

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHHI (Russia) = 0.126
ESJI (KZ) = 8.716
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2019 Issue: 12 Volume: 80

Published: 09.12.2019 <http://T-Science.org>

QR – Issue



QR – Article



Tat'yana Nikolaevna Pasechkina

Siberian Fire and Rescue Academy of EMERCOM
Senior Lecturer at the department of professional communications,
Russia Zheleznorsk Krasnoyarsk territory, Postgraduate

COMMUNICATIVE TOLERANCE IN THE CONTEXT OF SOCIAL SKILLS

Abstract: XXI century, characterized by uncertainty, volatility, complexity, ambiguity places high demands on social skills. One of the most important is communicative self-efficacy. People who can empathize with others and appreciate different perspectives can communicate more effectively, as well as improving their collaboration skills and intercultural competence. A compromise in the dialogue is impossible without recognition of the other's right to be different, without a certain level of mutual tolerance, to be more exact – communicative tolerance. The author of the article draws attention to the fact that students need to be taught these skills regardless of their future profession. The article also presents the results of a survey of students, which allowed saying if they possess and demonstrate communicative tolerance.

Key words: social skills, tolerance, communicative tolerance, communicative self-efficacy.

Language: English

Citation: Pasechkina, T. N. (2019). Communicative tolerance in the context of social skills. *ISJ Theoretical & Applied Science*, 12 (80), 501-504.

Soi: <http://s-o-i.org/1.1/TAS-12-80-94> **Doi:**  <https://dx.doi.org/10.15863/TAS.2019.12.80.94>

Scopus ASCC: 3304.

Introduction

“If people understood that they do not live only their own lives, but the lives of all, they would know that by doing good to others, they do it to themselves”. L.N. Tolstoy

During ages humanity passes a great test - the test of humaneness. We are always faced with questions: Are we able to master the formula linking all living things: “We are of the same blood, you and me”? Can we become not only brothers in the blood, but also brothers in the spirit? Can the Earth, divided by different religious, ethnic, worldview visions, earn the name of the common house for people?

To answer these questions, we should strain our historical memory and recall that humanity at all times, trying to become humane, instead of philanthropy, human acceptance, understanding, came across monstrous manifestations of human phobia: peaks of aggression, xenophobia, fanaticism, national extremism.

Unfortunately, the politics of modern mass media forms a positive attitude towards violence and aggression among our youth, form a cult of a strong

semi-criminal personality, propagandize cunning, resourcefulness, and the ability to “go over the heads”.

Probably, we are not able to change something on such a large scale. But every great work begins with a small one. Harmonious, comfortable coexistence with each other, built on the principles of respect, decency, tolerance and cooperation, depends on everyone.

The main text.

As a complex and multidimensional sociocultural phenomenon, tolerance is the subject of research of such scientific disciplines as philosophy, sociology, psychology, political and pedagogical science.

Therefore, philosophy considers tolerance as a quality that characterizes the attitude to another person as an equal person and expressed in the conscious suppression of feelings of rejection caused by all that signifies the difference (appearance, manner of speech, tastes, lifestyle, beliefs etc.). Tolerance involves a mood for understanding and dialogue with others, recognition and respect for his right to be

Impact Factor:

ISRA (India)	= 4.971	SIS (USA)	= 0.912	ICV (Poland)	= 6.630
ISI (Dubai, UAE)	= 0.829	PIHHI (Russia)	= 0.126	PIF (India)	= 1.940
GIF (Australia)	= 0.564	ESJI (KZ)	= 8.716	IBI (India)	= 4.260
JIF	= 1.500	SJIF (Morocco)	= 5.667	OAJI (USA)	= 0.350

another [7]. From the point of view of political science, tolerance is an open-mindedness towards other people who differ in their beliefs, values and behavior [10]. Psychology interprets tolerance as “the policy of the liberal adoption of patterns of behavior, beliefs and values of others”; as “the ability to endure stress without serious harm.” Thus, tolerance is understood as the ability to resist stress, harmful environmental influences, own irritation by the behavior of another individual [12].

Analyzing the works of scientists, we can conclude that tolerance performs the following functions:

- ensuring the sustainable development of man, various social groups and humanity as a unity of diversity in a changing world, in a world of uncertainty;
- defines the right and value of each person as an individual, the right to be different;
- balance and harmonization of the interests of the opposite parties in ideology, politics, economics, as well as in any other forms of interpersonal, social and political interaction of individuals, large and small social groups;
- the possibility of dialogue, negotiations, the accumulation of the potential of solidarity, consent and trust of various groups of people.

