



SOCIAL-PHILOSOPHICAL FOUNDATIONS OF DEVELOPING A CULTURE OF INTERNATIONAL TOLERANCE

Kholikov Yunus Ortiqovich

Associate Professor, Department of Humanities and Information

Technologies Samarkand State Institute of Foreign Languages

xolikovyunus88@gmail.com

Torgautova Sholpan Ashiralievna

Head of the Scientific Center "History and Ethnology"

of the South Kazakhstan Research University named after M. Auezov

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.

INTRODUCTION

How to correctly understand the culture of interethnic tolerance as the entry point and integration point of the postmodern society; How to fully utilize the positive factors of interethnic tolerance to serve the construction of interethnic tolerance spiritual civilization; especially in the field of ethics, actively use the moral and



ideological system of tolerance. The components of the norms that are favorable for the development of social civilization serve the moral construction of the current New Uzbek society and even the construction of the entire spiritual civilization, and the culture of interethnic tolerance in the new century is the basis of integration and peace.

LITERATURE ANALYSIS

The moral and philosophical roots of the development of interethnic culture and tolerance were studied by the scientists of our republic during the years of independence: 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. Makhmudov, A. S. Ochildiyev, S. Otamuratov, V. Kuchqorov, Z. R. Qodirov, U. Saidov, J. Tolanov, Kh. Kh. Khonazarov, Z. Khusniddinov, Kh. Yunusova, E. Yu. Yusupova. In this process, it was revealed that it is possible to strive for the goal set as a result of the establishment of modern trends in interethnic relations based on equality, mutual respect, friendship and cooperation. D. Locke, J.J. Rousseau, R. Mullerson, K. Popper, B. Spinoza. As the American researcher D. Truman wrote in his treatise "On Tolerance", he highlighted that preserving society from degradation and maintaining stability is only a criterion of an open society and is associated with tolerance.

RESEARCH METHODOLOGY

The article discusses the ways of developing a culture of interethnic tolerance in New Uzbekistan. The philosophical views on the categories of "interethnic culture", "culture of tolerance" in New Uzbekistan were studied, their philosophical and moral differences, the content of similarities and differences were studied, and their interrelationships were analyzed. The theoretical and philosophical essence of the secular and religious manifestations of the promotion of interethnic culture was studied.



ANALYSES AND RESULTS

The study of the culture of interethnic tolerance is not only of great practical importance, but also of far-reaching historical significance. At the same time, it is of far-reaching global significance for the people of the world, who are experiencing an ever-widening spiritual crisis. This important topic requires the participation of many intelligent people.

The positive changes that have occurred and been implemented during this system are the legitimate result of the efforts and aspirations of peoples, nations, including the people of Uzbekistan and the Uzbek nation, to create, innovate, and live in integration”[3 – P. 86.].

In today's integrated era, humanity has encountered a serious and extraordinary moral crisis. In order to find effective ways to get rid of human moral difficulties and treat human spiritual illnesses, people have turned their attention to the culture of interethnic tolerance based on the main religious culture, which is the crystallization of human wisdom.

As a result of the impact of globalization, humanity is facing a constantly expanding spiritual crisis. Gaps, alienation, contradictions, conflicts, and even wars have appeared between people, between people and nature, between people and society, between countries, between nations, and even between religions. appeared that they could not be ignored, and in some places conflicts between nations reached the level. Poverty, disease, famine, disaster, plunder, war and bloodshed have always accompanied human society throughout the 20th century, and they are closely following humanity as it steps onto the threshold of the 21st century. The dawn of a new century has not dispelled the dark clouds of the spiritual crisis of humanity, on the contrary, terrorist attacks, conflicts between nations have intensified, the shadow of war... is not only still present, but is growing stronger, stronger, and striking.

The First President of the Republic of Uzbekistan I.A. Karimov said: "The revival of the spirit of the Uzbek people, the formation of the spiritual and moral ideals of the nation is a phenomenon closely related to deep nationalism and universal humanity. The peoples living in Uzbekistan, without losing their identity, are acquiring a universal human spirit and philosophy of behavior. This creates a single spiritual and moral foundation that has been a source of interethnic



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harmony throughout the years of independence”[2 – P. 129.], - his thoughts are finding expression in the life of the peoples of Uzbekistan.

