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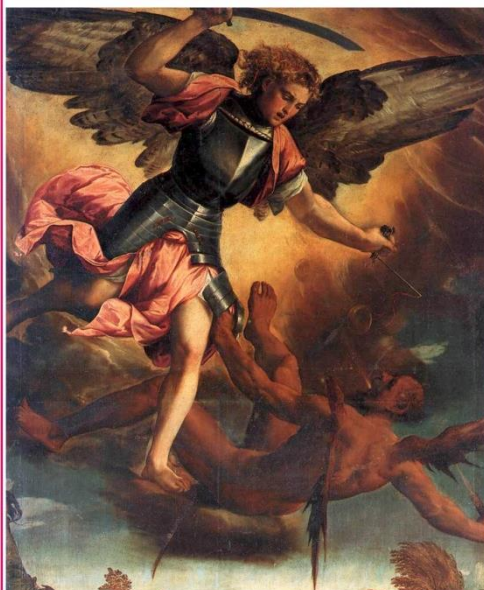
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Action Document for Inter-Cultural and Inter-Ethnic Dialogue

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Abstract

This article discusses the features of inter-cultural dialogue in the era of globalization and some tendencies of inter-ethnic relations in Uzbekistan via applying the methods of complex, comparative-historical study, and analysis; methods of empirical research – observation, description, comparison; theoretical methods – generalization, synthesis, and systematic analysis. As a result, 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. In conclusion, humanity can avoid distrust, which is used as a basis for inciting hostility, hatred, and calls for violence.

Keywords: Culture, Nation, Modernization, Dialogue, Population.

Documento de acción para el diálogo intercultural e interétnico

Resumen

Este artículo analiza las características del diálogo intercultural en la era de la globalización y algunas tendencias de las relaciones interétnicas en Uzbekistán a través de la aplicación de los métodos de estudio complejo, comparativo-histórico y análisis; Métodos de investigación empírica - observación, descripción, comparación; Métodos teóricos - generalización, síntesis y análisis sistemático. Como resultado, la tarea de la elite intelectual es despejar este camino verde de las malezas y, en nombre de preservar la paz, convertirse en un ejemplo digno para la generación más joven. En conclusión, la humanidad puede 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, Población.

1. INTRODUCTION

The history of civilization is the history of ethno-cultural and inter-ethnic dialogue at the individual, regional and state levels. From time immemorial, every people striving towards preservation its own national identity had to cultivate their ancient traditions (religious and everyday rituals, dating back to ancient origins). Each culture sought to maintain its unity and integrity. In today's multicultural world, it is only through dialogue with another culture that a certain level of self-knowledge can be achieved, since at the dialogical meeting of the two cultures, each retains its unity and open integrity, while enriching the

other. Dialogue among cultures helps to overcome the isolation and unilateralism of individual cultures.

The dialogue of cultures is one of the main factors in the development of human civilization. The natural synthesis of elements of different ethnic cultures into a common human culture contributes to a flexible mutual transition of elements of one ethnic culture to another. As stated by Guseynov (2012): Preservation and existence of various cultures, knowledge of the richness of cultural diversity, respect in the conditions of mutual relations and trust, cultural cooperation, a dialogue of cultures and religions in the period of globalization create new soil.

Due to the joint strive 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, but rather with a set of cultural-national values that determine and motivate various effective models for solving socio-historical and cultural problems. For, in present-day conditions, more and more attention is paid not only to economic factors of the development of society but also to cultural, social, geopolitical, ethnic, religious ones.

The dialogue of cultures appears both as the most vivid form of communication of cultures, and as a result of mutual communication of cultures. Communication within the framework of subject-object relations can be called interaction, which is characterized as a

universal form of communication of phenomena, carried out in their mutual change. Ethno-cultural interaction, being a part of social interaction, has objective and subjective aspects. The objective aspect of ethno-cultural interaction is a connection that is not dependent on individuals, but mediating and controlling the content and the nature of their interaction. The subjective aspect is the conscious attitude of individuals to each other, based on mutual expectations of appropriate behavior.

