CULTURAL AND GENDER TOLERANCE PRINCIPLES
IN SOCIAL SCIENCES AFFECTING THE SECURITY ENVIRONMENT

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ABSTRACT: *Postmodernism, globalization and new security threats in a multiculural context, but foremostly the need to accept the principle of culture and gender tolerance, introduce the new understanding of the role of men and women, and emphasise the need to accept innovation and flexibility of male and female behavior resulting in equal participation in all activities to support peace and security.*

INTRODUCTION

We live in a world characterized by *cultural diversity*. The distrust of everything that comes from abroad or that has origins outside of the own social group or society belongs to the natural human behaviour and experience. Anthropologists have already signalized the existence of the important socio-cultural regulator, the so-called „taboo for the contact with strangers" in some primitive communities. People tend to learn, explain and evaluate individual cultures from the perspective of the culture they belong to, they are the members of and the values, norms, religion of which are for them determining. They consider the elements of their own culture the only right and good ones, or the best and most mature ones. They consider other cultures aberrant or even abnormal, an anomalia, contradiction. Handling this process assumes understanding the theoretical principle of cultural plurality and tolerance which allows achieving the feeling cleared of emotional reactions against their own or strange culture. Tolerance can be considered an attitude that expresses the acceptance of otherness or „something strange" , universal means of future human communication getting rid of the radical ethnocentric moods in the increasingly internationalizing environment.

Theoretical principle of „*acceptation of otherness*" is specifically manifested in the need to deal with this issue as a result of the increasing trend of transformation of gender roles od men and women in the society and it also requires a broader analysis on the level of gender roles transformations when guaranteeing peace and security. All suggested problems result from *ethical theories* that all people are equal in their human dignity and in their rights.

Percieving our own security or danger based on the signals and sense perception, instinctive reactions of the organism, is a natural human characteristic.

From the psychological point of view[1] we can consider security a subjective psychical state, individual sensation and quality of life at the same time, which is connected to the signs of positive experience, feelings of safety, order, peace, harmony, stability. For every human, man or woman, in such situations is the need to maintain their own existence, surviving, securiy the ultimate need.

F. Škvrnda gives notice to *the anthropocentric approach* to the issue of security and points out especially the connection of security with the basic needs of life of a human as a social being while he tries to respect the microsociologic and macrosociologic dimension of this term. In his approach is the term security as a social phenomenon characterized by dynamics and processuality, subject-oriented character, arrangement, relativity, indivisibility and structured (differenciated) character. [2]

In the sociologic and social-psychological[3] understanding is the need for security and people´s fear often an important activating, motivating and incorporating factor of social integration. It manifests especially in extreme and crisis situations, when the safety of people is threatened and it helps create temporal or lasting social groupings, commonalties, more or less structured social systems.

The United Nations Organization has become an advocate of the so-called concept of *human security*: *„Human security... must focus on the human, not just the states and nations... The concept of security must change – from the exclusive concept of the security of the nation to the concept the goal of which is the security of human. It must change from the security achieved by means of armament to security that can achieve support of the development, from the territorial security to*

security in questions of providing food, employment and a healthy environment.“ [4]

The basic theoretical resources of the context of security in the multicultural environment are:

1, the new reconstruction of social sciences and multiculturalism in security questions

2, globalization effects and postmodernism as a part of security processes

3, the need for reconstruction of gender roles in guaranteeing security

We are going to describe these resources and trends on the following pages.

New reconstruction of social sciences results from the need for the complementarity of a human, nature and society. Learning about nature is different from the method of learning about society, but from the complementarity point of view today there is no point in talking about the boundaries between individual sciences. All sciences have many points of contact and many topics in common that they participate in and they methodologically converge. In the science of last century we can notice the rise of interdisciplinarity and transdisciplinarity which offers at present the formation and development of new scientific paradigms, methods of research and innovative systems approaches. Current trends in social sciences are influenced by the principles of pluralism and multiculturalism. Perceiving security or the ability of the complex perception of security thus becomes less and less transparent and less and less obvious and therefore also less safe in the system of multiple social interactions in the globalizing world of multicultural contacts. [5] In relation to these theoretic shifts in the everyday practice the need for systems, progressive and innovative

[1] KMOŠENA, M.: *Dav a panika.* Liptovský Mikuláš: 4D s. r. o. 2004

[2] ŠKVRNDA, F.: *Sociologická charakteristika medzinárodnej bezpečnosti. In: Sociológia č.5, roč. 35. 2003. p. 391 - 410.* ISSN 0049-1225

[3] HAMAJ. P.: *Sociologické aspekty vojenskej práce a profesie.* Liptovský Mikuláš: AOS 2005. ISBN 80-8040-252-3

[4] WAISOVÁ Š.: Řešení konfliktú v mezinárodních vztazích: In: *Human Development report 1993.* Praha: Portál. 2005. p.68 ISBN 80-7178-390-0

[5] Pozri bližšie práce: ŠKVRNDA, F.: *Sociologická charakteristika medzinárodnej bezpečnosti. In: Sociológia č.5, roč. 35. 2003. p. 391 - 410.* ISSN 0049-1225

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approaches of providing security in the current globalizing, multicultural society is increasing.[6]

