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INTERDISCIPLINARY CLASSIFICATION OF TOLERANCE LEVELS

RECENZJA INTERDYSCYPLINARNA O KLASYFIKACJI RODZAJÓW TOLERANCJI

Lapunova V.A. Interdisciplinary classification of tolerance levels

The article analyses the classifications of tolerance levels from the perspective of different sciences that explore the given phenomenon. The study compares the positions of different authors regarding the criteria for defining the levels of tolerance manifestation. The author suggests it is worth developing a single synthesis and methodological tools that would combine all noted tolerance levels; moreover, they would help to solve the problem of multiplicity of different authors' allocation of tolerance components which are still hardly comparable.

Keywords: classification of tolerance, tolerance levels, criteria of tolerance manifestation.

Lapunowa W.A. Recenzja interdyscyplinarna o klasyfikacji rodzajów tolerancji

Autorka niniejszego artykułu prezentuje w nim zagadnienia związane z problemem tolerancji. Porusza między innymi kwestie dotyczące klasyfikacji rodzajów tolerancji z punktu widzenia różnych nauk, które odkrywają to zjawisko. Autorka zwraca także uwagę na porównywanie pozycji różnych autorów dotyczących kryteriów klasyfikacji rodzajów przejawów tolerancji. Ponadto docent sugeruje możliwość opracowania jednolitej syntezy i narzędzi metodologicznych, które mogą połączyć w sobie wszystkie wymienione rodzaje tolerancji i rozwiązać problem wielości alokacji nadanych przez różnych autorów trudno-porównywalnych komponentów tolerancji.

Słowa kluczowe: klasyfikacja tolerancji, rodzaje tolerancji, kryteria przejawów tolerancji.

Hypothesis, its relevance and practical implications. The basis for maintaining a nonviolent and respectful multicultural society has evaded many nations throughout history. Thus, the problem of tolerance becomes particularly relevant in times of radical social change, the break of monopolistic ideological concepts, the aggravation of interethnic and interreligious conflicts, and the reinforcement of humanitarian relations between people and states. Due to the fact that all of the noted virtues are the key characteristics of our time, this issue requires mutual recognition, respect and response. Apart from defining the essence of this concept, the invention of effective forms and methods to educate a tolerant person also cause considerable research interest. However, the relatively short term of the concept use causes ambiguity in its interpretation, as well as awareness of the factors and components of this phenomenon.

Literature Review. Modern humanitarian research on the concept of tolerance demonstrates distinctive interdisciplinary approach. Tolerance has been the most extensively studied by philosophers (H. Batishchev; R.Valitova; M. Khomiakov etc.), political scientists (A. Kapto etc.), and linguists (N. Boldyriev, N. Kupina, O. Mykhailova, Z. Popova, I. Sternin, S. Takhtarova etc.). Yet in the context of recent theoretical studies (S. Bratchenko, R. Valitova, B. Vulfov, T. Dniprova, D. Zinoviev, L. Ivanova, P. Komohorov, Y. Kruhlova, Y. Mahomedova, M. Matskovskyi, G. Allport, A. Pohodina, G. Soldatova, V. Tyshkov, L. Shaiherova, O. Sharova etc.), various aspects of tolerance are being viewed in terms of psychological and pedagogical sciences.

Objectives. The aim of this review is to gain an understanding not only of the classification of the levels of tolerance manifestation from the perspective of different sciences that explore this phenomenon but also of the description, comparison and systematization of the

authors' positions and methodologies in which empirical research findings have been drawn.

Materials and Methods. Tolerance research has been the subject of attention for many sciences. A wide range of sciences, including cultural anthropology, ethnography, ethnology, political science, sociology, pedagogy, psychology (in particular various disciplines of psychological study: ethnic psychology, psychology of intercultural communication, confessional psychology, child psychology, social psychology, educational psychology, personality psychology, business psychology, psychology of management, psychological counselling, psychotherapy etc.) analysed such aspect of the abovementioned issue as different levels of tolerance manifestations. Hence in philosophy there are five levels of tolerance: civilizational, international, ethnic, social and personal ones [1].

Civilizational tolerance aims at nonviolence in contacts between different cultural worlds (civilizations). Therefore nowadays adherence to the principles of civilizational tolerance, as its most general level, is an absolute must for the creative development of the "culture of peace" (UNESCO term).

Tolerance in international relations is the underlying principle of peaceful coexistence between states irrespective of their size, economic development, ethnic or religious affiliation of the population etc.

Various empirical evidences confirmed that ethnic tolerance have a positive effect towards national harmony in modern multicultural society relations, as it is based on the recognition of the fact that in hidden differences there are significant similarities.

Social tolerance is the ability to exercise a non-violent and respectful attitude towards different social groups; it's the guarantor of harmonious relations in society. It aims at providing balance in society and recognizes the right of people to unite in order to protect their rights and interests. Socially directed society provides the corresponding conditions for the formation of a tolerant person's behaviour, its responsibility.

