

MINISTRY OF EDUCATION OF THE RUSSIAN FEDERATION
FEDERAL GRANT PROGRAMME
“FORMING OF THE DIRECTIONS OF TOLERANT
CONSCIOUSNESS AND PREVENTIVE MEASURES AGAINST
EXTREMISM IN THE RUSSIAN SOCIETY”
TOMSK STATE UNIVERSITY
SIBERIAN CENTRE OF TOLERANCE AND SOCIAL SECURITY

WE

SCIENTIFIC AND PUBLICISTIC
ALMANAC

TOMSK
2004

УДК 316Ю617: 316.485.6
ББК 88.5/74.200/60.55
М94

М 94 **WE.** Scientific and publicistic almanac. – Tomsk: Tomsk state university, 2004. – 192 p.

ISBN 5-94621-085-8

This issue reflects the variety of views and approaches to the problem of tolerant relations in a society. The problem of tolerance is considered from the point of view of psychologists, sociologists, social workers, educators and cultural workers.

УДК 316Ю617: 316.485.6
ББК 88.5/74.200/60.55

CHIEF EDITOR

Valery Kabrin

EDITORIAL BOARD

Lev Shabanov, Svetlana Timonova,
Julia Smetanova

This issue has been published with the assistance
of the Federal Grant Programme «Forming of the directions
of tolerant consciousness and preventive measures
against extremism in the Russian Society (2001–2005)»

ISBN 5-94621-085-8

© Tomsk State University, 2004

INTRODUCTION

Concept and main activities of the Siberian Center for Tolerance and Social Security at the Tomsk State University

V.I. Kabrin, S.I. Timonova (Tomsk)

This work is examining some conceptual basis and practical programs, that are being realized in recently created Siberian center of tolerance and social security of Tomsk State University. The reasons of creating of this center is, on the one hand, the federal purpose program «The forming of aims of tolerant consciousness and precautions of extremism in Russian society», realized under the direction of Asmolov A.G., Doctor of Psychological Science, professor of the Department of Personal psychology of Moscow State University; on the other hand, counter-plan of initiatives of the Faculty of Psychology of TSU. Taking into account inter-discipline scale of this project, validity of its initiation on the basis of psychological science and practice comes from well-known key suppositions that any macro-social processes are inevitably realized in micro-social structures, the main point of which is dynamics of interpersonal relations. This determines the development of ideology of work of the center.

What is the center working at today?

The mission of the center is the development of culture of tolerant relations at all life levels of modern society, starting from interpersonal to cross-cultural. How is it possible? Despite of more

often usage of the word tolerance in different social contexts (differently in different cases: from didactic – pedagogical to ironically mocking) its meaning is rather obscure and becomes for many indistinct. The main thing is that the phenomenon of tolerance is losing its specificity and, unfortunately, as a natural consequence, its usefulness and actuality. Some people think, that maybe it's not bad to have tolerant consciousness, but there are always primary tasks which should be solved first of all (e.g. to improve material and technical basis, etc.)...

We suggest examining of tolerance from the position of its practical concernment from the point of view of different social expectations and interests. We suppose, that the culture of tolerant relations in a society, in any organization or group is not only a pledge of psychologically healthy relations within a group of people, but an indispensable condition for an active life of organization as a perspective, useful and necessary. The criteria of culture of tolerant relations are compatibility, satisfaction, reliability, effectiveness. Their presence or absence make a quality of psychological climate. It is such a thing that is intuitively felt by colleagues of an organization, partners and clients, coming to it. It can't be confused with primitive advertising tricks and formally polite normative relations. Every of us feels when within a group people of different sex, age and character live and work together not only on formal basis, but on the basis of personal acceptance. This special climate spreads on the culture of relations superior – subordinate, man – woman in an organization, and naturally extends to relations with «outside» clients and partners. Getting into such an atmosphere these clients and partners will unconsciously form positive motivation to a contact or preference of such kind of organization.

The complex of characteristics (compatibility, satisfaction, reliability, effectiveness) give rise to the effect of credibility. Special life of an organization and the effect of credibility in its turn give rise to a new quality of life – life protected, secure, and psychologically comfortable. Such an atmosphere always works for a client, a partner, without depending on concrete employee's activity,

inspiring them with the same feelings, because this system is based on a deep understanding of strength and maturity of each personality. A personality becomes a basic value in relations and thus the effect of all these factors become universal. This forms a deep core, radical image, which automatically arouses credibility, a feeling of attachment unlike demonstrative, suspicious and initiating skeptical moods.

Such a level of quality of person's life in an organization is not easily achieved. One needs complex deep psychological work, more often done by a team of trainers on different aspects of organization life.

1. The first thing, that could be an indicator of the process of forming of tolerant relations is a tangible raising of the culture of communications among employees as trust, constructive, nonviolent, and reliable.

2. A deeper signal is a changed feeling of every member of an organization, group and emotional relations among them.

3. The strongest indicator will be a feeling of a unique value of this very organization, that can give rise to a faith and loyalty.

We have chosen the concept of socially psychological universe of education as the theoretical and methodical basis of the development of interpersonal relations in the spirit of tolerance. It shows continuity of the main paradigms and practical lines of development of interpersonal tolerant relations.

Psychological universe of modern approaches to the development of human relations in the spirit of tolerance

Human being is so multivariate, that in the long run can be never perceived completely. In connection with analysis of tolerance A.G. Asmolov points out «a nice opportunity to find some balance in the competition between variety and sameness» [1, p 17]. Many attempts in humanitarian sciences and psychology to somehow systematically conceive the quality of life and formulate the strategies

of its improvement have resulted in forming very different psychological schools, directions and paradigms (such as bodily-oriented and psycho-analytical lines, transact analysis and symbolic interaction, behaviorally cognitive approach and Gestalt school, humanistic, existential and transpersonal directions). At first these schools were organized rather as a counterbalance to existing ones, especially related directions. However for the last few decades an integrative holistic paradigm is being realized. As a matter of fact, it is a metaparadigm, from the point of view of which every approach has its own specificity, reflects a unique side of human psychological world and therefore all of them are meaningful. Such kind of integration is possible with the connection of overcoming of dichotomy pointed by Z. Freud: consciousness – unconscious. In the frame of modern holistic approach a multivariate model of mental life is being built as a dynamic spectrum of alternative states of consciousness from very pared-down and «darkened» to brightened up «cosmic» [35]. A unified basis of this approach is a thesis, according to which the thing we consider reality is a function of our state of consciousness. At first at the level of practice a diffusive understanding of this situation resulted in free eclecticism (also diffusive) of different approaches, methods, exercises. This direction is still working now, because the argument of practical men is rather impressive: a critical problem should be solved anyway, but not defend the honor of the company (R. Kochunas, R. Fitzjerald) [2: 3]. However more serious and deep introduction of holistic approach suggests understanding of complementarity and synchronism of psycho-therapeutic approaches of different levels and directions.

We should point out, that one of the directions of such integration is developing at the Department of Social and Humanistic Psychology of Tomsk State University. It is called psychological universe, including at the least 8 famous schools and paradigms, that can be called main directions:

- 1) bio-psychological (psycho-physiological)
- 2) behavioral
- 3) psycho-dynamic

- 4) gestalt-physiology and Gestalt-therapy
- 5) socially physiological (symbolic interaction)
- 6) humanistic
- 7) existential
- 8) transpersonal

Later on one will understand that all the schools in most cases are derivative combinations of mentioned vectors (e.g. transact analysis, socionics, social behaviorism, humanistic psycho-analysis and so on). The point of this approach is to see all the main existing schools in practical psychology as levels of a unified spiral of the development of life understanding and ways of its improvement [4]. The main schools can be considered as coils of this spiral, where every next coil organically includes the previous one (a variant of cumulative model). We'll talk about it further. From the point of view of multivariate approach these 8 coils can look like rays, existing at one time and having some common center (e.g. quality of emotional experience). After examining this we can see the work of the main holistic principle – unity (synchronism, sympathy of macro- and micro-space). Thus, with all their diversity and even competition the first 4 directions mentioned above are «bodily-centered»: from bio-psychology to Gestalt-psychology the reference point is an individual. The directions from social to transpersonal psychology are culture-centered, where instead of bodily identity comes cultural and notional identity. In this work the hierarchy of these directions will be schematically presented. In particular, a common unit of analysis at each approach is a feeling in different aspects. One of its integral characteristics is a range and quality of tolerance of feeling. We can suppose that a potential of tolerance changes its scale and quality from direction to direction: beginning with psycho-somatic emotional experience of self-acceptance and mutual acceptance and ending with transpersonal emotional experience on an mankind scale and its cosmic significance and sense.

We are going to give concrete expression to the foregoing as applied to active methods of development of human relations in the spirit of tolerance.

The directions of classical psychology

Bio-psychological direction. This is the first school, accenting on psycho-somatic feelings in a life process of a person. Bio-energetic methods of the follower of V. Riche's A. Lowen, the method of Feldencrise, the method of Alexander [5, 6, 7]. «For true understanding of bodily psychotherapy the concept of energy is of crucial importance... For a member of psycho-correction group to start optimal relations with one's own body means to activate spontaneous flow of energy, spreading over the organism...» [6, p. 172]. According to Lowen, bio-energetic methods are directed to the freedom of self-expression through mobilization of energetic potential of body and restoration of what is considered to be «original essence» of man. It consists of getting a mere pleasure from life, like the pleasure a child gets, satisfying his curiosity. The development of the ability to get pleasure is hindered by the influence of the society, demanding from people to ignore their primary needs, agreeing to the conventionalities and giving in another's needs. Loyal attitude to his own body brings a man to his «original essence» and reduces alienation from himself and others peculiar to most of people [5]. Thus, we have origins of bio-somatic auto and geterotolerance.

Behavioral direction. If in bio-psychology situational factors are neutralized and got over through the practice of autogenic training, then in behavioral psychology situational context is taken into account. A person is considered in the context of environment, consisting of many stimuli, defining his behavior. The practical presentation of this direction nowadays is rather vast. These are training of confident behavior, training of sensitivity, training of emotional steadiness, training of assertive behavior (N.N. Vasiljev, Sh. Lojhshen), training of tolerant behavior (G.U. Soldatova, L.A. Shigerova, O.D. Sharova) the purpose of which are the development of qualities, abilities, and skills, forming ecological behavior in most different situations (M. Wilson) [8, 9, 10, 11]. This kinds of work form some skills of communicative behavior in different situations. The ways of tolerant and intolerant behavior are

being formed at the level of simple cognitive schemes and aims. Thus behavioral practice promotes the forming of optimal patterns of behavior, supplying situational tolerance and flexibility.

Psycho-dynamic (psycho-analytical) direction. In the frames of this direction the boundaries of present situation are overcome by including into analysis a projection and transferring of special forms of mental activity, oriented to the past and the future. There appeared a specific form of therapeutic communication (the process of psycho-analysis) on the basis of which a group psycho-analysis has arisen [12, 13]. Psycho-analysis has given way to therapy and correction of tolerance in situations of transferring and counter-transferring (bilioisness, jealousy, amotivation and inexplicability of acts, irrationality).

Psychoanalytical direction actualizes a projective tolerance of a person, helps to understand better his reality and the reality of others, differentiate his own projections, transferring and counter-transferring in the situation of interaction.

Gestalt-psychology. K. Levin discovers a psychological field of a personality, the time and area of which essentially differs from time and area of a physical field [6]. This gave rise to a new impulse and a practice as Gestalt-therapy [14]. In spite of the fact, that F. Perls was an electrician and intensified Gestalt-direction with existential, bodily, psycho-analytical motives, the name Gestalt-therapy is not by chance, because the key-idea of followers of this direction (S. Ginger) is a principle of feeling of oneself as integrity, giving the sense of self-government and a chance of forming free and tolerant relations [14, 15, 16]. These qualities of self-government give a new characteristic of the development of tolerant relations.

The directions of modern psychology

Socially psychological direction. Here not everybody noticed a powerful transition from bodily-centered to culture-centered approach to a person. This approach is represented in the work of

such different classics as L.S. Vigotsky, D. Meed [17, 18, 19]. The realization of this direction in the course of practical psychology is connected with the names of D. Moreno and K. Levin [46]. The first of these people at the beginning of the century created unique projects: «the theatre of spontaneity», sociodrama, sociometry, and psychodrama». A role play in psychodrama occupies a central place, in the process of which a man can creatively work over his personal problems and inner conflicts, connected with acceptance of a certain role or some roles. Moreno studied spontaneous behavior in psychodrama as an antidote from growing rigidity of social roles [46]. On the basis of the D. Meed's theory there appeared some different concepts of role relations on the level of group and personality. They created favorable conditions for the concepts of group dynamics, solidarity and made groups of self-analysis or T-groups of K. Levin [4]. At present stage these basic directions originated many branches in the form of big number of applied training programs. Thus, training of organizational changes (G. Stuart, G.V. Baranova, V.V. Kobzev), training of overcoming conflicts (N.N. Vasiljev, G. Nierenberg, D.G. Scott) teach to find compromise settlements in a crucial situation and train in the art of efficient negotiations in different cases [9, 20, 21, 22, 23]. This direction actualizes in a man a potential of tolerance feeling to a wide role variety of human relations.

Humanistic direction. Here we also have a reality of a new scale. In comparison with social psychology, where unit of analysis is status and role, in the humanistic direction interpersonal context has appeared in a full measure for the first time, where units of analysis are accordingly interpersonal relations and «personality» yet not reduced neither to roles nor behavior. G. Allport, A. Maslow, K. Rogers formed the third force (for some reason only the third from the point of view of American psychologists), which on this basis originated a new non-directive psycho-therapeutical approach: client-centered therapy and number of meetings, based on the principles of acceptance, empathy and respect of other points of view not less than one's own, founded a modern psychological approach to the problem of tolerant relations in difficult

situations [24, 25, 26, 27]. There are many variants of group work , rather leading to narrow specificity from universality of the declared problem and approach [6, 28].

Existential direction. Existential psychology comes to utmost questions and problems of personal psychology – the problems of responsibility, death, purport of life. So the key-notion is not simply a notion of congruence as in humanistic psychology, but the notions of authenticity, transcendence and discovery of purport of life. However existential psychology is essential not only by its theoretical part, which mostly determined by the ideas of classical existential philosophy, but by the projects of practical existential psychology both individual and group. Here American pragmatism retains its historical priority, as the main contribution in the development of practice of existential psychology and groups of existential experience was made by such researchers and experts as V. Frankle, R. May, D. Beaugental, I. Jalom [29, 30, 31, 32]. At the same time a wealth of experience was accumulated by B. Alexejchick and R. Kachunas [2]. The groups of existential experience are so unique and determined by the personality of a leading man and participants, that to talk about some general scheme of work is rather difficult. The only thing, which has resulted from the experts' position and our research, is that the existential group is another step to overcoming internal and external obstacles, acquisition essentially new level of freedom of «being in the world» [33]. The development of other people's respect of freedom and autonomy as well as one's own put tolerance at a higher level.

Transpersonal direction. This direction is still problematic and being discussed. There are many reasons for this. We'll point out the main ones. Marked by transpersonal psychology some new directions of psychological experience, which were ignored by academic psychology, have got a new aspect and status. It is a question of so-called para-psychological extrasensory phenomena. Some centuries ago unusual demonstrations of human psyche were the subject of «occult sciences». Some time earlier these special demonstrations of mental human abilities were studied and cultivated

in ancient esoteric schools of the East. It is obvious, that such transformation of cultural status of so strange knowledge is a sort of unexpectedness for traditional psychology. Yet the meaning of the reason, produced such a transformation is still not quite realized in modern science [34]. It turned to be possible with overcoming of would seem fatal dichotomy: consciousness – unconscious, that dominated over most of psychologists of the 20th century. The matter concerns the introduction into use a complex concept: «spectrum of alternative (changed) states of mind». This concept unified practically all phenomenology of mental and spiritual life of a person. Since the time the unconscious is not opposed to consciousness, but is regarded as its least formed diffusive level, having a number of sub-levels. The approach to what earlier was called a normal consciousness, has become more differentiated. The phenomena, earlier considered mystical or unnatural as phenomena of super-consciousness with its own gradation, are placed under attention and reflection. Much wider continuum of mental, spiritual and bodily accordance in a general organization of human life (his psychological synergy) is disclosed [35, 36]. The approach inevitably demanded fundamental re-interpretation of the work with psychological experience of a person in most of his life situations. Transpersonal psychology, returning us an extremely difficult theoretical problem, has originally appeared to be very practical. The unique psycho-therapeutic school of Jung and the system of psycho-synthesis of R. Assadgiolli, original experiments of S. Groff immediately united the deepest insights with practical methods to help a person to overcome his mentally spiritual crisis [37, 38, 39, 40, 41]. From pride and megalomania to the acceptance of the human world in a whole is the task, which transpersonal psychology is solving today, contacting spiritual world systems of mankind (world religions). One can imagine the scale of person's tolerant human relations, obtaining transpersonal experience, leading him to cosmic states of consciousness [42]. The methodological and methodical basis of Center's work, analyzed here, are being practically realized through a wide list of educational programs and services. Here are some of them:

- Individuality and individual differences in the mirror of psychological universe: a new approach to the problem of career-guidance and effective staff policy in modern organizations;
- Individual psychological consulting of young people on the problems of understanding and compatibility in interpersonal relations;
- A number of meetings: development of communicative abilities and tolerant qualities of a person;
- Brainstorming as a method of development of creativity in solving cute problem situations;
- The program of forming tolerant competence of professional communicators;
- «From Image to Name»: the program of forming effective behavior in socially and professionally significant situations;
- A group of professional and personal growth as a way of forming reflective basis of tolerant relations.

These programs are not static and exhaustive in the activity of the Center of tolerance. In the nearest future their modification, development and widening will depend on specificity of social order.

Literature

1. Asmolov A. G. XXI century: personal psychology in the century of psychology // Personality in paradigms and metaphors: mentality, communication, tolerance / edited by Kabrin. Tomsk: TSU, 2002. P. 262.
2. Kochunas R. Psycho-therapeutic groups: theory and practice. M.: Academic project 2000. P. 240.
3. Fitzgerald R. Eclectic psycho-therapy. St. Petersburg: Peter, 2003. P. 256.
4. Kabrin V.I. Mental structure and dynamics of person's communicative world: methodology, methods, empiric researches. Educational and methodical manual. Tomsk, 2002. P. 88.
5. Lowen A. Body language. St. Petersburg: Progress, 1997. P. 382.
6. Rudestam K. Group psychotherapy. St. Petersburg: Peter Kom, 1999. P. 384.
7. Alexander F., Selesnick Sh. A man and his soul. M.: Progress, 1995. P. 608.
8. Soldatova G.U., Shigerova L.A., Sharova O.D. To live in peace with oneself and others. Tolerance training for teenagers. M.: MSU, 2001. P. 116.
9. Vasiljev N.N. Training of conflicts overcoming. St. Petersburg: Rech, 2003. P. 174.

10. Loysheh Sh. Psychological training of skills. St. Petersburg: Peter, 2003. P. 168.
11. Wilson M. Toward a model of terrorist behavior in onstage-taking incidents // J. of conflict resolution. Beverly Hills, London, Vol. 44, № 4. P. 402–474.
12. Foreign psycho-analysis / Reader edited by Leibin V.M. St. Petersburg: Peter, 2001. P. 504.
13. Humanistic psycho-analysis / Reader edited by Leibin V.M. St. Petersburg: Peter, 2001. P. 544.
14. Pearls F. Theory of Gestalt therapy. M.: 2000. P. 288.
15. Pearls F. Practice of Gestalt therapy. M.: 2000. P. 264.
16. Ginger S. Gestalt: the art of contact. M.: Academic project, 2002. P. 184.
17. Vygotskiy L.S. The history of development of higher psychic functions / Collected articles. 1983. Vol. 3.
18. Mead G. Selekted writings. Chicago; London, 1964. P. 416.
19. Asmolov A.G. Personal psychology: principles of general psychological analysis. M.: Smysl, 2001. P. 416.
20. Stuart D. Training of organizational changes. St. Petersburg: Rech, 2001. P. 174.
21. Baranova G.V., Kobseva V.V. Post-training accompaniment of personnel. St. Petersburg: Rech, 2003. P. 128.
22. Nirenberg D. Maestro of negotiations. Minsk, 1996. P. 206.
23. Scott G. Conflicts and ways of their surmounting. Kiev, 1991. P. 178.
24. Rogers K. Client-oriented therapy. M.: Refl-book, 1997. P. 312.
25. Rogers K. About group psycho-therapy. M.: Gil-Estel, 1993. P. 224.
26. Maslow A. Far limits of human mind. M.: Smysl, 1997. P. 312.
27. Alport G. About personal psychology. M.: Smysl, 1999. P. 342.
28. Pink psycho-therapy / Edited by Deivice D. and Nile C. St. Petersburg: Peter, 2001. P. 384.
29. Francl V. A man seeking sense. M.: 1990. P. 346.
30. May R. Love and will. M.: Refl-book, Vakler, 1996. P. 398.
31. Yalom. Group psycho-therapy. M.: April press, 2001. P. 576.
32. Yalom. Mom and sense of life. M.: Smysl, 2001. P. 364.
33. Kabrin V.I. Actual tendencies of psychological accompaniment of university education. Educational and methodic manual. 2002. P. 68.
34. Mishlav D. Roots of consciousness. Kiev: Sofia, 1995. P. 462.
35. Ways beyond the limits of «Ego»: trans-personal perspective / edited by Wolsh and Woon F. M., 1996. P. 368.
36. What is enlightening? Research of purpose of spiritual development / Edited by White G., M., 1996.
37. Assagiolly R. Psycho-synthesis. M., 1994. P. 354.
38. Yung K. Psychology of the unconscious. M., 1994. P. 342.
39. Stone X. Wincleman S. Accepting own «I». St. Petersburg: Domino, 2003. P. 304.

40. Groff S. Beyond mind. M.: Institute of trans-personal psychology, 1992. P. 398.
41. Groff S. Space game. M.: Institute of trans-personal psychology, 1998. P. 486.
42. Hacksly O. Eternal philosophy. M., 1997. P. 346.
43. Kabrin V.I. Trans-communication and personal development. Tomsk. 1992. 316 p.
44. Shibutani T. Social psychology. M.: Progress, 1969.
45. Moll A. Socio-dynamics of culture. M., 1973. P. 256.
46. Moreno G. Theatre of spontaneity. M., 1994. P. 278.
47. Kabrin V.I. Group of professional and personal growth as a method of forming reflective basis of tolerant relations: Methodical manual. Tomsk: TSU, 2003. 24 p.

Part One
THORNY PATH OF THEORY

in Russia:

Rationality, communicativity, toleration

V.E. Budenkova (Tomsk)

There are some problems in modern philosophy which is discussed especially intensively and on which decision development of culture and a society depends. The problem of toleration concerns to number of such problems also. Its actualization is connected to transformations of modern culture; and so before showing my vision of this problem, it is necessary to find out the reasons of this process and what is toleration by itself. As our representations about a subject depend on conditions in which we consider it, it is expedient to begin with the characteristic of modern culture.

The transformation that concerns the various sides, phenomena and levels of culture, it is possible to divide into external and internal. External changes are shown in dynamization of social and cultural processes, amplification of the time – factor and «overcoming» of space with the help of a mass media and mass communication; in pluralism of values and variability of moral and aesthetic norms and behaviouring models; in set of the cultural worlds colliding among themselves, communicating, existing independently from each other, etc.

As for the internal changes they are connected with loss of the uniform cultural foundation and recognition of their heterogeneity and plurality. But the pluralism of the bases of culture can lead to conversation of people, societies, and national cultures into the closed self-sufficient «formations» existing by a principle of absolute indifference.

Thus, there is a contradiction in modern culture between objective increase of interrelation and interdependence of separate parts of social and cultural the whole (in the light of globalization) and subjective aspiration to autonomism, self-sufficiency and conservation of own cultural identity. Both tendencies rise a problem of dialogue as so it is possible to overcome own limitation and keep integrity of culture as a way of human being in the world. The purpose of dialogue should become understanding of other person, other culture or system of values and, owing to that, more profound understanding yourself. The dialogical nature of modern culture was reflected in communicativity concept.

The communications is present in all regions and levels of human life. It not only a dialogue between people, but dialogue of cultures, traditions, values too. Outside it culture and the person are simply impossible. Comprehension of this fact in philosophy has led to forming the communicative ontology and methodology. In other words, the communication is way of modern culture's existence and way of its comprehension.

Hereat it is necessary to mean, that the specified transformations of culture have changed also our conception of dialogue. If before its efficiency it was ensured by the rules that have been established beforehand today these rules are established during dialogue, allowing it «to go further», to develop. The only preliminary requirement is a possibility of continuation of the dialogue.

But productive dialogue is impossible without toleration as especial attitude between its participants. In this case toleration is not simply an assumption of others, distinct from ours, points of view, and not even respect for them (more exact, not only respect). But, as writes V.A. Lectorsky, «toleration... presents as respect for an another's position in a combination to attitude to mutual changes of positions ... as a result of critical dialogue» [1. P. 31]. Such understanding accents dialogical, communicative character of toleration and allows to mark its features: intelligence, criticism, the responsibility.

The address to another person assumes intelligence of this act, including, the realization of myself as a participant of the

communication, purposes, my own tasks and interests and readiness to assert all of them. On the other hand, aspiring to productive dialogue, we recognize this right for other participants and we try to understand their motives and arguments. During mutual critique new senses, ideas and the purposes are born; the common communicative space which can be named space of the common responsibility is formed. In fact the communications means not only verbal dialogue, but also practical actions, acts and everything that anyhow promotes mutual understanding.

Here it is revealed a connection of toleration and another fundamental characteristic of human being – rationality. Toleration as the attitude demands rationalization for it is difficult to respect what you do not understand and it is impossible to respect about what you have no any representation. All listed properties of toleration are qualities of rationality at the same time. And though in modern culture rationality is exposed to serious critique (there are many well-known reasons for), any positive aspiration of society (or civilization) is not feasible «outside» reason. Emphasizing rationality of the toleration, we do not mean full «lucidity» and consciousness of this attitude, but we only point to its reasonable nature. At the same time it means, that toleration is not absolute, it has rationally established limits.

The respect for other (person), readiness for dialogue with him is possible at presence of the common fundamental values. If someone from potentials participants of the communication does not share universal values and does not recognize civilized norms, opposing them his own, productive dialogue and the tolerant attitude to {him} is out of the question. In modern world there are enough people to whom the toleration «doesn't spread»: gangsters, terrorists, kidnapers, etc. Carrying on with them the compelled dialogue, a society does not aspire to continue it and does not put the purpose to rethink the values critically. Here there is no common communicative space and the common responsibility.

But limits of the toleration are determined not by only the valuable factor. They can depend on social and cultural context of an epoch

and from the prevailing type or form of rationality. Now there is an active search of forms of rationality, relevant to modern culture. Prospective variants, despite of their variety, are similar in the initial intentions. In particular, many researchers mark of the dynamism and a growing pragmatism of the modern culture that determines parameters of rationality [see, for example: 1–4]. In this connection, it would be desirable to offer my own variant of the decision of a problem.

Firstly, rationality is the fundamental characteristic of the world and the person (as it was already marked above). Secondly, it is shown in their interconditionality, interaction. It gives the basis to consider the rationality as a measure of mutual accordant of the person and the world. Discrepancy of the world to the person generates aspiration to alter the world, based on unrestrained ambitions of reason. Discrepancy of the person to the world results in refusal of any claims of reason. Both variants, in effect, are irrational.

The modern reality is, complex and dynamical, so it generates dynamic rationality, which specific features is complementarily, self-reflexivity, situativity. Taken together, they represent the form of existence of reason in modern social and cultural conditions.

The concept of complementarity is known today and as the principle, that is used successfully not only in scientific knowledge, but can be considered as common cultural methodology and world outlook attitude. Complementarity is not only the assumption of contrary interpretations of a subject and recognition of their «equality», it is an accent on their interrelation, on impossibility to exist of one without another. Complementarity is the comprehension of complexity of the world surrounding us. As cognitive principle it emphasizes the subject's dependence on conditions and relations in which it is and forces us to think of its possible properties latent now, but capable to be shown in other circumstances.

It is necessary to note, that complementarity is present everywhere: in the nature, in culture, in the person and his thinking. In particular, we have to do with complementarity when the question

is forms of existence of culture: the East – the West, globalization – localization, openness – closeness, etc. Many problems of modern mankind are connected to underestimation or misunderstanding of this phenomenon. Aspiration to impose the certain values to adjust under the set standard, «to squeeze» culture in any frameworks, or, on the contrary, desire to be fenced off all world, artificial keeping in inviolability own cultural uniqueness, cause counteraction just because they transform a part into the whole, breaking harmony of the world.

From this point of view the complementarity principle should become one of base in a modern politics as a basis of tolerance and mutual understanding. Productive dialogue and cooperation are possible only when comprehension of multidimensionality social and cultural reality existing in the form of the various cultural worlds, assumes freedom of their choice.

Self-reflexivity frequently pull together with an openness to criticism or critical attitude of reason, which essence is that any idea, any phenomenon of culture should prove their solvency in open critical dialogue. Accepting with requirements of criticism, we shall note only one lack: criticism as distinctive feature of rationality, does not concern rationality. Therefore more correctly to speak not about criticism or a reflection, but about a self-reflection, as immanent to rationality quality. Self-reflexivity is meant as comprehension of the abilities and limits by means of recognition of another, owing to «reflection in him as mirror». Such self-reflexivity supports dialogue and develops the communications. In fact the aspiration to overcome own limits, realizing them, is a source of knowledge and «perpetuum mobile» of culture.

Emphasizing necessity of a self-reflection as references of rationality on itself, we find out one more important quality of it – situativity. In the widest sense situativity is a conditionality of our ideas and actions, their dependence on circumstances in which they are carried out. Situativity is «inoculation» against absolutization of reason. The «Absolute» reason is not situational, it is outside of or above a situation; it «is not burdened» by a reality of vital

circumstances and so is frequently dogmatic and helpless in the decision of essential problems. Moreover, it is not tolerant, as «does not hear» another and completely is indifferent to him.

Situativity means concentration on « here and now » owing to comprehension of uniqueness of the present moment and our connection to it. Situativity is not the form relativism as can seem at first sight, but it is understanding that rationality of our actions and acts is determined by complex system of interrelations and mutual relations, in which they are included. This system of communications is our communicative space and those cultural worlds which we create. Therefore situativity is also the responsibility that is a necessary condition of toleration.

All above-stated allows to draw a conclusion, that toleration is not a problem of culture or mutual relations of cultures. The culture or a society in themselves cannot be tolerant or not, owing to the internal heterogeneity and dynamism. Toleration is a problem of the person, his reason, freedom and the responsibility and to be solved it should be solved on these bases. The form of reason which we name dynamic rationality, allows to connect them in a single whole and to present toleration as the rational attitude that are realized in dialogue and at the same time is condition of its efficiency.

Such understanding places toleration in social and cultural context and transforms it from abstract idea to the rule of human relations and living of society.

Literature

1. Lectorsky V.A. Epistemology classical and nonclassical. M.: Editorial URSS, 2001. 256 p.
2. Porus V.N. Rationality. Science. Culture. M., 2002. 352 p.
3. Shwiriev V.S. Rationality as value of culture. M.: Progress-tradition, 2003. 176 p.
4. Bernstein R.J. Revival of a pragmatism // Questions of philosophy. 2000. № 5. P. 107–120.

Tolerance-related aspects of new rational forms of modern culture

N.A. Vedrova (Tomsk)

The situation in modern culture shows the processes of globalization. It is connected with changing of the political situation in the world in the whole. If in the middle of 20th century it was the matter concerning the leading positions of two countries the USSR and the USA, then at the beginning of 20th century interstate relationships are nominally determined by the principle of the majority of votes of free member-states of the world community.

