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INTERCULTURAL DIALOGUE: EFFICIENT CONSTRUCT OF THE INTEGRATIVE DEVELOPMENT OF POLYETHNIC SOCIETIES

ABSTRACT The article refers to the phenomenon of intercultural dialog understood as a constitutive factor in the process of integrative development of polyethnic societies. The analysis is based on the author's research dedicated to the ethnic diversity of the Ukrainian society. The author underlines the importance of intercultural dialogue for the theory and practices of everyday life of all countries (especially multiethnic and multicultural). He also stresses the need to study intercultural dialogue on several levels and also by applying the methods of many social and human sciences. Besides, he points out the necessity for this kind of dialogue to be based on the principles like respecting the human rights, building democracy, the Rule of Law, equality (ethnic, racial, and gender), dignity, mutual respect and partnership.

I. SOME THEORETICAL AND METHODOLOGICAL PERSPECTIVE OF RESEARCHING (INTERCULTURAL DIALOGUE PHENOMENON)

Scientists who research the processes of social development in various countries more and more often turn to analysis of those phenomena that, despite of the growing globalization, keep their authenticity and their influence has different aspects. Among those phenomena is the cultural diversity which according to Polish professor Leszek

Korporowicz is not easily generalized and contradicts the reality of globalization processes. He draws the attention to the fact that “many processes of standardization and cultural unification generate, somewhat paradoxically, but according to logic of their course, their own “counterprocesses”; negations and “countertendencies”, that lead to the breakage of their previous consequences at least to the new placement on the horizon of contemporary phenomena. Therefore, new image of cultural reality of our time emerges”.¹

The possessors of this cultural diversity are the representatives of different ethnic groups which comprise ethnonational structure of the polyethnic and, finally, multicultural society. My research of the ethnonational development of Ukraine as well as the studies in other polyethnic countries of the world of the recent decades confirm the existence of countertendencies defined by L. Korporowicz. Speaking of Ukrainian reality one can come to a conclusion that those countertendencies are especially strong. The reason for this is the ability to freely demonstrate your ethnic (and cultural) originality, made possible during the year of Ukraine’s independence. This is reflected in creating a certain ethnic and cultural environment of the country where cultures or elements of these cultures are more diverse, compared to the Soviet period, different components of the ethnonational structure of Ukrainian society.² Ethnic and cultural renaissance and search for own ethnic roots (this term was created by the US scholars who analyzed US ethnic renaissance phenomenon in the 60s of the last century³) facilitate a new formula of interethnic (intercultural) communication. The last is mainly influenced by the change of statuses of ethnonational structure components of the population in Ukrainian society: some, like Russians, transformed from the dominant (not only in quantitative, but more in the ideological context) into the national minority, others, like Ukrainians, become titular, nation-forming group, others develop and institutionalize as real national minorities; there are certain groups, usually small in number, that do not possess inner resources for their reproduction as a structured community, they are very active on preserving the elements of their ethnic and cultural originality.⁴

One of the defining markers of ethnopolitical regeneration of their ethnonational structure components is their competitiveness for getting distinguished positions in different spheres of the social life. This process creates situations when this competitiveness causes tension between representatives of ethnic groups. Included in field of

¹ L. Korporowicz, ‘Interactive Personality as a Challenge in a World of Interacting Cultures’ in E. Hałas (ed.), *Florian Znaniecki’s Sociological Theory and the Challenges of 21st Century*, Frankfurt/M. 2000, p. 161.

² O. Sulimenko, ‘Do pytannya vyznachennya ponyattya “Etnokulturnyy prostir Ukrainy”’ [On the Question of the Definition of “Ethnocultural Space of Ukraine”], *Visnyk Kyjiivskogo nacionalnogo universytetu. Seriya: Sociologiya. Psykholohiya. Pedagogika*, Issues 15-16 (2003).

³ *Roots of America. A Multiethnic Curriculum Resource Guide for 7th, 8th, and 9th Grade Social Studies Teachers*, Washington 1975.

⁴ V. Yevtukh (ed.), *Etnonacionalna struktura ukrayinskogo suspilstva. Dovidnyk* [Ethnic Structure of Ukrainian Society. Reference Manual], Kyiv 2004.

these tensions are also the migrants, arriving in Ukraine in large numbers recently, whose culture and mentality is evidently different from the majority of the country's population (Western researches call these groups "visible minorities"). To confirm the existence of such tensions we can provide the polling data which measures the ethnic tolerance level according to the tested E. Bogardus' scale, and the facts of the discriminatory treatment, intolerance towards the people of different origin. The social life monitoring, performed by Institute of Sociology of the National Academy of Sciences of Ukraine since 1992, beginning from 2002 shows the tendency for growing intolerance level in Ukrainian society: the most evident this tendency it is concerning these minorities – Americans, Jews, Crimean Tatars, Moldavians, Germans, Russians, Romanians, Turks, Hungarians and Roma.⁵ The facilitators of the international project "Give the voice to the silent: polling the ethnic minorities of Ukraine to learn their needs" mentioned in their report that the number of "visible minorities", who become the victims of assault in different Ukrainian cities is growing. 10% of the polled in Vinnitsa, 22% in Kharkiv, 29% in Odesa, 34% in Kiev claimed that they have been assaulted.⁶

Without a doubt, in the conditions of growing ethnic tensions, the issue of neutralizing and eliminating these tensions becomes actual and if the adequate tools are created, it is possible to prevent the tension. In my opinion, researching the field of intercultural interaction can yield positive results. Since the multicultural dialogue is one the defining factors in this interaction, this dialogue, if implemented adequately, becomes an efficient tool for reaching this objective. By the way, it is the efficiency of the intercultural dialogue in creating the tolerant polyethnic society that international organizations (The Council of Europe, European Union, OSCE, etc.) are actively supporting, by organizing "round tables", seminars, conferences. For example, The Council of Europe for the period 1950-2010 adapted about 20 framework documents which directly or indirectly concerned the multicultural dialogue, and also almost 150 recommendations of various specialized Council of Europe bodies (author's calculation). Among the large number of events executed to implement the documents mentioned above, the most important, in my opinion, were the 6th European Minister's of Culture Conference (Palermo, Italy, 1990), Expert Conference with Participants from 25 European Nations under the auspices of European Union with participation of UNESCO and European Commission. Based on the results of this conference, participants adapted Vienna Declaration on Multiculturalism and Multiethnicity in Central, Eastern and South-Eastern Europe, "Intercultural dialogue through education", which took place in the Russian city of Yakutsk in 2005, where I participated as Council of Europe expert, "Dialogue of Cultures and Interdenominational Cooperation" (The Volga

⁵ Y. Golovakha, N. Panina, *Ukrayinske suspilstvo. Sociologichnyy monitoring. 1992-2008* [Ukrainian Society. Sociological Monitoring. 1992-2008] Kyiv 2008, p. 33.

