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## „One World – Many cultures” – universal formula of coexistence human

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dozwolonego użytku.

## **ISKENDER ISAMIDINOV**

### **„ONE WORLD – MANY CULTURES” – UNIVERSAL FORMULA OF COEXISTENCE HUMAN<sup>1</sup>**

As we know, the concept of “peace” has many meanings. In a wide sense, the world – is the planet Earth, in a social sense – its humanity, the international community and, finally, peace – it is tranquility, stability and confidence in the future. And in my understanding all these meanings are covered by the concept of “One World”, which means – all people, for all their individuality united, live in a single world, they have the same goals. From this point of view, I’m imposed with the concept of “One World”, which contrasts with those frequently used in the political lexicon of terms such as “divided world”, “bipolar world”, the “third world.” World is one for all us.

In the same way, “culture” – a concept that has a lot of meanings. If you focus on one of them in relation to the idea of this conference, the culture – is historically a certain level of development of society and the individual, expressed in the types and forms of organization of human life and activity, as well as to be exposed to their material and spiritual values.

What is interesting in ancient times Romans used the word “culture” only in the phrase, meaning “improvement”, «enhancement», «nurture “ and “education”. So the purpose of culture in the ennoblement and perfection of the existing world order.

But there is no single global monoculture, cultural manifestations are extremely varied and diverse as the world itself is unique. From here at different times the ideas of superiority of one culture over another appeared, it attempts to impose other, which inevitably led to disastrous consequences for the whole of humanity. Today, the world community is more and more coming to the realization that such a perspective is deeply hostile to the world civilization, pushing it to

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<sup>1</sup> Artykuł powstał na bazie referatu wygłoszonego w panelu ekonomicznym („Ekonomiczne i społeczne dylematy gospodarki rynkowej”) IV Międzynarodowej Konferencji Interdyscyplinarnej z cyklu „Jeden świat-wiele kultur”, która miała miejsce w dniach 7–8 listopada 2013 r. w Bydgoszczy.

a historical dead end, “the end of human history,” that there are certain common to all earthmen cultural universals, which are bringing people into a single community. Such for example values like human life is priceless, the natural right to be free, to own property, etc.

So I understand the second part of the formula of our conference, “Many Cultures” as the variety of cultures in their unity, their interpenetration and mutual enrichment. Even during the most devastating wars, “iron curtains” and all sorts of barriers had been and going on the interaction of cultures.

Diversity and the mutual enrichment of cultures – it’s material and spiritual wealth of mankind, the fundamental basis of peaceful life on the planet.

In this way, everybody comes to the conclusion that the higher level of culture makes forms of its manifestation and interpenetration richer, world becomes safer and better.

Of course, to this idea prevailed in the minds of mankind, it will take a long time, but, in my opinion, the trend in this direction have already been seen, although in this respect in the scientific literature and in the media a lot of skepticism and pessimistic estimates.

An instructive example in this regard, in my opinion, is Kyrgyzstan. In a complex and interesting at the same time currently living modern Kyrgyz which social scientists call a transition period. Indeed, in our country are truly tectonic shifts in the cultural layers of the broadest sense, the difficult process of overcoming the Soviet ideological system of cultural values and twist to universal values. And this kind of transformation is difficult, with great difficulty, in the struggle of the new with the old, liberal ideals with the communist stereotypes.

However, I can safely say that over the past twenty-two years of independence in the social consciousness of our people are all firmly rooted liberal tenets of how the state should serve to the people, not the people – to the state, every person has the inalienable right to private property, the free disposal of their labor, reaching one’s own well-being, thanks to his talent and hard work, free expression of their position on important public issues, evaluation of bureaucratic management and officials, separation and autonomous operation of branches of government, freedom of political opinion and religious views, the independence of the media. Based on these ideas in 2010, Kyrgyzstan adopted a new Constitution in which these ideas have legislative recognition. The country has abandoned the powerful unity of command, adopted a parliamentary- presidential form of government organization, in which multi-party Jogorku Kenesh (parliament) has played a leading role in the management of the state ( and in the future is planned transition to a parliamentary republic ), created a real multi-party system, the opposition operates freely, numerous media information reflecting the broad spectrum of public opinion is changing the electoral system, which allows a citizen regardless of anyone to express their will in elections and referendums, the influence of local communities in solving their problems.

We can responsibly say that in terms of the perception of the liberal ideals our country is the undisputed leader in the Central Asian region. And it's not just my assessment. About the ongoing democratic reforms in Kyrgyzstan, many political leaders and academic experts commended. In particular, during the recent September visit of our President Atambayev to the European Union EU leaders underlined that Kyrgyzstan today meets all basic democratic parameters and expressed their support for the development of democracy in Kyrgyzstan.

However, not everything is so simple. It turns out that the mass consciousness of those spiritual and cultural values are perceived quite easily, and I would say even a primitive and superficial. For example, our people are very well received by the concept of "rights" and "freedom", but much more difficult to comprehend them the concept of "duty" and "responsibility" that the rights and duties, freedom and responsibility are two sides of the same coin. In this case, it may cause material distortion of the true meaning of democratic values, which may lead to their exclusion. This circumstance can explain those recurrences of the past, which periodically pop up in parts of our society: the nostalgia for a strong government, prompting strict order in the country, socialist equality, psychology of paternalism, tribal and clan relations. Consequently, human cultural achievements and liberal values should not just be perceived, but must be understood spiritually, soaked into the inner world of each person and of society as a whole. Only in this case, they will give excellent results. So Kyrgyzstan today is at a critical turn, and it is too early to judge: do we finally manage to overcome the class ideology and adapt the liberal model of development. But still existing premises are reason to make an optimistic look at the positive outlook of our country. Taking this opportunity, I would like to offer the organizing committee and the participants of the conference to hold the next forum in Kyrgyzstan, on the banks of the world famous lake Issyk-Kul. For such an initiative, in my opinion, there are good reasons. First I think that present in this hall would agree that it is necessary to expand the geography of the conference. Scientists, public figures, representatives of religious denominations, collecting and dealing in different countries, will give the idea of "One World – Many Cultures" greater resonance. Second, our country is at the interface of world cultures and religions. In Kyrgyzstan, since ancient times did not come across as peacefully interacted, Islamic, Christian and Confucian-Buddhist civilization. It is clear that from this point holding the conference on Kyrgyz land will be important symbolic value. Third, Kyrgyzstan was the first in Central Asian region embarked on truly way of progressive reforms had absorbed much of the legacy created by mankind. Holding such a representative international forum will be recognition and encouragement for our country in the implementation of democratic modernization. And, finally, why at Issyk-Kul? The fact is that during the time of the "cold war" in 1986, a great son of the Kyrgyz people, an outstanding thinker and humanist Aitmatov founded the "Issyk-Kul Forum" – the first in the era of Soviet perestroika informal association of prominent intellectuals who lived on opposite sides of the

“Iron Curtain”. On the blessed shores of Lake Issyk-Kul they speculated about the human, philosophical and moral foundations of the existence of the human being. Holding regular conference would be a continuation of this great undertaking of the great writer.

Conference participants are well aware that the legacy of Ch. Aitmatov – is a huge spiritual formation, which requires in-depth research into the value system of the world culture. This is the topic we could devote our next conference. I hope my suggestion will find the response and support in the audience. In conclusion, I want to wish to all participants of this forum success and prosperity in work.

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