



Наукові перспективи
Видавнича група



MODERNÍ ASPEKTY VĚDY

*v rámci publikační skupiny
Scientific Publishing Group*

***Svazek XL mezinárodní
kolektivní monografie***



Česká republika
2024

MODERNÍ ASPEKTY VĚDY
Svazek XL mezinárodní kolektivní monografie



<https://doi.org/10.52058/40-2024>
UDC 001.32: 1/3] (477) (02)
C91

Vydavatel:

Mezinárodní Ekonomický Institut s.r.o.
se sídlem V Lázních 688, Jesenice 252 42
IČO 03562671 Česká republika
Zveřejněno rozhodnutím akademické rady

Mezinárodní Ekonomický Institut s.r.o. (Zápis č. 96/2024 ze dne 8. Únor 2024)



Monografie jsou indexovány v mezinárodním vyhledávací Google Scholar

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C91 Moderní aspekty vědy: XL. Díl mezinárodní kolektivní monografie / Mezinárodní Ekonomický Institut s.r.o.. Česká republika: Mezinárodní Ekonomický Institut s.r.o., 2024. str. 776

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§5.3 *TOLERANCE TO DIFFERENCE AS KEY PART OF STUDENTS' INTERCULTURAL COMMUNICATION COMPETENCE* (Lukianets H.H., National University of Food Technologies, Lukianets T.H., National University of Physical Education and Sports of Ukraine)

Introduction. The globalized world encourages students to interact worldwide both in person and online due to the immense rise in popularity of digital communication tools. No longer intercultural communication is limited to interactions with international students at university campus, cultural exchange programs or conference trips abroad. These days it occurs on the daily basis in the situations of formal and informal encounters during classes, projects preparation, experience-exchange meetings etc., thus making intercultural communication competence a vital one.

Since mid-80s numerous profound researches have been conducted on the topic of Intercultural Communication (ICC) Competence in educational and professional environments, including the fundamental one – *Intercultural Competences: Conceptual and Operational Framework* – carried out by UNESCO in 2013 [8] and resulting among other achievements in creating *The Intercultural Competence Tree: a visual conceptualization* and leading to greater understanding and more clarified explanation of ICC terms. Additionally, the issues of cultural identity [4], self- and other-knowledge [5], mindfulness [6], cognitive flexibility [2] in intercultural settings were studied by the scientist around the world. Limited attention though has been paid to the problem of tolerance to difference during intercultural encounters in academic setting, which is the topic of this study.

This paper aims at conducting conceptual analyses of *tolerance* term in order to specifying its meaning in education context; additionally, the paper intends to determine the level of tolerance and outline the necessity of its development



among tertiary education students during foreign language classes as an integral part of overall Intercultural Communication Competence.

Presenting main material. Herein Intercultural Communication Competence refers to the ability to conduct effective communication in various cultural contexts with people from different cultural backgrounds both within the country and outside its boundaries. ICC strives to achieve a significant improvement of cultural awareness and cultural sensitivity [13, p. 438] in order to ensure successful communication and increase the mobility of students and young professionals in the world, especially those majoring in Hospitality and Tourism, and Physical Education. In other words, ICC involves two mutually connected states of knowing oneself and knowing others, which appear as a result of long-lasting process of culture exchange in and outside classroom.

Nowadays, in the era of accelerated globalization, students often have dubious feelings because of multicultural environment they live in. The ambiguity is in uniformity of certain things and variety of other. On the one hand, we are constantly being made to believe that the world is a global village as international businesses, cross-cultural corporations, manufacturing and entertainment industries have managed to unify many business processes, launched identical goods and software tools worldwide, even established once local traditions as world-spread ones. Similarly, business communication is often the process of exchanging shared knowledge, terms and behavior patterns, now known as etiquette or manners [13]. On the other hand, we recognize cultural pluralism, i.e., we are aware of multiple diversities of numerous cultural groups, when similar notions and terms may have different meaning, interpretation and cultural significance, setting us apart. The latter is crucial in terms of building Tolerance to Difference withing Intercultural Communication Competence framework.



The concept of *tolerance* is commonly used in political, social and educational discourses to refer to “diversity and pluralism, as a form of respect and understanding” [9, p. 575]. However, the meaning of the term has undergone significant evolution in the past centuries and its present-day interpretation varies a lot depending on the domain of its use, including its understanding on the levels of attitude, behavior, actions, speech.

