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THE INTERRELATION OF TOLERANCE AND VALUE PRIORITIES OF THE PERSON

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The article contains the theoretical analysis of interrelation of tolerance and value priorities of the person. The nature of person's axiological self-determination and tolerance is discussed. The need for the formation of tolerance as an instrumental value of the person during the process of social interaction is substantiated.

Key words: tolerance, value priorities, person's axiological self-determination, instrumental values, social position, social behavior.

One of the most pressing problems of the modern society is the problem of tolerance formation.

The relevance of this problem is caused by the fact that the modern society is full of global changes which covered all spheres of human life and activity. Old value priorities of the society underwent change, and new ones have not still been formed, and have been not clearly defined and have not become conscious enough for the personality to feel free and confident. Under these conditions, the interest to each individual and his peculiarities is growing; the need to explore the process of the individual successful adaptation to new sociocultural conditions arises. In this regard, the value priorities of the individual occupy a special place as the modern society needs a man with clearly defined life position capable to improve himself in changing conditions and to build harmonious relationship with the others.

It should be noted that the methodological principles of the self-determination problem were developed by K. Abulkhanova-Slavskaya, B. Ananiev, L. Antsyferova, L. Bozhovych, M. Hinhburho, A. Leontiev, A. Petrovsky, S. Rubinshtein, etc.

In particular, S. Rubinshtein and A. Leontiev emphasized that self-determination is the active position of the individual and human free choice of his fate.

In their research V. Povzun and E. Latukha suggested to single axiological self-determination as independent type.

The analysis of publications on axiological self-determination allows to say that the problem of axiological self-determination attracts attention of a wide range of researchers and manifests itself in different aspects: detecting age regularities of this phenomenon (L. Bozhovych, I. Kon, I. Shavyr); studying self-determination in connection with the search of the point of life (K. Abulkhanova-Slavskaya, B. Ananiev, S. Rubinshtein); studying self-determination in relation to interaction of the individual and the society (M. Hinhburho, A. Petrovskiy, V. F. Safin).

Speaking about the essence of axiological self-determination, the majority of authors (E. Kostriukova, E. Latukha, T. Nosova, V. Povzun, A. Priesnov) emphasize that, first of all, it is the process, the act and the result of man's choice of own position, objectives and means of self-improvement and self-development in certain life circumstances; the main mechanism of finding and manifesting human internal will realized on the basis of the system of values as a result of complicated dynamic formation.

In the context of the theme of our research we join E. Latukha's idea who considers axiological self-determination and defines it as the process of forming the individual internal position in relation to people and values, interrelation of own life plans, self-evaluation, strategy and orientations with this position [1].

According to V. Povzun, axiological self-determination of the individual acts as a condition for "man-world" interaction [2]. At different levels of interaction self-determination manifests itself in individual finding his own place in the world, in the attitude to universal human values and the problems of the humanity, in determining his place in society, in the system of social relationship, in functional-role interpretation of his own social status and in formation of axiological core of the individual.

Axiological self-determination helps to understand the essence of relations between “self-image” and the values. At the same time, changes in value consciousness of the individual are a natural result of human life and make the basis of the individual self-redetermination process. Incompleteness of the process of axiological self-determination is confirmed by continuous reevaluation of values continuing within the whole human life.

Life values and system of values, which axiological orientation and the type of system of values consist of, appear to be the structural elements of axiological self-determination.

In our opinion, in the modern conditions it is the tendency of individual tolerance in the process of value priorities determining which role is growing. As it is tolerance that at the present stage of the society development is necessary in the relations both between the individuals and at family and society level. Tolerance allows the individual to develop positive, emotional and steady attitude to the interaction itself, to the object and subject of the mutual relations in the process of interaction.

It should be noted that the modern problematic of tolerance studies is various and the analysis of scientific publications allowed to single out a number of viewpoints on the essence of “tolerance”:

– philosophic and psychological category (A. Kleptsova, V. Lektorskyi, A. Sadokhin, V. Sytarov and others);

– personal characteristic (A. Asmolov, V. Boiko, I. Hrinshpun, H. Soldatova and others);

– personal quality, ability of the individual (S. Bondyrieva, I. Hrinshpun, V. Zolotukhin, D. Kolesov, G. Ollport and others);

– professionally important quality of the individual (E. Eidemiller, K. Rodzhers, G. Starshenbaum and others);

– readiness to accept others and interact with them, acknowledge the right for the other style of behavior to exist (H.Zabolotna, S. Kocherhina, H. Soldatova and others);

– stable position of the personality connected with the personal attitudes, values which define positive individual attitude to objects, processes and phenomena of the outworld (S. Bratchenko, B. Hershunskyi, V. Hurov, L. Drobyzheva, P. Komohorov, L. Ryumshina and others).

Therefore, we make an attempt to concretize the essence of “tolerance” concept in the context of value priorities. Thus, in our opinion, tolerance is the complex system of the interdependent individual personal characteristics which determine the activity of the individual in different living environments and ensure the maturity of the individual.

We should note that the only open declaring of tolerance as a universal human value is not enough. It is necessary to be included into instrumental values of each individual. Tolerance is not only universal human principle of mutual peaceful co-existence and the norm of human relations, the main mechanism of their establishment, but also “real constantly operating multidimensional organizing force” in the society development [3].

At the same time, tolerance acting as an instrumental value conditions socially approved behavior and active position of the individual in the following processes:

- knowledge and understanding of the position of the other and the position of “me” (Gnostic level);
- acknowledgement and expression of certain attitude (as a part of positive communication) to these positions (emotional level);
- determining the behavior tactics and the dialogue with others (constructive level);
- interaction with others in the identification and autonomy (activity level);
- analysis of the interaction results (analytical resultative level) [4].

O.Kleptsova in her “Psychology and Pedagogy of tolerance” provides the theoretical analysis of physiological and psychological publications on the study of tolerance value. The author refers to the typology of V. Kuvakin and P. Kurts’s humanistic values [5]. According to this typology, tolerance occupies one of the main places among moral values of humanism.

Thus, on the one hand, tolerance becomes the basis of modern education which assembles the norms of human relations and humanizes knowledge in the sphere of cultural dialogue, on the other hand, the instrumental value of the individual which determines human attitude to the world and his behavior in the interaction with others. All this makes tolerance the most important value of the individual.

Thus, tolerance formation as one of the instrumental values of the individual is a long and purposive process, the result of which in many respects is conditioned by the efforts of the modern educational policy. As a result, it suggests the need for purposeful work on increasing the individual tolerance level as tolerance is very important in his individual personal development, socialization, education, social relations and professional activity.

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Якібчук М. І.

Взаємозв'язок толерантності із ціннісними пріоритетами особистості

В статті здійснено теоретичний аналіз взаємозв'язку толерантності з ціннісними пріоритетами особистості. Розглянуто сутність ціннісного самовизначення особистості та толерантності, а також обґрунтовано необхідність формування толерантності як інструментальної цінності особистості в процесі соціальної взаємодії.

Ключові слова: толерантність, ціннісні пріоритети, ціннісне самовизначення особистості, інструментальні цінності, соціальна позиція, соціальна поведінка.

Якибчук М. И.

Взаимосвязь толерантности с ценностными приоритетами личности

В статье осуществлен теоретический анализ взаимосвязи толерантности с ценностными приоритетами личности. Рассмотрена сущность ценностного самоопределения личности и толерантности, а также обоснована необходимость формирования толерантности как инструментальной ценности личности в процессе социального взаимодействия.

Ключевые слова: толерантность, ценностные приоритеты, ценностное самоопределение личности, инструментальные ценности, социальная позиция, социальное поведение.

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