Thus any processes in a society get some features of globalization, because somehow or other they are involved in the world context.

However, globalization hasn't got only positive features, such as the help of the countries to each other in solving some economical, ecological, cultural or other problems, but also negative ones, which is reflected in, for example, phenomenon of terrorism, appeared since the end of 20th century without any national or religious belonging.

Therefore the problem of tolerance and its principles becomes more and more actual today. The principles of tolerance are directed to forming a personality, accepting the values of polycultural society and adapting to the pluralism of the modern world, to creation of the society, ready for consent, understanding and tolerance.

Tolerance as one of the main conditions of political communication has received its substantiation in the international documents: in 1995 November 16 the principles of tolerance of UNESCO were declared, in which tolerance was described as a notion, close to respecting of human rights, as active attitude, formed on the basis of recognition of person's universal rights and main liberties.

The principles of tolerance are connected with new understanding of the rational values in the culture.

Tolerance in the meaning of indulgence is a practical condition of human surviving and supposes some aims in human consciousness such as independence of opinion and personal responsibility. These aims can be called rational strategies because both of them are supposed to have a rational beginning and a possibility to make a choice in favour of things considered true. It is not an irrational inclination to plunge everything in chaos, giving preference to irresponsibility before natural environment.

Tolerance is supposed to have critical attitude to one's own experience and that of the others, openness to accepting other arguments and possibility to change one's own position if it happens to be wrong or to strengthen its weak points.

Therefore the concept of tolerance and its principles are closely connected with *rationality*, which doesn't pretend to be a dictate of truth but supposes pluralism of opinions, openness and a dialogue.

However at present the culture is in search of main principles of new rationalism and in this connection the problem of tolerance is actual and open for discussing.

The crisis of classical rationalism with pretension to universality and absolute truth, existing in ancient Greek philosophy, was reflected in the social life, philosophy and art of the 20th century. In political and social life the manifestations of this crisis was an intensification of international tension, world wars, race of the armaments, totalitarian regimes, etc. In philosophy it is a refuse from the reasonably arranged world and its substitution for irrational will, for notion of life flow, break or existence, reduction of the role of intellect to the frames of physical reality.

In the art it is a choice between over-responsibility, coming from personal efforts and irresponsibility, determined by the position of the new art without the law (surrealism, cubism, etc.) All these is a kind of negation of the legitimacy of the western type of mentality.

The main intellect of the crisis is seen in the fact that in the European culture rational values were centered for a long time, and everything connected with sensuality, intuition were at the periphery of cultural development. Soon or later such defect had to have been

seen, that just became apparent in the crisis of classical type of rationality.

The destruction of rational schemes, existing for centuries, proceeds very painfully, balancing on the brink of plunging into irrational forms. The central position of intelligence in culture does not disappear with the crisis, but having refused from privileged value of intelligence in favour of out – of – ration forms of knowing of reality, intellect becomes more flexible, corresponding a new historical epoch.

Taking into account marginal aspects of culture, the rational becomes more open to everything that goes beyond the bounds of the rational itself. Its boundaries become thinner and more transparent. Intelligence in the modern society stops to be a dominating center, because there are a lot of centers.

Variety of thoughts, cultural worlds are the main characteristics and values of the modern rationalism. The rational becomes tolerant towards events, that do not keep within it, taking into consideration the claims of some trends, humiliating intellect as well as some irrational trends, refusing from intellect, regulating reality and also the claims from the direction of modern situation, demanding understanding and a dialogue. Such tolerance of the intellect to «other» illustrates internal aim of modern culture to tolerance. At the same time tolerance is an example of search of new forms of rational basis of culture and one of the main principles of the world community development, thanks to which it is possible to solve social, religious and political contradictions.

We can't say that the notion of tolerance has appeared today but the contemporary notion of it can most adequately express modern cultural situation as the idea of tolerance reflecting, for example, the specificity of the New time.

Beginning from the 17th century the idea of intellect as universal and the source of absolute truth was implanted in European culture . In this case tolerance was understood as indifference to other opinion, it was a kind of confidence that soon or later wrong opinion will get to truth.

Another variant of tolerance, which could only conditionally be pointed out is the indulgence on the side of the universal intellect to everything outside its boundaries, but with some attempts to direct it.

The third idea of tolerance is the acceptance of other position with its other aims and values. There we can talk about some respect of different point of view. Namely respect characterizes modern notion of tolerance and modern situation. To realize this the European culture in 20th century was going through the invention of subjectivity in science, through the crisis of rationalism, through the struggle for human rights (e.g. Afro-American people in America).

There is another notion of tolerance but it is the most difficult to achieve. It is not only accepting of another's experience but also trying to understand one's own through its prism. It is trying to change, respecting the values of others – complete and absolute globalization, which is theoretically impossible to achieve. Yet the more such elements there will be the more perfect is the society or at least the principles of its building.

Thus, the notion of tolerance is an integral part of modern culture, which is changing according to general tendencies of the time and reflecting their, for example, new rational and the search of its values.

Tolerance and processes of globalization

L.A. Korobeynikova (Tomsk)

Recently toleration is interpreted as most rational social response to social conflicts because toleration comes more from distressing political development (genocide, religious fundamentalism, ethnic-religious wars and so forth) rather than positive ones. Term toleration in social sciences is used constantly to refer to (i) a discourse or a set of discourses; (ii) a process or a set of processes. From this framework of definitions of toleration I shall choose the process perspective which can be usefully employed to generate novel ways of recognizing and understanding the meanings of toleration. In spite of a notable rise in interest in the idea of toleration, toleration is understood rather as loyal relationship of society to different multi-ethnic groups so a contemporary issues of toleration include interpretation of toleration at an external, phenomenal level of social life. The basis of the area to be covered by the paper lies in the attempt to recognize toleration's functioning at the internal, noumenal level.

Traditionally society is interpreted as a repressive phenomenon, as a system having forced character, and providing uninterrupted dynamics of social functioning, which creates constant and stable reproduction, conservation, affirmation of values, conditions, mechanisms of society's development, including affirmation of the bounds of freedom in the process of human activity. However within the boundaries of the repressive social paradigm the society's decisions-making process not always will be able to eliminate conflicts of belief and value amongst its population, because agreement in the society can't be achieved by violence, so that intolerance is prevailed in modern society. I argue that conditions of development of recent multiethnic and multicultural world community require not to refuse repressive mechanisms of social

regulation, but they addition by anti-repressive mechanism of social regulation – soft globalization, globalization which is presented in spiritual form and include toleration as norm of social life. Now globalization occurs in strict, material form which has as positive characteristics, for example, wide spread of advanced western (but not necessary eurocentric) forms of social life all over the world; so and negative aspects, for instance, intolerance, i.e. negation of these forms by several religious confessions, so the destructive factor, which embodies in religious extremism, is prevailed. In spite of modern positions of acceptance or negation of globalization (radical globalism, moderate globalism, anti-globalism) I consider globalization as natural development of social life, as mechanism of formation of toleration as norm of social life.

Civilization as one of the world's structures, containing the information of a material and mental forms of human activity, is based on a principle of non-stationarity which provides a non-linear character of evolution. development of the world civilization's has irregular character with periodical rhythmic pulsations caused by the processes of energetic fluctuations and appears at the phenomenal level in he stages of appearance, growth, and abatement of civilizations. Civilization as a complicated structure has a metastable steadiness. In order to keep its integrity, periodically to overcome the tendency to stochastic disintegration, the civilization should exist in fluctuating regime allowing to slow down the processes, and to restore the general temp of sub-structure development. Considered in this aspect, the globalization and the localization function as social regulators of equilibrium of energetic balance – disbalance of civilization. The process of regulation of civilization's balance – disbalance through the process of bringing towards a stable equilibrium state having different levels of social development communities. Globalization and localization as social regulators of civilization's development provide the protection of civilization against destruction. At the internal level the global and the local have common routes in the process of civilization evolution. Globalization and localization represent the tendencies of unity and

disintegration of communities simultaneously coexist in history of civilization with one tendency dominating. I argue that globalization (in spite of existing interpretation of this phenomenon as universalism, multiculturalism, interculturalism) represents social response to the tendencies of civilization's parceling out, disintegration, destruction. Globalization periodically is replaced by alternative tendency – localization, which embodies social response to the tendencies of unification, unity of communities under the aegis of the single dominate community. So globalization and localization carry out the function of social regulators of energetic balance – disbalance of civilization's development. Development of the Ancient Rome, for instance, can be considered as manifestation of globalization in the history of civilization. The Ancient Rome accumulated the highest level of spiritual traditions of the Ancient Greece, the Ancient Middle East, and thanks to the Ancient's Rome influence on the world in this historical period spiritual development of human civilization as a whole moved forward greatly. Next fluctuation of globalization can be observed now, when western civilization moves forward development of human civilization as a whole. But for its successful proceedings globalization must have not only material character, but spiritual character, which is oriented on creation of the new norms of spirituality, including toleration as norm of social life allowing to equalize social adaptation of different multicultural and multiethnic groups.

Investigation of a genesis of the globalization shows that this process can occur in two forms: strict, violent, material form (wars, conquests), and soft form of spiritual evolution (diffusion of norms of life of dominant community upon other communities). In spite of its aggressive potential globalization is a peaceful process, so globalizatoin often manifests in the process of peaceful expansion of norms of life of dominant community upon other communities, though history of civilization demonstrates an examples of military globalization. Globalization in the peaceful form represents more promote process in comparison with globalization in the military form. War presents a negative phenomenon as a demonstration of

achievement of material welfare of the dominant community upon other communities by violence and not by law. From this point of view war is a manifestation of a great lag between spiritual development of the dominant community and stable increase of material welfare of this community. War leads to a short, temporal equilibrium of the development of world's communities, and in case of a great lag in spiritual development of the dominant community, civilization is destroyed because of a lack of equilibrium between material development and spiritual development. War gives the opportunity of only temporal development of the globalization process. Hence the fact of destruction of the great empires becomes more understandable because these empires didn't provide a stable equilibrium between material and spiritual development of all communities participating in the process of globalization (for instance, Roman provinces in the Ancient Rome). Achievement of a stable equilibrium of material and spiritual development in the process of globalization gives the opportunity of gradual leveling of a development of all globalized communities in case spiritual development dominates in comparison with material side of civilization. This process will provide a stable equilibrium state of civilization evolution. So, if globalization is based on inviolent, spiritual diffusion of civilized norms of life through development of economy, sciences, arts, religious and other cultural patterns, including toleration, the positive tendency of civilization's flourishing will be developed. Globalization occurred in soft form of spiritual development represents more fruitful phenomenon as globalization in violent, material form. The great disbalance between material and spiritual development will interrupt the process of civilization's flourishing. Domination of material phenomena upon spiritual phenomena in the process of civilization's evolution provides manifestation of the tendency of localization, disintegration.

In prognostic aspect a presentation of a toleration formation (instead of recent intolerance) may be formed. In conditions of recent globalizing world the toleration must be oriented to gradual leveling of all globalized communities on the basis of a new type of spirituality

formation leading to elimination of the opposition between a liberal society's life and a fundamentalist's society's life. Fundamentalist societies are burdened with religious extremism as manifestation of the basic needs of human existence, which are concentrated in the principle of self-preservation of human beings. Elimination of the opposition between liberal and fundamentalist societies can be achieved on the basis of a new type of spirituality formation, which excels the problem of human surviving. The meaning of the new type of spirituality manifests in the process of minimizing of human needs towards surroundings on the basis of achievement of quintessence of spiritual human activity. Within the boundaries of the new type of spirituality the toleration providing dialogue of religious confessions and consensus is formed. In this case society's decision-making process and the content of its law takes into account conflicts of belief and value amongst its population because a new person (not burdened with a destructive religious extremism) appears. So that in reality will appear toleration as a norm of freedom (in Kantian's sense), as combination of conditions in which tyranny of one person can be agree with tyranny of another person according to principle of freedom common for these persons.

Tolerance-based pedagogics – answer to new conceptual forms in modern education

G.I. Petrova (Tomsk)

The legitimation of post-metaphysical thinking as a result of cultural-philosophic deconstructivism in giving rise to questions answers to which are to be found by contemporary social practices, education including, stepping some distance off classic traditions. That is why to speak of the pedagogy of tolerance is possible only as of something fixing those changes in education, which are taking place in the situation of new forms of its conceptualisation.

The general tendency of changes appears to be in giving up the determinative significance of the original substance, in rejecting the power of the unificative nucleus composing an educational system as something whole, completed, defined from the focus of preconditions and strictly aimed directions (which directions could be set by a state, a government order, an educational standard, etc).

Being a social practice, education experiences transformations implemented as forms of conceptualising sociality as a whole. So the new understanding of the concept of sociality should appear as a premised knowledge stipulating the character of singling out problems of the contemporary education.

Removing the substantial metaphysical origin of sociality, philosophic deconstructivism eliminates as well the very concept of sociality in the framework of a strict system subjected to casual links and deterministic laws which provide the rigid dependance upon the original substance. «The origin» (a starting point, beginning) was defined by different authors as: «The Universal Spirit» – G. Hegel; «Social facts» – Em. Durkheim; «Social act» – M. Weber», «Productive relations» – K. Marx. This notion has provisioned social ontology with the idea that among the vital necessities for the society are stability and objectivity, logical proportionality and adjustment

of relations, hierarchy of intercommunications and interactions. Destruction of «the origin», which is the destruction of metaphysics, has scattered the system, put an end to its stability and objectivity and introduced into sociality a new subject acting non-hierarchically. Exposed to the total process of *differance* (J. Derrida), scattered and «microphysical» (M. Foucault), this subject is already unable to provide social stability, from the heights of «the origin» which would be quite possible, were he transcendental. Being engaged in much differing everyday structures, he is vitally forced to keep up constant communications, himself becoming communicative and not permitting sociality to become stable, thus compelling it to exist in non-stopping constant movement.

The substance or «the origin», retaining all social structures, does not have enough time to become well-ordered under this condition of conceptualisation of sociality, it does not retain social institutions, does not work. Social desubstantialism cardinally changes social ontology and the ontology of all social practices: any reproduction of movement without orientation set by «the origin» makes the development of the society indefinite, disclosed and unpredicted within rationally created projects. Such society is kept up by communication which serves as the ontology of the present moment. Imperious relations have given place to free communication, social hierarchy has been substituted with democratic tolerant arrangement.

Thus, tolerance appears to be one of the necessary consequences of the new conceptualisation of the social reality, because communications are able to create a stable reality only under the condition of tolerant, open and confident attitude to Another person.

Tolerance and communication consistute a whole and can exist only in the unity. That is why tolerance is a part of the characteristics of the contemporary social ontology and is one of the key words of the epoch. The new social ontology is supporting the contemporary informational communicative culture and makes adequate to it all social practices, education including.

Institutionally formalized contemporary education is assuming all the principles and features of the communicativity and

consequently is tolerant to the transformation of forms of education organizations as well as to the transformation of education content. Education is becoming communicative and necessitated by the demand of bringing up a democratically and communicatively adjusted and, as a result, tolerant personality. So it is necessary to regard at this angle the initiation of communicative didactics which gives pedagogy new forms and methods of teaching and training leading to the formation of a communicatively competent personality as its target.

From the organizational point of view, the communicative content of education is a diversification of the contemporary educational institutions including the plurality of their pedagogical conceptions, strategic settings and directions, multiplicity of their programmes and curriculae, variability of educational trajectories of development. Looked upon at this angle, education appears to represent educational communications which principle of organization is the possibility for participants to interact at equal terms, and this is tolerance. Communicativity appeals nowadays to special pedagogical methodics and technologies and this is the sign of the new communicative content of education. This thesis can be demonstrated by an example of a lesson as suggested by communicative didactics. So, what is a lesson as a phenomenon of communication? What form of communication does it implement and in what categories can it be expressed?

If to proceed from the general theory of communication, a lesson as a communicative event can be perceived only in case if between a teacher and a pupil (the agents of communication) there appears a common communicative field: the common language which would unite consciousness of different people, common mentality, common mood, purposes, etc. The unity of all these is what is called the discourse. Thus, the principal object of a teacher (in case of communicative didactics) is creating conditions for the discourse which would define the object and logics of conversation. So in a lesson of mathematics problems of this branch of study should certainly be discussed. However, if to teach only to narrow knowledge

of the kind «2 plus 2 is 4», there is no necessity of mathematic discourse. It appears when not only the sum of specific knowledge is transferred but ways of working with it, when the very process of work becomes the object of the teaching process, the way to knowledge and means to get it.

The possibility creating the common communicative field and discourse depends upon the skillfulness of a teacher. It depends upon his ability either to create it in an imperious way or his inclination to use up the potential of tolerance in leading his pupil to knowledge along such a way that he could freely and independently open it for himself. He who is taught is always the recipient. But it makes all the difference whether the recipient is given a package of encyclopedic knowledge in a branch of study, say, in mathematics, biology, history and so on, or if he is introduced within the discourse which makes it possible for him to enter the communicative field. All the significance of being introduced and joining in is that the pupil is entering a specific (mathematic, biologic, historic) aura where he can communicate with the teacher, classmates, the object discussed, the manual on the object and etc. This is the way of mastering the language of the branch of study in question.

Mastering a branch of study is accompanied with appearing a taste for mathematics, biology, history and the like, a desire to work in this field and stay in it. Seizing the mentality peculiar to some special branch of study leads to acquiring the possibility of free orientation in it, getting access to the style of its composition, gives birth to intuition and feeling logics inherent to it.

All this is achieved through mastering the specific language and categories of a particular branch of study which helps one see the essence and content of anything he studies.

A pupil is plunged into the branch of study, now that he is acquainted with it not only from outside, knowing, for instance, that such-and-such event took place in such-and-such year or that « $a^2+b^2=...$ » and so on, but he has got access to the branch's inner structure, to the information of logical ways and construction of it, its ethics and aesthetics. This is what should be considered mastering

the discourse, the essence and mentality of the communicative field where the pupil can freely exchange ideas on the content of a particular branch of study. Knowledge of this kind exceeds any sum of mechanical information and lets the pupil interact within it under the influence of a reciprocal mastering the object of study, when it involves the pupil and he lives in it.

Mastering the discourse of any branch of study is a criterion of the contemporary stage of didactic development, of a teacher's professional skill and the effectiveness of the pupil's learning the information. The pupil is receiving access to culture of thinking (mathematic, biologic or historic thinking). As a matter of principle, it leads to a simple conclusion: the aim of education based upon the ideas of communicative didactics and tolerant pedagogy is to teach pupils to speaking, freely communicating, using the ability to find proper directions in the subject sphere of any discipline.

Freedom of speaking means, on the one hand, the freedom and lucidity of mind within the framework of the given sphere, and, on the other hand, the freedom of communicating within particular communities when there appears mutual understanding and feeling of Another, the intuition of a possible conflict and ability to achieve an agreement.

The present-day pedagogy's attention to communicative didactics is a marked turn to anthropological problems. Communication as the ontology of education is equally concerned with all the structures and participants of the educational process. Accentuating only the upper structures, forming the authoritative hierarchy of personal interrelations within educational institutions is the problem of substantialistic ontologies. On the contrary, attention paid to the lower structures of everyday life is the consequence of communicative ontology which creates the situation of freedom.

However, we should not draw a hasty conclusion that communicative or tolerant pedagogy having rejected relations commanding, hierarching and unificating education, having created open and democratic educational area based on desubstantialism, has really seen every concrete personality of Teacher and Pupil, has created for them the situation of freedom and responsible choice.

Freedom in the contemporary education being approved and sanctioned by politics and substantiated by philosophy will not be able to create in the pedagogical community the atmosphere of confidence. On the contrary, the misunderstood freedom might seem to border on irresponsibility and arbitrary rule and be accompanied by extremely negative phenomena: the growth of criminality, drug and alcohol addiction among children and the like.

On the whole, anthropological situation of the present moment is characterized by the crisis of identification, because both philosophical deconstructivism and desubstantialism rejecting all the substantial structures have not left aside the essence of human being either. «To be a human being means to have no essence at all» – (J.L. Nancy).

But together with dissolving the essence, the truth of Man as his final metaphysical meaning has disappeared as well. The transcendental I as a pattern, ideal and norm has been destructed. Man devoided of essence is no longer striving for his personal mystery in the high, but, instead, for his adequate state he is regarding philodoxy and routine life, festivity («new symptoms» – J. P. Sartre) and playing. The categories of necessity, duty, responsibility, norm, purpose and so on are losing their absolute importance and while man is striving for adaptation to the quickly changing professional and cultural worlds, these categories are disidolized (R. Rorty).

Man losing his essential substance, his life is turning into a chain of accidental interactions, arbitrary constellations of different elements that appear to be signs having no content filling. Playing, irony, paradox, absurdity make it impossible to find a definition of Man. His identification appears to be just a change of identifications and the loss of himself as a whole.

In this situation an acute and urgent problem arises of what alone can distinguish Man and what cannot be perceived by reason and even «must not be spoken about» (L. Wittgenstein). This is the problem of ethics. Immoral arbitrary rule, senseless existence, irrationalism might seem legalized. Man has lost his a priori virtue, his dignity and philosophy is rejecting conscientious search for the

Truth of the Universe. Everything is transient, devoid of substantiality, short – lived. Is there any use in ethics, in following moral norms? «If there is no God, everything is permitted».

Then, there is the question: might it be that contemporary pedagogy positioning itself as tolerant has to deal with this kind of freedom, has it not become a hostage of cultural philosophic deconstructivism perceived as sanctioning permissiveness.

However we do not justify philosophic pessimism as for the supposed absurdity of even asking the question of freedom of the contemporary Man in connection with his responsibility.

The Absolute of responsibility is the predicate of the metaphysical Man that is defined in the content of interrelations of duty, freedom and necessity, absolute subject and lucid mind. When you look at the problem at this anthropological angle Man as a natural being is age-long and absolutely given, substantially set from outside and allotted with the regardless-of-time eternal substance. The responsibility of Man is the answer to Him who has set him and, consequently, it rejects freedom and considers Man dependent upon «such a moral being who has the power over everything» (Im. Kant).

Dependence and submission kill the very soul of human essence, his self-determination, self-realization and self-identification. However, the despair of contemporary deconstructivism is leading to perceiving Man as not a set purpose but as creating and determining himself independently, on his own. The first person to express this piece of truth was Nitzche when he spoke of Man daring to promise, which means not to remain within limits, refusing to be pre-limited, but to remain in a state of constant non-completeness and promise, endlessly promise to reach fulfilment. It can give a reference point for forming a personality meeting the demands of sociality in its contemporary understanding from the positions of communicative and tolerant ontology. Because it is this ontology that is oriented at perceiving both sociality and Man as adequately devoid of an entity of image and, consequently, in their possible multivariability and multiplicity. «Diversive Ego» is given by the desubstantialised perceiving of Man which is adequate to the present-day sociality,

that has lost its basic structures and that is why is constantly changing and escaping determination, being unprognosed in its development and demanding of Man adaptability, supple and tolerant behavior in cultural and professional spheres.

Literature

1. Gadamer G.G. Urgency of Beautiful. M.: Art, 1991. P. 367.
2. Gadamer G.G. Truth and Method. M., 1998. P. 704.
3. Delez Z. Skladka. Leibnitz and Baroque. M.: Logos, 1998. P. 264.
4. Delez Z., Gvattary F. What is philosophy? M: Institute for Experimental Sociology; SPb.: Aletya, 1998. P. 288.
5. Jacque Derrida in Moscow: Deconstruction of Travel. M.: RIK «Culture», 1993. P. 208.
6. Heidegger M. Time and Life: Articles and Speeches. M.: Republic, 1993. P. 447.

The subject of tolerance-based culture and the possibility of life projects

V.V. Petrenko (Tomsk)

Subjectivity is the node of Western metaphysical preferences and of the speculative thought in general. The dialectics of oppression and liberty in subject constitution has always aimed at resolving the contradiction between extreme reductionism and the naive and progressist, liberal and humanistic understanding of the subject as the intention for autonomy, heterogeneity and otherness with respect to the coercive orders of the natural and the social. In particular, this aspiration is seen in the Foucauldian line of subject genealogy (F. Nietzsche – M. Foucault – J. Butler)? This is relevant to the Foucault's project of the archaeology of power and knowledge. Besides, building upon Nietzsche's interpretation of the subject in terms of «will», the structuralist, post-structuralist and post-Freudian analysis operates the notion of the esthetic as the synonym of paradigmatic variety, co-existence and complementarity of multifaceted corporal, social and cognitive practices, which are mainly understood as discursive subjective manifestations. The «archaeological» introspection of the power figures here as the analysis of language enunciations with their claims for the common meaning, which are brought to the surface of social ontology as the «knowledge of something». However, for the Foucault of the «To Survey and To Punish» period the way of fixing this knowledge is essentially different from what the normative scientific form demands.

Within the framework of this paradigm a subject is first and foremost a historically evolving corporeality molded in the pattern of the whole system of drilling disciplinary institutions, such as school, family, army, prison, education, medicine, etc. Nowadays this list of normative and disciplinary fields of sociality might include the «form-building» space of fashion and advertising industry, mass

communications, entertainment and leisure systems, etc. It is not voluntarily that a modern social actor gets into their space, and their impact is not much different from the coercion of teaching, subjugation to the judiciary or military conscription. The body of a social subject absorbs the technologies that address it and the whole spectrum of social practices. The whole of such historically anchored bodies constitutes in the social field a hierarchy of mutually subordinate discourses. For Foucault it is clear that the majority of *legal* social discourses is *subordinate* to social techniques and reproduces orders that are external with respect to a subject and address it from without; therefore, these discourses are oppressive and aim at performing repressive functions. It is the legalized language of power that monopolizes the right for estimative signification, for the final interpretation of events within the limits of social ontology – the framework of the «reflexive capability of judgement» that meets the requirements of classical aesthetics. The vocabularies of privileged discourses are universal and commonly meaningful and their base of reference appears as self-evident and objective. Against this backdrop only *tolerance* can become a condition of the interplay of *many* discourses, which in a democratic community are actually equal and mutually complementary – such are the megadiscourses of economy, politics, ideology and the accompanying religious, administrative, business practices and technologies of behavior.

Foucault's position deserves attention in the point that neither he nor his followers were indiscriminate critics of power and authority in general. Their historicity and forms are elucidated by the ideologically neutral strategy of micropolitical investigation of the relationships of lordship and obedience – the strategy which allows for the analogizing transfer to the sphere of social politics. The reception and institutional effects of Foucauldian micropolitical analysis not only demonstrate the discursive nature of the formation of subjectivity in the space of the social, but also raise the question about freedom, equality and tolerance as transcendental conditions of the existence of European democracy.

The analysis of the power of knowledge brings about the conclusion that the very order of cognition, method and methodology, truth and, finally, of the *subject* is not free from conflict, is fraught with politics. The power is omnipresent, the discourses are mosaic and hierarchic, the conflict of interpretations is inevitable and far from being resolved in favor of the particularistic «art of existence» which lies at the foundation of a life project. Nevertheless it is this art of existence that, according to the Foucault of the late period, can point to the lines and forces bringing about the new structure of the social. Within it the notion of freedom is tightly connected with the critique of ruling ideologies and establishing communication with the discourses that are cut off the channels of free and legitimate circulation. Tolerance to another life experience is manifest in the rejection of the dictatorship of a norm, of the tyranny of the dominant as the uniformness. Under these circumstances the manifestation of any marginal cultural and social elements seems to elicit unconditional support. However, an uneasy question persists: how can this specific non-standard framework of presence be distinguished from the forms of self-presentation which are simply inadmissible? Foucault did not manage to bring to the end his «History of Sexuality» where the trend of subjectivization of the modern cultural and social space marked with de-substantialism, de-fundamentalism, value relativism etc. was discerned, but touched the questions of the philosophic foundation of the different «aesthetics of existence» seen as a possible life project and of the practical chances of such strategy.

This strategy appears to be necessary if there exists a developed «life feeling» when the experience of living a life and the experience of understanding it come together in the capacity of enunciation and when it is underpinned by the high sensitivity of a subject to the differences among life forms, standards of behavior and ways of social orientation.

Where can a feeling of the measure come from? The answer seems to lie in the upbringing of a specific competence that can be cultivated only in the situation of a true choice among different modes of «being

here». At this point Foucault's formula of the power as «the power of knowledge» appears to be truly effective: although «to know» does not necessarily mean to be free, «to be free» does always mean «to know».

The art of life is developed in the experience of the individualized existence. At the same time the principles of tolerance and communication in the contemporary social discourse require that the individualized subjective discourse of a personal life project should be regarded as a conscious choice among other life options. The awareness of these options makes the choice not random, makes it deserve the respect and recognition of others.

Social theory and social critique, while limiting the influence of dominant ideologies, disavowing the language of power and reducing the pressure of «legitimate» interpretations foster the democratization of social communication. The latter allows nowadays for a variety of discourse strategies. It is this variety that demonstrates openness in the understanding of the nature of contemporary sociality. This kind of openness is consciously cultivated both by a personality and the liberally oriented society. In the final analysis it is a true foundation for a future tolerant culture of world understanding, which will help to affirm the principle of tolerance in the spheres of economy and politics and in the sphere of co-existence of all kind of social practices. So a new order of understanding subjectivity, which is essentially communicative, is established. The historicity of the subject of cognition, social action and life choice is manifest in an enunciation and is connected with the shift of the speakers' basic attitudes. Nowadays, it is not only the theory of language which is engaged in the clarification of communicative conventions, principles and rules which a subject of speech follows, be it consciously or unconsciously. Other explanatory discourses, such as cognitive philosophy, social theory, psychoanalysis, socio- and psycholinguistics come into play.

«Middle Culture» as a culture of tolerance

N.V. Plotichkina (Krasnodar)

The problem of «the middle ground» in Russian culture was repeatedly mentioned by many researchers. Over recent years a number of monographs, dissertations and articles devoted to this problem have been published. The given work considers the role of tolerance in the formation of «middle culture» in the society.

«Middle culture» is a metaphor of Russian philosophy of culture, expressing the nature of those inevitable changes that appear as a result of refusal to absolutize opposites and attracting attention to interpenetration of polarities. The concept of «the middle culture» is more vivid in comparison with the concepts of reproduction, translation, mediation, civilization and it points at a substantial parameter – evening-out and averaging through a deepening dialogue of individualities previously being in a limiting, maximal condition. The middle culture – is a space of not ultimate, but penultimate senses; and in this quality it is called to organize, form and protect individuals in their daily life. It includes three strategies: reconciliation (step-by-step and mutual initiatives); peacemaking (intermediary in sharp conflicts); realization of decisions, capable to pass from one extreme to another and to avoid danger of being caught in a «vicious circle».

Formation of middle culture is related to the establishment of a mediation logic of development which indicates the ability of the subject of culture to leave, during reproduction, the limits of existing senses and enter the sphere «in between», with an aim to search for the new, third sense that is identical and alternative to the two opposite ones. E.N. Yarkova calls such type of socio-cultural transformations as «liberalization», understood as a form of vertical connection of two tendencies in the development of culture – integration and differentiation, and their synthesis, dialogue [1]. Conflictness

smooths out in the result of development of reflection and the ability to assimilate, rather than to refuse innovations; inversiveness is put out by mediative, dialogical logic, the product of which is «middle culture» synthesizing opposite senses. Finally, all culture is created as a result of mediation, as middle culture, as a consequence of overcoming the limitations of culture existing before. As A.S. Ahiezer points out, «an ability to form middle culture is a measure index of mediation development and at the same time a level of cultural development» [2].