Having been initially coined from Latin *tolerat-* ‘endured’, allow the existence, occurrence, or practice of (something that one dislikes or disagrees with) without interference [10], *tolerance* was later regarded by Aristotle as the balanced attitude between two extremes, namely deficiency of intolerance and excess of obsequiousness [3], allowing audience to experience pleasure and pain in the situations of social interaction, aimed at human flourishing, thus emphasizing toleration as a positive practice. Regardless of numerous ecclesiastical persecutions of dissidents in the Middle Ages, St. Augustine of Hippo defended tolerance towards people practicing other religious beliefs as command of mercy from God. Later on, during the Enlightenment period, when Europe faced the cruelest religious disputes and the church violently persecuted those who did not conform with generally-accepted ideas, the concept of tolerance arose as controversy to religious intolerance, and thus was believed to be one of the best virtues in line with truth and humanism [11, p.141]. In the wording of Luther, tolerance was conceived as the way to eradicate absolute political power of religious institutions in favor of societal freedom. This idea was further developed in John Stuard Mill’s defense of free speech highlighting the importance of individual liberty and respect of others. Following the democratic perspective, UNESCO issued a *1995 Declaration of Tolerance Principles* where tolerance is defined as “respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human” [1].



Evolution of Tolerance Concept

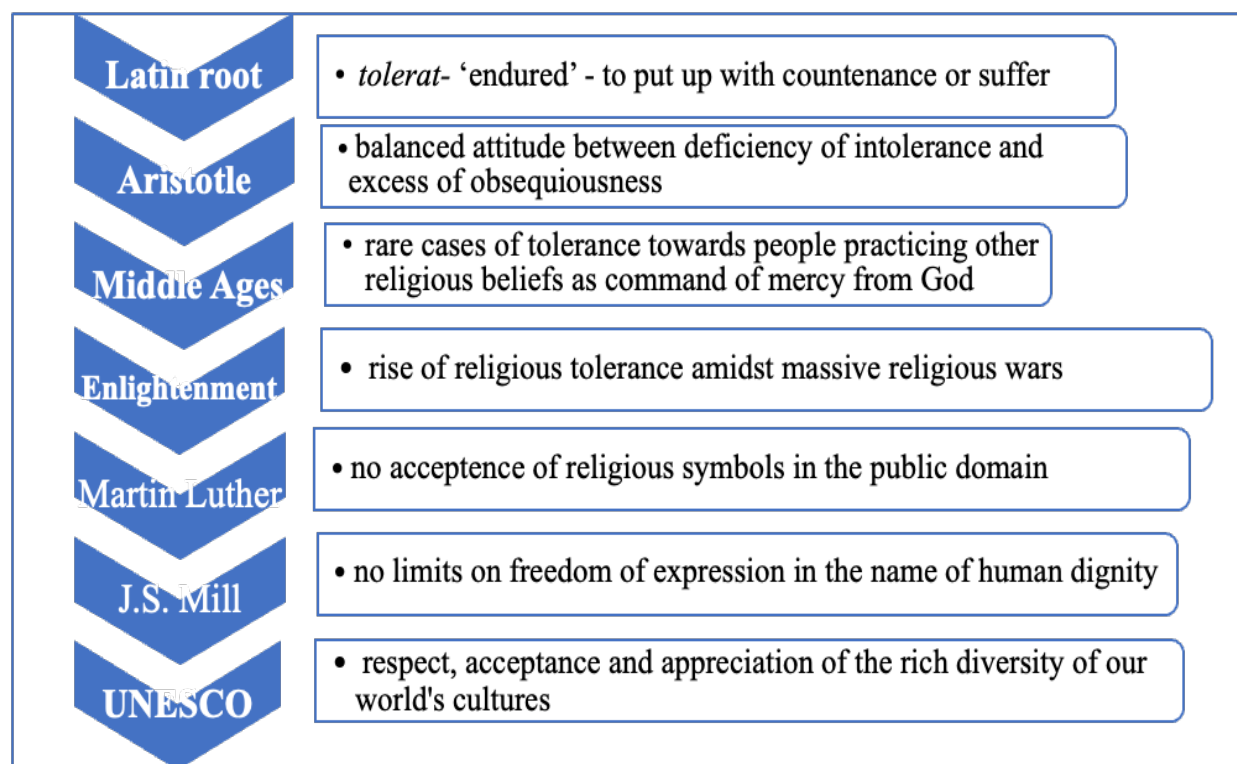


Fig. 1. Exploring Evolution of Tolerance Concept through Centuries

On the practical side, the present-day dictionary definitions of *tolerance* might be interpreted as those built on the binary opposition of ALLOWENCE : DIFFERENCE which concerns people's beliefs, behavior and speech. On the one hand, the concept includes the notions of *willingness, sympathy, indulgence, allowance, equability* and *comfort*; on the other hand, *disagreement, disapproval, deviation, difference, hostility, alienation*, which highlights the contradictory and ambiguous nature of the term.



Dictionary Definitions of <i>Tolerance</i>			
Dictionary	Definition	Dichotomy	
		ALLOWENCE	DIFFERENCE
Cambridge Dictionary	willingness to accept behaviour and beliefs that are different from your own, although you might not agree with or approve of them	Willingness Accept	Different Not agree Not approve
Merriam-Webster Dictionary	sympathy or indulgence for beliefs or practices differing from or conflicting with one's own	Sympathy Indulgence	Differing Conflicting
Collins Dictionary	the quality of allowing other people to say and do as they like, even if you do not agree or approve of it	To allow	Not agree Not approve
