

**THE ROLE OF DIALOGUE IN COOPERATION BETWEEN MODERN CIVILIZATIONS AND CULTURES****Makhkamov Ulugbek Abdugapporovich**

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**Annotation:** The article interprets the dialogue of civilizations as a global process and highlights the philosophical, social, and economic aspects of dialogue between different cultural systems and peoples. The author analyzes the role of dialogue in the world community and shows its significance in ensuring global stability and solidarity. New models of civilizational dialogue are considered on the example of relations between Eastern and Western civilizations, their cultural integration, and the process of "Great Synthesis."

The study reveals the basic regularities of intercultural cooperation through a philosophical and methodological analysis of the dialogue of civilizations. The article substantiates the scientific foundations of global cultural stability by analyzing the dialogue between cultures based on a hermeneutic and synergetic approach.

**Keywords:** dialogue of civilizations, intercultural dialogue, global stability, philosophical analysis, East and West, universal values, cultural harmony, synergetic approach, hermeneutics, civilizational paradigm.

**INTRODUCTION.**

The dialogue of civilizations is not only a dialogue of different cultures, but also a strategic process that determines the future prospects of humanity. According to it, peoples with different cultural and historical traditions can exchange experiences, harmonize spiritual values, and find joint solutions to global problems.

Dialogue is not only a debate, but also a race for knowledge. If we take the dialogue between civilizations, it's a completely different matter. If they ask which word is good, say it is a word that benefits people. If they ask what kind of bad words are, answer that they are harmful to others. Of course, it depends primarily on understanding the subject of the "big talk" about the fate of the world. There is no line separating civilizations; rather, the transition of meanings, culture, and worldviews is observed. The dialogue process itself is a departure from centralization.

**DISCUSSION AND RESULTS.**

Indeed, in modern times, any steps (initiatives, projects, programs) eventually reach the "world table": here they are carefully examined, and the question arises: "Why is this even necessary?" This question is justified, especially now, when the crisis has taken the old problems seriously and added new ones to it. It's impossible to escape from them! It's time to make "big decisions"! The understanding of this is constantly expanding, which required a dialogue of intellectuals to reach a compromise. In order to further clarify this process, it is appropriate to dwell on the activities of the World Social Forum "Dialogue of Civilizations," an international organization with the participation of representatives of the world community. The forum covers a wide range of issues. Here, problems are concentrated in the form of political, economic, social, cultural, environmental, etc., and they are interconnected. Here, ways to solve them are determined. Here, serious attention is paid to various disagreements, conflicts, and risks. Here, their "distribution" is carried out.

That is why problems are discussed in a healthy and pragmatic way. Because keeping real processes within their visible framework is the forum's central focus, the economic aspects of

dialogue are extremely strong. It becomes the dominant direction, since the nature of economics is clear, it ensures human life, and therefore produces everything that man created, institutions, including everything that existed before the creation of the world.

The more such levels there are, and the farther the control point is, the deeper we understand the essence of things. We can take globalism as the initial control point. From his position, the problem area of the dialogue is revealed as follows:

1. The world is extremely tired of ideological, geopolitical, military-violent actions, contradictions, militarization of consciousness and economy, irrational use of all available resources. All this will lead the world to a global crisis. Development of the geo-economic space in the interests of all participants on the world stage is a way to ensure a balance of power, which brings a new level of strategic equilibrium to the world. Only dialogue between civilizations will allow us to follow this path and serve as a bridge and an important factor in global geo-economic development. Here, of course, it is necessary to search for new, more effective forms of collective creativity, new ways of making decisions.

2. The integrity (globalization) of the world, its interconnectedness and interdependence, as an objective principle, manifests itself as the main factor in the geoeconomic structure of the world system. Here we come face to face with the system of goal setting and order parameters, the creation of the economic system of the world community, the definition of directions and the determination of its integral development. The solution to this problem allows for the design of periods of economic systems and the processes of transition from one form to another, as they ensure the balance of the geo-economic space, which creates social stability.

3. In the modern world, there are fundamental contradictions between the ideals, goals, and aspirations of the world community and the goals and aspirations of the world system, and this principle is becoming increasingly acute. They are increasingly matching each other. In the process of implementing global integration projects, the world community has faced the problem of incompatibility of the goals and results of these projects. It has become clear that the paths of development of economics, politics, and law are an integration method of the world community, and the paths of development of existing societies and states are diverse. Here, a new field of sociocultural knowledge - globalism - actively operates. In practice, the practice of dialogue is a way of building the world community on the basis of existing civilizations.

