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CONTACTS AND INTERCULTURAL DIALOGUE AS INTEGRATED SOCIAL VALUES

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Abstract

This paper presents not only a linked segment but as well explores cultural level contacts as a generation of establishing linkages and intercultural dialogue among people, countries, ethnicities, groups and individuals. The topic treats culture as a phenomenon, cultural ties and conflicts dominating human cultural integration, not only in the Balkans and Europe, but even in wider area. This is because of the fact that Balkans integration is presented as premium of European universal. Through this paper we elaborate significance of culture, intercultural communication, conflict resolution, cultural dialogue, cultural conversation and types of conflicts and relation of culture all along with conflict management. Conflicts, confrontation of civilizations; the ideology of confrontation and processes of war in terms of welfare and peace culture, human values will be processed. Furthermore, we examine the functioning of the culture of dialogue, cultural organization, finding problems all along with mediation, restoration of the practical dimension of multiculturalism.

Keywords: Culture, Socio-Cultural, Inter-Culture, Cultural Conflict, Fields of Culture and Ways of Integration and Concepts

1. Introduction

The highlighted topic aims at analysing the functionality structure jointly with intercultural dialogue, as social and ethical values, for the integration of people particularly in the troubled Balkans. Surprisingly, long term turmoil and desperation, has arisen as a consequence of long time restlessness within this area. People of this area could live in peace among them and in full concordance. This work aims on describing the way of creation of special and human universal values, but also in searching for socio cultural processes along with ethnic cultural reports in Balkans. It enables discussing possibility of regional, European and world's identity of multicultural states, preventions of ethnic tension and culture and conflicts of civilization, confrontation of civilizations, development and regional stability, particularly the Balkans' territory. There has been traced the quality of interethnic relations, awareness and cooperation in the field of integration.

2. Socioculture and Balkan's Socio-Value Integrity

All human cultures have something important to give community and get something from it. This fact also applies to the category of globalization, including valid integration. Globalization means higher interdependence of the world's society in this contemporary period of time. This

anticipates intensification of social reports in the universal world plan. By connecting remote countries, regional, local and personal level of any society has been transformed (Fukuyama, 1996).

Modern Balkan is situated between the process of modernization and re-traditionalism, between the past and future, and even among different cultural conflicts and their development, such as development of nations, history, and historical heritage in modern processes. Balkan has been influenced by geopolitics and geo-cultural processes. Geo-culture derives from national culture, and it is under efforts of national identity which causes conflicts (Kohli and Pareek, 1985).

Undoubtedly, the future of the Balkan countries will depend on international labor division and by country, position that takes culture and cultural capital as a key source of developing states, countries, ethnicities. In this sense, it explained numerous stereotypology connections to the Balkan people's identity, plurality, structure and openness and ethnicities. Balkan past defines the present and the future of peoples and states. The Balkans cannot be separated easily from the past socio-cultural values.

A potential conflict is part of the Balkans expressed in the clash of civilizations. These paradigms testify difficulties of culture and intercultural relations, development and cooperation among the peoples in the Balkans and integration opportunities or impossibilities at European level and beyond it. How are these integrating difficulties represented? In what level is the Balkan's European integration and disintegration? Of course, the answers are difficult and complex. Balkan phenomenon of globalization and regionalism are complex and contradictory processes, because we are dealing with a combination of cultural values conflict with the trend, layered with centuries and centuries, with negative impacts on the formation of people's awareness and countries. Balkan's difficult to find a solution between the modernization process and re-traditionalism where the past and inheritance do not have any disconnection. Furthermore, since the world evolves economically and also in other aspects, Balkan, like the rest of the world, should tend to evolve towards integration and globalization (Popescu, 2016).

The clashes of the past and the future in the Balkans are among the highlighted in Europe. They may be even beyond it. The Balkans can hardly pick geo-economic and geo-cultural connection. Balkan's geo-economy does not have any solution to the whole equation of the heterogeneity of conflicting consciousness. Balkan's people in modern times have past transitional identity which determines the present and the future of people and nations.

3. Where Does Valid Complexity of Balkans Stand?

Compared with other regions, the Balkans by ongoing geopolitical position has received the attention of many strategists, conquerors, politicians, economists, traders and researchers. To what extension is the Balkans socio, geo, political, economic and strategic value? The reason would be that the Balkans is treated as a bridge and a border as crossing and division, "chain" between worlds and material values all along with spiritual culture. Balkans is geopolitical and geostrategic mark of states and people.