American Psychological Association Dictionary	acceptance of others whose actions, beliefs, physical capabilities, religion, customs, ethnicity, nationality, and so on differ from one's own; a fair and objective attitude toward points of view different from one's own.	Acceptance Fair attitude	Differ
Oxford Dictionary	the ability to remain equable and comfortable with individuals and groups whose beliefs and behaviour are alien or different in ways that can provoke hostile reactions.	To remain equable and comfortable	Alien Different Hostile
Chambers Dictionary	the ability to be fair towards and accepting of other people's religious, political, etc. beliefs or opinion	To be fair and accepting	*others
American Heritage Dictionary	the capacity for or the practice of recognizing and respecting the beliefs or practices of others.	Recognize Respect	*others

Fig. 2. Dichotomy of ALLOWENCE :: DIFFERENCE through present-day dictionary definitions

It seems to be crucial to establish boundaries of conceptual basis of the opposition ALLOWENCE :: DIFFERENCE embodied in the term of tolerance, as it shows a conventional designation of various relations associated with the concept of tolerance in present-day society, including the educational sphere.

The concept of ALLOWENCE is nominated in the analyzed dictionary definitions by both noun groups (e.g. *willingness, fair attitude, sympathy,*



indulgence) and verbal ones (*to recognize, to respect, to allow, to accept, to remain equable and comfortable*), which imply various degree of speaker's active involvement in expressing own communicative position. While *willingness* and *to recognize* nominate speaker's active will towards a counterpart, *to accept, to remain* and *to allow* presuppose passive state of seeing rather than reacting. Consequently, one can either be actively involved in establishing fair attitude while communicating tolerantly, or stay aside, letting others be who they are or do what they feel like.

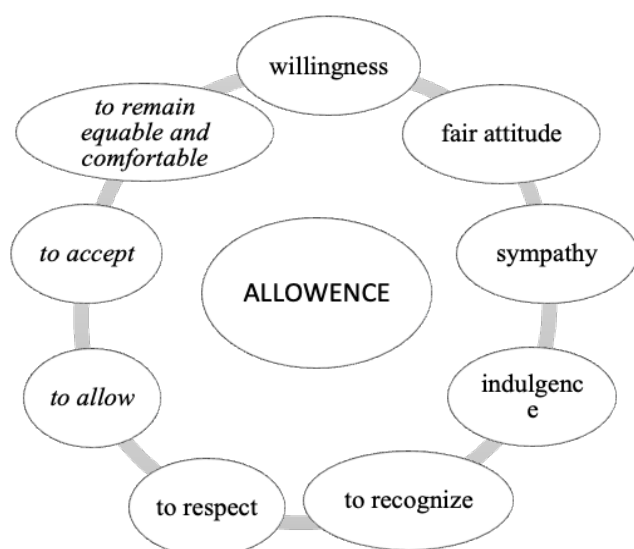


Fig. 3. *The Concept of ALLOWENCE.*

The concept of DIFFERENCE is nominated in analyzed dictionary definitions predominantly with the adjectives that have either neutral in meaning, e.g. *other, alien, different*, or have negative emotional connotation, e.g. *conflicting, hostile*. This implies that the difference in opinions and actions of two interlocutors might vary in degree and scope, starting from minor differences that are accepted by the speakers to significant gaps, which could potentially “provoke hostile reaction”, according to Oxford Dictionary Definition. However, regardless of the situation, tolerance is not typically described in positive terms, i.e. as the emotional state provoking positive feelings.

