

УДК 316.647.5(091)
DOI: 10.36979/1694-500X-2023-23-10-39-44

ИСТОРИЧЕСКИЙ КОНТЕКСТ РАЗВИТИЯ СОДЕРЖАНИЯ ПОНЯТИЯ «ТОЛЕРАНТНОСТЬ»

Кашхынбай Байжуман

Аннотация. Рассматриваются результаты научного анализа содержания термина «толерантность», определены и раскрыты такие смыслообразующие аспекты понятия, как межнациональное общение и интегративная сущность толерантности. Отражены проблемы толерантности и толерантного взаимодействия в обществе. Дан анализ понятия «толерантность» с исторической точки зрения, для чего были изучены различные источники. Также рассмотрены и проанализированы термины, связанные с понятием «толерантность», с позиций философской, медицинской, психологической, социологической, политических наук. В статье отражён также авторский подход к изучению и объяснению сущности определения «толерантность», который по общим критериям можно внести в одну видовую группу.

Ключевые слова: толерантность; уважение; признание; этническая; социокультурная; личностный стержень; коммуникативная деятельность; толерантность педагога; социальная норма; нетерпимость.

«ТОЛЕРАНТТУУЛУК» ТҮШҮНҮГҮНҮН МАЗМУНУН ӨНҮКТҮРҮҮНҮН ТАРЫХЫЙ КОНТЕКСТИ

Кашхынбай Байжуман

Аннотация. Макалада «толеранттуулук» термининин мазмунуна илимий талдоо жүргүзүүнүн натыйжалары каралып, этностор аралык коммуникация жана толеранттуулуктун интегративдик маңызы сыяктуу түшүнүктүн маани түзүүчү аспектилерин аныкталган жана ачылган. Коомдогу толеранттуулук жана толеранттуу өз ара аракеттенүү көйгөйлөрү чагылдырылган. «Толеранттуулук» түшүнүгүнө тарыхый көз караштан талдоо берилип, ал үчүн ар кандай булактар изилденген. Ошондой эле философиялык, медициналык, психологиялык, социологиялык жана саясий илимдердин көз карашынан «толеранттуулук» түшүнүгү менен байланышкан терминдер каралып, талданат. Макалада ошондой эле «толеранттуулуктун» аныктамасынын маңызын изилдөөгө жана түшүндүрүүгө автордук мамиле чагылдырылган, аны жалпы критерийлер боюнча бир түрдүк топко киргизүүгө болот.

Түйүндүү сөздөр: толеранттуулук; урматтоо; таануу; этникалык; социалдык-маданий; инсандык өзөк; коммуникативдик иш; педагогдун толеранттуулугу; социалдык норма; сабырсыздык.

THE HISTORICAL CONTEXT OF THE DEVELOPMENT OF THE CONCEPT OF «TOLERANCE»

Kashkhynbay Baizhuman

Abstract. The article describes the results of a scientific analysis of the development of the content of the concept of «tolerance», defines and discloses such semantic aspects of the concept as interethnic communication and the integrative essence of tolerance. The problems of tolerance and tolerant interaction in society are also reflected. An analysis is given from various sources of the concept of tolerance from a historical point of view. The terms «tolerance» is also considered and analyzed from the standpoint of philosophical, medical, psychological, sociological, political science. The article also reflects the author's approach to the definition of the essence of tolerance. And also, the concepts of «tolerance» were studied and, according to general criteria, it is fashionable to bring them into one kind of group.

Keywords: tolerance; respect; recognition; ethnic; socio-cultural; personal core; communicative activity; teacher's tolerance; social norm; intolerance.

The centuries-old experience of interethnic communication in Kazakhstan is a convincing example of the tolerant attitude of various ethnic groups, the stability of ethnocultural interaction and mutual influence.

An analysis of various sources of this concept showed that the concept of «tolerance» from a historical point of view is fixed as a moral characteristic of social relations in which individuals, having cultural differences, have equal dignity, equal rights, and are aware of the self-worth and autonomy of each other.

Kazakh philosophy, in which the essence of the national character and the mentality of the people is well expressed, is open to other cultural influences and traditions, and tolerance was applied, waiting for everything, to yourself.

A feature of the spiritual culture of the Kazakh and Kyrgyz peoples is the close interweaving and mutually fruitful influence of different types of creativity: philosophy, literature, music, political and religious heat of thought. She acted as a way of existence of national philosophy, mutually enriched with different types of creativity.

During the years of independence, an organic system of interethnic relations has been created in Kazakhstan, combining the features of a common civil consciousness, traditional Kazakh mentality and national identity of other peoples, although in a polycultural society it is quite difficult to build a model of interethnic integration, in which all ethnic groups would have equal opportunities to realize their rights and would not feel their alienation from public life.