⁶ O. von Stallenberg (ed.), *Nepochuti golosy – problemy immigraciyi, prav i svobod lyudyny v Ukrayini* [Voices Not Being Heard – the Problem of Immigration, Human Rights and Freedoms in Ukraine], Kyiv 2008, p. 70.

Forum, Nizhniy Novgorod, Russian Federation, 2006). For example, the minutes of Palermo conference read that since the cultural diversity is not only the proven fact in the European social life, but also is “wealth” which comprises of “... diversity and living power of Europe’s national, regional and local cultures, and their openness to the influence coming from the other parts of the world”, people must preserve, support and promote what is making them diverse, at the same time realizing unity of the European culture and European heritage.⁷ Generally speaking, cooperation between cultures (and further between the nations), will help finding balance between the two dominant tendencies in the cultural development of modern Europe – people’s strive for cultural originality and forming joint (globalized to the certain extent) European cultural environment, and, finally, the dialogue between the cultures will facilitate the access of the representatives of different cultures to joint European cultural heritage.

One of the first institutions in Ukraine which studied the “cross-cultural” dialogue phenomenon in the context of ethnic tolerance was the Institute for Ethnic Regional and Diaspora Studies, which organized, with the support of UNESCO, the International conference “Interregional dialogue in Europe: 2001 and beyond” where participants were discussing the issues of cross-cultural interaction.⁸

So, let’s take a look at the general composition, content and functioning of the cross-cultural dialogue, looking at its influence on creating the tendencies in ethnonational development of multiethnic countries or the country with polyethnic composition of the population, like Ukraine. By the way, I think Ukraine is a country with a polyethnic composition of the population because in Ukraine if you exclude the biggest national minority – Russian (according to 2001 census, Russians were 17,3%), percentage of the structured ethnic groups is small (4,9% of the entire Ukrainian population).

In order to look professional at the content and course, and also the results of the cross-cultural dialogue, it is important to define the basic meaning of “culture”, which is the most relevant in the context of our analysis. It is important to add that the scientific discourse of present day and age has many definitions of the term “culture”. In 1952 well known British Scholars A.L. Kroeber, E.S. Kluckhohn found 164 definitions of this term, which reflected both complex academic and simplified pragmatic approaches. The first was mainly about sociology and social anthropology and the second – organizational development theory.⁹ In my opinion, in the context of this article’s subject the most adequate definition of culture was made by E. Taylor back in 1871 in his book *Primitive Culture* he looked at the culture as a complex which includes knowledge, beliefs, art, moral, law, traditions and other markers

⁷ J. Niessen, *Diversity and Cohesion: New Challenges for the Integration of Immigrants and Minorities*, Council of Europe, Strasbourg 2000, p. 77.

⁸ J. Malyk, *International Conference “Interregional Dialogue in Europe: 2001 and Beyond”, Kyiv, 26-28 April, 2001. Analytical Report*, Kyiv 2001.

⁹ A.L. Kroeber, C. Kluckhohn, *Culture: A Critical Review of Concepts and Definitions*, London 1952.

developed by a person as a member of society.¹⁰ It is evident that this definition includes a wide area of the social life aspects and determines diverse interaction of the carriers of different cultures which is of vital importance for defining the borders of the intercultural dialogue, its contents, its course, and the probable results.

In my opinion, the documents of the Council of Europe contain rather successful generalizing (especially in practical implementation) definition. **Intercultural dialogue is understood as open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect. It operates at all levels – within societies, between the societies of Europe and between Europe and the wider world.**¹¹ It is important that the process of dialogue includes intensive information exchange, this information is mainly cultural and it makes a great deal of influence on creating an impression of the intercultural dialogue participants.

In addition to mentioned above, while seeking the adequate definition for the intercultural phenomenon, its authors took into account a minimum of two conditions: a) earlier cultural diversity management approaches are not always adequate today (by the way, in this context, the validity of the multicultural policy is being questioned – until recent time it was considered one of the most efficient in the system of ethnocultural management); b) conflict-free co-existence in a diverse society may happen only under the condition when all its members are equal and distinguished (in our case representatives of different ethnicities) accept and respect other cultures, traditions and each other.

While realizing the conceptual meaning of the definition “intercultural dialogue” both in theoretical context or in real practices of polycultural, polyethnic countries, we have to take into account multisided context and multivector influence of those phenomena, which are united under the key terms, which underline qualitative characteristics of the actors of this dialogue. Here I mean ethnic, cultural, religious and linguistic markers of those who participate in the dialogue, directly or indirectly. By the way, to avoid the impression that the markers are limited to the mentioned above I would like once more to emphasize the generalizing content of these markers. Also, in the course of research and practice of multicultural dialogue we need to take into account the diversity of each marker. For example, ethnic or cultural traditionalism, rituals, religious nuances, different languages; and finally, the mentality, caused by this diversity. The important, and of course, necessary conditions for the multi-cultural dialogue are the freedom and the ability to express one’s thoughts and also desire (readiness) and ability to listen to each other during this dialogue. The last comment becomes very important when speaking about constructing the dialogue and filling it with certain content.

¹⁰ E.B. Tylor, *Primitive Culture. Researches into the Development of Mythology, Philosophy, Religion, Language, Art and Customs*, London 1871.

¹¹ *White Paper on Intercultural Dialogue “Living Together as Equals in Dignity”*, Council of Europe, Strasbourg 2008, pp. 9-10.

In order for the intercultural dialogue to have positive effect we have to realize the purpose of this dialogue and also what we want to achieve by starting it. In this context I entirely agree with the idea, expressed by the Minister's Committee of the Council of Europe: the priorities here should be political, social, cultural and economic integration in the social development of the polyethnic country and also the united cultural diversity of society.¹² Since the main slogan of integration efforts is "Living together in diversity!", so the, main objective of these efforts is directed to "achieving one shared society, where people of different backgrounds can live together without abandoning their own culture, as well as religious values and customs".¹³ This explains the importance of the intercultural dialogue, it facilitates the "bond" not only of diversified cultures, but also increases the tendencies for political and social unity of the polyethnic society.

