



Council of
Europe



Peoples' Friendship
University of Russia

International seminar
“University is the driving force of the intercultural dialogue in a multicultural society”

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From tolerance to dialogue: view of the University

The European Union
with the support of
the Council of Europe

proclaimed 2008

*the European Year of
Intercultural Dialogue*

**In March 2008,
Peoples' friendship university of Russia
(PFUR)
presented in Strasbourg
its intercultural dialogue experience:
every year students from 140 countries
study at University –
people of more than 450 nationalities
and dozens of religions.**

**In June 2009,
the Council of Europe
under the guidance of
Deputy Secretary General
Gabriela Bataini Dragoni
conducted
a Workshop of the Council of Europe
on the results of the *European Year (2008) of
Intercultural Dialogue* .**

**The workshop was held in Moscow
at Peoples' friendship university of Russia**

Today we need
concrete measures on both
macro and micro levels .

**What are the mechanisms,
ways and stages
of solving problems
in the field of tolerance
and intercultural dialogue?**

Macro level - determine tasks and functions in solving problems of research and teaching tolerance and intercultural dialogue:

various state structures –

Ministry of education,

Ministry of youth policy,

Ministry of culture etc.,

the role of different public organizations, especially youth organizations.

***Micro level - tasks, roles
and opportunities
of universities
in the development
of intercultural dialogue
in a multicultural society.***

***“From tolerance – to intercultural
dialogue”***

Tasks of universities:

- **creation of new knowledge (scientific research);**
- **transferring knowledge (education);**
- **socio-cultural centers.**

Tolerance –

originated from Latin “*tolerantia*” –

passive patience,

voluntary endurance of sufferings.

**In the XVI century
the word gets one more meaning
“permission”.**

**Tolerance
in the Reformation period is also
allowing people
have their religious beliefs.**

**In the age of Enlightenment
tolerance was first of all freedom
of conscience and speech:
in the XIX century**

**liberal philosophers understood tolerance
as the expression
of external and internal freedom,
ability to think and choose
between alternative points of view
and modes of behavior.**

Today
we understand tolerance
not just as neutrality
towards representatives
of other societies and cultures,
but as *active interest* ,
as constructive communicative interaction
with representatives
of other communities.

- **How does tolerance correlate with the acceptance of moral evil?**
- **What are the rules of tolerance in major fields of life of people and society?**
For example, what are the rules of political tolerance?

- **What to do with the phenomenon that intolerant people as a rule do not consider themselves as such, but think that others are wrong?**
- **When and how should a tolerant person permit bad behavior and bad manners, if at all?**

**■ More generally –
when does tolerance
reach its limits,
for example
in case of terrorism?**

*The main mission of universities –
educational activity*

**in solving problems of tolerance
and intercultural dialogue:
training teachers, psychologists,
philosophers and sociologists
specializing in this field.**

**Especially important –
universities should implement
the Life Long Learning
program –
improving and upgrading
skills of specialists
already working in the field.**

**Order of state,
regional and
local authorities –
training administrative,
political and public elite
and managers
of various levels.**

**The challenge of practical
measures in this sphere:**
*the aim of tolerant interaction
is not homogenization
but encouraging socio-
cultural diversity in the
framework of mutually
interesting communication.*

**Key task –
upbringing students, teaching
tolerance and creative competence
of intercultural dialogue.**

The RF law “On education” says:

**“education is a target-oriented
process of *up-bringing* and
training in the interests of the
person, society and the state”.**

*Constructive teaching
technologies –*

**competence of university
graduates in the field of
tolerance:**

**based on new standards of
higher education in the
Russian Federation.**

**From “knowledge and skills”
to competence approach:
activity component,
training a creatively thinking
specialist.**

**Not “*ethno-cultural component*”
(knowledge and skills),
but *competence - ability to live in
a multicultural society* .**

Declaration

of the principles of tolerance:

“respect, acceptance and correct understanding of the rich cultural diversity of the world, forms of self-expression and human individuality... is first and foremost an *active attitude* , formed on the basis of accepting universal human rights and basic freedoms”.

**Tolerance as *indifference*,
tolerance as *indulgence*
and tolerance as *enriching*
own experience and *critical*
dialogue.**

Shift

from *passive assimilation*

of ideas and principles

of tolerance

to **assimilation of tolerance**

through intercultural

communication and dialogue .

“Ethnically related problems and misunderstanding result from lack of knowledge, understanding and respect of culture and traditions of other peoples”.

**National arrangements and
events are not sufficient –
illustrative but
passive forms of presentation
and cognition of culture and
traditions of a country
or a people.**

**Active forms
of intercultural dialogue –
multinational and
international events
with active participation
of representatives of various
countries and peoples.**

**Internalization program
of Peoples' Friendship
University of Russia –
indices of the share
of international study groups
and the share of international
accommodation principle
hostel rooms.**

**Priority of *international* ,
not national events –
KVN (Club of the Witty),
“Miss University”,
“Peoples of Russia” folklore
festival etc.;**
**internationally formed University
and faculty Students Councils
and Councils in all
the eleven PFUR hostels.**

**Issues of teaching tolerance
and intercultural dialogue –
self-identification
of a young person
in the global world.**

**The USSR employed the formula –
bring up internationalists –
patriots of their countries.**

**Unless young people identify
themselves as representatives of
certain cultures they will not be
able to convincingly communicate
with representatives of other
cultures.**

**A number of seminars
on forms and methods of using
Internet resources and
technologies in practical
realization of tolerance and
intercultural dialogue
principles, as well as developing
national self-identification of
young people.**

The End