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Interaction of cultures and diplomacy of states

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ABSTRACT

The process of intercultural interaction is described using the theory of civilizations from which two mutually exclusive conclusions rise. The first one states that civilizations will inevitably clash, with one culture becoming universal for all the rest as a result. The second one tells about the inevitable synthesis of civilizations along with preserving their diversity during the development of their cooperation. In the first way, the US foreign policy is dominated by the idea of the universal importance of Western culture for the rest of the world, which is embodied in J. Nye's concept of "soft power". US public diplomacy uses "soft power" to convince people that the leading role of the USA may provide progress for the whole of humanity. Another way is cross-cultural cooperation. This approach is implemented by UNESCO. It comes from the universalism of human civilization, which is based on the diversity and cooperation of cultures. This diversity is considered as a source for development, providing it with mutual enrichment.

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Introduction

Since ancient times, relations between peoples have occupied a significant place in the life of society and of individual states. Communication between people and exchanges in various areas based on the diversity of human civilization have made a powerful source of development in historically evolved societies. Ethnogenesis, the formation of nations, nation-building, the development of national cultures, and an effective economy—all of these are closely linked with international relations. All peoples and countries are entangled in a dense branching network of diverse interactions that affect all aspects of human life. This

becomes particularly evident in the context of contemporary globalization based on the development of a single world market. Today, we observe a dramatically increased objective necessity in the theoretical conceptualization of international relations, in the analysis and prediction of occurring changes and their impacts, which change rapidly peoples' everyday lives and social communities. The process had been evolving throughout the 20th century and has accelerated in this century. Continuous development of the means of interaction between people, the steady expansion of their forms, and the reliability and stability of communications have provided virtually unlimited opportunities for the international exchange of scientific and technological achievements, ideas, and artworks. The interaction of cultures has become almost unmediated and has involved in its orbit vast segments of the population, developing links at various levels, from elite to mainstream. The process of cross-impacts between cultures has

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deepened. Migration flows have become large-scale. The democratization of international relations and the public desire to influence the development of world order came as a response to the secret diplomacy that had led to the unleashing of World War I. The increased disastrous effects of wars in the industrial era, especially after the development of weapons of mass destruction, have only increased the peoples' mistrust of the ability of politicians to prevent global catastrophe. The massive anti-war movement in the 20th century has become a crucial factor that determined the foreign policy of states in the second half of the 20th century. Another important factor of democratization in the system of international relations has been the desire of large segments of the population to put an end to human rights violations, absolute condemnation of war crimes against the civilian population, racism and the total dictatorship at the Nuremberg trials, the rapid development of national liberation movements striving for the right of peoples to national self-determination and independent development, combating discrimination, racism, and xenophobia.

The explosive expansion of the number of international relations actors at the world community level has triggered globalization processes that have increased the peoples' interdependence. The increased impact of public opinion on foreign policy and on shaping the world order has caused a reciprocal desire of states to exert influence on stereotyping foreign policy in the mass consciousness.

Today, the problem of correlation between the processes of intercultural and interstate interactions and the search for cross-links and interdependencies between these processes requires conceptualization and philosophical generalization.

The main objective of this article was the analysis of US cultural policy in the field of diplomacy and international relations and the exploration of the preconditions and peculiarities of its development starting from the first half of the 20th century to the present day.

The novelty of this research consists in the following: 1) to give a general framework of the US conceptual approach to the foreign policy organization in the sphere of intercultural communication. 2) to compare the US public diplomacy strategy with the political concept of the clash of civilizations, proposed by the US political scientist, S. Huntington.

Literature Review

Over the past decades, the ideas about the interaction of peoples' cultures based on the so-called civilizational theory in the modern interpretation suggested by Samuel Huntington ([Huntington, 1993](#)) dominated the public consciousness. Pursuing the liberal line, Samuel Huntington in the late 20th century confirmed the inevitability of a clash of civilizations based on religious differences. In the context of globalization and based on some geo-climatic and socio-cultural preconditions for the global leadership of the Anglo-Saxon race, he proclaimed the universality of Western culture, the "chosenness of the American nation". The core of S. Huntington's concept goes back to the concept of Arnold Toynbee ([Toynbee, 1961](#)), the renowned

English historian, who created the theory of closed-up, local civilizations based on religious unity. Toynbee believed that history is a process of a clash of the Western and Eastern civilizations, which are fundamentally different by nature. The Western civilization is humane and productive; it ensures the progress of human civilization. The Eastern civilization is marginal and counterproductive. Their battle will inevitably lead to the spiritual victory of one of the civilizations and the establishment of a single civilization with a common culture. The victory of the West over the East has been long viewed by Europeans as a historic "mission of the white man". The confidence in the victory of the West was based on the conviction of the universality of Western culture and its exceptional features that had brought huge material superiority to the West. These representations were embodied in the liberal picture of the interaction between civilizations and the role of personality in history. Religion was regarded as the most complete manifestation of features of cultural development of various peoples. In contrast to Freud's views, the sociality of a person within the new liberal theory was not attributed to the suppression of his innate principles by the society but was rooted in this individual, that is, "designed" in his natural being. A human's sociality was also determined by the type of culture, the type of civilization, which was established in a particular society. This predetermination of civilization type was regarded as an inevitable invincibility of cultural diversity. The World history was represented as the development of local, non-linked and closed-up civilizations ([Toynbee, 1961](#); [Weber, 1935](#)). The Christian religion, in its Western forms, was regarded as the most favorable ground for the development of society, because it had been based on Greco-Roman traditions, which provided to the Western world leading positions in the sphere of material culture. It was argued that human nature has nothing in common with the divine and has to be limited to what is given by nature. In this version of secular humanism, the main source of inspiration was the ancient tradition, the "Apollo soul", whose ideals were harmony, the sense of measure, and the bounds of possibility. Europe was declared as not only the bearer of the Christian monotheism and the creator of the "German ideology", but as the successor of the ancient paganism and its "clarity of vision", that is, the understanding that any good will can bring as much damage as evil, unless it is enlightened. At the same time, the authors of the concept seemed to forget that the revolt of Prometheus was not only a symbol of technological progress, but also a revolutionary practice; that the heroic ethics of the ancients had no taboo against a murder and demanded expediency, at its best, rather than human solidarity in this matter. Finally, it was forgotten that Christianity originated from the Eastern religions and in opposition to the ancient world. This is why the objectivation of secular humanistic values is still relevant in liberalism.

Attempts to find the humanistic content of an exit from the crisis affecting society have been undertaken in the philosophy of existentialism. The works of M. Heidegger, K. Jaspers (published at the turn of the 1920s–1930s), J.-P. Sartre and A. Camus (in the 1930s) formed the existential concept of personality. Total voluntarism, perceived as an

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