperception. The basic cause of this phenomenon is in subjective thinking, when people seek to identify, identify and understand people from other cultures or cultural communities from a subjective standpoint. from their own culture, from the way of life and the worldview of that culture as a "filter" of cultural values. In other words, it appears when people try to see strangers only with their own "eyes" or their own cultural community, that is, based only on the criteria to distinguish right from wrong. of their cultural community.

Thus, although cultural misperceptions may have objective causes, such as limited language proficiency, knowledge, or misinformation, it is essentially due to subjective causes. , is the result of subjective reasoning in the style of "self-centered". At that time, people don't even want, don't care about the complete and accurate knowledge about the worldview and way of life of other cultures.

In order to avoid cultural misunderstanding, on the one hand, we must overcome the phenomenon of "cultural blindness", overcome cultural ignorance; on the other hand, in recognizing other cultures, it is necessary to end the subjective, asymmetrical thinking model according to "self-centered theory" and replace it with an objective, commensurate and universal, based on dialogue between perfectly equal cultural communities. In addition, it is also necessary to eliminate psychological causes that may lead to incorrect understanding of other cultures.

In our opinion, such a solution of coercive persuasion in the age of globalization, the present age of nuclear weapons is completely inappropriate, ineffective and unacceptable, because it only brings to destroy, destroy, threaten the common existence of human civilization.

The third solution for resolving conflicts between cultural communities proposed by L.Wittgenstein is: towards a universal universal worldview based on the common anthropology of people in all backgrounds. culture, that is, based on similarities in the way people think and act as species; based on the reconciliation of cultural worldviews and especially on respecting all different cultures and being equal to each other. With this solution, it is inevitable that a process of change, transformation and gradual acceptance will take place in all worldviews and ways of living in the direction of creating a global cultural worldview. This worldview is based on unity in the diversity of all cultures, a unity that does not exclude the diversity of cultures, other cultural worldviews.

Conclusion

In this article, the author focuses on elucidating some philosophical aspects of intercultural communication in the context of globalization on the basis of recognizing the contributions and limitations of Wittgenstein to the birth of philosophy. culture study. Those philosophical issues are: the similarity in thinking and acting of people across cultures; diversity of cultures, worldviews and ways of life. From the Marxist point of view, the author pointed out and criticized the limitations of Wittgenstein's philosophical conception; and at the same time offer and explain solutions to implement intercultural communication in the context of current globalization.

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