Article

Ethnopolitical Aspect of Cultural Dialogue: West-East in Contemporary Conditions

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Abstract

The purpose of this study was to comprehensively examine the East-West civilizational dialogue in modern Kyrgyz society, as well as to analyze its effects on the formation of national identity and cultural development. The study considered key aspects of the interaction between traditional Eastern values, oriented towards spiritual state, and Western norms, where the cult of material things prevails. Special attention was paid to the phenomenon of "ethnic revival" in Kyrgyzstan, its social and political consequences, as well as the role of intellectuals in overcoming anticivilization contradictions. The study covered the challenges of adaptation of the Eastern civilization to Western values due to psychological, social, and economic unpreparedness of the society. The findings of the study revealed that globalization increases challenges to cultural diversity and traditional societies, threatening the preservation of unique cultural codes and traditions. This requires innovative approaches to the integration of cultural differences, including the development of policies aimed at protecting national identity and supporting local cultural specificities. The findings of the study emphasized that the preservation of cultural identity in the context of globalization is only possible with the active involvement of the state, society, and intellectuals in the development of long-term strategies aimed at cultural development. This includes the promotion of national values through education and art, the creation of platforms for dialogue between representatives of diverse cultures, and the development of mechanisms to protect traditional practices from being washed out by global trends.

Keywords: Eurasian sub-civilization, globalization, mankurt, political self-identification, preservation of traditions

Introduction

The development of national self-awareness and ethnic revival is particularly relevant in the context of rapidly developing processes of globalization and internationalization, which considerably affect modern societies' cultural and social development. These processes, on the one hand, promote integration and exchange of practices between countries and cultures. However, on the other hand, they create serious challenges, such as the threat of unification of cultural diversity, erosion of traditional values, and changes in identification models that historically formed the basis of national and ethnic identity. With global trends intensifying intercultural contacts and accelerating migration flows, the issue of preserving ethnocultural heritage is becoming a central challenge for both states and the scientific community. Ethnic revival plays a significant role in creating a positive image of a nation both domestically and internationally. Unique cultural achievements become a "bridge" between cultures, contributing to mutual understanding and strengthening international ties. Thus, in the conditions of globalization, ethnic revival not only preserves traditions but also adapts them to modern realities, making them relevant and in demand in a changing world.

Scientific research confirms that historical memory is the basis of national identity. Heersmink (2023) emphasized the significance of places of memory that consolidate collective perceptions of the past, forming cultural references and ethnic identity. Liu et al. (2022) elaborated on this concept, arguing that historical memory consolidates cultural traditions and creates national myths necessary for social cohesion. In contemporary social change, such studies are relevant because they show how historical memory contributes to adapting national communities to new challenges.

The study of mentality as a reflection of ethnocultural peculiarities is one of the key areas of modern humanitarian science, drawing the attention of researchers to how the totality of historical, social, and cultural factors forms unique mental models. To et al. (2020) demonstrated that mentality not only reflects culture, but also sets the parameters of social interactions, influencing aspects such as hierarchy, attitudes towards power, collectivism, and individualism. These studies emphasize that cultural context influences how people perceive the world, build social ties, and make decisions. Hecht et al. (2023) expanded the understanding of mindset by analyzing the temporal and spatial aspects of culture, such as time perception, communication distance, and the role of context in communication.

Contemporary interethnic relations are characterized by the contradictory processes of internationalization and cultural self-affirmation (Bedelbayeva et al.,

2023). Gajić (2024) stressed that the clash of civilizations is becoming the principal source of conflict in the modern world, especially in competition for cultural and political dominance. However, Thije (2020) argued that intercultural interaction can contribute to enrichment and integration, creating conditions for dialogue and mutual understanding. These approaches highlight the complex processes involving unification and resistance to globalization.

Pae (2020) paid particular attention to the interaction between Western and Eastern civilizations, which shows differences in their historical and cultural models. For example, the concept of thalassocracy and tellurocracy allows for analyzing the differences between Western civilizations' maritime expansion and Eastern societies' continental orientation. This difference plays a significant role in shaping mentalities and patterns of governance.

Globalization is also becoming a key factor affecting cultural diversity. Urbanite (2024) analyzed the effects of global processes on local identities, where the researcher concluded that unification could lead to cultural marginalization. However, researchers such as Kerubo (2024) showed that globalization can stimulate the growth of cultural identities through access to new forms of expression and interaction. This emphasizes the duality of the processes involved in global integration.

Modernization theories provide a conceptual framework for analyzing socio-cultural transformations in the context of dialogue among civilizations. Yeganeh (2024) showed that significant changes in social and cultural relations structures accompany the transition from traditional to modern society. At the same time, Yetkiner et al. (2024) addressed the risks of unification, proposing the convergence theory as a viable way to integrate distinct development models. These approaches are relevant in the dialogue between West and East, where modernization processes affect traditional societies.

Finally, research on the contemporary challenges of cultural dialogue is of particular significance. Aitmatov (2024) emphasized the value of cultural context in overcoming ethnic and social barriers. The researcher's analysis of the concept of mankurtism showed how the loss of cultural memory can lead to social degradation. These findings are relevant for modern society, where preserving identity requires a balanced approach to tradition and innovation.

The purpose of the present study was to analyze the processes of ethnic revival and the formation of national consciousness and investigate the socio-cultural models of interaction between the West and the East in the context of modern challenges. To fulfil this purpose, the following tasks were set:

– To study the historical memory and mentality as key factors of national identity.

- to explore the concepts of thalassocracy and tellurocracy and their influence on the development of specific civilizational features.
- to analyze globalization problems related to the unification of cultures and the phenomenon of ethnic marginalization.
- to assess the modernization theories, their effects on the transition of traditional societies to modern ones, and their role in the dialogue of civilizations.

Methodology

This study applied a comprehensive approach to analyzing ethnic revival and the development of national consciousness in the context of globalization processes and intercultural dialogue. Processes occurring in diverse cultural and social contexts were chosen as research objects, enabling a comparative analysis of factors influencing ethnocultural development (Pae, 2020; Parsons & Naghshpour, 2024; Thije, 2020). The study drew on examples of cultural self-affirmation in Kyrgyzstan, Russia, Japan, and Western and Eastern models of interaction between tradition and innovation (Abeysekera, 2024; Caron, 2023; Gresh, 2020).

The research methodology included several stages. At the first stage, a theoretical analysis of key terms such as *"ethnic revival"*, *"mankurt"*, and *"mentality"* was conducted concerning the scientific literature covering the issues of ethno-cultural development and socio-cultural transformation. These terms were used to explore the dynamics of national identity in the context of globalization, changes, and cultural assimilation.