Historians and other researchers, sociologists, philosophers, in particular, claim that Balkans has a powerful and permanent ontology with profound changes "just for the fact of violations of different interests and cultural values. These fractures create and have created conflicts of people to infinity. Can this be permanency of a constant latency that depends on the exchange of cultural values, loan and creation of cultural balances for universal cultural nuances?

It is not irrelevant to pose the question: how powerful and complex has been the ontology throughout history and how much has it worked for himself or against the interests of the people of the Balkans? How has it been instrumentalized by external and internal stakeholders and to what purpose?

As far as the value of the Balkans is concerned, there are different and contradictory analyses of it in the world that it is the cradle of Europe, the navel of Europe, is a black area as a cursed territory, or it is a permanent fire, it is the concept of divisions, incentives, clan exemptions, tribalization, political disintegration of certain processes (Todorova *et al.* 2006).

The Balkans culture today, even though encloses modern trends, still interchanges historical heritage values. EU integration of the Balkans encounters many challenges, and incentive provocations. In one aspect, it rises the so-called Europeanization, and in another aspect, according to many people, there is fear forced by the cultural and national identity loss. It is therefore of a very important interest to pose the question which entails the answer in itself: How is it possible to integrate Balkan societies in Europe and maintain unique cultural characteristics, mentality, traditions, consciousness, emotions and national psychology of the people of these spaces? The answer to this question requires complex analysis, involving multidisciplinary and sophistication. But, the international community understands the importance of working on creation of bilateral relations among Balkan countries, in order to enhance regional cooperation (Zarotiadis and Lyratzopoulou, 2015).

Without tolerance and respect of other people, culture remains sealed at national boundaries. Creating and developing the culture is the completion value of other people harvesting the universal, social value and other values. Cultural exchanges establish contacts and contacts establish intercultural dialogue. Balkan lacks genuine contact and intercultural dialogue observed in the ontological truth of the human being. According to Bohm (1998), common goals move towards joint responsibility, as products created by the values and their creation. Furthermore, Bohm (1998) sees dialogue as a process of multiple changes.

4. What is Intercultural Dialog?

In the political context, intercultural dialogue and understanding include a greater number of phenomena and activities, many of which are rather remote from those situations that correspond to what one might call the 'reflected sense' of dialogue. (Seibt and Garsdal, 2015).

Intercultural dialogue is characterized as a process by which a society develops and evolves. It is "full respect and open exchange of views between individuals and groups from various ethnic backgrounds, cultural, religious and language traditions that governed in the spirit of mutual understanding and appreciation" (Council of Europe, 2008). Intercultural dialogue can be treated as a process of open and respectful difference between individuals, groups, organizations, ethnicities, countries, nations with distinct cultural foundation or understandings of the world and the meaning of human acceptance. Interculturalism means acquisition of differences in thinking, views and values within each culture and between different cultures.

Of particular importance for the success of multiculturalism is the issue of social cohesion: Is the first component (the promotion of cultural diversity) compatible with the second component (the full and equitable participation and inclusion of all ethno-cultural groups in civic society)? If they are compatible, together do they lead to the attainment of the fundamental goal of attaining positive intercultural relations? Current psychological evidence suggests that these two components are indeed compatible, and that when present, they are associated with mutual acceptance among the non-cultural groups in Canada (Berry, 2013).

Cultural dialogue and the need of it, especially in the Balkans, are necessary and indispensable to develop deep understanding of the distinctive perspective. Every society is made up of many cultures that are eligible to stand out and be different. The difference enriches society. Multiculturalism promotes coexistence in form and not in the form of interaction and exchange among many different cultures. Furthermore, the dialogue is seen as one of the pillars of the human existence (Avnon, 1998). As such, it plays a significant and important role in learning intermediate area.

Cultural difference is an essential condition of society, brought by immigration, national purpose and nationalities. It presents the effects of culture, namely the preparation of globalization, culture as a phenomenon of giving and receiving values; as much as is or becomes a universal culture for spiritual and material values as is done and can be more applicable to other cultures. From this interchange, cultural values are expected less universal friction between cultures, although light friction is present in the nature of cultures and their development. Socio-cultural values through interactions and making-giving create position vibration, movement and progress.

