

TOLERANCE AS THE BASIS OF EDUCATION

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Abstract: The article focuses on the importance of such phenomena as tolerance in education. The modern educational system is intended to create conditions for the formation of tolerant personality, including an enhanced understanding of the Other, in order to prepare students for active living in a multicultural environment. The research is grounded in the perspective of the prominent Ukrainian scientist V. Kremen (2011) that tolerance is a necessary component of the development of a society, while education is allotted the main role in its formation. Whatever meaning we may assign to the notion of tolerance – that of a dialogue of cultures or tolerance of consciousness - it is basically affirmed through the upbringing of a person, and therefore through education as a sphere that "humanizes knowledge". For the first time it has been determined that tolerance in educational processes can be manifested on the ordinary, frontier and metafrontier levels of human existence and it has its own specificity on each of them.

Keywords: tolerance, education, communication, co-creation, personality, society.

INTRODUCTION

We cannot imagine today's world without the achievements of education and science, which promote mutual development with their results. They are the main indicators of the success of educational institutions and endeavours. Without education, there would be no science, and vice versa – there would not be science without those scholars who cherish and pursue education. Everything that we have achieved thus far is thanks to putting their results into practice. Education prepares undergraduates for all spheres of society, whereas science generates results based on their implementation. Their integrity forms the basis for the development of a sane, healthy society. Education and science bring people closer to each other, erasing borders between countries. Thanks to their achievements, our society does not stand on the same place, it develops and makes progress, and the world gradually becomes more coherent and globalized.

All the main aspects which are currently developing in all spheres of our lives, including education and science, may be interpreted primarily as the humanization and democratization of human relations, manifesting tolerant attitude towards the Other, openness in the expression of ideas, dialogue in communication, and freedom of creativity. To continue this line of ascendant democratization, we concede that education for tolerance is both the background and a prerequisite for the fruitful development of education and science in a democratic society. The outcome of their activities, which directly affects the development of the society, depends on how tolerant the relationships in education and science are.

MATERIAL AND METHODS

Tolerant attitude towards the Other in their joint action contributes to positive results, engenders success, leads to finding new forms of communication, expanding contacts between people of different cultures, and establishing partnerships. We agree with the Spanish author Tourinan (2008), who states that valuable education, developing intercultural interaction and the preparation of a person for peaceful coexistence with other people in society are the leading ideas in the theory of social upbringing today. Values conducive to understanding the other are greatly appreciated. Respect for difference and the democratization of societies are fundamental to the development of open multi-faceted societies. He also adds that education is an essential component of the development of society (Tourinan, 2008). Therefore, education has a special role – not only that of teaching and developing abilities, but also cultivating a tolerant attitude towards the Other, upon which success in life and further cooperation with the Other may be built. The author also emphasizes: "Education is already valuable and contributes to the development of values in society; education is a fundamental element of human integration into the world, one of the most important tools for the formation of the cultural identity of man and society, and recognition by mankind." (Tourinan, 2008:8). The modern system of education is to create conditions for the formation of a tolerant personality, understanding the Other, ready for active team activities in a multicultural environment. Prominent Ukrainian scientist V. Kremen states that tolerance is a necessary component of the development of modern society. Our study concedes that education plays the main role in tolerance development. Whatever meaning this notion has - the dialogue of cultures or the tolerance of consciousness - it is affirmed through the upbringing of the individual, and therefore through education as a sphere that "humanizes knowledge".

(Kremen, 2011:23). 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.

RESULTS AND DISCUSSIONS

Let us consider the definition of the word "education", which is given by the scientist V. Ogneviuk. The academician claims that it comes from the Latin words "os" – meaning *the basis, the backbone* and the "vita" - meaning *life* (Ogneviuk, 2003:3). Based on this etymological interpretation, we can assume that education is the basis of life, and modern technological society can not exist without education. After all, it is the backbone on which the whole social "organism" is founded and keeps functioning. From the level of people's education and upbringing, the kind of world we will inhabit in the future, and how much each of us will be tolerant to the Other depends on our existence in it in general.