In order to realize the complexity of the "cultural dialogue" phenomenon it is important to realize the essence of the qualitative characteristics of the social phenomenon of "culture", which was mentioned above. This process can be supported by understanding the content of "culture" and this can be made possible under the condition of understanding of so called cultural codes, deciphering this codes which, in fact, comprise the content of the definition of "culture". According to the accepted definition, cultural codes are symbols and systems of meanings, that are relevant for members of a particular culture (or subculture). These codes can be utilized to facilitate communication within "inside group" and also to obscure the meaning to "outside group".¹⁴

Despite the fact that some give the multicultural policy the benefit of the doubt, no one can deny the fact that multiculturalism exists as a real practice and real environment, which, on one hand, create conditions for intercultural dialogue and need this dialogue as a guarantee of a conflict-free co-existence of different ethnicities and cultures on the other. On the territory of Ukraine, representatives of different ethnicities coexist while being the carriers of diverse cultures and traditions. It is important to mention in this context that it is time to drop the popular myth of "over 130 ethnicities (and sometimes they claim 130 nations), national minorities" existing in Ukraine. It would be more correct (I have been telling this for years in my written works and conference reports) to talk about the representative of certain ethnicities. And if we talk about the cultures, their number may be even higher because recently the people from the countries which were not represented in the ethnic and cultural environment of our country before arrive to Ukraine.

Let's analyze the phenomenon of intercultural dialogue from the point of view of its structure, practical conditions, actor participation and finally, perspectives of managing this dialogue. The analysis will be performed in the context of Ukrainian real-

¹² Ibid., p. 16.

¹³ *Case Studies. Prepared for the Seminar "The Linguistic Integration of Adult Migrants"*, Strasbourg 2008, p. 57.

¹⁴ J. Hyatt, H. Simon, 'Cultural Codes – Who Holds the Key? The Concept and Conduct of Evaluation in Central and Eastern Europe', *Evaluation*, Vol. 5, No. 1 (1999), p. 23.

ity. Conceptually I propose to view this dialogue in the framework of interactionism theory, which presupposes its interpretation as the integral part of interaction, in this case, interaction in cultural development of society. Sometime ago I have explained my understanding of “interaction” in ethnic context.¹⁵ In my opinion, this conceptual approach in studying cross-cultural dialogue is the most productive today, since it provides the opportunity to adequately recreate the process of “dialoging” itself and objectively define the importance of the dialogue results. According to the offered concept the structure of the dialogue can be introduced in the following way: intercultural contacts, intercultural communication, intercultural ties, intercultural relations. This understanding of the structure allows to get rid of the popular downsizing of the intercultural dialogue to communication of the carriers of different cultures (cultural traditions), during events like round tables greatly formalized “culture days” (this was popular during the Soviet period). Additionally this approach provides the opportunity to understand the intercultural dialogue as the constant process, which happens on individual and group levels directly (where the carriers of cultural traditions participate – direct transmittal of the cultural information) or indirect (for example, via mass media, literature, when the individual is accumulating the information about other cultures, which can be found in the press or art), communication.

In this structure, the most important components are intercultural contacts and intercultural communication since because of their nature they are effective conductors and the most intensive exchange of information is happening here.

II. SPACES OF THE INTERCULTURAL DIALOGUE

Before we attempt defining the contents of the term “intercultural dialogue space” and determine its functions, I believe it is necessary to make a few steps towards understanding the more general (“umbrella”) term “space” and concentrate on its qualitative characteristics. Space is: 1. Society in general, as a social and cultural organization (E. Durkheim); 2. Continuum of social positions and mobility channels (P. Sorokin); 3. Acting defining factor of the social life (representatives of the geographical school); 4. Joint understanding by all members of society of its structure (Parsons Sociology); 5. Cultural and historical dynamics arena and also the element of compassion and outlook (according to the noospheric approaches concept).¹⁶

¹⁵ V. Yevtukh, *Koncepcii etnonacionalnogo razvitiya SSHA i Kanady: tipologiya, tradicii, evolyuciya* [Concepts of USA and Canada Ethnosocial Development: Typology, Traditions, Evolution], Kiev 1991; idem, *Mizhetnichna vzayemodiya u Karpatskomu regioni: deyaki metodologichni problemy doslidzhennya* [Inter-ethnic Cooperation in the Carpathian Region: Some Methodological Problems of Research], Lviv 1992; idem, ‘Mizhetnichna vzayemodiya’ [Inter-ethnic Interaction] in idem (ed.), *Etnosociologiya. Terminy i ponyattya. Navchlnyy posibnyk* [Ethnosociology. Terms and definitions. Study Guide], Kyiv 2003; idem, *Etnichnist: Glosariy* [Ethnicity: Glossary], Kyiv 2009.

¹⁶ S.V. Litvinov, ‘Do perspektyvy sociologiyi prostoru’ [To the Perspectives of Sociology Space] in V. Yevtukh (ed.), *Aktualni problemy sociologiyi, psykhologiyi, pedagogiky. Zbirnyk naukovykh prac* [Actual Problems of Sociology, Psychology, Pedagogy. Collected Works], Kyiv 2005.

Based on the space characteristics mentioned above and considering them relevant to our context, I propose to understand **“the intercultural dialogue space” as a field with contacts communication, connections, relations both between the carriers of different cultures and the cultures themselves or their elements.** In my opinion the understanding of space would be more adequate if we look at it from the physical (and, to a certain extent, geographical) structuring, where the dialogue is happening along with the cultural information exchange, and also the contents of the information exchange process, which in turn during this exchange is structuring itself. It is always worth keeping insight these two aspects of the intercultural dialogue, especially when we will attempt to build its management (I will speak about it further in my article).

The physical expression of the cross-cultural dialogue space, first of all, are the streets, markets, stores, apartment buildings where the carriers of different cultures live, workplaces, educational institutions, youth clubs, sport activities, cultural and social centers, religious institutions, museums, libraries etc. It is worth mentioning that while researching the functioning of the Sardinian language in the ethnic and linguistic space of Italy, O. Yevtukh already applied the structuring of the physical space, where on the one hand the Sardinian language is preserved (given the environment is monolingual) and it becomes a favorable testing ground for the language marginalization on the other (under the condition that the environment is polyethnic), or the language assimilation (if one language environment dominates the other, in this case Italian over Sardinian).¹⁷ Many scholars believe that both virtual and physical space have recently structured, where the intercultural dialogue is happening. This is the mass media and other means of communication.¹⁸ Above I mentioned mass media as an important factor of mediation and relations within the cross-cultural dialogue.