These included the studies of such researchers as Huntington (1996), who in his study on the *"Clash of Civilizations"* focused on the significance of cultural differences as a source of global conflicts. Smith (1999) explored the relationship between national identities and the ethnic heritage process of globalization. Another significant source included the studies on the theory of civilizations from the collection of the Library of Congress (Library of Congress, 2025), which helped to understand how the interaction of diverse cultural worlds affects the development of ethnic and national identities in the context of modernity.

The second stage involved a comparative analysis of Western and Eastern models of civilizational development (Gajić, 2024; Luo et al., 2024; Mukanova, 2024). For this, key concepts such as thalassocracy and tellurocracy and their influence on the development of worldviews, lifestyles, and cultural characteristics were studied (Mădălina, 2024; Müllerson, 2023; Ogharanduku & Tinuoye, 2020).

The third stage investigated the processes of globalization and their effects on ethnic identification. At this stage, the study investigated the phenomena of cultural

marginalization and mankurt proposed in the literature by Aitmatov (2024) and their socio-cultural consequences using comparative analysis. Using the methods of content analysis and text interpretation, a detailed analysis of Aitmatov's studies was conducted to identify key concepts and their reflection in contemporary culture. Examples of the actualization of historical memory in various countries as a way of counteracting unification and loss of cultural identity were studied, which helped to identify shared patterns and regional features in this process.

The methodological framework of this study included an interdisciplinary approach that combined historical, sociological, cultural, and economic analyses. Historical analysis was used to investigate the evolution of ethnic identity and identify key events that influenced its transformation. Cultural analysis aimed to investigate the influence of cultural practices and values on the preservation or change of ethnic identity. The study examined the role of cultural unification in preserving traditional ethnic forms of self-identification. The comparative analysis identified key factors that shape national identity, such as language, cultural practices, historical memory, and collective myths. The historical and cultural modelling method helped explore the dynamics of conflicts between local ethno-cultural traditions and global integration processes.

Results

Ethnic revitalization and national consciousness-building

Ethnic revival is strengthening ethnic identity and culture to preserve uniqueness in globalization. This phenomenon is expressed in the desire of ethnic groups to preserve their linguistic, cultural, and historical characteristics, resisting the pressures of mass culture and cultural homogenization that threaten the identity of small peoples.

The specific feature of ethnic revival lies in its ability to restore lost elements of the national heritage, including traditions, language, customs, folklore, and spiritual practices. This revival is accompanied by an active interest in one's roots and an in-depth study of history and symbols, which previously may have been on the periphery of public consciousness. Comprehending one's ethnic identity strengthens collective self-consciousness, contributing to developing a new wave of cultural and social activity (Semashko, 2020). This phenomenon manifests itself through various forms of cultural expression, such as the creation of ethnic theatres, the development of national literature, the preservation of traditional crafts, and the holding of festivals dedicated to ethnic heritage.

The political aspect of ethnic revival also plays a significant role. Reestablishing ethnic identity often involves ethnic groups seeking recognition of their cultural rights, greater political autonomy, or even establishing their governing institutions (Jahangirfar, 2024). Such movements can be peaceful, manifested through cultural and educational activities and participation in political discourse, and conflictual, taking the form of protests or separatist sentiments.

In the context of globalization, ethnic revival is gaining new significance. The universalization of values, the spread of digital technologies, and the dominance of mass culture threaten the uniqueness of traditional societies, creating challenges for small ethnic groups that find themselves on the periphery of the global cultural process (Dobrovolska et al., 2025). The revival of ethnic identity becomes an essential tool for resisting these processes, strengthening the ability of people to preserve their roots while adapting to the challenges of modernity.

Kyrgyzstan is a unique example of such a process, where ethnic revival occurs in a complex interaction of Eastern traditions and Western influence. As a country at the crossroads of great civilizations, Kyrgyzstan must balance preserving traditional values with modernization. In this case, ethnic revival becomes a valuable factor in strengthening national identity and consolidating society. Furthermore, ethnic revival contributes to the development of public debate on the role of national culture in a globalized world. For Kyrgyzstan, this is expressed in the desire to strengthen its uniqueness and become a platform for dialogue between diverse cultures, where national identity is considered a means for interaction rather than isolation. Ethnic revival is simultaneously a cultural, social, and political process that, despite the challenges, creates opportunities for the harmonious development of society in the context of globalization.

Ethnic revival is intricately linked to the preservation and reinterpretation of historical memory, which becomes the foundation for asserting national identity in globalization (Muravin, 2025). Historical memory provides a link between cultural heritage and modern processes, enabling people to preserve their uniqueness and take part in intercultural dialogue effectively. Historical memory is key in developing national identity, as it links a nation's past, present, and future (Auanasova & Auanassova, 2024). It is a repository of collective experience that allows a people to realize their roots and form ideas about their identity, uniqueness, and place in the world. Through reflection on its history, a society understands common values, ideals, and goals, making historical memory a powerful means of consolidation, especially in times of social and cultural transformation.

The preservation of historical memory strengthens national unity and forms the basis for national pride (Kushenova et al., 2025; Daurenbekova et al., 2024). A people's history, including heroic achievements, cultural achievements, and tragic events, creates a shared understanding of historical mission and challenges. This is particularly significant in ethnoculturally diverse countries, where a shared memory promotes a sense of belonging and protects the uniqueness of society in the face of globalization.

Historical memory helps resist cultural assimilation by strengthening awareness of cultural and national identity (Shershova & Chaika, 2024). The state actively uses it to build national identity through educational programs, commemorations, and cultural events. However, this process is often associated with revising history and creating national myths, which become tools of political influence. In the context of globalization, historical memory plays a key role in preserving identity, especially for Kyrgyzstan. Its development is the key to the society's ability to withstand the challenges of modernity, strengthen unity, and preserve the people's unique features.

Mentality is a complex and multifaceted phenomenon that reflects a set of attitudes, beliefs, values, and worldviews inherent in a particular social group or society (Gonçalves, 2024). The term *"mentality"* comes from the Latin mentalities, which means *"mindset"* or *"thinking"*. In scientific literature, mentality is a product of a long historical and cultural development shaped by natural, social, and economic conditions (Del Río & Álvarez, 2021). The key factors in the formation of mental and psychical makeup are natural conditions, the specific features of historical and cultural development of ethnic groups, the area of economic activities, the speed and depth of changes in social orders, the severity and form of class struggle, external clashes, relations with peoples of other countries and their results. Thus, mentality consists not only of gnoseological, thinking aspects, but also sociological and axiological elements, values, norms, and canons.