Among domestic and foreign scientists who studied the problems of tolerance, we can note A.G. Asmolov, S.L. Bratchenko, V.L. Lectorsky, G.U. Soldatova, V.V. Shalin, P. Nicholson, J. Role, M. Walzer, C. Wayne and others [1;4;5;6;8;9;13;15]. In their studies, scientists drew attention to such aspects as approaches to the definition of “tolerance”, the criteria and degree of demonstration of personality tolerance, the place of tolerance in the value system. Applied research related to the formation of tolerance among students involved such scientists as T.A. Erakhtina, V.P. Komarov, G.S. Kozhuhar, I.V. Krutova, O.V. Ladykova.

The analysis of tolerance according with the problems of communication was an object of studying for V.V. Boyko, G.S. Kozhukhar, V.A. Labunskaya, L.I. Ryumshina, and others. This aspect of tolerance is of particular importance for our research. Communicative tolerance can be briefly characterized by the following phrase: allow yourself to be yourself, and others to be different. Lack of necessary tolerance in interpersonal relationships often leads to conflict. Therefore, one of the important factors for the prevention and resolution of conflicts is a sufficient level of tolerance.

As noted by E. G. Vinogradova [16;p.2], communicative tolerance is the main personality trait, demonstrated in tolerance, conflict-free, as well as stability, trust and the ability to calmly and without irritation to accept the identities of other people. E. Yu. Kochergina defines communicative tolerance as a conscious assumption by the subject of something that

he does not approve of, as voluntary abstinence from obstructing the condemned “other”, provided that the subject has the ability to resist him, there is the power to prevent the free expression of “the other” [3]. Based on the analysis of the definitions of this phenomenon, we can say that the demonstration of communicative tolerance indicates a person’s internal harmony, his self-confidence, awareness of the reliability of his own positions, the ability to self-control and self-correction, the absence of fear to be compared with others, with a different point of view.

This means that it is one of the important components of a person’s communicative self-efficacy. By communicative self-efficacy we mean a professionally important meta-quality, characterized by the specialist’s ideas about his own effective communicative actions, confidence in achieving a positive result in various, including atypical, interaction situations and a willingness to implement this communicative interaction.

As the main mechanisms of communicative tolerance G. Bezlyueva [2] highlights, firstly, the individual’s ability to inhibition, containment of negative reactions; secondly, the ability to adequately assess the significance of the situation and overestimate it taking into account the point of view of the partner, that is, the willingness to rebuild inadequate attitudes.

When analyzing the level of formation of communicative tolerance V.V. Boyko suggests paying attention to the following aspects:

- Rejection or misunderstanding of another person personality;
- Using yourself as a reference when evaluating behavior and thinking of the other people;
- Categorical or conservatism in the other people’s assessments;
- Inability to hide or smooth out unpleasant feelings when faced with the non-communicative qualities of the partners;
- The desire to remake, re-educate the partners;
- The desire to tailor a partner for yourself, to make him “comfortable”;
- Inability to forgive the others for mistakes, awkwardness, unintentionally caused you trouble;
- Intolerance to physical or mental discomfort caused by the other people;
- Inability to adapt to the character, habits and desires of the others.

Therefore it can be said that communicative tolerance obviously requires empathy, self-control, endurance and intellectual flexibility.

A practical aim of our research was to find out if the students of the Siberian Fire and Rescue Academy possess and demonstrate communicative tolerance, if they are able to understand others, and to communicate and interact effectively. We are sure, that future specialists of firefighting and rescue

Impact Factor:

ISRA (India) = 4.971
 ISI (Dubai, UAE) = 0.829
 GIF (Australia) = 0.564
 JIF = 1.500

SIS (USA) = 0.912
 PIIHJ (Russia) = 0.126
 ESJI (KZ) = 8.716
 SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
 PIF (India) = 1.940
 IBI (India) = 4.260
 OAJI (USA) = 0.350

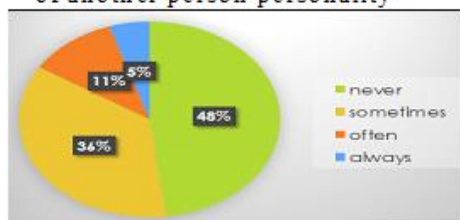
services should be tolerant and demonstrate communicative tolerance. That's why we used the test of communicative tolerance (V.V. Boyko) among the first year students. In interview 120 people took part. The results are represented below (Picture 1).

