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INTERETHNIC TOLERANCE - AN IMPORTANT FACTOR OF A STABLE SOCIETY

МЕЖНАЦИОНАЛЬНАЯ ТОЛЕРАНТНОСТЬ – ВАЖНЫЙ ФАКТОР СТАБИЛЬНОСТИ ОБЩЕСТВА

Abstract. In this article analized the problems of the state and development of international relations, issues of national security, international relations and creat programs in order to overcome intolerance.

Keywords: interethnic tolerance, society, inter-ethnic, inter-religious and inter-civilization, conflict, civil society, globalization, culture, lifestyle, language, beliefs.

Аннотация. В данной статье анализированы проблемы состояния и развития межнациональных отношений, обеспечения национальной безопасности, межнациональной толерантности и создания программ в целях преодоления нетерпимости.

Ключевые слова: межнациональная толерантность, общество, межэтнический, межконфессиональный, межцивилизационный, конфликт, гражданское общество, глобализация, культура, образ жизни, язык, верования.

The state and development of international relations, is a complex phenomenon associated with the outlook of people, their way of thinking, is largely dependent on the level of public tolerance in the country. One of its leading aspects is the interethnic.

The principle of tolerance implies respect between individuals, between

societies of different civilizations, between men and women, between adult and child, between teacher and student, etc. Tolerance - a deliberate, sober attitude that curbs emotions. "Tolerance as a value, concludes A.Kapto, not based on confrontation, but on coexistence with the "other", not denial, and on the recognition of "the other", not on the uncomplaining patience to violence, and to overcome it. Active tolerance - a rejection of the extreme, manifest forms of intolerance, permissiveness and forgiveness"[1, p.153].

Tolerance is a cultural quality (moral, legal, political) of every society, every social class, and every citizen, regardless of gender, age, ethnic, religious or racial affiliation. Tolerance has many forms: personal, social (reflected on morals, manners, social psychology, and consciousness), the state (as reflected on the legislation, political practice).

As it is known, the whole history of humanity is replete with examples of collisions, warrior, bloody conflicts generated by the perception of "the other" as hostile. The modem world is, unfortunately, also is not very tolerant. Despite the appearance of a general agreement of the need for tolerance, the world is the underlying processes that undermine stability within the country, international cooperation, generating severe, often bloody, inter-ethnic, inter-religious and intercivilization conflicts. This explains the urgency of a new understanding of the problem of tolerance in the contemporary historical situation, which is regarded by modern science as a specific mechanism of cultural coexistence and interpersonal interaction and its historical roots.

Tolerance is a value and norm of civil society. As such, it is manifested in the right to be different to all its members, to ensure harmony between religions, political, ethnic and other social groups, to respect the diversity of different world cultures, civilizations and people willingness to understand and cooperate with people differing in appearance, language, beliefs and customs.

The international community is not fully trying to develop a global scale of values, which would be a new universal ethics that contribute to the strengthening

of ties between people in a confrontation processes. On the one hand, the increasing homogeneity and the fragmentation often leads to feelings of national superiority. Policy development in this area should be aimed at consolidation of interethnic society through more effective integration of the realities and opportunities offered by cultural pluralism. New strategies of human development is the starting point of which will be the basis for the recognition of multicultural group's democratic social integration, the development of humanistic values and cultural pluralism. It is about achieving, and more than ever earlier accomplishing, a high level of tolerance for ethnic and cultural differences, and on the formation of the corresponding set of values[2, p.59-60].

Globalized world - a multicolored ethno-cultural community in which each ethnic group culture is unique and has a historical character. If conceived and passed on through generation to generation. At the same time, it acts as a living embodiment of the traditions of art that evolves under the influence of the new historical contexts. Globalization - phenomenon is unambiguous, contributing to the unification of life of the peoples of the world, which in turn, causes resistance, the desire of every nation to protect and preserve the uniqueness of their own culture, which often leads to conflicts and wars. This is determined primarily by the fact that the national culture and traditions are of vital importance for most people. It is also a major component of their sense of identity, and belonging to a particular community[3, p.24].

In a number of countries on different continents, recently growing number of manifestations sustained hostility and intolerance towards the "other" culture, lifestyle, language, beliefs - until ethnocentrism[1], racism, overt hostility, wars and even terrorism, often hiding behind religious slogans.

Starts in any conflict situation is usually reduce interethnic tolerance, i.e., rise of confrontation between ethnic groups. The ubiquity of ethnic conflicts and

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[1] Ethnocentrism - belief system in which other people's life is viewed through the prism of culture, traditional attitudes and value orientations of their ethnic group, received as a reference.

tensions in the world today demonstrates, above all, the lack of tolerance among their participants.

Under these conditions, a serious government attention is drawn to issues of national security that is the system of measures providing for the existence of a sovereign country and its stability. Among these measures, considerable attention is paid to the prevention of racial, ethnic, religious intolerance, development of ethnic tolerance. That is why one of the activities within the framework of national security advocates the formation of tolerance in the public consciousness, formation of public opinion. Under these conditions, the value of tolerance becomes imperative.

