

# HOW DOES CULTURE INFLUENCE COMMUNICATION IN INTERCULTURAL COMMUNITY IN UZBEKISTAN?

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## Abstract:

This article digs into the experience of Uzbekistan targeted to the issue of intercultural dialogue through the analysis of public policy in the field of interethnic relations. Various ethnic and religious groups are present within the territory of country. This paper analyzes the infrastructure, public policy engagement and dialogue of ethnic and religious communities on the basis of the philosophical and theoretical concepts of multiculturalism. The relevance of this issue is determined by the course of history itself i.e. connected with globalization processes of the modern world, increased migration flows, the emergence of new national, cultural, religious and other minorities, ethnic and religious conflicts.

**Keywords:** Uzbekistan, world, cultural, other minorities, religious conflicts, ethnic, increased migration.

The present-day societies are increasingly being engulfed into the scope of the universal globalization process. It has become obvious that globalization of society in varying degrees is the objective reality of the current world. The economic crises, political conflicts have become the main reasons for the growth of the migration around the world which is a problem faced especially by Europe, where abruptly rushed a huge influx of migrants from Asia and Africa in search of a better life. Under the influence of migration processes, the ethnic structure of many European countries has become more complex and increased cultural diversity has become a foremost issue of the intercultural dialogue. The question of a conflict of national cultures coexisting in one state, gave spur to the development of the ideas of multiculturalism.

In the 60s of the 20th century in Canada, in the course of continuous search for the ways to refute the situation and addressing the challenges of governing the bicultural country, there emerged the term «multiculturalism». Towards the end of the 20th century there aroused philosophical and theoretical concepts of multiculturalism. Further the development of the theory of multiculturalism has continued in the works of the philosopher of Indian origin Ch. Kukatasa, who proposed the concept of liberal multiculturalism, while indentifying five possible responses to the problem of cultural diversity in his work «Theoretical Foundations of Multiculturalism».

In his paper «The claim of culture» S. Benhabib, American researcher of the contemporary multiculturalism, within the same political entity depicts a mosaic or a radical model of multiculturalism, where the community is clearly differentiated, retain their identity and boundaries. In this model, he places a special accentuation on the present-day hard-boiled limits between the different cultures [1].

The collapse of the Soviet Union, which led to the formation of the new independent states, the loss of interethnic values, burst of the ethnic conflicts and the increased migration have brought the issue of multiculturalism into the headlines in the CIS countries as well. The substantial attention to the themes of evolution and implementation of the principles of multiculturalism in Russia is given in the papers of I.V Sledzevski, J.S. Novozhenova, T.S. Kondratyeva, A.I. Kuropyatnik, etc.

Particularly A.I. Kuropyatnik defines three levels of understanding of multiculturalism: a) demographic or descriptive which aims to describe the changes of demographic, ethnic and cultural parameters of national societies under the influence of migration and immigration b) the ideological, i.e. the discussion of the concepts of national ideologies c) political, focused on the practical application of the principles multiculturalism as an ideology and politics considering the rights of cultural, national and other minorities implementing their programs of social support [2].

In a globalized society, an individual is repeatedly turns up on the cross of cultures, the interaction of which requires the virtues as the dialogic communication, perceptiveness and reverence towards the cultural identity of other people. The theory of multiculturalism being the one of the specific manifestations of the globalization process and reflection of post-non-classical trends in the modern social philosophy, in fact, has emerged in response to the question «What is the fate of national cultures in the era of globalization? Is a dialogue between cultures possible»? Basically, there are certain moral and pragmatic reasons for choosing multiculturalism as a framework. The moral values associated with ethno-cultural justice that in turn involves the equal dignity of all nationalities and the equal treatment of their representatives accompanied by state protection of their cultural rights. Indeed, the pragmatic reasons are associated with the inability to successfully implement the policy of assimilation in the modern era. The philosophical foundation of multicultural ideas was the theory of the dialogue of cultures.

However, the criticism of multiculturalism is reflected in the works of S. Zizek and P. S. Huntington. Meanwhile V.S. Malakhov believes that the adoption of the other cultures literally means a loss of identity is also, appears in the scientific opposition to the theory of multiculturalism.

The multiethnic Uzbekistan – is one of the few countries in Asia, which avoided the internal shocks while maintaining inter-ethnic and inter-confessional peace, political stability and harmony. Here, the main bet was made on the gradual democratization and development of the civil initiatives of people regardless of their ethnicity, and the principle of identity formation on the basis of civil rather than ethnic characteristics was put through competition as the basis of state. As of today, in the country, there is no any law that contains provisions infringing upon the rights of the ethnicities.