While evaluating the functioning of every component of the intercultural dialogue, it is easy to realize the importance of every component. This is connected with the peculiarities of their functional message. For example, the educational institutions have much stronger resources for organizing the intercultural dialogue and its management than the space structure of the cities (I selected the city because unlike rural areas urban areas are ethnically and culturally diverse). I mean the fact that in the first case this dialogue can have a better longevity and the part of the actors themselves are stable for a certain period of time. Under these conditions it is easier to organize the intercultural dialogue by implementing the intercultural education which is “a type of education in which pupils from different backgrounds are taught in the same classroom or systems, and are able to learn about each other’s as well as their own culture and history in the language of the majority, or in the mixed schools, ad-

¹⁷ O. Yevtukh, ‘Suchasnyy status ta funkcionuvannya sardynskoyi movy v etnolingvistychnomu prostori Italiyi (za danymy sociologichnogo doslidzhennya)’ [Current Status and Functioning of the Sardinian Language in Italy Ethnolinguistic Space (According to the Survey)], *Aktualni problemy sociologiyi, psykhologiyi, pedagogiky*, Issue 8 (2007).

¹⁸ *White Paper on Intercultural Dialogue “Living Together as Equals in Dignity”*, p. 32.

ministrated in the language of the majority”.¹⁹ In addition, the intellectual level of the dialogue participants, especially in the higher educational institutions (if not 100 per cent, then the overwhelming majority) allows to intensify and reach considerable results. Moreover, the educational process itself facilitates the growth of not only professional, but also the general knowledge. This in turn, increases the level of political culture, and creates preconditions for forming the conscience (understanding) of the need of supporting intercultural dialogue, since these actors are the first to understand its potential unifying features for the polyethnic society. Keeping this in mind, educational institutions play a very important integrative role.

The city (its space organization – streets, houses, and parks) is a space for sporadic interaction of the possessors of various cultures. I believe that the space organization of the urban life contains too strong of the potential for the intercultural dialogue which is rarely taking into account and even more rarely used in urban planning and urban development, especially, the residential areas. Professionals (I mean professionals and not specialists – people with special training who quite possibly are capable to perform their professional duties (for example, capable of building a good house), but do not take into account other needs and capabilities) understand, that the urban space can be organized in two aspects. First, which I believe, is the most widespread, it is the most widespread in Ukrainian urban development practice – “the straight” introvert to certain extent closed, limited in its abilities for the cultural interaction; the other one is “open”. In the first case the accent is being made on constructing the residential areas with apartment buildings, placing industries, parking, bypass highways, then for the other the evident strive for organizing the urban space in such manner that offers interaction possibilities for representatives for different social and cultural sectors of society. For example, it is creating its recreational areas (parks), malls, pedestrian streets, open air cafes, and entertainment areas for youth. It is this type of the urban space organization where the actual and median social and cultural informational exchange is intensified by the interaction actors who can be the possessors of various cultures. The “open” way is the best instrument to organize not only downtown (this is characteristic for the Soviet cities, and so it remains today), but also the suburbs and streets adjacent. By the way the Spanish architects received the world’s recognition and respect of youth thanks to this approach in organizing the residential areas in the big cities. The sociology research methods and actual inclusion into reality (one of Madrid’s residential areas) gave me the opportunity to confirm the productivity of this space organization for the cultural interaction.

A certain role in the intercultural dialogue is given to the other aspect of the physical space – museums, and galleries. **Firstly**, they accumulate huge amounts of information, usually multicultural, **secondly**, they are the conductors of this information to consumers – the visitors, who in turn are not always monoethnic (monocultural), but on the contrary are often polyethnic (polycultural). Thanks to

¹⁹ A.-M. Biró, P. Kovács (eds.), *Diversity in Action. Local Public Management of Multi-Ethnic Communities in Central and Eastern Europe*, Budapest 2001, p. 353.

the high efficiency of the visual art and the organizational capabilities of these institutions, the field of access to cultural heritage (polyethnic heritage) or different nations become bigger, and they form the basics of realizing the shared space (local, regional, country wide, European) and the need for interaction in it. However, there might be some different tendencies here. The negative episodes from history of certain nations reflected in the art especially connected with hostile treatment of other nations, misunderstanding (followed by rejection) of the symbols (codes) of other cultures may lead to certain autarchy and opposing of cultures. This process is without a doubt assisted by one more peculiarity of the physical space aspect functioning that I am talking about here – while perceiving the art as a rule the individual characteristics are present, different and often contrary perception of the same piece of art takes place. In this situation the information and educational work is very important – it can prove the situational character (negativity between different nations is limited to conditions of the certain historical age) corresponding phenomenon and remove the burden of responsibility from the present day actors of the interaction process. I am convinced that this approach is efficient in overcoming the barriers on the way to understating the conflict-free co-existence within the certain aspect of the physical space.

Two components of the physical space that are mentioned above, workplaces and sport activities, are equal on their capacity to influence the process of cross-cultural interaction (intercultural dialogue). Even though the capabilities of these spaces are limited in the actual transmit and actual exchange of cultural information and because it is limited to the actor's professional employment, they provide the opportunities for forming the joined platform for implementation of the certain intents, for example, achieving more distinguished, better positions in public (social) life, or social recognition of the results of their work. This simultaneously creates a joint base for mutual understanding of values and intensifies their interaction, mostly in the social field, but still leaves some room for exchanging cultural information, at least the information which is connected to social issues or close to it. The importance of these two aspects of physical space (depending on the possible results of cross-cultural interaction), as it happens with the educational institutions, determined, sometimes relatively, by the stability of the groups of the actors, who stayed together for certain period of time. A very interesting phenomenon of the intercultural dialogue is the virtual component of the physical space – the mass media. As I mentioned above, within this space happens the indirect (mediate) exchange of information, so the mediate dialogue is happening too. The mass media originality in our context is first and foremost in the fact that they “express society's cultural diversity, they put cultures to context and can provide platforms for diverse prospectives with which their readers, viewers or listeners may not come into contact day to day”.²⁰ It is true that on one hand, the newspapers, magazines, special publications, radio and TV programs contain information on different cultures and nations, which live not only

²⁰ *White Paper on Intercultural Dialogue “Living Together as Equals in Dignity”*, p. 32.

within the boarder of one state (Yulian Bromlei considers it ethnopolitical body)²¹, but also in the other countries with different history and culture. On the other hand, they create the possibilities for barrier free communication (somewhat virtual) of different cultural traditions possessors. One more important characteristic of the virtual space of the cross-cultural dialogue are the new communicational capabilities enable actors to enter the dialogue without making a sizable physical effort without big psychological burden which is a characteristic of direct interaction. In my opinion psychological aspects of intercultural dialogue need careful study and I am intending to do this in a future.

Summing up (in our context) the part on virtual space of the intercultural dialogue, I have to affirm that it will be getting more and more weight with time. This is mainly because the popularity of computer media grows fast – it is very accessible both because of easy access to different websites and online forums, and also because of the own initiative. This situation leads to the growth of “wiki” collaboration and the communication area – the cross-cultural dialogue is being filled with a new meaning.