In a variety of countries created programs, in order to overcome intolerance in society to allocate the necessary creation of a number of conditions, among them:

-the presence of an appropriate legislative framework, when the government is responsible for the application of the legislative framework for the protection of human rights, for the prohibition and punishment of crimes of hate and discrimination against national minorities, regardless of who committed these crimes - public servants, private companies or individuals. The State must also ensure equal opportunity for everyone to court, the Human Rights Commission or to the Ombudsman. This is necessary to avoid lynching and violence in the resolution of the dispute;

-defined educational level. Legislation plays an important, the lack of a role to counter intolerance at the level of individual consciousness. Often it is rooted in ignorance and fear: fear of the unknown, in other cultures, nations and religions. Intolerance often even has to do with an exaggerated sense of self-worth and pride: personal, national or religious. These ideas are formed at an early age, so more emphasis should be placed on a broader and more quality education. Education - a process that lasts a lifetime does not begin and does not end with school. Attempts to inculcate tolerance through school education only to

be unsuccessful, as long as they are not aimed at all age groups and will not ubiquitous;

-the presence of free access to information. Intolerance is most dangerous when it is used to satisfy the political or territorial ambitions of individuals or groups of people. Lighteners hatred usually develop proper arguments, false statistics that are manipulated public opinion through misinformation and playing on prejudices;

-personal awareness of the problem. Intolerance is a term society of intolerance of its citizens. Bigotry, stereotyping, insults or jokes on racial or national theme - specific examples of intolerance expressions that take place every day in the lives of the people. Intolerance leads only to counter intolerance. It makes its victims look for forms of vengeance. In order to fight intolerance, a person must be aware of the connection between their behavior and the vicious circle of mistrust and violence in society.

-solutions for individual situations. Many people know that tomorrow's problems will be increasingly global, but few realize that the solution to global problems are local, sometimes even on a personal level. Meeting the escalation of intolerance around us, we should not only rely on the response of governments and organizations. Everyone - part of the solution. The tool of nonviolent action can be a meeting to discuss the organization of work with ordinary people, a demonstration of solidarity with the victims of intolerance, to discredit the propaganda aimed at inciting hatred. All these facilities are available to those who want to put an end to intolerance, violence and hatred.

Tolerance - a state of mind and achieving it for every person, of course, difficult. Not less, but rather more difficult to create a tolerant consciousness in a particular community. The effectiveness of tolerance depends on how much its shape is consistent with the nature of the dominance in a given society consciousness. This is determined primarily by the fact that the community foundation is a generic consciousness. We come together with those who share

our beliefs, or with those who speak the same language or have the same culture as us, or to those who belong to the same ethnic group. Scientists believe that the common language and a sense of ethnic affinity throughout human history serve as community bases. At the same time, we tend to fear hostile or treat "others" - those who are different from us. The difference can occur at any level of biological, cultural and political reality. In view of the above, all modern nation in cultural, religious and political relations more pluralistic than the traditional communities that preserve their unity at the expense of the fundamental traditions in culture or religion.

In fact, any belief - religious, political and cultural - can lead to intolerance, if not leave any doubts about the infallibility of the ideas in which we believe, and the falsehood of those attitudes that we have disputed.

To speak of tolerance is quite difficult in ethnic interactions, for it is the ethnic sphere carries a huge potential for all kinds of differences, contradictions and conflicts. Historical experience shows that the relationship between the peoples were often tense and tragic. In the course of numerous wars destroyed, persecuted that nation and nationality. Went growth of national resentment in psychological terms. This is reflected in the modern national consciousness. Very long memories stored in the consciousness of the peoples, of the kind of injustice, conflict, giving rise to hostility, complicating relations between people.

The most important way of preventing and overcoming ethnic conflicts - forming ethic tolerance. A major role in this process belongs to the creation of a single multicultural space. To do this, first of all, to foster a culture of interethnic communication, the simplest elements of which are:

- "Ethnic indifference", that is abstracting from the national factor in interpersonal communication, except in certain cases where it is necessary;

- tact in dealing with people of other nationalities;

- everyone has the right to his point of view on any subject worldview;

-interceding in the discussion of the national ethnic problems, should clearly

guide by the amount of knowledge, which is located on the matter;

- requires knowledge of the rites, rituals, and customs of the ethnic group to which a person living environment;

- remember that one of the important aspects of the culture of international dialogue – language[4, p.12].

In the formation of the linguistic component of tolerant consciousness set the tone in the first place, the media and in particular television. The appearance on the TV, radio, press little tolerance language dies, touches national or religious feelings of the person, carries stereotypes "hate speech" on "the street", in everyday life, public circulation, which, of course, is unacceptable in a democratic, civil society.

To achieve these goals, the society need to act on many fronts. Thus, analytical area includes the development of scientific and methodical bases of formation of tolerant consciousness, education culture of peace, combating extremism in civil society, methods of diagnosis, assessment and monitoring of extremism, including in the media, social and psychological methods, including communication technology, to eliminate extremist attitudes in the mass consciousness.

The direction of propaganda and counter-propaganda poses the problem using the media to disclose the anti-social nature of extremism in all its forms, conducting socio-psychological examination of publications, television and radio programs that provoke incitement of ethnic and religious hatred, publication of journalistic material, contribute to the spread of tolerance, reduce social tension in society.

Educational and methodical direction involves the creation and use in educational institutions of all levels of educational programs and technologies aimed at the promotion of tolerance, religious tolerance and intercultural dialogue, education, held in special institutions ideological - psychological trainings for training and retraining of specialists in the sphere of mass

communications, public officials and law enforcement officers.

As part of the regulatory, methodological and organizational direction is required to develop a package of methodological documents and creating the conditions for socio-psychological examination publications and broadcasts in the mass media, the development of new communication technologies and educational programs, including the use of interactive learning tools and games creation mechanisms for assisting victims of extremism, aggression, refugees and IDPs, development of techniques for increasing the efficiency of inter-religious dialogue.

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