



Philosophical-Ethical Aspects Of Intercultural Interaction Of Youth In The Context Of Globalization

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ABSTRACT

The article examines the philosophical and ethical aspects of intercultural interaction among youth in the context of globalization. Particular attention is paid to the analysis of intercultural communication as a form of moral interaction within which value orientations, moral attitudes, and cultural identity of young people are formed. It is demonstrated that under conditions of the intensive expansion of global informational and sociocultural connections, youth emerge as a key subject of intercultural dialogue while simultaneously experiencing the influence of both universal and local values.

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Introduction

In the context of globalization, intercultural interaction has become an integral part of social reality, especially within the youth environment. The expansion of information flows, the digitalization of communication, and the growth of academic and cultural mobility have created a new space of interaction in which young people act as key participants in intercultural dialogue. In this regard, the philosophical and ethical analysis of intercultural interaction acquires particular significance, as it is value-based and moral foundations that determine the nature and direction of communication between representatives of different cultures.

Literature Review and Methodology

The philosophical and ethical foundations of intercultural interaction are rooted in dialogical and hermeneutic traditions. The works of M. Bakhtin emphasize the ethical significance of dialogue and the relationship between the “self” and the “other” as a basis for intercultural understanding. H.-G. Gadamer conceptualizes intercultural communication as a process of interpretation and fusion of cultural horizons, while J. Habermas develops the idea of communicative action, highlighting moral rationality, mutual recognition, and discourse ethics as normative principles of interaction. Contemporary discussions on multiculturalism and cultural diversity are represented in the works of C. Taylor, W. Kymlicka, and B. Parekh, who focus on cultural recognition, identity, and ethical coexistence in pluralistic societies. The ethical challenges of globalization and identity transformation, particularly relevant to youth, are analyzed by Z. Bauman, M. Castells, and A. Sen, who underline the ambivalent impact of global processes on moral values and cultural self-identification.

Methodologically, the study adopts a qualitative and interdisciplinary approach grounded in philosophical analysis and normative ethics. Hermeneutic interpretation is used to examine intercultural interaction as a process of meaning-making, drawing on the conceptual frameworks of Gadamer and Ricoeur. Normative ethical analysis, informed by the works of Habermas and M. Nussbaum, is applied to assess

intercultural communication in terms of dignity, tolerance, and responsibility. Elements of comparative analysis are employed to explore the interaction between universal moral values and culturally specific ethical norms, particularly within the youth environment of the New Uzbekistan. This methodological combination enables a comprehensive understanding of intercultural interaction among youth as a complex ethical and philosophical phenomenon shaped by globalization.

Results and Discussion

From a philosophical perspective, intercultural interaction represents a process of encountering the “self” and the “other,” during which new meanings, values, and behavioral models are formed [1, p.85]. Classical philosophical tradition has viewed the dialogue of cultures as a prerequisite for the development of human thought and self-consciousness. In the conditions of globalization, this dialogue takes on an accelerated and often fragmented character, which is especially evident in the youth environment.

Youth, being at the stage of active worldview formation, are particularly sensitive to external cultural influences. Interaction with representatives of other cultures becomes for them a source of both personal growth and value-based contradictions [2, p.45]. Philosophical analysis allows intercultural interaction to be understood not as a mechanical exchange of information, but as a process of mutual recognition, understanding, and interpretation of cultural meanings.

The ethical dimension of intercultural interaction is manifested primarily in issues of tolerance, respect, responsibility, and dialogical engagement. In the context of globalization, young people encounter a diversity of moral norms and value systems, which requires a developed capacity for moral choice and ethical reflection.

Intercultural interaction presupposes the recognition of human dignity regardless of cultural, religious, or national affiliation. In this sense, it serves as an important factor in the formation of the moral culture of youth [3, p.29]. The ethical dimension of this process is also expressed in the ability to avoid cultural dominance, stereotyping, and discrimination, which often accompany superficial perceptions of “other” cultures.

A particularly important role is played by the responsibility of youth for the nature of intercultural communication in the digital space, where cultural boundaries become increasingly conditional, and the consequences of unethical behavior may acquire a large-scale character.

Globalization has a significant impact on the transformation of youth value orientations. On the one hand, it contributes to the dissemination of universal humanistic values such as human rights, personal freedom, and social justice. On the other hand, it intensifies the tendency toward the standardization of cultural models, which may lead to the weakening of traditional moral foundations.

In this context, intercultural interaction among youth becomes a space for seeking a balance between universal and local values. The philosophical and ethical approach makes it possible to interpret this process as a dialectical unity of preserving cultural identity and openness to the other [4, p.66]. Youth, possessing cognitive flexibility and a high level of adaptability, are particularly capable of developing new forms of moral interaction that correspond to the conditions of the global world.

In the contemporary era of globalization, processes of intercultural interaction acquire not only a universal character but are also manifested within specific socio-historical contexts of individual countries. In this regard, the New Uzbekistan represents a distinctive sociocultural and educational environment in which young people encounter a dynamic interweaving of traditional values, national identity, and external cultural influences.

Modern state policy in the Republic of Uzbekistan is aimed at strengthening interethnic harmony, developing civil society, and actively integrating the country into global cultural, educational, and economic processes. Under these conditions, youth act not only as subjects of social change but also as carriers of value orientations through which the nature of intercultural communication is shaped [5, p.45]. The importance of philosophical and ethical analysis of this phenomenon lies in the fact that traditional moral guidelines and cultural codes characteristic of Uzbek society interact with global cultural models, requiring profound reflection and ethical comprehension.

For the younger generation of Uzbekistan, intercultural interaction becomes not merely a mechanism for exchanging knowledge and experience, but also a field of moral choice in which key notions of justice, tolerance, responsibility, and respect for cultural diversity are formed. The stability of social harmony, the preservation of cultural identity, and society's capacity for constructive dialogue largely depend on how young people navigate these issues.

Thus, the study of the philosophical and ethical aspects of intercultural interaction among youth in the context of globalization, with reference to the New Uzbekistan, is both timely and significant. It allows not only for the identification of the theoretical foundations of intercultural dialogue but also for the development of practice-oriented approaches aimed at strengthening the moral foundations of intercultural communication in the youth environment.

Conclusion

Intercultural interaction of youth in the context of globalization represents a complex and multidimensional process with profound philosophical and ethical content. It functions not only as a means of communication between cultures but also as an important factor in shaping moral orientations, value-based identity, and social responsibility among young people.

Philosophical and ethical analysis makes it possible to reveal the potential of intercultural interaction as a form of moral dialogue grounded in respect, tolerance, and mutual understanding. In the conditions of globalization, these foundations can serve as a stable platform for the harmonious development of youth and the strengthening of intercultural harmony in contemporary society.

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