What concerns another aspect of the intercultural dialogue space, which I mentioned above as intellectual, its analysis will be performed in a separate study. Right now I would like to limit myself to only one comment: it appeared as the result of the direct interaction of cultures to their elements (without the doubt, via the possessors of cultural tradition), when separate fields are being formed within the limits of the physical space and we can see that interpenetration of one culture elements into the other. The main characteristic feature of this aspect of the intercultural dialogue space is that it disappeared after the interaction is finished, but its trace remains in the mentality of the other cultural tradition possessors. That is when the monoethnic mentality turns into biethnic or multiethnic. This feature creates a favorable platform for deploying the intercultural dialogue.

III. UKRAINIAN REALITIES OF INTERCULTURAL DIALOGUE

The theory and methodology analysis of the “intercultural dialogue” which was offered above creates the base for studying its practical features. For us, as sociologists, the case study is Ukraine. Based on the primary features of the intercultural dialogue theoretic model, I will attempt to provide answers to several questions: 1) What is the cross-cultural dialogue base in Ukraine today? 2) How this dialogue is happening in our country? 3) What are the results of the cross-cultural dialogue and what is its prospective?

While backing up the importance of researching the intercultural dialogue among the reasons I indicated a fact that Ukraine is the country with the polyeth-

²¹ Yu.V. Bromley, ‘Opyt tipologizacii etnicheskikh obshnostey’ [The Common Experience of Ethnic Communities Typology], *Sovetskaya etnografiya*, No. 5 (1972); idem (ed.), *Sovremennyye problemy etnografii*, Moscow 1981.

nic population. The representatives of different nations live in Ukraine, they are the possessors of different cultural traditions. They form certain ethnonational structure of Ukrainian population; create its diverse cultural environment. This is the reason for studying the issues of the various components' coexistence, the character of relations between various ethnic origins and the way their cultures (or the elements of these cultures) interact. In this paper I will not analyze the ethnonational structure of Ukrainian society (this was already done by Ukrainian scholars, including some of my works²², I will only speak about the features, tied to the intercultural dialogue.

The first things worth mentioning are the possibilities for the intercultural dialogue and the challenges that appear as the result of the renaissance of the cultures, represented by ethnicities living in Ukraine. The ethnocultural renaissance is the most evident among Ukrainians, and many ethnical groups. The sizable results of Ukrainian renaissance, especially during the first years of Ukrainian independence can be traced in the wide area from introducing Ukrainian ethnic and national symbols as the state symbols till creating a stable ethnic self-consciousness and the feeling of one community. In this process, culture gets a special meaning, not only because it is very persuasive visual and content marker of ethnicity, for example Ukrainian, but also the change in the attitude (it becomes more positive) towards Ukrainian culture as a sizable contributor to the social development. This process was accompanied by establishing a leading role of Ukrainian language in all aspects of the social life, including the government and even personal relations a certain derusification was happening to the Ukrainians who were "rusified" for one reason or the other. Traditions were reviving and the historical memory of Ukrainians was coming back to them, for example, the "Kossak" movement. Creation of the non-governmental organizations (this was also happening in the Ukrainian national movement in the beginning of the 20th century), Ukrainian cultural organizations with the clear focus on folklore, ethnic cultures and traditions became very active. However, the sociologists claim that the tempo of Ukrainians returning to everything Ukrainian has recently decreased.²³

What concerns ethnopolitical and ethnocultural renaissance of the Ukrain's national minorities, the main characteristic features of this renaissance were: creating the NGOs with most of the members belonging to a certain ethnicity; the folklore bands that collect and promote the folklore, traditions and customs of their ethnicities appeared; opening of the state or Sunday schools with ethnic languages as the primary languages of instruction; the Mass Media with the ethnic language or that targeted national minorities – radio and TV; publications (not limited to textbooks) in the languages of the national minorities. The most recent data that shows the dy-

²² V. Yevtukh, 'Etnopolitychnyy renesans v Ukrayini: ponyattya, struktura, naslidky' [Ethnic and Political Renaissance in Ukraine: the Concept, Structure, Consequences] in idem (ed.), *Etnosuspilni procesy v Ukrayini: mozhyvosti naukovykh interpretatsiy* [Ethnosocial Processes in Ukraine: Opportunities of Scientific Interpretations], Kyiv 2004.

²³ Y. Golovakha, N. Panina, *Ukrayinske suspilstvo...*

dynamic of the national minorities (ethnization) can be found in the publications of the State Committee of Ukraine on the Nationalities and Religions.²⁴

Ethnopolitical and ethnocultural renaissance are closely tied to a intercultural dialogue and, as life shows, are determining its flow and quality. Two trends in the ethnocultural renaissance need to be reviewed: 1) renaissance of culture of different ethnonational structure components of the Ukrainian society broadens the ethnic base and the environment for their interaction (here I mean most of all, the ethnicities getting rid of the false ideologies, like “dominant – subordinate” – in the Soviet period “elder-younger brother”, that primate of everything Russian, etc. This condition opened the horizons of equality in communication which is without a doubt a positive thing; 2) other tendency – renaissance of the cultural originality of Ukrainian communities – characterized by the growth of ethnic solidarity, the unity inside of the group and the concentration of efforts mainly on dealing with your community issues. This situation can amplify autarchic and to certain extent separatist tendencies. Sometimes, the interest of one ethnic group confronted with the interests of the other. This condition as opposed to the previous condition limits the space of the intercultural dialogue and is the direct obstacle on its way. In order to make this dialogue efficient, it is worth trying to balance the two tendencies mentioned above – openness and autarchization. This is one of the main goals of the cross-cultural dialogue management (the ethnopolitical management). I will dwell on this more in my further analysis.

