

The Phenomenon of Tolerance in the Context of Multicultural Adaptation

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Abstract. *The article deals the various materials about the phenomenon of tolerance in the context of cross-cultural cooperation. There are researches about institutionally-organizational channels of realization of the multicultural adaptation.*

Key words – institutional cooperation, tolerance in political processes, cultural cooperation, problems of intolerant relations.

I. Introduction

Such phenomenon as tolerance is more important than ever in the epoch of globalization, informatization, swift growth of communication. We live in epoch of integration and interdependence, large-scale migrations and population's moving urbanization, transformation of social structures. Thanks to tolerant relations we have an opportunity to specify on a uniqueness, exclusivity, uniqueness, equality of our cultural habits and the right to be existent. Manual researches, numerous determination of the concept of tolerance and the political one, demonstrate us the necessary to observe key moments of collaboration, problems of intolerant relations, to provide institutional and organizational channels of introduction of peaceful politics in society.

II. Page Setup

The polyethnic environment requires not just goodwill to the sexual minorities or another point of view – also there is a necessity to except the discrimination, religion impressions, moral relativism and others like that. Raises up the importance to research features of development of societies in different cultures, creation of ethnic order for moral communications and avoidance of confrontations.

Realization of initiatives in relation to humanizing of motion of political process requires the corresponding adjusting of public relations, including legislative power. The institutional cooperation, political processes and measures for granting the support to non-state and non-governmental organizations must pursue the aim of providing the stability and international peace in society. And it doesn't matter the national origin of fellow-citizens. For sure, to tolerant behavior of citizens will depend on their feeling of security of their own interests.

Such a phenomenon as social tolerance has the special weight in the process of social cooperation that has a character of cross-cultural and cross-ethnic contact [1, p. 8]. Well, such as a social tolerance is the method of replacement of culture of war by peaceful relations, any

society tries to attain the mutual understanding, harmonious cohabitation in the world of multi-civilizations (with inherent religion, ethnical, cultural and group differences).

Translation of terminology about tolerance has specified features in every language. Therefore "tolerance" in French means respectful attitude to other's freedom. In Chinese means a ability to allow, demonstrate the magnanimity, in Arabian tolerance is being patient to others. The analysis of cultural heritage of the Ukrainian people that is based on the "heart's philosophy", tolerance here is correlated with the concept of love and respect [2, p. 6]. The author of "Philosophical encyclopedia dictionary" proposes meaning of tolerance as benevolent or at least restrained attitude toward individual and group differences (religious, ethnical, cultural, civilization) [3, p. 642].

Appearance of term "tolerance" in a political theory and practice is peculiar exactly for modern world concord, when people understand the necessity of setting the friendly mutual civilized relations [3, p. 6]. Sociologists give us an interpretation of tolerance as specified kind of relations between migrants and the environment of their residence. Methodological bases of theory of social action give us an opportunity to determine connection tolerance-intolerance as the social phenomenon with mutual relations in situations (objective reality) and human factors (subjective reality) [4, p. 86].

Gordijenko A. marks that tolerance expresses one of the essence descriptions of multiculturalism such as it's a basic condition of mutual relations and activity in a multicultural society, and the successful intercultural communication [5].

Nowadays cultural isolation is not such actual as previous. The own acceptance of position of understanding others that is called "knowing people", will fill the memory of citizens by benevolent attitude and openness toward a help. V. Logvynchuk marks that tolerance envisages the certain growing in the original culture of basic universal values. Without them it can't be possible an unconflict co-existence of cultures, ethnoses, nations, religions [6, p. 5].

Researches of N. Bozok are specified distinguishing the concept of tolerance and patience. The first one means a willingness to behave indulgently to the ideas of stranger. The second one does not mean the condescension, but goodwill, readiness to the deferential dialogue and collaboration [7, p. 7].

Among many determinations, it follows also to distinguish few interpretations by O. Antonjuk [8, p. 94]. Firstly, he gives us a interpretation of tolerance as a harmony in varieties, not just as a moral duty, but also political and legislative necessity. Next determination is an active relation that is formed on the basis of confession of universal rights and freedoms of man. Farther he declares that tolerance is a duty to assist claiming of rights and freedoms of man, pluralism, democracy and law order.

In the context of cultural cooperation, tolerance envisages the common direction of collaboration between

representatives of: public organizations and non-state organizations, national and cultural associations, foreign representative structures, activists of the system of local self-government with citizens and others. As a result of measures of public organizations of Ukrainian national minorities, V. Nosovets marks that majority participants actively take part in the process of state creation, that they assist consolidation in public relations and politics, also – international cooperation in society [9, p. 46].

Interdependence between civilizations, technological and communicational development is getting to prevail over associations and sometimes causes deepening of existence inequalities and origin of new forms of racism and intolerance. Accordingly, educational and imperious establishments, media resources – priority have to distinguish reasons of misunderstanding, must give practical advices for the conflict's decision and to mobilize public opinion and tolerant behavior.