Search for the middle culture is possible only in dialogue. And its formation is far from an automatic process. Only a dialogue in its advanced forms can help leave the frameworks of inherited oppositions, developing new senses, new oppositions, creating new values and new contents of culture. In this sense, the ideas of V.S. Biblera, a Russian philosopher and culturologist, are worth to mention. He defined culture as a dialogue of cultures, as a form of «simultaneous existence and dialogue of individuals of various cultures» [3]. At the same time, numerous historic facts testify that inability to conduct dialogue between cultures results in their mutual destruction and split, which for a traditional culture can result in weakening its protective mechanisms and destruction. The dialogue gets a mature form only when it achieves an ability to subordinate organizational forms, to transform the relations into the subject and result of the dialogue. The Russian society is characterized by different forms of eclectic combination of various types of monologue and dialogue.

The dialogue in the society is possible only on the base of mediation, search for «the middle ground». During the history, mediation gradually strengthens its positions, turning into a prevailing logic, simultaneously with establishment of a liberal civilization, which itself is a result of mediation [4]. The main function of mediation is to search for a measure of synthesis of the new and the old with a purpose of survival of the subjects of culture in continuously complicating conditions, with a view to overcome socio-cultural contradictions and split. Mediation demands and facilitates

the growth of intellectual efforts in the search of new ways. Development of mediation pushes off to the background, but does not destroy a traditional culture, and creates a basis for the development of liberalism, science, values of progress, dialogue and pluralism.

Purposeful formation of middle culture has not received its legitimate value among traditional national virtues. The Russian idea has initially been focused on maximal, transcendental and worldwide purposes, rather than on immanent and local aims. The values of the middle ground open yet by the ancient world culture have been practically lost by the Eastern-Christian ethical radicalism. Among steady explanatory reasons of the phenomenon put forward by Russian philosophers and istoriosophers – is the discreteness of Russian history fraught with breaks of events and vagueness of relationships of cause and effect, noncumulative character of achievements; a priori orientation of the educated layers to their non-demand by the Russian public life, etc.

Modern researchers A.S. Ahiezer, A.P. Davydov focus their attention on the tendency of Russian culture to preserve its historically developed senses and a weak ability to exit into a new semantic space [5]. N.I. Basina connects the weakness of the middle component to steady failures in the interaction of factual and ideal models, when «a structural strain is constantly recreated on any material and produces and unprecedented polarity of the national character» [6]. O.I. Shkaratan explains the absence of the «middle» area by the disinterest of social institutes in its cultivation [7]. According to B.E.N. Yarkova, the inability of the Russian society to develop the advanced forms of utilitarianism (pragmatism, business approach, attainability) has turned into the inability to development and self-organizing, into orientation towards absolutizing extremes of monologic logic [8]. And finally, researchers consider the domination of inversion specifics in the Russian culture as a result of strong roots of the traditional morals type [9] that supposes leaning on the authority of tradition, dogmatism, little development of reflection, etc.

Within the framework of the work, a special interest is attracted to the conclusions of J.G. Zaprudskiy [10]. In the author's opinion, a great geographical extent of the country created favorable circumstances for quick and radical solutions of the problems arising. A real opportunity to proceed to another place in search of a better lot released people from the necessity to adjust relations with neighbors, to learn dialogue and compromise. Long-suffering, unwillingness to enter conflicts, readiness, because if it, to firmly bear every possible sufferings, oppressions and hardships, have developed a special behavior of Russians in the conflict.

To this specific Russian long-suffering, a specific Russian impatience is added, which becomes a way to express extreme psychological states of participants unloaded only in the actions of protest. At the same time, along with a tendency to «unrestrained, boundless revolt» which, as N.O. Lossky says, can lead a person, in a situation of unbelief, «to extreme indifference to everything», Russian people always have had «a burning strive for the absolute divine truth and rescuing the entire world» (N.A. Berdiaev). Whereas the bases of the «middle culture», established in the society, exclude messianism and favor the formation of bases of a universal character.

In other words, weakness of «the middle area of culture» can in part be explained by the fact, that Russian tolerance is not «tolerance» in a sense of supraliminal attitude to other ways of thinking, but a psychological habit to other, internal inertness and patience. It is clear, however, that such cultural form of tolerance in one political conditions (for example, when solving questions not important for people) is capable to perform the function of tolerance, but in other conditions – can provoke extremely rigid attacks against groups and citizens standing on other political positions.

In summary, we shall note that middle culture, developing through deepening and expansion of dialogue is a culture of tolerance. It is possible to explain the non-development of middle component by the idea of tolerance being unusual to Russian culture. We believe the concept of middle culture is important for the study of the reproduction mechanisms of Russian culture and for the search for optimum ways of its development.

Literature

1. Yarkova E.N. Utilitarianism as Stimulus of Self-organizing in Culture and Society // *Social studies and the modernity*. 2002. № 2. P. 90.
2. Ahiezer A.S. *Russia: Criticism of Historical Experience (Socio-cultural Dynamics of Russia)*. Novosibirsk: Siberian Chronograph, 1997. V. 1. From the Past to the Future / Ahiezer. 1997. P. 67–68.
3. Bibler V.S. *On the Verge of Culture Logic. The book of Selected Essays*. M., 1997. P. 423.
4. Davydov A.P. Inversion and Mediation in the Development of Russian Artistic Consciousness // *The World of Psychology*. 2000. № 3(23). P. 88.
5. Davydov A.P. The Problem of Mediation in the European Culture: The West and Russia // *Social studies and modernity*. 2000. № 6. C. 82; Ahiezer A.S. The Problem of Transitions in Socio-cultural Processes and Phenomenon of Consideration – Reconsideration of the Situation // *The World of Psychology*. 2000. № 1(21). P. 226–229.
6. Basina N.I. The Problem of Author and «The Middle Culture» // *Izcestiya Vuzov. North Caucasian region. Social studies. Appendix*. 2003. № 3. P. 4.
7. Shkaratan O.I., Karacharovskiy V.V. Russian Labor and Administrative Culture. Experience Study in the Context of Economic Development Prospects // *The World of Russia*. 2002. № 1. P. 42.
8. Yarkova E.N. Utilitarianism as Stimulus of Self-organizing in Culture and Society // *Social studies and modernity*. 2002. № 2. P. 90–93.
9. Ingovatov V.J. Russian Traditionalism and Problem of «Middle Culture» Formation // *Person, creativity and modernity*. Krasnoyarsk, 2000. Issue 3. P. 68; Ahiezer A.S. Cultural and Psychological Problems in Considering and Solving Transitional Processes // *The World of Psychology*. 2000. № 3. P. 44.
10. Zaprudskiy J.G. Culture of Conflicts (Features of Russian Conflictness) // *News of Moscow University. Sulfurs 18, Sociology and Politology*. 2002. № 4. P. 84.

Problems of moral estimation of scientific activity in a context of tolerance

N.V. Pogukaeva (Tomsk)

Remember, that you are only a man!

Today in such a way we can formulate life principle of any person, regardless of his social status, place of residence, sex, nation, and age. It warns us against attempts of using violence, making it clear that nobody has an absolute power over others, has no any right to subjugate another person, to interfere in his world and violently change it. An individual has no power over ideas, acts and life of another man.

In many cultures the concept «tolerance» is a kind of synonym of «indulgence»: Lat. – tolerantia – patience; Eng. – tolerance, toleration, Germ. – toleranz, Fr. – tolerance. In the course of historically cultural development and formation of psychological thought the category of «tolerance» has undergone some changes. It's a natural process because the society itself was also changing and different ideas were regarded as of paramount importance. Culture is a many-sided phenomenon, including art, science, philosophy. If the science is a part of culture, developing in the framework of this or that social order, then it is one of its social institutes. Interaction of all social institutes can't be realized at random, it is regulated by certain standard value reference points. When we talk about any standards, there always will be a question of their preference. Such a choice is a moral choice, when a person defines for himself how his decision will correspond his inner world values.

The essence of science is out of morality, but in the process of development of modern science there appeared the problems, demanding ethic consideration. For example, problems of death lethal injection and the right for death, new technologies of child-bearing,

bio-medical experiment and its acceptable bounds, ethic problems of genetic engineering, transplantology and psychiatry. The urgency of such questions is conditioned by growing attention to human rights. Genetic technology and bio-technology can interfere in the life of a person by:

1) directed change of inherited material (qualities) (method of recombination of DNA);

2) identical reproduction genetically programmed individual (cloning);

3) creation of chimera (man-animal) from hereditary material of different kind;

4) introduction of biological robots, having their working program in the form of bio-chemical information and being in a state, when they organize and reproduce on their own.

New medical technologies of organ transplantation, being conceived and keeping life came into conflict with traditional cultural values and traditional axiological orientations. (e.g. For Christianity heart is not only the most important biological, but also spiritual organ of man). It's obvious, that a scientist as a man of science and as a representative of other social creations can't be within one standard-value basis. Yet more often these spheres appear to be interconnected. The given aspect has begun to be analyzed relatively recently. In 70–80s of the XX century such questions were hardly put or there was such a situation, when one sort of opinion dominated other ones, and as a result the question of moral estimation of scientific effort was not brought up for discussion, and there was a claim of dominating standards, which a scientist used as a cover, in that way declining all responsibility. This position was mostly connected with the orientations, which were in the heart of the science of New time and have been preserved as a tradition by now. It was called forth by the tendency of weakening the role and significance of subject in the course of cognitive work, because it was believed that all the subjective leads to inadequate cognitive process. All the subjective was tried to be eliminated (including the question about moral estimation of scientific knowledge) otherwise it is not good for the truth, the purpose of scientific knowledge. For the sake of truth any means

could be used. However the history of science leads to the idea, that it is impossible to obtain true knowledge as scientific one without taking into account some subjective features of cognitive process.

At first external factors of knowledge were taken into consideration (such as position of observer, means of getting knowledge etc.). Then it became obvious, that internal factors of cognitive work must be analyzed, if the goal is to get an adequate scientific knowledge. That's why the last decade it is urgent to comprehend a moral estimation of scientific effort.

Yet one ethic approach to estimation of scientific effort is complex. The complexity comes from peculiarities of modern science, so connected with social spheres of life, that it's difficult to state all the fullness of this interaction. As a result standard-value basis diffuses, there are no one criteria for estimation. This again points out the problem of social responsibility of a scientist. Nobody but a scientist can define the direction and quality of cognitive result or can be responsible instead of him. If a person invents «a nuclear bomb», he understands all the danger of this invention, and therefore, can't be apart from such scientific result. Anyway he defines his position: if he is a supporter of application and further work at the invention or its opponent. It was not by chance that a lack of responsibility of scientists in the course of cognitive work resulted in different kind of ecological movements. It is a signal of danger for a society, coming from scientific work results and reminding us of a necessity of social responsibility of a scientist.

Science is many-sided like life. Here arises such pluralism, that appear to be absolute relativity in gnoseological and in axiological sense. It can seem that «everything is allowed» in science, without any norms, standards and other forms of cognitive work. So the problems of moral estimation of scientific effort is a fundamental aspect of science as a special social system, where professional responsibility of a scientist is a basis of such kind of analysis.

On the whole, in the modern society actuality of development of human sciences is being traced. This is determined by a society need to keep an appropriate life style, based on humanitarian values of

nonviolence, tolerance, openness to other cultural and religious experience and approving man's dignity, his rights for free development and well-being.

Literature

1. Bioethics. The Cambridge dictionary of philosophy by R. Audi. 2001. P. 88–89.
2. Philosophical problems of scientific knowledge. Tomsk, 2004. P. 49–66.
3. Bioethics: problems, difficulties, perspectives. Materials of round-table discussion // Questions of philosophy. 1992. № 10. P. 3–28.
4. Ogurtzov A.A. Ethics of life and bio-ethics // Questions of philosophy. 1994. № 3. P. 49–62.

Mythological tolerance or destructive toleration?

P.N. Savin (Tomsk)

The processes of globalization of the world economic system have made the term «tolerance» characteristic. But what is the internal content of this unique phenomenon: traditions of the European humanism or a feeling of fault for imperialism, colonialism of the past, satisfied «postindustrial» present or an attempt to avoid cognitive discord? These questions still demand their solution. But the theme of our analysis is tolerance as a significant of the New European Order and its mythological component.

The thesaurus of our society is impossible without a prefix «post-», postmodern, post-non-classical science and, nota bene, post-ideology. The ideology in our society appears to be terminated! Probably as well as the social conflict has disappeared. But the ideology has survived, having addressed to an infinite source of inspiration – to a myth. Myth acts as the means of social organization parallel to rational forms of authority. Modern phenomena of ideology, conjugated with mythology – cynicism, totalitarianism, instability of democracy (Jiejeck S., 1999).

The society evolved (regress is evolution too) from the democracy of citizens to the democracy of spectators and further to the democracy of consumers (Rushkoff D., 2003). A consumer must consume. For example, sweet dreams about kind and noble Friend, changing, by will of political fate, into an entertaining block-buster with tanks and planes saving the world from humanitarian catastrophe. What can be more touching under conditions of strong confrontation, than an attempt to put yourself at the place of an opponent and by that to have your own relativized point of view. At concealing political and economic reasons of conflicts benevolence is no more than a gesture of ideological mystification (Jiejeck S., 2002).

As a change to old kind social groups: classes, ethnic groups, confessions we are offered the culture and multi-culture which in some magic way should smooth not very nice consequences of globalization. A new bugbear has been found instead of unfashionable class struggle – assimilation. But the pseudo-liberal culture and custom-made tolerance genetically connected with it have little in common with humanistic values of mutual tolerance, showing identity with apartheid and segregation (Jiejeck S., 1999). For example, if we take, not to offend anybody, the laws of civilized countries in compliance with the norms of the traditional right of some social layers, we will have to refuse the Declaration of Human Rights. Therefore there is one order for radically confirmed individuals in a tolerant society, and there is quite another order for conformably confirmed average men carrying a burden of maintenance of stability of a society. Intellectuals, the last block on the way of the coming Dark ages, should be an obedient technological appendage of cynically ignorant mass media.

Multicultural segregation has got selectivity of tolerance as its consequence. The mythological nature of this is visible by special form of selectivity of sympathies and antipathies. The mythological consciousness is uncritical to itself, but supercritical to everything that is inconsistent with a myth. Veterans of SS, bravely marching on paved streets of ancient Baltic cities is lovely, the red guerrilla – invalid dying in moist casemates of democratic Latvia, a member of EU is fair... The soldier stabbing the captured Soviet commando is a fighter for freedom, the same soldier putting an explosive under American tank is a grave digger of democracy.

Polarization «well – badly», kind uncle – malicious uncle, heroes – villains with not very strict antonym poles is a bright showing of infantilism of a position of incompetent tolerance. The desire to experience a state of psychological comfort, characteristic for an early childhood, results in interest to external attributes of difficult social situations, to the detriment of the deep analysis of an event. However, the attempts to penetrate into cultural tradition yet do not promote understanding of political changes (Jiejeck S., 2002). The

interest to ethnic exotics can have paradoxical result, having served as a source of permissiveness and national humiliation as well. «How can they be disarmed, this is their national custom» – «you sing and dance so beautifully».

Incompetent tolerance in its mythological embodiment is destructive, and consequently is tendentious (Гуггенбюль-Крейг А., 1999). A vivid example is a myth about equality. The nature of this, to put it mildly, not many-sided and extremely intolerant ideological premise is well seen. Worth of no less widespread myth about alternative of historical development is a political conflict between «right» and «mistaken» (Scherbinina, 2002).

Modern liberalism promotes the work of nightmen clearing cities from garbage, but does not allow to be engaged in the activity in much more dangerous sphere of pollution – in the sphere of information, and especially in the sphere of ideology and morals (Moiseyev N.N., 2001). New horizons of tolerance are probably in the sphere of public compromise based on the principles of ecological communitarism (Kropotkin P.A., 1991).

Surprisingly, but under difficult for accumulation of cultural wealth conditions of a consumer society the ideals of a humanistic image of the world in which co-evolution of person, society and nature into a noosphere occurs, have not got lost.

Literature:

1. Guggenbul-Creig A. Naive old men. The analysis of modern myths. Transl. from German. St. Petersburg, 1997. P. 96.
2. Jiejeck Slavoi. Elevated object of ideology. Transl. from English M.: Art magazine. 1999. P. 236.
3. Jiejeck Slavoi. Welcome to Desert of the Real. Trans. from English. M.: Fund «Pragmatics of culture». 2002. P. 160.
4. Crobotkin P.A. Ethics: Selected works. M.: Politizdat, 1991. P. 496.
5. Moiseyev N.N. Universe. Information. Society. M.: «Steady world», 2001. P. 200.
6. Rashkoff D. Mediavirus. How pop-culture secretly influences our sub-consciousness. Transl. from English. M.: «Ultra Culture». 2003. P. 368.
7. Scherbinin N.G. Political myth of Russia: the Course of lectures. 2 ed., corrected. Tomsk: Tomsk University Publishing House, 2002. P. 98.

Incompetent tolerance in the mirror of European humanism crisis

L.V. Shabanov, P.N. Savin (Tomsk)

Ecclesiastes: 3:1 omnia tempus habent et suis spatiis transeunt universa sub caelo – 3:7 tempus scindendi et tempus consuendi tempus tacendi et tempus loquendi 3:8 tempus dilectionis et tempus odii tempus belli et tempus pacis.

One of the meanings of the notion «tolerance» reflects immunologic state of an organism at which it is unable to synthesize antibodies in response to introduction of a certain antigen. In this context problems of physiological compatibility of organs and tissues, forming of tolerance to medicinal substances and drugs were developed. Other meaning is connected with the ability of an organism to endure influence of this or that factor of environment. Tolerance (from an armour *tolerantia* – patience), understood as immunologic, is the absence or weakening of immune reaction for a given antigen at preservation of immune reaction to all other antigens. The term is entered in 1953 by English immunologist P. Medavar for designation of «tolerance» of immune system of an organism to the replaced alien tissues. Such understanding of tolerance as stability, endurance is typical for researches within the framework of which problems of tolerance to stressful situations, frustrations, to extreme conditions of environment and negative outside influences were developed. In its third meaning, the most popular now, the notion «tolerance» is associated with tolerance to manifestations of other kind of views, morals, tolerance to other opinions, beliefs and behavior. In this meaning the notion is used in such areas of research as interpersonal and intergroup attitudes. Recently the problem of tolerance has been more often considered in connection with interethnic relations (Melnikova N.N., 2002). Besides tolerance is

understood by us as complex adjusting formation of a person having level structure (Shljagina E.I., Enikolopov S.N., 1993). In researches directed to studying of influence of external and internal factors on structure and contents of ethnic tolerance, we managed to reveal and describe some features of dependence of ethnic tolerance of a person on political state of public opinion in a society (Shljagina E.I., Enikolopov S.N., 1993). We also managed to find out transformation of ethnic tolerance of migrants (Soldatova G.U., Shljagina E.I., Shajgerova L.A., 1994), to determine influence of diaspora status of a subject on his or her ethnic tolerance (Shljagina E.I., Danzanova E.T., 1997), to show interrelation of ethnic tolerance of a person with his or her character features (Shljagina E.I., Danzanova E.T., 1997). Other researches have convincingly shown the existence of multilevel structures of ethnic tolerance (presence of not realized and realized levels). In most cases these two levels are in contradictory relations, for example, at a realized level ethnic tolerance of a person is shown, and diagnostics of not realized level testifies its absence (intolerance of a person) (Karlinskaja I.M., Shljagina E.I., Sherbakova A.B., 2003). Empirically it was possible to reveal, that harmonious tolerance can exist in two kinds. «A» – an active ethnic tolerance characterized by readiness to assist, to operate constructively and cooperate in a conflict situation with representatives of other ethnic group. «B» – is passive, «tolerant – indifferent», characterized by correct attitude to representatives of other ethnoses and by absence of readiness for the joint resolution of a conflict, desire to separate, delicately break off contacts and to get out of the situation. But behind passive tolerance we can have neurotic protective reaction of a person, striving to avoid conflict situations or tolerance as «political correctness», and also tolerance as a principle of non-interference. In our researches according to the program «Tolerance and social safety» (2002–2003) we have come across the effect of «incompetent tolerance» (V.I. Kabrin, L.V. Shabanov, P.N. Savin). It is based on the assumption, that the phenomenon of tolerance revealed in situations of non conflict opposition, gets some features which we can characterize as

communicative incompetence (L.A. Petrovskaja, O.I. Muravjeva, 2003). In the group we visually observed an attempt to build a strategy of negotiating process as gradual withdrawal from contact – «imago» (Kabrin V.I., 2000) and the reflection of this process through a principle of naive realism (Ross L. Ward E., 1999). Except for absence of contact we have traced such phenomena as: person's belief in objectivity of his own perception of the world around (belief in the wonderful settlement of the conflict situations, connected with peculiar to early children's age cognitively simple schematic Weltanschauung (Henderson, 1998); Confidence of the fact that other rational observers will come to the same conclusions (at forming an integrated estimation avoiding vision of potential structure of communication); plus, person's inclination to explain disagreement among themselves and other people by their ignorance and obstinacy (communicative rigidity, connected with acceptance of a defective position of a «child – leader» (the Star boy, O. Wild; the princess from a fairy tale of brothers the Grimm «King – thrush»; successor Tutti, J. Alesha; Kay from tale of G.C. Andersen, etc.). It is necessary to note, that even inside these specific areas there are distinctions in understanding of essence of the phenomenon of tolerance through such forms as:

1) insensibility to the influence of other person's manifestations, which can result in the effect of auto-immune aggression («hit friends not to notice the violence of others» or «yes, they are murderers and violators (deceivers, swindlers and oligarchs), but in fact and we are drunkards and idlers»). Quamquam analysis of cross cultural processes when the public levels a mature interest to merits and demerits of another culture to a fashion for ethnic accessories (for example, a beautiful wedding ceremony behind which we do not see custom of purchase or stealing of the bride);

2) external expression of tolerant behavior through suppression of negative impulses, at rigid internal negative experiences; The theme of the internal conflict connected with the feeling of fault before parents, experience of having an incomplete family, at the defective and irresponsible attitude of the state (declaring itself as a

family of nations) – today is almost the main problem of the Russian Federation (people want not emotionally – oriented leader, who by association is more often a woman (K. Lewin, 1989; T. Shibusani, 1991), it is necessary for them to have an instrumental figure associated with a role of rigid, at times unfair father;

3) acceptance as a recognition of value of «Another», only as a demonstration of sincere sympathy to one externally showing weakness and inability to oppose socio-cultural assimilation. Effect «another without another» (S. Zhizhek, 2002), acceptance «in another person» only the things that «we like in ourselves»; comfortable, social – safe, from the point of view of an infantile person, perception of another culture reality (L.V. Shabanov, P.N. Savin, 2004).

At a stage of the world globalization of information as a result of communicative revolution resulted in crisis of positivistic values the problem of incompetent tolerance, in our opinion, will become more and more actual, aggravating both the problem of fundamentalism, and neglecting liberal values, leading to a deepening of the crisis of humanistic ideology.

Omnis ergo qui audit verba mea haec et facit ea adsimilabitur viro sapienti qui aedificavit domum suam supra petram 7:25 et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam et non cecidit fundata enim erat super petram; et omnis qui audit verba mea haec et non facit ea similes erit viro stulto qui aedificavit domum suam supra harenam; et descendit pluvia et venerunt flumina et flaverunt venti et inruerunt in domum illam et cecidit et fuit ruina eius magna (Matthew 7:24–7:27)

Literature

1. Ivanchenco G.V. Tolerance at socio-cultural variety: psychological aspects // Electronic appendix to magazine «Year-book of the Russian Psychological Society», Psychology and culture, materials of III congress RPO, (25–28 June, 2003).
2. Henderson J. L. Cultural Attitudes in Psychological Perspective. Toronto, 1984.
3. Kabrin V.I. Trans-communication and personal development. Tomsk, 1992.
4. Kabrin V.I. Actual directions of psychological support of university education: Methodical manual. Tomsk, 2002.

5. Karlinskaja I.M., Shljagina E.I., Sherbacova A.B. About construction of typology of tolerance // Electronic appendix to magazine «Year-book of the Russian Psychological Society», Psychology and culture, materials of III congress RPO (25–28 June, 2003).
6. Melnikova N.N. Structure and forms of tolerance. //Electronic appendix to magazine «Year-book of the Russian Psychological Society», Psychology and culture, materials of III congress RPO (25–28 June, 2003).
7. Muravjeva O.I. Training of communicative competence: specificity of stages // Vocational guidance and psychological support. The theory and practice: Materials of the V regional scientific-practical conference. Tomsk: TSYCSRE, 2003.
8. Ross L., Ward E. Principles of naive realism and their role in occurrence of misunderstanding between people.// Psychological magazine. 2000. Vol. 21, № 6.
9. Savin P.N. Culture and re-mythological process // Vocational guidance and psychological support. Theory and practice: Materials of the V regional scientific-practical conference. Tomsk, 2003.
10. Shabanov L.V. Tolerance or game in one goal // «We». The scientific-journalistic almanac. Tomsk, TSU, 2003.
11. Shabanov L.V., Savin P.N., Complex training exercises for forming person's tolerant qualities. The methodical manual // Educational and methodical manual. Tomsk: CopyCenter «Positive», 2004.
12. Shevandrin N.I. Social psychology in education. M., 1995.
13. Shibutany T. Social psychology. M.: Progress, 1969.
14. Zhizhek S. Welcome to desert of the real. M., 2002.

In the «Old» and «New» Worlds:

Tolerance as a kind of openings

M. Negri (Pavia University, Italy)

When there is tolerance (or toleration)¹ there are certain kinds or modes of openings.

These openings are possible if people have the opportunity to see and try to live the value of tolerance.

Having the opportunity to see and try to live the value of tolerance suggests that people can here have access, among the other things, to certain energies or resources of tolerance.

These energies or resources, which would give to persons the possibility of being tolerant, should however be characterized as *open or light* energies, or as *open or light* resources.

They would provide the possibility for persons of trying to understand critically also the *causes or roots of intolerance*.

Open or light energies or open or light resources of tolerance will indeed show that tolerant persons could be conceived as also having the opportunity to understand causes or roots that are behind *intolerant* dispositions and actions – and this will show, more in general, that tolerant persons would be open enough even to try to comprehend active and propensional factors behind unjustifiable, or only partly justifiable, worlds of intolerant persons.

In what follows, I present – in 1 – certain basic traits of the idea and phenomenon of tolerance, in particular of the idea of tolerance as openings.

¹ In classical ancient societies, one can find expressions that refer to the idea or phenomenon of tolerance in greek words like ‘phoreo’ (to carry), or ‘anecho’ (to hold up); and thus in words like ‘phoretos’ (bearable), or ‘anechtikos’ (sufferable). Or in latin words like ‘tolerare’ (to bear, or to endure), or ‘tolerantia’ (virtue of bearing or of enduring), etc.

I try to reflect, in 2, on the more positive idea of tolerance as recognition, and try to show that even this idea could however be seen in terms of the idea of tolerance as openings, at least if one would be able to reflect on the idea of open energies or open resources of tolerance – I shall also try to reflect, here, among the other things, on some sort of paradox of tolerance.

I introduce, in 3, some quasi conclusive remarks or considerations concerning the idea and phenomenon of tolerance seen as a kind or mode of openings.

1. I now begin to consider very briefly who is, or who could be (or be said to be) tolerant: *subjects* of tolerance.

Here a person says: an individual person or an individual human being is, or could be said to be, tolerant;

and then some persons – i.e. certain groups of persons – are, or could be said to be, tolerant.

But also a given society is, or could be said to be, tolerant: for example, social and political institutions – i.e. rules, laws, etc.– of that society are, or could be said to be, tolerant.

1.1. Now, *with whom* one is, or could be (or could be said to be), tolerant?

A person is, or could be, tolerant *with* a world (for example, a human being is tolerant with meanings, images, colours, sounds, odors, etc.)

A person is tolerant or could be tolerant, then, with another person, or with other persons (i.e. groups of people), etc. – this is the main domain of application and experience of the idea and phenomenon of tolerance.

But one could also say that a person is tolerant or, could be tolerant, with herself – a person allows herself to be what she wants: the person displays self-tolerance.

(Moreover, a person is, or could be said to be, tolerant with certain animals – for example, a person is tolerant with a dog, etc).

If a person is, or could be, tolerant with another person, this latter person is, or could be, tolerated.

1.2. I now would like to raise this question: *what* is, or what could be said to be, tolerance?

A person is tolerant with another person if she allows that other person to be and do what she wants.

First of all, she allows that other person to be what she wants to be – thus to have, first of all, ideas (and thus beliefs, values, etc.) that she would like to have.

All this seems to point to this: that the tolerant person is *open* to other persons (and so, by extension, when one says that a certain *society* is tolerant, one says that the social and political institutions of that society are, or could be said to be, open; etc.).

1.2.1. When a person is tolerant, she is, first of all, open to persons who are, or could be seen (or thought, etc.) to be, *different or diverse* from her.

For example, persons who are, or could be seen to be, different in terms of i) race ('genos'), ii) ethnos, iii) religious or cultural beliefs, iv) social position, v) gender, vi) sexual attitudes, etc.

Now a person says: for example, one could consider the following cases.

i) A person who is, or could be said to be, 'white' is open to a person who is, or could be said to be, 'black' (or viceversa).

ii) A person who is, or could be said to be, 'english' is open to a person who is, or could be said to be, 'irish' (or a person who is, or could be said to be, 'indian' is open to a person who is, or could be said to be, 'pakistani'; etc).

iii) A person who has secularized beliefs is open with religious people (or viceversa).

(A person who do not believe in anything is open to a person who believes in something. Or: a person who believes in the christian religion is open with persons who believe in the islamic religion, or in induism, etc.).

iv) A person who has a relevant role in a given society is open with people who have a less relevant role in that society (or viceversa).

v) A male person, or a male human being – a 'man' – is open to a female person or to a female human being – a 'woman' (or viceversa).

vi) A person who has etherosexual attitudes is open to gay people (or viceversa).

vii) Etcetera.

All these examples seem to show this: that a person is tolerant if she exercises her possibility of being *open* with other people.

2. *But* let us now consider this.

A person could say: tolerance is not *mere* openings. The idea of tolerance refers to something that is *more positive* than openings.

The person could carry on and say: being tolerant means, for example, positively being able to *recognize* another person: tolerance is *tolerance as recognition*.

Tolerance as recognition could be seen to point to the idea of a person's minimally being able to acknowledge another person, and thus, in the end, of minimally being able to try to see some kind of value in that other person.

For example, recognizing another person means somehow *publicly accepting* her; or publicly accepting symbols that would centrally refer to her; etcetera

(for example, a person who believes in christianism is able also to recognize publicly certain values of someone who has rather certain beliefs in islam; etc.).

2.1. About this latter idea, the idea of tolerance as recognition, one could, *however*, say this: that this more positive idea of toleration should *not* be seen to be completely different from the idea of tolerance as a kind or mode of openings.

And this is so because one could see that the idea of tolerance as recognition could and should be conceived as implying some idea of *open or light energies or open or light resources*.

2.1.1. The idea of tolerance as implying open or light energies (of tolerance) refers to this (I shall begin to consider here (in *i*)) the idea of energies, and then move on to consider (in *ii*)) the characterization of the idea of energies as 'open or light energies':

i) One could see that certain positive conditions that would allow a person to be able to recognize other persons could refer to certain energies or resources accessible to the person.

For example, a person's access to *capacities* minimally to understand or comprehend another person – so to be able to try to

recognize her – refers to her access to kinds of energies or resources that the person has or could have

(this minimal capacities would then also explain, for example, the active possibility for the person minimally to listen to another person – for example, as in the ancient motto ‘*audi alteram partem*’; etcetera).

But one could also consider, here, energies or resources as *places* that could favour the possibilities of people to entertain relationships of minimal friendship, or of just cooperation, etc., with other persons.

Etcetera.

