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## **Inter-cultural and inter-ethnic dialogue as a condition and guarantee of stable development**

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### **Abstract**

The aim of the study is to investigate inter-cultural and inter-ethnic dialogue as a condition and guarantee of stable development via qualitative comparative research method. As a result, the processes of formation of global culture, occurring in modern society and the simultaneous strengthening of the value of ethno-cultural identity have a great influence on libraries. In conclusion, only due to the mutual understanding of different nations and nationalities, mankind will be able to avoid distrust, which is used as a basis for inciting hostility, hatred, and calls for violence.

**Keywords:** Culture, Nation, Modernization, Dialogue, People.

## **El diálogo intercultural e interétnico como condición y garantía de un desarrollo estable**

### **Resumen**

El objetivo del estudio es investigar el diálogo intercultural e interétnico como condición y garantía de desarrollo estable a través del método de investigación comparativa cualitativa. Como resultado, los procesos de formación de la cultura global, que ocurren en la sociedad moderna y el fortalecimiento simultáneo del valor de la identidad etnocultural tienen una gran influencia en las bibliotecas. En conclusión, solo debido al entendimiento mutuo de las diferentes naciones y nacionalidades, la humanidad podrá evitar la desconfianza, que se utiliza como base para incitar a la hostilidad, el odio y los llamamientos a la violencia.

**Palabras clave:** Cultura, Nación, Modernización, Diálogo, Personas.

## **1. INTRODUCTION**

The history of civilization is the history of ethnocultural and interethnic dialogue at the individual, regional and state levels. The dialogue of cultures is one of the main factors in the development of human civilization. For the flexible mutual transition of elements of one ethnic culture into another promoted the natural synthesis of elements of different ethnic cultures into a common human culture. The presence of elements of a single human culture in an ethnic culture is a real opportunity for dialogue with the subsequent inter-ethnic culture that contributes to the transition of a new level of spiritual relations of society. The higher the level of integration of cultures, the richer the content of ethnic culture. And the richer the content is, the stronger the craving for interaction. Indeed, Integration of national cultures into the global culture of humankind implies a kind of common denominator, the role of which is best performed by universal human values - norms and principles of being, reflecting the vital interests of the human community and perceived as universally significant by all people of the planet, as well as objects of nature, material and spiritual activities of man, the uniqueness and universal significance of which is recognized throughout the world (Chumakov, 2017). However, it is necessary to take into account the tendency towards independent ethnocultural development. It is important to strengthen intercultural and interethnic tolerance.

In the conditions of deepening globalization processes, it is impossible to find a solution to these problems within the framework

of the activities of one state, the participation of the entire world community is necessary. In general, the intercultural and interethnic dialogue is based on the principles of tolerance towards other religions, languages, cultures, political or other convictions; prevention of activities aimed at inciting interethnic and interfaith hatred; equality of rights and freedoms of citizens regardless of their nationality, attitudes towards politics and institutions of civil society. Due to the joint striving for mutual understanding of representatives of different ethnic groups and nationalities, mankind will be able to avoid mistrust and calls for violence. The true development of culture is associated not so much with socio-economic growth and the process of modernization, as with the totality of cultural-national values that determine and motivate various effective models for solving socio-historical and cultural problems. For, in modern conditions, more and more attention is paid not only to economic factors of the development of society - but also cultural, social, geopolitical, ethnic, religious. Consequently, a comprehensive policy aimed at stable interethnic dialogue is determined by the following factors: first, such a dialogue can contribute to the elimination or weakening of interethnic and interfaith conflicts, which will positively affect interethnic relations and general socio-political stability, help erase ideological competition between religions. Secondly, the intercultural and inter-ethnic dialogue will help to unite the efforts of peoples of different faiths and nationalities in the fight against global threats to humanity. Thirdly, the intercultural and interethnic dialogue will help the society to realize that it is inappropriate to search for real causes of religious extremism and international terrorism in the foundations of religious teachings,

therefore it is necessary to identify joint means and methods to effectively combat them, for any religion to have an educational character and teach a person it is better. Fourth, intercultural and inter-ethnic dialogue is an incentive for dialogue with young people.

