

SOCIO-PHILOSOPHICAL FOUNDATIONS OF DEVELOPING A CULTURE OF INTERETHNIC TOLERANCE

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ABSTRACT

In the article, the peaceful living of the representatives of the nation in one country, the striving to develop the principles of universal tolerance, are philosophically based on the characteristics of the new century. However, according to the law of uneven development of culture, due to the fact that the culture factor is not sufficiently manifested in some societies, various destructive actions against the existing political power arose in them, and their effects on the stability and development of other nations and states were also analyzed.

Keywords: Postmodern interethnic harmony, threat, spiritual and moral education, tolerance, consciousness, socio-historical, civilization, nations, peoples, spiritual heritage, intelligence, thinking, declaration, religion, moral culture, love, education, culture, science.

Annotasiya:

Maqolada millat vakillarining bir mamlakatda tinch-totuv yashashlari, umuminsoniy bag'rikenglik tamoyillarini rivojlantirishga intilishlari yangi asrga xos xususiyatlari falsafiy asoslangan. Biroq, madaniyatning notekis rivojlanish qonuniyatiga ko'ra ayrim jamiyatlarda madaniyat omili yetarlicha namoyon bo'lmayotganligi tufayli ularda mavjud siyosiy hokimiyatga qarshi turli destruktiv harakatlar vujudga kelib, bu boshqa xalqlar va davlatlarning barqarorligi hamda taraqqiyotiga ham ta'sirlari tahlil qilingan.

Kalit so'zlar: postmodern millatlararo totuvlik, tahdid, ma'naviy-axloqiy tarbiya, bag'rikenglik, ong, ijtimoiy-tarixiy, sivilizasiya, millatlar, xalqlar, ma'naviy meros, aql-zakovat, tafakkur, deklarasiya, din, axloqiy madaniyat, mehr-muhabbat, ta'lim, madaniyat, ilm-fan.

Аннотация

В статье мирное проживание представителей нации в одной стране, стремление выработать принципы всеобщей толерантности философски обосновываются особенностями нового века. Однако, по закону неравномерного развития культуры, в связи с тем, что в одних обществах культурный фактор проявляется недостаточно, в них возникали различные деструктивные действия против существующей политической власти, и их воздействие на устойчивость и развитие других нации и государства также были проанализированы.

Ключевые слова: постмодернистское межнациональное согласие, угроза, духовно-нравственное воспитание, толерантность, сознание, социально-историческое, цивилизация, нации, народы, духовное наследие, интеллект, мышление, декларация, религия, нравственная культура, привязанность, воспитание, культура, наука.

INTRODUCTION

How should the culture of interethnic tolerance be correctly understood as the point of entry and integration of postmodern society? How can the positive factors of interethnic tolerance be fully utilized to serve the construction of spiritual civilization especially through the active use of tolerance within the moral and ideological system? Normative components that are favorable for the development of social civilization serve the moral construction of today's New Uzbekistan society and even the construction of spiritual civilization as a whole. In the new century, the culture of interethnic tolerance is regarded as the foundation of integration and peace.

LITERATURE REVIEW

The moral and philosophical roots of developing interethnic culture and tolerance during the years of independence have been studied by Uzbek scholars such as G. Mirzayev, I. Saifnazarov, N. B. Abdullayeva, E. Qodirov, A. Ochildiyev, R. H. Murtazayeva, O. P. Musayev, C. H. Yusupova, A. Hasanov, B. R. Karimov, S. Karimov, I. Karimov, E. Karimova, T. Mahmudov, A. S. Ochildiyev, S. O. Otamuratov, V. Qo'chqorov, Z. R. Qodirova, U. Saidov, J. To'lanov, X. X. Xonazarov, Z. Xusniddinov, X. Yunusova, and E. Yu. Yusupov. Their studies reveal that it is possible to achieve set goals through establishing modern trends in interethnic relations based on equality, mutual respect, friendship, and cooperation.

The ideas of thinkers such as J. Locke, J.-J. Rousseau, R. Müllerson, K. Popper, and B. Spinoza are also significant. As the American scholar D. Truman wrote in his treatise *On Tolerance*, preserving society from decline and maintaining stability are criteria of an open society and are directly linked to tolerance.

RESEARCH METHODOLOGY

The article discusses ways of developing the culture of interethnic tolerance in New Uzbekistan. Philosophical views related to the categories of "interethnic culture" and "culture of tolerance" in New Uzbekistan are examined, including their philosophical and ethical differences, similarities, distinctive features, and interconnections. The theoretical and

philosophical essence of secular and religious manifestations of enhancing interethnic culture is analyzed.

ANALYSIS AND RESULTS

Studying the culture of interethnic tolerance is not only of great practical importance but also of broad historical significance. At the same time, for people around the world who are increasingly facing a spiritual crisis, this issue has global relevance. Such an important topic requires the participation of many intellectuals.

The positive changes that occurred during this period are the natural result of the peoples' and nations' including the people of Uzbekistan and the Uzbek nation's efforts to create, innovate, integrate, and strive toward development [3, p. 86].

In today's integrated era, humanity has faced a serious and extraordinary moral crisis. In order to overcome moral difficulties and find effective ways to heal spiritual maladies, people have turned their attention to the culture of interethnic tolerance based on major religious cultures the crystallization of human wisdom.