Education as a special social institution cannot but react to all these processes that are taking place now in the world and tolerance plays a special role. It should become the category that synthesizes the guiding principle of "benevolent attitude towards the Other", "respect for the distinct from your point of sight". In connection with this Ukrainian scientist N. Hamitov noted that: "Tolerance is the ability of a person to enter into a fruitful communication with another person on the basis of respect for its originality and freedom. The idea of tolerance is based on the fact that any person deserves respect even because he is able to think, speak out and act." (Khamitov, 2009:201). Tolerance in the educational process means respect and understanding, a well-wishing attitude towards the teacher and in the reciprocal direction. This attitude reflects equality in the expression of thoughts, ideas and views. Education without upbringing is worthless. We could not conceive of any educated person who behaves rudely and in an intolerant manner to the Other, not being able to cooperate, to work in a group or team. The ability to cooperate is especially important in any educational, scientific and professional environment. A very relevant opinion on this subject was expressed by the scientist C. Taylor, who pointed to the moral qualities inherent to modern humans: "They are so deep that we tend to consider them rooted in our natural sense, a counterweight to other moral responses that to a large extent appear as a consequence of upbringing and education." (Taylor, 2005:15). Tolerance is education and knowledge, which should be cultivated throughout life, starting in the family from birth, where the child first emerges endowed with spirituality. Particular attention should be paid to it in pre-school institutions. The Ukrainian teacher V. Sukhomlinsky pointed out: "The spiritual development of man begins with the development of a variety of feelings. They strengthen the will and mind, determine the attitude of man to himself, nature, labor, and other people, make people more interesting and original. Therefore, it is necessary to teach children to love, respect, sympathize and be able to express these feelings. It is no less important than learning letters, numbers, counting" (Sukhomlinsky, 1976:200). That is why it is very responsible to continue to cultivating a tolerant attitude toward fellow human beings in schools, where a child spends most of his/her life and is always in contact with classmates and teachers. There is the necessity to be able to communicate, because every child forms an original personality, having her/his own point of view or vision of the world, which needs to be treated with respect. Only a tolerant person can be nice to Another human being. In connection with this perspective, we support the opinion of numerous scientists regarding the inclusion of special courses in the curriculum that would develop special "soft" skills (Dragoescu Urlica, Coroama Dorneanu & Kamberi, 2018:147).

In the same line of the argument, Thompson (2014) asserts that when developing courses and curricula, college teachers should take into account not only the content of knowledge and skills that students are to acquire, but also consider what skills need to be developed and what pedagogical methods ought to be used. The development of tolerance includes the acquisition of both knowledge and skills. We tolerate one's point of view only when we have enough knowledge to understand it. On the other hand, when we agree without understanding because we do not have enough knowledge, then we cannot say this is truly tolerance. As Romanian author Andrei Plesu notes ironically: "Paradoxically, globalization is inversely proportional to general knowledge. The easier it is to meet each other, the less we know each other" (Plesu, 2013:11). Tolerance is the moral quality that a mature, educated person possesses as he/she acquires knowledge and a more holistic perspective. Therefore, teachers must be tolerant in relations to colleagues and in relation to students as well as

their parents, thus setting a model or example behaviour for their students. After all, how could one cultivate tolerance in the Other, if one did not possess the quality in the first place. Higher education should not be limited only to the acquisition of knowledge, but it should also include the preparation for co-relational life in society. Therefore, higher education should help young people realize and acquire moral values that would allow them to become active participants in healthy social relationships. The university faces an important task - to prepare not only a qualified specialist in one field or another, but also a tolerant person who could always understand, establish good relationships and cooperate with the Others. After graduating from any university, a young person becomes not only a good specialist, but also a full member partaking of social relations, who needs new skills and abilities to interact with others at other responsible levels, which will lead to further more coherent cooperation and partnership.