At the individual level tolerance is the norm of conduct of a responsible person. "Tolerance towards people whose opinions, practices, beliefs, habits and so on differ from one's own requires an understanding that truth cannot be simple, it has many faces and there are other views which are able to shed light on its particular side" [7, p. 248].

I. Krutova identifies the following levels of tolerance manifestations: containment of negative responses to morally significant factor that excludes violence; readiness to mutual understanding and appreciation of the others, and the recognition of their right to exist; critical dialogue level and broadening of the individual experience through critical reflection.

O. Kleptsova [1] divides both tolerant and intolerant attitude into optimal, situational and low levels on the basis of empirical research and literature analysis.

G. Bardiyer identifies the levels of tolerance manifestation by the following criteria: by the level of mental function there are psychophysiological, psychological, social and psychological levels; by the degree of manifestation there are low, medium, and high levels.

G. Kozhukhar [2] distinguishes dispositional, reflective and behavioural levels of tolerance existence and manifestation (proneness to conflict in interpersonal communication is taken as a criterion).

The first of the three abovementioned main levels of tolerance existence and manifestation – dispositional one – is a level of fundamental attitudes formed on the basis of value and semantic system of an individual, including the relationship with the world and other people. Basing on the comprehensive view of the classical approach within the national psychology of interpersonal relationships (S. Rubinstein, V. Myasishchev, B. Lomov, V. Petrovsky, K. Abulkhanova-Slavskaya, B. Bratus etc.), G. Kozhukhar sees it as a basic determinant of

tolerance. In an attempt to specify this model, the author says that "the system of relations of an individual, presented in its interpretational schemes and practical ways of interacting with something / somebody different or foreign (i.e. within the framework of transformative activity of communication partners), is a crucial determinant of orientation, quality, strength, selectivity, contextuality, limitation or infinity of tolerance manifestation in interpersonal communication". The first level relates to stable fundamental altitudes of internal mental life. It is open to the flow of new information from external reality.

The second level – reflective one – is the direct intrapsychological response to an external situation "here and now". This level includes a number of unconscious attitudes, cognitions, and stereotypes etc. that mediate reflection, as well as conceptualization field and reflexive processes. It is at this level that the process of social perception exists, which, in the author's opinion, is one of the phenomenal manifestations of tolerant / intolerant perception of the communication partner.

The third level – behavioural one – is the level at which individuals demonstrate specific acts of tolerant responses in different behavioural forms, e.g. in the form of critical dialogue, assertive behaviour (i.e. confident behaviour based on the ability to defend own point of view and to achieve the goal while respecting the partner and not breaking relations with him / her), or in various forms of cooperative interaction.

Y. Povarenkov [6] states that pedagogical tolerance as a professionally significant quality consists of social and psychological ones and it is manifested at the individual, cognitive, verbal, emotional and behavioural levels.

The sociologist M. Matskovskiy [5] identifies five levels of tolerance (intolerance) manifestation: protectionist tolerance, value tolerance, hidden intolerance, verbal intolerance, and aggressive behavioural intolerance. The author notes that public efforts should be obviously focused on how to raise protectionist or value tolerance and prevent the escalation of hidden intolerance in open form.

According to L. Pochebut, levels of tolerance manifestation depend on the social and psychological phenomena in which tolerance is demonstrated. Tolerance is never alone. It permeates virtually all known social and psychological phenomena and their specific forms (subtypes). In particular, they can be viewed at the level of attitudes, approaches, values, group and individual norms, moral and ethical standards, personal characteristics, and styles. [7, p.306].

I. Malkina-Pykh [4] believes that the independence degree of tolerance manifestations is the criterion of levels' choice. Thus, the levels are defined through a number of indicators, namely those are: availability of self-acceptance, direct emotional evaluation, the awareness of tolerance motivation, the nature of joint activities, situational emotional attitude, reflection degree, dependence on external conditions, and situational conditioning. Based on the given criteria the author identifies four levels of tolerance manifestation.

Neutral-conflict (zero) level depends on the mental characteristics (strength, balance, excitation and inhibition mobility), the individual human experience: what s/he was taught in family and school, what economic and cultural conditions of life s/he had, in which particular situation s/he is or does s/he have interest in communication. A person demonstrates tolerance selectively in some situations when s/he is ready to make an emotional and business contact. Tolerance is manifested in the form of a dialogue without negative emotions, sharp, coarse expressions, but under certain conditions (divergence of views, harsh words of a companion, and the low efficiency of the dialogue) positive emotions change to negative ones. This may cause situational or even a protracted conflict; flexibility is virtually absent in this case.

The next stage to describe would be the level of claims (low level), or in other words the level of primary socialization. Self-

acceptance or adequate self-esteem of the individual is an indicator of this level. A person admits tolerant relationship, but cannot always build it; direct negative emotional evaluation towards group members is an extremely rare case; dialogue doesn't demonstrate constructivism; the level of reflection is low. The recognition of possible relations in joint group activities is a key factor stimulating tolerance development.