Intercultural dialogue processes involve qualitative innovative ability. One must be raised and prepared for intercultural interfering, create tolerance level with others and for others. Does or does not Balkans have intercultural tolerance? In order to answer, one would think of himself as a possessor of a deep instinct for conflict meaning that inter-culture and values affect the harmony interchange as part of conflicts. Interculture is positioned as a relative repertoire even when all cultural values have made to restore cultural relativism towards absolute values. Conception requires intercultural harmony, strengthening awareness through critical humanism in relation to other people and nature. Interculture as a notion is a saddlebag of people.

Through frank exchanges, the accepted values of human consciousness can be strengthened and go into the consciousness of quality to determine the paradigmatic cultural forms, respectively, and cultural differences. Interculture means interdependence among all regions of the world in proportion and growth of information and communication.

The cultural difference in Balkans is a plus-minus economic, social, political, psychological process, which requires developing and adequate change in goods, because cultural diversity often creates fear and denial-insecurity. Dialogue between cultures, as the oldest and the most fundamental, represents the quality of democracy fashion. Dialogue objective or conversation means living peacefully and constructively in a multicultural world by developing the concept of community and affiliation.

5. Where Do Objectives and Conditions of Intercultural Dialogue Stand?

The main purpose of dialogue is to listen and understand the other, as well as understanding of our position in the views of others. With this, other personality reminds us of our responsibility. Dialogue is based on the responsibility of Me and You, which in principle means intermediate base, the ontology of mediation, that is why the world is ambiguous for human being. Understanding this ambiguity is something of offering or partition.

Indeed, cultural dialogue is education on cultural differences, education on cultural understanding, intercultural learning, ethnic, religious, visional, racial, gender, and multicultural or bi-cultural elements. The dialogue based on its power consists in the sociological philosophy of transparency, openness, open communication, empathy, awareness of the position of the people, groups, nations, states and regions. Culture means the power of the group, sharing experience, discovering differences and similarities. In terms of intercultural life of human being, education preparedness is needed. Balkans still lacks understanding and practice of life in peace and wellbeing conditions. Creating an intercultural European Balkans requires great effort but the results are hardly accessible due to ongoing negative epistemology. The most difficult equation in terms of peace will be the Balkans, for Europe and for the whole world.

In terms of the Balkans political seismology and social harmony all along with intercultural conflicts, permanent and possible circumstances of an explosion are found. That can be concluded only by comparing the latest events and conflicts in the Balkans, all with the sense of division. Balkan situation is not qualified as optimism or excessive pessimism. Only realism and more prudent measure may give meaning to Balkans syllogism. Europe would be a difficult Balkans syllogistic resolution and perhaps it is already acknowledged in Europe.

The necessity of understanding may give an easier breathing to Europe in Balkans educational development. The Education needs to be understood something as influence and obtrusiveness. European assistance and obtrusiveness and even the world's ones on Balkans are imperative in the sense of the Kant philosophy: "the state of peace therefore must be established" (Kant and Humphrey, 1970, p. 7).

Inter-cultural dialogue is an instrument of conflict and resolution prevention and disagreements underlying respect for human rights, democracy and rule of law. Intercultural dialogue offers visions of the world, understanding and learning about the similarities and differences between cultural traditions and perceptions. It expresses difference and cultural difference, build bridges, makes divisions and selection of best practices, particularly in the areas of individual culture. Besides, it enables learning democratic leadership with respect to social differences and social values, through which it forms social cohesion, reveals conjunction of new cooperation projects and development of people and nationalities.

Introduction of Intercultural dialogues offers numerous development opportunities and progression; dignity development equal to all participants willing to participate and engage in dialogue. It traces at two aspects; similarities and differences, cultural differences to discover the system of values and interactive subjunction. Obviously, dialogue is an exploratory research and path finding common ground among participants in dialogue, individuals, groups, ethnicities, people, and states, regions, nationalities-in terms of getting the respect of cultural differences.

However, it is necessary cooperation with Balkans cultures and ethnicities of regional integration in Europe and planetary harmony. Through raising awareness of intercultural harmony, reconciliation is offered. Intercultural dialogue within the framework of globalization arises as a kind of *sui generis* imperative.

