TOLERANCE IN INTERCULTURAL COMMUNICATION

Abstract. The article is focused on the necessity of tolerance in intercultural communication of professional activity and competence of specialists in the conditions of globalization transformations. The issue of tolerance in communicative sphere of different world cultures is investigated. Analysis of the main aspects of tolerance in intercultural communication for the purpose of their application in professional activity is carried out.

Key words: tolerance, globalization, cultural diversity, national identity, professional values, communication, discrimination, partnership, intolerance.

Globalization creates a new era of integrative interaction among nations, economic and political systems and between people. Contacts between representatives of different countries are broadening which is primarily associated with the development of international cooperation, especially in economic sphere in the form of transnational companies, joint ventures, economic zones. Moreover, information, migration, cross-cultural interaction, integration and communication links are intensifying. Taking into account changes in labor demand, we should note as obvious, that in order to increase competitiveness and successful employment students majoring in economics should have both good academic background and intercultural competence and tolerance as one of its key aspects.

Social context of professional activities has become more evident and it determines important role of professional communication including intercultural one in training of students of economic profile. Interdisciplinary knowledge, skills, general adaptation of a specialist and experience in various professional communities is regarded as key competencies. Not only specialists’ own profile and professional knowledge are important but the possibility to organize communicative activities in different socio-economic conditions, with members of various professional communities and cultures as well [1, p. 138].

Most people are able to distinguish the good from the bad, but this quality of a person is not innate, it is formed during the growth of a man as a person, as a result of direct contact with other people, in which he gets some experience, which contributes to the development of his views on life. In this regard, tolerance is formed in an intercultural dialogue, in which respect for other peoples, their traditions, values and achievements, awareness of «otherness» and acceptance of all ethnic and cultural
diversity of the world are brought up. From this we can conclude that the model of tolerant relations is a society in which freedom and tolerance to any opinion dominate.

A tolerant approach in intercultural communication means that certain cultural characteristics of an individual or group is just one of many features and they cannot subdue others. According to this approach, the perception of a foreign culture takes place on the basis of a comparison of its elements with similar elements of their own culture in a rational and emotional sense. Feelings stimulate understanding or prevent it defining its borders. During this comparison getting used to the world of a foreign culture takes place [2, p. 186].

Perception of cultural phenomena, ideas, values is more strictly limited by the system of mental values of interacting cultures. Imposition of foreign, i.e. incompatible with own base system of values of any culture (e.g. Western ideas about freedom of personality in Islam world) is perceived by this culture as the threat of its own identity. In this case the will to life of this culture reveals itself especially strongly. The rise of national consciousness begins, manifested even in acts of terrorism, in open rejection of Western liberal values. It becomes obvious that mentality of this or that culture specifies the boundaries of perception of different cultural forms, e.g. standards of behavior and so on [3, p. 624].

Integrative component of tolerance is the basis for a specialist’s joining to a certain community with its professional and intercultural interaction. Limits of self-identification of an individual are broadened by two additional measurements: professional and corporate. This means joining to a community of professional colleagues (horizontal cut on the market), as well as to community of employees of a certain company (vertical slice). In this context, recognition of corporate and professional values and loyalty to these communities is important.

Motivational element of tolerance should be understood as a driving force of key interest in other cultures. It is based both on tolerance and on respect for cultural diversity, on overcoming own irritation otherness of cultures involved. Such motivation renders adequate communication of representatives of two cultures based on mutual understanding and openness to dialogue [4, p. 142].

Discrimination and intolerance represent a challenge to democratic societies built upon the principles of respect and equal rights. Where discrimination becomes entrenched or institutionalized, the social and cultural exclusion of groups from participation in ‘mainstream’ society is often witnessed. OSCE members have committed themselves to condemn discrimination against any religious group or individual believer, while ensuring and facilitating the freedom of the individual to profess and practice a religion or belief, alone or in community with others, through transparent and non-discriminatory laws, regulations, practices and policies. In order to promote the participation and integration of members of different cultural, religious, ethnic and other communities, governments must remove barriers. Partnerships and mechanisms for continuous dialogue between the various communities and with governmental authorities are essential [5, p. 3].

The phenomenon of globalization has a significant creative, positive resource, at the same time generates acute problems at its core, new challenges, contributes to the global formation of significant contradictions, conflicts, sources of intolerance in
particular in the spiritual and cultural sphere. Therefore, there is a growing awareness of the need for cooperation of people and the attractiveness of the ideas of tolerance. Tolerance is one of the essential qualities of civil society. Tolerance should be learned to understand that we will feel tolerance for ourselves when we show tolerance for others.

References


INTERATIONALISMS IN POLISH AND UKRAINIAN TERMINOLOGY OF TOURISM

INTERNACJONALIZMY W POLSKIEJ I UKRAIŃSKIEJ TERMINOLOGII TURYSTYCZNEJ

Adnotacja. W artykule rozpatrują się internacjonalizmy w języku polskim i ukraińskim, które wykorzystują się w branży turystycznej. Podano językową charakterystykę oddzielnym pojęciom i realiom zakresu turystycznego.

Słowa kluczowe: internacjonalizmy, terminologia, język polski, język ukraiński, branża turystyczna.

Internacjonalizmy, internacjonalna leksyka — to słowa, które wyrażają pojęcie międzynarodowego znaczenia i istnieją w wielu językach świata (spokrewnionych i niespokrewnionych), zachowując bliskie albo wspólne znaczenie i fonetyko-morfologiczną budowę. Podobne są do synonimów.

W internacjonalizmów znaczenia zawsze podobne, podczas gdy podobieństwo form może wspierać się na pewny szereg oznak. Według większości naukowców, internacjonalizmy mają międzynarodowościowy charakter wykorzystania (ich nie wolno odnosić do słów języka ojczystego), jednakowe pod względem znaczenia i