The core of social cognition and mentality is associated with the *"genetic code"* or archetype, which includes the history of a given society, features of the stages of its development, living conditions, mythological and religious worldview, political and economic potential, etc. Their content consists of heritage, facts, stories that characterize the path of the people's historical, political, and social development, the totality of material and cultural values that form the basis of public and political consciousness, and the cultural gene pool of the society that has survived the historical test. The level of national consciousness, which is a set of cultural values and cultural gene pool consisting of various ideas, beliefs, i.e., spiritual and psychological elements

of the inner world, traditions, customs, a specific subculture, as well as depending on cultural, socio-economic, natural, and demographic factors, is called mentality. At the level of mentality, natural and social, empirical and rational, conscious and unconscious, individual and social phenomena, idiosyncratically combining, constitute a special phenomenon. Reflecting the stable mood of the inner world, which unites a person with society and historical community, mentality is the principal means of defining and identifying the essential differences and features between these communities.

Thus, the term *"mentality"* has a wide application in social practice and allows understanding and explaining not only individual cultural stencils, but also the specific features of thinking or the inner world of individual diverse communities. Mentality, as a set of life training, theoretical concepts, mores, worldview, and world understanding of an individual or social group, can become the primary indicator of the spiritual development of people and nations. The definition of the concept of mentality includes an emphasis on its stability and durability. Despite the changes taking place in society, mentality retains key features passed from generation to generation. This makes it a *"cultural code"* that unites representatives of one ethnos or social group. However, mentality is not entirely static: it can be transformed under the influence of internal and external factors, such as technological advancement, migration processes, or globalization.

The development of mentality is intricately connected with the natural conditions in which a particular group lives. Geographical environment, climatic features, and natural resources considerably affect life, labor activity, and worldview. For instance, in regions with harsh climates, there is a tendency towards collectivism and mutual aid due to the need to overcome natural hardships together. In contrast, a more individualistic approach may develop in abundant and favorable climates due to less dependence on collective efforts.

Historical factors also play a key role in the development of mentality. The history of a nation, its victories and defeats, periods of independence and external domination, and social and political upheavals leave a profound trace in the collective consciousness (Auanasova et al., 2025; Novozhenov, 2024). For example, people under foreign domination for a long time often develop a sense of national pride and a desire to preserve their cultural identity, which becomes part of their mentality. On the contrary, a prolonged period of stability may favor the development of a more moderate and pragmatic perception of reality.

Social factors, including social institutions, educational systems, religion, and traditions, play a crucial role in shaping mindsets. Education and cultural norms set

the framework for perceiving the world and interpreting events. Religious beliefs significantly influence the values, regulating behavior and interpersonal relationships (Efremov, 2025; Layugan, 2024). Traditions and customs rooted in everyday life contribute to the preservation and transmission of mental attitudes from generation to generation.

Mentality can be considered a complex synthesis of natural, historical, and social factors, which are interrelated and interact in developing the unique features of each society (Table 1). This phenomenon is a crucial element of a nation's identity, defining its cultural heritage and specific interaction features with the outside world. The study of mentality offers a deeper understanding of the specifics of various communities and the mechanisms of their adaptation to the changing conditions of the modern world.

Table 1. Factors of mental development

Factor	Content	Examples of influence	Development outcomes
Natural conditions	Geographical environment, climate, availability of natural resources, and landscape features.	The harsh climate fosters teamwork. Favorable conditions shape individualism.	Shaping survivability, industriousness, adaptability, or propensity to comfortable conditions.
Historical factors	Victories and defeats, periods of independence or domination, and social and political upheaval.	The colonial past reinforces a sense of national pride. Prolonged stability develops pragmatism.	Strengthening of national identity, formation of historical memory, and pride.
Social factors	Educational systems, social institutions, family structure, and interpersonal relationships.	Family values are passed on through tradition. Education sets cultural norms.	Consolidation of social norms, development of collective or individual thinking.
Economic conditions	Level of economic development, leading activities, and degree of urbanization.	Traditionalism dominates in agrarian societies. Urbanization promotes openness to innovation.	Shaping a work ethic that influences society's values and priorities.
Cultural interactions	The influence of other cultures through trade, migration, modern technology, and globalization.	Globalization facilitates the interpenetration of traditions. The pressures of the dominant culture can cause resistance.	Balance between assimilation and preservation of uniqueness.

Source: compiled by the authors based on Huntington (1996), Mukanova (2024), and Urbaite (2024).

The relationship between mentality and globalization processes is manifested in the change of national identity, and the transformation of traditional values occurs through the lens of established mental attitudes. Globalization, stimulating the

integration and interpenetration of cultures, simultaneously causes the need to rethink mentality as a key element that determines the ability of society to preserve its uniqueness and adapt to new challenges. Contemporary interethnic relations are characterized by profound contradictions caused by globalization processes, which simultaneously promote the integration of peoples and stimulate the growth of ethnic self-assertion. These processes have a multidirectional impact on the development of national identity, the transformation of traditional values, and the interaction of cultures.

Internationalization and integration, which have become key features of globalization, create preconditions for increased international cooperation. Cultures interpenetrate through the growth of international trade, migration, communication technologies, and transnational corporations, thereby increasing contact between peoples. On the one hand, this process accelerates economic development, raises living standards, and enriches cultural practices through exchanging knowledge and practices. On the other hand, it leads to increased uniformity, which is perceived as a threat to national specificities, leading to anxiety about the loss of cultural identity.

Against this background, an increase in cultural self-affirmation is observed, which is expressed in a growing interest in national history, languages, and traditions. This phenomenon is a reaction to the challenges of globalization and the desire to preserve the uniqueness of ethnic groups. In many countries, this is accompanied by active policies to preserve cultural heritage, support national languages and symbols (Kakembo, 2024). Such processes often become part of state policy to strengthen national unity, which is especially relevant in multinational states, where preserving interethnic balance guarantees stability.

However, these processes are fraught with a series of challenges. On the one hand, internationalization and integration contribute to the expansion of horizontal interaction between cultures and the development of a common global identity aimed at solving universal problems of humanity, such as climate change and the fight against poverty and inequality. On the other hand, globalization increases asymmetry between cultures, where dominant cultures can exert intense pressure on less dominant ones, generating conflicts and resistance from the latter. This stimulates the development of new forms of cultural self-assertion, including creating ethnic movements, cultural associations, and international platforms for identity preservation.

The current state of interethnic relations reflects the complex interaction between the internationalization processes and the growth of cultural self-affirmation. Despite the contradictions, these phenomena highlight the significance of striking a

balance between global integration and the preservation of ethno-cultural diversity, which requires states and the international community to develop innovative strategies of cooperation based on the principles of mutual respect and recognition of the right of each people to preserve their uniqueness.

West-East dialogue of civilizations

As for the West-East cultural dialogue, Western industrial society is usually polarized against *"traditional", "Asian",* and analogous sedentary types of societies. In geopolitical terms, these types of civilizations have been called *"thalassocracy"* and *"tellurocracy"* (Mădălina, 2024).