4. Dialogue is a strong obstacle to the encroachment on socio-cultural values. From the epistemological ladder, we ascend even higher, that is, to the ladder of humanistic cosmology. From this high point of view, the problems of the dialogue field and its foundations are clearly visible. A huge chain of meanings appears before our eyes, which contains enormous energy, views, events, and facts gathered on the basis of paradigms.

So, in our opinion, the place of the dialogue and the time of its conduct require mutual proportionality. Here we will dwell on the dependence of the place of the dialogue on events. Because many phenomena have their own internal logic, laws of development and emergence. Therefore, although it is necessary to form a dialogue about the incident, it is important that the conversation be aimed at eliminating the incident and using the necessary patterns here. For this, reading the text is not enough; it is necessary to analyze their content and understand their second and third levels.

In today's age of technogenic civilization, dialogue is an important means of exchanging ideas. Understanding the individual allows for the enrichment of the theoretical and methodological foundations of philosophy and socio-humanitarian knowledge through a theoretical and critical analysis of the conceptual concepts of the multifaceted intellectual systems of modernity. On this basis, it is important to analyze philosophical problems in the 21st century based on hermeneutic and synergetic methods.

Dialogue, on the one hand, allows one to find mutual correspondence between different cultural systems, and on the other hand, helps to determine the impossibility of finding such correspondence. In the process of interaction of dialogical dialogues, a decrease in tension

between cultures or a desire to demonstrate the specific locations of the subjects of interaction is observed. The situation that arose in the process of communication of modern cultures is characterized by ambivalence. According to many researchers, the basis for the implementation of intercultural dialogic interaction is understood as culture and its components, which have independence in relation to other cultures and at the same time are distinguished from each other as "subjects" ready to understand the essence of another culture.

Modern culture can enter into communication only when it has a spiritual unity that expresses a certain integrity and indicates its completeness and accuracy. Even in crisis conditions, culture seeks a new paradigm of its existence, using its own style and language. The basis of such a search is the need for the essence of culture, arising through communication with other cultures. This need is based on not being indifferent to another culture, reflecting oneself in another culture, and reflecting a foreign culture in oneself.

As a subject of the process of intercultural dialogue, culture manifests not only its important features, but also many cultural examples that are relevant in a certain historical period. In this case, a historically unique "semantic field" of culture is implied, which is embodied in the "vital world of culture," indicating its deep content and the close interconnection of values that prevail over a certain period of time and manifest the features of cultural content. The existence of any culture presupposes the necessity of communicating with other cultures in order to establish universal values. However, today the search for a universal meaning between cultures creates difficulties in supporting its values.

The civilizational space where cultural interactions occur should not be understood as a common place where cultures intermingle. In the world, there is a persistent need for cultural pluralism in solving global problems. Currently, viewing the world from the perspective of a rational Eurocentric perception does not correspond to the spirit of the times. In the future, the necessity of dialogue between different civilizations with their cultural, ethnic, and social characteristics, and the view of the unity of world civilization, should not seem like a false notion.

It should be especially noted that the values that form the core of any culture not only define civilizations and cultural differences, but are also considered as a common basis for the dialogue of civilizational cultures. As the core of culture, the system of universal human values unites humanity and guarantees socio-cultural integrity. Universal values underlie the dialogue of cultures. Universal values, which form the basis of the formation of any civilization, are subject to the dynamics of periodicity associated with crises and socio-cultural changes. The period of informatization of the socio-cultural space is marked by the largest crisis of universal human values in the history of civilization, their revision and, to a certain extent, reassessment.

This can be considered both positively and negatively. Yu.Yakovets says the following about this. "Global war, the clash of civilizations, the threat of ecological disaster not only questioned the existence of humanity, but also strengthened the movement from the cult of war and violence to a culture of peace and tolerance, recognition of the common values of all humanity and each individual, understanding the priority role of culture and cultural heritage, and disseminating the ideas of the noospheric coevolution of society and nature"[1].