At the state level it follows to: put right the organizational process of cultural and civilized measures, popularize constructive discussions, overcome an intolerance and hostile attitude toward another points of view, bring up the respect to particular traditions, to regulate the tolerance as object of consideration by political actors.

It is considered that a tolerant relation is the source of intercultural and interethnic adaptation. So, the idea of peacekeeping in social and political field will smooth opposite points of view and will improve mutual relations in cultural and communicational sense.

There are next tolerant displays: an active position of tolerant relation, confession of universal rights and basic human freedoms, perception and understanding of rich varieties in world culture, state and confessional measures for position's concordance, accordance to the ratified international agreements, multiplied political agreements and others. Sincere ideas, communicability, individual freedom and independent influence on human rights become the result of improvement in interethnic tolerance on the world stage and determine moral, social and democratic development of society.

Quite a bit of scientists who has tolerance as object of research, give their own interpretation of its phenomenon. V. Lektorskyj distinguishes 4 reasons:

- tolerance as indifference (it has liberal political basis, such as problems of all society are more important of present misunderstanding between people);
- tolerance as impossibility of mutual understanding (somebody's misunderstanding of certain culture doesn't envisage priori the hostile attitude toward its representatives);
- tolerance as condescension to others weakness;
- tolerance as expansion of own experience and critical dialogue [10, p. 127].

L. Pochebut distinguishes five levels of ethnic tolerance: high positive, middle positive, normal, and middle negative, high negative. She says that normal ethnic tolerance is in limits between an ethnic identity and ethnic intolerance. That means between complete acceptability and permanent contacts with representatives

of certain nationality as with relatives and among a complete unacceptability, unwillingness to support any contacts, by negative attitude toward representatives of certain nationality [11].

It is distinguished three types of tolerance by B. Fijalkovska [12]:

1. Intellectual, that means respect to somebody's points of view.
2. Moral that means that in case of maintaining elementary codes of conduct, there is a possibility to confront different ways of lifestyle, habits, customs and points of view.
3. Religious tolerance, which is considered as a right to accept or decline a beliefs and practices of representatives of different religions.

In 1995 the Resolution of UNESCO has ratified the Declaration of principles of tolerance [8, p. 9–14]. According to it, there are lots of problems in countries. Among them are next: activation of acts of intolerance, terrorism, marginalization, discrimination between national, ethnic, language minorities, also between socially unprotected groups etc. The Declaration specifies the aim of activity among states-members of UNO has to be claiming the ideals of tolerance in society.

Another international document also has an important value. Declaration about culture of peace was accepted by General Assembly of UNO in 1999 [8, p. 97-98]. Under the concept of "peace" we should understand not just absence of conflicts, but the dynamic process of wide participation that encourages dialogue and settlement of conflicts by collaboration and mutual understanding. Accordingly, we can distinguish the essence of culture of peace: cancelling the violence, respecting to principles of sovereignty, human rights and freedoms etc.

E. Bystryckyj declares that modern tolerance is patience. It arises in situation where everything is completely different in cultural and publicity sense, but can exist parallel [13, p. 71].

The question of tolerance appears at any type of mutual relations among civilizations, classes, different religious and ethnic groups. O. Berezjak asserts that conflict of civilizations is not just armed oppositions and acts of terrorism. It can also be a collision of civilization systems, a comparison of world views, cultural, mental and religious values. Probably tolerance in modern intercultural world has to appear as universal ethic requirement. It has to be inculcated in reality practically, such as in fact this ethic requirement gives an orient for a dialogue with others. The aim is searching a compromise in those difficult situations that nowadays civilization has faced to [13, p. 70-72].

Consensus thinking in situations of making decisions between subjects of political process. In fact, state power is an individual institution, even if government is consisted of many representatives. However every law, resolution, decision of a state value must be accepted taking into account a human right to be others.

We can see a large necessity in a political tolerance. In another way a authoritarian dictate an on occasions

agreements are expecting us. V. Logvynchuk gives determination that political tolerance is a necessary instrument of political process in a democracy country. In states where leaders of government don't practice a political tolerance, rights of opposition are repressed and country becomes authoritarian [6, p. 9].

Mutual relations between structural elements of political process are specific taking into account organizational and procedural principles of concordance interests of agents of political system. The ability to accept something that structural elements of political process don't approve arises up due to tolerant skills.

There are few basic problems in the context of political processes and ways of their decision. Maintenance and support of peace in state has to be the aim of politics. Therefore the political aim must be embodiment of row of measures in relation to creation of tolerant attitude. Citizens must feel freedom of choice a priori, to be calm for their own rights, for their cultural acquisitions, to be calm for their own statement in interethnic relations. Representatives of state government have to embody in their politics next measures. Among them:

- to inculcate the spirit of tolerance among a population;
- to prevent the sense of estrangement between national minorities;
- to carry out the structural discussion of particular points of view on a cross-cultural relations etc.