Thalassocracy is a civilization based on dynamic, unstable, and changeable forms of social organization. It is a culture deeply connected to the sea, the market economy, and the Western model of development oriented towards individualism, pragmatism, and freedom. The socio-cultural values of thalassocracy form a worldview dominated by selfishness, material priorities, emphasis on human rights, compliance with laws, and a rational approach to life (Raben, 2020). Orientation to external form, utilitarian approach to activity, cold rationalism, and the desire to live today without burdening oneself with reflections on eternal spiritual values, which are perceived as complicating everyday life, prevail here. A key feature of thalassocracy is the desire to explain phenomena in terms of reason, logic, and science. European societies, typical representatives of the thalassocrat world, strive to systematize knowledge, create clear logical constructs, and order the surrounding reality. This worldview favors technology, innovation, and market mechanisms, but at the same time may lead to the neglect of spiritual and metaphysical aspects of life that seem less significant (Gresh, 2020). Thalassocracy thus embodies a model of a progressive but mercantile society where practical achievements measure success and development.

Tellurocracy opposes thalassocracy, symbolizing traditional, spiritual, and oriental civilization. Its core values are collectivism, conservatism, respect for the past, traditions, and eternal spiritual values. Irrationality, a deep connection to cultural heritage and historical continuity, and a desire to maintain stability and permanence are at the forefront here (Müllerson, 2023). Unlike dynamic and changeable maritime civilizations, tellurocracy is characterized by a slow pace of change, which is often interpreted as a sign of conservatism, but reflects respect for established ethno-cultural norms and patterns. A specific feature of tellurocracy is adherence to spiritual ideals that surpass temporary material interests (Kieliszek & Gocłowska, 2019; Kieliszek, 2023). Eastern societies tend to attach great significance to the memory of the past, continuity of generations, and respect for elders. These traits form the basis of social

norms and ethnopsychology standards of behavior such as constancy, repetition, and adherence to tradition (Caron, 2023). Albeit resistant to change, tellurocracy is not static; it can adapt to new conditions while maintaining its identity and spiritual depth.

Thalassocracy and tellurocracy represent two opposing models of civilizational development. While the former is oriented towards progress, freedom, and material achievements, the latter focuses on stability, spirituality, and respect for historical continuity. These fundamental differences between thalassocracy and tellurocracy have a profound and diverse impact on worldviews and ways of life, shaping unique patterns of social organization, cultural norms, and political priorities. Thalassocrat societies, focusing on progress, innovation, and expansion, demonstrate a dynamic approach to development that emphasizes flexibility, openness to new ideas, and rapid adaptation to change. This orientation creates a culture where individual success and competitiveness become personal goals and commonly accepted social ideals. This worldview shapes a lifestyle focused on achievement, career growth, and material well-being, which is directly reflected in the urbanized environment, technological innovation, and market economy.

Thalassocrat societies strongly depend on external relations, be it trade, cultural exchange, or economic cooperation. This openness encourages the development of a cosmopolitan mindset, where individual freedom and human rights are considered supreme values. Politically, this means pursuing democracy, the rule of law, and international cooperation. However, this dynamic can also lead to certain risks: an excessive focus on current material interests is sometimes accompanied by a reduced attention to long-term spiritual and cultural aspects. Tellurocracy civilizations, on the other hand, are characterized by an orientation towards stability, tradition, and the preservation of collective values. Here, lifestyles are defined by respect for the past, historical continuity, and prioritizing communal interests over individual ones. This approach forms more stable social structures where family, community, and traditional institutions play a key role. A prominent element of the tellurocracy worldview is the sacralization of tradition and authority, which manifests in respect for elders, ancestral culture, and immutable spiritual values. This conservative approach creates a way of life that places great significance on rituals, customs, and the repetition of social practices. People in such societies tend to view change cautiously, as it may threaten the established way of life. Therewith, tellurocracy develops a profound connection to the land, which is reflected in a dominant agricultural lifestyle, rooted in local culture and low dependence on external factors.

The influence of these concepts transcends national borders, determining the key vectors of geopolitics and international relations. Thalassocracy, due to its focus

on the control of sea routes and global trade routes, actively shapes the economic and military strategy of countries seeking to dominate world politics. States such as the US or the UK have historically relied on the thalassocrat model, focusing on expansion, conquering markets, and maintaining maritime hegemony. Tellurocracy emphasizes the defense of territorial integrity and internal integration. This worldview shapes the strategies of states seeking to preserve their cultural autonomy and identity while resisting external pressures and influences. Examples of countries such as Russia or China demonstrate the significance of tellurocracy principles in their policies oriented towards internal stability and resistance to globalist tendencies.

The concepts of thalassocracy and tellurocracy explain the differences in lifestyles and worldviews and allow understanding their role in the historical development of societies, influence on cultural values, and approaches to solving global challenges (Table 2). This interaction creates a unique dynamic where opposing models continue to coexist, enriching world civilization and shaping the multifaceted nature of human history.

Table 2. Comparison of thalassocracy and tellurocracy

Characterization	Thalassocracy	Tellurocracy
Definition	Maritime dominance centered on the control of sea lanes and trade routes.	Land dominance centered on territorial control and land links.
Geographical basis	Island or coastal states with access to the oceans.	Continental states have vast inland territories.
Economic model	Trade, maritime trade, finance, and colonial expansion.	Agro-industrial, resource-dependent, often self-sufficient.
Political system	Often more democratic, oriented towards international trade and allies.	Often more authoritarian, with an emphasis on internal control and military might.
International impact	Pursuit of global domination through sea routes and colonies.	Focus on regional hegemony and land alliances.
Advantages	Rapid movement of goods and troops, global influence, and flexibility.	Stability in controlling territory, resistance to external invasions.
Disadvantages	Vulnerable to blockades, dependent on trade and maritime resources.	Dependence on neighbors, difficulty in managing vast territories.

Source: compiled by the authors.

The conceptual models of thalassocracy and tellurocracy are closely related to distinct types of civilizational development, including traditional society and technogenic civilization. Their interaction not only shapes worldview differences but also lays the foundations for creating hybrid socio-cultural systems resulting from a complex synthesis of diverse cultural and historical traditions. In distinguishing between two types of civilizational development – traditional society and technogenic civilization – it is vital to consider their complex interaction based on competition and

interpenetration. These forms of existence, having different value bases, structure, and dynamics, often enter dialogue, during which hybrid models of socio-cultural development emerge. Russia, whose historical trajectory is characterized by multiple *"inoculations"* of Western culture that have transformed the local soil but have not destroyed the traditional Eastern roots, can be considered one of such hybrids.

