

SPIRITUAL AND ETHICAL PRINCIPLES OF DEVELOPING INTERCULTURAL CULTURE IN YOUTH

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Abstract:

The study explores the understanding that intercultural culture is a long-lasting socio-cultural phenomenon. It examines how the spiritual and ethical evolution of intercultural culture aligns with societal progress and highlights perspectives on what a society based on a culture of tolerance should be like today.

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

Introduction

Intercultural culture, at various levels and in different fields, requires numerous ethical principles and rules. In general, are humans inherently good or bad from a moral perspective? The process of educating individuals is directly based on the integration of cultural, religious, and secular knowledge in both theoretical and practical aspects. Therefore, we must ensure the comprehensiveness of all forms of knowledge in educating young people. In this context, ethics, as a unique social norm, regulates the activities of representatives of every nation within society and expresses social ideals through cultures. As the moral framework develops in the minds of young people, it harmonizes with intercultural culture and enriches itself through the processes of societal renewal.

Moreover, the development of intercultural culture among youth relies heavily on the combined influence of religious, rational, and moral values. In this regard, the role of the family institution is crucial, as it nurtures relationships, love, service, quality, kindness, and charity, which play a significant role in shaping an

individual's character. This upbringing is closely connected to our nation's values, literature, music, traditional games, and experiences that teach respect for humanity. Thus, the family serves as the foundation for a well-rounded generation, making it essential to instill ethical values such as justice, duty, and patriotism in children. "For the successful functioning of intercultural cultural institutions, they must organically develop from the cultural foundation of each society, reflect the shared values of people, and adapt to the needs and interests of citizens. This can only be achieved when people feel they have control over their own destiny in a free nation"[1; P. 315]. These elements serve as the main source of social interaction, cooperation, and unity, helping to preserve and strengthen national identity. This, in turn, becomes a key factor in creating a peaceful and stable country, ensuring a secure and harmonious life. "The formation of tolerance was often influenced by trade relations. Through these exchanges, opportunities for closer acquaintance with other cultures emerged. The integration of various countries through caravan routes significantly impacted the cultural, educational, political, and economic development of the Near and Middle Eastern states"[2; P. 10]. With its objective and rational characteristics, intercultural culture aims to protect national interests on the foundation of unity, contributing to state development. Scientific research in this chapter ensures that intercultural culture is implemented through comprehensive and complex systemic approaches.

In the construction of a civil society in New Uzbekistan, ethics plays a crucial role in shaping intercultural culture. Fully implementing the state's education policy, adhering to the national school management program, prioritizing moral education for the youth, instilling intercultural culture and ethics in students' consciousness as a primary task, and integrating them into the standards of a well-rounded individual are essential. To achieve this, it is necessary to strengthen ideological and moral education, adhere to the principles of ethical cognition across different age groups, and integrate the various aspects of general secondary, vocational, and higher education. Based on these social norms, understanding the most noble, grand, and beautiful truth of intercultural tolerance, gaining a deeper understanding of society, and strengthening national identity will be facilitated. To achieve these goals, the following approaches are essential:

1. Strengthening ideological and moral education.
2. Adhering to the principles of ethical cognition.

3. Ensuring continuity between general secondary, vocational, and higher education.
4. Understanding the culture of intercultural tolerance.
5. Gaining a better understanding of society.

These approaches are essential for understanding the most noble, grand, and beautiful truths of intercultural tolerance, gaining a deeper understanding of society, and strengthening national identity.

With beautiful upbringing, social norms regulate all ethical principles in a person. In multi-ethnic countries, ethics also regulates intercultural culture. The family is the fundamental unit of society and the starting point of moral elevation. It is important to promote the spiritual and moral virtues of our people in the traditional family environment, promote the modern concept of the family, and help shape a direction for family civilization based on humanitarianism, mutual love, patriotism, progress, compassion, dignity, hospitality, generosity, and tolerance. Through various methods, we should nurture the kindness of many families, enhance the positive influence between family members by improving concepts such as loyalty, responsibility, and love, and foster happiness, affection, and kindness within the family.

Throughout the long historical process of the development of New Uzbekistan's civilization and intercultural culture, the Central Asian region has always maintained close and deep cultural ties with surrounding regions. Moreover, "the transformation of traditional culture and religious values, technological advancements, mutual interactions, and migration programs should contribute to fostering strong and dynamic cultural peace in the world" [3; P. 231]. Market relations, migration, and marriages (harmony) between different regions continue to integrate traditional forms of communication.

In New Uzbekistan's socio-political life, special attention is being given to increasing youth engagement. Indeed, intercultural culture is essential for the integration of our youth into the global community. Our reforms in this area have gained international recognition, and the active participation of our youth can be further enhanced. By utilizing all the opportunities created for the young people living in New Uzbekistan, we can continue to foster their ethical and intercultural values, which will contribute to the progress of our future.

In New Uzbekistan, harmonizing intercultural culture with reality through a philosophical worldview and applying values that unite different nations to real

life is a key feature of the "Development Strategy." In this work, we aimed to reveal the stability of this approach and its prospects for ensuring a sustainable life, inspiring the youth, and fostering spiritual growth. Uzbekistan continues to emphasize the further development of intercultural culture based on theoretical concepts and political strategies with such characteristics. In the new century and era, the challenges and tasks facing our country require us to keep pace with the times and enhance our understanding and reflection on ethical issues from the peak of the New Uzbekistan cultural development strategy. "This process necessitated increased attention to interethnic relations. As a result, a new state strategy on interethnic relations was developed, providing opportunities for the growth of tolerance in Uzbek society. The culture of ethnic harmony and multiculturalism has been established as a fundamental value in the country. It can serve as a foundation for the restoration of civil society, ultimately creating the possibility of fostering and preserving interethnic harmony and its development" [4; P. 75]. Fostering mutual respect among nations, correctly assimilating interests and needs, eliminating indifference to the fate of all ethnic groups, and setting clear objectives for the benefit of all humanity is essential. Regarding this matter, the First President, I.A. Karimov, stated: "Ethnic and interethnic relations serve as a fundamental influencing factor in a multi-ethnic state, forming the concept of national security" [5; P. 135]. Intercultural culture fosters supportive relationships with other social elements, allowing for the construction of a parallel society based on cooperation and mutual understanding. Intercultural culture reflects the focus on ensuring the long-term stability of society, the peaceful life of the people, and their well-being. In the strategy for intercultural cultural development in New Uzbekistan, we can see the importance of studying the status and role of moral thinking based on tolerance within intercultural culture. The growing national solidarity and unity in our society are strengthening day by day, not only among the indigenous population of our republic - Uzbeks and Karakalpaks - but also among representatives of other ethnic groups living in Uzbekistan. As noted, *"The processes of consolidation based on ethnic and cultural foundations are actively taking place among representatives of different nationalities living in Uzbekistan"* [6; P. 17]. Among all peoples and nations living in Uzbekistan, interethnic harmony is understood not only as an agreement between different nationalities but also as a cultural system. Throughout historical development, intercultural culture has often

demonstrated the aspiration of a nation or group toward moral values in the form of tolerance.

In conclusion, intercultural culture demonstrates how we can achieve success in building a morally grounded society based on intercultural values in Uzbekistan. In the renewal process of New Uzbekistan, we can observe the inheritance of intercultural cultural heritage, service to society, and the role of self-social and political education. As researcher E. Qodirov states, *"Therefore, the process of forming political consciousness and political culture in young people is more effective when it begins in childhood within the family"* [7; P. 112]. This uniqueness must be considered in governance processes, as forming governance based on the culture of intercultural tolerance is becoming one of the demands of the time.

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