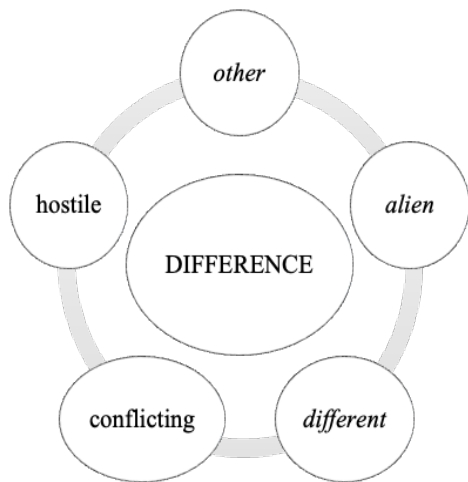


Fig. 4. The Concept of DIFFERENCE.

Interestingly enough, although being dubious in its nature, binary opposition ALLOWENCE :: DIFFERENCE within tolerance concept is not a complete dichotomy by itself, i.e. two parts of it do not compose one unity, rather a combination of two separate concepts which overlap within one definition of tolerance.

Additionally, the object towards which tolerance is directed as well as the subject of difference, outlined in the dictionary definitions, include beliefs, nominated with such nouns and nominal groups as *beliefs, opinion, point of view*; behaviour: *practices, behaviour, actions, physical capabilities*; speech: *what other people say*; and sociological characteristics: *religion, customs, ethnicity, nationality, political beliefs*. Thus, boundaries of tolerance concept go far beyond accepting or allowing beliefs only, but also stretch to speech and behaviour patterns of participants of communication. This scope of *tolerance* conceptualization is agreed to be an object of developing intercultural communicative competence in the educational field, resulting in necessity to encourage and develop *tolerance to difference* in the classrooms.

Based on the above-presented analyses of tolerance concept, development of *tolerance to difference* as a part of ICC skill in educational setting can be



conducted in two consecutive stages, namely acknowledgement and communication. To start with, letting students learn about cultural diversities leads to acceptance of other's beliefs, coexistence of different opinions and permissive attitude [12, p.74] towards people with different views in general. Afterwards, having been well informed, the students can communicate with each other with respect and appreciation, independently of prejudice and acknowledging diversity.

Material and Methods. To assess the level of *tolerance to difference* as part of ICC skills among tertiary level students in Ukraine, the focus group of 150 participants (aged 18 and older) was formed. The participation was anonymous and confidential. The students, who volunteered to take part in the research, study at National University of Food Technologies (NUFT) and National University of Ukraine on Physical Education and Sport (NUUPES), Kyiv, Ukraine. Such choice of focus group participants is determined by their experience of communicating with people from different cultural backgrounds and big number of specialized cultural courses in their curriculum. It proves to be relevant and sensible, taking into account the fact that students majoring in sports, tourism and hospitality have socialized a lot with other foreigners, including international students, contests participants and travelers both in person and online. Thus, their experience of personal online or offline intercultural communication can reveal the true level of tolerance they possess, avoiding media-biased stereotypes and prejudices. All participants have Ukrainian nationality and have either learned about cultural diversity during multiple university courses, or have been to other countries, or have participated in the international online events, such as fairs, exhibitions, conferences and discussions. Of all respondents 87 % have previously travelled abroad and the small minority has not.

The questionnaire was designed in English, firstly, because English is often used as the language of intercultural communication; secondly, as most



participants have high command of English. A few questions were inspired by the tolerance questionnaire developed by Hjerm et al. (2020) who defines tolerance in terms of “acceptance, and appreciation of diversity” [7]. In addition to questions about tolerance and social, cultural prejudice, it included a few demographic questions (about age, gender, nationality, studies level and main activity) to validate the empirical research.