(With respect to this latter considerations, one could then also observe this: that, quite similarly, a person’s capacities, for example, minimally to be and feel *detached* from other persons – so to be able, for example, to be *intolerant* with them – would equally imply certain kinds of energies or resources that such person has or could have.)

ii) Energies or positive resources (e.g. as capacities, positive conditions, etc.) that could be required by tolerance (or toleration) – for example as in the idea and phenomenon of tolerance as recognition – should however be characterized as open or light energies or resources²:

This is so because, *first*, these energies or resources should be seen to be part of a person’s *possibility* of being tolerant – and thus, of a person’s being in the condition to choose both to be tolerant and to be intolerant. In other words, these energies or resources should at most be seen to refer to a person’s positive conditions for trying to exercise the value of toleration *voluntarily* (a person is tolerant if she wants to be so – her will could thus be seen here as some sort of basic open energy).

² Rawls says (in *Political Liberalism*) that his idea of tolerance as ‘overlapping consensus’ should be seen as ‘political and not metaphysical’. Here one could observe this: that he could be seen here to wish to base his idea of tolerance on an open or light ground. Rawls attempts, then, to ground his idea of tolerance as overlapping consensus on the domain of what is ‘reasonable’. Given this, however, one is unsure that he could claim that his idea of tolerance could be seen just as (i.e. merely as) political.

Moreover, *second*, one could see that the idea of open energies – and thus of what would be sufficient also for (at least a reading of) the more positive idea of tolerance as recognition – is in the same spirit of the idea of toleration as openings. This is so because one could observe, among the other things, this: that even the idea of openings do not refer to an absolutely negative idea (the idea of openings could not be referred to forms of absolute absence, or of absolute nothing, etc).

Third, one could see the importance of characterizing the idea of tolerance as tolerance of openings, and as referring to the idea of open or light energies or resources for tolerance, by focusing on some sort of paradox of tolerance.

2.1.1.1. One could conceive of some sort of paradox of tolerance in the following way.

One could see that if a person is tolerant, she is, then, intolerant to intolerance.

But another way to try to capture a similar paradoxical point is this: to observe that if a person would like to protect a space of tolerance, she then should be intolerant – i.e. she then should be close to – intolerant persons (but here one could also see this: that a person who is tolerant is, first of all, open to persons who are different or diverse from her; and an intolerant person is different or diverse from a person who is tolerant. So, if a person, who would like to be tolerant, could not, then, also be open to intolerant persons, she would *not* seem to be tolerant – or at least she would *not* seem to be completely tolerant).

2.1.1.2. Now, about the possibility for a tolerant person of being intolerant to intolerance one could say this. That the idea of tolerance seems indeed to require that a person could also reflect, and thus try to understand and become aware of, facts of intolerance.

If tolerance refers to a way of being open, a tolerant person (and thus tolerant persons, or a tolerant society, etc.) should also see the relevance of at least also trying to comprehend facts of intolerance.

But trying to understand or comprehend facts of intolerance should then be seen in terms of possibilities for tolerant persons of trying to see the causes or roots behind intolerance.

About the relevance for tolerant persons of trying to see the causes of intolerance, one could indeed make the following two considerations.

First, that one would not need to try to reflect on the value of tolerance if this value were, *in fact*, always and simply given – that is to say: one would not need to reflect on the value of tolerance if the existence of this value were not sometimes (if not often) put into question by facts of intolerance.

Second, that one could ask to oneself what are the reasons why persons are then, *in fact*, sometimes intolerant, and thus ultimately violent, even when they could see that intolerance is an unjustified form of behaviour.

3. If one can see the idea of tolerance as openings – and also, thus, as open or light energies or resources of tolerance – one could also see that this idea would be consistent with the image of protections of spaces of tolerance as open walls.

In these spaces of protections, persons would thus always be aware of the importance of leaving the borders of tolerance open to attempts of reflection both on the question of tolerance and on the question of intolerance (so to make it at least more difficult that, for example, crucial forms of tolerance as pluralism could deteriorate into forms of eliminativist pluralism; etc.).

One could perhaps see or better see at this point the sense of this phrase by Fernando Arrabal: ‘los fanatismos que mōs debemos temer son aquellos que pueden confundirse con la tolerancia misma’ (the fanatismos we should most fear are those that could mix up with tolerance itself).

«The logic of the Long Take» and the Art Margins
Roundtable: The simulation of historical time
in Alexander Sokurov's Russian Ark

K. Magee (Lodz University, Poland – USA)

Art is entering the time of the injunction, as assertions of ideology can hardly be posed without posing the problem of the representation and proposing boundaries, limits, thresholds of tolerance. Nothing, especially art, is said to be outside the claims to truth made by the declarative definitions of the ideological position, and for those who practice one or another of the many forms of art, discussions about the boundaries of the representation are disturbing as they most often take place from positions of power far from the boundaries, the margins, all the manifold variables that comprise the social environment and individual volition of the artist and the volatile energies charged in the making of the work of art. The discourse of culture, whether it calls itself film theory, art history, or literary criticism, needs an object against which its own identity can be constituted and its project of the narration of historical structures authenticated. This object, the artwork, thus interpreted, is mobilized in the interest of one or another claim to truth, and the terms of its activation as such, when these terms involve the suppression of the materiality of the artwork, need continually to be carefully considered.

Without attention to the politics of cultural interpretation, the integrity of the category of the political is itself threatened, and political philosophy is worth defending in a time of intensifying territorial and predatory wars and the revival of ethnic and state nationalisms without which one country cannot make war against another, nor suppress internal opposition. Attention to the materiality of the artwork, which in the sphere of the cinema would include «avant-garde practices which foreground frame, surface, montage,

and other cinematic codes or materials, including sound, flicker, and special effects» (qtd. in Byg 166) participates in this defense by challenging abstractions that reduce the artwork to the condition of formula and function among assignments of usefulness and value. The ontology of the work of art, its very being, develops from its passage through contemporary and imminent sites of production, or what used to be called the influence of the work of art on future generations of artists. For Walter Benjamin, in a fragment written in 1920, «Kandinsky expresses this by saying that the permanent value of works of art appears more vividly to later generations, since they are less receptive toward their contemporary value» («The Medium through Which Works of Art Continue to Influence Later Ages» 235).

When the problem of what makes a work of art new is being discussed, innovations are often attributed at the level of the representation, as attention is often attracted by content-related issues, but the question of the new also relates to the way the work of art is made, what formal innovations does it deploy, and why? How do formal innovations pressure the sense of what can and cannot be tolerated in the representation itself? The concept of culture is invoked whenever what is good or bad, progressive or backwards, valuable or worthless about the artwork is discussed. Censorship does not need to be actively imposed by a government for institutional validation to be required in conferring value, and this is where the discourse of culture is hardly unmotivated, depending on the parameters of this discourse, and the interests served by it.

The threshold of tolerance for the work of art, apart from violations of what are held to be commonly accepted standards of taste, may also be that limit where the possibility of understanding has passed, and accusations of incoherence, randomness and chance operations are customary, not to mention content-inspired accusations of racism, sexism and nationalism. Films have been in the making for more than a century, and there are by now at least as many tacit assumptions of how a film should be made as there once were for the novel. Peter Gidal has remarked that «the realist novel lives on today largely in

the guise of commercial narrative cinema» (qtd. in Byg 237). Since more attention is generally given to the representation than to the method of its making, such basic concepts as the frame, the shot and the cut are impossible to ignore, as most films endeavor to present an appearance of naturalness by strictly following conventions. The most conventional films draw no attention to how they are made.

The formal question, the technical question, the material question of the single take in Alexander Sokurov's *Russian Ark*, alternately characterized in the discussion of this film published in *Art Margins*, www.artmargins.com, an online journal in English dedicated to contemporary visual arts in Eastern Europe and Russia, as an eye that does not blink, an innovation that makes film history as the longest shot in the history of the medium, a director's decision which demanded of its photographer the physical ability to carry the heavy camera equipment on his back, referred to by one writer as «the self-mortification of the photographer» and as a device without a future, a «stunt,» a one-shot deal (Eshelman). Mention is also made of public disagreement expressed by the director over an award given to the photographer, a difference further sharpened by the national identities attributed to Sokurov and Tilman Büttner, one Russian and the other German.

The emphasis on this attribution is all the more surprising if it is remembered that the cinema itself arrives in modern times as the art form that transcends, or collapses, depending on the point of view, the national boundaries of culture and the reliance of these boundaries on the specificity of language. Subtitles are secondary to the image. The Yiddish Theater described in Kafka's *Diaries* at about the same time as the last Grand Ball at the Winter Palace in 1913, the culminating scene in *Russian Ark*, might be offered in contrast as one example of a nearly self-contained sphere of signs and gestures. What one of the writers for *Art Margins* calls the «diegetic time» of the film, which «traverses the entire epoch of Petrine reforms, from the early 18th century, to its end in 1913» (Kujundzic), another writer might view from the perspective of the gap separating the content and form of the narrative that stages an image of the aristocracy, the

monarchy, and the officer corps of an imperial army surrounded by great paintings. What is important to keep in mind, as obvious as it may sound, is that this setting and its staging are fantasmic, and being fantasy, hardly correspond to any reality beyond the appearance of history achieved by the representation. «How can one see history?» Dragan Kujundzic asks, following the direction of the opening line spoken by the narrator, «I open my eyes and see nothing [“Orkryvaiu glaza i nichego ne vizhu”].

By giving attention to the length of the shot in the film, 87 minutes, the concept of the frame materializes, beginning with the 24 frames in a second which give the motion picture the appearance of the naturally seen and ending with the absence of frame from the digital camera, the single take in *Russian Ark* recorded onto a portable hard drive and then transferred to 35mm film stock for distribution to cinema theaters. Can attention to a technical aspect of the film bring into view larger questions pertaining to the idea of toleration? A new work of art challenges our conceptions and definitions, and among them is this concept of the frame. Kujundzic even claims for the filmed image of the Hermitage «that its aesthetic or political representation in the movie may be nothing but a narrative about the framing of Russian history». A Russian audience would know very well the story of the empty frames at the Hermitage during the siege of Leningrad passed across allusively in *Russian Ark*, the ones left hanging in the halls after the paintings were removed to Sverdlovsk. This parable of absence finds an echo in Benjamin's remarks on Eugène Atget's use of emptiness and its usefulness for a later generation of surrealists: «Empty is the Porte d'Arceuil by the fortifications, empty are the triumphal steps, empty are the courtyards, empty, as it should be, is the Place du Tertre. They are not lonely, merely without mood; the city in these pictures looks cleared out, like a lodging that has not yet found a new tenant» («The Little History of Photography» 519). Several of the *Art Margins* correspondents mention the intellectual tension in *Russian Ark* as being situated in the awareness of the clearing out of the lodging that was once the Winter Palace which, in the suppression of all

reference to this evacuation monumentalized by Eisenstein's 1927 *October*, and displaced by the more explicable event of the siege of Leningrad, makes itself all the more forcefully present by its absence.

Frame and shot and cut open up the immense problem of how to represent time. What is the threshold of what it is possible to view, and is this threshold the same as the threshold of what can and cannot be seen? In Kujundzic's essay the cut is Vertov's: «Another repressed subtext of the long take engaged by the movie, is the whole modernist impact of the kino-eye by Dziga Vertov, or catching life unawares, and his application of the cut as the generative device of his filming. *The Man with the Movie Camera* consists not only of extremely short takes mounted to create an incredibly rapid sequence of events, rupturing the "regular" flow of historical time, erasing the past and history (the theater which is broken), but even includes some of the subliminal and invisible takes which go below the threshold of visibility as they are shorter than 24 frames and therefore cannot be perceived except as the visual unconscious of the movie». In Godard's *Forever Mozart*, the scene on the seashore of the multiple takes that submits the actress to the repetitions of a single shot until the director is satisfied stages the production most films don't present, which is not necessarily the work of the single long shot. The frame can also get away from us and serve as a metonym for everything that might be said to surround the object. Without the frame could we even see the object? The discursive frame, for example, proposes a perspective from which to view the otherwise silent and self-sufficient artwork, Raoul Eshelman's «narrative, spatial or critical frames which center and simultaneously constrict simple or "dense" subjects, who are induced to overcome the inhibiting frames around them».

The camera never blinks, they say about Sokurov's film. *They* are Natascha Drubek-Meyer, Raoul Eshelman and Katja Petrovskaja writing from Munich, Dragan Kujundzic writing from the University of California-Irvine, Nele Sasz writing from Berlin, and Ulrich Schmid writing from Frankfurt. Their roundtable discussion addresses the threshold of the limits of toleration: the length of the shot and its simulation of historical time. Here is a sample of their points of view:

Petrovskaja: «The one shot approach here functions as a synonym of real time and real history, as if reality as such was presented. But at the same time the absence of cuts causes “ideological cuts” and reductions».

Eshelman: «The uncut 87-minute time of the shot, is Everyman’s time. It’s the same time you would get if you would be able to film your sister’s wedding reception with a camcorder in one continuous sequence. The time of the shot is real time, essentially parallel to the viewer’s time [...] this is banal, artless time; it’s the time you want to get out of by tapping into duration.»

Petrovskaja: «The absence of cuts turns out to be the putting on of blinders, or turns into an inability to see something else [...] the technical characteristics of the film deprive the spectator of the possibility of seeing from “another point of view».

Drubek-Meyer: «The extremely long shot averts the attention from vision and stimulates us to feel other senses [...] by showing different textures, by adding the murmuring off voice. [...] Sokurov makes the digital experience a tactile one. It is as if the steadicam closely connected with Buettner’s body by a special vest and a backpack construction made it possible to record/see/feel reality with the whole body».

Kujundzic: «Far from being an attempt at “restoration” of the imperial past, it is an evidence of the disruptive power of history and irreversibility of its passing. The period and the world which the film “restores” suffers from multiple historico-political and aesthetic erasures. [...] The incessant, theoretically infinite or at the very least uncut, gaze without a blink, opens itself to a relentless rupturing and ruination of the visible and the represented».

Eshelman: «The immanent long shot has been made to pass through an even longer, transcendent span of time [...] to jump-start history again, to create a singular event in the open sea of an otherwise eventless post-historical expanse».

Petrovskaja: «The absence of montage in this film is a very dangerous symptom for the growing symbiosis of “independent intellect” and the usurpation of point of view, which is slowly but surely taking place in Russia where, actually, even oppositional TV is brought to zero».

«The distance to the past is inviolable» writes one film scholar in a study published almost ten years ago of the cinema of Danièle Huillet and Jean-Marie Straub (Byg 45). Three points from this study bear mentioning here. The first has to do with the technique of the single take and its attempt to represent real time. Sokurov has been quoted as having said that he had wanted to make a film in a single take for fourteen years, but he is not the first director to have this conception. A question from a 1981 interview with Rainer Werner Fassbinder asks about Straub's influence: «But weren't you inspired by him to use a slow narrative rhythm, and a principle of real time in which occurrences on the screen last exactly as long as they do in reality?» (Qtd. in Byg 90). The second point refers to the work of mourning in post-war German cinema and many film-makers' interpretations of the twentieth-century history of Nazism as collective trauma and loss of a classical cultural heritage. In Eric Santner's study, *Stranded Objects*, attention is drawn to «ambitious attempts by recent German artists to create works of national elegiac art: works that make use of the procedures and resources of mourning to constitute something like a German self-identity in the wake of the catastrophic turns of recent German history. In each case the task of mourning involves the labor of recollecting the stranded objects of a cultural inheritance fragmented and poisoned by an unspeakable horror» (qtd. in Byg 44). It's interesting to note how close this description comes to Dragan Kujundzic's reading of *Russian Ark* as a work of mourning: «After the Soviet Revolution, a sense of a loss occupies the space in Russian historical identity, since the past prior to it becomes inaccessible for historical continuation, restoration, and mourning». He also writes of Sokurov's film that «the Soviet period represents an absent cause of *The Russian Ark*, its catastrophic effects on the building generate the repressed or invisible origin that makes this movie possible». Thus, the film «could mark the beginning of the assessment of the Petrine tradition as the site of melancholic desire for Russian identificatory aspirations.» This association of Nazism with Stalinism reiterates, however obliquely, the German historian Ernst Nolte's revisionist thesis that

the world wars were a class struggle civil war disguised as inter-imperialist conflicts. The third point remembers Bertolt Brecht's and Walter Benjamin's ideas about the heightened unreality of the cinema: «The legitimation of bourgeois ideology begins with the very same "unreality" in cinema that Brecht saw but uses it to strengthen, rather than reveal, the power of its novelistic representations of imaginary social relations» (Byg 237).

After the same war that the drone of planes and the starving carpenter evoke in *Russian Ark*, Brecht established the Berliner Ensemble in East Germany. *Antigone*, *Galileo* and *Mother Courage* were among the plays staged at this time, and for these productions a Model Book was conceived for the purpose of documenting the original performance in view of the problem of interpretation by future directors. These Model Books consisted largely of photography, and the photographer for them was a member of the Berliner Ensemble, an acknowledged co-author of *The Caucasian Chalk Circle*, Ruth Berlau. Her photography confirms the comment by Louis Althusser in an review of the original production of *Mother Courage*, where he mentions the ashen black and grey stage, and the idea of a stage of ashen black and grey rising out of a world in ashes is also suggested by the *Mutter Courage Modell*, the photography for which was determined by the demands of the stage lighting, shots taken at low exposure with a Leica 35mm camera, the minimal light leaking into shutter set at the threshold where the image begins to blur. Apart from their documentary function, which as Brecht recorded in his diary was how he thought of them, Berlau's photography for the Model Books might also be viewed as representing the first interpretation of the post-war Brechtian theater, a visual re-mix reinscribed with the same muteness that afflicts Kattrin in *Mother Courage*. In the photographer's interpretation the real-time continuum of the performance is seized, halted and isolated into a series of frames, reconstructing from the performance an analytical montage in which cut and frame are foregrounded as necessary devices of the cinematic image.

The cinema is being thought about by Berlau in this late-1940s photography, and in a significant way the lessons of Sergei Eisenstein

and Dziga Vertov, perhaps filtered through the Workers Photography Movement in pre-war Germany, are being appropriated and applied by an artist so marginalized that it is difficult to claim for her any intention beyond Brecht's own. Bringing the marginal figure of a photographer like Berlau into the discussion of *Russian Ark* repeats Benjamin's reference to Atget in *The Little History of Photography*, and including both Berlau and Atget in reference to Sokurov's film provides another frame for viewing the technical work of Tilman Buettner, despite the changes in the cameras themselves. The speed of the lenses was an issue already in the 1880s, and for Benjamin, the darkness surrounding the first subjects was disappearing. Kujundzic writes of the spectrality of *Russian Ark*, though in contrast with the early years of photography the darkness of the digital cinema seems staged, a copy of a copy, or appearance of the appearance, simulacra. The darkness of the Berliner Ensemble's stage in post-war East Germany is uncanny for its allegory of history (the Thirty Years War and its overlay with World War II) and the aura of ash. «What is aura, actually? A strange weave of space and time: the unique appearance or semblance of distance, no matter how close it may be» («The Little History of Photography» 518). From the analysis of the 1948 staging of *Mother Courage* accomplished by Berlau's cutting into the time of the production and developing the visual sign of duration, the recent war is distanced and made visible to the mind's eye, which is to say that the thought of the recent war, the war that was still too close to be seen, in 1948, begins to approach perception in that theater.

Does *Russian Ark* do just the opposite by trying to bring near what is irretrievably distant, deploying the single take, the long shot and its documentary frisson of unedited time, manufacturing darkness where there is none, that darkness which for Benjamin held «the tiny spark of contingency, of the here and now, with which reality has (so to speak) seared the subject»? («The Little History of Photography» 510). It is too easy to dismiss montage when such imposing figures as Eisenstein and Vertov, not to mention Malevich, are mentioned in the *Art Margins* roundtable as post-revolutionary

influences whose influence is being suppressed, or erased, in *Russian Ark*. For Benjamin, writing in 1931, «the Russian feature film was the first opportunity in decades to put before the camera people who had no use for their photographs. And immediately the human face appeared on film with new and immeasurable significance. But it was no longer a portrait. What was it?» («The Little History of Photography» 519-20). This is precisely the question incited by the shock of the new and its multiple exposures, or long takes, all that the physiognomy of anonymity and collectivity cannot answer with a single word or date in time, like 1913.

Works Cited

- Benjamin Walter. *The Medium through Which Works of Art Continue to Influence Later Ages. Selected Writings, Vol. 1, 1913–1926* / Eds. Marcus Bullock and Michael W. Jennings. Cambridge: The Belknap Press of Harvard University Press, 1996. P. 235.
- The Little History of Photography. *Selected Writings, Vol. 2, 1927–1934* / Eds. Michael W. Jennings, Howard Eiland, and Gary Smith. Cambridge: The Belknap Press of Harvard University Press, 1999. P. 507–530.
- Byg Barton. *Landscapes of Resistance: The German Films of Danièle Huillet and Jean-Marie Straub*. Berkeley: University of California Press, 1995. <<http://ark.cdlib.org/ark:/13030/ft4m3nb2jk>>
- Drubek-Meyer Natascha. *An Ark for a Pair of Media: Sokurov's Russian Ark*. *Art Margins*. 2003. <<http://www.artmargins.com/content/cineview/meyer.html>>
- Eshelman Raoul. *Sokurov's Russian Ark And The End Of Postmodernism*. *Art Margins* 2003. <<http://www.artmargins.com/content/cineview/eshelman.html>>
- Kujundzic Dragan. *After "After": The Arkive Fever of Alexander Sokurov*. *Art Margins*. 2003. <<http://www.artmargins.com/content/cineview/kujundzic.html>>
- Petrovskaja Katja. *And He Saw: It Was Good*. *Art Margins*. 2003. <<http://www.artmargins.com/content/cineview/petrovskaja.html>>
- Sasz Nele. *Sokurov's Jubilee Film*. *Art Margins* 2003. <<http://www.artmargins.com/content/cineview/sasz2.html>>
- Schmid, Ulrich. *The Empire strikes back – Sokurov takes revenge on de Cistine*. *Art Margins*. 2003. <<http://www.artmargins.com/content/cineview/schmid.html>>

Part Two
MOSAICS OF STUDY: EXPECTED
UNEXPECTEDNESS

**Ratio of obligation and desirability modalities as one
of the indicators of tolerance in teenager's consciousness**

I.N. Zaidman, M.V. Yatsenko (Novosibirsk)

In juvenile age every child begin (or doesn't begin!) to comprehend and correct his WANT and MUST taking into consideration ways to get them and to analyse and forecast his potential, activities and their results. Reflection forming period is sensitive in psychological balancing of wants, needs and obligations.

Our psychological inspection is the evidence of that «difficult children» are characterised by heightened aggressiveness, intolerance. There is a sizeable gap between low motivation and high level of pretensions. From this we suppose that correlation teenagers' wants, needs and ways of their realisation can be considered as indirect evidence degree of tolerance.

59 students of city and village schools took part in the experiment(38 students of the 8th form, 21 student of the 10th form).They wrote a composition without any preliminary preparation. The topic of projective composition was – «WANT and MUST in my life».

In works opposition and relations between WANT and MUST are represented in the following combinations:

1. MUST is opposed to WANT (often with the help of the conjunction BUT) and plays the barrier role for its implementation(67% of compositions)

1) want..., but must...

2) want..., but for this I must...

3) want..., in order to..., but for this I must...

In some cases MUST is only formal. In syntactical construction it is opposed to WANT; at the semantic level a student understands NECESSITY to fulfil that he must because he says about future intentions and actions. Such external opposition (in speech) can be explained extralinguistically. It materially shows unsolved difficulties of wish implementation.

In formulating composition topic we subordinated conjunctively WANT and MUST. In 64% of works students opposed given modal areas. Judging from this the reason is in teenage ambivalence and emancipation.

2. MUST is taken as a mean to get WANT (conjunction *and, for this, that is why, if* appear) – 27% of compositions.

3. WANT is shown as a dream or aim and WANT are actual steps to get it (6%).

We discovered three levels of teenagers' thinking of WANT/MUST problem.

The first level (22%). Reflection can't be indicated. Students express in words their WANT and MUST. They use parallel text construction. Syntactic parallelism is realised. Theme – rematic articulation prevails (T1-R1, T2-R2, T3-R3). But there is no argumentation and the text is informative only. From the very beginning all WANT and MUST are enumerated, microtopics are not developed.

WANT and MUST in my life.

I want a car, my own castle on my own island which is situated in a small country. Possibility to print money. I want three higher educations. My own plane, a small ship like «TITANIC». Harem of 10000 the most beautiful girls in the world. 20 own factories and plants. I must finish school well. I must get a well-paid job. I need money.

In this work no one micro topics can be pointed out. There are no the main idea and connections in the text. Properly this composition is a set of sentences. It can be divided into two parts: the list of

wishes (6 sentences with 10 objects) and necessities of the author (3 sentences with 3 objects) but on the whole this composition shows various needs these wishes are represented as unreal raised prestige stereotype of chic type of living which is based on material values the student is dreaming but he doesn't try to put dreams into practice. They stay in the imaginary world which is not connected with reality. Necessities are formed into a stereotype and point the main need – money. He needs them at once, but not as a result of his activities. The last sentence is very demonstrative. We think that this student according to his words is going to work in the future, but doesn't know where and it doesn't matter. The main fact is «a well-paid job», besides he wants just to GET a job without any efforts. The student also doesn't say for what he needs financial resources. Money for money. In a small composition the word «OWN» is used 5 times. He feels extreme necessity to own something. And from this we see exaggerated wish to have his own plane, ship, island, country. Unmet needs doesn't give him opportunity to do what he wants, to express himself. Enumerating his wishes the student implicitly informs that he wants to defend from the world within the walls of the castle. He wishes not to study, but to have three higher educations, not to earn, but to print money.

On the syntactic level wishes are expressed with the help of impersonal sentences, he thinks that nothing in his life depends on him.

The given example shows «childness» and stereotype thinking it points out social immaturity and lack of orientation in professional sphere. It is notable that the part with WANTS is not divided from the part describing NEEDS. This composition contains lack of reflection, the student automatically puts WANT and MUST in one set without any connection between them. Correlation of WANTS (6 objects), NECESSITIES, OBLIGATIONS (3 objects) is represented by proportion 2:1.

Some compositions are represented as indigested, arbitrary list of wishes. It is difficult to understand its hierarchy and concernment. There are no any obligations in the text, therefore we see that the topic has not been developed or developed by half.

Optatively expressed needs materially directed and connected only with self-satisfaction are mixed with socially important needs. They increase in enumeration and rule the teenager's mind. It brings you associations with the old woman from Pushkin's fairy tale.

The second level (70%). In these compositions students reflect over the concrete situations WANT/NEED, use compound sentences, try to see connections between these modal areas. The intersection between WANT/NEED appears when a student runs into an obstacle and realize what is happening. In the compositions developed and not developed themes are met. Infirmative type of text and elements of arguments are combined. Theme-rheme structure is mixed: T1 – R1(=T2) – R2; T3 – R3; T4 – R4(=T5) – R5.

In some compositions students tell about their actions as desirable and necessary at the same time.

1. *I want to finish school and it will turn to my own advantage.* The teenager wants to get rid of the problems connected with the school.

2. *I want and need to find well-paid job in my life.* In this example the teenager copies the topic. He wants to find a deserved work but he doesn't explain why and what for.

3. *It is desirable that i I want to get well-paid job, become a business – woman, get married... I need it after all... All composition is devoted to WANT. One necessity the student calls WANT/NEED. That is all I want and need.* She has stereotype idea about successful future. She doesn't realise why she wants it. Mostly the work is devoted to formality of WANT and need. The indicator is introductive word *certainly* tells us about masculine character.

The third level of reflection(8%): the texts of argumentation type prevail. All microtopics are full. The chain connection is used within them. The articulation is in the type of T1– R1(=T2) – R2 (=T3) – P3(=T4) – T5. Students realize some concrete situations with the correlation of WANT and NEED and their connection. We can see the adverbs of time (often, sometimes, always). The time space is some situation when the child tries to generate his aspiration to realise the situation.

As an example we can take the next composition *Need I often use to the work in the garden and about the house. I am rather egoistic and lazy. I think that few people like to do this work. Often WANT means MUST. For example I must read fiction, but I read fantasy. I must wash dish, but I gad with my friends till midnight. Everybody tells that it is disorder. Sometimes WANT concides with MUST. I am not very glad with the results. But the most tortureous situation that MUST grabs you and doesnt let you go. The wish is far away. It is very difficult to fulfil the work in this situation. Sometimes MUST is more profitable than WISH. It is difficult to determine your own wishes because to implement your own plan you should decide what to do, when and how. Obligations you get by others as a rule. You shouldn't think, just do. To realise every WANT I MUST have money. That is all. Besides money there are two necessary things: health and will. And it is the hardest time for weak-willed and sick.*

The given work includes some thesises. It is rather complicated. The last microtheme develops the previous one or compares with it. We see high rate of the connections. It is expressed through the adversative conjunction «but».

The main idea of the compositon is that WANT can be stronger than MUST. There is a lot of spoken language in the text. The respondent imagines that WANT/MUST live their own real life. MUST sometimes can be more profitable than WANT

Man's rational view is very important for tolerance appraisal. Compositions with impersonal relations make up 41%. 14% show that these relations are formal.

Psychological peculiarities of unemployment among young people in Tver region

L.Z. Karavanova (Tver)

Psychological determinants of unemployment and non-economic ways to reintegrate jobless graduates of high and technical schools into labor activity determine the research directions for the problem of graduates' unemployment. This theme is poorly developed by Russian scientists, because of the historical youth of this social phenomenon in our country. Economic reforms and market development in Russia have placed unemployment among the most important social problems. There is a certain number of young people who, neither independently, nor using the help of placement services, can become employed on the labor market. The reasons for this are both objective and subjective psychological determinants.

General tendency of work motivation for all unemployed, especially for those who is searching for work for the first time, can be described as follows. Composites of future work, namely, self-realization, social-psychological conditions, salary, career, are connected to the conditions of work. The degree of work motivation is explained by the socio-professional and socio-demographic structure of the unemployed, and also by a low prestige of working professions.

Necessity to conduct analysis of the youth's position on the labor market is caused by two major circumstances. First, young people make about 35% of able-bodied population of Russia, second, and most important, they are the country's future, and from starting conditions of their activity their subsequent development depends. Today young people determine in many respects political, economic and social structures of the society. At the same time, throughout the world, they are one of the most vulnerable groups on the labor market, especially in our country. Despite of the problem urgency, it is paid

little attention in scientific researches, mass media, government documents.

One of the factors to decrease the problem acuteness is realization of advanced, adaptable, active programs of professional counseling for pupils and school graduates. The main purpose of professional self-determination is that school students should gradually develop inner readiness for deliberate and independent development, correcting and implementing their own development prospects, readiness to consider themselves as developing with time.

In value scale of young people, in their consciousness and behavior, there now appear more and more antisocial elements (criminalization, aggression, social apathy).

Necessity of career-guidance is caused by persons' individual distinctions that determine their different suitability for this or that work.

Hence, the task of career-guidance consists in:

- Providing young people with competent and duly help;
- Selection for each young person of such group of professions or specialties that would suit his/her possibilities and specific features;
- Orientation of young people to professions and trades claimed on the labor market.

One of the most important and informative parameters of young people's socializing is their readiness for migration. On the one hand, intention to change a place of residence says about a high degree of dissatisfaction with conditions of life, on the other hand, it also says about a degree of social-economic and professional activity of young people. The most obvious reason of the desire to change residence is impossibility to find suitable work, absence of prospects to continue education or get career promotion. In this sense, city dwellers of Tver (regional center), in comparison with the Tver region have more opportunities to choose the ways of self-realization. Unstable social and economic situation, as well as economic crisis, have influenced the labor force distribution on the labor market. One third of young people registered in city and regional offices of the placement service of the Tver region are graduates of high schools, professional schools,

and higher education institutions. The Tver region, having a low unemployment level (8th place in the central economic district of Russia), has the highest level of youth unemployment.