Western influences played a significant role in attempts to modernize Russian society, introduce scientific and technological achievements, and European socio-political institutions. However, their perception in the Russian environment was not passive borrowing; Western ideas were reworked according to national realities. For example, elements of technogenic civilization, such as centralized management, technical innovations, and organizational principles, were integrated into traditional society, giving it a more complex and unique nature. These *"grafting"* of Western culture often occurred through the efforts of the ruling elite, who sought to borrow models from Europe to strengthen the state and modernize society. However, such processes did not always meet with the general population's approval, which was accustomed to entrenched values of collectivism, sacralization of power, and the dominance of a religious worldview. As a result, innovations are adapted to the existing cultural and specific mental features.

The transformation of the Russian soil under the influence of Western culture was not limited to the mechanical transfer of foreign institutions. It involved a complex process of synthesis, in which Western elements were intertwined with Eastern traditions, creating an original model of social development. Thus, Russia has become not just a "hybrid" society, but a space where the traditional and the technogenic coexist in constant tension. This predetermines the uniqueness of the Russian identity, which simultaneously strives for modernization and stays faithful to tradition.

Russia is a unique Euro-Asian sub-civilization combining European and Asian cultures. This specific feature is manifested in historical transformations and the development of mentality, which determined the specificity of Russian identity. The complex trajectory of Russia's historical development was shaped by Western and Eastern traditions, which gave rise to a unique cultural and civilizational synthesis that does not fit into the framework of an unambiguous classification. Although the Western transformation of Russia had a significant impact, it has faced strong opposition from the Eastern tradition, which has enshrined in the Russian consciousness such values as collectivism, sacralization of power, and the desire for territorial expansion. The Eastern component of Russian identity was formed under the strong influence of the Tatar-Mongol yoke, which imposed new forms of governance and catalyzed political centralization. Under the influence of Eastern

tradition, the idea of a united and strong state was formed, which was later transformed into the imperial development concept. The liberation from the Mongol yoke did not lead to the rejection of borrowed models, but on the contrary, allowed Russia to use them to form its own territorial power and political system.

The perception of Russia as the heir to eastern khans such as Genghis Khan and Tamerlane is of particular significance. This heritage was reflected in the specific features of the state structure based on centralized power and the country's geopolitical ambitions. The idea of power, reinforced by the influence of the Eastern tradition, subsequently became the basis for a national identity that combines the desire for expansion with a sense of cultural and civilizational uniqueness. As a Euro-Asian sub-civilization, Russia is a complex synthesis of Western and Eastern elements. While leaving a significant mark on Russian culture and polity, historical attempts at Western transformation have been unable to completely suppress Eastern influence, which continues to define many aspects of the Russian mentality. This duality determines the uniqueness of Russian civilization and its contradictory nature in the system of global civilizational interactions.

Eastern development models demonstrate a unique ability to combine traditions rooted in deep history with modern innovative approaches to create sustainable and dynamic societies. The Japanese model exemplifies the successful symbiosis of cultural and historical identity symbiosis with advanced Western technologies. This integration is based on the specific features of Japanese thinking and approach to change management, which makes the country not only a role model but also an object of study.

Japan's cultural and historical identity, forged over centuries, includes a profound connection with nature, respect for collective interests, devotion to tradition, and attention to detail. These elements are evident in various spheres of life, such as art, architecture, education, and everyday life. However, preserving this identity does not prevent Japan from actively adopting Western science and technology, adapting it to its conditions. For instance, in Japanese industry, automation and robotization technologies from the West coexist harmoniously with the principles of kaizen and monotsukuri, philosophies based on continuous improvement and attention to the product development process.

One of the key factors ensuring the success of the Japanese model is the ability to adapt Western innovations without losing cultural identity. This is evident in areas such as information technology and transport infrastructure. For example, Japan's high-speed train system (shinkansen) combines technical solutions based on Western engineering standards with a unique approach to design and operation that

incorporates a prominent level of precision, environmental sustainability, and attention to passenger comfort. The Japanese educational system is also an example of combining tradition and Western technology. It retains elements such as strict discipline and an emphasis on collective values, while introducing modern teaching methods including digital platforms, artificial intelligence, and virtual reality tools. These innovations help prepare students for global challenges while preserving national cultural sensitivities.

The Japanese model demonstrates how traditional motifs, and aesthetics can successfully create modern products in art and popular culture. For example, Japanese animation, which is known worldwide, often combines traditional visual styles and themes with innovative technology. This approach not only preserves the identity of Japanese culture but also makes it accessible and appealing to international audiences. The Japanese model demonstrates that a combination of tradition and innovation is possible with a clear strategy based on respect for national heritage and openness to new ideas. This experience emphasizes the value of the Eastern approach to development, in which harmony between the past and the future is the basis for sustainable progress.

Globalization is a process of integration of the world community that encompasses economic, political, technological, and cultural aspects (Kichkiruk, 2020). While there are many positive aspects, such as access to advanced technologies, trade, and intercultural interaction, globalization considerably affects cultural diversity. The accelerated spread of uniform standards of behavior, consumption, and lifestyles leads to the extinction of unique national traditions and local cultural specificities. The impact of globalization on cultural diversity becomes evident in the context of mass migration, urbanization, and the transnational influence of large corporations, which standardize not only products but also symbols of identity. One of the key problems of globalization is its tendency to unify cultural codes. Encountering dominant cultures, less protected ethnic groups risk losing their languages, customs, and traditions. This process accompanies assimilation, which may replace traditional practices with modern standards or completely abandon unique identity elements. For example, the spread of Western pop culture through media space and digital platforms creates conditions in which local cultural identities are marginalized or perceived as archaic. While globalization greatly promotes English-speaking culture as a means of cross-national communication, it also threatens linguistic diversity by contributing to the disappearance of small languages.

The phenomenon of ethnic or cultural marginalization is one of the most acute social problems generated by the processes of globalization. An ethnic marginal is an

individual or a group on the border of two or more cultures who struggle to identify with any of them. Such individuals are often faced with the dilemma of maintaining their ethnicity, which may lead to social exclusion, or adapting to the dominant culture, losing part of their identity. Cultural marginalize is often a consequence of migration processes in which people from traditional societies face the need to integrate into urbanized, technologically advanced communities. This phenomenon is both personal and societal. At the individual level, marginalization can manifest as cognitive dissonance, disconnection from one's roots, or social isolation. From a societal standpoint, marginalization causes tensions between distinct ethnic groups, which can lead to conflict. An example is second-generation migrants, who often find themselves in a cultural vacuum, not feeling entirely accepted in the host society or their ethnic communities.

Globalization and marginalization are interrelated and represent a complex phenomenon that requires comprehensive research. On the one hand, globalization promotes the development of new forms of identity based on the hybridization of cultural elements. On the other hand, it creates conditions for the disappearance of unique ethnic identities that cannot constantly adapt to the demands of the global world. Addressing these challenges requires the development of policies aimed at protecting cultural heritage, preserving linguistic diversity, and supporting ethnic communities to ensure their integration without loss of identity.