The principle of equality of the parties is important in this process. Thanks to an equal, voluntary contract, you can enter into an open dialogue with a desire to listen and be heard, where the interests of the participants in the dialogue will be protected. However, openness does not imply that the subjects of the dialogue reject their beliefs, but, on the contrary, implies a mutually beneficial compromise. The value orientation of openness is that it contributes to the understanding of the positions of the subjects of the dialogue; it is an opportunity to compare different opinions. Constructive compromise is another of the main principles of inter-ethnic dialogue. In the process of constructive discussion, the participants in the dialogue discuss common problems and make mutually acceptable decisions on the basis of a healthy compromise; any inconsistency is eliminated by agreement. Compromise is needed in solving problems related to territorial existence, socio-political attitudes, and cultural diversity. The key to the success of intercultural and inter-ethnic dialogue is the study of the experience of world space. The establishment of an intercultural dialogue with the international community contributes to the establishment of cultural ties between nations. Nothing like culture brings nations together. Each ethnos has a spatial and temporal extent, its own genotype, its own biological and social connections, its specific place on Earth (Shermuamedova, 2012). Without such

interconnection and interdependence, no nation can exist. Beyond all this, people disappear from space, their connection with the Universe is lost. The ethno-natural environment is the basis of the existence of the ethnos and its unique culture.

Currently, one of the main tasks in public life in the global space is the improvement of interethnic relations and the consideration of ethnic characteristics and the interests of each people. For the historical desire of each nation, regardless of the territory of residence consists in the preservation of its own face and its culture. Depending on the current political situation, the national identity of each nation evolved historically in different ways. And proved, despite the obstacles, all nations are equally capable of cultural progress and made a significant contribution to the development of spiritual values. Only a full-fledged and universally significant national culture guarantees the people from degeneration, for culture is the main spokesman for the creative potential of the ethnos and the main goal of historical development. Culture is not only the worthiest level of expression of the national culture, but it also gives us the best opportunity for us to be understood by other nations.

## **2. METHODOLOGY**

According to Sorokin:

In the boundless ocean of sociocultural phenomena, there are large cultural systems, called super-systems or civilizations. They function as real unity and do not coincide with the state, nation or any other social group. These large supersystems determine most of the changes taking place on the surface of a socio-cultural ocean (1992: 22).

Awareness of this moment brings the modern socio-cultural ocean into motion: freed from the dominance of Western-centrist sentiment, in need of a new development strategy. The modern world, in addition to being extremely diverse, is also much divided. Difficulties in finding and making common decisions, lack of practice (and sometimes desire) of conducting dialogue and establishing consensus, push ethnocultural groups to prematurely construct opposition to others. At the same time, the development of media space leads to the intensification of contacts, therefore, to an increase in communication between representatives of different cultures. Non-Western civilizations are increasingly involved in international relations as direct subjects. “Civilizations conduct a dialogue among themselves about the constantly redefining balance of their own and others, identity and otherness” (Dugin, 2013: 20). What each individual message of one civilization is to another, in many respects determines and will determine what inter-ethnic, intercultural, interethnic and, eventually, inter-civilizational interactions will become. Thus, intercultural communication is the basis for constructing a multipolar world and one of the most important and interesting areas of research.

Sorokin begins to consider culture as a factor in the differentiation of society, paying particular attention to the characterization of cultural supersystems, where values play the main role (Sorokin, 2006). Among the great sociologists who also singled out the value and normative aspects of culture, we mention M. Weber (1995) and Mannheim (1994), whose de-ideologization concept is just as important for explaining what is happening today with Western civilization. The most important aspects of intercultural interaction are studied by Fernham and Bochner. Intercultural dialogue is analyzed by M.M. Bakhtin and Yu. M. Lotman. Social and ethnic factors of intercultural communication are considered in the works of Russian scientists. The works of Kostomarov are devoted to language styles and the effectiveness of intercultural communication. The functioning of communication institutions in the development of media space is described in the works of Touraine (1999) Castells. Studies of organizational cultures of various nations are conducted by (Persikova, 2008). The problems of national character were developed by scientists, starting with the great thinkers as Berdyaev, social-Darwinists (Wundt, 2010).

Early American sociology and, in consequence, the Chicago School also look at relations between nations. Sumner introduces the concept of ethnocentrism (Sumner, 1959), explaining the principle of the division of society into we are a group and they are a group. Later, the dichotomy of one's own — someone's, which helps explain the construction of social reality through individual representations, appears in the work of phenomenologists. An important role in the



development of the philosophy of multiplicity was played by the works of cultural anthropologists B. Malinovsky, A. Radcliffe-Brown and structuralist K. Levi-Strauss, who considered language as a fundamental factor in the formation of society (Lévi-Strauss, 2001). Later A. Touraine will note that the main direction of the social development of the modern world is the fragmentation of the social system (by asserting the plurality of social elements) (Touraine, 1999).