Low social-professional mobility of young specialists is often caused by the low qualification in the main specialty and narrow specialization. Even if the professional-industrial structure of the today's unemployed in general meets the key demands of the labor market by quantitative characteristics, by qualitative parameters of their professionalism, young people hardly can suit the employer.

Thus, new aspects in the graduates' employment, on the one hand, demand some improvement in forecasting, planning and coordination of actions of the institutions dealing with the reproduction and use of manpower. On the other hand, educational institutions should carefully consider in their activity a real demand in the labor market, and improve professional-qualitative characteristics of their graduates.

Studies of the educational services market show, that each year there increases a number of specialties oriented on educational services rather than on market demands. The most of such specialties appears in secondary professional schools, a number of new specialties in universities is also growing. Situation remains stable only in primary professional education. Each year there increases a number of paid specialties and paid educational institutions that mostly prepare specialists in business and do not take into account the needs of regional labor markets. The labor market now has demand for low-qualified labor. The analysis of the latest research results speaks for the necessity to solve the problem of interlinking unemployment and mental health of the graduates of educational institutions.

Based on the studies conducted on a broad range of high school graduates, who couldn't find job, there were defined several phases of stress development connected with the loss of work.

Phase 1. A state of uncertainty and shock. This is a difficult subjective experience. Fear and emotions act as risk factors, with which a person becomes subject to other troubles: illnesses and

accidents. It should be noted that the strongest pathogenic factor is the threat not find work at all. In this case, prediction of this unpleasant event and some kind of a preparation eases the state to some extent.

Phase 2. Subjective relieve and constructive adaptation to the situation. This phase lasts 3–4 months after the graduation. Already during the first weeks without work many young people feel pleasure or relieve because of having much free time. They feel satisfied with life. Some people mark improvement of health. They start active searches for work. However, in some cases the condition of stress remains stable and cannot disappear. A person starts exaggerating the danger of the position and does not perceive it as rest any more.

Phase 3. Stress state aggravation. Usually comes after 6 months of work absence. Destructive changes are shown, in terms of health, psyche, finance, social status of the person. Deficiency of active behavior, destruction of life habits, interests and purposes is observed. Strength to opposite troubles is undermined. The destructive changes are especially great when the unemployment period is long and a young person doesn't have even small earnings on temporal, seasonal or hard manual labor. Fluctuations connected with the hope to find work and the loss of this hope are equally unpleasant for the person. They can lead to stopping the search for work.

Phase 4. Helplessness and reconciliation with the situation. This hard psychological condition is observed even at the absence of material difficulties and when the person is satisfied with unemployment benefit. The apathy condition grows every month. Absence of even minimal success in the search for work leads to the loss of hope. The person stops attempts to change the position and gets used to the state of idleness. Sometimes people are afraid to find work. Social services do not undertake efforts to help the person to become employed.

Among other contradictions it is important to mark the contradiction between social-economic (wages) and psychological (professional interests, abilities) factors of choosing the activity type. A particular case of this contradiction is unwillingness to get a job demanding lower

educational level. Many circumstances of human life matter to overcome the difficult situation of unemployment. It is more difficult for office workers to find another work. For them unemployment can become not a temporal difficulty, but personal catastrophe which they will not overcome, probably, for years. The obtained data show that not each case of work absence is accompanied by financial crash and psychological trauma. Many high school graduates during the first three months, while they have a hope to be employed, are satisfied with life, and use the compelled break for rest. Only those who have not found a work over a year cannot avoid stress.

It is necessary to consider individual – psychological features of a young person in the situation of work search. Psychological type and particulars of a person can present a problem at becoming employed, but, at the same time, impossibility to find job can itself become the reason of psychological changes in the young person.

The task of a psychologist is to find out real needs of school graduates, to understand their internal state and to create conditions corresponding to their internal needs. The majority of students have no idea about employment and unemployment. Students must be given opportunity to get work experience. Positive experience for students is temporary employment during vacation periods. Now student's labor exchanges of the State University and the State Technical University of Tver deal with temporary employment of students and assistance in the employment of graduates. But that is not enough. Support of all city government bodies is needed to create conditions for temporary employment of students, for each student could try himself in work activity.

Insufficient preparation of young generation to work creates a dangerous gap between university and real adult life. Due to the absence of obligatory distribution, graduates often do not wish to go to small towns and remote districts of the region, where they can be employed according to their specialty, but prefer to search for work in the regional centers.

The basic features of youth's unemployment are: inability and unwillingness to work; uncertainty of life position and unwillingness

to take responsibility; absence of discipline; demands for a high payment; unwillingness to be retrained, etc.

All this describes unsettled life position of young people that complicates working with them. However, the youth is the most mobile, perspective category of people, therefore the work on career-guidance, profession study, consulting and every help in opening own businesses must be supported and developed. Different social groups need different social programs to be developed and applied.

From the content-analysis of graduates' statements, written down by the employees of student's labor exchanges during consultations, we can single out the following factors influencing the perception and reaction of graduates on impossibility to find job after the graduation:

After the graduation, still full of bright feelings connected with the university and specialty prestige, graduates for some time do not lose hope to find suitable work in 3–4 months. Many graduates share the opinion that they will be able to find work right away, they just need to come to a company and show their diploma.

(«I thought I could find the work right away»).

Specifics of sexual socializing are shown in that many graduates start to share stereotypes about a leading role of men and a dependent, subordinated role of women at work. This can be promoted by the social stereotypes widely distributed in public consciousness, observance of similar relations in some organizations and arguments of senior women who are persons of importance for a younger woman. In such cases the impossibility of employment is perceived as a norm only confirming the formulated model (she will marry, give birth to a child, have no time for work, etc.). Young men also face the problem of employment, since the employer thinks that they can any moment be taken to the army (come again, when you return from the army).

Graduates, with no work experience, hardly can suit the employer by their qualitative parameters of professionalism (everyone knows, that they do not take to job without experience but where can experience be taken?..).

In 75% of cases graduates indicated the absence of any serious or regular support in their nearest environment that to a great extent promoted their addressing to the student's labor exchange. Most of young people's applications (64%) occur at a stage of sharp stress (from 1 week to 1–2 months from the moment of starting attempts to get employed). Probably, by that time the event and its psychological sense had been realized by graduates and acquired in their eyes the character of mental trauma demanding the intervention of specialists rendering psychological help.

Describing their expectations from meeting the student's labor exchange employees, students use the following wording: would like to discuss the problem, get advice, calm down, need somebody to listen to me, consult and then decide what to do, etc.

Estimating the results of their application to the student's labor exchange, 78% of students noted changes to the best in their emotional state, 60% of students think that their application to the student's labor exchange has helped them to understand themselves and to take a decision, 71% of graduates indicated that they have stopped to see in everything only their own fault. Many graduates think that they began to look more optimistically into the future.

Intolerance in perception of modern youth (On the material of creative works)

L.B. Mozheykina (Novosibirsk)

The interest of the humanities to tolerant and intolerant personality has recently increased and now makes addressing to the content and its consciousness functioning absolutely necessary.

There is a tendency to study universal forms for keeping knowledge and stereotype is one of them. In the context of social and psychological paradigm it was proved long ago that stereotype Outsiders – Insiders is the basis of intolerance. It determines the specific of self-expression and peculiarities of collective adaptation to the environment. Historic process of community formation by isolating which opposes us to them and recurs in the psyche of a modern person and becomes apparent in intergroup mechanisms of mutual understanding such as: social categorization, group identification, social comparison, intergroup discrimination, stereotyping and ascription [1, 4]. It is possible to realize stereotype views of an individual while working its linguistic manifestation when with the help of a specialist the stereotype is выводится на level of reflexive perception of it.

We made an attempt to reveal functional, structural, content peculiarities of representation of the mentioned stereotype in written texts and to determine actuality of the stereotype division into «outsiders» and «insiders» in adolescent subculture on the grounds of analysis of a conducted test. To solve the task the following methods were used: qualitative and quantitative analysis of creative works, method of initial description of linguistic material, contextual analysis, some elements of content-analysis.

This publication will examine peculiarities of representation of the stereotype Outsiders – Insiders in conscious of modern adolescents. At this age many features of intolerance (aggression to

dissent, aversion of individuality, comfort, reference groups) dominate.

The material was taken from 220 compositions written by pupils of eight form from Novosibirsk grammar and secondary schools as well as pupils with special pedagogical needs. At a lesson of the Russian Language pupils were offered to write a composition on the subject of «Outsiders – Insiders. Who are they?» The subject implied profound reflection on two opposite aspects of the problem tolerance/intolerance, their comparison. The task was to determine what dichotomies exist, what subject lexical groups dominate, and in what context they function.

We will reflect on the findings. The main idea can be found in most works but it is totally developed in 60% of the compositions. In most creative works two micro-subjects can be found. The first one is «who are свои» and the second one is «who are outsiders». There are works which review 3 micro subjects: The first is about своих, the second is about чужих, and the third is about relations between these groups. Some compositions include a micro subject of division people into insiders and outsiders in a class, company: pupils describe relations between the groups in detail and give examples.

The examples illustrating thesis and proves are found in 86,3% of compositions, but only in 32% the examples give explanations and are logically connected with the thesis and are commented. High percentage of examples can be evidence of the fact that the subject of discussion is urgent and realistic.

Here are main microsubjects for the «insiders». In 95,4% of works the microsubject «relatives» occupies the chief position. Insiders these are people close to you by birth: mother, father and other relatives. It is interesting that in 41,3% of all studied works adolescents give intolerant flat opposition insiders (relatives)-outsiders (all the rest), which is not explained or confirmed with examples. Insiders are those who live in my family, and outsiders are all the rest. In 46,3% of all analyzed compositions adolescents give theses connected with micro subjects «close friends», «reference groups», «communication», «continuance of acquaintance»,

«common interests». It is explained by the fact that adolescents tend to aim at being in a company, having common attributive features which make their education different from some other which is similar; children feel a need for having insiders by their side and they differentiate insiders and outsiders. But for all that the content of most theses show that Reference groups are formed on the basis of superficial interests, temporal and spatial connections, common entertainments. For instance, everyone has friends and everyone spends time with one certain company. They all know each other very well, that is why none of them offends someone and they all respect each other. Most likely, guys and girls have known each other for ages. They got used to each other and treat each other as insiders. From linguistic point of view intolerance of a certain extract is viewed as a paralogism of phrase formation, mistaken causal-investigatory relations, groundlessness (know each other very well – do not offend each other – respect each other – got used to each other – treat as insiders). Overgeneralization and rigidity of many standard phrases makes cognitive function of the stereotype actual and is a speech manifestation of intolerance.

In 17,2% of all compositions the microsubject of so-called acceptable behaviour is actualized. Developing this subject adolescents describe typical stereotypic rules within a group, rituals, taboos, which are mostly characterized by indistinctness of motivation (if you stick to them – you are the insider). Свои these are people who behave the way customary for this company. So своих can be recognized by their manners and behaviour. Pay attention that wording «the way customary for» on one hand is categorical and uncompromising but on the other hand it is unclear and generalized.

The paradigm «свои» rarely includes such micro subjects as «trust» (4,5), «respect» (2,7), «mutual understanding» (2,2). It can serve an indirect measure of the fact that adolescents do not have a well formed conscience of priorities, views, moral principles. Moreover the findings are evidence of the fact that the notion of tolerance as an ability to respect, understand and accept differences of other people is not formed in young people's minds.

Let us view the most significant micro subjects in the paradigm «outsiders» the most widespread is «acquaintance and its duration». The number of «insider» is greater as there are more people whom I do not know. «Outsiders» are people I don't know. For instance, a shop assistant, a passer – by etc. Frequency micro subjects are with negative semantics «aggression» – 68,2%, «rivalry» – 36,3% «treason», – 31,3% «envy» – 13,2%. Here are some examples. «An outsider» is the one who stabs in the back, he can let you down anytime. There is a company in a class who have once betrayed. We can forgive some of them, but others will be strangers forever. «Outsider» is the enemy who envies and bears ill will to you. You should beware of an «outsider». He is a cool, hostile, sarcastic, arrogant and angry person. Theses with semantics «lack of understanding» appeared to be single – 2,7%. (Many my classmates are still alien and strange to me. We do not know and do not understand each other though we meet everyday; yesterday I quarreled with my mother. It was the first time I had realized how alien she was to me).

Describing the opposition «outsiders – insiders», adolescents distinguish the following micro subjects: «nationality» – 13,2%, «terrorism» – 9,1%, «faith» – 5,4%. I consider Russian people «insiders» not by nationality but only those who believe Russia to be their Motherland. Our country and the United States used to be enemies. But after the events of the 11 of September we fight together against another enemy – terrorism. For me outsiders are those who come to our country and try to establish their own order. People can be outsiders not only by nationality but by faith as well. All non Christian people have a different way of thinking, that's why they are outsiders to us. Crisis political situation in Russia and the world with hard-line confrontation of different peoples, movements and social groups certainly affect the way of thinking among the modern youth.

Most adolescents emphasize that it is obligatory to divide people into groups. The children wrote: Unfortunately, our world cannot consist of своих only. Someone will become alien anyway. All adolescents differentiate between outsiders and insiders. A person

can be an insider in one company but an outsider in some other. It is important to draw a distinction between outsiders and insiders and remember who is who. Here we should mark that 36,4% pupils of eight form point to the necessity of division whereas discourse regarding conventional and nonobligatory division people into groups can be found only in 4,5% of creative works.

Pupils pointed out that one of the conditions for division is financial position of people, so one more microsubject appeared «well-being – poverty» (20,4%). Here is one more rather significant example taken from the composition of a student of a prestigious gymnasium. Nowadays there are very similar notions «rich and poor». Now even from the very childhood people begin to form groups which relate to a certain social position. Just try to butt into another (outsider's) group – they will «eat you up» immediately, they will laugh you to scorn or even beat you. But you see these are adults who encourage us, children, to choose between outsiders and insiders. «What is good about this Dasha?» Her father is the director of a firm; she goes to the Alps twice a year to ski. This pupil unites notions «poor and rich» into one group these notions being the basis of division from childhood. Phrase formation and citations show the domination of intolerant parental directive in child's consciousness, which is common for the analyzed works.

Picturing dichotomy outsider – insider pupils rely on the content of the stereotype «we – they», that is why the description of the paradigm «insiders» is connected with positive characteristics while the description of paradigm «outsiders» – with negative. So, microsubject «providing/non providing assistance can be found in 47,7% of compositions. For instance, insiders will always relieve, will always give a good advice while strangers will never help but they can also do harm. I can always ask my insiders for a favour and they will help me. We should draw your attention to pragmatic trend of the utterance about help and support.

In the analyzed creative works microsubjects are uncoordinated and heterogeneous. The subject of the composition has been developed only in 40% which is not a good figure from the point of

view of didactics. In 60% of the compositions pupils describe a) either how they understand who are insiders or who are outsiders (most of them only give theses without proves; b) give examples without explaining them; c) «switch» to other subjects. In 1,8% of works the subject hasn't been developed: the pupils wrote out from the «Explanatory Dictionary of the Russian Language» (S.I. Ozhegov, N.Y. Shvedova) without commenting them and giving illustrations.

The reasons why children failed to develop the subject can be the following. First of all, the subject formulation appears a bit strange for a pupil; it is different from traditional subject of school compositions and makes the child to exceed limits of a common lesson of the Russian Language. Pupils do not know what is right, obligatory they do not know teacher's requirements, what discourse he expects which leads most pupils of state schools to problems. Secondly, the situation at the lesson and doing a creative work do not imply openness and outspoken utterances and the fact that an average adolescent has a distorted idea about psychologists has probably affected pupils' distrust to the experimenter. Thirdly, Many pupils do not know the structure of an essay, have poor skills of written speech and proving system.

Here we should sum up. Intolerance in the analyzed compositions becomes apparent linguistically, vocally, semantically. From the point of view of language and speech that is lack of logic, irregularity of cause-effect relations within the text, rigidity, stereotypes, generalization of phrases where negative emotional colouring predominates. As for semantic manifestation of intolerance, here we can talk about the sampling of the following meanings in conscience of adolescents.

Outsiders	Insiders
Relatives, close friends, communication, reference group, common interests, acceptable behaviour, trust, respect, mutual understanding.	Acquaintance and its duration, aggression, rivalry, aversion, treason, envy, nationality, terrorism, faith, lack of understanding
«Outsiders – Insiders»	
Necessity of division, providing/not providing assistance, support, well-being – poverty.	

So we can make a conclusion that tolerant conscience of adolescents is not quite apparent, it is not clear or probably not moulded at all. There is hardly understanding and realizing of tolerance as acceptance of dissent. Judging by the content of some utterances predominance of intolerant views and opinions may be traced. On the grounds of the carried out analyses we can make an assumption that in minds of young people the so-called environmental stereotype caused by mass media, important adults' directions, different social formations etc., resulting from political, economic, social reality is imposed on genetic (firm, developed in the course of time) stereotype «Outsiders – Insiders».

In nowadays situation with intolerance we should boost adolescents' mental area, knowledge concerning tolerance and tolerant thinking, behaviour, interaction and mould skills in tolerant communication within adolescent subculture: cultivating tolerance in children we ensure more peaceful and productive future for our country and ourselves.

Literature

1. Valitova V.V. Tolerance: vise or virtue? // Vestnik MSU. Ser. 7. Philosophy. 1996. № 1.
2. Kon I.S. Psychology of early youth. M., 1989.
3. Muravyeva N. The language of tolerance, the language of intolerance // www.tolerance.ru.
4. Porshnev B.F. Social psychology and history. M., 1990.
5. Remshmidt H. Adolescence and youth period: problems of personality development. M., 1994.

Studying the state of interethnic tolerance among school pupils

N.V. Moldengauer (Moscow)

Interethnic relations at school are a mirror displaying situation in the society. According to our study, each fifth pupil characterizes them as not favorable enough, each seventh is not satisfied by the status of their ethnic group in the society, each third was a witness of unfair attitude to people because of their ethnic origin, 37.9% of pupils witnessed conflicts on national grounds, 22.8% of the pupils participating in the survey were victims of interethnic intolerance, 18.4% experienced disrespectful attitude to their national culture, 13.7% faced other negative facts in interethnic relations, 68% of pupils, representatives of national minorities, would wish to move to their historical motherland.

As practice shows, interethnic communication is rather complicated in modern schools, negativism in interethnic relations is growing, indicators of ethnic tolerance are low, intensity of ethnic issues in the society is increasing.

Our study was conducted with the purpose to reveal a condition of interethnic communication in school environment. The study objects were focused on the following problems:

- revealing pupils' attitude to the problem of ethnic intolerance in the Russian society;
- analysis of pupils' opinion on the reasons of negative facts in interethnic relations;
- revealing national self-identification of the study participants;
- determining a degree of personal tolerance of pupils' in these questions;
- studying the respondents' opinion about the ways to relief intensity in interethnic relations.

164 pupils from senior school classes of Moscow and Moscow region have taken part in the survey. The object of the study was the

conditions and factors for development of interethnic tolerance among schoolchildren.

To estimate interethnic tolerance of pupils from multinational schools, a diagnostic system was developed. It helps to reveal the specifics of tolerant attitude of a person to the world, and also to estimate individual – psychological characteristics of persons corresponding to the positive principles in their consciousness. In selecting and formulating the questions, we were guided by general-theoretical principles of interethnic tolerance, and also by well known socio-psychological techniques adapted with the purpose to measure this individual characteristic: the test of Kuhn-McPartland «Who am I?» (M. Kuhn, T.S. McPartland, 1964), the scale of social distance by Bogardus (E.S. Bogardus, 1956), the test of ethnic stereotypes by D. Katz and K. Braly (D. Katz, K.W. Braly, 1933) updated by N.M. Lebedeva, the method of unfinished clauses (L.I. Naumenko, 1992).

Children were divided into two groups – experimental and control. The study of interethnic tolerance of children included several basic stages of the process: analysis of the initial level of interethnic tolerance in experimental and control groups; study of the parameters dynamics of interethnic tolerance in the experimental group after carrying out corrective and developing training; study of the parameters of interethnic tolerance in the control group; comparative analysis of the parameters after the repeated study of interethnic tolerance in both groups.

The features of interethnic relations in modern schools are revealed through a number of characteristics, the major of which are: the character of processes of ethnic self-identification, the valency of interethnic relations, the degree of satisfaction with the process of interethnic interaction in the school. Each of these characteristics, in turn, is based on the level of interethnic tolerance. The presence of tolerance in interethnic relations of schoolchildren forms a certain objective phenomenon characterized by a favorable psychological climate in interethnic relations between the pupils.

Results of the first study of ethnic tolerance have made it possible to compare the average indices of interethnic tolerance in both groups.

The analysis of results has not revealed significant differences at the initial phase of the study. During an experimental study there were revealed three conditional categories of pupils: ethnically tolerant, ethnically intolerant, situationally ethnically tolerant.

At the following phase of the study, a training program on the development of interethnic tolerance was being carried out in the experimental group for half a year. In six months there was conducted a repeated study which revealed a substantial increase of the parameters of interethnic tolerance in the experimental group, as compared to the first study.

Let's give a detailed characteristic to each parameter of the level of pupils' interethnic tolerance. In the experimental group (25% of the questioned), children show the presence of attributes of interethnic tolerance. This group is characterized by a high level of ethnic self-identification, the presence of positive heterostereotypes about representatives of other ethnic groups, integrative principles in their activity.

The second group included 53.3% of the experimental group members, who were characterized by situational displays of interethnic tolerance. The group pupils were satisfied with the status of their own ethnic group, had an average level of ethnic identity, did not value national relations above all others, considered nationality as a secondary characteristic of a person, did not have knowledge of their native culture, language and customs, had neutral attitude to interethnic contacts.

The third group of the respondents from the experimental group included 21.7% of children and was made up by pupils displaying interethnic intolerance. Pupils of the group had low level of ethnic identification, did not know their native language, history of the nation, knowledge of customs, and at the same time showed belief about national exclusiveness of their nation before others, showed negative heterostereotypes, indicated a great social distance as desirable, did not have tendency to interethnic cooperation with representatives of other ethnic groups, were not satisfied with the status of their ethnic group. This group requires psychological consultations and the group psycho-corrective work.

The greatest difference in the parameters of both groups was found in the ethnic self-identification and the level of interethnic dialogue. There can be assumed that pupils most often experience difficulties exactly in these areas, which is proved by the results of diagnostic interviews and monitoring the pupils' behavior within the group.

Besides expected changes, there was also observed lowering of the anxiety and emotional intensity levels among the experimental group members. Pupils became quieter, emotionally more stable, which helped them to find constructive ways in interethnic interaction and promoted increased general positivity in interethnic relations, and hence, in the level of interethnic tolerance at school.

As a result of the conducted experiment, the ethno-psychological characteristics of each member of experimental and control groups were compiled, which described the features of ethnic identity and ethnic tolerance of pupils, and their development levels, according to which the recommendations on development of interethnic tolerance were given.

The «ethnic identity» phase included the study of the bases of ethnic identification, the valency of ethnic identity, perception of discriminating factors. According to the research results, the majority of respondents disagree with the statement: «Today a person should be indifferent to his/her nationality». In the first study the percentage of those who did not agree with the statement was higher, than the percentage of those who did agree. Probably, it reflects the need of respondents in the group identification by another, not ethnic principle.

To reveal a place of ethnic identity in the structure of consciousness the test of Kuhn – McPartland «Who am I?» was used. The object of our interest was how often ethnic identity was used in actual self-determination of respondents, that is, when pupils answering to the test question specified their ethnic belonging. The results obtained in the test, are presented on fig. 1.

On fig. 1 we see that the majority of respondents both in experimental and control groups have specified their ethnicity during the initial study. During the repeated study significant differences in experimental and control groups were revealed: the importance of

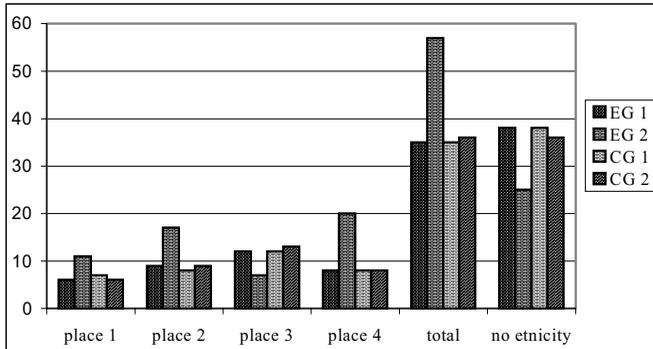


Fig. 1. Subjective importance of ethnic origin in the structure of self-identification before and after the interethnic tolerance training (in points)

ethnicity was two times higher in the experimental group after conducting the tolerance development program.

Thus, for pupils who participated in the training, ethnic identity became more significant than for the respondents of the control group who did not participate in the experiment, and whose characteristics of the group identity were less expressed.

The valency of ethnic identity of pupils. The valency of ethnic identification was found using the test of ethnic stereotypes by Katz and Braly, and also using the question about feelings connected with pupils' ethnicity.

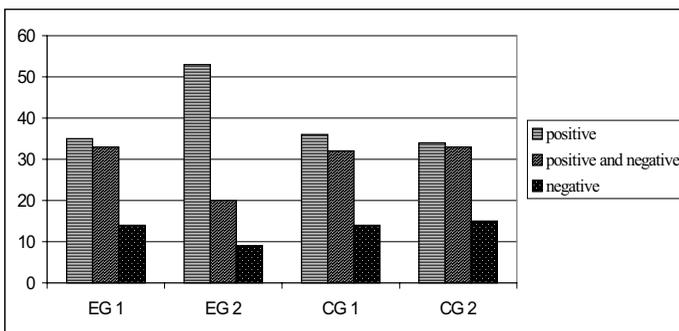


Fig. 2. Valency of ethnic stereotypes before and after the interethnic tolerance training program (in points)

As seen from fig. 2, positive stereotypes prevailed in the consciousness of the surveyed groups members during the first study, while after the development experiment there occurred some shift in the opposition «negative and positive» and «negative». In the control group, the study revealed no significant shifts. Our attention was attracted by the presence of negative auto-stereotypes during the initial study in both groups. This fact, in our opinion, can be the evidence of both critical perception of characteristic features of own ethnic group, and the danger of losing positive identification with own ethnic group. The analysis of substantial auto-stereotype characteristics shows that most frequent negative auto-stereotypes among school pupils are: «envy» – 29%, «lack of will, weakness» – 17%, «vanity, boastfulness» – 15%.

The nature of feelings experienced in relation to own group and their changes reflect the dynamics of the group image from the point of attractiveness – unattractiveness and influence mutual relations with representatives of other groups. Judging by the expressiveness of ethno-affiliated tendencies, we noticed the growth of attractiveness of own ethnic group.

The following step was to find out what feelings in pupils are caused by their ethnicity. The great majority of respondents in both groups during the first study experienced positive feelings. Among the answers, there also were some indications of negative psychological states connected with ethnicity. The presence of feeling of infringement in the affective-cognitive component in the structure of ethnic consciousness, found at respondents in both groups (8.7% in the experimental group and 8.9% in the control group) can be connected with a low ethno-social status being experiencing by the respondents. Survey data on this question are presented on fig. 3.

Interethnic directives. In this block, we analyzed the characteristics of interethnic perception of pupils from multinational schools: ethnic heterostereotypes, social distance.

The optimum balance between positive and negative ethnic stereotypes developed only after the training. The greater number of negative stereotypes was revealed during the first survey.

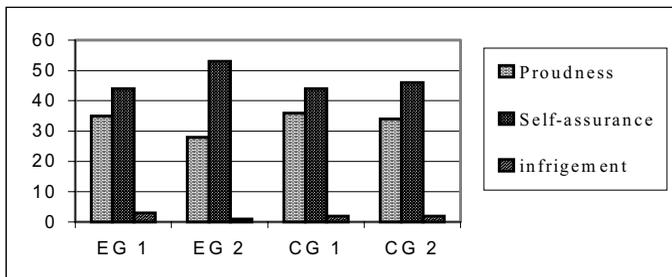


Fig. 3. Valency of feelings connected with ethnicity before and after the interethnic tolerance training (in points)

The following parameter of interethnic relations of pupils is a desirable social distance, which was measured using the modified scale of social distance by Bogardus. The survey data are given on fig. 4.

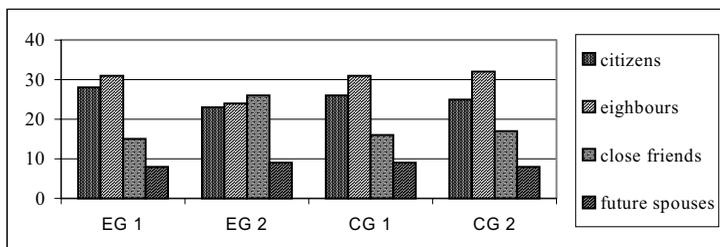


Fig. 4. The scale of social distance before and after the interethnic tolerance training (in points)

The received data specify that after the development experiment the data of closeness – remoteness of ethnic groups have essentially changed, leading to a different distribution in the hierarchy of social statuses.

Thus, the analysis of the study of interethnic tolerance among school pupils allows to draw some conclusions: the process of formation of interethnic tolerance in pupils, is considerably determined by the condition of interethnic interaction outside a school building, by the influence of ethnocultural balance existing in the given society, by the presence or absence of tendencies to tactical unions of ethnic groups, such as totalitarian revanchism, great-power and nationalist movements.

Ethnotolerant grounds for pedagogical estimations of preschool children development

E.R. Khakimov (Izhevsk)

Ethnic identity of a teacher in some situations is an essential factor both in pedagogical dialogue and in the success of pedagogical activity. The purpose of our study was to find out, what influence is exerted by ethnic tolerance of village preschool tutors on such component of pedagogical activity as pedagogical estimation. Estimation mistakes of a child's personality from the part of teachers are capable to produce an effect known in social psychology «as self-realized prophecy», when the development of particular qualities in a child is really accelerated or slowed down.

Different authors in their works bring to light definite ethnic grounds of mistakes that are made in pedagogical estimations, in particular, mistakes in the estimation of temperament of elementary school pupils, depending on whether ethnic belonging of a teacher and a child is the same or not (Sonuga-Barke, Edmund J.S., Minocha Kuldeep., 1993), mistakes of class tutors in understanding teenagers' feelings connected with their ethnic identification, depending on the ethnic position of a teacher (Hakimov E.R., 2000), mistakes of college teachers in estimation of national – psychological features of students, depending on a teacher's level of professionalism (Sarakuev E.A., 1991).

In the offered material, we study mistakes of village preschool tutors made in estimations of preschool children's level of development, depending on the tutor's ethnic tolerance.

People living in villages and rural areas, in contrast to city-dwellers, know each other well: tutors know much about the child's parents, and parents – about tutors. Often, tutor's attitude to parents is transferred on their attitude to children – some teachers adhere to a proverb: «The apple doesn't fall far from the tree». The question is whether a tutor's negative attitude to adult representatives of a certain

nationality is extended to children, and whether ethical intolerance of tutors has impact on distorted perception and understanding of children of «our» and «other» nationality.

In our work, we studied relations between particulars of ethnic tolerance of tutors and their tendency to overestimate or underestimate cognitive processes and speech development levels of children of «own» nationality (children whose parents' nationality coincides with that of a tutor), children of «other» nationality (whose parents' nationality does not coincide with that of a tutor), children from mixed families.

The study model was the following: at the first stage, tutors of a village kindergarten gave estimations of development level of thinking, attention, memory and speech of preschool children attending the tutor's group (in all – 24 children from 2 senior preschool groups), at the second stage – children passed corresponding psychological tests, at the third stage – tutors' estimations were compared to the test results, and the degree of understating or overstating (inaccuracy) in pedagogical estimations was found, depending on explicitness of particular parameters of the tutor's ethnic tolerance.