The development of society requires innovations also in social sciences. An example of it is the increasing importance of the so-called helping professions and especially *social work* – a science which results from the everyday needs of professional, practical solutions of immediate and continually rising problem social situations.[7] At present, security studies and a new science *„securitology"* are being elaborated, which result from the need for reacting to the security challenges and the needs for solving crisis situations of the current society. [8] This trend introduces the need to define the question of social help and care in the context of rising sciences reacting to these situations. Š. Strieženec states that: „ *...dynamics of the changes, conditions of*

human life and its social dimension, changes in the environment are so intense that it is shown in the changes of humans themselves. A significant number of people have increasing problems to orientate in the modifying world. There are more and more needs for certain surety, values, constants which leads many authors to compile even a global science about humans."* [9]

Globalization[10], a worldwide complex process of contradictory (positive and negative) social phenomena creates increasingly more difficult conditions for securing social welfare, solidarity, subsidiarity, everyday security. Not only economy and knowledge are subordinate to globalization, but also experience of pain and suffering. We can also mention the anomic family, in which there is a significant decrease especially in the field of social supervision and thus also its traditional socializing function changes. [11] Marta Kolárová in this context states that "... *women´s paid jobs do not automatically lead to a social strenghtening or gender equality, but it is related rather to the weakened role of men in the family. Even if women work it can cause a crisis in the family and sometimes even violent reactions of men. In a broader dimension they can manifest in nationalistic or fundamentalistic reactions of men who are*

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[6] KORZENIOWSKI, L.:. Od ryzyka do systemu./in:/Korzeniowski,L.:(red) Zarzadzanie bezpieczeństwem.Prace Edukacyjne.Kraków:Liport LFK 2001,s.21-26.

[7] Pozri práce: TOKÁROVÁ, A. a kol.: *Sociálna práca.* Prešov: Akcent Print. 2007. 573 p. ISBN 978-80-969419-8-8; MATOUŠEK, O. a kol.: *Základy sociální práce.* Praha: Portál. 2001. ISBN 80-7178-473-7 and MATULAYOVÁ, T.: *Sociálna pedagogika a sociálna práca.* B. Bystrica: UMB. 2000.

[8] Pozri bližšie práce: HOFREITER, L.: *Securitológia.* L. Mikuláš: AOS. 2006. 138 s. ISBN 978-80-8040-310-2; KORZENIOWSKI, L. F.: *Securitologia. Nauka o bezpieczeństwie człowieka i organizacji społecznych.* Kraków: EAS, 2008. ISBN 83-919932-7-2; ZAPLATINSKI, V. M. – MATIS, J.: Bezopasnosť v eru globalizaci. Kyjev: Centr učobovoj literatury. 2010. p.142. ISBN 978-611-01-0146-2 and also MACIEJEWSKI, J.: *Socjologiczne aspekty bezpieczeństwa narodowego.* Wrocław: Wydawnictwo Uniwersytetu Wrocławskiego 2001. ISBN 83-229-2125-X.

[9] STRIEŽENEC, Š.: Poznámky k teórii a metodológii sociálnej práce. *In: Sociálna práca* č.: 3, z roku 2003. p. 49 - 61. ISNN: 1213-624

[10] Pozri bližšie práce: TOKÁROVÁ, A. a kol.: *Sociálna práca.* Prešov: Akcent Print. 2007. MATOUŠEK, O. a kol.: Základy sociální práce. Praha: Portál. 2001. MATULAYOVÁ, T.: Sociálna pedagogika a sociálna práca. B. Bystrica: UMB. 2000.

[11] Pozri bližšie prácu: ONDREJKOVIČ, P. a kolektív: *Sociálna patológia.* Bratislava: Veda, 2001. 297 s. ISBN 80-224-0685-6.

trying to win back their dominant position...“ [12]

Gender differences significantly affect the social roles represented by men and women in the conflict and postconflict reconstruction of the society and the basic infrastructure. Gender differences spring from the cultural, social, economic and political conditions, expectations and obligations within the family and community. The position of specific individuals is also influenced by the role they represented during the conflict – civilians, fighters, captives and tortured ones, medicians and observers, migrants, refugees, orphants or abused victims within the escalating terrorist attacks[13] as insignificant means of violence. Although women often cannot directly influence political decisions that result in armed conflicts, the traditional experience show, that it is them who consequently carry the burden of maintaining the basic functions of society during conflicts. One of the signs of the postwar society is the expansion of civil principles and human rights of the military staff. Thus we may consider the expanded military role of women a sign of a broader historical change from the society focused on a specified status to a society oriented on the output. It also intensifies the acknowledgement of the need to integrate gender optics into planning, suggestions and assigning adequate sources in this field. The contribution of women´s work in the times when most of the men are in the active military position is irretrievable and it contributes to the fact, that there is some education or upbringing towards peace, and that there are solutions to relieving the impacts of conflicts and violence. [14] Anyway they have to play a more active role when achieving peace. The principle of their *„equal participation and full engagement in all activities to maintain and support peace and security“* in line with the resolution of the United Nations Security Council No. 1325 from the year 2000 is not respected and the decisions about the precaution and solving conflicts are often met without the participation of women. The goal is not to replace men´s positions with women, but to extend the possibilities, to use a unique and powerful means by help of which women and men can inspire each other, complement and cooperate in providing security and peace.

CONCLUSION

The basis of a safe life in a multicultural environment in Europe of the 21st century is the education towards tolerance and reverence to otherness, to the empathic interest in solving problems, education towards a dialoge with an open end where there is no loser. Just in everyday communication, in a dialogue with otherness there is a new science rising and proeuropean identity of men and women overcoming the cultural, religious or other ethnocentric attitudes and stereotypes.

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