6. Intercultural Dialogue and the Culture of Peace

The conclusion that those historical communities and modern societies which used to have long term and peaceful time does not require fastidious meditation. It is the case of Balkans states. Balkan countries have not had the "luck". Based on this, the culture of peace does not have an important historical site. European societies and those out of it, which practiced the peace culture for a long time, do have much more socio-cultural capital in relation to the Balkans societies.

Conceptualization and understanding of culture and peace as well as prosperity mean human understanding in general in which culture is understood as a solution to the existential expectancy. Globalization has affected the nature of the debate in intercultural dialogue. It has resulted in structural and qualitative changes in education and policy, including an increasing focus on the 'lifelong learning for all', and a 'cradle-to-grave' metaphor of learning, and the 'knowledge economy' and the global culture (Zajda, 2007).

Balkans is characterized by two cultures: the culture of war and peace. The culture of war is engraved in the Balkans character, while the culture of peace is just a difficult claim, because contemporary Balkans has powerful ontology and epistemology (Todorova *et al.* 2006). The formation of the new culture of peace in the Balkans is the central link of contemporary politics and integration of the Balkans in Europe. The culture of peace is linked with the strategy and design of global, national regime of social development and overcoming inequalities in the modern world. Absolute peace is not possible if people are fragmented in social forms and oppressed.

Only peace can expect peace in the Balkans bloody history. The main lever of settlement in Balkans syllogism is intercultural and inter-state dialogue. That can be seen as well as effort of changing the process of European unification from inefficiency towards a pilot application of the necessary regional cross-national integration (Zarotiadis and Lyratzopoulou, 2015).

To avoid the culture of war, Balkans must create a culture of peace in order to express the development of socio-cultural networks in intercultural relations among communities and people, despite the ideologies of war as a solution to the problems; thus enables the development of socio-cultural capital (Fromm, 1973).

Improvement of interethnic relations, intercultural contacts and confidence building intercultural cooperation of the people creates potential for people cooperation. Undoubtedly one of the most integrative factors of the Balkan peoples and quality of education is the educational and cultural policy all along with Euro-integration. Contacts and intercultural dialogue, based on their functionality, express collective learning value and importance of the realization of human intellectual potentiality, whether individual or in groups (Bohm, 1998).

7. Culture and Cultural Conflicts

It was emphasized earlier in a form that culture is always a factor of conflict. It plays an important role or influences it so subtle and gently. In every conflict that touches us, people, nations, countries, what we care about and what is of crucial interest for us affects our identity.

Culture as an expression of spiritual and temporal element is intertwined with the conflict, with the network of interests. True culture as such rates for conflict resolution and intention of reducing problems through cultural influences.

Conflicts and disputes are inevitably natural part of life, the constant companion of change. It happens in all man's processes and operations, people have needs, preferences and values. Overcoming any conflict can be achieved through universal socio-values, but Balkans cannot count on it, since it is its biggest deficiency. A well-managed conflict can develop employee skills for creativity and numerous cultural problem solving. Mismanaged conflicts or avoided conflicts reduce productivity, improvise and hide the truth. As such they can enhance and broaden the nature of conflicts, disputes and resolving the issues of existing life in general. However general concept evokes conflict in association with anger, negativity association of arguments. It expresses the fear and insecurity of people, nationalities and individuals.

Functionally, a conflict is a kind of stress, and a vulnerable battle. Just to retrospect the history of the Balkans people, full of fight, gaps and lack of cooperation ties. Socializing with negativity in Balkans makes cooperation among its people to be seen as an obligation, imposition and submission. There is a slow cultural motion in Balkans, though not without hope and without perspective. Conflict itself is not and can never be negative. Conflict is what we do with it, what character we give to it. Therefore, conflicts can be resolved with intercultural dialogue.

The negotiations are basic principles applied in resolving conflicts, controversies and disagreements. Balkans has created with difficulty balance of conflict reconciliation. Bangladesh is a big mosaic of people and cultures with different values, where styles have created comprehensive conflicts of bringing cultural conflicts and intolerance. Raging differential permanent cultural values in the Balkans has created non-peaceful management disability. Balkans' mentality and lack of ability has not let its peoples to think effectively in solving intercultural relations, interstate and interethnic problems as well as ideological, religious ones, and it has always been a source of conflict and production-possibility of creating chaos. Reviewing and analysing the differences in values and philosophies in the Balkans, we observe that the differences are in goals and objectives, opinions and perceptions.