The dialogic relationship between Eastern and Western civilizations can be called the main content of the development of modern civilization. From a cultural point of view, the relationship between East and West can be interpreted as follows. As the relationship between Eastern and Western philosophy, as the possibility of a meeting of two worldviews - Western and Eastern. It is important to note that the problem of East-West relations is also considered as a fundamental problem between civilizations, which requires determining the path of historical development of the civilization of each era or country. The "meeting" of Eastern and Western civilizations can also be called a planetary phenomenon, in which different cultures are harmonized.

Today, the process of migration of peoples and the mixing of cultural traditions is observed. This requires a revision of the ancient myth of the incompatibility of Eastern and Western civilizations. The essence of this "great synthesis" can be illustrated by the example of China's development. This development strategy manifests itself in the orientation of the Chinese people towards the harmonization of Western material culture with Chinese spiritual culture. Considering the dialogue between Eastern and Western civilizations, it is the Russian state, as a region where "East-West" cultures are intertwined, which, according to its unique historical task, has formed a separate socio-cultural type of civilizational development. The basis of such a new type of civilization is technological and ecological culture, material and spiritual origin, traditional and liberal values, etc.

From the point of view of the "Great Synthesis" process being implemented in Russia, it can be seen that the dialogue between civilizations is aimed at fulfilling a very important task - the harmonization of Eastern and Western cultures in order to form a new holistic type of civilizational development. In Russian culture, which combines components of different cultures, one can simultaneously find features of the common Slavic, European, and Asian cultures, i.e., universal, universal human culture. Russia, through its cultural prism, is a kind of reduced copy of the world community, and its multilingualism, multiculturalism, and multi-confessionalism reflect the meaningful multidimensionality and complexity of world culture as a global unity of all cultures. Throughout its entire historical and cultural development, Russia has not been the periphery of the global social process; it has always actively participated in all world events.

The European and non-European cultural tradition of Russian culture allowed Russia to become the central connecting link between the East and the Western world, to claim the role of a "bridge of civilization" between the West and the East, and to entrust itself with the task of uniting the opposite parts of a single whole, that is, the "world community." At the same time, various contradictions between the West and the East, any clash of civilizational and cultural interests of countries occur in the Russian space, which is becoming a battleground between the contradictory tendencies of human development, and these processes will continue in the future.

Due to the transformational processes taking place in the world recently, the peculiarity of the dialogue of cultures is manifested in its contradictory nature, which is manifested in the tension and contradictions between cultures. The culture of each nation, demonstrating its originality and uniqueness, revealing the level of its abilities, at the same time, thanks to the acceleration of communication technologies, becomes the wealth of all mankind. In this case, the dialogue of cultures facilitates mutual understanding between people, ensures the integration of a person into another culture, and reveals their identity. Another circumstance is that differences in cultural relations often lead to misunderstandings between peoples and an inability to communicate.

In this case, the dialogue of cultures turns into a cultural conflict. Here, the direction of inter-civilizational dialogue and its nature depend on the peculiarities of intercultural interaction at the level of regional systems. Studying the phenomenon of dialogue in connection with the process of the clash of civilizations has shown that today the boundaries of the intermingling of these cultures have significantly expanded. Considering the degree of change in modern reality, the interpretation of dialogue as sociocultural interaction should be based on a synergetic approach, which allows taking into account the level of universality of culture, the level of differences between civilizations, and the development of methods for reducing the probability of social catastrophe.

Based on the fact that dialogue has not only the possibility of regulation, but also the possibility of disorder, civilizations entering into dialogue can develop steadily and gradually, bypassing the existing stagnation. A certain instability and disorder existing in modern dialogic interactions, through the self-organizing nature of dialogue, gradually transforms into a stable, ordered whole.

Modern intercultural dialogue has its own peculiarity, which consists in the fact that the perception of culture by an individual ethnic unit acquires a universal character in the context of the harmonization of cultural traditions, the variability of the stage of formation of values. Therefore, the forms of dialogue should reflect the specifics of each ethnic culture.

In modern states, in the context of the modernization of society, communication between cultures is carried out in the form of cultural cohesion, which implies the unification and consolidation of cultures, taking into account their ethnocultural characteristics. For example, in the territory of the Russian Federation, in the North Caucasian multicultural region, religion acts as the main strengthening link as the spiritual core of any society. In the Caucasus region, cultural rituals are of great importance and can be seen as a unique means of preserving the unity of peoples and cultural harmony. In addition, the main task of forming communication between cultures is the introduction of dialogue based on viewing a person as a unique world of culture.