Accordingly to it political processes are directed to providing of tolerant mutual relations in society. There are proper resources, organizational and financial providing necessary for.

Governmental institutions have to provide implementation of cultural and educative, educational, literary events, TV and radio services on a due technical and financial level. These measures are in charge of aspiration of citizens on a positive mood and of tolerant mutual relations.

At regional level there is needed to provide next measures:

- to execute an objective analysis of situation;
- to secure the support of national minorities;
- to assist the benevolent atmosphere of communicational processes;
- provide studies about equality of rights in educational establishments.

Besides that, participation of society's representatives in intercultural projects has to: guarantee the freedom of self-expression, of cultural authentication, must guarantee the statement of tolerant atmosphere in interethnic relations. There are few preconditions of existence of the society with tolerant attitude, with dominating of patient relations to national, religious, cultural and other displays. Among them are: collaboration of different powerful establishments, system approach to politics of representatives of elite structures, orientation of political processes on a tolerant embodiment.

There are certain barriers in the process of interethnic communication as counterbalance to tolerant behavior. So we see different exposures of intolerant relations. Some of them are: lack of ability or unwillingness to accept others

individuality. A mutual education of business partners, attempts to change the partner on an own benefit also is an index of tolerant relations. Widespread mistake of negotiators is lack of ability to forgive somebody's awkwardness and fallaciousness. Among different exposures of tolerant relations are emphaticness and conservatism in estimations of other people, also – vandalism in temples. Next consequence of impatient attitude is anly source of hatred, xenophobia, anti-Semitism, prejudices and all the elements of interethnic and religious enmity.

There are lots of obvious negative consequences of insufficient level of tolerance in society. Among them we can enumerate following:

- absence of social and political stability;
- unsteady negotiations and impossibility of consensus decision as a result;
- manipulation processes in society;
- supporting of contradictory points of view between representatives of government and opposition;
- uncompromised adjusting of social and political spheres;
- an origin of self-contradictions among representatives of imperious institutes;
- anxious situation of political culture;
- imitative supporting of dialogues.

Conclusion

The considered issues need to study further how does tolerance affects on cultural and communicative relations, on course of political processes, on institutional and organizational channels of implementation of political culture.

In case of ignoring general principles of tolerance, inability and reluctance to accept the individuality of others, re-interaction of partners, efforts to fit partners by themselves, inability to forgive others their mistakes and awkwardness, categorical and conservatism in estimation of other people, vandalism in churches, will appear. Intolerance also can be found in any sources of hatred, xenophobia, anti-Semitism, and prejudice and in all the elements of ethnic and religious dissension.

So, the preventive measures to avoid stressful situations are: os tents of mutual compliance in the integration process, trust, abolition of prejudices and principled statements, elusion of opposition to the foreign system of persuasions during the implementation of cross-cultural communication. In critical situations, while the relation is tolerant, can arise up, so-called, "healthy conflicts". There are no hostility and crisis moments in such conflicts, but they bring positive changes, provide safe environment for discussions about contradictions. So, tolerant behavior, dialogue construction, the search of peaceful method of settlement misunderstandings – make the mortgage of success of cross-cultural communications. The efficiency of tolerance between ethnic, religious groups begins with understanding the difference in origin, with perception of foreign cultures and traditions, with respect of subcultural variety, with cultivation of understanding and tolerance.

Certainly multinational society exists in its own cultural acquisitions, values and priorities. A method of tolerance proclamation is not universal, but it is only one from many steps for the state to elaboration of its position in the international arena.

Of course, the country that declares tolerant relation, friendly gives the hand to the representatives of other cultures, but the conflict or violence level will not reduce automatically. The political culture of citizens is full of stereotype thinking and prejudices, so it will be peaceful and the relations will be benevolent only gradually. According to that fact, tolerance will take part in such processes, but it will not be able to hide the difference of cultures in society.

The aspiration to achieve tolerance consists of several stages. Primarily one of necessary conditions to achieve it is a synthesis of theoretical knowledge and practical experience of personality, who will carry on a dialogue with the representative of another culture. Taking to the consideration the policy of non-governmental organizations, national and cultural associations and a system of local self-governments, the main task is complex formation of positive perception of events, introduction of communicative approach in resolution of misunderstandings, proceeding recovery orientations in the civilized society, legitimization of modern European society, making the patient attitude to alien ethnic environment in publicity.

Making decisions about the improvement of national legislation, taking into account political and legal culture, legal consciousness, respect to the democratic norms and ideals, social unity may be perceived as recommendations. The analysis of human factors of tolerance of political process, culture of the representatives of ruling elite, influence of mentality and features of national character on the features of political scene – can be interpreted as recommendations.

So, citizens of different national origin, strive to feel security of interests, cultural identity and individuality, being the members of certain associations.

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