From a sociological point of view, myths are examined in the works of (Mannheim, 1994). We find the idea of Russia as a special cultural and historical space in the works of Trubetskoy, who warned about the danger of European universalism, Gumilev also urged to renounce the principle of Eurocentrism in studying the interaction of peoples (Gumilev, 2007).

The civilizational approach originates in the works of Spengler, also developed it Leontyev. The school of geographical determinism, in particular, Mechnikov outlined the importance of the geographical factor for building a great civilization (Mechnikov, 1995). The most interesting for us and as close as possible to the theory of a multipolar world is the concept of S. Huntington (1994). In his argument with Fukuyama (his own student), Huntington replays the latter, forcing him to reconsider his thesis about the end of history and the unconditional victory of American liberalism (Fukuyama, 2013). Among the contemporary Russian scientists who are working on the problem of the interaction of civilizations, let us mention Erasova. From the interaction of civilizations, we turn to the theory of a multipolar world,

which was developed by Dugin (2013) and is actively developed by his followers, as well as (Martynov, 2009). In the West, meanwhile, there is an article by Kampf, where he points to events that are signs of a reorganization of the world in the direction of multipolarity (Kampf, 2009). The same idea is also reflected in the works of Graziani (2011) and the American writer of Indian origin D. Hiro writes the book “After the Empire: the Birth of a Multi-Polar World” (Hiro, 2010: 18). What is important, the ideas that refer to the speedy emergence of a multipolar world pattern are present in the works of scholars belonging to the sometimes even opposite philosophical and political trends: the liberals J.S. Nay and R.O. Keohane, a neo-Marxist I. Wallerstein, among critical realists, for example, Archer. Of particular importance is the concept of globalization by Hiro, in which he stresses that globalization leads to the strengthening of cultural identities (Hiro, 2010), as well as the work of Friedman.

The phenomenon of intercultural communication is a complex phenomenon, the study of which is addressed by representatives of various fields of scientific knowledge: philosophers, sociologists, anthropologists, philologists, and cultural scientists. This makes it possible to look at it from different points of view and, comparing them, form the most holistic view of this complex component of social reality. Currently, a huge number of tourist trips are taking place, international trade is developing, migration flows are increasing, many international conferences are held every year, the participants of which are people of different nationalities, representatives of various cultural groups, and programs of international education are becoming

increasingly popular. There is an acute problem of cultivating tolerance and respect for foreign cultures, overcoming hostility because of their redundancy, or simply dissimilarity. Also, the development of communication channels and the modification of the forms of communication itself gives it completely new functions, the study and understanding of which becomes necessary for existence in modern conditions. The environment, cultural and communication spaces form the person of the XXI century. All this makes intercultural communication one of the most important and interesting topics to explore.

Scientists believe that in the twentieth century there was a so-called cultural turn, which was the result of a linguistic turn, which marked the language as the main topic of the study of social sciences. The synthesis of sociology, anthropology and semiotics gave rise to new concepts. Society itself, its specificity, structure and nature of social interactions, scientists increasingly began to determine culture and its features (and not vice versa). Alexander, for example, considers a cultural code as defined for any social element or action. The terms values, norms, traditions, stereotypes, national character acquire special significance in sociology, through which the interrelation of culture, language and ethnos are explained, and features of intercultural communication are determined. First, you need to turn to the terminology itself. What is intercultural communication? Intercultural communication is an adequate understanding of two participants in a communicative act belonging to different national cultures. This definition can be supplemented only by the fact that two

are not the only possible number of participants in such communication: it can be a group of people: the dialogue among civilizations will also be considered as one of the forms of intercultural communication. But it is precisely this definition that very precisely introduces us into the essence of the problem: how do communicators who have different ethnocultural origins interact, how they reach a mutual understanding. No less interesting is the reverse side of the issue - the difficulties of intercultural communication, conflicts between people of different cultures, their causes and ways to overcome them. Consider intercultural communication from the point of view of the model of the American political scientist and sociologist, one of the founders of the Chicago school of sociology, Hiro, who identified the following five components in the communicative act: communicator, recipient, message, channel, effect (Hiro, 2010). This model seems to be the most adequate for use in the study, because it has a sufficient number of components, implies a social context, and at the same time, it allows us not to go far beyond the scope of the study.