Modernization theories and their impact on West-East dialogue

Contemporary modernization theory considers the development of people in a global context as a complex process involving the transformation of social structures from a traditional society based on an agrarian economy and stable social and cultural norms to a modern industrial society with a market economy. This concept assumes that the development of society can be represented as a linear process, where modernization implies the transition to more complex, differentiated, and efficient social systems. Within this theory, modernization includes aspects such as industrialization, urbanization, secularization, and the formation of the rule of law. Subsistence economies characterize traditional societies, with a considerable influence of religious institutions and patriarchal social ties, and their transformation is associated with replacing these structures by industrial forms of organization (Toby, 2024).

The transition to a market economy implies not only a change in production methods but also the establishment of new principles of resource allocation based on competition and private property. It emphasizes the role of education, technology, and

international exchange in stimulating innovation and social change. Modernization theory also emphasizes the relationship between economic development and changes in culture and politics. Industrialization and market relations foster new social mobility, breaking down traditional barriers of class and ethnicity. New values emphasizing individualism, rationality, and progress are emerging. Politically, modernization is associated with democratization, which involves the development of civil society institutions, increased popular participation in governance, and human rights (Vaddiraju, 2024). Modernization theory views the development of people as a universal process aimed at the transition from static and closed social structures to dynamic, open, and innovative forms of social organization. A vital aspect of this concept is the universality of its principles, suggesting that modernization is possible in all societies. However, the pace and specifics of its implementation may differ depending on historical, cultural, and geographical conditions.

The industrial and post-industrial society theories are significant conceptual approaches to studying social change brought about by technological, scientific, and production development. They reflect the transition dynamics from traditional agrarian communities to modern high-tech societies, focusing on fundamental transformations in social structure, economic systems, and cultural attitudes (Stojčić et al., 2024). The transition from traditional to modern societies encompasses long-term changes from industrialization, urbanization, and globalization. Agricultural economies, stable social structures, and a significant role of religious and cultural norms typically characterize traditional societies. These communities' economic activities were predominantly localized, and social mobility was limited. However, with the onset of industrialization, accompanied by the introduction of mechanized production and the concentration of labor in cities, there was a qualitative change in social organization. The economy became based on mass production, which led to increased productivity, increased urbanization, and the formation of a new class – the industrial proletariat (Estevens, 2024). In parallel, traditional forms of social solidarity based on kinship ties and localized communities weakened, giving way to more complex and differentiated social structures.

However, the West-East cultural dialogue may not always lead to creating a prosperous hybrid society or a successful combination of rationalism and irrationalism, material values with spiritual traditions. In the early 1980s, the American Secretary of State Zbigniew Brzezinski developed the so-called "convergence theory" (Library of Congress, 2025), which became a serious attempt to create mondialism (from the French *"monde"* – one world). According to this theory, there should be only one state in the world – the Earth, where Washington and Moscow will be the centers.

Therewith, the West (USA) refuses extreme cultural forms of thalassocracy and accepts positive values of the East (Union of Soviet Socialist Republics (USSR)) and tellurocracy. In turn, the USSR gave up collective property and communist ideas, dissolved the Warsaw Pact, and adopted the universal values of Western civilization. The USSR leader, M.S. Gorbachev, accepted this theory, as well as Western values such as democracy, human rights, liberal economy, and market relations, and fulfilled all the requirements of Brzezinski. After the collapse of the USSR, there were no concessions from the Americans. Subsequently, two varieties of mondialism emerged.

Optimistic mondialism, according to it, the West has won an eternal victory, and the time of domination of American dollars and Western values has come. The collapse of the USSR means *"the end of history"*, i.e., the confrontations between the West and the East, sea and land, materialism and idealism are over. Now, the world will only develop according to the American model.

Pessimistic mondialism, its proponents argue that the West has won only a temporary victory. According to American political scientist Huntington (1996), the forcible imposition of Western values on non-Western peoples and the dominance of material values of thalassocracy may lead to a clash of civilizations. If during the Cold War the main enemy of the USA was the USSR, now seven civilizations may oppose the states: Western European, Orthodox-Slavic, Chinese, Indian, Latin American, African, and Islamic.

Despite the global spread of mass Western culture, cultural globalization does not destroy ethnic identity, but, on the contrary, stimulates a return to one's national values. According to the English historian and sociologist Smith (1999), this is expressed in the unconscious desire for "myths and memories" that are experiencing a rise both within and outside the global, eclectic culture. Internationalization inevitably leads to the unification of many cultural expressions, but the reaction to this process is a desire to preserve uniqueness and identity. One of the ways of resisting unification in the republics of the former USSR in the 1970s and 1980s was the actualization of historical memory aimed at reviving national identity and traditions.

The Kyrgyz writer Chingiz Aitmatov, exploring the issues of ethnic identity and globalization, expressed a pessimistic view of the processes of world internationalization, stressing their destructive impact on traditional cultures. In his works, Aitmatov repeatedly addressed the theme of the collision of traditional values with the challenges of the modern world, noting that globalization brings with it not only progress but also the threat of the loss of ethnic identity, cultural identity, and historical memory. Aitmatov (2024) called ethnic and cultural marginalization one of the key phenomena associated with these processes. Marginalized people, being

between cultures, lose touch with their traditions, language, and values, but cannot fully integrate into the new cultural environment. Internal conflicts accompany this intermediate position and often turn marginalized people into radical nationalists who aggressively defend their identity. This problem is especially relevant in the context of modern migration processes and global economic changes, which intensify cultural contradictions.

In the story *"White Steamboat"*, Aitmatov (2024), through the image of Orozkul, reveals the drama of a marginalized man who has lost touch with the culture of his people. Orozkul's voluntary rejection of the traditions and symbols of his native culture, such as Bugu Ene, led to the loss of not only the national heritage but also the future, symbolized by the absence of children. The hero's construction of his gumbez becomes a metaphor for the destruction of the culture of an entire nation. The storyline of the boy who leaves Bugu Ene and pursues the white steamboat reflects the internal conflict between the preservation of one's identity and the temptation of an alien culture. Aitmatov deliberately left the ending of this story open, emphasizing the unresolved nature of this dilemma. This conflict can also be interpreted as a universal problem of modernity, the choice between globalisation and preserving national roots.

Another significant concept introduced by Aitmatov was the *"mankurt"*, a person who has lost their historical memory and connection with their people. In the novel *"And the Day Lasts Longer than a Century"* (Aitmatov, 1988), the mankurt symbolizes the danger of cultural amnesia, which leads to the loss of moral and spiritual reference points. This image has acquired broad significance as a warning of the risks of globalization and loss of national identity. Modern socio-cultural processes, such as mass migration and the unification of cultural standards, actualize the problems that Aitmatov raised in his works. The writer emphasized that preserving ethnic uniqueness and historical consciousness requires ideological and educational support. He noted the role of literature, art, and the education system in popularizing cultural heritage and traditions. State ideology, acting as *"national agitation"*, becomes a crucial tool to counteract the unification and depersonalization of ethnic groups.