Many students are not able to hide or smooth out unpleasant feelings when faced with the non-communicative qualities of the partners; they are too categorical or conservative in the other people's assessments; a quarter of respondents have a constant desire to remake, re-educate the partners. On the other hand, students are rather tolerant to physical or mental

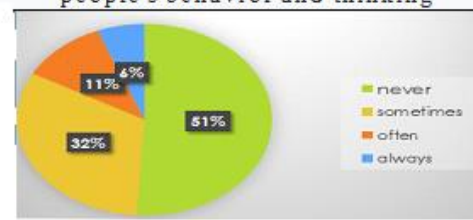
discomfort caused by the other people. The desire to tailor a partner for yourself, to make him "comfortable"; 50% of respondents are sure that they are able to forgive the others for mistakes, awkwardness, unintentionally caused them troubles.

In general it should be noted that 48% of respondents show communicative tolerance in different aspects, and 15% have a low level of communicative tolerance. These results must be considered when teaching students.

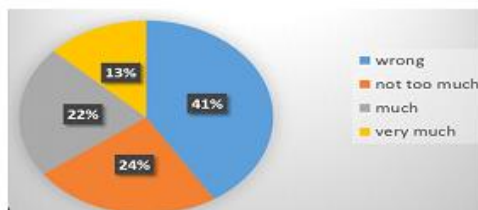
Interpersonal rejection or misunderstanding of another person personality



Using yourself as a guide when evaluating the other people's behavior and thinking



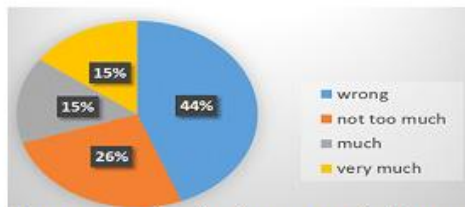
Being too categorical or conservative in the other people's assessments



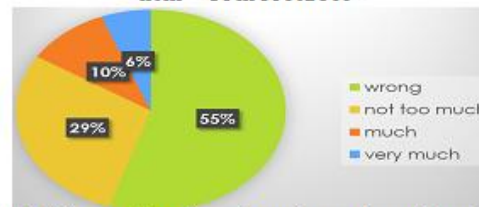
Inability to hide or smooth out unpleasant feelings when faced with the non-communicative qualities of partners



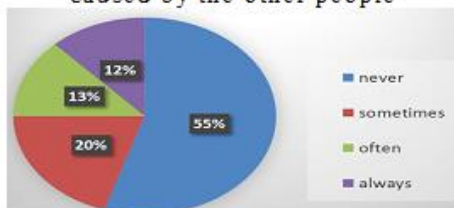
The desire to remake, re-educate partners



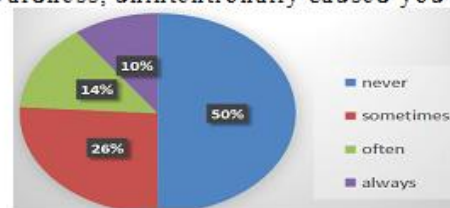
The desire to tailor a partner for yourself, to make him "comfortable"



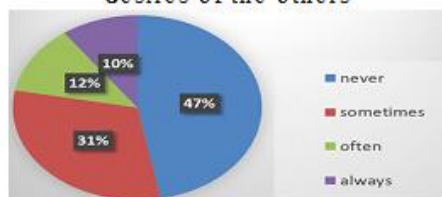
Intolerance to physical or mental discomfort caused by the other people



Inability to forgive the others for mistakes, awkwardness, unintentionally caused you trouble



Inability to adapt to the character, habits and desires of the others



Picture 1. The results of a test of communicative tolerance.

Impact Factor:

ISRA (India) = 4.971	SIS (USA) = 0.912	ICV (Poland) = 6.630
ISI (Dubai, UAE) = 0.829	PIHHI (Russia) = 0.126	PIF (India) = 1.940
GIF (Australia) = 0.564	ESJI (KZ) = 8.716	IBI (India) = 4.260
JIF = 1.500	SJIF (Morocco) = 5.667	OAJI (USA) = 0.350

To understand the meanings and boundaries of tolerance, it is necessary to analyze the manifestations of its opposite - intolerance. Intolerance is based on the belief that your environment, your belief system, your lifestyle are superior to the rest. Often this is not just the absence of a sense of solidarity, it is the rejection of another for what he looks like, thinks, acts differently, sometimes just for the fact that he exists. The roots of intolerance are in one's own limitation, that is, the reduction of one's human essence to a very limited set of value orientations. The problem of understanding and accepting the other people is related to the problem of understanding and accepting oneself.