I will attempt to answer the question on how the intercultural dialogue in Ukraine is happening. Do we use the space for this dialogue in our country or at least I will attempt to show the problems that exist in its organization and flow. Coming back to the capabilities of different physical space aspects which contain the intercultural dialogue and that we described above, I can preclude that their use in Ukraine is minimum. I can make such a conclusion based on the data provided by the State Committee of Ukraine on Nationality and Religions (in my opinion, this data is the most adequate and probable). Without a doubt I will include other data into my research of the intercultural dialogue in Ukraine. After reviewing the Committee reports it becomes evident that presently the most effort is being made on meeting the requirements of separate national minorities, while the cultural (ethnic) interaction remains in the shade. The examples taken from the dialogue space, are absent on the national level in Ukraine. For example, out of 1300 ethnic minorities NGOs which were registered in Ukraine as of 1 January 2008, only 3 can be viewed as

²⁴ D.V. Tabachnyk [et al.], *Rozvytok etnonacionalnykh vidnosyn v Ukrayini. Stan. Tendenciyi. Perspektyvy* [Development of Ethnic Relations in Ukraine. Status. Trends. Prospects], Lviv 2007; T.I. Pylypenko, *Yevropeyska hartiya regionalnykh mov abo mov nacionalnykh menshyn: teoriya i praktyka implementaciyi v ukrayini* [European Charter of Regional Languages or Languages of National Minorities: Theory and Practice Oplementation in Ukraine], Lviv 2007; O.N. Sagan, T.I. Pylypenko, *Yevropeyski priorytety derzhavnoyi etnonacionalnoyi polityky Ukrayiny. Ramkova konvenciya pro zahyst prav nacionalnykh menshyn* [European Priorities of Ethnic Policy of Ukraine. Framework Convention for the Protection of National Minorities], Kyiv 2008.

a platform for the cross-cultural dialogue. These three are – “Association for National and Cultural Alliances of Ukraine”, “National Communities Congress of Ukraine”, “Council for National Societies of Ukraine”. Actually, they have (I will put a widely used, and not very academic term) events, which presuppose the participation of different ethnicities, different cultural traditions. In my opinion, very convincing in its positive influence on deploying the intercultural dialogue (please note, that it is among the youth which is very positive) became “Springs of Tolerance Camp”, which is being organized for a few years in a row by the National Communities Congress of Ukraine. Such actions are organized every year.²⁵ Without a doubt, there are other organizations, which while having their festivals, congresses, etc. invite representatives of other ethnic communities, but these things are mostly sporadic. The history of the ethnic movements in Ukraine, which begins from when the country became independent, there are too few examples of the events jointly organized by the NGOs of two, three (maybe more) national minorities and also the participation of one ethnic community in the NGO activities of other community. The last was the characteristic, as an exception for “Narodnyi Rukh of Ukraine” [The People’s Movement of Ukraine], which was organized by the representatives of Ukrainian ethnic community, but only in its initial stage when it was actively supported by Russian and some other communities.

Based on the State Committee of Ukraine on Nationalities and Religions’ publications among the cultural activities that form the space of the dialogue and where it can be efficient deployed the following events are worth mentioning: “Europe Days”, “The Festival for Slavic Writing and Culture”, “All-Ukrainian Festival «We Are All Your Children, Ukraine!»”, “All-Ukrainian Festival of National Folklore Groups «Friendship»”, National Minorities Culture Festival “The Melodies of the Salt Lakes”, International Painters Meeting and the festivals of the ethnic art.

Among the components of this physical space of intercultural dialogue in Ukraine, which are in my opinion, to a certain extent (or can become like that given the efficient management) are libraries and archives, educational institutions and the virtual space fillers, such as mass media. Let me substantiate my opinion. For example, by organizing departments of the national minorities literature in the libraries, we are creating the access field to the cultural attainment for the representatives of not only target, but other communities; based on the archives data, the documentary media can be created, which adequately reflect history and culture of the ethnic communities of Ukraine – their interaction with other ethnic communities and the title ethnicity – the Ukrainians (for example, the publications on the Greek community in Ukraine, the Crimean Tatar culture, the ethnic groups and peoples of Bukovyna, etc.).

The development of educational system in Ukraine shows that the field of intercultural dialogue has already being formed and it is pretty wide and stable to

²⁵ T. Khorunzha, ‘Dzherela tolerantnosti, unikalna metodyka vykhovannya’ [Tolerance Resources, the Unique Education Method], *Forum nacyi*, 3 March 2011.

a certain extent. I mean two things here: 1) existence of secondary schools with two languages of study (not only Ukrainian and Russian, which sometimes happened in the history of Soviet Ukraine) and sometimes more languages; 2) studying of foreign languages and cultures as a future profession in Universities and colleges (this tradition was in place throughout the history of education), and university degrees for future teachers at schools where education is done in the national minorities languages, also the social and cultural activities in the polyethnic environment. The first case had in 2007-2008, 1848 schools with more than 420000 students, in the second case it is 48 higher education institutions.²⁶ Foreign language study is without a doubt a very good environment for creating the intercultural dialogue space because students gain knowledge about other nations in the process; accumulate cultural information which, under certain condition becomes a powerful motivation and the driving force of the dialogue. The knowledge about others removes barriers in communication with them and in the framework of the physical space the intellectual space is created. In my opinion, the intellectual space while not having its dedicated space measurement allows the individuals to accumulate the information driving him into the dialogue indirectly and while entering the direct interaction with others, this individual is turning into the active actor with the powerful field of interest.

Recently, Ukraine saw the forming of the virtual intercultural dialogue space. However, in my opinion while potentially having the unlimited resources the virtual space is not very active and its influence on the quality of the dialogue is not strong enough to be the primary factor that influences its results. The evident signs of this aspect of the physical space is of course, the publishing of several nation wide newspapers in Ukrainian, or in Ukrainian and in the language of the certain ethnic minority, or the language which is understandable by all minorities – Russian (among those *Forum Natsiy*, *Nasha Batkivshchyna*, *Yevreiski Visti*, *Elliny Ukrainy*, *Golos Azerbajdzhanu*, *Romani Yag*, etc.). Another sign for this type of space is the information about the history, culture, organizational and ethnocultural life of national minorities, which is published in nation wide, regional and local newspapers in Ukraine. In order to define its level of influence on an intercultural dialogue, it is required to perform a thorough content-analysis of the publications in these newspapers that touch upon the ethnocultural space of Ukraine. Up to this day, this analysis was never performed; there were only a few attempts to analyze the situation in the mass media in the context of cross-ethnic interaction, and only as showing of the negative trends. I have to admit that the information about ethnic communities in the media mentioned above appears irregular and spontaneously at least presently. The situation with the TV and radio is even worse. The computer space with its unlimited potential – according to the East-European Development Institute – mostly has materials which are insulting for people from other countries, they are full of negativity are openly confronta-

²⁶ O.N. Sagan, T.I. Pylypenko, *Yevropeyski priorytety...*, p. 53, 65.

tional and they are far from being a facilitator of the intercultural dialogue. On the contrary, they ruin it.²⁷

While evaluating the results of intercultural dialogue in Ukraine, there are two things that we need to take into account: 1) there are objective conditions for this type of dialogue in our country; 2) the development of ethnonational situation with prejudice and aggressiveness happening more often, needs building a dialogue as one of the efficient constructs when there are issues in relations between the carriers of different ethnicities; 3) in recent time we can see the examples of the fact that the intercultural dialogue becomes a stable tendency; 4) the positive results (still not very impressive) of the programs for ethnic and cultural renaissance and meeting the social needs of different components of ethnonational structure of Ukrainian society, which promote the integrational moods, for example, special state programmes; 5) thanks to these events, the state is trying to make the intercultural space bigger; 6) the new possibilities for the national minority NGOs are being created, especially those that stimulate the ethnocultural renaissance and increase the interethnic solidarity.