Intercultural contacts between peoples took place in ancient times. Many countries, like Kyrgyzstan and Kazakhstan, have a common historical past. Long-standing economic, economic and political ties, in which the Silk Road acted as a connecting link. Research shows that in the III century BC. on the Silk Road, there was already an exchange of such products as silk, porcelain, tea.

The creative content of the idea of the thinkers was humanism, which intertwined with elements of ancient, Turkic, Islamic culture, being an example of mutual cultural enrichment.

If tolerance is considered as a special social norm of society, then it should include such

characteristics as respect and recognition of the equality of the rights of partners; rejection of dominance and violence in interpersonal relationships; recognition of each culture, identity and self-expression; willingness to accept the culture of the “other” constructively resolve conflict situations, without prejudice to one’s own interests.

If you turn to the published international legal documents of the UN, the Councils of Europe, the CIS in the field of human rights and fundamental freedoms, you will see that they do not use the term “tolerance”, and the word “tolerance” and the antonym derived from this – “intolerance power”.

Among such regulations can be listed in 1948 the official publications of the UN – the Universal Declaration of Human Rights; 1976 International Covenant on Civil and Political Rights; 1981 Declaration on the Elimination of All Forms of Intolerance and Discrimination Based on Religion or Belief, etc.; 1995 Framework Convention for the Protection of National Minorities of the Council of Europe, etc.; 1996 Regulations on sects in Europe Recommendation of the Parliamentary Assembly of the Council of Europe of the European Parliament; 2002 “Religion and Change in Central and Eastern Europe” Organization for Security and Cooperation in Europe; 1989 Final document of the Vienna meeting; 1990 Copenhagen Conference on the Human Dimension and others; 1998 CEDT-Convention on the Rights and Fundamental Freedoms of Man, etc. The listed documents, in one way or another, related to the problem of tolerance or peaceful coexistence in society, allow us to assert that the problem of mutual relations in society has always been brought to the fore.

The trend in the pace of development of globalization processes in society, the integration of financial markets, the intensification of cultural and information exchanges, the transition to a large-scale world order, where the dialogue space ceases to be a collection of individual national states, but becomes multipolar and holistic, of particular importance is personal tolerance. Tolerance remains as a condition for coexistence, mutual enrichment of intercultural communication, contributing to the expansion of the range of international contacts.

Scientists have considered this term and classified the types of tolerance according to the

Table 1 – Classification of the concepts of tolerance according to criteria and types

№	Criteria	Type
1	ethical	ethnic, interethnic
2	connections between culture and ethnic and social characteristics	ethnocultural, intercultural, sociocultural
3	activities	pedagogical socio-pedagogical, managerial, cognitive
4	based on the principle of interaction	communicative activity
5	direction of interaction	host, object of formation
6	forms of interaction	internal external
7	type of professional activity	tolerance of a lawyer, tolerance of a teacher, tolerance of a psychologist, etc.

following criteria and types, which are presented below (see table 1):

In a modern society with a multi-ethnic and poly-confessional composition, there are often negative positions towards national intolerance, xenophobia and extremism. Therefore, tolerance in society is an urgent issue that confronts public and state institutions for the formation of high tolerance in society.

The problems of tolerance and tolerant interaction represent a vast field for research. Interest in such a phenomenon as tolerance was the focus of research in various sciences: pedagogy and philosophy, psychology and sociology, political science, in each of them there were approaches to defining this concept, identifying its specifics, features depending on the scientific field of knowledge studied.

It was considered as a personal, individual, interpersonal, social, sociocultural phenomenon. Dictionary analysis allows us to highlight several aspects of tolerance.

The Modern Dictionary of Foreign Words gives the following interpretations [1].

The term «tolerance» is relatively young in science. The term was introduced into medicine in 1953 by the English immunologist P. Medawar. He used this concept to denote «tolerance» and acceptance by the body’s immune system of transplanted foreign tissues [2].

First, a reduced immunological response of the body; secondly, the ability of the body to endure adverse effects and thirdly, tolerance and indulgence towards another [3].

A similar interpretation is given in the “Great Medical Dictionary”, where tolerance is defined as “the ability of an organism to tolerate the effects of a certain drug or poison without developing an appropriate therapeutic or toxic effect” [4]. It follows from this that tolerance was considered as a response or sensitivity of the body to external influences.

In philosophical science, it is believed that tolerance comes from the Latin word “tolerantia” (patience) term. Tolerance appeared in philosophical thought in the 16th century in the meaning of religious freedom.