Comparison and dialogue between religions are very important. Without communication, there can be no communication and understanding, mutual misunderstandings and exceptions will arise. But such comparisons and dialogues, of course, are not aimed at arguing about the advantages and disadvantages of different religions, on the contrary, we should stand at the peak of world citizens and absorb all the positive factors in different religions, which are extremely important. The achievements of civilization created by all mankind in order to enrich, improve and elevate our spiritual sphere. Due to differences in social history, cultural traditions, political systems, geographical environment, religions of different ethnic groups must also have different styles. It is because of these differences that they show the richness and grandeur of the spiritual culture of mankind; These differences make comparison and dialogue a necessity. In order to stand at the peak of human unity, with a sense of appreciation, understanding and cooperation, to learn from others and use them, we must "actively study the successful experience of spiritual construction in all countries of the world. We can learn a lot from the world's major civilizations, including the major religions. Civilization is a high level of civilization, and preserving cultural monuments passed down from generation to generation, respecting religion and religious relations, further enriching values and traditions, etc., reaches the minds of young people on a hereditary basis. As a result, the essence of civilization expresses the material and spiritual riches of this people. Whichever country has developed civilization widely, it is considered the most perfectly developed country in the world [4 – P. 57.].

In today's era of globalization and integration, the issues of "culture" and "tradition" have once again attracted the attention of scientists around the world pulled. In general, the so-called "culture" itself is related to "tradition", and the cultural strategy of the 21st century should realize a creative modern interpretation of historical cultural traditions, that is, it should collect all kinds of wonderful traditional traditions. Historical experience shows that if a people wants to take its place among the peoples of the world, it cannot deny or destroy its traditional culture. World history is increasingly revealing to people the law of



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cultural movement that is independent of human will. Civilizations of different nations that are in conflict with each other can only merge with each other. On Earth, except for barbaric genocide, they will simply be replaced by one civilization. Traditional culture itself is an organic natural ecological system. It follows the law of free choice, free communication and natural evolution of interethnic tolerance.

The President of the Republic of Uzbekistan Sh.M.Mirziyoyev in his Address to the Oliy Majlis of December 28, 2018 states: “Uzbekistan is always faithful to its traditions in the field of interethnic harmony and religious tolerance and will never deviate from this path. In our country, primary attention is paid to strengthening the atmosphere of mutual respect, friendship and harmony between representatives of different nationalities and religious confessions. This is our greatest wealth and it is the duty of all of us to preserve it like the apple of our eye” [1 – P. 54.]. It is clear from this that we can see that our country is aimed at establishing peace and cooperation throughout the country, and indeed, throughout the world, on the basis of developing interethnic culture.

It is also impossible for the people to cut off or abandon their native traditional culture. Whether an individual wants it or not, he must connect his personal destiny with the cultural traditions of the nation. At the same time, a people whose traditional culture has been conquered or castrated is tantamount to losing its foundation. The general trend of the world cultural movement of the 21st century is “coexistence with diversity and mutual integration”, which no force can stop. From the point of view of the social worldview, the main idea of New Uzbekistan is to build a culture of interethnic tolerance or religious tolerance as a self-organizing and optimal automation system of self-awareness, regulating human life. This, in turn, encourages people to be kind, and this is a society based on a new integrated interethnic dialogue. From the point of view of the culture of interethnic tolerance, dialogue advocates a social model based on a natural process.

The “good deed, good word, good thought” put forward in the “Avesta”, the sacred book of the Zoroastrian religion in Central Asia, is also promoted by traditional moral concepts. Through this sentence, we can see that the goodness, tolerance, and interethnic harmony reflected in it are in traditional moral concepts



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and behavior. “Zoroastrianism honors the pure morality, the ancient practice, the active, the fighting, the creative laborer in life; he believes in the blessing of his activity, thinking, and science and morality as a beacon in human life” [5 – P. 41.] says.

In the process of social development, paying attention to the spiritual aspects of interethnic culture and tolerance, improving social productivity is an important sign of democracy. Interethnic culture and morality are always at the forefront of life lessons and are considered a valuable spiritual and cultural heritage of Central Asia. Since ancient times, people in our land have promoted morality and self-education, using morality as a criterion for measuring and regulating their behavior. Interethnic culture can be gradually implemented by parents in the family in the process of moral education. Interethnic culture is the most important part of traditional Uzbek culture. The moral environment of the interethnic culture that we are building in today's society cannot be separated from the promotion of traditional morality and ethics, because it cannot be separated from the civilization of the Uzbek people for three thousand years. In contrast to the single, stable and closed environment of the past, the openness of today's society has led us to an interethnic cultural environment. The diversity of culture opposes the original monistic value of humanity and cultural hegemony and respects the freedom of the subject and the choice of individuals, therefore, the stable system of values and people's behavior has become increasingly diverse, discrete and contradictory. With modern globalization, the continuous acceleration of informatization and the deepening of modern changes in our society affect the value system of traditional society and the behavior of individuals.

In conclusion, in the life of the peoples of Central Asia, unique and appropriate moral concepts have long been formed. In each era, our ancestors used them in the development of their scientific, cultural, and moral views. We need to effectively use their positive achievements, unite on the path to the prospects of a New Uzbekistan, strive for specific goals, and strengthen respect for national values in the minds of the younger generation.



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