However, today we do not have the method to evaluate the intercultural dialogue which is one of the most important tasks for the scholars. This is required for creating the adequate picture of ethnic interaction in Ukrainian society and the starting capacity of the dialogue itself. All this is needed to define the prospectives of the intercultural dialogue development and making efforts to make it more efficient. This research can be performed by the newly created NGO "Center for Evaluation of Scientific-Educations and Social Programs".

My experience tells me that currently the fate of the intercultural dialogue mainly depends on the level and quality of the management of this dialogue and more broadly on the ethnopolitical management. This will be reviewed in the context of analyzing the theoretical model of this management and its implementation practices on the international and national levels.

IV. INTERCULTURAL DIALOGUE MANAGEMENT IN THE CONTEXT OF ETHNIC DIVERSITY OF THE CONTEMPORARY WORLD

In this section we are introducing the term "intercultural dialogue management", so I think it is important to provide definition of this term. However, this term has just entered the academic world and management practices of our country. The practices of ethnocultural development in other multiethnic countries still do not use this term very often. In recent time, this term has being more actively included into the academic world and management practices of many countries, especially polyethnic or countries with the polyethnic population structure. Without a doubt, the dialogue is created

²⁷ O. von Stallenberg, "Ekologiya movy" v konteksti problemy rozmayittya kultur i ZMI' ["Ecology of Language" in the Context of the Diversity of Cultures and Media], Kyiv 2008, pp. 30-37.

when within one space (it its physical dimension of the national, regional, and local level) co-exist at least two actors who are the possessors of different cultural traditions, in our case closely tied to ethnicity. This feature gives me the opportunity to review the management of the intercultural dialogue in the context of the ethnopolitical management and define it, to a certain extent as integral part of this type of management.

In my previous works I gave the definition of the term “ethnopolitical management”.²⁸ Looking at the etymology of the word, which basically reflects the content of the phenomenon, I was looking at three integral parts: power, the art of management, the administration. The art of management is the key part in this context. **With all mentioned above, the definition of the term “intercultural dialogue management” is “structured managerial phenomenon of the cultures (elements of culture), interaction process, represented by possessors of diverse cultural customs”.**

Those who researched the phenomenon of ethnic interaction, especially with the conflict situation provide two forms of its management: 1) upper level – **top-down conflict management**; 2) lower level – **bottom-up conflict management**.²⁹ The first unites all events which are initiated, executed and controlled by governmental institutions; second are those that are initiated and executed by the common actors, those being the citizens that are members of NGOs and those who are members of any organization. The structure of this organization and, correspondingly the direction of the dialogue itself shows as one of the most common forms of interaction: in the first case, top-down, and in the second – bottom-up. The dialogue will be most effective under the condition when these movements will not confront each other and the bottom-up movement will be supported by the government institutions in legislations, special programs, events, funding. And the movement from top will be received with understanding and trust.

The intercultural dialogue management has the same structure. However, I believe the second level has more weight because, as a rule, it is oriented on the situations which are created in the process of direct contacts and direct communication. In addition, it is, so to say, localized – carried out on the local level, joined by the actors that are located in the ethnocultural contact zones. As the rule this level of management is more effective. The results here are more evident and quicker discovered.

What are the tasks existing for each level of the intercultural management? What concerns the government institutions, I think the main task is developing measures which (under the condition of diverse cultural traditions) form and help structure (here I will see the popular among Italian scholars term) “ambiente culturale” – “the cultural environment”. This creates “the cultural atmosphere” where the actors themselves are the content providers, the possessors of the elements of culture, traditions, etc. This interaction creates joint responsibility of actors on the top and bottom levels, which guarantees positive results of the dialogue.

²⁸ *Etnosociologiya. Terminy i ponyattya...*, pp. 220-226.

²⁹ N. Dimitrijević, P. Kovač (eds.), *Managing Hatred and Distrust. The Prognosis for Post-Conflict Settlement in Multiethnic Communities in the Former Yugoslavia*, Budapest 2004, p. XXV.

From mentioned above, we can see the evident roles and responsibilities of all the participants of the intercultural dialogue. The governmental institutions must: 1) provide legislative base for the functioning of the dialogue; 2) create the policy for ethnocultural development which would meet the needs of the representatives of the different cultures; 3) facilitate equal access of the dialogue participants to cultural heritage and social attainment; 4) propose the system of roles regulating relations between representatives of different ethnicities and possessors of different cultural traditions which would eliminate arrogance, hatred, racism – those things that prerequisite and aggregate conflict situations; 5) have leverage and resources to tackle conflict situations; 6) facilitate the increase of the level of political culture, which is especially needed while making decisions if not by the actual actors, then by those whom the actors delegate their powers to (by electing their representatives to governmental institutions and parliaments) including the intercultural dialogue management.

The role of the actors in the intercultural dialogue is determined by such factors: 1) desire and readiness to enter the dialogue and continue the dialogue; 2) the level of realizing the importance of conflict free co-existence of the representatives of different nations and possessors of diverse cultural traditions; 3) the level of knowledge about the other peoples and cultures; 4) the level of cultural competence. All these factors are closely connected to the qualitative characteristics of the actors who enter or can potentially enter the intercultural dialogue, so they receive the opportunity to receive those characteristics. This can be facilitated by smart management of the top level thanks to realizing their role and objectives in the dialogue.

If we analyze position of the countries where representatives of different nations and the carriers of diverse cultures live, from the stand point of the actors on “top” (by the way, the Council of Europe is paying close attention to it), we will discover that the countries of Western Europe are paying close attention, especially these days – while facing the challenges of migration, creation of the conditions for constructing the intercultural dialogue between representatives of traditional cultures of their country and some of the new ones, at least those that can be viewed as different to traditional. These problems are being viewed in the context of creating the social unity of society because while facilitating “the social agreement” you can reach other objectives, for example, stable interethnic tolerance, and if not the conflict free interaction, then at least, suppression of conflicts which are usually growing during the social cataclysms.³⁰

Among the managerial efforts on organizing and implementing the intercultural dialogue, I would like to name the following: 1) creating social and political conditions (creating equal opportunities for social development of all components of the ethnonational structure of the polyethnic society; participating in the decision making process, at least those decisions that concern their status in the society);

³⁰ F. Oliveri (ed.), *Achieving Social Cohesion in a Multicultural Europe – Concepts, Situation and Developments*, Strasbourg 2006, *Trends in Social Cohesion*, No. 18.