Ethnic tolerance is presented in our work as ethnic position of an individual, expressing his/her attitude to the importance of ethnic belonging of people in the modern society (opposition: importance of ethnic belonging – ethno-indifference), respect of originality of «own» ethnic community (ethno-favoritism – ethno-nihilism), respect of originality of other ethnic communities (ethnic tolerance – ethnic intolerance). Ethnic tolerance of tutors, music teachers, the senior teachers of four rural kindergartens (n = 13) was determined by their filling in the questionnaire «Types of ethnic identity» developed by G.U. Soldatova (1997) and in the process of a standardized individual conversation developed by us.

Results of the relations revealed between the inadequacy of pedagogical estimation of cognitive processes and speech development level of children from mixed families and the parameters of ethnic position of tutors are presented in the table below.

Parameters of ethnic position of tutors	Pedagogic estimation of cognitive processes of preschool children from mixed families			
	Speech	Thinking	Attention	Memory
Importance of national belonging	-0,065	-0,198	-0,097	-0,026
Ethno-indifference	-0,533	-0,222	-0,178	0,042
Ethno-favoritism	-,0284	-0,383	0,583*	-0,266
Ethno-nihilism	-0,194	-0,211	0,246	0,200
Ethnic tolerance	-0,096	-0,097	0,205	0,174
Ethnic intolerance	-0,580*	-0,745**	-0,468	-0,058

Note: * – there is insignificant difference ($p = 0,05$), ** – there is significant difference ($p = 0,01$).

A certain relation was revealed, especially in estimations of children from mixed families, where essential underestimation of thinking and speech development levels was observed, depending on a degree of ethnic intolerance of tutors. That is, ethnic intolerance of some preschool tutors is the reason that children from mixed families are perceived by them as less developed, than it is revealed by the test results.

Growth of ethnic intolerance of teachers correlates with their lowered pedagogical estimation of the development levels of thinking ($p \leq 0,01$) and speech ($p \leq 0,05$) of children from mixed families. Teachers with higher ethnic intolerance are typically mistaken, perceiving a child from a mixed family as a person, in whom the mixture of two cultures leads to slowing down the development of speech and, especially, of thinking. Apparently, teachers with higher ethnic intolerance are inclined to consider mixed families as a negative factor for the development of speech and thinking of children. In opinion of such tutors, people who balance between two cultures, do not seize to a due extend the norms and values of any of them. In the questionnaire «Types of ethnic identity» these tutors, as a rule, indicated that interethnic marriages represent a gap between cultures. The revealed tendency of underestimating by teachers of thinking and speech of children from mixed families, depending on the level of ethnic intolerance is important for planning corrective

work with tutors, for example, within the framework of qualification improvement courses.

On the other hand, when studying pedagogical estimations of attention level of preschool children from mixed families, there was found a reliable correlation with «ethno-favoritism» parameter ($p \leq 0,05$). With the growth of «ethno-favoritism», the attention level of preschool children from mixed families is overestimated. Probably, this fact can be explained that teachers estimated children's attention by their diligence at preschool classes. Children from mixed families, in the opinion of «ethno-favoritic» teachers, are more diligent, «attentive», in comparison with children of «own» nationality.

The study revealed one more important relation: essential underestimation of thinking development level of children from «other» nationalities, depending on teacher's position estimated by the parameter – importance of ethnic belonging of people in the modern society ($p \leq 0,05$). It means that teachers who consider a person's nationality as a very significant parameter, often mistakably think that children from «other» nationality are less developed, than it is revealed by the test results. In this case, the teacher's negative attitude to people of other nationalities is shown in exaggerating the role of ethnic questions in people's life, rather than in direct aggression («I want them to leave our place»).

No other significant relations have been revealed. Thus, the study of ethnic tolerance of tutors of village kindergartens and its influence on their estimation of children of other nationalities has revealed certain problematic tendencies which should be taken into account in educational and psycho-corrective work, both with teachers, and with students of pedagogical specialties. The conducted study shows the importance of revealing the ethnic tolerance of teachers and proves the necessity of taking into account the ethnic positions of future teachers during their preparation for pedagogical activity.

Literature

1. Sonuga-Barke Edmund J.S., Minocha Kuldeep. Inter-ethnic bias in teacher's ratings of childhood hyperactivity // *British journal of development psychology*. 1993. Vol. 11, № 2. P. 187–200.
2. Sarakuyev E.A. National-psychological features of students and their accounting in educational activity of college teacher: Dissertation abstract of candidate of psychology. M., 1991. P. 20.
3. Khakimov E.R. Ethnic position of a person and its influence on professional work as a teacher: Dissertation abstract of candidate of psychology. Kazan, 2000. P. 126.
4. Soldatova G.U. Psychology of interethnic intensity. M.: Sense, 1997. P. 389.

«Conscious» and «unconscious» tolerance in training of creativity

Y.B. Chastokolenko (Tomsk)

One New Year's day a man was walking along the corridors of Tomsk State University. He was wearing military uniform and around his neck there was a big poster saying:

«Give tolerance to a fundamentalist». I wonder if it is possible, according to the law of interchange, giving tolerance to a dissenter, to generate the same question – tolerance to a «giver». Unfortunately, when occidental and oriental mentalities are in touch with each other, it does not always work well, as the Orient interprets any manifestation of tolerance as weakness and makes aggressive attempts to destroy a «weak». The law of interchange works quite properly in the direction of occidental culture, though with great variations.

Burger, cola, stupid movies:

America is hacking the window into Europe.

But if somebody happens to live a different way

Aircraft-carrier comes to see you, anyway.

Of course, the main question is not about tolerance to some kind of extremism, (it is out of the question), it is about the way how not to cultivate this very extremism.

In 2000–2003 at the faculty of psychology of Tomsk State University approbation of some trainings patterns of creativity took place. As a by – product, very interesting facts, concerning two «FUNDAMENTAL» approaches to tolerance in situations of uncertainty have been found. The first approach is based on deliberate search for compromises. In the context of this approach the difference between such notions, as «to compromise» and «to offer compromise», became extremely apparent. They seem to be similar, but... The second approach can hardly be called an approach, as here we can observe a phenomenon, which can be called «uncons-

scious tolerance». Seemingly, groups, realizing the necessity of searching for common and ready to compromise, must be more successful. Nevertheless, everything turned out to be quite the contrary: conscious tolerance was generated in those groups, where people worked together, and these were the most effective. Subjective appraisals of participants of the training are the same: groups of «unconscious tolerance» were much more satisfied with the results, atmosphere and state of the group. There were 6 groups in the experiment, two of which tried to find compromise, and four turned out to be in conditions of unconscious tolerance.

The experiment let us look at the problem from a different angle, which is not accustomed in modern literature, devoted to the given problem. Creativity trainings were the centre of the experiment. Unconscious tolerance became extremely apparent in the process of trainings, a creative game with methods of original artistic creativity¹ was offered as the main form of activity. In the process of training tolerance was shown as an original projection in the socio-psychological area of creative potential training of each individual or, individual readiness to accept the New, to be absorbed in personal creative liberty. Readiness for creative liberty came forward as the main watershed between groups of «compromise» and «unconscious»: in the very beginning of the work former tried to make a certain map of the nearest future and to work out some rules for this future behaviour. And here we can see the biggest trap: the whole training is based on the situations of uncertainty, where it is not possible to suppose anything. Nevertheless, the groups worked out some virtual rules, which would not coincide with reality and in no way could they reflect the development of the situation.

¹ The original artistic creation is not connected with canons of fine arts. It is based on the natural aesthetics and is built according to the laws of colourformation and formbuilding of the nature. Personality, which comes into contact with original artistic creation, does not imitate the nature, its natural formes and colour, but creates according to these laws. From the one hand there is «It is not me, who creates, but it creates by the help of my being». But from the other hand, personality touches the world, which is created by the hand of God, who creates our Great World.

The refusal from originally worked out rules was accompanied by attempts to create some other «mobile» rules. Those, who did not want to conform to the rules, were put under the pressure. As a result, the group tried to herd itself into the channel of a certain «compulsory tolerance», as the rules, alas, did not work. Compulsory tolerance did not work either, and as a result a part of the group enthusiastically rushed to make a «megamodel», which could, to their mind, generate behaviour rules for any situation of uncertainty. By the way, it is very interesting.

That this part of the group reserved freedom to make rules, to manage for itself, demanding subordination from the other part of the group: «Still, you are wise enough, you must understand, that it is much better to work according to these rules». The second part of the group, having spat at all this «right» long-drawn-out proceeding, with light scandal settled down in the other corner of the room and tried to work in the situation of uncertainty without making the rules, depending upon intuition. There appeared to be «we» and «they». Naturally, they did not accept each others position and more than it, became personal. Though being parted they continued to quarrel with one another, after that the group separated and participants worked individually. In the process of training some people quarreled for a long time. Another group, which has also began from searching of compromise, went through some times of unification and demarcation. In the end they chose an individual work, having experienced late feeling of unification under the influence of strong emotional splash, aroused by creation of one of the formed small groups – the participants have drawn a very interesting picture, which has literally covered the whole group, and the very group was a center not for joint creative action, but just for discussion. The groups of «unconscious tolerance» differed from others as they accepted the freedom of the game, of the situation of uncertainty.

They did not try to make forestalling collaps of uncertainty, having put a net of rules on it. They were just absorbed in their own freedom, which turned out to be a rich soil for admitting the freedom of another. It was not a compromise of the kind: «Well, I admit, that you do it in this way, but then I have right to do it in another way», Personal urge

towards self-determination and expansion of the own limits, and, simultaneously, aspiration for the conservation of stability, self-preservation comes forward as original creative contradiction, experienced through the chain transcommunicative microevents. Acceptance of freedom of emotional experience of creative contradiction opens original sociability to the world, escape from this freedom makes block systems and deformations of original sociability. «Manager's freedom», who makes behaviour rules for others, to our mind, is one of the most serious «deforming» problems. Actually, leaving the freedom for oneself, personality refuses freedom of creativity: fear of a heap of freedom of creation splashes out on the social level. . Personality does not just drive himself into artificial frames of virtual rules, but also tries to organize microsocium, as a certain buffer between oneself and the situation of uncertainty. The informal leader of one of our experimental groups had just such «manager's freedom» in combination with intolerance to creative freedom of others which had blocked up the whole group as a result. The characteristic feature of 4 groups of «unconscious tolerance' is absence of the pronounced leader. First, the groups have divided into several small groups, whereas «compromise» groups tried to work all together from the very beginning. There are four stages in spontaneous self-organization of the groups of «unconscious tolerance», which can be sharply defined:

1) material and technical mutual aid in one of the methods of original artistic creation [7]. The first uniting moment was achievement «artistic» effects on the principle of technical mutual aid: «I will help you, but you will help me in return». It was the stage of creation, which is individual rather than derived as a result of interactions. And there is an aspect of no small importance: Individual competition in material resources for creative activity has disappeared. Outside distribution of materials was absent and freedom of access to paper and water-colour took the shape of active-aggressive capture of «everything and a little more». In the process of spontaneous unification in small groups the competition in resources has changed from individual into competition among small

groups. It is much easier to stand up for paper and water-colours collectively, while two or three people are drawing – somebody is on watch, standing guard over common store.

2) further, there is an effect of «catalyst», activity of one of the participants of small group of «mutual aid» became a certain starting point for new sudden ideas of the other participants.

Activity of the next participant has not just generated «mechanical continuation» of the work, but also has provided qualitative change of the character of actions. At this point active the discussion of the results and strategy of the further actions took place, and then these strategies were harmoniously put into effect, though the result of realization of these strategies had nothing common with the first supposition. In contrast to the groups, which have searched for compromise, this failure does not just upset the groups, but, quite the contrary, diverted and provoked to new experiments for this once without rules and strategies.

3) the next stage was the most interesting and unexpected: groups were well organized working silently. They hardly ever exchanged «verbal signs». The participants seem to have found the shortest way to mutual understanding instinctively in the course of interaction. This effect of silent creative interaction is found in all four student groups though only at the first lesson where the method of original artistic creation «water seal, which contained a number of peculiarities which were not reproduced in future work with the same groups: first of all, the participants learnt about «water seal» and tried working with it. Secondly, there was some competition for the material and technical maintenance of the «toy». Thirdly, the time was limited and the participants did not have any guarantees that they would have an opportunity «to have fun like this». Inspired by their own genius the participants passed to «extra-analytical level»: both self organization of the groups and their dynamics are built on the instinctive actions leading to the greatest effectiveness (both qualitative and quantitative) per shortest period of time.

4) the last stage in all four groups was the same and was taking place on wavelength of emotional rise: small groups of mutual

assistance were somehow losing their actuality, groups fusion was observed.

Events had not become less interesting after the training with original artistic creativity. In the course of experiment, the participants many times teamed up in small groups (both before and after «water seal»). Division into small groups was mostly organized in form of «lottery», «shut eyes», ensuring random selection of members of a small group. The period was based on division into small groups. At some lessons participants divided into small groups at their own choose, they knowingly chose partners for interaction within a group. With all that «water seal» training events stand apart: initially there was no requirement of team-work, though some enthralling methods of «artistic game» were offered. Small groups are particular because of their spontaneous, hasty, non-directive nature. At the very end of the cycle a concluding presentation of all received collections had been planned. These collections have been taken in different ways: along with «water seal» four other methods of original artistic creativity have been used including working with an size and conventional drawing as well. The presentation was hold in a free form. It could be done individually or you could join a temporal group. When participants knowingly united for final collection of creative collections, half of them (11 small groups of 22) united at the «water seal» united the same way they united at the «water seal», though they had an experience of interaction within small groups, which had been formed in a different way according to personal preferences, for example. «Water seal» formed small groups neither at random nor consciously. It was a spontaneous, instinctive integration leading to highly effective cooperation. I am careful not to make far-reaching conclusions though it appeared to be an original experiment which showed by the example of four groups an interesting tendency of the highest level of small groups self-organization: you see, for their final presentation participants united consciously depending on their experience acquired by working within small groups created in different ways. Among all the methods including «unconscious choice of partner more than half of the

students estimated self-organization at «water seal» as the most acceptable and effective.

What is happening? Why in the same conditions do some participants accept partners and achieve effective, creative interaction while others who are consciously, intentionally looking for a compromise not only fail to find it but achieve quite the contrary result in spite of himself.

Admission or non-admission of a stranger, tolerance be it conscious or not is a nuance. The problem is much deeper, it concerns person's readiness to accept creativity freedom, first of all your own. In our experiment was freedom, as in the course of the training situations of uncertainty were created. There is no behavioural stereotype of for them. There were no restrictions concerning usage of this freedom: freedom of destruction of freedom by means of working out of «proactive», freedom as permissiveness, freedom of being a member of a group... The findings do not mean that there is no need to look for a compromise. We got the data from a concrete pattern of creativity training as there was no time or opportunity for realization. A capacity for unconscious tolerance appeared to be necessary for groups to survive as an integrated, successfully interacting, conflict-free community. However, this training pattern has disclosed such a layer of basic tolerant attitude to each other, which is doing well in real life but is not taken into consideration, as there seem to be obvious reasons: «lack of conscious», «lack of compromises». But it is not always required, really essential are practical skills of unconscious tolerance, based on mutual tacking of creative freedom. The real life gives us too many situations of uncertainty. Taking the freedom of creative search stands in closest relation to searching activity, willingness to take something new, unveiling creative potential of personality. In the context of our training unconscious tolerance can be treated as one of the forms of realization of creative potential of personality. The higher creative potential, the more actualized it is, and personality is ready to accept the new, to the contact with uncertainty.

Comparing directions of personality which «makes a compromise» with personality, which is «unconsciously tolerant»,

we can see two vectors. The first is directed to another personality, to interpersonal communication. The second is directed to itself and through itself to the contact with uncertainty. In psychology evolution of concepts of communications goes from narrow interpretation of «communication consists in exchange of information among communicating individuals» till broad «communication is connection, in course of which we can carry out exchange of information among the systems of inanimate and animate nature» [1. P. 84]. We introduced one more notion of communication, determining creativity as communication «a human being – uncertainty». Note that uncertainty does not mean «nothing». Uncertainty is not cognizes, it is a real container of notions. It is not something exceptionally passive, where human cognitive activity is directed to. Uncertainty is a kind of a partner here. Uncertainty sets a super-system. Personality extends itself to a super-system. Such creativity consists in perception and forming notions, going from uncertainty to a person and he falls under the influence of uncertainty and discovers himself for perception of the existing in uncertainty. There is a good reason to think, that the centre of creativity can be determined as a contact with uncertainty. We won't try to give irrefragable definition of uncertainty, it is a great philosophic question. We will just try to outline the horizons of the notion of «uncertainty from the point of view of social psychology. We will dwell on the following: uncertainty is reality, given to a personality in sensations and not represented in perceptible, emotional experience or symbol knowledge (alphanumeric system) of a person.

Glancing at the area, where the contact with uncertainty takes place, it becomes obvious, that uncertainty borders with two areas.

The first area – objects . It traces to different objective spheres, objective fields. (An «Object» can be everything, insect for biologist, extraterrestrial object for astronomer.) Uncertainty gives a wide range of indefinite qualities of an objects, and, what is also possible, uncertainty of the object itself. In our training the world of original creation was unknown object.

The second area – interaction. It traces to multilevel communicative world [2, 3, 4]. Uncertainty makes area for freedom in

choosing, where personality is doomed to freedom. Whatever decision may be, right up to escape, rejection of freedom, anyway, in this case, it would be a result of free choice [5].

Building creative communication within the limits of training in two spheres of the contact with uncertainty – «objects» and «interactions» at once, we get the broadest area of creative freedom, where personality determines the percentage of «objective» and «communicative» parts in own creation. The main idea of the training is organization in the real groups of open creative situations, caused by trans-communicative micro-events, where the personality can take part, as the personality is. The aim is emotional experience of creative states. The structure of the training consists of four levels: free interaction with means and methods of original artistic creativity, free formation of small groups (or individual work), behavioural freedom, freedom of spontaneous utterance and self-presentations. Uncertainty, freedom, spontaneity are three «foundations», which support the training. The matter and dynamics of the training are directed to inter-generative events – emotional experience. The most interesting thing is, that in the process of team-work in the context of the training we can observe not just intercourse, devoted to solvable creative task, but the very intercourse is creation here. That can be explained in the following way: the training itself does not imply solvation of a certain creative task from the outside, which has «the right» answer. Tasks can be generated within the training itself, but such notions, as «right» and «wrong» decisions are not to be used here.

The pattern of creativity training, based on the active interaction with uncertainty is able to generate, to develop and to firm the phenomenon of unconscious tolerance. This effect is very important for orientation and effective «survival» in situations of uncertainty. Extending own abilities in «zone of contacts» with uncertainty, personality discloses creative potential, develops abilities. And the natural consequence here is willingness to take the new, to broaden own creativity resources.

Literature

1. Andreyeva G.M. Social Psychology. M.: Aspect-press, 2001. 377 p.
2. Kabrin V.I. Communicative approach in psychology and many-side measure model of communication // Psychological and pedagogical questions in teaching and educational process. Tomsk: TSU, 1985. P. 3–23.
3. Kabrin V.I. Personality as a meeting // Personality in paradigms and metaphors: mentality – communication – tolerance. Tomsk: TSU, 2002. P. 73–103.
4. Kabrin V.I. Transcommunication and personality development. Tomsk: TSU, 1992. 257 p.
5. Fromm E. Escape from freedom. Minsk, 2000. 672 p.
6. Chastokolenko Y.B. Dynamics of original creativity in communicative process of creativity training: Dis. ... C.Ps.Science. Tomsk, 1999. 42 p.
7. Chastokolenko Y.B. Monotype. Tomsk, 1999. 42 p.
8. Chastokolenko Y.B. Protonoya – transcommunicative cradle of original creativity // We. Scientific and publicistic almanac. Tomsk, 2003. P. 68–87.

Mental world of people with infringement of sight: structure and dynamics

M.P. Shulmin (Tomsk)

The title of the article has in some sense paradoxical character, if we take into account the fact, that the phenomenon of mentality includes first of all world view of a person. The word itself has a contradiction in the context of the studied problem: what is the world view of people with visual impairment? So the question could be put logically: if a person has a deprivation of the channel of visual information, then does it have any influence on his world view? If yes, then how? In this work some results of the research of the dynamics of mental world structures of people with visual deprivation are presented.

L.S. Vigotskiy, working at possibilities of overcoming physical defects influence on mental development of a person in the context of methodology of dialectical materialism, came to the conclusion that all these people have some divergences of biological and cultural (social) factors of development. In the course of education and upbringing it is necessary to create conditions for convergence of these two factors by means of realization of «workarounds». His works and works of his followers were formed in the theory of compensation. However at present the main characteristic of the psychology of the blind is a gap in the working out of a number of urgent questions [1, 2, 9]. It has been noticed by some world scientists, that Russia is getting into a state of «demographic hole», when the number of physically disabled population will very largely exceed the number of able-bodied. It happens against the background of progressive technological development, when a wide spectrum of professions was made accessible for people with physical limitations, including sight. However in our country millions of people, belonging to the category of disabled, have to remain «social orphans» because of weak process of integration of people with physical limitations

into a social life. Most part of this problem solving should be given to psychological researches, which will become fundamental for preparing methodical material, which in its turn will help to make «psychological ground» of this sort of people for their inclusion into a process of social integration.

Returning to the problem of mentality, I suggest, as a methodological basis, turning to the principles of existential psychology [10; 11; 12]. We suppose, that in the framework of this direction we can switch our attention from ways of compensation of visual defect (methodology of dialectical materialism) to emotional experience of a blind person's own being in the world. Existential approach allows to assume, that a visual defect is essentially transformed in something new, namely in ability of a person really experience his own life. The problem of world view of a person with visual impairment is losing its paradoxical radical.

Appreciating the fact, that the development of the mental world of a blind person is being realized by means of orientation to cultural stereotypes, which emphasize «limited nature» of life of such a person, we get the structures of mental world, full of existential anxiety. We see a person, who is very difficult to obtain a purport of being, having in mind traditional ideas of life.

Conversely, if the development of mental world of a blind person is being realized at the orientation to true emotional experience of his own being in the world, by virtue of intention character of consciousness, he is able to know the sense of his existence. It enriches the context of mental world of people with visual impairment with existential determination and finding of life purports.

In April 2004 in the Naumov Rehabilitation Center of the blind in Bijsk I did a research work on studying of the influence of ability to feel life experience of people with visual impairment on the development of their mental world structures.

The subject of the research was dynamics of mental world structures of people with visual impairment.

The purpose of the research was studying and further description of the process of development of blind person's mental world on the grounds of self-experience feeling.

There were 15 people, aged from 19 to 57, who took part in the research. In the selection there were presented patients with different causes of loss of sight, both completely blind and with residual sight, and also the time of their deprivation was different.

In the process of research two main methods were used: firstly, the method of comparing structure indices of blind person's mental world before psycho-correctional effect of «Groups of existential experience» with those after it; secondly, the method of phenomenological analysis for understanding the essence of the development process of mental world structures in a state of sight deprivation by means of true life emotional experience.

As the structures of mental world there were pointed out the following: I – concept; mental representations about the future; sense-searching activity and general sense pithiness of life spheres. There were used the following psycho-diagnostic methods for registering mental world structure indices: Kun's projective method of «Who am I?»: projective texts «My future»; Leontjev's method of studying of utmost purports, added with further participants' estimation according 11-point scale (from –5 to +5) the presence or absence of certain purports in four life spheres (work, family, social life, disablement); questionnaire of sense-searching activity «MAKS 22», which was specially made for this research on the basis of 16-factor personal questionnaire of Kettel.

According to the results of primary psycho-diagnostics the selection of participants was divided into two groups. The first group included 7 participants with medium or high indices in at least 3 of 4 used methods. The second group included 8 participants with low indices in at least 2 of 4 used methods. «The group of existential experience» was conducted for participants of the second group, the duration of which was 8 sessions of 6 academic hours each. The sessions were divided into 4 themes: work, family; social life and disablement, 2 sessions on each theme. In the repeated diagnostics of the second group participants after completed psycho-correctional effect some positive dynamics of mental world structures of 75% of people was stated.

The analysis of the feed back of 25% of «Group existential experience» participants showed, that their indices of mental world structures didn't have any significant dynamics. As it was cleared up, they couldn't uncover themselves in the group because of distrust to other participants. So it will be expedient in this case to use individual consulting and psycho-correction for these participants.

On the basis of phenomenological analysis it is clear, that complete or partial deprivation of visual functions can be an excuse only for a man, whose mental world is fading away and who is trying to transfer the responsibility for his life to the people around him and external circumstances.

A person, emotionally experiencing his life, develops his world view regardless of presence or absence of his ability to see. Outside world, people around and he himself show conscious understanding of their own essence, that enriches the world view of a person, brings to sense of life knowledge and spiritual «brightness».

It is important, that when a person spiritually frees himself from physical defect, he gets able to make a choice and ready to be responsible for it.

Literature

1. Akimushkin V.M., Morgulis I.S. Typhology basis. Kiev, 1980. Part II. P. 312.
2. Gernigan K. Blindness: defect or sign. Foreign literature on typhology. M.: 1996. № 13. P. 44–49.
3. Kabrin V.I. Research and prognosis of stress-transformation dynamics in person's communication on the basis of method of modeling of communicative world (MMCW) / Siberian psychological magazine. 1999. Ed. 11. P. 20–29.
4. Kabrin V.I. «mental structure and dynamics of person's communicative world: methodology, methods, empirical research». Tomsk: TSU Publishing House, 2002. P. 88.
5. Leontjev D.A. Psychology of sense: origin, structure and dynamics of sense reality. M.: Smysl, 1999. P. 426.
6. Lytvac A.G. Psychology of blind and weak-sighted people. Educational manual. St. Petersburg, 1998. P. 268.
7. Lomov B.F. Methodological and theoretical problems of psychology. M.: Science, 1984. P. 444.
8. Rogers K. Client-oriented therapy. M.: Refl-book «Vakler», 1997. P. 312.

9. Shulmin M. P. Education with a period of probation. Materials of International scientifically practical Conference / Professional education of people with visual impairment: problems, experience, perspectives. M.: Flinta, 2003. P. 136–137.
10. Frangle V. A man seeking a sense. M.: Progress, 1990. P. 368.
11. Frangle V. Psychotherapy in practice. St. Petersburg.: Yuventa, 1999. P. 250.
12. Yalom I. Existential psychotherapy.

Part Three
POSITIVE PRACTICE AND CREATIVE
EXPERIENCE

**Building of tolerant relations through positive interaction
experience of the subjects of educational processes**

B.Z. Vulfov (Moscow)

The education of tolerance is the common matter of governmental and social institutions and when its objects are children, not only families but also school, teachers and psychologists become responsible for this work.

In this work it is necessary to have 1) the information on essence of tolerance education, its matter and manifestation, 2) the possible means – technologies of such education meant for the choice and creative use of them in actual practice.

We should pay attention to children: every child in the group or class. The peculiarity of children's tolerance as well as the process of its formation is that it is the combination of developing the ability to grasp outward things and at the same time to select «social» impressions, to estimate diverse factors of outward things. Tolerance is objectively dynamic phenomenon: it changes either positively or negatively in coming and «going», object flow, strength of feelings and manifestations, stability or changeability... The background of this is valuable foundations, moral psychological alignments, which are dynamic too. In this way the objective possibilities and their education field are made, i.e. the direct creation of socio-pedagogical conditions of changes.

The peculiarities mentioned above and some others are significantly determined by the sources which directly or indirectly

form and support child's tolerance. The first place is given to the family as it is the obvious example of family priorities and relations. Then we should say about the influence of educational medium of a child which gives its values, the peculiar system of relations, various kinds of obligations and spare activities. Next goes the way of life, directions of friends or some other referent group which are grasped and implemented by the participants. Such sources as personal impressions from different people, books, mass media are actual too. All these sources and some others create and form diverse and contradictory life experience of children and within the life experience they develop their tolerance experience. Teachers also have life and tolerance experience but among its sources there is educational background, professional experience and medium.

The majority of sources spontaneously influence the formation of tolerance – the experience of the real attitude of a person to various events of life. However spontaneity does not exclude guidance. Any experience can be enriched, added, satiated. This involves essence and matter of tolerance education – the purposeful organization of positive tolerance experience (overcoming negative one). I say about the creation of the field of direct and indirect interaction with people having different points of view or behavior, their communities, in other words – coexistence medium of different things. No matter how different these things are, anyway the teacher should be ready to cope with them, that's why it is necessary to have a good knowledge of both the sources and the factors arousing the necessity of tolerance as they provoke annoyance, intolerance, hostility, conflicts.

There are many of them: ethnic, psychological, valuable, communicative, behaviorist... And each of them can result in negativism, rejection, imaginary (and real) incompatibility. Among the factors the religious ones are the most dangerous, at least two of them: 1) personal – total rejection of religious people, belief in God and 2) social – rejection of representatives of other confessions. Much more negative are ethnic factors: aggravated international relations (observed recently) – among particular children, groups and ethnoses as a whole (I mean the attitude to refugees, forced settlers, people of

«Caucasian nationalities» or different color of skin). Psychological factors are so complicated because they are so delicate and difficult for the teacher to deal with as they are connected with inexplicable child's spiritual hostility to personal qualities of other child or grown up, his character or appearance; to make matters worse these relations become more and more complicated with aging. Factors of values imply adoption or condemnation of meaningful senses, aims, models used by the children of the same age, grown ups, groups of children, their social associations; whether it is Children's Charity Organization and «Going Together» or skinkheds or sport fans.

The communicative factor also exerts some problems in the case when someone does not accept this or that communication sphere, especially compulsory (being in one class, circle, etc.) or someone's manner of communication, his intonation, style. At last, all these factors seem to intersect, embody in behavior – in the real manifestation of all the rest factors: child's interrelation with outward things. That's why, it is behavior, children's way of life and life experience, its organization that give teachers the opportunity to work and implement their tasks in practice enriching tolerance experience of their students and at the same time their own experience.

I have discussed the real and possible substantial borders of tolerance. However, it has some quality borders which are not less important for the teacher to know than the latter. The borders are quite wide ranging from full acceptance, consent, in the wide sense of friendship in relation to the other object up to indifference, apathy direct or indirect, in other words, contact without relations (when people look at something or somebody and don't see!), concealed or obvious rejection of people, opinions, situations, possible equality of other people with the person himself, to intolerance, aggression, conflict.

I can't but say about ethnic borders which require teacher's understanding and clear moral position, tolerance in the process of education of this quality in children. It is borders behind which there is betrayal, crime, terrorism. They require intolerance; they are not acceptable, they are impossible to exist with. Tolerance is not indifference, it is work of heart! It must initiate a growing person to

tolerance alternative – actual unacceptability, the real fight available for appropriate age and status against what is antihuman and, consequently, unacceptable whether we talk about nature destructions or humiliation of a person, lack of respect to the old people or national conflicts. The fight against the evil is always confirmation of the good, and such confirmation is one of the real, significant results of tolerance.

The main educational goal is to achieve stability consolidation and enrichment. The problem to achieve it is that we can't force a child to change his point of view his thoughts and attitude towards real life. Above all, we have no right to do it. It is not the fact that he should accept the things he didn't accept before, he should love things he didn't like before: he has the right to his own attitude. The matter is that tolerance can and must provide its subject and object with the situation of co-existence. Tolerance education involves helping a child to accept this situation. From the pedagogical point of view it is related to the organization of tolerance positive experience, i.e. to make conditions providing child's interaction with other people, no matter what kind of persons they are.

