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КУЛЬТУРА ТОЛЕРАНТНОГО ОБЩЕНИЯ – ЯДРО ЖИЗНЕННОЙ ПРОГРАММЫ СОВРЕМЕННОГО ЧЕЛОВЕКА

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Аннотация: В статье анализируется понятие культуры толерантного общения современного человека. Раскрываются понятия толерантной коммуникации и толерантного отношения. Представлены надлежащие уровни воспитания культуры толерантного общения, степени толерантного воспитания личности. Являясь историческим социокультурным образованием, культура толерантного общения личности, как ядро жизненной программы современного человека, является значимой формой установления цивилизованных межличностных отношений.

Ключевые слова: культура, общение, культура толерантного общения, толерантная коммуникация, толерантное отношение, толерантный человек, студенческая молодежь, межличностные отношения.

THE CULTURE OF TOLERANT COMMUNICATION IS THE CORE OF THE LIFE PROGRAM OF A MODERN PERSON

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Abstract: The article analyzes the concept of culture of tolerant communication of a modern person. The concepts of tolerant communication and tolerant attitude are revealed. The proper levels of education of the culture of tolerant communication, the degree of tolerant education of the individual are presented. Being a historical socio-cultural education, the culture of tolerant communication of the individual, as the core of the life program of a modern person, is a significant form of establishing civilized interpersonal relations.

Keywords: culture, communication, culture of tolerant communication, tolerant communication, tolerant attitude, tolerant person, student youth, interpersonal relations.

The way of interaction of society's members is largely seen in the emerging social relations in the country. A significant role in deciding interpersonal issues, finding the necessary compromises is played by a person's personality, his capacity to civilized tolerant communication.

The creative-activity (behavioral) nature of the event of the culture of tolerant communication consists in the active affirmation of the connection between the internal (the forming character of the value relations of young people to the features and diversity of different cultures and their representatives) and the external (the aim of association in interpersonal interaction, involving cooperation and mutual understanding of its subjects) as a single, integral, systemic personal quality [4]. Here a great role belongs to the developed "social imagination", which allows the subject to be transferred to the inner world of another person, to take his position - as an indispensable condition for the manifestation of a tolerant attitude [3], as a determining factor in the formation of the subject of tolerant conversation, the bearer of the culture of tolerant conversation of the individual.

Educational and personal phenomena - civilization, interaction, interaction culture, interpersonal relationships, etc. - receive their idea and semantic certainty in tolerance. According to the educational and cultural guidelines that were set by UNESCO in the relevant Declaration, tolerance is the affirmation and recognition of the diversity of cultures of our world, forms of self-expression and ways of expressing human individuality [2].

The awareness of tolerance is ambiguous in different cultures, it depends on the historical experience of peoples, but in all cases it is indisputably obvious that toleration is capable of establishing and maintaining communication between people.

A tolerant person is a person that understands that each person lives a life of experiences that forms their reactions. To tolerate variation of views and beliefs and how they treat you. A tolerant person will communicate discomfort of those action to understand why the other person behaves that way to gain an understanding of those experiences and how they formed that person. A tolerant person does not allow harm or accept repeated abuse to oneself. So tolerance is quite an active trait.

To this we add that it is really (and effectively) a tolerant subject, defending his values as "true" and sincerely considering similar preferences of another as "delusions", nevertheless recognizes that values as such, due to their a priori individual self-significance, are so diverse that they cannot be perfectly coordinated with each other [10].

Understanding tolerance as a moral principle is connected with the transfer of its main idea to the level of a guiding idea, a basic position, an inner conviction that imperatively determines the action and conduct of a modern person. We can note here, as history shows, quite often ideas that are in the status of a principle provide, establish and restore peace and harmony in social groups [6].

Tolerance as a norm makes it possible to increase the degree of ordering of social interactions, to accurately outline the imperative spectrum of rules developed by mankind intended for mandatory implementation, to actualize the moral position of the individual focused on specific patterns of behavior and generalized principles of activity in this situation.

Thus, in our work, tolerance is viewed as an integral education consisting of interrelated elements, parts. At the same time, each individual element does not just fulfill its inherent role (purpose), but represents a link without which tolerance cannot exist as a systemic education.

