

THE ESSENCE OF INTERETHNIC CULTURE AND ITS FORMATION TRENDS

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ABSTRACT

In the trend of interethnic cultural development, the status and role of ethics are becoming increasingly important issues. This study explores the social benefits that interethnic culture can provide in the process of building a society based on interethnic cultural values.

Keywords: World, culture, civilization, nation, ethnic, technology, development, behavior, model, humanity, society, progress, social, region, peace, principle.

INTRODUCTION

Interethnic culture also has the ability to connect different peoples. In the world, there exists the Ancient Turan culture, which extended beyond national borders and spread across numerous countries. We can observe that this culture never diminished the cultural values of other nations, whether within its homeland or beyond. On the contrary, wherever it reached, it contributed to the development of the local culture. There are similarities between interethnic culture and civilization, as they are interconnected concepts.

Our national heritage, traditions, and ideals serve as essential components of our interethnic culture. "If interethnic culture aligns with human nature, then, first of all, this perspective becomes widespread and influences the overall development of society through its connection with various characteristics of civilizations and numerous human values" [1; P. 152]. This interconnection enhances relationships and mutual understanding among different nations and societies, ultimately influencing all of humanity. The dialectical connection fosters the convergence of national values, leading to their further refinement on a broader scale. The Russian scholar A. Karnishev, in his study of the influence of religion on the nature of interethnic relations, highlights the following aspects: "Religious sources and laws, as interpreted by 'holy people,' contain not only principles concerning the members of society but also rules regarding the essence of relationships between people of different nationalities and beliefs. Additionally, representatives of specific ethnic groups, as well as their official and unofficial institutions, utilize positive 'technologies' of interethnic cooperation based on religious perspectives" [2; P. 43]. This issue has become one of the pressing topics of today. His theory contributes to systematizing various social stratifications and ensuring the legal framework for the activities of ethnic groups.

The intercultural competence of any individual is determined by their worldview, spirituality, morality, intellect, and other factors. It has been noted that as the level of individual self-control increases, the development of their intercultural culture may rise while their socialization with various nationalities may decline. Therefore, studying intercultural culture in society and the state is an integral characteristic of collective identity. This is reflected in individuals forming as a community, harmoniously resolving issues, and uniting for the

common interests of society. The development of intercultural culture is primarily linked to the conditions created by the state and the reforms being implemented. In an information-driven society, intercultural culture is increasingly becoming one of the systems that strive for interconnection. The integration of religion and philosophy, the convergence of nations based on clear strategies, and the alignment of behavior with reality are evident in intercultural culture. Additionally, intercultural culture is also associated with the regions and communities that form part of each society. These regions represent mutual relations, exchanges, and interactions. Intercultural culture serves as the foundation of national identity, allowing each region and society to express itself without forgetting others.

In recent years, the historical and philosophical foundations of intercultural competence have strengthened to ensure its broad scope and stability. The development of intercultural culture enhances friendly relations among the world's nations. This, in turn, increases mutual understanding, joy, and stability. It instills confidence, opportunities, and spiritual nourishment in representatives of different nations, fostering a sense of friendship among them. Moreover, the world's peoples come closer together and share their thoughts and perspectives through customs, rituals, arts, and literature. "Europe was first introduced to ancient and Hellenistic philosophical teachings through Arab-Muslim scholars. This event created vast opportunities for Europe's cultural development and played a crucial role in the maturation of the Renaissance" [3; P. 201]. Such philosophical thinking has long existed in our country and is reflected in key official documents today.

In our perspective, although there are temporarily three models related to intercultural culture, they only emphasize one side, that is, they focus on just one aspect of the connection between intercultural culture and behavior. The first model emphasizes the connection between intercultural culture and behavior, but imposes imperialistically one culture onto others. They attempt to impose the methods and systems characteristic of intercultural culture onto other cultures. The second model studies intercultural culture in accordance with its uniqueness and characteristics and practices behavior. However, this research method tends to overlook general and fundamental research on behavior, which can easily lead to general conclusions. Therefore, in order to fully understand intercultural culture, it is necessary to combine specialized research on intercultural culture and behavior with general research. In recent years, this process has developed through both national and international research, paving the way for the development of modern philosophical worldviews. This method allows for the understanding of intercultural culture not only in terms of its specific characteristics but also through general research, as believed.

Intercultural culture is the foundation of human social existence and the ultimate goal of striving for social progress. Every nation, which must build a prosperous society, can cooperate with one another. It is necessary to prevent and actively resolve internal conflicts arising from cultural issues, ensure that all people can enjoy cultural achievements equally, and guarantee the cultural rights of every ethnic group residing in the country. "The future of a nation depends on individuals who highly value the material and spiritual labor and potential of the people, as well as on young individuals who build their lives on creative work and play a positive role in the development of society" [4; P. 279]. As society undergoes renewal, the participation of representatives of different nations in these renewal processes continues to

strengthen. According to the German philosopher and sociologist J. Habermas, "Regardless of who governs the state, whether socialists or conservatives, the balance between nations must be maintained. In this regard, reforms in areas such as education, family and moral relations, and the protection of information are beneficial. These reforms will strengthen intercultural connections among citizens" [5; P. 315]. The diversity of national cultures is a fundamental characteristic of human society and the driving force of human development. Its gradual criteria express a distinct national character and encourage people to live based on intercultural values. "Intercultural culture must rise organically from the cultural foundation of each society to ensure the successful operation of institutions, reflecting the common values of the people in society and aligning with the needs and interests of citizens. This can only be achieved when the people feel that they have control over their destiny in a free nation" [6; P. 315]. These factors serve as the main source of cooperation and unification in society, helping to preserve and distinguish our national identity. This becomes a fundamental factor in creating a peaceful and stable country, as well as in establishing a stable and peaceful life. "The formation of tolerance was often influenced by trade routes. Based on this, the opportunity for closer acquaintance with the cultures of other nations is created. The unification of different countries through caravan routes has had its impact on the cultural, educational, political, and economic development of the Near and Middle Eastern states" [7; P. 10]. We must contribute to the high development and advancement of intercultural culture and create a new stage of intercultural cultural development. To achieve these goals, the following approaches are essential: 1. Education: 2. Cultural cooperation: 3. Preservation and development of national heritage: 4. Service to social life: 5. Contribution to progress. Developing the role of intercultural culture in society is crucial for nurturing the nation, serving society, and contributing to progress.

In conclusion, intercultural culture is increasingly becoming the ultimate force of human ideals and integration. It can be understood as the process of fostering cultural development among nations under the leadership of intercultural culture. Intercultural culture promotes respect for national cultures among all social groups worldwide and helps instill the principle that, sooner or later, all groups of people will accept this intercultural culture while also developing a sense of respect toward it. From this, we can see that the development of intercultural culture in society is aimed at establishing peace and cooperation not only across entire regions but also globally. The collaborative relationships between nations are enriched through various means of promotion and social events.

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