The survey included three types of questions, namely, demographics (as mentioned above), rating and open-ended questions. 10 rating questions required from participant to estimate the level of their tolerance and were built on the basis of binary opposition ALLOWENCE :: DIFFERENCE within tolerance concept. 3 open-ended questions asked about respondents’ possible reaction to particular cases of in/ tolerance in academic, sport and travelling situations and presupposed a short description of actions which could be taken by the surveyed participants. These questions correlated with the students’ background of intercultural communication, included examples of student-student interaction etc., thus were designed to identify the object of in/ tolerance in this social group and the mode of reaction, namely active or passive. The questionnaire was developed with Google-Forms and spread among participants, who had a few days to fill it in.

Results. The data received from the conducted survey was thoroughly analyzed using the method of statistical analysis for rating questions and Confirmatory Factor Analysis (CFA) for open-type questions.

On average, the participants of the survey showed different level of tolerance starting from moderate to rather high, although there were no cases of absolute intolerance in respondents’ replies (see Fig. 5). Tolerance to difference was measured in 5-point scale, where points 5 and 4 represented active ALLOWENCE, i.e. readiness of students to participate in the intercultural communication either as friends or just formally, while points 3, 2 and 1 illustrated passive acceptance or



unacceptance with very limited or no communication carried out between different ethnic, cultural and social groups.

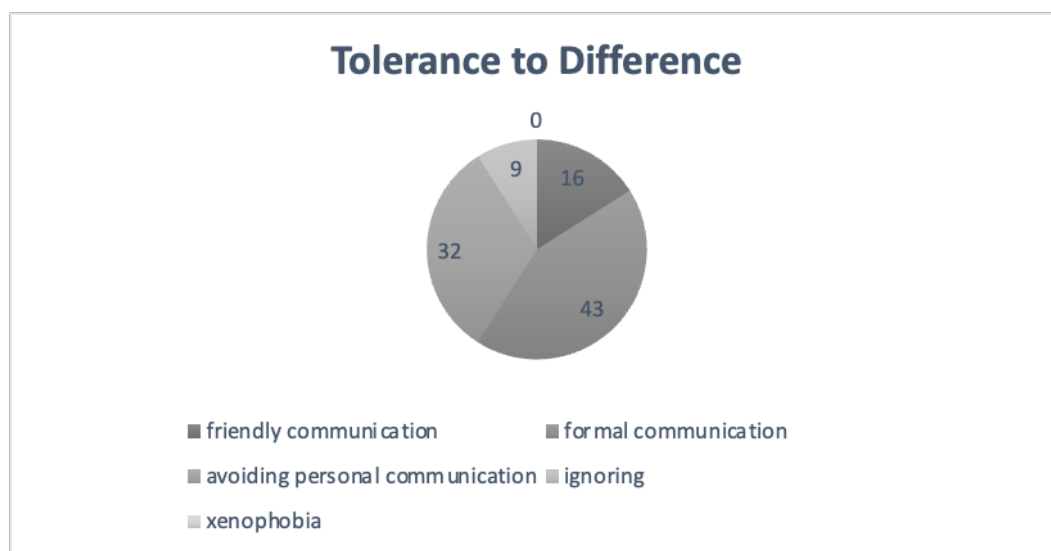


Fig. 5. Level of Tolerance to difference among NUFT and NUUPES students.

Thus, herein 5 stands for the highest degree of acceptance when students of both universities are ready not only to admit presence of *different* students (i.e. representatives of the specified nationality, cultural / religious group, gender or age) as equal members of their academic group, but also consider the possibility of establishing close friendships with them and conducting interpersonal communication, such as participation in group projects, competitions and extra curriculum social events. Similarly, point 4 indicates rather high level of allowance to different cultural representatives; however, in this case local students are not ready to make close friendship with minorities, only formal level of communication is acceptable, for example, during shared classes, lectures or conferences when the rules of interaction are strictly outlined by the tasks assigned. Point 3 presupposes moderate level of tolerance within university environment; in other words, Ukrainian sports and hospitality students do not mind foreign ones,



who study at the same or other educational establishments, though they will try to avoid communication with them and will not take any special actions to learn more about representatives of other nationalities and social groups. Point 2 is very close to isolation of *different* ones, when local students are rather reluctant to see the representatives of other ethnic or cultural groups in the educational environment on the regular basis, but at the same time the stay of the latter as guests, tourists or visitors is allowed. Point 1 indicates extreme degree of intolerance towards minorities, so might be treated as xenophobia, though there were no such answers provided by the respondents.