Every person including a child, even little child who has «loved» and «unloved» people, has his own tolerance experience both positive (normal relations) and negative (negativism of relations). It is natural that there is such experience in students having different character, temperament, imagination, expectation, behavior, but they forced to accept (but not endure) school regulations, the tutor or other teachers at school, students of his own class or circle. There is a positive side in tolerance experience – a good luck for the child and the teacher himself is the absence of community life experience – large problems for both of them. Besides, among other children you can find capricious and conflict children having inadequate self-assessment, which exerts some additional problems.

One more thing is also important: tolerance education is significantly less productive if it is one-sided (directed from the subject) and it becomes more effective when it is two-sided (directed from the object itself). Certainly, to create such situation is

challenging but during this process mutual enrichment of tolerance experience takes place and it creates emotional-intellectual moral field for making positive experience of relations and communication. The best luck for the teacher to have or create this field! Virtually, tolerance is nothing but implemented relations.

The diversity of life activity, connections, communication of children opens the real conditions for the successful process of tolerance education: its involvement in the school system. No matter how diverse is the process, how specific are its tasks, content factors and technologies – it is included in the system, exposed to it and influences it. School is their common human and social background, common situations and conditions.

School and teachers together can do a good job. First of all it is necessary to examine children, their families, way of life, connections. One should pay special attention to the facts and examples when a student exercised loyalty to his friend his classmate, his fellow or his relatives...

All mentioned above is preconditions or manifestation of tolerance. However, the professional mind of the teacher can't see something else: intolerance to the children of other nationality, persistent undesirability to interact with other children, inability to accept different point of view, quarrels with classmates and conflicts outside school. Without observations of this kind it is difficult to understand sources, causes of tolerance deficiency and, consequently, to prevent or overcome it productively.

Out school activity allowing children to reveal their best abilities (e.g. computer programs, sport, tourism, dance, etc.) can help in solving these tasks. The teacher won't miss the chance to support even slight successes of the children who are not popular with their classmates. It is important to accustom children to the culture of other nationalities. The older the children are the more useful is the open discussion of problems of life no only of their class, school, or town but also home and world events. The individual talk with children being egoistic, unsociable, conflict, with low or high self-assessment requires some delicacy from the teacher. Drawing

students' attention to real life the teacher helps them to acquire their own tolerance experience to other things (the good) and reject the evil, envy, quarrels and conflicts. So, the positive moral-psychological atmosphere begins to appear in the class or some other children group. This atmosphere in its turn creates preconditions for developing tolerant behavior experience in each child.

Otherwise, I should remind you that the sphere of tolerance is not restricted within school: school itself is a part of wider social medium, the factors of which can't be achieved by the teacher. At the same time they are not less significant for child's development than school. Very often the values of school do not coincide with the values of the child's social medium (his family, out school connections) and even contradict it them. But the presence of circumstances which do not require tolerance doesn't mean that we should refuse to form this quality in relation to the situation that requires it: the negative is overcome by the positive. It is important for everyone to follow his way from hostility, distrust to other person up to mutual tolerance.

It is true not only in relation to the students. The teacher himself needs tolerance first in his interrelation with the students. And here arises some challenges.

Nobody can force the teacher to accept this or that personal attitude to the individual child or to the group of children. The right to have this attitude is above discussion: every teacher has the students whom he likes or dislikes. The situation is clear from human point of view. But from professional point of view the situation should be opposite: children are different and the attitude to them should be different too. One should manifest this attitude equally – with respect, tolerance, without personal negative emotions. This doesn't exclude the right for the teacher to be strict, exigent, furious or dissatisfied but suggests their correct manifestation: teacher's tolerance is not forgiveness or unscrupulousness or indifference to weakness; tolerance does not mean accepting violations of social and school regulations. We, teachers, are also in need of children's tolerance – to our strict remarks, categorical opinions and advice, often

dissatisfaction, didactic or appeals such as «In our time...», «When I was your age...» although time and we were quite different.

The teacher can be often tired, excited and the students themselves manifest rudeness, disobedience and boorishness. Nevertheless, reacting to such situations the teacher has to be tolerant, reserve his dignity and try not to lose his prestige. This is the result of hard self-work, experience and this becomes important and organic component of professional skills without which there is no tolerance, no matter what reputation the teacher has.

This requires from the teacher a lot of knowledge about the students – their interests, preferences, ideas of the matters when the difference in our estimations is obvious or expected: whether we talk about our understanding of «a modern person» or fashion, slang or show business. The teacher can reject something but it is necessary: 1) to know, 2) to respect their opinions and the right to have them and express.

The teacher can comprehend many things himself helping students to understand their out school connections, the complexity of active social background of their life – from their direct connections family, school, fellowship) up to social life events (social stratification, money problems, social feelings). It is much more relevant to study modern childhood, its idols and preferences as well as the dynamic of every student development. Manifesting ability to hear while listening and see while looking (and it is the beginning of teacher's professional tolerance), catching something new, it is easier to understand the causes of children's problems and conflicts and, consequently, to seek and find the ways of tolerance development; the interest to the personality is the way to understand him and be understood by him.

All discussed above is true not only concerning the children. Sometimes children's parents prove to be not less complicated tolerance object. Depending through their children on school, on a given teacher they become more and more exigent and sometimes more aggressive towards school. Then there appear situations of opposition, mutual misunderstanding, collision of values, opinions about children and school, its work and children's authorities. The

young teacher exercises some problems due to the differences in age, representations, demands and ways of communication. Neither parents nor their children can choose school themselves. The same is true for the teacher as he can't choose parents of his students: very often he has to tolerant, adapt him in order to interact with parents for the sake of children.

In order to prevent collision it is important: 1) to have mercy on parents pride when the teacher characterizes the child in public; 2) to keep emotions under control when the teacher communicate with «difficult», from his point of view, parents; 3) to care for children's life conditions and at the same time to tell parents about the life of children community (not only about their grades and school attendance); 4) to focus on the successes of every child.

Parents' tolerance to the teacher can be achieved by manifesting kindness and care towards all the children no matter how difficult it is in real life. In this way the basis for mutual satisfaction is made on interpersonal level and in the wide sense – as means and conditions of mutual tolerance of school and parents for the sake of children; otherwise, children, parents and the teacher are likely to exercise some problems.

There is one more delicate problem of tolerance related to the colleagues working in one school and above all teachers who are interconnected, equal in rights and responsibility as they share common working area and atmosphere. However, having equal status the teachers are different people: each has his own life experience, mentality, personal and professional style, ideas about the role and responsibilities of a teacher, character, psychological features, intelligence and emotions, educational background and length of work and, at last, preferences and claims, liking and disliking towards colleagues. Well-known closeness of this world, nervousness, fast and unpredictable change of situations increase the importance of personal and professional tolerance.

That's why the teachers should be able to be indulgent, reconcile with other people's opinions, and achieve agreement in solving different problems, unity (not uniformity) of demands. It is impossible

to involve children in conflicts between teachers because of the serious consequences.

It is more productive to make the relations taking as a basis the strengths of the colleagues and overcoming own negativism in order to cope with the problems of school life. In this respect the strategy of tolerance is implemented from understanding and comprehending other person to true interaction and cooperation. These imply kind support of teachers after attending lessons or outclass activities held by colleagues (not without criticism) and help to the young teachers to see their own weak points and participation in professional creative work. In the long run the bad peace is better than the war and in the teachers' community it is always trauma for people involved and for the children. And the latter should stimulate teachers' tolerance development.

Consequently, it is obvious themselves to educate tolerance. They are connected in the first turn with understanding of their professional value and at the same time the ability to respect other people and children as well. It is desirable that every person should do it and for the teacher it is necessary no matter how difficult it is!

Reflexion and self-analysis of real relations to other people, honest assessment of own thoughts, decisions and deeds, which are not influenced by the emotions, are also useful. And the matter is not in the verification of own successes and failures but in the desire to control yourself avoiding disliking and negative attitude to somebody or something around you. Manifesting intolerance the teacher provokes aggravation of situation, attitudes. Tolerance deficiency results in a fast and inevitable «heart and spirit depreciation» and the children appear to be victims of it. From this point of view purposeful self-education becomes both social and personal problem. In order to educate tolerance in other people it is necessary for a person to be the model of tolerance. The whole work of the teacher with children's parents, colleagues as well as his self-work is done for the sake of children. As tolerance is in the common system of psychological, moral peculiarities of personality as tolerance education is in the system of educational activities of a teacher and teacher's tolerance is in the unity of his human and professional qualities.

Additional education in the context: paradoxes and intentions of tolerance

V.K. Gorodetsky (Tomsk)

About programming

«And who are the judges?!...»

Well, you remember, who.

Deliberately putting his pedagogical program in a narrative form, the author ignored «circumstantially well-ordered account, determined by the intentions of science-oriented audience, referred to cultural universe and demanding an adequate manifestation and representation of anthropological context within dynamic socio-standard structures»...

All pedagogical, scientific (administrative etc.) world would start, if ordinary teachers of supplementary (!) education began to write their programs in such language and what is more in size of dissertation according all necessary requirements! It's time to give academic degrees! Only there will be nobody to work with children, because there will be no time. If a teacher can completely realize himself in epistolary genre, then there will be no need.

What am I about? This is what I am about. If we can count the number of different papers, which (according to new requirements!) every teacher must write, fill in and contrive, then we can talk about paying author's honorarium. After careful analyzing of these documents, we can come to the conclusion that before having these papers there was no any supplementary education as a fact.

No doubt, a teacher should have «an opportunity of weighted analysis, summarizing of experience, systematization of work and determination of perspectives» [6]. Can it be in any other way? Let

us suppose, why can't we try to do it in a free form? Maybe there will be some incompleteness in systematization, maybe there will be much more work at methodical department, but the program itself will be individual. Because working according suggested (dictated) model, mechanically, a teacher often doesn't notice (it is checked in private talks), when he stops using his own words (it means his own thoughts), phrases become stock phrases, a contact with a child, who is cognizing this world is being prepared, categorized, put up and dried. The presence of some scheme leads to its dictate, which suggests a constant correlation of one's thoughts and acts with some framework, a person stops thinking, he starts to correspond. The more correct, clever and useful a scheme, the less its user doubts, and meantime each usefulness is questionable, each doubt is useful.

Indeed, if a text describes stages of some process of development or education of a child, nobody will formulate it in this way, because there is a stock wording: «individual trajectory (path)». The term «trajectory» describes rectilinear and curvilinear movement in different sciences, for example, in ballistics, but it seems to be artificial in pedagogy, being used only for making texts sound scientifically. Maybe in fundamental (scientific!) works, describing general tendencies and phenomena, this formulation is appropriate, but on behalf of a teacher, who has got only twenty children...

If we scrutinize no less popular abbreviation KAS in the context of pedagogical practice this abbreviation appears to have no sense, because ability is nothing but an aggregate of knowledge and skills [7]. It is not quite clear why should we enumerate all three terms. It's convenient, of course, maybe this thing or similar one won't be meaningful for anybody, but everything is formed from details. Why don't we call pleasure «a specific irritation of a certain group of neurons», or our beloved person «social subject of reproductive age, meeting our basic requirements?» An absurd? It is not a fact...

A scheme of professional position is often thrust to a teacher. It is not always clear, but «scientifically» reflecting modern tendencies of our time. However this man (a teacher) doesn't work in science and hardly will. As a result we have got a **game**, not even of science,

and we can't understand of what, the theme of which is given by Ministry of Education, but the rules of the game are made up at the local level. Only a pawn in this game is a teacher. The fact of defending and re-defending of educational programs is simply exciting! To defend some thing, which is not a scientific work or a diploma project has neither any connection to scientific ceremonial nor laws of commerce. It has been contrived recently within the rules of the same games. By the way, why don't we introduce a rule to defend menu in a bar?

In other educational establishments (school, technical school, specialized school, institute of higher education) teaching, but not pedagogy, still occupies a dominating place. Child's life in the family can't be described at all by some objective reasons. There appears an impression, that exceptionally supplementary education is devoted to develop and bring up young generation. And all this questionable idea is presented so worked out, with such seriousness and scientific character, as if there is no other factors, influencing child's personality. At that reality is declared as one of the principles of program making. If we really look at the effectiveness of supplementary education we can see:

- minimum number of children in the class of every teacher achieve any good results in the subject, at that the more professional is a teacher, the more difficult it is for pupils to reach him;

- the stronger the teacher as a personality, the better he solves his educational tasks, but the influence of all his efforts on the pupil's personal qualities remains minimal in comparison with the rest of factors, influencing him;

- if some pupils really achieve prominent results, a teacher begins to use them, obtaining every possible prizes, places and bringing up often recedes in the background.

A teacher can put, formulate and work over the goals and tasks for a long time, but estimating their realization, this poor teacher faces (in most cases) both a complete blur, conditional character of program formulations and received results, subjectivity and jaundice (first of all their own!), i.e. there is no any opportunity to truly

estimate the effectiveness of all teacher's efforts. Human element, you know.

By the highest standards everything that happens between a teacher and a child can be called by one word – communication. The only luxury in the world. If one follows the logic of social order («political, moral, cultural reference points of a society»), which determines a necessity of drawing up an educational program in this very form, then why not to take measures for programming communication in other social spheres? Family, work... An absurd? But isn't it an absurd to struggle with alcoholism on a national scale? However it was all right, we struggled, and some time before that we planted maize, and before that – imprisoned people for nothing. I will repeat, though: no doubt it is necessary to structure the process of any work, but there is work of creation of high-precision weapon and our- long-suffering one. It might be necessary to stop for a while and try to make out that reasonable limit, further from which all this conglomeration of schemes and routine already makes no sense.

Finally imagine such a picture: take, for example, a car service and make all the mechanics in their free time listen to a course of lectures on peculiarities of molecular structure of radioactive materials. Then each of them will write a big report, and a senior mechanic will conduct a number of seminars on the theme. Will this organization become a scientific research institute after that? (but something will obviously change for the better, hurrah, colleagues!)

Teacher goes to children

«Armed and very dangerous»
(name of the film)

A great amount of information, used at training teachers and for raising their qualification is devoted to children. It is obvious. It is considered, that a man having this structured information, and also taught different teaching methods automatically becomes a normal educated teacher. At least all the lessons on professional development,

at which I happened to be, presented such a picture. All this is, of course, necessary and useful, but...

What about a teacher as a personality? A person is equipped with knowledge from education and science. It's a question whether he will be «advanced» after some courses or colleges, but he will be really equipped. Teachers began to be often and well equipped (which is necessary), but also forcedly, like soldiers. Well equipped teacher will teach more effectively, and well equipped soldier will kill effectively.

Yet there is a nuance: soldiers are commanded by clever generals (they should be clever), so it is enough for a soldier to have a gun, he doesn't need any knowledge on strategy. A teacher comes out to children and... he's his own general. It means, that he should be able to use not only his weapon, but should be ready for this thing deep inside, personally. The task of his weapon is to form, influence and bring up. .. Personality! Successful in anything! It means that a teacher, as a personality, should be... formed, brought up, influential and successful! How many teachers can boast of having this set of characteristics? Automatically one ancient phrase about a doctor, who couldn't cure himself, comes to mind.

Overheard cry of a teacher in the corridor: « If such a thing is repeated once more, I will throw you out from the group!». That was said to a child at presence of other children. By the way the program of this teacher («one of the indices of teacher's professional competence») was considered one of the best. A phrase of another teacher: «I, of course, can discuss some personal problems with a child, but I won't let him be a burden to me! Will you please sit down and start learning the material by rote!». On my behalf I can add, that sometimes I find it necessary to put the guitar aside and, having changed the plan of the lesson to have a heart-to-heart talk with a child. And to talk as much, as it is necessary. A child needs to sob out – music will wait.

Thus, I think, it makes sense to reorient the direction of different courses from the point «what and how a teacher does his job» to the point «who is he, this teacher»?

Here we are risking again to have a serious problem. If we have some changing in any sphere, it takes place globally, without exception. There will be an instruction from the heads: to develop a teacher as a personality! For the beginning all the teachers are to write a program of personal growth in all its scientific magnificence! Then its realization will be watched and controlled. What personalities we'll get!

Maybe there is some other way. Maybe our science will teach our society, particularly the system of supplementary education, to form some inner prerequisites of personal growth. Yet... education works for our future. Our state is engaged with present problems, so it won't seriously solve educational ones. Science has turned its back to this problem (anyway there won't be any solution without money) and spread to children's progressive upbringing by the strength of the same unprogressive teachers. And what about them, teachers? Programs are demanded. They went to courses-consultations, read method plans, defended programs, then re-defended. It's very useful. Something was thought over, revalued, optimized. Yet the children are still shouted at. The teaching methods remained the same.

The law of Russian Federation reads as follows: « In the present law under education we should understand a purposeful process of upbringing, training in the interests of a person, society and state...» [5]. It is all true, but if we think realistically, a person, society and state have absolutely different interests...

According to my own belief, teacher's activity is like an activity in any other creative profession: a musician, sculptor, artist. Having (sometimes not) some basic knowledge (classical musical harmony, academic drawing and so on) a creative Personality can't be obliged by anybody to follow these canons undeviatingly. An artist himself decides the questions of composition and color, and a musician appropriately works with pauses and dissonance. Public recognition of creative work needs a separate talk, so it won't be mentioned in this report. A teacher per se is busy with the same thing. He does his bit in the process of Personality forming, touch by touch, note by note, every time deciding what lesson to give a child. He considers

different variants of not only lessons, but phrases, gestures, looks, analyzing both child's behavior and his own. Sometimes he simply goes ahead, following the compass of his intuition. Isn't it a creativity?

Everything could be nice, but: getting into some financial or political dependence on society, system, an Artist becomes a craftsman. A teacher originally should create in the framework of a System. And Creativity supposes Freedom (this very free attitude to the canons of musical harmony gave rise to such phenomenon as jazz, the freedom of creative work in art gave impressionism to a society). Freedom is harmful to System, System needs stability.

Children go to teacher

«Such is happy, who doesn't know
where he goes, because he is free in his moving,
but that one, who knows where he goes,
is moving only in the chosen direction».
(Oriental wisdom)

This chapter I want to begin with showing some reasons, owing to which children appeal to supplementary education. Thus, a child came because:

– this initiative belonged to his parents, according their ideas, wishes and their being informed.

– the initiative belonged to a friend. Then the initiator solves his problems and the child hangs about with him. Here works a model, according to which their relations were built, and which without any interfering of a teacher will negatively influence the whole process of education;

– the idea came to the child's mind; Drama circle, photography circle (as a rule – children of choleric temperament, purposefulness is close to zero, result of cooperation – rather doubtful);

– «We have nothing to do, and the performance of your group, we want to join you» (if to determine how deep is primary emotional

charge and motivate a child in time, one can achieve something, result 50/50);

– more or less realized step of a child towards self-realization in the framework of a given specialty (as a rule such children know a little and are good at something) – a possible candidate to a «most valuable» possessions of a group.

– different combination of these reasons and not only these ones. For example, young people often come to solve their personal problems (it's obvious the perspective of such pupils leaves much to be desired).

It often happens, that everything, mentioned above, is only on the surface. The following tendency is revealed: a young man comes for full (open, sincere), lively (without any hypocrisy and falseness), and by all means developing communication, which he doesn't have with parents, friends, teachers. Sometimes it is necessary to have an older friend, an instructor, who can arrange such kind of talk. Many of these children are afraid to admit lack of this communication. «Why am I bored and absent-minded? Everything is all right with me, nothing happened.» One needs only to lift the veil from this independence, to find out a usual set of teenager problems. The older a child is the more difficult it is to achieve understanding (it's obvious), and sometimes there is no need in this (about it later), and sometimes it is useless at all.

Thus, we come to the next conclusion: the reason, which the child is guided, coming to the teacher, predetermines the course and the result of primary stages of education, which in their turn have a well-known influence on the whole pedagogical process.

Now we'll turn from general tendencies to concrete pedagogical practice by the example of our studio. Frankly speaking, I don't know how similar problem will be solved, for example in a knitting circle, but working at vocal arrangements a child should be helped to pass a song content through his own attitude, to be happy with a song and suffer with it. He needs to let his teacher come into his soul, which is possible only in the atmosphere of trustful communication. (Acting technique can be taught by coaching, but a child will start aping or give up).

Soon or later, to a greater or lesser extent a child faces an interesting problem: teaching and bringing him up, everybody sees a Personality in him, communicate with him as with a Personality, he is developed as a Personality, but ...alas, only within curriculum. If a child wants to change his kind of activity, or having finished the course leaves the studio, he (as a Personality) will immediately become out of want of and uninteresting. He may be a brilliant guitarist, but professional and personal development are quite different things and their dynamics are strongly individual. A developing personality still needs a good teacher, but ...a teacher has to admit, that how high his pedagogical claims would be, the basis of their realization serves rather ordinary teaching of concrete skills, and this basis, taking into account general instability of juvenile age, is shaky. Personally I forcedly had to part with some people, with whom I could work further, but the guitar didn't «suit» or exhausted itself.

My pedagogical position

«At first teacher proves to children
that he is a teacher, then children prove to him,
that he is a teacher.»

(Author)

Thus, having determined for myself resources of a child as a pupil (seriousness of intentions and initial musical qualities), i.e. having determined a degree of stability basis for communication, I think it necessary to teach him study. To have communication with him in one language, a child should be taught to hear everything that he is said. At that it should be explained, that *to listen* to and *to hear* are quite different things, and without the latter the training will never become a lesson. For example, some (as a rule with glib tongue) pupils, coming to the lesson with their homework undone, often like explaining with clever words why at that moment everything happened in such a way, not otherwise. The most interesting thing is that it is often done not for a

teacher, but because the child really thinks, that he needs to behave like that in difficult situations. The main thing is not a solution of a problem, but an explanation, why didn't he do it.

If at the primary stage of education child's efforts won't be redirected, the effectiveness of further cooperation will be open to question. So having summing up all the information, received at the first stages we get an opportunity to imagine a perspective of all further acts. In other words, there appears a necessity of calculation – who and how much time and efforts will be put into. I hope, there is no secret, that practically in every collective there are poor pupils, who from the point of view of a teacher have only one role: to fill the class. We part with these pupils with a sign of relief, when we can change him by somebody more deserving. I don't take any real pedagogical obligations, (by the way, like all the rest, only not everybody realizes this). The matter is not in financial aspect of my work, (they pay little and not in the least for a certain number of developed personalities a month). The matter is in human element, which leaves all real pedagogical achievements between a teacher and a child, leading them from the frames of real control of System.

The results will be always supposed, and criteria approximate. So everything, that is really being done for a pupil in pedagogical purpose, can be regarded as a gift for him. I point out: how and how far a pupil is developing in this direction is decided by a teacher, so the term «gift» is suitable here. A gift, made contrary to the factors, which simultaneously influence a child in a negative way: a family, school, street, television i. e. our social environment. This influence is much more bigger than our «2 hours a week», which in its turn rises the value of our communication. Sometimes we give presents, because we are obliged to, sometimes – from the heart and this is seen. When I see a rather narrow-minded teenager with an expensive mobile and arrogant attitude to his environment I can suppose beforehand, that all my attempts to achieve understanding will fail. If I didn't form anything special in a child in a year, but simply smoothed over his exiting emotional state because of low self-appraisal, it's good. If I managed to do more, I begin to feel a

magician. At first a child is taught to walk and speak, then to sit and keep silent. As a result he runs and cries all his life. I try to teach him play music and think, and this definition of the final results of my efforts suits me. I believe, that from all this information it's now getting clear, that no clearness of formulations (of tasks and purposes) is any guarantee of clearness of received results. Anyhow the presence of this problem proves different methodical literature.

After communication is put in a required direction, there comes the turn of the next stage of educational work. A teacher in this case performs a role of a psychologist, then a friend. Psychologist takes a certain problem (of personal character), discusses it with a child and gives him more work to do to solve the problem. Friend, on the contrary, should understand, sympathize and give some wise advice. The role of a Friend is supposed to have some distance, shortening of which would lead to the break of subordination between a teacher and a child. Eventually these two roles become a basis for forming steady partner relations with a child, most efforts are directed to teaching methods of self-development, both in creative and personal aspect. A pupil is preparing to leave the studio.

Differential approach to the length of education completely justifies itself. Two-three years will be much to spend on somebody. Five years of work could be not enough for others. A teenager becomes a creative personality and begins his self-realization in his own projects, first in studio, then without it.

At the end I would like to return to the definition «play music and think». My goal as a teacher is in a certain period of time to help a child to determine his own goals, creative and personal ones. And to direct him to these goals by my strength and abilities. And, the last point: the more all-sufficient a child is, the less he needs any pedagogical influence. There are more and more such children. And over and over we bring them up. Isn't it an absurd?

Dear colleagues, I will be glad to know your opinion on this problem.

The author – a teacher of supplementary education with experience of 11 years, specializing in «guitar, vocal», a director of

a musical studio, uniting more than 300 teenagers for 10 years, invites you to talk about problems of tolerance in practical pedagogy.

Literature

1. Kozlov N.I. Philosophic tales. M., 1996.
2. Kozlov N.I. Plain truth. M., 1997.
3. Kozlov N.I. Book for those who likes living or psychology of personal growth. M., 2002.
4. Gessen S.I. Pedagogical basis or introduction into applied philosophy. M., 2000.
5. The Law of Russian Federation «About Education» // Vneshkolnick. 2002. № 4. P. 8.
6. Modern concepts to create supplementary educational program // Methodic recommendations to the teachers of supplementary education. Tomsk, 2002.
7. Golovin S.U. Dictionary of practical psychologist. Minsk, 2001.

Socio-psychological approach to analyzing sources of intolerance among teenagers and youth

S.V. Kosaretskaya (Moscow)

The socio-psychological approach to studying the displays of intolerance in the teenage and youth environment is, first of all, focused on revealing and analysis of influences exerted on a person from the part of a group. In psychological literature, a phenomenon of «fundamental attribution error» has been described – a tendency to underestimate situational influences and overestimate dispositional influences on a person's behavior. In the angle of our interest, it can be interpreted as follows: the source of displaying hostile and unkind attitude to the representatives of other nationalities is usually seen in the peculiarities of teenager's personality: cruelty, aggressiveness, etc., while the concrete situations in which that attitude appeared and (or) was revealed, are not taken into account or analyzed. Actually, it is social situations that frequently force people to experience hostility and hatred, to show cruelty. The situation requirements, in particular, the group requirements, can appear stronger than internal requirements of a person to him/herself, especially, at the age of adolescence.

Young age is extremely favorable for ideological influence. The ideology purpose is to create a world image that would be capable to maintain collective and individual feelings of identity which are desperately needed by the young people. It suggests to young people simplified, but precise answers to the main questions of the age – «Who am I?», «Where do I go?», «What do I want to be?». The simplicity is revealed in the introduction of direct oppositions «black – white», «good – bad», and frequently assumes the formation of «enemy image», struggle with which can act as a main purpose of the group activity or as a condition to achieve it. «Clear» and simple ideology is especially relevant to the young people in those countries

which national-cultural identity is in the process of transformation. Russia can also be referred to such countries. Declaration of a new political course and formation of new economic relations do not mean the automatic establishment of a new system of values. In appearing ideological vacuum, young people are compelled either to search for the truth independently, based on what the family and the nearest environment gives, or to follow a party, a group, a charismatic leader.

Thus, the youth's subjection to ideology does not assume an obligatory systematic knowledge of their party or movement's ideology. In reality, few people in such communities are capable to state in detail their ideology, being limited to some standard set of theses-stamps. Experts say that, during ideological influence, not only a set of political-ideological directives takes root in the consciousness of today's teenagers and youth, but also a certain style, including a manner of behavior, a range of hobbies, a way of life. Moreover, a thesis is justified that it is the life style that becomes the determining factor in both intragroup identity and intergroup communications and its studying can have even greater prognostic importance than the analysis of proclaimed ideas and values. With this approach, it is possible to assume, that the formation of intolerant views occurs not only (and, probably, not so much) through the mechanisms of influence appropriate to political parties and groups (conviction, propaganda, agitation, etc.), but through the mechanisms of influence peculiar to subcultural communities (identification, infection, imitation, etc.), which suggests different approaches to preventive work. In particular, with reference to the «skinheads» problem, sociologists say that its solution assumes precise understanding of the fact that skinheads are not a political party, and subculture.

The analysis shows, that the formation of subcultural community's identity assumes the determination of identity, that is different and even opposite, and that accordingly characterizes another community (group). The research reveals that even when the division into «we» – «they» is based on elementary attributes, a so-called intragroup

partiality is formed – a tendency of favorable attitude to own group. The underside of love to «ours» is usually the hostility to «others» (another community). The presence of an «opponent», a hostile group is a factor of the group consolidation. The members of own group are attributed positive characteristics, while the opposite – «others» receive negative estimations. They are refused in self-value and equality with other people, attributed crafty and menacing plans towards «our group». The idea is suggested, that causing harm to them is far not comparable to the cruel deeds done by «them».

An essential factor is the determination of a certain «our territory», which, on the one hand, unites members of the group and, on the other hand, acts as an object to «protect» against the encroachments of «others». A similar principle underlies the formation of a group identity in subcultural communities known for the displays of intolerance, hostility and aggression. Accordingly, a concrete type of community is determined depending on the character (scale) of the «territory».

The simplest variant is when territory in its literal sense acts as the basis for grouping – a yard, a district, a settlement. Accordingly, such groupings are referred to as «territorial». Expansion of the «territory» borders, more exactly, overcoming its «natural nature», some kind of «virtualization», serves as a uniting basis and object of «protection» – if we take a sports club or a team. At this level we have, for example, a community of «fans». And finally, when the «territory» borders are extended up to national or ethnic borders, and particularly understood «interests of the nation» or «cleanliness of race» are becoming an object of protection, we deal with the community of «skinheads» and other nationalist groupings.

Thus, along with the transformation of «territory» scale, the object of intolerant and hostile attitude consistently varies: from the teenagers of the neighboring district to the representatives of other ethnos (race).

Revealing of such tendency sets the task of researching the identity types of communities that include the child in the process of development (family, street company, student's group, etc.) and

identity formation processes, with the purpose to reveal negative variants of development and suggest proper methods of correction. Another task is to cultivate the communities which identity type provides the development of personalities with «identity achieved» (G. Marcia), capable to construct the attitude of acceptance and trust with social environment.

A way to tolerance through joint creativity

O.A. Koticov, Y.B. Chactokotenko (Tomsk)

The idea that we are all diverse people is rather easy for every child to understand and comprehend, but it is not easy to everybody to accept the idea. In our society there exists a lot of parallel «social worlds», continually coming into contact with each other and continuously repelling each other. One of such pairs of social worlds exists in our children's mind: the world of able-bodied children and the world of disabled children. In our practical work we tried to find some ways of developing tolerant relationship of the two children's worlds.

In 2002 we intended and realized two projects of the children's creative work studio «Obraz» (TROO «Obereg», Tomsk) together with the rehabilitation centre «Nadezhda» (Tomskaya oblast, Kaltay) for children and teenagers with physical limitations.

The projects were intended not only to help disabled children, but they were aimed at solving three urgent for our society problems:

The first problem is: both able-bodied children and disabled have a reciprocal feeling of no relationship with each other. From one viewpoint the state is pursuing paternal policy to disabled children that results in free-will refusal of children to participate actively in the social life and it originates the parasitism complex-unwillingness to act. From the other point, physically strong children display two kinds of reaction to the disabled; either lispig pity, meaning and stressing disabled children's inferiority or aggressive reaction: «get away the ugly children!» imitating the adults' behavior.

The second problem is related to the social passiveness common to able bodied children and disabled. It is mostly caused by the fact that our society provides very few kinds of activity for people with physical limitations; and even if a healthy child has some talent and is ready to apply it for the welfare of the society, his talent and wish to use it are usually not called for by the society: «You should first get education

and only then you will be able to work for the welfare of your society». It results in a child's passiveness; he is in a position of social apathy.

