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, pr oblems of intolerant relations.

I. Introduction

Such phenomenon as tolerance is more important than ever in the epoch of globalization, in formatization, swif growth of communication. We live in epoch of integration and interdependence, large e-scale migrations and population’s moving u rbani zation, t transformation of social structures. Thanks to tolerant relations we have an opportunity t o specify on a n icty, ex clusivity, uniqueness, equality of our cultural habits and the right to be ex istent. Ma nual res earches, num eous det ermination of t hat co ncept o f tolerance an d p olitical ne, demonstrate us the necessary to observe key moments of collaboration, problems in tolerant relations, to p institutional a nd r egional cha nnels o f in struction of peaceful politics in society.

II. Page Setup

The poly ethnic env ironment requ ires not j ust goodwill to the sexual minorities or another point of view – als o th ere is a n ecessity to ex cept th e dis crimination, religion copressions, moral r elativism a nd t heir li ke that. R aises up th e i mportance 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 o f political p rocess r equires th e co rresponding adjusting of f public relations, including legislative power. The in situational cooperationopoly, political process es an d measures for granting the support to on -state and n on -governmental or ganizations must p urpose t h e im o f providing the stability and international peace in society. And it d oesn’t matter t he national o r ginal fellow-citizens. Fo r su re, to lerant b ehavior o f citizens will provide the feeling of security of their own interests.

Such a ph enomenon as social tolerance has the special weight i n t he processes of social coopera tion r atio n that h as character of cross-cultural and cross-ethnical contac t [1, p. 8]. W ell, such as a s social tolerance i s the method of replacement of c ultural war by peaceful relations, any society tries to attain the mutual understanding, harmonious co habitation in t he world of m ulticivilizations (with inherent religion, ethnical, cultural and group differences).

Translation of the minology ab out to lerance has specified f eatures in every langu age. Therefore “tolerance” in French means respectful attitude to other’s freedom. In Chinese means ability to allow, demonstrate the magnanimity, in Arabic 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 au thor of “Ph ilosophical enyclopedia dictionary” proposes meaning of tolerance as benevolent or at least restrained attitude toward individual and group differences (religious, ethnical, cultural, vilization) [3, p. 642].

Appearance of term “tolerance” in a political theory and practice is pec iuliar act ally for modern world conord, when people un derstand t he n ecessity of f r eedoms of man, pluralism, democracy and law declaim that tolerance is a duty to assist claiming of rights of universal rights and freedoms. Farther he give us an interpretation of tolerance as specified kind of relations b etween migrates 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 between social phenonenon and mutual relations in situations (objective reality) an d hum ans factors (subjective reality) [4, p. 86].

Gordijenko A. marks that tolerance expresses one of the essence of the criptions of multiculturalism s uch as it’s a basic co ndition o f mutual relations an d the ac tivity i n a multicultural so ciety, a nd t he successful i ntercultural communication [5].

Nowadays c ultural i solation is not such a tual as previous. T he w orld ac ep tance of posit ion of understanding others that is called “knowing people”, will fill the memory of citizens by benevolence and tolerance, growing of i ntelligence, the origina l culture of basic universal values. Without them it can’t be possible an un conflict co-existence of cultures, 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 on e does n’t mean th e con descension, bu t goodwill, r ediness to t h e de fering d ialogue a nd collaboration [7, p. 7].

Among many determi nation, it follows a so to distinguish a few interpretations by O. Antonjuk [8, p. 94]. Firstly, he gives us a n interpretation of f o r l erance as a s a harmony i n v arious, not just as a moral duty, but also a s a social and le gislative necessity. Next determination is an active relation that is formed on the basis of confession of un iversal r i ghts a nd f reedoms of man. F ather he e declaim that tolerance is a duty to assist claiming of rights and freedoms of man, pluralism, de mocracy a nd c ulture [9].

In t he con text of cultural cooperation, tolerance envisages the common direction of collaboration between
representatives of: public ungovernmental and non-state organizations, national and cultural associations, foreign representative structures, act states of the system of local self-government with citizens and others. As a result of measures to public organizations of Ukraine knai national minorities, V. No sovets marks that a 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 the civilization, teciological and communical development is getting to participate in the process of cooperation and sometimes deepening of existence inequalities and new forms of organization among citizens and others. A coringly, educational and disimperious establishments, media resources - priority have to distinguish reasons of misunderstanding, mutual cooperation and political actors.

At the state level it follows to: put right the organizational process of cultural and civilized measures, popularize constructive tricks of solutions, enforce an intolerance and hostile attitude to ward another points of view, ring up the respect to particular traditions, to regulate the tolerance as object of consideration by political actors. It is considered that a to believe to the society is the source of intercultural and ethnic adaptation. So, the idea of peacekeeping in social and political field will support opposite points of view and will improve mutual relations in cultural and communicational sense.

There are other than to disorders play: an act of position of tolerant relation, cooperation of universal actions and basic human freedoms, perception and understanding of rich varieties in world culture, state and confessional measures for position's co-operation, according to the ratified international agreements, multiplied political agreements and others. There is no idea, co-municability, in individual freedom and in dependent influence on human rights give to become the respect to particular traditions, to regulate the tolerance as object of consideration by political actors.