Culture, communication between cultures is the communication between individuals as personalities, so it is important to recognize the intrinsic value of all parties involved in the dialogue. In the dialogue of cultures, each culture fulfills itself as a separate, authentic, and inexhaustible in its uniqueness culture. Inter-cultural dialogue refers to an open and respectful exchange of views based on mutual understanding and respect between individuals and groups of people of different ethnic, cultural, religious and linguistic identity, having different historical roots.

As state Valadbigi and Ghobadi (2011), among the positive consequences of globalization what follows, are noteworthy: increasing collaborations, interaction, exchange, balance, tolerance, regenerating human awareness, and promoting the meditational potentials of national identities. From the other hand, there are the negative consequences of this process, which contribute to undermining national identity. Increased structural conflicts and identity dichotomy, cultural assimilation, and promoting decentralist tendencies are some examples of these consequences.

Ethnicity, however, is a term used to refer to the insights and methods of cultural interactions, which differentiates a certain community from the others (Suizi, 2000). The common feature and function of all the ethnic communities have been development and diversity at the level of human social cooperation (Valadbigi, & Ghobadi, 2011; Malinova, 2005).

As stated by Arefiev and Davydenkova (2015), in a globalized society, mass culture acts as the dominant culture. Dominant culture presents in a form of values, traditions, views, etc., shared only by a part of society. In this context, mass culture is opposed to folk (traditional) and elite cultures, the carriers (subjects) of which are also certain parts of society (residents of villages and small towns, masters of culture, etc.). The consumer of mass culture in social terms is the population of mega-cities, aimed at the average, accessible standards and cultural values. According to Ivanov (2011), General ideology of modern mass culture, lent towards globalism, implies relative freedom of choice between different subcultures.

However, the choice should be made, because without signs of affiliation to a particular reference group entry into society is strictly prohibited. To be itself a subject can choose a system of self-description, but completely refuse it is strictly prohibited. Mass culture proclaims the primacy of what is relevant over what is eternal, what lies on the surface over what is the essence. Mass culture is one of the most important options of the functioning of modern culture.

The phenomenon of mass culture covers not only the arena of material and spiritual culture, but also the area of worldview universals. At the level of stereotype, mass culture is perceived as something opposed to national, classical and traditional cultures (Marques et al., 2017; Karimi Zarchi et al, 2016; Malamiri et al, 2016).

As is commonly believed, mass culture is generated by the consumer society, the conditions for the emergence of which were formed less than a hundred years ago. The most familiar form of mass culture embodiment – advertising, TV series, commercial cinema, pocket literature, all of which involve the same characters, a recreation of primitive conflicts and promotion of current base instincts. Mass culture, designed for undemanding masses, destroys the ideals of integrity (Gadzhiganova et al., 2016).

As states Agustín (2012): Inter-cultural dialogue (ICD) is an instrument to develop inclusive societies and prevent marginalization, prejudices, stereotypes, and, broadly speaking, conflicts caused by failed integration. Consequently, the integration perspective on ICD promotes mutual understanding and equal access to the public sphere. ICD, unlike assimilation, fosters mutual recognition as a consequence of cultural diversity (Shermuhamedova, 2012). Constructive compromise is another of the main principles of inter-ethnic dialogue.

The key to the success of inter-cultural and inter-ethnic dialogue is the study of the experience of world-wide space. The establishment of inter-cultural dialogue with the international community contributes to the establishment of cultural ties between nations. Nothing else but

culture brings people together. “Each ethnos has a spatial and temporal extent, its own genotype, its own biological and social connections, its specific place on the Earth” (Shermuhamedova, 2012: 19). 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.

In the context of independence, when each of the countries of the region had the opportunity to join the world cultural processes, States of Central Asia more and more conduct various international festivals, competitions and other events with participation of creative teams from Uzbekistan, Kazakhstan, Kyrgyzstan and Turkmenistan. Since the time of the Great Silk Road, Central Asia has been a crossroads of civilizations, a unique model of inter-ethnic, inter-faith and inter-cultural interaction (Kalimova, 2017).