Figure 1. Intercultural communication

A message as a component of a communicative act will be understood as a message transmitted in a specific language. Each

language is a temple in which the souls of speakers of this language are carefully kept - the words of the writer O.U. Holmes is the best way to explain the most important function of the language as a custodian of culture. It follows from them that the language is inextricably linked with the ethnos, forming it through the storage and transmission of the culture, traditions and social identity of a given speech community. Features of thinking, fixed in the language and transmitted through messages, affect, in turn, the perception and behavior of its speakers. Communicator and recipient in intercultural communication are representatives of two (or more) different cultures, interacting by exchanging messages for a specific purpose. Each culture has many symbols of the social environment, both verbal and non-verbal methods of communication, with the help of which people orient themselves and act in everyday life. Thus, each message has a cultural context, due to the communicators belonging to a particular culture, which determines its way of thinking.

Persikova identifies the following components of the cultural context: communication and language, clothing and appearance, food and rules of behavior at the table, time and its perception, nature of relationships, norms and values, a system of religious beliefs and ideas, mental activity and teaching methods, organization of labor and attitude to work (Persikova, 2008). For example, every nation has its own systems of gestures that other peoples can interpret directly the opposite (Bulgarians, turning their heads from side to side, mean yes, and in Russia and most other countries this means no). The difference in the lexical volume of languages is also obvious: the fact that in

Russian we will explain a few minutes, in English, you can fit in two or three sentences. For some nations, food has even a sacred meaning: beef is not eaten by Hindus, pork is by Muslims and Jews; Russians have no bans on food (only during religious fasts); and Koreans eat, probably, everything. It is possible to say about the attitude towards the time that the Germans are very punctual, they consider every minute, and the inhabitants of some regions of Africa are guided by the Sun and for them time has no such fundamental significance. A misunderstanding of cultural differences can cause a cultural shock among communicators, which arises as a result of comparing one's own culture with another and misinterpreting it. There are six aspects of cultural shock: tension, feeling of loss or deprivation, feeling of rejection, failure in roles, unexpected anxiety or disgust, and feeling of inferiority. However, most scientists regard culture shock like a normal phenomenon, since it is a natural part of the process of adapting individuals to new conditions and is even useful for self-development and personal growth. For us, it is important to belong to a national culture, which determines the national character of communicants — socio-psychological features specific to a given ethnic community. Many scientists have been studying the national character. Wundt (2010) created ethnocentric concepts of national character, and the views of F. Boas, one of the founders of cultural anthropology, were completely opposite - he was in a state of holy war against racism. The national cultural imprint has a special power because even if a person finds himself outside of his culture and life, he will still follow certain canons inherent in his culture. At the same time, it should be noted that the national character is determined by

social factors, it is a product of social relations. Its formation is most affected by such components of culture as traditions, customs, ceremonies, everyday culture, everyday behavior, national pictures of the world, artistic culture.

### **3. RESULTS AND DISCUSSION**

The whole history of humanity is a dialogue. Dialogue permeates our whole life (Guseinov, 2009). It is in its reality a means of communication, the condition of mutual understanding of people. The interaction of cultures, their dialogue is the most favorable basis for the development of interethnic relations. And vice versa, when there is inter-ethnic tension in society and, moreover, inter-ethnic conflicts, the dialogue between cultures is difficult, the interaction of cultures can be limited in the field of inter-ethnic tension of these peoples, the carriers of these cultures. The processes of interaction of cultures are more complex than they naively once believed that there is a simple transfer of the achievements of a highly developed culture to a less developed one, which in turn logically led to conclusions about the interaction of cultures as a source of progress (Naroenkova, 2014). Now the question of the boundaries of culture, its core and periphery are being actively investigated. The dialogue involves the active interaction of equal subjects. The interaction of cultures and civilizations suggests some common cultural values. The dialogue of cultures can act as a reconciling factor preventing the occurrence of wars and conflicts. He can relieve tensions, create an environment of

trust and mutual respect. The concept of dialogue is especially relevant to modern culture. The process of interaction itself is dialogue, and forms of interaction are different types of dialogical relations. The idea of dialogue has its development in the deep past. The ancient texts of Indian culture are filled with the idea of the unity of cultures and peoples, macro and microcosm, thoughts that human health depends largely on the quality of its relationship with the environment, on the consciousness of the power of beauty, understanding as a reflection of the Universe in our being.

