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## COEVOLUTIONAL-METHODOLOGICAL APPROACH TO CULTURAL DIALOGUE RESEARCH

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The term “coevolution” is used for identification of mutually conditioned elements alterations, acting as an integral system. Development is the vector of these changes. Thus, the coevolutionary approach makes it possible to study the natural mechanisms of the living systems complication. The authors follow mainly this methodological orientation, exploring cultural interaction and environment, in other words – coevolution way. Coevolutionary approach, without denying deterministic character of living systems development, pays special attention to occasionalities, which are considered to be the irremovable factors. Since the mechanism of the origin and coordination of the elements interaction involves occasionality, the system development takes an emergent character. This approach concludes the fact that acceptance of uncertainty factor does not influence the result of the particles joint variability – the variability forms are more productive methods of the entire elements collaboration. Historically developing images of cultures are viewed as the result of coevolution – on the one hand, as the interaction of cultures leading to mutual enrichment, on the other, in the context of natural environmental conditions that form some of their unique features. Coevolutionary methodology demonstrates a theoretical resource that explains the unity and difference of cultures, their transformation. The historical context of the cultures dialogue is presented as a coevolutionary process, the modern mechanisms of which promote convergence and integration of cultures, which replace the process of their evolutionary differentiation – divergence.

**Key words:** coevolutionary methodology, cultural dialogue, cultural coevolution, culture transformation, cultural systems convergence, coevolutionary-synergetic development, emergence.

**[Гетманов И.П., Тазаян А.Б. Козволюционно-методологический подход к исследованию диалога культур]**

Термин «коэволюция» используется для обозначения взаимообусловленных изменений элементов, выступающих в качестве целостной системы. Вектором этих изменений является развитие. Козволюционный подход делает возможным исследование естественных механизмов усложнения живых систем. Именно этой методологической установкой руководствуются авторы, исследуя взаимодействия культур и окружающей среды – путь коэволюции. Козволюционный подход, не отрицая детерминистский характер развития живых систем, особое внимание обращает на случайности, которые являются их неустранимыми факторами. Так как механизм возникновения и согласования взаимодействия элементов включает случайность, то развитие системы приобретает эмерджентный характер. Продуктивность данного подхода заключается в том, что принятие фактора неопределенности не влияет на итог совокупной изменчивости частей – изменчивость формирует более продуктивные способы взаимодействия элементов целого. Исторически складывающиеся образы культур рассматриваются как результат коэволюции – с одной стороны, как взаимодействие культур, приводящий к взаимообогащению, с другой, в контексте естественных природных условий, формирующих некоторые уникальные их признаки. Козволюционная методология демонстрирует теоретический ресурс, объясняющий единство и различие культур, их трансформацию. Исторический контекст диалога культур представлен в качестве коэволюционного процесса, современные механизмы которого способствуют конвергенции и интеграции культур, приходящие на смену процессу их эволюционной дифференциации – дивергенции.

**Ключевые слова:** коэволюционная методология, диалог культур, коэволюция культур, трансформация культуры, конвергенция культурных систем, коэволюционно-синергетическое развитие, эмерджентность.

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Under the culture one understands the system of “historically developing supra-biological programs of human activity, behavior and communication, which are the condition for the reproduction and social life alteration in its basic manifestations” [7, p. 527]. In the society life these programs provides reproduction of social life forms diversity, types of activity, typical for a certain society type, objective environment (second nature) peculiar for it, its social bonds and personality types – all that comprises the real cloth of social life at the special type of its historical development. The idea of cultures dialogue, acting as the distinctive feature of Russian scientific school, takes the special place in the panorama of modern philosopho-culturological conceptions [1]. “Dialogue” is transformed in “coevolution” in our article, and the cultures development is considered from the coevolutionary positions, acknowledging the connected transformations of various cultural systems. The research of cultures interaction processes in the dialogue context is possible to realize on the basis of coevolution concepts and systems self-organization, informational society, global and universal evolutionism. The topicality of this problem is given by the fact that the beginning of the 21st century coincided with the entry of the global information society into a new phase. Along with information technologies, the issues of information content, culture, language are advanced as its primary medium. The flexibility and openness of the culture, the plasticity and precision of the language become the basic national resources in the modern situation, anticipating reserve stocks and technologic results that is why coevolutionary approaches to the various people cultures research can be appropriate and even productive.

