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## READINESS FOR MANIFESTATION OF TOLERANCE AS A COMPONENT OF PROFESSIONALIZATION OF CIVIL SERVANTS

*The article is devoted to the important issue of the readiness of civil servants for manifestation of tolerance in their professional activity in the conditions of the multicultural environment. It has been analyzed and proved that in the modern Ukrainian society the development of the readiness of civil servants for manifestation of tolerance acquires predominantly the nature of multicultural education.*

**Key words:** *tolerance, professionalization, readiness of civil servants for the manifestation of tolerance.*

**Problem Statement.** Nowadays the fact that tolerance should be the most important component of the worldview and human life in the conditions of the multicultural environment is beyond doubt. The specificity of the professional activity of civil servants is such that the manifestation of tolerance is one of the prerequisites for its success. The main documents (The Civil Service Code, The Rules of Conduct of Civil Servants, etc.) which regulate the activity of civil servants state that a civil servant should manifest tolerance and respect for various religious organizations, honor and observe national customs and national traditions established by the protocol in relations with the representatives of international organizations, foreign institutions and foreigners.

**Analysis of Recent Research.** The works of the philosophers of antiquity (Socrates, Aristotle) and the Middle Ages (Augustine, Thomas Aquinas) became the basis and foundation for the development of the idea of tolerance, which in the Renaissance and Modern Times was developed as a philosophical category in the works and thoughts of Erasmus of Rotterdam, M. Luther, Voltaire, J. Locke, D. Diderot. The problem of tolerance was also studied by modern scholars, in particular, I. Bidziura, T. Bilous, O. Hryva, Ya. Dovhopolova, O. Dubaseniuk, O. Kriukova, I. Palko, Yu. Todortseva, I. Khozhyla, N. Iaksa, etc. However, the problem of the readiness of civil servants to manifest tolerance in their professional activity in the conditions of the multicultural environment is not sufficiently covered in the scientific research.

**Research Goals.** The purpose of this article is to substantiate scientifically the phenomenon

of “readiness of civil servants for manifestation of tolerance” and characterize the aforementioned readiness as a component of professionalization of civil servants.

**Results.** Proceeding from the fact that professionalization is defined by the scientists (V. Bakumenko, S. Hazarian, N. Lypovska, V. Luhovyi, O. Obolenskyi, O. Iakubovskiy, etc.) as: the process of becoming a professional which includes the choice of the profession by the person, taking into account his/her own opportunities and abilities; mastering the rules and norms of the profession; formation and self-awareness as a professional; the process of self-development through the means of the profession, etc., it is possible to state that professionalization is one of the aspects of human socialization, just as the formation of a professional is one of the aspects of the development of his/her personality.

In our opinion, the professionalization of civil servants is a integral continuous process of forming specific types of their labor activity in the field of public administration that is based on the development of their professionally oriented characteristics (psychological, physiological, behavioral, business/work), which ensure the function of regulating their formation and improvement as a professional. It involves the development of professionally important qualities, the transition to the next level of professionalism, etc. We will also note that the professionalization of civil servants is not only a long, continuous, but also a “multi-channel” process that takes place in several directions; it is an approximation of the state of professional activity to the job profile diagram, that is, to the

standard of professional activity. If one accepts the viewpoint of the scientists (A. Ananiev, I. Brynza, O. Sannikova, O. Chebykin, L. Tsybukh, etc.) that the job profile diagram reflects the scope of the profession, then the process of professionalization of civil servants is the development of this scope vertically and horizontally. In other words, the process of professionalising civil servants has at least two vectors. According to the first vector which is located in vertical direction of the job profile diagram, civil servants acquire all the new tasks of their professional activity. According to the second one which is located in horizontal direction of the job profile diagram, civil servants master the means, techniques for solving each new professional task, improve the psychological qualities that are necessary for a civil servant to solve these issues. In this case, the movement of civil servants in vertical and horizontal directions of the job profile diagram can simultaneously occur in several ways. For example, a civil servant is determined to master several new functional tasks (in vertical direction) and at the same time he/she intends to learn certain new techniques, positions of professional activity, and also works on improving his/her own professionally important qualities. Thus, the content of the professionalization of civil servants depends on the interpretation of the job profile diagram and on the degree of his/her activity in acquiring the profession.

In this context, the level of formation of professionally important personal qualities of civil servants, in particular, readiness for manifestation of tolerance in their professional activity is of particular importance.

