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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 interethnic 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 (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.

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. 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).



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.

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). 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 (Radhy, 2019; Santana et al., 2017).

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.

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.

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; Pakdel & Talebbeydokhti, 2018). 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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