During the Enlightenment of the 18th century there is a comprehension and practical implementation of the principle of tolerance. And already in the XIX century. tolerance is understood as an expression of internal and external freedom, the ability to choose different points of view and ways of behavior. By the beginning of the 20th century, in the foreign theory of tolerance, two main directions can be traced in determining the content of this concept. First, tolerance as a principle of dialogue; secondly, tolerance as a condition for the development of individuality [2].

The interpretation of tolerance in the “New Philosophical Encyclopedia” is very close to the modern interpretation, where such an effect as the nature of a person’s relationship to another person, as “equal worthiness of a person and mood in a dialogue with another” [5].

B.A. Lektorsky identifies four types of understanding of tolerance as [6]:

- indifference, which has a liberal political basis, where the rights of society are more important than the difference between people;
- the impossibility of interaction. If we cannot understand another culture or a new one, we should not be hostile;
- condescension to the weaknesses of others. Have a touch of contempt;
- expansion of own experience and critical dialogue.

Sociologists, considering tolerance as a social problem, define it as a norm of social relations and a system of values, where the key indicator indicates the importance of the ability to constructively interact with others, dissimilar, incomprehensible [7].

Tolerance in the social aspect is considered as a social norm of a liberal society. It should include such characteristics:

- as respect and recognition of the equal rights of dormitory partners;
- refusal of dominance and violence in interpersonal relationships;
- recognition of the rights of each culture to identity and self-expression;
- readiness to accept the culture of the “other” people;
- the ability to constructively resolve conflict situations, but without infringing on one’s own interests.

In pedagogical science, the phenomenon of tolerance is considered from the standpoint of the individual, as a value setting. Tolerance is a value and quality of a person, which is manifested in non-conflict behavior. This is a kind of personal core that stabilizes the personality from the inside, as well as a factor that is a condition for the peaceful existence of society.

Tolerances are reflected in the formation of various pedagogical systems. For example, tolerance has become a significant concept in social pedagogy, pedagogy of cooperation, inclusive pedagogy. Although many scientists focus on appealing to the inner world of the pupil, his feelings, experiences (V.F. Shatalov, E.I. Ilyin, S.I. Lysenkova, Sh. Amonashvili).

In European pedagogy, Jean-Jacques Rousseau, J. Korchak, K. Rogers, E. Burns paid attention to the degree of joint activity.

There are very close views on our problem of M.N. Pevzner, P.A. Petryakov, I.A. Donina, who consider tolerance as a pedagogical principle for organizing activities in conditions of diversity: the connection of learning with life, joint developmental activities of adults and children, mutual understanding, empathy, compassion, tolerance.

In psychology, tolerance is considered as a psychophysiological concept, a property of the individual, and also as interethnic interaction. As a property of a person, it is a filler of the structure of social maturity: responsibility, tolerance, self-development and positive thinking. Sensory tolerance is identified with psychophysiological tolerance and means a decrease in sensitivity to the effects of adverse external factors and is characterized as a positive attitude towards reality [8].

It is argued that the reason for the negative manifestations of others is in ourselves, in our intolerance, “people who show intolerance should not complain if, in relation to them, demonstrate rovana intolerance” [9].

The issue of determining the boundaries of tolerance remains controversial. The limits of tolerance for different people vary, and directly depend on social and individual characteristics. They are mobile and include a range from desirable to completely unacceptable.

Consequently, education generates and develops tolerance as a wise relation to the other. It is the foundation on which the development of any society is based, and the level of its development depends on the level of education of the people [10].

Recent studies in the literature focused on methods, communication, strategies, and perspectives of teachers and students toward tolerance education. For instance, Winarni and Rutan (2020) concluded that cooperative learning is more effective than individual learning to enhance students’ tolerance levels [11].

The criteria for the boundaries of social tolerance are based on the system and the priority of the individual, society. Researcher O. Graumann says that if we want to promote the development of tolerance, we should recognize the boundaries of tolerance and intolerance [12]. According to the scientist, as the concept of “tolerance” has an ethical basis and is an evaluation category. We perceive

others in terms of the norms accepted in society and a particular culture.

It is difficult to determine the boundaries of tolerance if the values are not universally valid: euthanasia, white lies, experiments on animals when it comes to discussing personally significant values - goals, ideals, interests.

Personal tolerance associated with social values and attitudes. It manifests itself through the external and internal boundaries of tolerance, which are rigid or flexible, manageable and or not manageable.

External borders are openly declared. Internal – this is a consciously or unconsciously wiped-out relationship by each person on the basis of self-identification of the boundaries of the possible, permissible, regardless of m opinions and acceptances by the society.