The subsequent stage to define would be the status (medium) level. The presence of the motivation for tolerance manifestation is an indicator of this level. A person shows tolerance on his / her own in standard conditions to his / her group members, as well as representatives of other groups. There is a situational and emotional evaluation in a relationship. Constructive dialogue is evident though performance. Tolerance awareness and commitment to success in its manifestation is a significant factor stimulating tolerance. On the contrary the lack of positive result of interaction is a factor restraining tolerance development.

Reflective (high) level is characterized by persistent emotional attitude towards members of other groups and a high degree of reflection. The motives of relations which are not associated with a common human activity are combined with the acceptance of the right other points of view to exist; there is constructive dialogue and desire to continue the conversation. A person has an optimal way to achieve results, including a high level of autonomy in predicting the capacity to solve problems in unusual conditions, introspection of behaviour and language that allows adjusting from his / her own point of view. Acceptance of values preached by society is a significant factor stimulating tolerance.

G. Lopushnyan [3] describes the levels of teacher's tolerance manifestation in pedagogical situations. Zero level (lack of tolerance manifestation in educational situations): teacher does not demonstrate any tolerant qualities in pedagogical situations, in the interaction with colleagues, children and their parents; the teacher solves all contradictions that emerged with the students basing on the principle that "the teacher is always right"; s/he is authoritarian; s/he is focused only on his / her own point of view, s/he never assesses the situation from the position of the "other side"; in his / her work s/he ignores the opinion of the colleagues, s/he does not feel the need to change his / her behaviour.

The first level (situational tolerance manifestation in educational situations): tolerance manifestation is unstable; it highly depends on the situation. Situational teacher's tolerance manifestation can be attributed to the following reasons: teacher's bad mood; teacher's poor health; teacher's family problems; teacher's excessive workload; difficult schedule; disputes with the administration before a lesson; administration's underestimation of the teacher; poor knowledge of the subject as a consequence teacher cannot give students answers to their questions, and that provokes intolerant behaviour; students' behaviour in the classroom which does not satisfy the requirements of the teacher; incorrect behaviour of the student (students) during the preceding lesson; students do not do their homework; one particular student regularly ignores homework; low financial remuneration of the teacher.

The second level (stable tolerance manifestation in educational situations) is demonstrated in the fact that a teacher assesses any situation from different angles; s/he takes into account the diversity of opinions; s/he interacts with colleagues, students and their parents in accordance with the principles of tolerance.

A. Temnytskiy [8] identifies the following levels of everyday manifestations of communicative tolerance: active condemnation; requirement to apply repressive actions towards something culturally different; criticism to everything strange without the use of repressive actions; acceptance, in particular the ability to suppress a reaction of negativism; indifference to everything different; rejection of anything incompatible with own culture

but respect for its representatives; practical respect for the opinion different from one's own as such that has a right to exist; empathy; kindness and willingness, if necessary, to take the position of the other however in case of getting certain advantages; compassion to the other as to someone weaker or lower than self; communication and interaction with the representatives of different cultures as with equal partners.

Conclusions and Discussion. Thus, we can conclude that today one can find a great number of researches on tolerance which empirical material is very difficult to compare, in particular various empirical evidences relate to political, ethnic and intercultural, inter-confessional and gender tolerance, tolerance in children's environment and tolerance for uncertainty. We have to admit that right now ethnic and intercultural tolerance has gained the richest empirical base. Since there are no criteria to summarize such a large number of empirical materials, it seems that there is a need to develop a single methodological tool that would combine all listed tolerance levels. The single method would also help to solve the problem of multiplicity of different authors' allocation of tolerance components which are still hardly comparable.

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PODCAST AS A SOCIO-CULTURAL PHENOMENON

Strashko I.V. Podcast as a socio-cultural phenomenon

The paper presents podcast as a social and cultural phenomenon, a product of human activity, which reflects the system of social norms, moral values, and people's attitude to each other and themselves. The socio-cultural function of the podcasts in education to the full extent is implemented through the value-orientation nature, dissemination of knowledge and information, and cultural transmission. Due to authentic content, podcasts create the learner-centered environment, stimulate personal and professional interest and involvement in the process of education, self-education and self-fulfillment, and provide mastering the target language.

Keywords: socio-cultural phenomenon, philosophical-educational approach, podcast, podcasting, podosphere, self-fulfillment, language education.

New information technologies facilitate access to knowledge and information; they create conditions for individual and professional development for all. New forms of learning, built on the personally-oriented approach, have been actively used for education and self-education in the network society [8, p.34]. Nowadays, one of these innovative technologies, a new phenomenon, which has tremendous potential for the national system of higher education, is the use of podcasts, especially in language teaching and learning.

There have been published studies on this phenomenon and its functions in education (S. Bryans Bongey, G.Cizadlo and L. Kalnbach, J. Copley, G. Salmon, T. Bell, A. Cockburn, A. Wingkvist, and R. Green and many others). On this basis, researchers have analyzed its perspectives and the possible