The third problem is at the crosspoint of the above two problems. In the society today there are not any models of socializing able-bodied and disabled children through organization of cooperative activity. Meanwhile free-will labor of children when their talents are not only embodied during education process but become active in social life participation can play great social role and be important in forming active life position. In this way we'll have constructive social child's position and socially claimed results of his efforts and talents and we'll get an effective tool for changing stable position of disabled children parasitism and dealing with such problems as social apathy of able-bodied children and teenagers.

The projects aimed at organizing interaction of able-bodied and disabled children were called «Cooperative creative work».

The main idea of the projects was organization of the creative work of able-bodied children from the studio for talented children and children with physical limitations and together to originate at the rehabilitation centre «fabulous and creative space»: the Room of fairy tales, Winter Garden, special rooms for interior moulding, collections of children's creative works and to establish puppet-show.

The notion «target group» in our projects considerably differs from its traditional interpretation common to other projects with their purpose to help disabled children. «Target group» in our understanding includes both disabled children and healthy children-volunteers from the studio for creative children. The purpose and the essence of the projects is not only achieving concrete material results such as the Room of fairy-tales or Winter Garden but in addition we intend to form skills and practice of cooperative creative work and what's more important: to develop mutual understanding and tolerance to other people living in a different world. The projects on one hand are local with their distinct framework and their quantitatively measured results; on the other hand the projects are becoming the ground for continuous activity, development and many-sided application of the obtained results.

The most important result of the first project is «The Room of Fairy Tales», created at the rehabilitation centre. The project itself consists of several extensive «themes».

Theme 1: Establishing the puppet-show.

The puppet-show is especially urgent in the work with disabled children: playing with a doll is more suitable for a child than to play a traditional theatrical role. A child doesn't really play any theatre character in a play but he makes different manipulations with a doll at different levels of skills that is much easier because a child when playing with a doll develops new ways of communication. A child doesn't identify himself completely with a role, he refuses from self-identification and doesn't experience any fear to re-embodiment, playing with a doll. Puppet-show is a suitable means for developing abilities to speak, starting with primitive sounds and words pronounced by a child instead of a doll, – to the speech of full value made by a child, playing the role of some character in a play.

To make dolls is an exciting occupation; it is as interesting as making performances. Both performances and creative activity with dolls, made by the children themselves, are perceived and exercised by the children in quite a different way.

The puppet-show activity will include performances and shows and besides, dolls, being active participants of creative and stimulating activity will help children to learn to read, write, draw and speak.

Theme 2: «*Training of success*» for the children of the centre «Nadezhda»

Children of the centre are trained with the use of the drawing techniques, that don't need special skills to draw but they help children to experience instant success while using the techniques. There were used four main techniques: Classical monotype (*moist paint imprint on paper*); Water print (*imprint from the water surface*); Salt painting (*techniques with salt of different grade*); Cold batik (*batik printing*).

Theme 3: Design of the Room of Fairy Tales at the centre «Nadezhda».

The world of the disabled children is associated with a serious disease they are often condemned to during their lifetime. The children experience the lack of bright colours and lively emotions in their everyday life. The room of Tales is planned as the base for various study games: therapeutic-game- cycles, dramatizations, puppet-shows. The Room is a magical world where the puppet show is located.

The first thing you see entering the Room is a real «Curved sea-shore» (*Lukomorye*). In the corner there grows a big oak – tree leaning against the ceiling, touching it with mighty branches. The tree cracked bark, its hollow, thick foliage-everything invites children to come into the Room and it is a real animated fairy tale. There is a golden chain to which a big red cat is chained up and the cat is walking around the tree. In the crown of the tree, on the thick branch there is an owl-character from the tale. Under the tree one can see a small pond with the princess Frog from the Russian folk tale. The Curved sea-shore composition is made from plaster of Paris on the fabric frame, figures-characters of the tale are made from papier-mâché.

In the niche just under the window there is a *sea aquarium* (cozily located): big shells, actinia and starfish inhabit the space of the aquarium in the thick seaweed «locks» (everything is made from papier-mâché and is brightly painted).

The whole space of the walls in the Room is painted with huge paintings. On one of the walls the painting represents *Magic Tower* (Terem) with the Sun, Moon and Stars living in it. The tower is situated on the river bank and on the slope of the bank there is a white- stone town. On the background of the painting there is a forest, villages and river floods and finally the painting is crowned with cumulus clouds in the high sky. On the other wall one can see *Underwater world*. The bottom part of the painting is occupied by swinging water plant thickets. In the middle of the painting and at the top of it – everything is covered with blue water and bubbles rising from the water plants.

Everything is fabulous in the Room of Fairy Tales – *even flower pots* are like in tales: one of them imitates a surged sea-wave, another is weaved from trees, and another rolled itself up into a net.

There is a big and cozy *fire-place* (made from porolon and papier-mâché) where playing tongues of flame create feeling of the warmth and comfort.

The most essential wonder of the Fairy Tale World is the children's joy and smiles from the centre «Nadezhda» who together with the Studio «Obraz» created the Room of Fairyland in the course of the project «Creative work together» realization.

All of the children – participants of the projects enjoyed the cooperative creative work. In the first project participated forty children from the «Studio» and thirty five children from Rehabilitation Centre, The children who couldn't take part in it expressed their great wish to try themselves in some mass creative work together. As a result there was an idea to continue the project and the idea was realized by the Rehabilitation Centre «Nadezhda» in the form of large scale interior moulding «compositions». The great experience to work with the original techniques using monumental plaster of Paris interior moulding was very useful for giving to the centre of Rehabilitation and it was decided to share the experience with it.

In the framework of the project children are making big interior moulding compositions for the Winter Garden and for the Hall in the Centre «Nadezhda». For children in the Centre «Nadezhda» there are cooperative activities- working with plaster of Paris moulding. Children together are making containers from plaster for interior compositions. The creative work is conducted by specialists in the arts and partly by the children themselves, As for the Winter Garden it was decided to create it for several reasons. In the centre «Nadezhda» there is an interesting work on rehabilitation of the children through contacts with Nature. There is a small «room of nature» – where children grow various plants. The children of the Centre live in some isolation during long winter months, staying always inside without any real contacts with nature, so the winter garden itself is a wonderful consequence of the work started in the «room of nature». In the project «Creative Work Together-2» there were three long periods. The first period included creative activity

related to «training of success» dealing with plaster moulding both for instructions and children of the rehabilitation centre. During the second period the «Winter Garden» was created and during the third period interior compositions were created in the hall of the administrative building.

Designing and making performances, creating interiors are exciting and effective kinds of activity, they develop aesthetic taste, creative thinking and skills to participate in cooperative creative work. As a result of our projects the mentioned above kinds of creative practice were offered and successfully adapted to the work with disabled at the rehabilitation centre. The relationships between the children – participants, from the very beginning of the project were not open and friendly enough. But at the end of its realization the notions of division «we» and «they» stopped to exist and new idea of relationship: WE TOGETHER CREATE OUR AMAZING WORLD came into being.

The presented illustrations show the Winter Garden and its panorama, consisting of 16 large things; then Composition «The Curved sea-shore» (*Lukomor'ye*) in the Room of Fairy Tales and several separate fragments of plaster interior moulding.



“Winter garden”



Fragments of plaster interior



«The Curved sea-shore» (*Lukomorye*)

People «INDIGO» and the school of «Presence»

E.B. Medvedeva (Tomsk)

How did you use the talents,
which your tutor entrusted you?
Did you bury them deep,
because were afraid to lose them?
(«Alchemist», Paulo Coelho)

«School is a place, where questions,
which we didn't ask, are answered to us.»
(From a sad confession of a Moscow pupil)

We are having an illusion, that the world is ill. We called ourselves psycho-theraputists, called people patients or clients and cure them. But the world is sound. We have been practising pathology for so long time, that absolutely missed talent. Not having attention to their talent, people began pretending pathological from childhood, because only in this state they could attract attention of their parents, teachers, science.

When does a parent mostly carefully look in his child's eyes? When he tells his child off. And the child begins to generate abusive relations, to have his parents' eyes looked into his own.

I work with endowments. Firstly I dig it out almost like an archeologist, with a shovel and a brush, then blow the dust of years and work with it. Transpersonal psychology allows me to do it without any taking a view of reality. Illusions of inner world of a person is always more real for him, than the reality of all others outside.

About a year ago I got a project called «Presence». Now there are many people involved in it, so further narration will be from Us.

Presence comes from the word «essence» and «approaching». To approach the essence of destination, to stop being a «cabbage-stump», dreaming to grow in a «head of cabbage» – this is our intention (not a purpose, not a striving) of creating Home school «Presence» as an

alternative of traditional school education. So far only invalids have been honored with home studying. Normal and talented children are as if unworthy of it...

This school is for you and for other. For *indigo*¹. Some time ago they appeared sometimes, but now more often, almost always. According to American psychiatrists' estimation 90% of children under 14 belong to the group of *indigo*. They can't be missed.

The first people, who noticed or «devised» them, were Americans, but children Indigo often appear among us. This is not only children, but also adults.

Who are these people Indigo? These are people, who are given more than to others. Their excess of energy can be unclaimed, and then it results in deviating and self-destruction behavior.

Then they are called difficult teenagers or unsuccessful people and given up for lost. Yet these very people «are a new step in the evolution of mankind. They differ from other generations. Therefore they are called the Children of Light, the Children of Millenium, New Children, Children Indigo. They obtain highly developed consciousness and high susceptibility. They are intolerant to insincerity and hypocrisy, and so it's hard for them to be within the framework of traditional educational system...» – say American psychiatrists Lee Carroll, Jen Tober. This phenomenon has not been paid much attention to so far because of its too strange character for traditional psychology, that considers human nature unchangeable. As a rule people believe in evolution, but only already performed. The fact, that a new human consciousness is coming to the Earth, becoming apparent in our children today, is not acceptable for conservative thought. It will be easily explained by the fact, that in any generation there were strange people, eccentric men, geniuses, social outcasts and so on.

Nowadays a whole generation of eccentrics and geniuses are being born. This is a quantitative phenomenon, turning to something qualitatively new. Let's talk about it openly in the language of

¹ Indigo – Indian blue is dark blue colour, aura fluorescence of the sixth energetic center of man, «the third eye», level of intuition and spiritual maturity.

humanistic psychology, without any boundaries in our mind. And without any illusions. This project is developing in the Center of Tolerance and Social Security, because it becomes socially unsafe to ignore a new phenomenon. Psychological problems of these children soon or later become real problems for a society. The highest intolerance to oneself is an attempt to avoid one's unlikeness, becoming not so safe for the society as a whole. For a kind of estrangement from oneself leads as a rule to estrangement from the society and to a variable degree of aggression, demonstrated both in auto-aggression (different dependencies, suicide, etc.), and in aggression, directed outside (wars, crime, etc.).

Not all the children Indigo have got psychological problems, but if there are any, the ADD (Attention Deficit Disorder) is diagnosed or ADHD (Attention Deficit Hyperactive Disorder) – hyperactive syndrome, caused by deficit of attention. Yet every child Indigo has some unusual psychological characteristics and models of behavior. Physiologically these children are more adaptive to disturbed environment, than we are, previous generations.

The main point is that they have absolutely different life program, they simply don't have any at all at the conscious level. Most of fathers and mothers, applied for psychological help, worry about «absence of goals, striving, achievement». They are really indifferent children, not aimed at traditional success at school, in sport, wherever else. Their values are higher, than traditional. Their intentions are rather planet-ecological, than socio-political. Yet none of these children was exposed by me in verbalization of these intentions. They are sincerely not able to reason and present themselves. American psychologists foretell, that at the age of 26–27 the goal of their life will be clear for them. And evidently it will be pronounced to their parents and the society.

Besides, these children come with a certain set of rules of mental visualization. They know, that if they can mark something, it will belong to them. They are extremely easy to communicate from the moment their royalty is accepted. Some strain, that always accompanies a biological man meeting a stranger, is over.

Since the time we discovered new lands and met other nations, inhabiting the Earth, our first thought was: who of them is like us, who is not, what can we benefit from this? In the course of ages people created many systems of classification of people so that chaos of unlikeness could be suitable for correction and manipulation. A question has arisen. What should we do with «kings»? How can we find a formula for their determination to correct under socially acceptable goals? How can we learn not to be afraid of their power over us, not to become a flock for them? In no way, but in one only way – it is necessary to become royal and independent from outside judgements, because firstly they don't need any congregation for strengthening their power, secondly they feel more comfortable among equal.

These children don't need our belief in them or approval, they believe in themselves. The main thing, required from us is to listen to our children. That is all. Indigo are very open and will tell everything about themselves. When these children begin speaking, one needs to treat them as very mature people.

Speaking about some at first sight illusory royalty, we mean quite real values in traditional psychology. Our efforts are aimed to the problems of self-development and raising the level of self-appraisal. We give hope to them, give strength to raise above the level, sometimes very low, which they determined for themselves. Our activity, being not connected with religion, helps spiritual revival and inspires people to believe in their forces and to appeal to God inside them before they start searching any solutions of their problems somewhere outside. We talk about self-recovery and deliverance from nonproductive anxiety in our unstable world. Yet originally anxiety is not a negative feature. A certain level of anxiety is a natural and compulsory characteristic of an active personality. There is an optimal individual level of «useful anxiety», when creative work as the highest self-realization of man is possible. Thus, Rogers N. states, that «creativity is our essence, our vitality. To stop this process means to bring out illness both in a person and in culture in the whole. Creative expression doesn't correspond dogma or any form prepared beforehand. Creativity is a transforming force, contributing to a

positive self-appraisal and self-promotion of a person in his development». Really troubled people apply to us, they are troubled by their children, health, feeling bored and inferiority of life. The practice showed, that in this very existentially crisis situation it is mostly possible to have a transpersonal flight to oneself new and creative. Then appears a necessity of professional Presence.

Sometimes it is necessary simply to be near, to meet a person, nascent to a new life. So we can be called nurses or sitters. We can be called tutors, but good manners is not the main thing for us. We can be called coaches, but to help pupils to tighten up disciplines or to prepare advanced pupils for entering a University is an incidental task. The main thing is quite another. A person usually loses his interest not only in learning, but in life on the whole. An educational part of life of any person (big or small) is only a top of the iceberg of his spiritual life. Mostly it happens so because of the fact, that a person stops realizing his own needs: from his childhood he was fed a little earlier, than he wanted to eat, he was covered with a blanket a little earlier, than he was cold. A man simply lost his ability to want. This energy of WANTING is the only natural energy, given to us from inside, not from outside. It is that energizer, which is called a motivation, an engine starting us on everyday life and when it breaks down, there comes an idleness or depression, or a syndrome of chronicle tiredness. Or simply NON-EXISTENCE. Withered existence, washed by alcohol, covered with nicotine, exploded by drugs... Psycho-therapy is inevitable in this case.

The school «Presence» is not a usual adaptation of children to an adult society, this is rather a returning of a fairy with high self-appraisal – Mary Poppins. This is an arrival of a naughty egocentric Karlson to ultra-right children, hiding their creativity under parents' prohibitions. Sometimes it is an arrival of a severe Frecken Bock to the children, not feeling their and other's boundaries.

The school «Presence» can be a peculiar group of a prolonged day for children, who study badly at school and are bored after the lessons, not involved in anything. Long ago the researchers of intellect came to the conclusion of a weak connection between creative

abilities, abilities for learning and intellect. In creative activity such factors as peculiarities of temperament, ability to learn quickly and to generate ideas (but not criticize them) play an important role. Creative decisions come at the moment of relaxation, but not at the moment, when attention is concentrated at problem solving.

From the point of view of Torrance E.P. creativity is a natural process, caused by a strong need of a person to relieve the stress, appearing in the situation of incompleteness and uncertainty.

Torrance suggests defining creativity as a process: «Creative thinking is a process of feeling difficulties, problems, breaks in information, missing elements, a process of setting up hypothesis, concerning these missing elements, checking and estimation of these hypothesis; their re-examining and re-checking; informing of the results». Some characteristics of creatively gifted people and Indigo people coincide.

Gifted children (people) always feel something inside them, that needs especially careful attitude, so they can become absolutely unsociable when they feel in danger. There are two dangerous things for them: a demand not to stand out, be like others and boredom. While creating they do not spare themselves, but never allow to do it to another man, even very close. It is not certainly a newly acquisition of mankind, in all centuries there were people, experiencing the same states, for example F. Nietzsche: «Somber periods... have no power over me. This is not my illness, this is my life. One can say, that I dare have them... Hypersensitivity of nervous system is not undesirable, it is absolutely necessary for my work. I WANT TO BE CAREFUL! I don't want to lose a single part of my emotional experience. And if one has to pay his effort for an irradiation, I am ready! I am wealthy enough to pay this price... Sometimes it seems to me, that my headaches are pangs of my brains. I bear my child here».

If some time ago Nietzsche were seldom born, as well as royal personages, today it is a mass phenomenon. One should be re-prepared for this. Today we can't pretend psycho-therapists any more, we will have to be «observers of unobservable substances. Daring and capricious» (F. Gierenock). We'll have to be present during the life and development of a new man – Man intuitive, noetic.

It's time to lose an illusion of purpose, for example, educational. Indigo children can't be taught, they were born with knowledge. They can be only asked and listened to. You can be present during their self-education, slightly organizing this process. «A person should be very patient, very watchful, very conscientious with children not to say anything, that can hinder his own intellect beginnings».

A positive attitude to purpose presence, pointlessness of being, absence of future can become a new myth, corresponding to a new world, because only present is reality. «...A personality becomes exhausted by a goal. A personality is something he or she would like to be. A man is a way, that leads further his goal. A personality needs another personality, the strength of another, which is losing his strength, i.e. shows the limits of personality. A man doesn't need another man and his strength». (F. Gierenock). A personality lives instinctively and intellectually, a man lives intuitively. «Instinct always leads you to another, intuition – only to oneself» (Osho).

The school «Presence» is not like traditional teaching by a tutor, repetition, or a rehearsal before a big performance, it is rather teaching a child according HIS own plan. It is especially clear for those, who was at M. Montessori classes or who knows Waldorf pedagogy. «Presence» will become a logic continuation of child's development, who got into traditional school system after joyful and creative atmosphere of montessorians.

We are learning to see the world as a whole organism, undivided into separate organs-objects. Nevertheless not only psychologists and psycho-theraputists work at school «Presence», but also specialists in all traditional school subjects, helping child's developing in particular specialties, at the same time without «twisting» in narrow corridors of a certain norm.

A child and an adult are called otherwise for us: a small man and a big man. In surgery and stomatology age is a prior reason for being unaccepted here, because «yours is there».

The school «Presence» is open for everybody, though we began from small people. Therefore it would be more correct to be called «

The course of psychological rehabilitation for people who lost their interest in life».

In school «Presence» the following authors' methods are used: R. Stainer, F. Pearls, S. Francle, M. Burno, S. Groff, John S. Brent, V. Kabrin, V. Bronnickov, B. Brennan and others.

Literature

1. Ave-Lallemant Ursula. Graphical test «Stars and Waves». St. Petersburg: «Rech» Publishing House, 2002.
2. Asmolov A.G. Non-traversed path: from the culture of usefulness to the culture of dignity // Questions of psychology. 1990. № 5.
3. Brennan B.E. Hands of light: manual on energetic healing. M.: «ACT publishing house», 2004.
4. Brunner G. Psychology of cognition. Beyond information. M.: Progress, 1977.
5. Girenock F. Cartography of accuracy or pathology of Russian mind. M., 2001.
6. Groff S. Psychology of the future. The lessons of modern research of consciousness. M.: Kravchuck Publishing House, 2001.
7. Kabrin V.I. Trans-communication and personal development. Tomsk: TSU, 1992. Kabrin V.I. Psychological universe of noetic man. Tomsk: Vodoley, 1999.
9. Kabrin V.I. Research and prognosis of stress-transformation dynamics in person's communication on the basis of modeling of communicative world (MMCW) // Siberian psychological magazine. 1999. Ed. 11.
10. Karlgren F. Bringing up to freedom. M.: Moscow Center of Waldorf pedagogy, 1992.
11. Klim H. Medical pedagogy, based on antroposophy. Kaluga: Spiritual cognition, 1991.
12. Carol Lee, Tober Jen. Indigo Children. St. Petersburg: Rech, 2003.
13. Leontjev D.A. Personality: a man in the world and the world in man // Questions of psychology. 1989. № 3.
14. Losskiy N.O. Emotional, intellectual and mystic intuition. M.: Republic, 1995.
15. Lukjanov O.V. Where and when methanomic experience?: Almanac of methanomic experience. Tomsk, 2001.
16. Petrovskiy V.A. Principle of reflected subjectivity in psychological research of a personality // Questions of psychology. 1985. № 4.
17. Search of identity – existential experience in education. Selected works edited by Lukjanov O.V. and others. Tomsk, 2001.
18. Psychology. Dictionary. M.: Politizdat, 1990.
19. Stein D. Basis of Reigie: a complete manual of healing art. Kiev: Sofia, 2000.
20. Wolsh U. Grounds of spirituality. M.: Academic Project; Ekaterinburg: Delovaya kniga, 2000.
21. Stainer R. Way to man's self-knowledge. The verge of spiritual world. Erevan: «Noah» publishing house, 1992.

The formation of the tolerance as a way of harmonization of the relation between parents and children

I.U. Sinjagina (Moskow)

There are a lot of various social youth problems in Russia. Many young people don't work and study and even don't want to do it. They live using their parents or other relatives' income. Some of them learn money by prostitution or by begging. It is a petty, but a number of such young people are increasing. About 45% of adolescent criminals are such people. Drinking alcohol is very widespread among adolescents. By the age of 16 almost every young person have used to alcoholic drinks. The other trouble is drag-taking. Every year 20% of hospitalizations and 10% of all deaths in Russia are connected with drug-addictions. By the age of 16–17 more than 20% of boys and 18% of girls have tried drugs.

Reading books is not very popular now among young people. As for the fact, among the pupils of 9–11 forms the number of readers is about 56% and 16% of these pupils don't read books at all. I would like to give you an example. It happened in one of the Moscow schools. At the beginning of the lesson in the 5th form the teacher said: «Now I would like to tell you about the great creation of Rafael and Michelangelo». We know them, they are turtles-ninja and there is also Leonardo among them.

The rising popularity of the power kinds of sport (bodybuilding and different kinds of fighting) is very symptomatic. They are very commercial and connected with a cult of physical power.

Young people like music and songs more than reading after some popular rock-groups texts had been analyzed, it turned out that there were not general human values in these texts such as family, labor, kindness, love, friendship, home and motherland. All these values are laughed at to some degree in these songs. I give one more example:

even trying to choose their future profession, that is their fortune, schoolchildren are guided not by their capacities and likes. 71% of schoolchildren would like to have percentage and high-paid professions. High salary is very important for 81% of 9th form students and 60% of 11th form students, less than 28% of schoolchildren choose their future professions according their favorite school subjects.

Mass media, especially TV, plays a big role in the formation of personality during young years. Because of their age peculiarities children absorb very easily all the things said by very famous and popular figures.

Specialists studying the influence of violent scenes on the children aggression have analyzed more than 70 popular children's cartoons. All these films have at least one act of violence. In 49% of cases one hero reacts at this violence by smile or by laugh and in 1/3 cases the hero tries to avoid this violence.

One more example – superpopular Masiania. Don't think I'm old-fashioned and try to criticize everything. But there is a real case: a child of 11 years smokes and of course it's very bad for his health. His mother asks to help in such situation. The boy says that all his friends smoke and Masiania drinks coffee in the morning and says: «It's very harmful to drink coffee and without a cigarette is terrible». A phrase from TV was 100% reflected in the mind of 11-year-old boy. So, the authority of «Masiania's» which are so popular among the children are more important than the authority of parents and teachers.

The list of today problems may be continued. But there is a question: who and how should solve these problems and what are the means and methods? Let's discuss just one way – the way of understanding, taking and tolerance in solving these problems.

Tolerance means respect, taking and the right understanding of the rich variety of cultures in our world, forms of self-expression and different kinds of human individuality. Knowledge, opening, communication and the freedom of thoughts and principals help tolerance to appear. Some scientific researches show that all the troubles of Russian society, including economical ones, that we have now happen, because of people can not communicate and act in a

constructive way. They also don't teach their children to be not aggressive and tolerant.

Parents, teachers and psychologists play the main role in the formation of tolerant relations with children and with the whole world. At first they should more towards the humanization of relations in children society, system of children-parents relations that means to give equal rights and possibilities to every person to satisfy personal-cultural needs according to her individual values.

This goal may be achieved by psychological education and training work: psychological seminars with teachers, parents meetings, helping them to develop skills of positive communication, lectures about effective technologies of speaking and listening, etc.

For the schoolchildren we can suggest a special course «Psychology of constructive relations», trainings helping to form some skills of communication with peers and adults without conflicts. Individual consultations with all the participants of educational process about some problems of constructive communication are very productive.

To bring up tolerant persons we need to base on principals making in the frames of complex research in different spheres of human relations by the representatives of acmeological school in Russia (A.A. Bodalev, A.A. Derkach, V.G. Zazykin, I.N. Semenov, E.A. Yablokova and others).

INFORMATION ABOUT AUTHORS

- Kabrin Valery I.***, Dr. Sc. in psychology, professor, head of Department of Social and Humanistic Psychology, Tomsk State University
- Timonova Svetlana I.***, post-graduate student, Department of Social and Humanistic Psychology, Tomsk State University
- Negri Marco***, doctor, lecturer in politics, Pavia University, Italy
- Magee Kevin***, senior lecturer, Department of American Literature and Culture, Lodz University, Poland – USA
- Shabanov Lev V.***, candidate degree in psychology, senior lecturer, Department of Social and Humanistic Psychology, Tomsk State University
- Savin Pavel N.***, lecturer, Department of Social and Humanistic Psychology, Tomsk State University
- Petrenko Valeria V.***, candidate degree in philosophy, senior lecturer, Department of Philosophy and Methodology of Science, Tomsk State University
- Budenkova Valeria E.***, candidate degree in philosophy, senior lecturer, Department of Theory and History of Culture, Institute of Arts and Cultures at Tomsk State University
- Vedrova Natalia A.***, post-graduate student, Department of Theory and History of Culture, Institute of Arts and Cultures at Tomsk State University
- Pogukaeva Natalia V.***, assistant, Department of Philosophy of Humanitarian faculty, Tomsk Polytechnical University, post-graduate student, Department of Theory and History of Culture, Institute of Arts and Cultures at Tomsk State University
- Petrova Galina I.***, Dr. Sc. in philosophy, professor, Department of Philosophy and Methodology of Science, Tomsk State University
- Plotichkina Natalia V.***, post-graduate student, lecturer, Department of Political Science and Political Management, Kuban State University, Krasnodar

- Chastokolenko Yana B.**, candidate degree in psychology, senior lecturer, Department of Social and Humanistic Psychology, Tomsk State University
- Mozheykina Ludmila B.**, senior lecturer, Dpt. of Psychology, the Institute «New Siberian University», Novosibirsk
- Moldengauer Natalia V.**, candidate degree in psychology, senior research assistant, the State Research Institute «Research center for the problems of education, healthy lifestyle, prevention of drug addiction and social-pedagogical support of children and youth» at the Ministry of Education of Russia
- Khakimov Edward R.**, candidate degree in psychology, senior lecturer, Department of Pedagogics and Pedagogical Psychology, Udmurtsky State University, Izhevsk
- Zaydman Irina N.**, candidate degree in pedagogics, professor, head of Department of Theory of Russian Language Training and Pedagogical Rhetoric, the Institute of Philology, Mass Information and Psychology at the Novosibirsk State Pedagogical University
- Yatsenko Michael V.**, assistant of Department of Special Psychology, the Institute of Philology, Mass Information and Psychology at the Novosibirsk State Pedagogical University
- Karavanova Ludmila Z.**, candidate degree in psychology, head of laboratory of psychodiagnostics, Department of Psychology and Social Work, Tver State University
- Shulmin Maxim P.**, post-graduate student, Department of Social and Humanistic Psychology, Tomsk State University
- Medvedeva Evgenia B.**, practical psychologist of the Center of Gestalt-Psychology «Here and now», Tomsk
- Vulfov Boris Z.**, Dr. Sc. in Pedagogics, professor, Institute of Socio-pedagogical Problems of Village Schools of the Russian Academy of Education
- Kosaretskaya Snezhana V.**, deputy director of the state research institute «Research center for the problems of education, healthy lifestyle, prevention of drug addiction and social-pedagogical support of children and youth» at the Ministry of Education of Russia, post-graduate student of the Institute of Pedagogical Innovations of the Russian Academy of Sciences

Sinjagina Natalia J., Dr. Sc. in psychology, professor, director of the state research institute «Research center for the problems of education, healthy lifestyle, prevention of drug addiction and social-pedagogical support of children and youth» at the Ministry of Education of Russia

Gorodetsky Valery K., teacher in extra-curriculum education of the House of Children's Creativity «At White Lake», Tomsk

Kotikov Oleg A., senior research assistant, Tomsk, Institute of Professional Qualification Improvement and Retraining of Teachers

Korobeynikova Larisa A., Dr. Sc. in philosophy, professor, Department of Theory and History of Culture, Institute of Arts and Cultures at Tomsk State University

CONTENTS

Introduction: Concept and main activities of the Siberian Center for Tolerance and Social Security at the Tomsk State University (V.I. Kabrin, S.I. Timonova)	195
--	-----

Part One

Thorny Path of Theory

in Russia:

1. Rationality, communicativeness, tolerance (V.E. Budenkova)	208
2. Tolerance-related aspects of new rational forms of modern culture (N.A. Vedrova)	214
3. Tolerance and processes of globalization (L.A. Korobeynikova)	218
4. Tolerance-based pedagogics – answer to new conceptual forms in modern education (G.I. Petrova)	223
5. The subject of tolerance-based culture and the possibility of life projects (V.V. Petrenko)	231
6. «Middle culture» as a culture of tolerance (N.V. Plotichkina)	235
7. Problems of moral estimation of scientific activity in a context of tolerance (N.V. Pogukaeva)	240
8. Mythological tolerance or destructive toleration? (P.N. Savin)	244
9. Incompetent tolerance in the mirror of European humanism crisis (L.V. Shabanov, P.N. Savin)	247

In the «Old» and «New» Worlds:

10. Tolerance as a kind of openings (M. Negri)	252
11. «The logic of the Long Take» and the Art Margins Roundtable: The simulation of historical time in Alexander Sokurov's Russian Ark (K. Magee)	259

Part Two

Mosaics of study: expected unexpectedness

1. Ratio of obligation and desirability modalities as one of the indicators of tolerance in teenagers' consciousness (I.N. Zaydman, M.V. Yatsenko)	269
2. Psychological peculiarities of unemployment among young people in the Tver region (L.Z. Karavanova)	274

3. Intolerance in the consciousness of modern teenagers (by materials of individual works) (L.B. Mozheykina)	281
4. Studying the state of ethnic tolerance among school pupils (N.V. Moldengauer)	288
5. Ethno-tolerant grounds of pedagogical estimations of preschool children development (E.R. Khakimov)	295
6. «Conscious» and «unconscious» tolerance in the training of creativity (J.B. Chastokolenko)	300
7. Mental world of people with infringement of sight: structure and dynamics (M.P. Shulmin)	310

Part Three

Positive practice and creative experience

1. Building of tolerant relations through positive interaction experience of the subjects of educational processes (B.Z. Vulfov)	315
2. Additional education in the context: paradoxes and intentions of tolerance (V.K. Gorodetsky)	324
3. Socio-psychological approach to the analysis of sources of intolerance among teenagers and youth (S.V. Kosaretskaya)	336
4. A way to tolerance through joint creativity (O.A. Kotikov, J.B. Chastokolenko)	340
5. People «INDIGO» and the school of «Presence» project (E.B. Medvedeva)	348
6. Formation of tolerance as a way to harmonize child-parent relations (N.J. Sinjagina)	356
Information about authors	359