Consequently, based on data in Fig. 5, the majority of NUFT and NUUPES student community (43 %) experiences rather high level of tolerance to difference and is willing to conduct formal intercultural communication with foreigners. Another 16 % of respondents are highly tolerant and ready for friendly interactions in and outside educational sphere. Thus, this makes total of 59 percent of active ALLOWENCE to difference and shows high level of students' intercultural communication competence. Contrary, just over a third of surveyed students demonstrate passive ALLOWENCE to difference, treating the *different* as strangers who they do not really care about, as well as 9 % of respondents who try to avoid direct interaction with international students, even though can tolerate them as tourists or short-time visitors. Together this makes 41 per cent of passively tolerant respondents, who have got limited personal experience of intercultural communication, thus tend to be quite cautions to new types of interactions. Development of ICC skills among these students seems to be a perspective area as this might contribute to improvement of their professional communications skills as well as promote overall tolerance and openness in the situations of intercultural interaction. Much attention might be paid during classes to erase social and national biases and improve awareness about the differences.



Using Confirmatory Factor Analysis, we have analyzed the answers which the respondents provided to open-end questions about their possible reactions and behavioral patterns in certain situations of intercultural communication in the educational sphere. This allowed us to identify proportional correlation among three main aspects of students' in/tolerance and outline the most widespread differences described within categories of cultural, educational and communicational tolerance. For calculation we counted frequency of references related to cultural, educational and speech aspects of ICC (See Fig. 6), in other words we counted the number of used lexemes of the corresponding category in the provided answers.