Having synthesized the results of scientific research of the scientists (V. Bocheliuk, F. Henov, M. Diachenko, Ye. Ilin, L. Kandybovych, L. Karamushka, R. Penkova, L. Razborova, V. Shadrykov, etc.), it is possible to state that readiness is a complex and structured integral formation that characterizes the selective activity of an individual in the process of preparing for it and integrating it into the activity. In our opinion, attention should be paid to the existing scientific approaches to determining the structural elements of the readiness of civil servants for professional activity. Thus, the following scholars recommend defining three invariant components in the structure of readiness for professional activity: V. Shalaiev defines information, operational and motivational ones [16], M. Lohachov talks about psychic (general and special), technical and physical [8], O. Nazarov determines

the image of the structure of action, general psychophysiological state, the psychological orientation of the individual [9], O. Ivanova talks about functional, emotional and personal components [6]. Another well-known scientist S. Kubytskyi defines four components, namely, value-motivational, gnostic, practical, and evaluative ones [7]. The structure of readiness for professional activity extends to five main components in the theory developed by Zh. Polovnikova who defines motivational, operational, volitional, evaluative, functional components [10], O. Bykova presents moral and psychological, managerial and commander, authoritarian, creative and communicative [1] etc. From the information, mentioned above, it is possible to make a conclusion that at the present stage of development of science, the approach to determining the components of readiness for professional activity as a state and personality traits that ensure one's success in professional activity is the dominant one.

Therefore, it can be said that the readiness of civil servants for professional activity is, first of all, their active and effective state, the establishment of a certain behavior, the mobilization of forces to fulfill the task. These processes are sufficiently covered by scientists in the framework of personal and functional approaches to readiness for professional activity.

Within the framework of the personal approach, readiness for professional activity is considered as an attitude (O. Imedadze, O. Leontiev, Yu. Povarenkov, O. Pranhishvili, D. Uznadze), the availability of abilities (B. Ananiev, S. Rubinshtein), a personal quality (K. Platonov), a complex personal formation (Yu. Hilbukh, L. Kondratova, R. Penkova), the synthesis of personality traits (S. Kubitkyi, V. Krutenkyi), activity arising from the need of the surrounding (V. Bocheliuk), an integrative professional quality (V. Shyrynskyi). It should be noted that the majority of scholars (V. Bocheliuk, F. Henov, M. Diachenko, Ye. Ilin, L. Kandybovych, L. Karamushka, R. Penkova, L. Razborova, V. Shadrykov and others) consider psychological readiness as preparedness for a certain activity, that is, as a stable hierarchical formation of the individual which includes motivational, cognitive, operational and other components. Here are just a few examples of such definitions. Thus, according to M. Diachenko and L. Kandybovych, readiness is "a purposeful manifestation of a personality that includes his/her beliefs, views, attitudes, motives, feelings, volitional and intellectual qualities, knowl-

edge, skills, competencies, guidelines, attitudes toward a certain behavior" [4, p. 4]; according to S. Kubitskyi, it is "the orientation of the individual which involves needs, beliefs, views, attitudes, motives, feelings, volitional and intellectual qualities, knowledge, skills and attitudes to a certain behavior in unusual conditions" [7, p. 6]; according to L. Razborova, it is "an effective state of the individual that is expressed in the ability to realize knowledge, skills and abilities effectively and allows the individual to orient quickly, productively implement the decision that was made, establish a creative atmosphere" [11, p. 6].

Within the framework of the functional approach, the concept of "readiness for professional activity" is interpreted as: an emotional state that is characterized by an optimal level of efficiency of afferent and efferent systems (S. Kubitskyi, etc.); pre-activation of mental functions (H. Hahaieva, L. Razborova, etc.); a certain state of psychic functions, on the basis of which the optimal level of achievements of activity is acquired (N. Levitov, L. Nersesian, A. Puni, V. Pushkin, O. Ukhtomskyi, etc.). The specificity of readiness for various types of activities is analyzed, for example, for mental and physical one (A. Kovalov); for the pedagogical one (K. Durai-Novakova, A. Lynenko, O. Moroz, O. Proskura, V. Slastonin, V. Shcherbina) and others. According to V. Shadrykov, it is necessary to take into account the following regularities of the process of mastering professional activity, such as: the formation of the purpose of the activity, the formation of the information basis of the activity, the formation of the executive part of the activity, the formation of a subsystem of professionally important qualities [15].

To unify these approaches, M. Diachenko and L. Kandybovych offered to distinguish between general and situational readiness. They understand the general one as a stable characteristic of the individual (the prerequisite for the successful performance of the activity) and the situational one as a psycho-physiological state that meets the conditions for performing the activity in a particular situation [4, p. 20]. According to the conclusions drawn by I. Havrysh, in addition to readiness as a mental state, there is still readiness as a stable characteristic of the individual which is called in different ways: preparedness, long-term or sustained readiness that operates constantly, and there is no need to form it every time in connection with the certain tasks of activity, but being formed in advance, this readiness is the determining prereq-

uisite for successful activity [2]. In V. Shadrykov's view, the readiness for a definite activity depends on the formation of the social and psychological system of the activity and social and psychological characteristics of the subject of labor, his/her status [15].