The country ensures the dialogue of the traditional and liberal values within its territory. As a matter of fact, acting according to the objective conditions of multi-ethnicity, Uzbekistan pursues a policy of multiculturalism. This conveys an active instigation not only the actual values and traditions of the Uzbek culture, but also the support and development of the individualism, personal freedom, responsibility, entrepreneurship, etc. needed in the new prospect of liberal values.

In Uzbekistan, where according to the National Statistics Agency reside 60.0 % Uzbeks, 20-30% Tajiks, 3,8 % Russians, 3.6 % Kazakhs, 0.9 % Kyrgyz, 0.6 % Turkmens and each by 1.5% of Tatars, Uighurs etc. hold a course for creation the conditions for the development of intercultural dialogue. Indeed, the required infrastructure was introduced. Goal of the Assembly is to form the system of values, which contribute to the constructive engagement and dialogue of ethnic and religious communities, also makes a lot on strengthening the relationships of the Diasporas with their ethnic homelands.

Infrastructure of the intercultural dialogue is being bolstered and expanded. The preservation of own national and cultural identity and patriotism towards the country of citizenship –is the basic principle of the development of the ethnic Diasporas in Kazakhstan. As of now, we are able to state

that in Uzbekistan there are an evident dialogue of cultures and the multicultural society was formed with common values and goals.

The balanced approach to the language problems allowed the foundation of:

- Large-scale and diverse creative unions of the divergent ethnic groups;
- print media, TV and radio enterprises, broadcasts in the languages of ethnic groups, and broadcast in their own language in regions with dense habitation of particular ethnic groups (publication of 4 national and 12 regional newspapers of peculiar ethnic group);
- Integrated network of ethnic and cultural education (more than 100 national schools, 170 Sunday schools, language courses at the national-cultural associations where in overall taught 23 native languages, covering all ethnic groups living in Uzbekistan);
- It has become a good tradition to held national festival of the languages in all regions of the Uzbekistan.

The development of the Uzbek as the state language and expansion of its scope –is not just a pure statement of one of the main attributes of the sovereignty. Primarily, these activities are aimed at strengthening the perception of patriotism and therefore are a matter of honor for every citizen of Uzbekistan. The preservation of the Russian language does not need any arguments, as this language considered among the world languages is the mean of interethnic communication for all the nationalities of the post-Soviet area, and many other folks of Eurasia, and thus it is difficult to overestimate its role in the integration process. At the same time, English language –is a key factor in the competitiveness of Uzbekistan in the global format.

The democratization of the public life, greater spiritual freedom and the need for re-evaluation of the values of each individual resulted in the obvious increase of interest to religion and religiosity itself. Unquestionably, the number of the mosques and churches is increasing, consequently their influence on the public life have expanded. Day to day there are thousands of religious associations representing more than 40 confessions within the country. Uzbekistan is one of the few countries in the wide world differentiated with ethnic and religious diversity.

All the while history, the Turks and Slavs have demonstrated a stunning phenomenon of almost conflict-free intercourse of the Christian and Muslim faiths. Heretofore, it is very important to maintain and develop the dialogue of religions as an integral part of the cultural dialogue. To do this, Uzbekistan has created a liberal legal framework, which guarantees freedom of conscience; near the Government of the Republic of Uzbekistan, we see actively operating Agency on Religious Affairs and indeed, the heads of the major faiths are members of the Assembly of Peoples of Uzbekistan.

The State on its own case demonstrates systematic work designed to promote the spiritual rebirth of Uzbekistan while highly focusing on the cultural heritage of nations. Only the knowledge of the traditions and focus on their application in contemporary workmanship can be the basis for the creation of the original artistry works that not only meet the needs of today's rapidly passing fashion while maturing with this fashion, but those which serve as a unique learning tool for the next generations who will themselves create a new spiritual tradition.

On the one hand, these two opposing principles of cultures complicate the understanding of their representatives, to such an extent that there is a perception of incompatibility between the Eastern and Western values. But on the other hand, these opposites, which have become parts of one culture, can bring to life the very dialectical contradiction, which will be a source and a powerful driving force of accelerated cultural progress. For this to happen, finding the common ground for these opposites is vital. The

poly-ethnic Uzbekistan where ethnic groups belonging to both eastern and western culture are present creates such a unique development opportunity.

### **References**

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