Tolerance is a quality of a modern person when he really develops a willingness to accept another with his values and interests and respect these interests, to organize interaction with him precisely on the basis of respect for another opinion.

The culture of communication is a complex aggregate concept that determines the quality and level of excellence of communication. The culture of communication is considered an integral part of the culture of the individual. It characterizes value guidelines and normative postulates, moral models of communication, the essence of moral and psychological qualities of subjects of communicative interaction, methods, tools, rules, techniques and forms of communication.

The culture of communication contains a combination of practical techniques, mechanisms and rules. Cultural communication allows the individual not to transfer conflict situations in the professionally active sphere to the emotional and personal area of interpersonal interactions, to understand the meaning and motivation of the opponent's actions, to reduce or completely eliminate the excessive emotional outburst in the relationship.

Going from the above, the culture of tolerant communication is the core of the vital program of a current personality, which includes knowledge about the phenomenon of tolerance and the traits of a tolerant personality; the ability to objectively evaluate people, empathy; the ability to enter into dialogical relationships, establish cooperative relationships, which generally determines the active moral position of the subject of communication in interaction with other people, regardless of the intercultural affiliation of the latter.

Thus, in our study, the culture of tolerant communication is analyzed as an integral education consisting of interrelated elements, parts. At the same time, each individual element does not just fulfill its inherent role (purpose), but represents a link without which a culture of tolerant communication cannot exist as a system education.

The culture of tolerant communication of university students is understood by us as an integrative personal quality that allows future specialists to exercise an active subjective position in interpersonal interaction based on the moral priorities of tolerance, mutual cooperation and co-creation.

As a result of the noted defining socio-cultural significance, tolerance should become the core, the educational basis for building the life program of a modern person, a way for a person to consciously organize his life activities in humanitarian contexts of intercultural interaction.

We believe that a tolerant attitude towards another is a manifestation of our true strength, our genuine effort to "be human" (M.K. Mamardashvili), since being intolerant of others means putting up with our own weakness and moral impotence [5]. Therefore, as M. Walzer emphasizes, all of us "should strive for the best – not just tolerance, but mutual respect, which is one of the components of tolerance [7].

That is why tolerance must be nurtured, that is why the upbringing of a tolerant personality is the most important cultural and ideological problem in the modern world and a priority moral and spiritual task in modern education.

In the conditions of participation in intercultural communication and knowledge of other cultures, the problem of educating tolerance for other cultures in young people, awakening interest and respect for them, overcoming feelings of rejection of other cultures in oneself, since it depends on how intercultural communication will be carried out and the degree of adequacy of mutual understanding of participants in a communicative act belonging to different national cultures [10].

In comparative terms, we emphasize once again that tolerance as an internal attitude and readiness implies the activity of the life position of the individual, developed self-awareness, responsibility, attitude to a parity dialogue, requires great moral efforts and self-discipline.

Therefore, the pedagogically expedient building of tolerant relations and the active, creative and creative inclusion of the individual in the moral and spiritual context of these relations seems to be one of the leading methods of fostering a culture of tolerant communication among students [9].

Defining tolerance as a pedagogical goal, we understand it as the ability of a subject to recognize the existence of a different point of view, the diversity of cultural differences within the universal rights and freedoms of the individual, while ensuring the moral stability of the individual appearance of a person, the harmonious nature of his spiritual development in society.

Besides for the in international business, the failure to understand cultural differences can bear serious consequences. In fact, whole campaigns have had to be pulled due to a lack of prior research into cultural awareness. Last-minute redesign and reprinting can be very expensive, so it is crucial to ensure that any text and images used are culturally appropriate. It's not surprising that

intercultural understanding and communication are top priorities for international businesses today. Employees with tolerant communication competence are highly sought-after.

Tolerant communication studies communication across different cultures and social groups and describes the many communication processes and related issues among groups of individuals from varied cultural backgrounds.

Knowing a foreign language is just part of the parcel—the other party's cultural background, values, and beliefs also need to be understood. This is where tolerant communication skills are indispensable. They are needed to successfully communicate with people from other cultures and social groups. And intercultural communication skills also include a willingness to be adaptable and accept that other cultures may communicate and do things differently.

