

Journal of Language Pedagogy and  
Innovative Applied Linguistics  
December 2023, Volume 1, No. 5, pp: 104-108  
ISSN: 2995-6854  
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## Contours of Tolerance: From Historical Philosophical Perspectives to Modern Multicultural Paradigms

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### Abstract

*The article delineates various foundational perspectives on the concept of tolerance, aiming to provide a comprehensive understanding of its essence. Emphasizing the significance of tolerance within the contemporary globalized landscape, the paper expounds upon its relevance in addressing the challenges posed by globalization and underscores the potential of multiculturalism in addressing these pressing issues.*

**Key Words:** tolerance, globalization, multiculturalism.

### Paper/Article Info

Reference to this paper should be made as follows:

Nasrullaev, J., & Navarro, A. (2023). **Contours of Tolerance: From Historical Philosophical Perspectives to Modern Multicultural Paradigms.** Journal of Language Pedagogy and Innovative Applied Linguistics, 1(5), 104-108. <https://doi.org/10.1997/hp61fy85>

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DOI: <https://doi.org/10.1997/hp61fy85>

In the current era marked by heightened global integration across diverse domains such as economics, legal frameworks, culture, and artistic expressions, there emerges a pressing need to establish guiding principles that mitigate conflicts within intercultural dialogues. Philosophy has, over an extensive period, exhibited a profound interest in exploring the complexities of tolerance. Even in antiquity, thinkers such as Socrates and Plato acknowledged the pivotal role of tolerance in fostering effective interaction. Their conceptualization linked "patience" with intellectual austerity, positioning it as a prerequisite for forging spiritual and social cohesion among individuals [6, 75]. Aristotle, in interpreting human virtue as a "mean," conceptualized "tolerance" as the facilitation of equitable coexistence among entities and individuals [2, 23]. These early philosophical notions laid the groundwork for understanding tolerance as an essential element in fostering harmonious social dynamics and intellectual discourse.

During the Middle Ages, philosophical inquiries were directed toward surmounting religious fervor, misconceptions, and animosity toward dissenters through the lens of tolerance. Within Europe, philosophers like S. Castellion, P. Bayle, Voltaire, and J. Locke exhibited heightened interest in tolerance amid the era marred by religious conflicts. The conceptualization of tolerance during this epoch revolved around a compromise necessitated by the discord between Catholics and Protestants. The origins of the term

"tolerance" can be traced back to this juncture, with the Larousse dictionary noting its initial mention in 1361 [10, 177]. The Oxford Dictionary of English Etymology places the emergence of the concept of "tolerance" in the 15th century and that of "toleration" in the 16th century. While the term initially denoted "endurance" or "the ability to withstand pain" in the 15th century, its 16th-century connotations expanded to encompass "permission," "restraint," and "abstinence" [11, 264].

Over time, shifts in societal consciousness prompted a reevaluation of the tolerance paradigm, amplifying its scope to assume global significance. A comparative analysis of the definitions of "tolerance" across different languages reveals a consistent understanding across European languages: tolerance denotes a disposition of forbearance toward divergent opinions and reverence for varying beliefs. It's crucial to underscore that tolerance isn't synonymous with apathy or disregard for others but rather is rooted in respectful acceptance. Moreover, tolerance embodies an active engagement with differences, representing an active and constructive attitude. An essential semantic facet of tolerance revolves around its connotations of resilience and fortitude. Embracing differing viewpoints signifies strength, whereas intolerance and xenophobia signal weakness.

In the Uzbek language, the term "tolerance" embodies the notion of endurance, the capacity to accommodate divergent opinions, showing leniency toward others'

actions, and displaying gentleness in acknowledging their errors and faults. Y. Holikov associates the essence of tolerance with intrinsic human virtues such as humility, meekness, and magnanimity. Conversely, intolerance is reflected in actions characterized by irritability, impetuosity, and a demanding nature, hinting at an impulsive and immature disposition. Holikov exemplifies the concept of tolerance through instances of respecting personal beliefs and accommodating different faiths.

In the 19th-century Russian cultural milieu, figures like F.M. Dostoevsky, L.N. Tolstoy, and A.A. Ukhtomsky forged a tradition wherein tolerance was construed as comprehension. This perspective found elaboration in the works of M.M. Bakhtin and his adherents. This Russian tradition diverges from the Western philosophical tradition's comprehension of tolerance. In the Western context, tolerance is largely construed as a measure, defining the limits within which one can accept another.

Hence, the concept of tolerance exhibits intricate layers of meaning. Contrary to its colloquial usage denoting endurance, scholarly discourse highlights its multifaceted nature.

Tolerance emerges as a doctrinal phenomenon within contemporary philosophy, irrespective of the specific object of assessment by tolerant or intolerant consciousness. The essence of fostering a tolerant consciousness lies in perceiving interactions as equitable dialogues, a pivotal

prerequisite for embracing a tolerant worldview.

The pivotal milestone in the evolution of tolerance ideals unfolded with the establishment of the Universal Declaration of Human Rights in 1948. This landmark Declaration articulated fundamental principles governing peace and democracy. It explicitly recognized that both violence and warfare could stem from the suppression of democratic values and intolerance. UNESCO's relentless efforts in recent decades have propelled the concept of "tolerance" onto the global stage, transforming it into a key tenet in discussions surrounding peace [1, 180]. Within the United Nations' ambit, UNESCO formulated the notion of a "Culture of Peace" and ratified the "Declaration of Principles of Tolerance" on November 16, 1995. UNESCO designated 1995 as the International Year of Tolerance, marking November 16 as the annual International Day dedicated to fostering tolerance. This declaration garnered signatures from 135 member states, including Uzbekistan.

The ongoing process of globalization holds promise for universal advancement. The technological revolution in telecommunications and computing presents unprecedented opportunities for leveraging the benefits of international labor division, industrial collaboration, and resource optimization. The escalating interconnections among states, nations, peoples, and continents underpin the imperative for robust international cooperation and collective efforts to address the

pressing challenges that humanity confronts in the latter part of the twentieth century.

Concomitantly, the accelerated pace of globalization has brought forth increasingly visible negative repercussions. Prevailing challenges in contemporary society encompass intolerance, aggression, and xenophobia. The uneven economic progress, religious diversification, and cultural and ethnic diversity contribute significantly to the origins of intolerance.

Notably, cultural orientation emerges as a pivotal factor shaping tolerance levels. Antagonistic cultural paradigms—aggressive-intolerant and tolerant—exist, with a certain adaptive capacity. Social satisfaction emerges as a decisive determinant of adaptability; higher levels foster tolerance, whereas lower levels relegate it to peripheral social strata.

Recent events underscore that the prevailing modes of globalization and associated post-industrial shifts inadequately address societal issues, thereby failing to cultivate a culture of

tolerance in developed, developing countries, and the global community. The disparities in relationships among individuals, social groups, and national-state communities perpetuate inequalities, fostering social alienation and animosity, which obstruct the dissemination of public tolerance.

Multiculturalism has emerged as a potent countermeasure against this trend in recent years. In contrast to assimilationist approaches, multiculturalism advocates for the parallel existence and recognition of diverse ethnic communities representing distinct cultures. Public institutions bear the responsibility of facilitating this coexistence by creating conducive legal and material environments.

Contemporary philosophy perceives the predicament of modern society as a discernment between concepts such as globalization, multiculturalism, and tolerance. This signifies that tolerance is not merely a resolved societal quandary but an ongoing challenge within the global framework.

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