The causes of intolerant behavior should also include the effect of stereotypes and prejudices, the lack of critical thinking, unjustified and unreasonable generalization of isolated cases, lack of empathy, which is the ability to present oneself in the place of another person and understand his feelings, desires, ideas and actions.

Scientists note that people who are capable of empathy are less likely to conflict with the others,

because they can understand their feelings and fears. They can anticipate problem situations in advance and avoid them. Such people are easier to cope with objections and negativity. Empaths are able to build communication effectively, motivate and convince the others of their innocence, to be leaders and good friends.

Conclusion.

We are sure that the importance of tolerance, empathy and, as a result, the ability to work in a team is undeniable. Today they are the key skills of a modern people, the so-called soft skills or global skills. Indeed, the future of both the individual and of humanity as a whole depends on the willingness and ability of each of us to live and act constructively in a diverse world. The ability to empathize with others and appreciate different perspectives is crucial for effective and sensitive communication and collaboration. It is also at the heart of tolerance and respect for diversity.

References:

1. Asmolov, A.G., Soldatova, G.U., & Shajgerova, L.A. (2001). *O smyslah ponyatiya «tolerantnost'»*. Vek tolerantnosti: nauchno-publicisticheskij vestnik. (pp.8-18). Moscow.
2. Bezlyueva, G.V. (2003). *Tolerantnost': vzglyad, poisk, reshenie*. (p.168). Moscow: Verbum.
3. Kochergina, E. Yu. (2003). *Sovremennye diskussii po probleme tolerantnosti*. Tolerantnoe soznanie i formirovanie tolerantnyh otnoshenij: sb. nauch.-metod. st. (p.368). Moscow: MPSI.
4. Kotelyanec, Yu. S. (2013). *Harakteristika tolerantnosti kak pedagogicheskogo ponyatiya*. Pedagogika: tradicii i innovacii: materialy III Mezhdunar. nauch. konf. (g. Chelyabinsk, aprel' 2013 g.). (pp.156-160). Chelyabinsk: Dva komsomol'ca. Retrieved Nov. 20, 2019, from <https://moluch.ru/conf/ped/archive/69/3719/>
5. Lecktorsky Lektorskij, V.L. (1999). *O tolerantnosti, plyuralizme i kriticizme*. Filosofiya, nauka, civilizaciya. (pp.284-292). Moscow.
6. Maslova, G. G. (2008). *Vospitanie tolerantnosti i identichnost'*. Vestnik Pskovskogo gosudarstvennogo universiteta. Seriya: Social'no-gumanitarnye nauki, №5. Retrieved Nov. 04, 2019, from <https://cyberleninka.ru/article/n/vospitanie-tolerantnosti-i-identichnost>
7. (2001). *Novaya filosofskaya enciklopediya: V 4 tt. Pod redakciej V. S. Styopina (Eds.)*. Moscow: Mysl'.
8. Nikolson, P.P. (2002). *Tolerantnost' kak moral'nyj ideal. Tolerantnost'. Vestnik UrMION, №1*, pp. 129-146.
9. Persell, C.H., Green, A., & Gurevich, L. (2001). *Civil Society, Economic Distress, and Social Tolerance. Sociological Forum, Vol. 16, No. 2*, pp. 203-230.
10. Konovalov, V.N. (2010). *Politologiya. Slovar'*. Moscow: RGU.
11. Rachickaya, N.V. (2014). *Kommunikativnaya tolerantnost' kak element kommunikativnoj kompetentnosti*. Sovremennaya psihologiya: materialy II Mezhdunar. nauch. konf. (g. Perm', iyul' 2014 g.). (pp.55-56). Perm': Merkurij. Retrieved Dec. 07, 2019, from <https://moluch.ru/conf/psy/archive/111/5999/>
12. Reber, A. (2003). *Bol'shoj tolkovyj psihologicheskij slovar'*. Moscow: Veche : AST.
13. Shalin, V.V. (2002). *Mesto i rol' tolerantnosti v sisteme liberal'no-demokraticheskikh cennostej. Vestnik RUDN, seriya «Sociologiya», №1*, pp. 58-65.
14. Vinogradova, E. G. (2002). *Sub'ektnye predposylki tolerantnosti lichnosti: avtoref. dis. ... kand. psihol. nauk: 19.00.01. Nizhegor. gos. ped. un-t. (p.23)*. Sochi.
15. Uolcer, M. (2000). *O tepimosti*. Moscow.