Uzbekistan is on the way of its own development; special attention is paid to preserving its identity and integrity. The Uzbek model of intercultural harmony is based on the principles of friendship, tolerance and mutually beneficial partnership in achieving strategic goals. The legal basis for the activity has been clearly formulated and the conditions governing norms and rules of behavior of all citizens have been created. A targeted program for the development of languages, national traditions have been adopted, equal rights and equal opportunities are guaranteed for all nations living in Uzbekistan. Thus, Uzbekistan is a country in which a mosaic of regional civilization is presented; it has been formed over centuries and millennia. The culture of Uzbekistan is a transformed culture of modernity based on the intercultural dialogue of peoples and nationalities. Indeed, in any ethnic group, the national is based on the universal, dynamically incorporating the cultural values of many peoples. The creation of international centers, discussion platforms for intercultural and inter-ethnic dialogue is an important factor for



improvement. One of such platforms for the cooperation of the Central Asian states (which actively cooperate in the framework of various international formats) is the Shanghai Cooperation Organization. The principles of further strengthening cultural, religious, civilizational identity, and the full development of cultural dialogue are at the core of international cooperation. Meetings and forums at various levels have become an effective incentive for enhancing intercultural and inter-ethnic dialogue, which can significantly increase the contribution of cultures to peace, international security and friendship among nations. For example, only in November 2018, a forum of the intellectual elite of Russia and Uzbekistan, a forum of entrepreneurs of Kazakhstan and Uzbekistan, a Forum of the culture of Uzbekistan and America was held in Tashkent.

National peculiarities, like the national idea, serve the progress by diversifying social development, helping to overcome the monotony of its forms and colors, enrich the spiritual world and the artistic life of an ethnos. However, the origins of the particular and the separate are taken in the universal. Therefore, it is impossible to detach the national - specific from the universal. For the correlation between the national and the international in the life of nations is determined by economic, social, spiritual, and political factors. In this regard, it is gratifying to note that Uzbekistan is a multinational state. If in 1897 there were 70 nationalities living in the country, today there are 130. Today, more than 1 million Tajik, 900,000 Russian, over 800,000 Kazakh nationality, 204,000 Kyrgyz and over 200,000 Turkmen live in the 33 million country. The Constitution of the Republic of Uzbekistan

adopted in 1992 ensures equal rights and equal opportunities for all citizens, nations and nationalities living in the country. Of great importance is the fact that in 2016 the President of the Republic of Uzbekistan Mirziyoyev signed a decree on the adoption of Uzbekistan's citizenship and only "in 2017 1,100 people received Uzbek citizenship" (Mirziyoyev, 2017: 20), this is not just another company but a consistent activity in which the main goal is the protection of human rights and interests. Uzbekistan has created all the conditions for the revival of the traditions, language and culture of all nations. The activities of the national cultural centers of Uzbekistan are devoted to the institutional support of ethnopolitics. At the level of state policy, the activities of regional national cultural centers are supported. As early as 1991, national cultural centers were organized and, in 1992, an International center was created to coordinate the activities of national cultural centers. And if in 1991, 10 national cultural centers functioned in Uzbekistan, in 2016 there were 138 of them. Also, 34 Friendship societies are active in the country. For 25 years of independence, 120 activists of national cultural centers have been awarded state awards. Of these, 14 activists were awarded the Order Hero of Uzbekistan, this is the highest award for every citizen of the Republic of Uzbekistan.

Education in Uzbekistan is conducted in 7 languages, in particular, out of 10,000 schools for children, there are 8,559 schools in Uzbekistan with Uzbek, 361 Karakalpak, 800 Russian, 373 Kazakh, 1104 Tajik, 91, Kyrgyz, 44 Turkmen languages of instruction, and Specialized language schools are also organized. Representatives of all

nationalities on a competitive basis can go to universities and get the education in Russian and Uzbek languages. TV shows are conducted in 12 languages and newspapers and magazines are published in 14 languages, theaters are also organized. Religious tolerance is one of the most prominent examples of dialogue. Today, in the Republic of Uzbekistan, in the framework of 16 confessions, there are 2,223 religious organizations, including 2043 mosques, 9 madrasas, the Russian Orthodox Church of the Tashkent and Uzbekistan Dioceses, the Orthodox Seminary, the Roman Catholic Center, the Evangelical Association of the Christian Baptist Church, the Center for Biblical Christian Churches, the Protestant seminaries, biblical society, 151 Christian churches, 8 Jewish 6 Bedouin societies, 1 Krishna society and 1 Buddhist temple. The people of Uzbekistan, depending on their religious affiliation, can practice any religion. On the basis of public diplomacy, friendly relations with foreign countries are organized. All this activity testifies to the improvement of intercultural and inter-ethnic dialogue.