In terms of nationality, humanity is not the same, and this diversity, on the one hand, causes misunderstandings, alienation, and tension between peoples, is a source of conflicts, and on the other hand, national diversity contributes to a deeper understanding of other people and their culture, mutual spiritual enrichment, and integration into world culture. The state of nostalgia for world culture is formed by entering into communication in order to create a spiritual environment capable of overcoming permanent spiritual and cultural barriers, establishing cultural integrity [2].

The beginning of the 21st century is marked by the need to adopt the unique values of any existing culture, preserve local cultures, and protect them from information encroachment. All this implies new types of cultural interaction. The most promising is intercultural dialogue aimed at mutual understanding and cooperation, ensuring peace and cultural stability. Here it is impossible not to agree with the opinion of the scholar V.I.Tolstykh about the need for a new ideology of communication, which can be developed through the Western and Eastern reconciliation of two prevailing worldview directions and types of thinking [3]. These two directions are different, that is, the first is based on the logic of dominance, and the second on the logic of wisdom.

Today's experience of the East and West also confirms the importance of the dialogue of civilizations. During the Islamic Renaissance, Eastern scholars such as Farobiy, Ibn Sino, Beruniy, and others studied the scientific heritage of the Greeks, Indians, and Persians, paving the way for Western civilization. The ideas of science, which penetrated from the East, were the main factor in the development of society. Today, such modern global problems as climate change, migration processes, religious extremism, and social inequality remain urgent problems facing humanity. Economic or political solutions alone are not enough to solve these problems, but a deep dialogue between cultures and civilizations is necessary. In various UN and UNESCO programs, the issue of strengthening the dialogue of civilizations is defined as a separate area [4]. At the UN meeting held in New York, USA in September 2025, it can be seen that the main issues were devoted to such issues as peace, prevention of wars, and good neighborliness.

In every speech and address of the head of our state, Shavkat Mirziyoyev, great attention is paid to the issue of the role of dialogue in the interaction of modern civilizations and cultures. This is evidenced by the meetings of the leaders of Central and South Asia, the Turkic states, and meetings within the framework of the Shanghai Cooperation Organization. "Central and South Asia: Regional Connectivity. Problems and Opportunities," this continent has maintained an active dialogue between civilizations for centuries. According to him, this dialogue was considered an important path for cooperation in the fields of traditions, science, culture, and diplomacy. At the summit within the framework of the Shanghai Cooperation Organization in Samarkand, Sh.Mirziyoyev emphasized that Samarkand is considered "the center of the Great Silk Road, a center of dialogue and mutual exchange of ideas between civilizations," noting the importance of forming an open and constructive dialogue between states [5]. In the speech of the President of the Republic of Uzbekistan Shavkat Mirziyoyev at the meeting of the Council of

Heads of State of the Samarkand Summit of the Organization of Turkic States, we can see that interethnic dialogue and cooperation are important tasks. In his speech at the summit, Sh. Mirziyoyev emphasized that Samarkand, as a center of ancient research and culture, is a place for dialogue between civilizations and the exchange of cultural heritage, and also put forward initiatives to preserve the spiritual heritage and pass it on to future generations [6].

At the same time, Shavkat Mirziyoyev advocates for the development of scientific, educational, and cultural cooperation on regional and international platforms. In particular, in the works and speeches of Shavkat Mirziyoyev, dialogue is considered as a central instrument of cooperation between civilizations. According to him, the history of dialogue between civilizations ensures the continuity of heritage and culture, is the main corridor for the exchange of trust, knowledge, science, and culture between individuals, societies, and states, and in the current global and regional context, the importance of dialogue creates cooperation based on opportunities [7]. Such approaches, combining historical, cultural, and strategic aspects, clearly reflect the idea of the "dialogue of civilizations" in modern Uzbekistan's initiatives.

### CONCLUSION

In conclusion, today in modern socio-cultural life there is an expansion of intercultural, interethnic boundaries, which is explained by the fact that the principle of dialogue is applied not only to interpersonal relations, but also to intercultural and intercivilizational interactions. The main task of representatives of modern society is to radically change the direction of a person's life and to form the will to interact with the complex and contradictory world around him. Dialogue between civilizations and cultures is a strategic need of humanity in the 21st century, which is important not only for the preservation of historical heritage, but also for the integration of new scientific achievements, the harmonization of spiritual values, and the development of measures to counter and eliminate global threats.

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