According to the results of the analysis, it can be stated that, firstly, the readiness of civil servants for their activity is an integral formation that characterizes their emotional and cognitive, volitional mobilization at the moment of being engaged in the activity of a particular direction; secondly, the readiness of civil servants is not innate, but arises from a certain experience of a person based on his/her positive attitude towards this activity, awareness of motives and needs in it, objectification of its subject and the ways of interacting with them. At the same time, emotional, intellectual and volitional qualities are a definite evidence of readiness at the level of phenomena.

From the viewpoint of the scholars (M. Boryshevskyi, K. Chorna, O. Sadokhin, I. Taranenko, etc.), intolerance is based on the belief that your views, your way of life are higher than of the others, that is, intolerance is interpreted as the rejection of the other person for his/her otherness (he/she looks, thinks, behaves in a different way). O. Sadokhin presents the main forms of intolerance manifestation: 1) insults, mockery, expression of contempt; 2) negative stereotypes, prejudices, superstitions based on negative characteristics and qualities; 3) ethnocentrism; 4) discrimination on various grounds in the form of deprivation of social benefits, restriction of human rights, artificial isolation in society; 5) racism, nationalism, exploitation, fascism; 6) xenophobia in the form of ethnophobia, migrantophobia; 7) desecration of religious and cultural monuments; 8) expulsion, segregation, repression; 9) religious persecution [13, p. 315–316]. Taking into account the diversity of forms of intolerance, the problem of the targeted development of readiness of civil servants to manifest tolerance is the topical one.

The United Nations Educational, Scientific and Cultural Organization proclaimed the Declaration of Principles on Tolerance at the General Conference in 1995. Let us dwell on the characteristics of some articles from this document. Thus, tolerance is defined as respect, acceptance and understanding of the rich diversity of cultures of our world, our forms of self-expression and the ways of manifestation of human individuality. That is, tolerance is a harmony in a variety. The manifestation of toler-

ance in respect for human rights means the right to respect each other for his/her convictions and the recognition of the same right for others, but not tolerance of social injustice or refusal of one's convictions. Therefore, tolerance is a condition for the harmonization of social relations in a multicultural situation.

The scientists (O. Kriukova and others) distinguish the levels of existence of tolerance: civilizational, international, ethnic, social, individual. The civilizational tolerance is interpreted by the scholars as nonviolence in the contacts of various cultural civilizations. International tolerance is a condition for cooperation and peaceful coexistence of states, regardless of their economic development and ethnic, religious affiliation of their population. Ethnic tolerance is leniency for someone else's way of life, other people's customs, thoughts and ideas. Social tolerance is expressed in the form of partnership between different social groups of the society. Individual tolerance manifests itself in respect for another person, understanding that there are views that are different from one's own [12, p. 182].

It should be noted that tolerance is then one of the characteristics of the individual when there is an established attitude to tolerance, when the concept of "tolerance" is included in the individual system of values, provided that the existing system of knowledge about tolerance and the skills of tolerant interaction are formed. These provisions are constituent parts of tolerant attitude for civil servants. It is confirmed by the findings of O. Hryva, among which there are the following: the willingness to accept others as they are, interacting with them on the basis of consent; orientation towards constructive interaction with other members of society; independence, critical thinking, cognitive complexity in possibilistic thinking, which permits otherness and multivariance; ability to change and openness to new, ability to innovative activity [3]. It follows therefrom that a tolerant personality is an individual who respects and recognizes the equality of people and peoples, renounces domination and violence, recognizes the multidimensionality and diversity of human culture, norms, beliefs, and refuses to overemphasize only one viewpoint, the centralization of this diversity. O. Hryva defines the criteria of tolerance that are the same characteristics of personality, such as leniency, empathy, ability to communicate, emotional stability, social activity, the sufficient level of culture and education, development of thinking.