2) executing (via the legislation and practical efforts), special measures on overcoming discriminations, which is based on race and ethnical differences, aggression, racial prejudice, etc; 3) providing conditions for forming and increasing the level of “intercultural competence”, while using, first of all, the resources of the educational institutions and media; 4) creating conditions for facilitating the intercultural dialogue on the international level (international space of the dialogue).

Let me explain my position on this issue, based on certain Ukrainian practices.

First, when I am talking about the corresponding social and political conditions for the intercultural dialogue success, I mean the level of the democratic development of the certain society. It is evident for me that in our case, this level is measured by access of the representatives of various nations and cultures to participation in a management of social development. What concerns Ukrainian practices, we have some great resources here; we can easily say that Ukraine is on the initial stage of creating the favorable conditions of the intercultural dialogue; our country has a considerable amount of laws, which could have insure its success, but the content of these laws currently not always up to the modern standards. For example, there are a lot of discussions on the content of the state ethnopolitical policy concept, the legislation on national languages, minorities, etc.

Second, the absence (in the ideal situation, of course) of the direct and indirect racial and ethnic discrimination – defining condition for participating and activity of the “bottom” actors in a intercultural dialogue. The reality of the ethnopolitical development in Ukraine proves that we have some “negative progress” here. The amount of discrimination cases is growing, especially concerning immigrants and other representatives of the “visible minorities” (the examples were provided above).

Third. The phenomenon of the “intercultural competence” needs considerable managerial attention. One of the famous scholars Altay Manço provides the following definition: *The intercultural competences are psychological capacities, that enable individuals and groups and, in particular members of immigrant communities, to ‘confront’, with some degree of efficiency, the complex situations arising out of contacts in an inegalitarian socio-economic and political context.*³¹ I have to admit that the international organizations (for instance, the Council of Europe), the Leadership in the polyethnic countries³², the NGOs³³ intensify their efforts in creating the “intercultural competence” while concentrating their attention on the capabilities of education and the media. In this context the main accent is made on phenomenon on including the real and potential actors into the dialogue. The Council of Europe outlines: “Intercultural competences should be a part of citizen-

³¹ A.A. Manço, *Compétences interculturelles des jeunes issus de l’immigration. Perspectives théoriques et pratiques*, Paris 2002.

³² N. Dimitrijević, *Managing Multiethnic Local Communities in the Countries of the Former Yugoslavia*, Budapest 2000.

³³ V. Yevtukh, *The Role of Government and NGO’s in the System of Ethnopolitical Management in Ukraine. Document on “Civil Society Relations/Partnerships: Ethnopolitical Management”. Education Policy and Minorities. Pilot Project – Ukraine. Final Report*, Strasbourg 2002.

ship and human rights education. Competent public authorities and education institutions should make full use of descriptors of the competence for intercultural communication in desining and implementing curricula and study programmes at all levels of education, including teacher training and adult education”.³⁴ This presupposes the existence of courses on the history of culture of those nations which share the same country and those who live outside of this country, including their history and modern development.

Along with this efficient field of the “intercultural competence” training are the mass media. Their efficiency is due to huge amount of information and the number of receivers, which is basically cannot be counted and, most probably, the ethnical diversity of the audience. That is why the Council of Europe, realizing the importance of the mass media in the intercultural dialogue, announces the special annual award for “Outstanding contribution into preventing the conflict, for mutual understanding and dialogue”, and also intends to create a web base network, which will accumulate the information useful for the intercultural dialogue.³⁵ Even today, we have a lot of examples of intensive inclusion of the mass media into the dialogue: **France Televisions**, committed to depict the diversity of the French people and show it in the form of art, starting the new programs, collaborating with the performers, reporters and all those, who are generally on television; **BBC** reflects the diversity of the British audience in its HR policy as well as in their TV, radio and web products; **YLE** (Finland) creates conditions for favorable reception of diversity; **SVT** created “The policy for ethnic and cultural diversity in the SVT network”, according to which, the programming must include the factor of diverse ethnic and cultural background of Swedish population. This is also included in the HR policy of the channel. **France Televisions** has the same strategy, starting the project “Studying the Diversity”, **WDR** (Germany) has a special educational program for their personnel, which includes, among others, “The diversity management”, **BBC** created the training online module to increase the knowledge of personnel on certain racial prejudice and acceptance of diversities.³⁶

Ukrainian practices do not provide such examples of the concrete actions by the TV and radio channels. So far, their activities on facilitating the intercultural dialogue are limited to adhering to general provisions of the legislation against incitement of hatred and racism, and rarely airing reports on the representatives of different nations and their cultures. Certain initiatives come from the NGOs, especially international: East-European Development Institute completed a project “Dialogue with the Media – the key to the dialogue of different cultures: support of diversity and responsibility of the media” (2008) and based on the project results, the Institute organized a special workshop for the representatives of the mass media on reporting the issues of the ethnonational development of Ukraine and rewarded the journalists

³⁴ *White Paper on Intercultural Dialogue “Living Together as Equals in Dignity”*, p. 42.

³⁵ *Ibid.*, p. 47.

³⁶ L. Gumenyuk (ed.), *The Key to Understanding Diversity*, Kyiv 2008, pp. 25-26.

who according to the panel, made considerable contribution into the development of the intercultural dialogue.

Four. The efforts on facilitating the intercultural dialogue on the international level are efficient. It is evident that no actors other than international field do not have such a high level of realizing the importance of the dialogue, and the resource for uniting the efforts and actions in its realization. My experience in participating in different events gives me a reason to claim that this field is still “Terra Incognita” for Ukraine, especially when we are talking about including into the international level dialogue, the possessors of the national minority cultures.

Having reviewed a certain part of the social development, connected with the interaction of cultures, and concentrated in the definition of the intercultural dialogue, we can draw several conclusions: **1)** in the conditions of modern ethnoculturally diverse world, the intercultural dialogue is important for theory and practices of the everyday life of all countries, especially multiethnic, multicultural; **2)** since the phenomenon of the “intercultural dialogue” is very complex (especially in its realization), then its studying needs to be multilevel, using the methods of many social and human sciences; **3)** the success in reaching the goals of the intercultural dialogue, which in my mind lies in facilitating the integration type of the ethnonational and ethnosocial development of the polyethnic (polycultural) countries, can be facilitated by the joint efforts of the organizers and actors on all levels – local, regional, national (within one country). On the regional and, for example, continental and intercontinental in Europe; **4)** intercultural dialogue needs to be based on the principles like respecting the human rights, building democracy, the Rule of Law, equality (ethnic, racial, and gender), dignity, mutual respect and partnership.

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