Furthermore, Aitmatov raised issues of ecological and cultural interconnectedness. He believed that destroying the natural environment inevitably leads to the loss of cultural roots, as many traditions of Central Asian peoples are inextricably linked to their unique natural ecosystem. Thus, the preservation of ethnic identity, according to the writer, requires a comprehensive approach that includes the protection of cultural heritage and environmental awareness. Aitmatov also suggested that globalisation should be considered a threat and an opportunity for cultural

dialogue. He emphasized the significance of intercultural exchange, which can contribute to mutual enrichment without losing national identity. However, this requires an active role of states and international organizations, which should create conditions for preserving and developing unique cultural traditions.

Contemporary processes of globalization represent both a challenge and an opportunity for preserving cultural diversity (Daurenbekova et al., 2020). Aitmatov (2024) focused on the threats of globalization to ethnic identity if no purposeful measures are taken to preserve national roots. The writer stressed that destroying traditional culture and losing historical memory led to society's marginalization, internal conflict formation, and radical sentiments. This problem becomes especially acute in contemporary migration and cultural unification conditions. Modern technologies open new opportunities for this work: digitalization of cultural heritage, use of social media, and creation of online educational resources can become practical tools for passing traditions to new generations. A prominent aspect is the relationship between culture and the natural environment, which, in the Central Asian context, plays a key role. Aitmatov addressed that destroying ecosystems inevitably leads to losing traditions intricately linked to the region's natural conditions.

Modernization theory and the concepts of industrial and post-industrial society demonstrate that the development of societies is a complex and multifaceted process. Transformations in the social, economic, and cultural spheres accompany this transition from traditional agrarian structures to modern industrial and post-industrial forms. Modernization theory presents development as a universal and linear process involving the transition from static structures to dynamic, innovative systems. It emphasizes the significance of factors such as industrialization, urbanization, technological development, and international exchange in promoting democratization and economic growth. However, its universality is not always applicable in practice, as historical, cultural, and geographical conditions determine the pace and characteristics of modernization.

The concepts of globalism reflect the diversity of views on globalization and its influence on the world. Optimistic mondialism asserts the triumph of Western values, while pessimistic mondialism points to the risks of cultural conflicts and the clash of civilizations. Globalization, despite its unifying potential, often leads to a strengthening of cultural identity and a return to national traditions. Chingiz Aitmatov's studies highlighted the value of preserving ethnic identity and cultural traditions in the face of globalization. His works illustrate the devastating consequences of the loss of cultural roots and historical memory symbolized by the image of the *"Mankurt"*. He also pointed to the need for an integrated approach to

preserving national heritage, including cultural, educational, and environmental dimensions.

Modernization processes, globalization, and cultural dialogue between East and West play a dual role in the development of modern society: on the one hand, they act as drivers of progress, promoting technological advancement, economic integration, and opportunities for international cooperation. On the other hand, they pose serious challenges, such as the intensification of cultural contradictions, the threat of loss of ethnic identity, and the destruction of traditional social structures. These processes lead to the need to rethink development approaches, accommodating each society's unique historical and cultural characteristics.

Modern society faces a dilemma between pursuing global integration, which implies the unification of standards, values, and economic models, and preserving cultural identity, which is expressed in the support of national traditions, language, and historical memory. While unification undoubtedly facilitates international cooperation, it also risks marginalizing individual cultures, which cannot fully adapt to new conditions. This conflict between the global and the local requires careful attention and balance. Overcoming these challenges requires a strategy that combines several key aspects.

The study demonstrates that ethnic revival has a multilevel effect on the socio-cultural development of societies, forming the basis for strengthening national identity, preserving historical memory, and adapting to the challenges of globalization. This process can be considered a reaction to the threat of cultural unification created by globalization, where ethnic revival becomes a tool to protect uniqueness and traditions. The effect of ethnic revival is manifested through its direct influence on key aspects of ethnic identity, such as the preservation of language, traditions, and cultural norms. Ethnic revival contributes to the preservation of cultural heritage and becomes an essential tool for social adaptation, building national identity, and strengthening political stability. This makes it one of the key processes in the modern world that requires careful study and strategic management.

Discussions

Mentality plays a special role in developing national identity, reflecting the cultural and social characteristics of the people. As a collective consciousness, mentality becomes the basis for strengthening ethnic identity and maintaining traditional values in globalization. Abeysekera (2024) confirmed this, emphasizing the significance of the relationship between mentality and cultural context, focusing on the influence of natural, historical, and social factors on collective consciousness. These

factors create stable characteristics of mentality, which serve as a basis for developing national identity.

However, in the current context of globalization, which is accompanied by internationalization and increased cultural assertion, there is a tension between the desire for integration and the need to preserve ethnic identity. Nabytovych (2022) and Kurtaran (2024) pointed out that historical memory and ethnic identity become key for protecting unique cultural traditions in the era of global change. The role of memory and identity in this process is particularly significant for people who have experienced major historical upheavals such as wars or mass migrations. The present study confirmed this statement, suggesting that preserving national traditions is impossible without a strong historical memory.

The dialogue between the West and the East reveals substantial differences in cultural models, which are confirmed by the concepts of thalassocracy and tellurocracy. Hertel and Sandrock (2023) and Mukanova (2024) supported this in their studies, noting that the differences between maritime and land civilizations affect economic and political relations and worldview orientations. Maritime civilizations like European civilizations are oriented towards dynamic trade, globalization, and technological progress. In contrast, land civilizations (e.g., the East) are oriented towards long-term sustainable relationships and preserving traditions. These differences affect lifestyles and social structures, making each civilization unique in its social and economic organization approach.

Russia, located at the junction of East and West, is a unique example of a Euro-Asian sub-civilization where history has attempted to integrate Western elements while preserving Eastern traditions. Li (2023) and Luo et al. (2024) emphasized that this integration of cultural patterns can lead to a synthesis of civilizations that influences the development of mentality. Russia has not only experienced the influence of both traditions, but has also created its model, combining elements of Eastern and Western worldviews, which considerably affects the contemporary Russian society. This interaction of cultural traditions opens new opportunities for the development of national identity and political identity.

The Japanese model exemplifies the successful integration of traditionalism and innovation. In Japan, traditional cultural values such as respect for nature and mutual aid are successfully combined with high technology, making the country a role model for preserving cultural traditions while embracing innovative technologies. This approach has enabled Japan to develop harmoniously in the face of globalization, as many studies have shown. Globalization puts pressure on cultural diversity, creating the phenomenon of the ethnic marginalized who lose their identity in the face of

cultural uniformity (Doszhan, 2023). These ideas are consistent with the findings of Kiarie (2024) and Kakembo (2024), who noted that globalization contributes to the reduction of unique cultural traditions, which causes an increase in social tensions and conflicts.

