

The Emergence Of Multiculturalism And Intolerance And Its Social-Philosophical Consequences

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Abstract: This article reveals that, unlike the term intolerance, which exists in society in parallel with the concept of "tolerance", in many scientific literature it is called "intolerance". The importance of studying the negative impact of intolerance on personal development, which hinders the development of a culture of tolerance in young people, and combating the ways in which it affects social groups and strata is studied.

Keywords: Multiculturalism, paradigm, tolerant, tolerance, minimal, extreme, social, economy, national, religious, contradiction, tradition, worldview, culture, tolerance, enlightenment, globalization, mentality, national value, science, nation, people, pragmatism, strategy, pluralism, mass culture, security.

Multiculturalism, that is, an ideological paradigm of the search for the rapprochement of national values. In fact, the concept of "cultural tolerance", which seeks to overcome, on the one hand, value absolutism and ethnocentrism, extremism, and on the other hand, cultural relativism, is widely used in scientific circles. According to this concept, it is explained by the fact that it should be tolerant, respectful of all cultures and cultural differences, but at the same time recognize transcultural values that can arise in places and have their own characteristics in different cultures. In the era of multiculturalism, it is necessary to recognize the diversity of cultures, to recognize the mutual equality, difference and positive influence between international cultures. Its gradualism is considered to be a continuation of the heritage of ancestors in harmony with the past, a source of strength for today leading to the future, a kind of school of confidence in tomorrow.

Culture is not the creation of a particular elite. Culture is the impact of each life on the world's information in the process of existence. The openness and tolerance of culture enriches society, and an enriched society is the basis for the daily needs of life. Since greatness is built on the ideal landscape of a cultural utopia, the more multiculturalism is promoted, the more it suppresses the basic desires and needs of human nature, and the more multiculturalism limits the diversity of cultures from top to bottom by other forces.

Thus, the necessary conditions are created for the expansion of the "space of tolerance", the rapprochement of many cultures and subcultures, and the unification of values, albeit at a "minimum" level.

"In such situations, extreme measures may be the only way for some individuals and organizations to influence the situation, especially if a revolutionary situation arises or a country is plunged into a long civil war. This is the main reason why "intolerance."¹ The term "extremism" has been given various legal, philosophical, and scientific definitions in different eras and countries. Today, there is no single, clear definition.

According to the definition of V.D. Trofimov, coordinator of the international movement for the protection of peoples' rights, intolerance and extremism are not related only to politics and apply to all types of human activity: extremism is an ideology of using extreme measures, extreme types of social behavior to achieve the desired effect.²

Thus, the following reasons contribute to the emergence of intolerance and extremism:

- social conflicts as a result of crisis events;
- the economy, as a result of the division of society into groups with different economic conditions;
- on the basis of national, religious and other social contradictions;

¹Касьянова К. Русский национальный характер. – М.: 1995 – С.64

² Тишков В.А. Межнациональные отношения в Российской Федерации: Доклад на заседании Президиума Российской Академии Наук 23 февраля 1993 г. – М., 1993.

- the emergence of contradictions between democratic principles;
- the destruction of historical, cultural and spiritual traditions, etc.

In general, tolerance is a very complex relative process. It is not easy to determine where one person is tolerant or another person is intolerant, where two people peacefully tolerate each other or tolerate only one, and the other does what he wants.

In the modern world of globalization, the problems of tolerance arise due to the differences in lifestyle, traditions, worldview, culture, political views, religious beliefs, often due to disproportionate differences. One of such problems is the tendency to intolerance.

The opposite of "tolerance" is intolerance ("intolerance"). Intolerance is an approach to the belief system of a person or any social group, society, based on the fact that only his (their) belief system is true, based only on his beliefs, and is contrary to the culture of tolerance.

It is necessary to take into account other factors that can affect the development of intolerance and aggression in young people. In this regard, one can recall the virtual violence that is spread by the Internet and is becoming more and more widespread and aggressive every year. The urgent need at the modern stage of our life is the fight against virtual violence that is spread by the Internet and is becoming more and more widespread from year to year, information technologies related to such a worldview, which would develop a culture of tolerance, respect for others among young people.

Among the main reasons for the emergence and sharp activation of intolerance, the following can be distinguished:

1. The sharp deterioration of the financial situation of a large part of the population. In this case, some individuals consider others to be the main cause of the problem and treat them as if they had cut their bread in half. That is, the main reason for this is the low social and legal protection of citizens;

2. Ideological and political division, spiritual emptiness;
3. The existence of unresolved acute ethnic and religious problems;
4. The decline in the spiritual and moral level of the population;
5. The lack of legal and political knowledge and a culture of tolerance among citizens.