The aim of our article is to define the theoretical and methodological grounds for studying the phenomenon of cultures coevolution and to substantiate the co-evolutionary methodology for studying the transformations of cultural systems as constituent structures of world culture. As a hypothesis of our research, we propose the following thesis: “Historically, forming images of culture can be viewed as the result of coevolution - the conjugate development of individual cultures among themselves, as well as with the natural existence conditions. Various mechanisms of coevolutionary-synergetic development of systemic integrity composite structures - world culture lie in the basis of conjugate cultures development”. The idea of G. Hegel that method emerges as “self-knowing concept” and treatment of Yu. A. Zhdanov about theory transition to the scientific method through “research method transition” have the special heuristic significance for our research.

The culture phenomenon is a very complicated scientific and philosophical problem, therefore the development of the coevolutionary concept of culture acquires a coherent and rigorous argumentation if a special method called “the inversion of the investigation method” will be applied. This method reveals the dialectic of this appeal: “on the way from the sensory-concrete to the abstract, theoretical generalizations are created, and on the way from the abstract to the cogitative-concrete they are used as a method” [5, p. 12]. Therefore, the possibility of coevolutionary concept using as a coevolution cultures research method opens for us, and new knowledge acquirement provides method’s adequacy to the studied object. The resort in work to the evolution culture problems, evolutionary concepts of culture determines the necessary terminological scope. Under the evolution one understands any systemic changes, based on mutually-conditioned interactions between links of the system within the framework of its integrity and the system itself with its existence environment in the organization direction increasing [1, p. 4]. Mainly in this way culture evolution will be considered. The postnonclassical paradigm is supplemented by the notions of universal evolutionism [2], the essence of which is the idea of coevolution,

penetrating the entire hierarchy of material systems, from subelementary particles to human society, including systems invented and created by mankind. Within the boundaries of the human universe, the change in any natural and cultural system occurs in interrelation with other systems, which predetermines their joint evolution – coevolution. Therefore the term “coevolution” means the conjugate, coordinated transformations of cultural and natural systems within the framework of the general evolution and reflects the totality of the physical and ideal. In this context, one can characterize the processes of coevolution and self-organization of cultures, highlight its forms and techniques in a historical retrospective and build forecasts of the future culture. It should be noted that the cognitive content of the term “coevolution” refers to the semantic space of culture, it is representative for the processes of cultural evolution and reflects the phenomenon of conjugate transformations of cultural systems within the general culture mankind evolution. This term enriches the concepts of global and universal evolutionism, as it reflects the whole reality of being, representing the integral unity of the physical and ideal [3, p. 18].

Retrospective and perspective consideration of the culture development processes is possible from the coevolutionary-synergetic justification standpoint of the vector orientation and self-reproduction of cultural systems. Relict programs, national-ethnic characteristics are coevolutionally developed forms of culture that predetermine communicative, interactive methods of coevolution of cultures between themselves and nature. The vector of modern mass culture changes is aimed at the unification of multiple world cultural systems, besides global information networks contribute to the cultures unification.

Expansion of neoliberalism and the West mass culture becomes the real mechanism of value changes in a global scale. The demand for unlimited freedom and the temptation to hedonistic values has a significant influence on the formation of the universal human culture middle layer - the world of moral values, which is formed largely under the influence of Western culture, which serves as the governing link of global coevolutionary development. In this situation, spiritual renewal, harmonization of cultural interactions is a mechanism, and the harmony of cultural systems is a form of coevolution, within the framework of which ethical norms and rules are integrated, representing a set of social behavior regulators and performing an adaptive function. Moreover, in the modern world the importance of individual worldviews in coevolutionary processes increases, the reflection can be regarded as a special device of co-evolution in culture. Besides, the importance of individual worldviews in coevolutionary processes increases in the modern world, the reflection can be regarded as a special device of coevolution in culture. Therefore, a posteriori approaches do not allow creating detailed models of future culture images in general and individual cultures in particular.