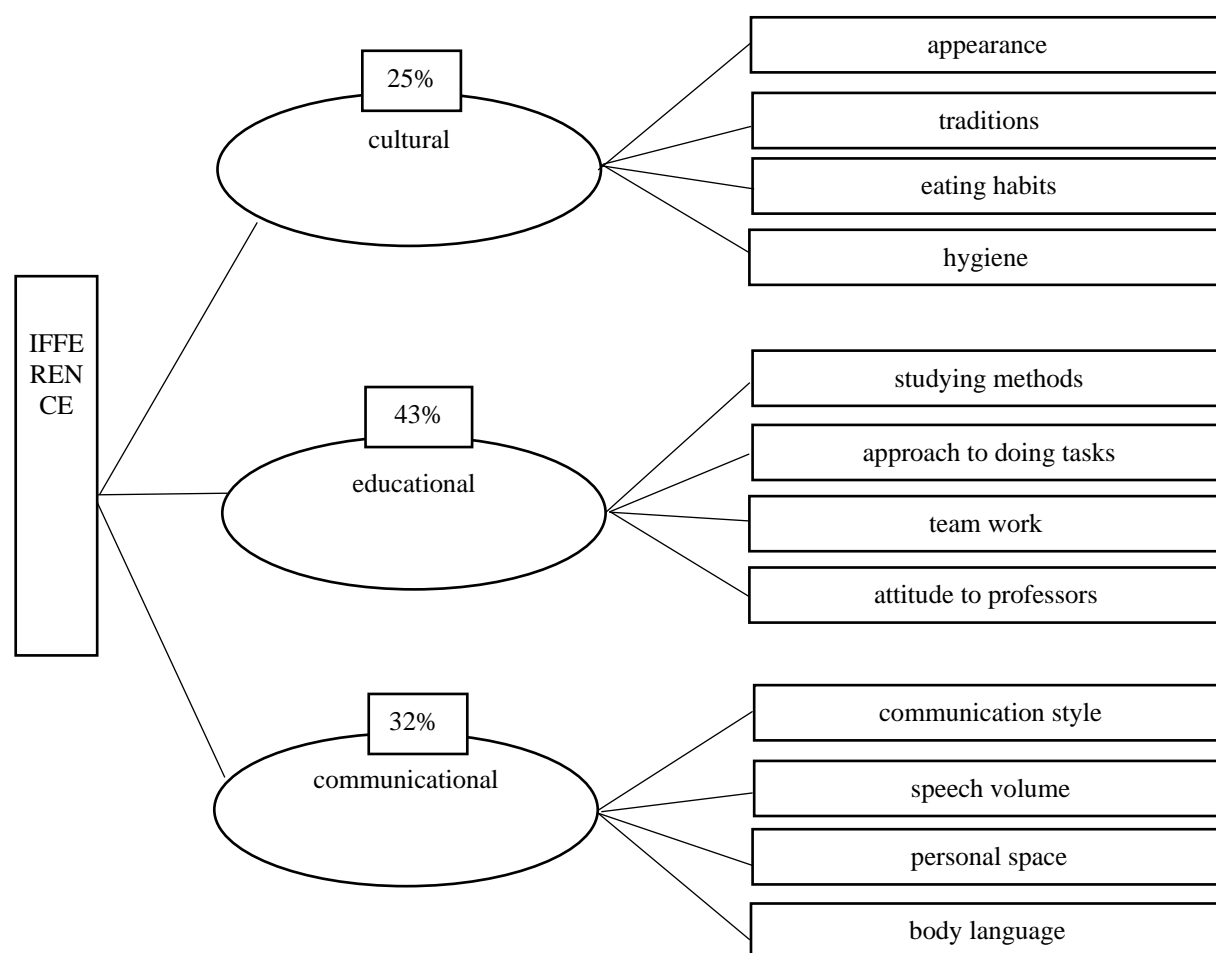


Fig. 6. Aspects of DIFFERENCE specified by the NUFT and NUUPES students



The findings suggest that 25 % of the respondents mostly notice the cultural differences and treat them quite tolerantly, as they rate it by point 5 and 4 predominately. The differences of this type included various aspects of appearance (clothing, cosmetics, style), celebrations and local traditions, eating habits and methods of cooking, as well as hygiene. Issues with the biggest discrepancies from the local established canons were the least tolerated. For instance, numerous respondents mentioned attitude of foreign students to cleaning, ranging from extreme cleanliness to total cluttering; frequency of showering, attention paid to dressing up for social occasions. Such high level of tolerance to cultural differences could be explained by personal positive travel experience (things we know do not seem to be scary) and the high popularity of travel shows and relevant social media content, which explicit cultural differences and implicitly teach tolerance to the public.

Majority of all students (43 %) mentioned the educational sphere proper as the area of biggest differences requiring toleration, which is not surprising as students tend to focus attention on the things directly related to them. The respondents mentioned differences in studying methods (following or violating the established university rules and behavioral patterns), approach to doing tasks (lenient or focused), team work (tendency to be strong team players vs high and sometimes rough competitiveness), attitude to professors (including modes of greeting, level of respect and involvement). These educational differences were less tolerated by the NUFT and NUUPES than the cultural ones, rated mostly as point 4 or 3, which could be explained as lack of willingness to tolerate difference, subject own studying style to doubt or criticism, as well as revise own well-rooted study habits.

Regarding communicational aspect of intercultural interaction, 32 % of respondents think that these differences should be considered and might affect the quality of ICC. Frequently mentioned references from this category included communication style (formal or casual towards other students and faculty), speech



volume and distinctiveness of pronunciation, respect to personal space and body language (mimics, abundance of gestures). Degree of tolerance herein varied between point 4 and 3, depending on the level and significance of differences and on how much the later affected overall understanding of the interlocutor. Obviously, in addition to the subjective nature of tolerance itself, level of tolerance to communicational differences was closely connected with foreign language competence of the respondents, i.e. the higher the language level was, the more tolerant attitude students showed. Such findings suggest possible ways of action to improve tolerance of Ukrainian students as the part of their ICC competence.

Conclusions. In conclusion, at present, the term tolerance to difference is an integral part of intercultural communication competence of tertiary level students majoring in sports and tourism and is considered herein as a binary opposition of allowance and difference towards otherness. The study has revealed to which extent tolerance is developed among surveyed students and which aspects provoke the strongest intolerance reactions. It has also been found out that willingness to socialize and exposure to cross-cultural context can greatly impact ICC, resulting in acquiring necessary skills for perspective job fields. In addition, it has been established that both personal experience of intercultural interactions and education can impact intercultural awareness, competence and tolerance. Consequently, the further researches should be directed to determine the role of English language classes in ICC skills development and improvement of tolerance to difference, especially regarding educational and communicational aspects, in order to adjust risk tolerance in changing educational and social landscape.

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