Bettli E. Rierdon, N. Iaksa and others use in their research the signs of the formation of tolerance which become personal qualities. According to the scholars, the first sign of tolerance is language (the respect for other languages and their users; help for children who are just beginning to learn the language which is used in the classroom). The further signs are the basics of the relationship (the same attitude towards all the students, the creation of a positive learning climate), social relations (respectful, cordial attitude towards one another and behavior, the attitude of mutual respect), decision-making (the ability to express one's opinion on joint actions and decisions, to participate in the discussion and find solutions to common problems), the relationships between the majority and the minority (a sensitive and respectful attitude to the representatives of all groups, especially to the minority representatives, such as religious, cultural, ethnic, etc. [12]. T. Vakulova proves that a tolerant personality should be considered not only as the one that promotes, accepts and defends values, but also recognizes and respects them. Tolerance is a necessity and need for the recognition and approval of new values in society, the main thing is the acceptance of these values by the personality [5].

According to I. Khozhylo, the main function of tolerance as a component of the professional competence of a civil servant is to direct the development of a potentially conflict situation between the public authorities and the public towards a constructive solution. This approach is realized in practice, first of all, through the construction of effective interpersonal interaction which contains three levels of tolerance manifestation: 1) dispositional is the level of fundamental basic attitudes formed on the basis of value-content system of the individual that also contains a system of relations with the world and other people; 2) reflexive is the level of direct response to the external situation "here and now". This level contains layers of unconscious attitudes, cognitions and stereotypes, as well as conscious ones. At this level the process of social (tolerant/intolerant) perception of the partner takes place; 3) Behavioral is the level of practical implementation of specific acts of tolerant response in various behavioral forms (critical dialogue, cooperative interaction, etc.) [14]. We also note that the practical implementation of a tolerant attitude towards participants in events, relationships, conflicts, etc. can occur in declarative, relational and promotional forms. Declarative



form of tolerance presupposes the demonstration of perception and patience by means of announcements, declarations, memoranda, etc.; relational, on the contrary, does not require participants to apply active actions or statements; the promotional one turns out to be exclusively the activation of any actions undertaken by the participants. This makes it possible to identify the level of readiness of civil servants for the manifestation of tolerance in the sphere of their professional activity.

Here are just some practical recommendations of the well-known researchers (A. Sadokhin, K. Sitaram, R. Kohdell) concerning the development of the tolerant attitude towards foreign culture that are called the Code of Intercultural Communication: realize that a representative of a particular culture does not establish world standards. Treat the culture of the audience with the same respect with which you would treat your own. Do not judge the values, beliefs and customs of other cultures, according to your own values. Always remember about the need to understand the cultural basis of other people's values. Never consider your religion to be higher than the religion of others. When communicating with the representatives of other religions, try to understand and respect this religion. Try to understand the customs of cooking and taking the food of other peoples which have been formed under the influence of their specific needs and resources. Respect the ways to dress, accepted in other cultures. Do not show disgust for unusual odors if they can be perceived as pleasant for people of other cultures. Do not consider the color of the skin the "natural" basis of the relationships with one or another person. Do not show your superiority to a person if his/her accent is different from yours. Understand that every culture, whatever it may be, has something to offer to the world, but there are no such cultures which would have a monopoly on all aspects. Do not attempt to use your high status in the hierarchy of your culture to influence the behavior of other representatives of another culture during intercultural communication. Always remember that no scientific information confirms the superiority of one ethnic group over another [13].

**Conclusions.** Thus, in the modern multi-ethnic, multilingual and multicultural Ukrainian society the development of the readiness of civil servants for manifestation of tolerance acquires predominantly the nature of multicultural education, the goals of which are the following: 1) a profound and comprehensive acquisition of the culture of their people as a compulsory condition for integration into other

cultures; 2) the formation of ideas about the diversity of cultures in the world and the development of a positive attitude to cultural differences; 3) creation of conditions for integration into the cultures of other peoples; 4) the formation and development of skills and competencies of effective interaction with the representatives of other cultures; 5) education in the spirit of peace, tolerance, humane interethnic communication.

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### **Шкварівський О. В. Готовність до прояву толерантності як складова частина професіоналізації державних службовців**

*Стаття присвячена важливій проблемі готовності державних службовців до прояву толерантності у професійній діяльності в умовах полікультурного середовища. Проаналізовано та доведено, що у сучасному українському соціумі розвиток готовності державних службовців до прояву толерантності переважно набуває характеру полікультурної освіти.*

**Ключові слова:** толерантність, професіоналізація, готовність державних службовців до прояву толерантності.

### **Шкваривский А. В. Готовность к проявлению толерантности как составляющая профессионализации государственных служащих**

*Статья посвящена важной проблеме готовности государственных служащих к проявлению толерантности в профессиональной деятельности в условиях поликультурной среды. Проанализировано и доказано, что в современном украинском социуме развитие готовности государственных служащих к проявлению толерантности приобретает преимущественно характер поликультурного образования.*

**Ключевые слова:** толерантность, профессионализация, готовность государственных служащих к проявлению толерантности.