This study also takes into consideration the methodology of meta-anthropology developed by Ukrainian scientist N. Khamitov. Also considered the philosophy of ordinary, frontier, and metafrontier dimensions of human existence, it can be of assistance in our endeavour to interpret the role of tolerance in the educational process. At the ordinary level of a human being, the relationship between a teacher and a student is based on subordination: a teacher – a student, where the role of a mentor is performed by the teacher, while the student commonly assumes the role of a subordinate. The teacher performs his/her professional function, often treating students as subordinates, not taking into account their abilities, but simply following a training program. Such a relationship cannot be tolerant in as far as tolerance means manifesting understanding and respect for peers, irrespective of their position in a social scheme or other aspects. It can be said that the students respect the teacher, but this respect is not sincere, it is based on the desire to get good grades, and it can sometimes even be motivated in the fear inspired by the teacher.

Indeed, in ordinary life, where human beings are often governed by the will to self-preservation and propagation, the deep motive of tolerance is fear and guilt (Khamitov, 2014:212). The student shows tolerance, answers all the teacher's questions, without starting discussions or defending his/her point of view, even in the situations in which the teacher is not right and finds fault with a student. In turn, the teacher's attitude towards the students indicates, in such cases, that he/she has power over them, and students must listen, obey, and follow instructions. Such a relationship between teachers and students cannot be called tolerant, because they are not sincere and benevolent.

At the frontier level of human beings, the teacher's desire to develop a professional career is added to the basic professional function. The teacher directs much of his/her energy more for professional development, professional growth, for obtaining a managerial position, rather than for imparting knowledge to students and carefully taking into account the individual abilities each of them may possess. This attitude fails to take stock of the student's personality and, while teaching the subject, this type of teacher does not take into account the interests and abilities of students. Therefore, tolerance in such relationships is insincere, being simulation rather than genuine partnership for the purposes of education.

Thus, only in the metafrontier human being can genuinely tolerant relationships between teachers and students be established. Tolerance stops being the result of fear or striving for power, it is based on the will to help and freedom, and therefore it is manifested in mutual respect both from the pupils to the teacher and from the teacher to the students. Students respect teachers for their knowledge and ability to help them to learn and communicate with them, whereas the teacher recognizes the creative personality and the individuality in each student. This is the only kind of education that enables sincere, respectful relationships to be established between a teacher and a student.

CONCLUSIONS

In the type of education we have proposed in this study, the teacher is aware of the very important function in creating an atmosphere of freedom and cooperation in the audience that will increase the students' confidence in themselves, thus developing their creative potential. For a teacher, everyone is a creative person who may offer new opportunities to learn from. As Polish scientist V. Tatarkiewicz (1982) noted, creativity is inevitable because every aspect of our life depends on it – our well-being and our aesthetic experience, technical achievements and discoveries, and fulfillment of social and individual goals (Tatarkievich, 1982). Relationships between the teacher and the student

ought to be built on the basis of collaboration that leads to co-creation of an open and tolerant society. Students learn from the teacher, but the teacher in turn learns from the students as well, in a never-ending educational loop-process. As a result, an enhanced degree of creativity is a manifestation of a truly tolerant relationship between a teacher and a student. Finally, we conclude with Grochman (2018:115) that the development-oriented interaction between the teacher and the student "contributes to creative teaching and teaching of creativity" which we are striving to implement in the learning environment. This type of positive education for tolerance enables everyone to understand their task and role as co-creator of the educational process, which triggers inspiration for further co-creation.

Consequently, tolerance in the educational process at the same time is a means and purpose that involves mutual respect for the teacher as a senior mentor, as well as for the student as a personality. This approach encourages each member of the educational community to learn from each other, to reveal the abilities and potential of each of them and function in a collaborative environment. The discussion supports the argument that tolerance is the main condition for the co-creation of this higher educational process.

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