Scientist M.P. Mchedlov believes that the attitude to the boundaries of tolerance is also different: it depends on the existing systems, cultural features, traditions:

- some believe that there is no particular need to demonstrate individual freedom in society, so as not to build a wall between Us and Them. The manifestation of individual freedom or freedom of individual groups turns out to be more dangerous than a single social identity;
- understanding the boundaries of social tolerance is associated with recognition of its value and social ideal;
- tolerance is a category of relations between an individual and society based on the law;
- tolerance – a kind of balance between rights and responsibilities, personal freedom and belonging to society [13].

Considering the essential characteristics of the concept of “tolerance”, we could draw the following conclusion:

- tolerance cannot be unlimited, since it is identical with freedom, and freedom is always limited;
- tolerance is determined by the totality of a person’s social group, community, society, etc., the ability to allow someone else freedom;
- the boundaries of tolerance are identical to the moral ideal. They do not require a person to reconcile with everything that exists;

- two main restrictions have been established. The same-time, it is possible to get the same, what is being used to the same way, but it is a good look at the same time, and I have an opportunity to have a good use. Secondly, one should reject everything that contradicts the very ideal of tolerance;
- tolerance is limited by “inalienable human rights.” They appeal to legislation and other forms of social control over the observance of human rights;
- tolerance will be limitless in the event of demands to be tolerant of the intolerant.

Having considered and analyzed the terms “tolerance”, from the standpoint of philosophical, psychological, sociological, political science, we see that the basis is one semantic load - accepting it to like your own, yourself. That is, tolerance is also understood as a form of social behavior chosen by a person, which determines his life path, choice of profession and, in general, creates a prism through which a person looks at the world, and is not a form of passive perception of life.

The study of the concepts of “tolerance” led to the fact that researchers distinguish between types of tolerance, which allows you to combine concepts according to some common criteria into one species group [14].

Such an analysis allows us to accept tolerance as a personal quality, an indicator of maturity, social success, readiness for a constructive dialogue. Value, integrative component of the personality, allowing to find a point of contact in society, to build effective interpersonal interaction with respect, to develop one’s own identity and with a changed position.

Поступила: 05.09.23; рецензирована: 19.09.23;
принята: 22.09.23.

Reference

1. Современный словарь иностранных слов / под ред. Е.А. Гришина. М.: Дуэт, 1994. 740 с.
2. Рогова Н. Тема толерантности в педагогическом образовании / Н. Рогова, Ф. Гизатуллин // Высшее образование в России. 2007. № 11. С. 148–151.
3. Большой энциклопедический словарь. URL: <http://bse.chemport.ru> (дата обращения: 29.07.2023).

4. Большой медицинский словарь. URL: <http://gufo.me/bigmedslova> (дата обращения: 01.09.2023).
5. Новая философская энциклопедия. Институт философии Российской академии наук. URL: <http://iph.ras.ru/enc.htm> (дата обращения: 01.09.2023).
6. Лекторский В.А. О толерантности / В.А. Лекторский // Философия науки. 1997. № 3–4. С. 15.
7. Победа Н.А. Толерантность: содержательные смыслы и социологическая интерпретация / Н.А. Победа // Социологические исследования. 2007. № 6. С. 13–28.
8. Реан А.А. Психология личности. Социализация, поведение, общение / А.А. Реан. М.: АСТ, 2007. 407 с.
9. Безюлева Г.В. Толерантность в пространстве образования: учеб. пособие / Г.В. Безюлева, С.К. Бондырева, Г.М. Шеламова. М.: Изд-во Моск. психолого-соц. ин-та, 2005. 147 с.
10. Kuzmenko R. Tolerance as the basis of education / R. Kuzmenko // Research Journal of Education, Psychology and Social Sciences. 2020. № 1 (1).
11. Winarni S. (2020). Empathy and tolerance in physical education: Cooperative vs. Classical learning / S. Winarni, R. Rutan // Jurnal Cakrawala Pendidikan. 2020. № 39 (2). Pp. 332–345.
12. Грауманн О. Многообразие образовательного пространства: угроза или шанс для нас? / О. Грауманн // Научный электронный журнал «Непрерывное образование: XXI век». Вып. 3 (15). URL: <https://1121.petsu.ru/> (дата обращения: 14.09.2023).
13. Толерантность / под общ. ред. М.П. Мчедлова. М.: Республика, 2004. 416 с.
14. Ожегов С.И. Толковый словарь русского языка / С.И. Ожегов. М.: Русский язык, 1998. 750 с.