As a result of globalization, humanity is facing an ever-expanding spiritual crisis. Gaps, alienation, contradictions, conflicts, and even wars have emerged among people, between humanity and nature, between individuals and society, between countries, nations, and even religions. In some regions, interethnic conflicts have reached severe levels. Poverty, disease, famine, disasters, plunder, war, and bloodshed accompanied humanity throughout the 20th century and continue to follow it into the 21st century. The dawn of the new century has not dispersed the dark clouds of humanity's spiritual crisis; on the contrary, terrorism, interethnic conflicts, and the shadow of war have not disappeared but have intensified.

The First President of the Republic of Uzbekistan, I. A. Karimov, stated: "The revival of the spirit of the Uzbek people and the formation of the nation's moral and ethical ideals are phenomena deeply connected with both national and universal values. The peoples living in Uzbekistan, while preserving their uniqueness, have acquired a universal spiritual outlook and philosophy of behavior. This has created a single moral-spiritual foundation that has served as the source of interethnic harmony during the years of independence" [2, p. 129]. These ideas are clearly reflected in the lives of the peoples of Uzbekistan.

Comparison and dialogue among religions are extremely important. Without dialogue, there can be no understanding; instead, misunderstandings and exclusions arise. However, such dialogue is not aimed at debating the superiority or shortcomings of religions, but rather at adopting all positive elements of different religions while standing at the height of global citizenship. To enrich, improve, and elevate our spiritual sphere, we must learn from the civilizational achievements created by all humanity.

Due to differences in social history, cultural traditions, political systems, and geographical environments, religions of various ethnic groups have diverse forms. These differences demonstrate the richness and grandeur of humanity's spiritual culture and make comparison and dialogue a necessity. We must stand at the height of human unity with awareness of appreciation, understanding, and cooperation—learning from others and actively studying successful experiences of spiritual development in countries around the world. We can learn much from major civilizations and world religions. Cultural development is the highest stage

of civilization; it involves preserving cultural heritage passed down through generations, respecting religion and religious relations, and enriching values and traditions, all of which are transmitted to younger generations through continuity. As a result, civilization reflects both the material and spiritual wealth of a nation. A country in which civilization is highly developed is considered one of the most advanced in the world [4, p. 57].

In the era of globalization and integration, issues of “culture” and “tradition” have once again drawn the attention of scholars worldwide. Culture is inseparably linked to tradition, and the cultural strategy of the 21st century must creatively reinterpret historical cultural traditions by integrating diverse and valuable traditional heritages. History shows that a nation cannot secure its place in the world by denying or destroying its traditional culture. World history increasingly reveals cultural laws independent of human will. Conflicting civilizations of different nations can only merge; aside from violent genocide, one civilization cannot simply replace another. Traditional culture itself is an organic natural ecosystem that follows the laws of free choice, free communication, and natural evolution within interethnic tolerance.

President of the Republic of Uzbekistan Sh. M. Mirziyoyev stated in his Address to the Oliy Majlis on December 28, 2018: “Uzbekistan has always remained faithful to its traditions of interethnic harmony and religious tolerance and will never deviate from this path. Strengthening an atmosphere of mutual respect, friendship, and solidarity among representatives of different nationalities and religious denominations is our top priority. This is our greatest wealth, and protecting it is the duty of all of us” [1, p. 54]. This clearly shows that developing interethnic culture in our country aims at establishing peace and cooperation not only nationally but also globally.

It is impossible for a people to sever or abandon their innate traditional culture. Whether an individual wishes it or not, they must link their personal destiny with the cultural traditions of their nation. A nation whose traditional culture is suppressed or distorted loses its foundation. The general trend of global cultural development in the 21st century is “coexistence in diversity and mutual integration,” a process no force can stop.

From a socio-philosophical perspective, the main idea of New Uzbekistan is to build a self-organizing and self-regulating system of interethnic or religious tolerance that optimally structures human life. Compassion encourages kindness among people, forming a new integrated society based on interethnic dialogue. From the standpoint of interethnic tolerance, dialogue supports a social model grounded in natural processes.

The sacred book of Zoroastrianism, Avesta, originating in Central Asia, promotes the traditional moral concept of “good thoughts, good words, good deeds.” This reflects traditional ethical values of kindness, tolerance, and interethnic harmony. As stated: “Zoroaster honors the believer the human being who is morally pure, steadfast in action, active in life, courageous, and creative; he believes in human intellect, knowledge, and morality as guiding lights in life” [5, p. 41].

Paying attention to the spiritual aspects of interethnic culture and tolerance during societal development and improving social productivity are important indicators of democracy. Interethnic culture and morality have always played a leading role in life lessons and constitute a valuable spiritual heritage of Central Asia. Historically, people in this region promoted morality and self-education, using ethics as a standard to regulate behavior.

Interethnic culture can be instilled gradually within families through moral education. It is an essential part of traditional Uzbek culture.

The moral environment of interethnic culture we are building today cannot be separated from traditional ethics, as it has been integral to Uzbek civilization for three thousand years. Unlike the closed and stable environment of the past, today's openness has led us to a multicultural environment. Cultural diversity challenges cultural hegemony, respects freedom of the subject and individual choice, and results in increasingly diverse, discrete, and sometimes contradictory value systems and behaviors. The acceleration of informatization and deepening of modern transformations under globalization significantly affect traditional values and individual behavior.

CONCLUSION

In conclusion, the peoples of Central Asia have historically developed ethical concepts unique to their region. In every era, our ancestors benefited from these concepts in advancing scientific, cultural, and moral thought. By effectively utilizing their positive achievements, we must unite for the future of New Uzbekistan, strive toward clear goals, and strengthen respect for national values in the consciousness of the younger generation.

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