The study of the culture integrity problem and cultures development processes is productive to conduct from the standpoint of dialogue-coevolutionary interactions that most fully reflect the processes of interdependent development of cultures. The changing world of culture appears in the form of a spatial image that is overgrown with alive flesh of verbal and ideological expression, while the languages polylogue acts as a coevolutionary form of culture, as well as the reception of cultures coevolution, cultures and nature. Image thinking is associated with a decrease in the description discreteness due to its enrichment with the advantages of analog thinking - suggestiveness, metaphoricity, appeal to the mythopoetic memory of the interlocutor. The image of culture is coevolutional in nature.

The deep essence of the cultural phenomena coevolution is manifested, first of all, in the person's “experience” of his attitude to the surrounding world, the interpretation of moral norms and values. Any culture is a special type of world outlook and worldview, i.e. a special structurally-substantial education – a coevolutionary form that has absorbed the entire phylogenetic coevolutionary path of the given culture. The specified “experience” should be attributed to a special reception of coevolution in culture.

The society memory promotes the culture coevolutionary development in the vertical, i.e., different cultures coevolution, and culture, in its turn, contributes to coevolutionary development and memory affirmation. Man creates socially-institutional spaces of cultures coevolution (museums, theaters, etc.), in which the experience of mankind is compressed and spatial and temporal cultural processes proceed. "Institutionalization can be attributed both to reception and to the form of coevolution, it can be considered as a result and as a process of cultural transformation, as we see, there can be a transition of coevolutionary admission into a form" [8]. Thus, traditions, cultural institutions can be positioned as forms of coevolution in the time vertical "past-present-future".

Developing the idea of co-evolution of cultures, we proceed from the fact that the present era is characterized by the information explosion (the acceleration of information processes, the formation of global information networks) that level the cultural differences between people and ethnic groups inhabiting the planet and increasingly organize the global system "Earth civilization". Therefore, culture is also considered as an information aspect of society's life, as socially significant information regulating the activities, behavior and communication of people. This information, acting as a cumulative historically developing social experience, can be partly realized by people, but very often it functions as a social subconscious. The evolutionary processes are based on the forms and techniques of cultures coevolution, which have a three-level hierarchical organization of structural forms. The first level of structural and coevolutionary formations is represented by relic programs, fragments of past cultures that live in the modern world, exerting a certain impact on a person. This level is inherent in the following method of coevolution - the system interaction of past and present experience, the harmonization of subject-subject and subject-object relations.

The second level of structural-coevolutionary form-building is a programs layer of behavior, activity, communication that provide today's reproduction of some or other society type. The methods of coevolution at this level are all possible mechanisms for the re-creation and creation of society institutional structures.

And, finally, the third level of cultural phenomena structural forming represents programs of social life, addressed to the future (it is appropriate to talk about the tri-optics of the present, past and future [6]). The method at this level is the process of developing theoretical knowledge in science that causes a revolution in technics and technology of subsequent eras; ideals of the future social order, which have not yet become the dominant ideology; new moral principles developed in the sphere of philosophical and ethical teachings. All these are examples of activity programs and the prerequisites for changes in existing forms of social life. The more dynamic the society is, the more this level of cultural creativity is valuable.

Each separate type of social organization has its own development level of culture universes, where certain levels of structural formation predominate, and the type of social self-organization can change in any direction, depending on the dominance and character of coevolution techniques – the interrelated processes occurring in the cultural system and in its environment. Historically certain types of society express the peculiarities of the communication and activity ways of people, the storage and transfer of social experience, the scale of values adopted in the given culture. Mainly these meanings characterize the national and ethnic peculiarities of each culture, its appropriate conceptions of space and time, good and evil, life and death, attitude to nature, work, personality, etc.

The dialogue of the worlds, the dialogue of cultures, we define as a coevolutionary device, promoting the process of convergence and integration of different cultures, which replaces the process of evolutionary differentiation of cultures – divergence. The diversity of cultural phenomena in the world is a planetary system whose main aim is the survival of mankind in a specific natural environment, while the Earth's biosphere is in many ways a

system, adapted to the cultural influence of a man. At the same time, we focus on the processes of continuity of the coevolutionary change in these systems, and we build a posteriori concept of culture, as a system that constantly accepts the environment “challenge” that undergoes endogenous transformations through differentiation, integration and hierarchization of its subsystems and acquiring greater stability on the way of self-complication and self-organization.

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