Central Asian countries, according to current estimates, are an independent demographic sub-region of the world, which has a number of specific features. And the UN experts on demographic characteristics define these young independent states as developing countries. The peoples of the region have many similarities in spiritual and material culture, formed owing to common historical destinies and great ethnic affinity.

2. METHODOLOGY

During the study, all available materials were deeply examined. The research was conducted applying the methods of complex, comparative-historical study, and analysis; methods of empirical research – observation, description, comparison; theoretical methods – generalization, synthesis, and systematic analysis. The basis of this work was the literary and scholar works of such authors as Chumakov (2017) and many other scholars that approached the study of the given problem.

3. RESULTS AND DISCUSSION

Uzbekistan is on the way of its own development and special attention is paid to preserving its identity and integrity. The Uzbek model of inter-cultural 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 the 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 where a mosaic of regional civilization is represented; it has been formed over centuries and millennia. The culture of Uzbekistan is a transformed culture of modernity based on the inter-cultural 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 inter-cultural and inter-ethnic dialogue is an important factor for improvement. One of such platforms for the cooperation of Central Asian states (which actively cooperate in various international formats) is the Shanghai Cooperation Organization. The principles of further strengthening cultural, religious, civilization 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 inter-cultural 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 the ethnic group. 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. This is because the correlation of the national and the international in the life of the peoples is due to economic, social, spiritual and political factors. In

this regard, it is gratifying to note that Uzbekistan is a multinational state. Today, 130 different nationalities live in the country, whereas in 1897 their number amounted to seventy (Khalturin, 2014).

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 ethno-politics. At the level of state policy, the activities of regional national cultural centers are supported. As early as in 1991, national cultural centers were organized and, in 1992 an International center was created to coordinate the activities of national cultural centers. The number of national cultural centers functioning in Uzbekistan increased from 10 in 1991 to 138 in 2016. Also, 34 Friendship societies take an active role in the country. During 25 years of independence, 120 activists of national cultural centers have been awarded State awards. Fourteen activists among them were awarded the Hero of Uzbekistan Order, this is the highest award for every citizen of the Republic of Uzbekistan (Lipich, 2009).

Education in Uzbekistan is conducted in seven languages, in particular, out of 10,000 schools for children, there are 8,559 schools in Uzbekistan with Uzbek, 361 with Karakalpak, 800 with Russian, 373 with Kazakh, 1104 with Tajik, 91 with Kyrgyz, 44 with Turkmen languages of instruction, and specialized language schools are also organized. Representatives of all nationalities on a competitive basis can go to higher educational institutions and receive education in Russian and Uzbek languages. TV shows are conducted in 12 languages and newspapers and magazines are published in 14

languages, theatrical performances are organized in a different language as well.

The religious worldview of peoples of Central Asia was strongly affected by the religious systems of the peoples of Iran, India, the Middle East and all other peoples that had cultural contacts with them. Among others, there were monotheistic religions, in particular, Judaism and Christianity. Numerous traces of these influences can be found in rites, rituals, prayers, proverbs, etc. Another important feature of the peoples of Central Asia should be noted: religious tolerance, there is no such thing as religious fanaticism. None of the ethnographic sources describes such fanaticism. Modern history also confirms this point of view. In Central Asia, that combines representatives of many religions, a religious issue has never caused conflicts.

Religious tolerance is one of the most prominent examples of dialogue. Today, in the Republic of Uzbekistan, within the framework of 16 confessions, there are 2,223 religious organizations, including 2043 mosques, nine madrasas, the Russian Orthodox Church of the Tashkent and Uzbekistan Dioceses, Orthodox Seminaries, the Roman Catholic Center, the Evangelical Association of the Christian Baptist Church, the Center for Biblical Christian Churches, Protestant seminaries, biblical society, 151 Christian churches, eight Jewish and six bidooin societies, one Krishna society and one Buddhist temple. The people of Uzbekistan, depending on their religious affiliation, can practice any religion.