Cultural constructive interactivity must resolve conflicts of harsh cultural and ideological shape. It should be an open and respectful, base and value of equal partnership in terms of any positive change. It includes everything related to ways of life, beliefs, creeds and other things. It is a world perception based on values and way of thinking. When considering the amount of learning that Balkans perceives about the values and ways of thinking of Europe and as well of world, it can be equalized to negligible. So Balkans is what we see and judge, it deserves to exist. Spirit of interculturalism and multi culturalization aims to establish cultural dialogue among coexisting cultures. Cultural differences should eliminate conflicts and achieve harmonious relations among people. The dialogue bounds coexistence of different cultures. Dialogue opens doors of cultural cooperation. Balkans cultural diversity should follow the dichotomy of majority and minorities. Intercultural dialogue explores and requires equality human dignity and sense of joint goals. To what extent is it exploring the sense of multiculturalism, ethnic groups, nations, states and people in Balkans?

8. Origin of Conflict and Cultural Disagreement in the Balkans

To many scientific minds, the origin of conflicts and disputes occurs in the economic, territorial, ideological, psychological, political view, religious, national, and violation of human rights etc. These factors determine the quantity, the level and quality of conflict, but also possibilities for their resolution.

In the methodology of cultural conflict resolution affirms that the intervention of a third party in all conflicts is of the universal form, with the incorporation of negotiations, mediation and arbitration. The Balkans has a great heterogeneity of cultural differences and an infinity that has capacity to generate new conflicts. Territorial conflict and ethnic clashes dominate in the Balkans. The impact of the territorial conflicts in the Balkans is one of the most emphasized. Conflicts are crisis. Crisis is the scale of conflict. Conflict is a phenomenon that leads to

organized violence caused by the involvement of parties that have incompatible positions on various issues (territorial, economic, ethnic, religious, political, ideological, to control government etc.). Conflicts and wars occur specifically among societies. One can stop learning about other cultures that are in contact, training programs, talks about different cultures, through the accumulation of past cultural experience.

Balkans is being followed by many cultural foundations: it is the myth of origin-being first in the Balkans and taking primacy to dominate forever over conflicts. Balkans is characterized by the high appraisal of national dignity. All people of the Western Balkans belong to this space, as a tribute to their existence and hospitality. Each of the people almost wants to attribute on itself this quality as a special virtue. However, this mythological glorification creates a duly paradigm for the purpose of cultural conflicts as well as other different natural conflicts.

Balkans needs time to cope with the universe of myths and mythologies, respectively with the required cultural difference. Balkans required mental redirection and practical-education to face conflicts and finding comfortable circumstances to climb over European tranquillity and global integrals.

9. Conclusion

The presented paper does not present an infertile claim, but it is only a presentation of issues and thesis for further analyses and minds commitment in terms of role contact of dialogue to set up intercultural system and integration premises of people, particularly in Balkans. The issue of intercultural dialogue maybe one of the most crucial issues for the future of Balkans.

Balkans needs more human approach of the diversity of people culture, on diversity of people and their sensitiveness. This geopolitical and geostrategic or geo-economic space moreover should facilitate dialogue with the very highest level in the nation inter-report of people and nations to achieve resolution of the conflict. Such solutions can be made through the elimination of gaps (barriers) of interdependence, justice, structural processes and authenticity. Balkans must understand or learn the value of creative solutions to conflicts and divisions.

This spatial stretching gives hard time to national egocentrism, cultural, ideological, psychological, traditional, and the hereditary aspects. This afflicts not sufficient understanding of the nature of conflicts, low tolerance, respectively insufficient one among people and the opinion, that everyone is always right, ignorance and disregard of differences, non-education and disrespect of differences, enabling people's empathy and leading them towards conflicts.

The cessation of hostilities, means reaching agreement among parties in conflict. Solution of processes and methodology mean conflict resolution, in fact it eliminates violence, changing attitudes, hostilities, disputes, and strategic cooperation creates. As far as the Balkans is concerned these facts show imperatively. Intercultural dialogue contacts play an important role in life, without them there cannot be life, maturity and growth. In this direction "Science is the last step and the highest development of human spirit which processes special concreteness" and self-philosophy and sociology of culture of dialogue (Cassirer, 1972, p. 207). Through all of these there are established values, norms, virtues that give meaning to human action. They represent spiritual power built into the culture of a country.

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