All the conditions for the emergence of the above-mentioned intolerance depend on certain factors, among which subjective factors occupy the main place. It is known that the above trends in the development of society are reflected in the minds of people. When ordinary life is disrupted, despair, a meaningless perception of the world, fear, anxiety, and others begin to dominate in people's minds. A man is trying to identify the causes of his anxieties, the circumstances that are peculiar to him. If such a person finds himself in a situation of excessive lack of external information, he is likely to attribute the causes of negative events only to the actions of certain political leaders and political forces, or to harmful "bad" social or ethnic groups, according to the principle of configurational identification. As a result, mythological archetypes such as "ours are aliens", "we are them" are used, which force a person who is inclined to mythologize the world around him to look for a "mixture" in which people from other ethnic groups play. Speaking another language, adopting another faith, serves as a means of spreading the ideology of intolerance in some people. For this reason, it is very important to focus not only on solving economic problems, because this will automatically lead to civil peace and a peaceful resolution of conflicts in society, and perhaps even develop an atmosphere of tolerance in it.

It is necessary to take into account other factors that may influence the development of intolerance and aggression in young people. In this regard, one can recall the virtual violence spread by the Internet, which is becoming more and more widespread and aggressive every year. An urgent need in the modern stage of our life is information technologies that combat the aggressive nature of virtual violence, which is spreading through the Internet and is expanding from year to year, and that develop a worldview, a culture of tolerance, and respect for others among young people.

For the successful process of educating young people in the spirit of tolerance and the fight against intolerance, it is necessary to take into account its multifaceted characteristics.

Another type of intolerance is latent intolerance. In this case, the subject of a social movement is aware of the moral inadmissibility of promoting the ideas of intolerance or intolerant actions, but due to his own views and beliefs, he can become hostile to representatives of different cultures, peoples, religions and

mentally allow himself to take aggressive actions towards them. However, at the same time, his attitude is not public, but personal.

Another type of intolerance is verbal intolerance. In this case, the subject not only allows, but in some cases even considers it necessary to express his negative position towards representatives of other ethnic groups, religions, although he does not consider this possible in the form of any public action - violence, aggression, etc.

The third type of intolerance is intolerance to aggressive actions. In this case, the subject of social action considers it morally reasonable to take actions aimed at prohibiting and limiting various forms of life and even violence against another object. In justifying such actions, the perpetrator refers to the need to restore social justice, truth, etc. If the state is the subject of an intolerant policy (usually a totalitarian regime), intolerance becomes the core of the state ideology.³

Another issue is the question of the limits of tolerance. In order to correctly understand its limits, it is important to analyze the essence of tolerance, because it is not about tolerating or allowing everything. So, is tolerance limited or should it be unlimited? In all cases and always, should a person not only tolerate, but also recognize the right to life of another person who is alien to him? In the literature on the problem of tolerance, this issue is often called the "paradox of tolerance".⁴ "Unlimited tolerance" leads to the disappearance of tolerance. If a person tolerates infinitely and is not ready to protect a tolerant society from intolerance, then tolerance is defeated. Its negative impact on society goes hand in hand with intolerance.

The famous philosopher of the 20th century, K. Popper, in his famous "principle of tolerance", defined the limits of tolerance. He expressed his principle of tolerance as follows: "Tolerance towards those who are tolerant and do not promote intolerance."⁵ It follows from the philosopher's thoughts that we should respect the choice, moral, political, etc., if this choice does not contradict the principle of tolerance.

Thus, tolerance is also considered to be intolerance. The following thoughts of K. Popper in this regard are noteworthy. "We must prohibit all intolerant actions. We must recognize intolerance as a serious crime, along with such crimes as killing children, kidnapping or reviving the slave trade."⁶ From these words of the American philosopher, we can conclude that in any viable society there is a limit to tolerance (tolerance), and it is determined by the need to maintain the integrity of the system, ensure the stability of the social system.

In conclusion, the formation of intolerance in society leads to the emergence of new problems in the context of globalization, and this, in turn, can lead to a change in the perceptions of young people about moral tolerance, and the emergence of various negative vices among the people.

In today's globalization process, what processes are most often encountered as a tool of ideological influence, and what negative effects do these processes have on the social life of our nation? Reflection on the question should encourage each person to think. For this reason, the formation of immunity in young people to the negative effects of globalization is becoming an urgent issue today. For this, it is necessary to form an analytical approach in their minds.

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