In the history of Uzbekistan people, there are many examples of peaceful coexistence and cooperation of representatives of different nations and religions, their tolerance, peacefulness, fellowship. This is the reason why there have never been any conflicts on religious grounds on the territory of Uzbekistan. The warm relationship can be seen between Islamic, Christian and Jewish religious communities.

It should be noted that from the first days of independence, the country's leadership, along with the solution of social, economic and political problems, began to attach priority to the restoration of ethnic and cultural values and traditions. The legal basis for such a policy has been enshrined in the Constitution of the Republic of Uzbekistan and the legislative framework established on its basis. Ethnic tolerance is considered to be a characteristic of inter-ethnic integration characterized by acceptance or a positive attitude towards one's ethnic culture and the ethnic cultures of the groups with which the group comes into contact, an understanding of the adequacy of the group's perception founded on the value equality of ethnic cultures and the lack in this context of advantage of one culture over another (Sikevich, 2011).

Education of tolerance involves humanization of education, creative use of the principle of tolerance in the educational process, including the formation of religious tolerance, which has strong legislative support. In Central Asia, tolerant and friendly relations traditionally developed between Muslims and representatives of other faiths (Christians, Jews, etc.). The analysis of the current state of religiosity in Central Asia gives grounds to talk about opportunities for

further favorable development of inter-faith relations, which, in the end, is an important aspect of the cultural prosperity of the peoples. In order to understand and accept others, one must respect one's own culture, be sure of its value and positive significance, and more often come into contact with other cultures that are different from it – these are the current foundations of inter-cultural tolerance (Raiklian et al., 2014).

Thus, at present, there are more than 140 national cultural centers in Uzbekistan. It should be noted that the multifaceted spiritual and educational activities of national cultural centers are an important factor contributing to the establishment of the spirit of mutual respect and ethnic tolerance in Uzbekistan. In its relations with religious organizations, the state, being secular, adheres to the following principles:

- Respect for the religious feelings of believers, recognition of religious beliefs as a matter of private concernment of citizens or their legal associations.
- Guarantee of equal rights and the inadmissibility of persecution of citizens who profess or do not profess religious views.
- Need to find a dialogue with various religious associations in order to use their opportunities for spiritual revival and the establishment of universal moral values.

On the basis of public diplomacy, friendly relations of Uzbekistan with foreign countries are organized. All this activity testifies to the improvement of inter-cultural 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, 3,842 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. It is also worth mentioning, that the Resolution of the President of the Republic of Uzbekistan Sh. Mirziyoyev of 2017 on the establishment of the Committee on National Relations and the Establishment of Friendly Relations between Foreign Countries is a powerful leap in strengthening inter-ethnic relations because it will provide an opportunity through public diplomacy establish links with diasporas in foreign countries.

Today, the establishment of public diplomacy is of major socio-political importance, since at the level of state policy attention is paid to the return of the material-spiritual heritage, which for various reasons are currently in foreign countries. For example, today the seal of Amir Temur with the inscription Strength is injustice 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 personal collection of an 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 installed on the main square of Tashkent, and a thousand students

received secondary education in the Mukhtar Aueзов school. The announcement of 2018 in Kazakhstan as the Year of Uzbekistan is a clear indication of the truth of this treaty. Only in 2018 within the framework of this project more than 50 events were held covering the culture of being 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 national culture and a desire to continue friendly relations.

In his speech during the official visit to Tajikistan, President of Uzbekistan Sh. 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 inter-ethnic and inter-state dialogue. The first visit by President Uzbekistan Sh. Mirziyoyev to Turkmenistan is a landmark event because it was the beginning of a new era of inter-cultural and inter-ethnic dialogue in which the protection of the interests of each people and the establishment of mutually beneficial cooperation in 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 peoples 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.

4. CONCLUSION

So, globalization opens a new era in inter-cultural and inter-ethnic 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 the global space do not give up their national spiritual culture, but preserve and develop it taking into account the changes taking place in the world and this contributes to inter-cultural 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, humanity can avoid distrust, which is used as a basis for inciting hostility, hatred, and calls for violence.

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