Quite a bit of scientists who has a to believe to the object of research, give their own interpretation of its phenomenon. V. Lektorskyj distinguishes four reasons:

- tolerance as indifference (it has liberal political basis, such as the principles of all society are more important of present misunderstanding among people);
- tolerance as impossibility of mutual understanding (somebody's misunderstanding as a collective attitude, doesn't fit in the situation of tolerance);
- tolerance as condescension to others weakness;
- tolerance as expansion of own experience and a critical dialogue [10, p. 127].

L. Pochutka distinguishes five reasons to the ordination of tolerance: h i g h p o s itive, m i d d l e p o s itive, n or mal, a n d m id d le negative, g a tive, negative. She says that tolerant ethnic tolerance is in limits between ethnic identity and ethnic intolerance. T hat means between complete acceptability and permanent contacts with representatives of certain nationality.

1. Intellectual, that means respect to somebody's points of view.
2. Moral that means that in case of maintaining elementary co-des of freedom, that 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 ce [8, p. 49]. According to it, here are the problems in no contacts. Among them are the external: activism of others in the realization of their own goals, terrorism, marginalization, discrimination between national, and ethnic, and social groups, also between socially unprotected groups etc. The Declaration specifies the aim of activity among states-members of the UN and its obligations for the individuals of tolerance in society.

Another international document also has an important value. Declaration about culture of peace was accepted by General Assembly of the UN in 1999 [8, p. 97-98]. Under the concept of peace we should understand the absence of conflicts, the aim of activity among states-members of the UN has to be acceptance of overcoming the differences in cultural and publicity sense.

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

The question of tolerance appears at any type of mutual relations a mong civilizations, classes, religious and ethical groups. O. Berezjak aserts that conflicts of civilization are not just armed oppositions and acts of terrorism. It can also be a collision of civilization systems, and civilizations are not just armed oppositions and acts of terrorism. It has to be inculcated in reality practically, such as in fact this ethic requirement gives an orientation 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 is ponderable in situations of making decisions between subjects of political process. In fact, state power is an individual institution, ev en 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 political tolerance. In another way an authoritarian dictate and on occasion
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 relation between structural elements of political processes are specific to the king into account organizational and procedural principles of co-ordination interests of a gender of political systems. The ability to accept something at structural elements of political process don’t approve arises due to tolerant skills. There are few basic problems in the context of political processes and ways of their decision. Mai nenation in a support of peace in state has to be the aim of politics. Therefore the political aim must be embodiment of row of measures in the relation to create a tolerant decision. 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 state’s tolerance and interest of other people. Representatives of state government have to embody in their politics next measures. Among them:

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

Accordingly to political processes are directed to providing a tolerant mutual relation in society. There are proper resources, organizational and financial providing necessity for.

Governmental institutions have to provide implementation of self-expression of cultural identity, educational, literary events, TV and radio services on a due technical and financial level. These measures are necessary to change aspiration of citizens on a positive mood and of tolerant mutual relations.

At regional level here is needed to provide above mentioned 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 identification, must guarantee the statement of tolerant atmosphere in interethnic relations. There are conditions of existence of society with tolerant attitude, with dominating of patient relations to national, cultural and other displays. Among them are: collaboration of different political establishments, systemic approach to political processes, representation of political processes on a tolerant embodiment.

There are certain barriers in the processes 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 ed ucation of business partners, attempts to change the partner on own benefit also is an index of tolerant relations. Widespread mistake of negotiators is lack of ability to forgive somebody’s awkwardness and all the consequences of one’s errors. Among different exposures of tolerant relations are e mphasis of safety in the fight of others and a dismissal of stereotypes. Next consequence of political inaccuracy attitude is an absence of clearness, xenophobia, anti-Semitism, self-contradictory behavior of representatives of impenetrable institutes;

- an origin of self-contradictions among representatives of impenetrable 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. 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. In case of ignoring general principles of tolerance, inability of social stance to accept the diversity 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, and xenophobia, an anti-Semitism, and self-contradictory behavior of representatives of impenetrable institutes.

So, the preventive measures to avoid stressful situations are: os tents of mutual compliance in the integration process, trust, ab olition of political prejudices and principles of 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 controversial points. So, the tolerant behavior, dialogue and co-operation, 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.

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

Of course, the coun try seizes tolerance as a necessary condition to achieve it a synthesis of theoretical knowledge and practical experience of persons, who will carry on a dialogue with representatives of another culture. T aking into the consideration the policy of non-governmental organizations, national cultural associations and a system of local self-governments, the main task is to be perceived as recommendations. T he an alysis of human factors of tolerance or political 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 the synthesis of theoretical knowledge and practical experience of persons, who will carry on a dialogue with representatives of another culture. Taking into the consideration the policy of non-governmental organizations, national cultural associations and a system of local self-governments, the main task is to be perceived as recommendations. T he an alysis of human factors of tolerance or political processes, but it will not be able to hide the difference of cultures in society.

Making decisions about the improvement of national legislation, taking into account political and legal culture, legal consciousness, respect to the democratic norms and ideals, s social unity may be perceived as recommendations. T he an alysis of human factors of tolerance or political processes, cu ltur e or fhe representations of fthe ruling elite, influence of fmental and features of national character on the features of political scene – can be interpreted as recommendations.

So, citizens s o f f different national origin strive to security o f in terests, cultural identity a nd in dividuality, being the members of certain associations.

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