Modernization theories, including the concepts of industrial and post-industrial society, testify to the transition from traditional to modern society and the role of technology and science in this process. Fagerberg and Verspagen (2021) and Shershova and Chaika (2024) supported this, emphasizing that the technological revolution changes economic and cultural structures, as modern technologies require changes in social organization, education, and values. It also affects the formation of worldviews, as new technological advances adjust the perception of time, space, and social relations.

Attempts to create global socio-cultural models, such as Brzezinski's convergence theory, also demonstrate the challenges in integrating cultural systems. Powell (2024) and Minister (2024) argued this, pointing out that globalization may lead to the integration of distinct civilizations into a single model. However, there is still the issue of preserving cultural identity. On the one hand, it may lead to the creation of a new, global society, and on the other hand, it may cause the loss of unique cultural traditions, according to Saaida (2023). This dispute emphasizes the value of developing approaches that would preserve cultural diversity and avoid the risk of unification.

The optimistic approach of globalism, which supports the possibility of cultural exchange and interaction, emphasizes the positive influence of globalization. Processes such as international cooperation in science, art, and education demonstrate the potential of globalization to create common platforms where different cultures can share knowledge, values, and practices, enriching each other. These theses are supported by the works of Bondi and Cacchiani (2021), who emphasized that global communication networks facilitate the spread of ideas and technologies previously confined to local boundaries, thus creating a basis for cross-cultural interaction. However, pessimistic predictions, such as in the studies of Ogharanduku and Tinuoye (2020) and Parsons and Naghshpour (2024), noted that attempts to implement global standards forcefully often lead to increased cultural conflicts and contradictions, making it challenging for distinct cultures to coexist peacefully. Pressure to unify traditions, norms, and values is often perceived as a threat to cultural identity, especially in countries with strong historical and ethnic identities. This can lead to a rise in cultural nationalism and resistance to globalization.

Saha and Chowdhury (2024) and Babones and Åberg (2019) showed that the integration of economic and social structures without cultural sensitivity leads to increased conflict at the interstate level. This is especially true in the contemporary global world, where the economic interdependence of states has increased significantly. However, cultural and ethnic differences continue to be a crucial factor in socio-political stability. This is confirmed by the present study, which pointed out that the influence of economic and social integration without accommodating cultural factors is becoming an arduous challenge for contemporary politics. To minimize conflicts, it is necessary to develop integrated strategies that factor in the economic interests and the cultural identity of individual states and population groups.

The present study's findings confirmed that dialogue between the West and the East requires a comprehensive approach that accommodates the unique characteristics of each civilization. Conditioned by historical, geographical, and social factors, these differences provide a rich basis for mutual enrichment but also require fine-tuning through interaction. Effective dialogue requires considering values, religious traditions, linguistic diversity, and cultural heritage. In the face of contemporary challenges such as globalization and climate change, preserving cultural diversity is becoming a key element of sustainable development. Globalization, on the one hand, facilitates the diffusion of ideas, technologies, and cultural elements, creating conditions for interaction. On the other hand, it carries risks of cultural uniformization, which may lead to the loss of unique traditions and identities.

Conclusions

Comparative analysis of ethnic revival and national identity formation in various cultural and social contexts has demonstrated profound differences in approaches to ethnic identity preservation and adaptation to globalization challenges. These processes differ according to historical experience, natural conditions, and socio-economic development, which determines the specific features of national identity development. In the context of contemporary challenges, such as internationalization and the growth of cultural self-assertion, ethnic revival is crucial, as a tool of resistance to unification and a means of preserving cultural identity. The study emphasized that historical memory, anchored in the collective consciousness, is the key element ensuring the connection between generations and the sustainability of national identity. This memory is supported by mentality, which is formed under the influence of natural, historical, and social factors, reflecting the unique characteristics of a particular society. Mentality ensures society's adaptation to external challenges, but it can also serve as a basis for preserving traditional values in the conditions of global change.

The dialogue of civilizations between the West and the East reveals fundamental differences in the concepts of thalassocracy and tellurocracy, which shape cultural and social peculiarities and basic worldview attitudes. Maritime civilizations tend toward openness and innovation, whereas land cultures pay more attention to stability and preservation of traditions.

Modern theories of modernization focus on the significance of the transition from traditional to post-industrial societies, where technology, science, and innovation play a key role. However, attempts to create universal global socio-cultural models, such as convergence theories, often lead to increased contradictions associated with losing local identity. Optimistic globalization scenarios suggest increased cultural exchange and interaction, but pessimistic forecasts emphasize the risks of unification and loss of unique ethnic traditions.

The preservation of cultural heritage and the management of globalization require an in-depth understanding of and respect for the uniqueness of each culture. There is a need to develop mechanisms that not only protect ethnic and cultural diversity but also leverage it as a resource for mutual enrichment. Active use of modern technologies, including digitalization of cultural archives, creation of international platforms for dialogue and exchange of experience, can be a significant step towards harmonizing globalization and preserving cultural diversity.

To effectively manage the processes of ethnic revival and development of national self-awareness, it is recommended to strengthen the role of historical memory as the basis of cultural identity. State and educational programs should promote national heritage, support cultural initiatives, and develop ethnocultural education. This will increase awareness of the value of historical traditions in globalization.

Intercultural dialogue should be based on equal interaction and mutual enrichment principles. To this end, it is necessary to create international platforms and projects that stimulate cultural exchange and the sharing of practices in addressing global challenges. Particular attention should be paid to the development of strategies aimed at integrating technologies into the processes of preserving cultural diversity.

Furthermore, it is vital to develop sustainable models of interaction between traditional values and modern technologies, drawing on successful examples such as the Japanese model of combining tradition and innovation. This includes the use of digital technologies for the preservation of cultural objects and archives, as well as the creation of virtual museums accessible to a broad audience. Cultural sensitivity must be accommodated when designing globalization strategies to avoid the risks of uniformity and loss of national identity. This requires support for local initiatives aimed at developing the cultural autonomy of regions and reducing dependence on external influences.

Thus, the preservation of cultural heritage and the management of globalization require a profound understanding of and respect for the uniqueness of each culture. It is necessary to develop mechanisms that allow not only the protection of ethnic and cultural diversity but also the use of it as a resource for mutual enrichment. Promising

areas for further research in this area include the study of the mechanisms of adaptation of ethnic communities to globalization processes, the development of models for the effective management of cultural diversity at the level of national and international institutions, and the analysis of the role of digital technologies in the preservation and transmission of cultural heritage. Particular attention should be paid to the relationship between the preservation of cultural identity and economic development, and the effects of globalization processes on the development of new forms of cultural identity and hybrid identities.

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