It is gratifying to note that in 2004, the Confucius Institute was established at the Tashkent State Institute of Oriental Studies. Since its establishment, 3842 students have been trained at the Institute. In 2018, an Uzbek school for 650 students was built and commissioned in the city of Osh, a republic of Kyrgyzstan. We would also like to note that the Resolution of the President of the Republic of Uzbekistan Mirziyoyev of 2017 on the creation of the Committee on National Relations and the Establishment of Friendly Relations between Foreign Countries is a powerful leap in strengthening interethnic relations, for

this is an opportunity through public diplomacy establish links with diasporas in foreign countries. Today, the establishment of public diplomacy is of significant socio-political importance, since, at the level of state policy, attention is paid to the return of the tangible spiritual heritage, which for various reasons are currently in foreign countries. For example, today the seal of Amir Temur with the inscription Strength in justice is in the US state of New York, Amir Temur's letter to King of France Charles VI and the vase of Mirzo Ulugbek from Nifrite are in the Lisbon Museum of Portugal, the first globe of Mirzo Ulugbek is in his personal collection English millionaire, etc. The task is to return the spiritual heritage to their homeland.

Twenty years have passed since the first President of Uzbekistan Islam Karimov and the First President of Kazakhstan Nursultan Nazarbayev signed an agreement on eternal friendship. As part of this agreement, the Tulyab mausoleum was restored, a monument to Abay was erected on the main square of Tashkent, and a thousand students received secondary education at the Mukhtar Auzev School. The announcement of 2018 in Kazakhstan as the Year of Uzbekistan is a clear indication of the truth of this treaty. In 2018 alone, within the framework of this project, more than 50 events were held covering the culture of culture and the scientific potential of the Uzbek people. The days of Uzbekistan's culture in the classical Hermitage Museum in St. Petersburg and the week of the national culture of Uzbekistan in the United States are a vivid expression of respect for the national culture and a desire to continue friendly relations. In his speech during his

official visit to Tajikistan, President of Uzbekistan Mirziyoyev said I came to you with open borders and with an open heart, we are a single people speaking two languages and therefore our main task is to strengthen interethnic and interstate dialogue. The first visit of the President of Uzbekistan Mirziyoyev to Turkmenistan is a landmark event, because it was the beginning of a new era of intercultural and inter-ethnic dialogue, in which the protection of the interests of every nation and the establishment of mutually beneficial cooperation of Central Asia is the main criterion of friendly relations.

Indeed, for many years, for some reason, the borders between the countries of Central Asia were closed, which contributed to the emergence of many problems. However, despite the long-barbed wires laid between the countries, the people of both Central Asia and the whole world have always sought to communicate. Today, the borders between the countries of Central Asia are open, a green road has been laid. Now, the task of the intellectual elite is to clear this green road from weeds and, in the name of preserving peace, become a worthy example for the younger generation. Thus, the processes of formation of global culture, occurring in modern society and the simultaneous strengthening of the value of ethno-cultural identity have a great influence on libraries, which are required to search for innovative approaches to the organization of activities in a multicultural space (Akhunova, 2011). The adherence to universal values of intercultural dialogue and ethnic consolidation is the spiritual and moral basis for a balanced and realistic course of building a civil society and the rule of

law, creating effective mechanisms of social protection, democratic resolution of social problems (Baitusova et al., 2008).

#### **4. CONCLUSION**

So, globalization opens a new era in intercultural and interethnic relations forming a single, mutually agreed and interconnected world. Within this unity, the unique traditions of national cultures and their differences must be taken into account. Countries actively involved in global space do not give up their national spiritual culture, but rather preserve and develop it taking into account the changes taking place in the world and this contributes to intercultural and inter-ethnic tolerance. One of the problems in the period of spiritual revival of nations is the purification of morality and morality from politicization, from the influence of mass culture, because in the recent past they were ideologized and reduced to politics. Global modernization contributed to the global integration of the cultures of the peoples of the world, as well as the global desire to preserve national identity. Only due to the mutual understanding of different nations and nationalities, mankind will be able to avoid distrust, which is used as a basis for inciting hostility, hatred, and calls for violence.

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