However, young people are often not ready for tolerant communication, which could lead their relationships to cooperation and interpersonal understanding. A certain part of modern student youth, along with the height of ideological aspirations and spiritual search, are characterized by such psychological features as secrecy, isolation, emotional immaturity, social suggestibility, cultural and national prejudices [8].

Note also that the basis of the difficulties of interpersonal communication is always a specific reason, for example, misunderstanding of the communication partner, traditional resentment, etc. The reasons for the difficulties of communicating can also be lack of contact, insufficient communication, and opposition. At the same time, any consequence of the difficulties encountered in interpersonal communication of students determines the level of their complexity. According to the degree of complication, it can be misunderstanding, distrust, hostility. At the same time, the subjects of communication have corresponding mental states: bewilderment, dissatisfaction, irritability.

As a result of interaction, the relations of the communicating parties can acquire a different character: from indifference to antipathy and conflict.

We also think it is helpful to recognize that in many instances people do not want to communicate at a tolerant level. Sometimes people see those who are culturally different as threatening, as forcing them to change.

In the pedagogical relation, we note that cultural forms tolerant communication become the property of the individual young person of the student in that case, if their cognition and the assignment is carried out in an intense inter-subject interaction, active interpersonal communication.

The upbringing of a culturally tolerant personality is one of the most important conditions for reducing tension in society. The ability to accept a different point of view becomes one of the criteria of a person with stable social and moral beliefs, capable of assimilating and processing new information, capable of social adaptation and social creativity [1].

Today, the education of a culture of tolerance and nonviolence should permeate the activities of all social institutions and, first of all, those who have a direct educational impact on the formation of personality.

We believe that the proper level of education of the culture of tolerant communication, the proper degree of tolerant upbringing of the individual presupposes:

- understanding of the practical, professional and vital necessity of knowing the specifics of the communication process as an important condition for the life of the human community;
- knowledge of communicative, perceptual, interactive communication techniques, language norms of modern speech, contributing to the effective optimization of intersubjective interaction;
- adequate knowledge of the skills of cultural tolerant communication in the conditions of everyday life, willingness to follow the imperatives of tolerance in a communicative situation of changing circumstances.

We believe that modern young people with a culture of tolerant communication as the core of their life program should follow the following practical advices:

- simplify your speech by using less complex sentence structures and vocabulary;
- never shout to be understood;
- define the meaning of critical technical words and acronyms;
- avoid non-standard abbreviations, such as “U R” for “you are”;
- be patient and try to follow team members’ ideas and logic, which may be different from yours;
- ask people to repeat once, maybe twice, if you do not understand them. If that does not work, ask them to say it in a different manner;
- remain cool and composed, even when you have made a mistake that results in embarrassment for you or when you feel embarrassed by others (in most cases, they did not mean to embarrass you);
- when you feel strong emotions about something said or done by someone who comes from a culturally different background than you do, clarify their meanings and intentions before you express your emotions;
- if you cannot think of any positive interpretation of someone else’s actions or words, chances are you are missing something. Clarify with the person or with someone who has experience in dealing with similar cultural groups;
- adapt your space requirements to those of your counterparts whenever possible. You can judge someone’s comfort zone by the distance to which they extend their hand when shaking hands;
- when someone does or says something that seems weird and/or wrong, give him/her the benefit of the doubt. Ask yourself: “How else could I interpret these words or actions?”;
- communicate important messages via several different media to ensure that they are received. Make sure that all the messages are consistent.

Being a historical socio-cultural education, the culture of tolerant communication of the individual, as the core of the life program of a modern person, is a significant form of establishing civilized interpersonal relations, and is not programmed genetically. The transmitted and inherited assimilation of the norms of cultural communication is the main result of education: an adult must be taught the rules of communicative interaction, provide a reasonable body of knowledge about various meanings that reflect the deep (ethno-cultural) meanings of human relationships, teach adequate reactions to the actions and actions of others, help to assimilate the models of behavioral activity accepted in this environment.

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