

Experiences of Tolerance: Historical and Philosophical Analysis of Multiculturalism (On the Example of Magnitogorsk, Russia)

¹Irina Akulova, ²Oksana Chernykh, ¹Galina Khakova, ¹Helen Plotnikova,
¹Svetlana Velikanova and ¹Vladimir Chernobrovkin
¹Nosov Magnitogorsk State Technical University, 38 Lenin Avenue,
Chelyabinsk Region, 455000 Magnitogorsk, Russia
²Magnitogorsk Pedagogical College, 79 Pravda Avenue,
Chelyabinsk Region, 455000 Magnitogorsk, Russia

Abstract: The aim of this research is to analyze ethnic, religious and political tolerance in terms of cultural diversity in the city of Magnitogorsk of the Chelyabinsk Region (Russia). The city of Magnitogorsk which began its history in 1929 is known as one of the largest world centers of ferrous metallurgy as an example of a socialist city (built to service the large steel mill) as the first Soviet city (of the proletariat). Our task is to reveal another unique feature of this city his many years of experience of raising a tolerant attitude to representatives of different nationalities to each other. The study presents an attempt to comprehend the history of the city from the position of formation of the unique multiethnic and multireligious culture. The results of the study can be applied in the further development of the general theory of tolerance and the development of certain aspects of the theory of multiculturalism.

Key words: Tolerance, multiculturalism, multicultural, multi-religious, city of Magnitogorsk

INTRODUCTION

The current political tensions in the world is forcing some part of the population to migration. Historically distant peoples find themselves in a situation of necessity of coexistence which leads to conflicts. For example, in European countries due to a sharp influx of migrants from Africa and the Middle East outbreaks of nationalism. We understand that the situation has changed once and for all, that the enclaves of migrants already do not leave the new territory. Countries and regions need to build new relations based on tolerance and respect for different peoples. The most difficult in this case to change the everyday consciousness of people who find themselves suddenly in a new environment of co-existence. The main task of the authorities of the multinational regions becomes the tolerance. Only such an ideology can overcome nationalism and terrorism. We will be considered a historically successful experience of tolerance in the multinational city of Magnitogorsk. The main task will be the elucidation of the historical situation which has emerged a cosmopolitan city and a description of the major management decisions in the education traditions of tolerance.

In our earlier research, we referred to the analysis of the degradation of social systems, the decrease of ethnic diversity (Oksana *et al.*, 2016). Then we linked this problem with the technologization of civilization. Now we want to consider ways of preserving ethnic diversity through the creation of a tradition of tolerance.

THE IDEA OF TOLERANCE IN CLASSICAL PHILOSOPHY

The idea of tolerance has a long history and originated in antiquity as a means of solving problems related to treatment of religious minorities. The ancient Greek philosophers Heraclitus, Epicurus, Herodotus believed that wars and their aftermath forced, ultimately, people live in peace. So, the ancient Greek philosopher V century BC Herodotus observed that a healthy nation just does not notice their nationality as a healthy man's spine. But, if you undermine its national dignity, the nation will not think about anything else, besides, to restore it. Later-formed Christian philosophy, in accordance with the precepts of the gospel from the very beginning of its development, sought to prove the superiority of peace, harmony and brotherhood between people. A compromise solution to the conflict between Protestants and Catholics

contributed to the Edict of Nantes (15 century), to stop the mass slaughter of Huguenots by Catholics. Then in Europe there was a set of laws on tolerance. In the 17-18 century philosophers of the enlightenment (F. Voltaire, J. Locke) already stated the need for a political, national and ethnic tolerance. John. Locke developed the concept as an independent in the “letter on tolerance”. In the twentieth century, the term “tolerance” has been. Active creation of a new shared history treated by European scientists and philosophers as the ability of European society to tolerate the adverse impact of the specific factors of external social environment and tolerance for other’s opinions, beliefs, behavior.

In more detail the idea of tolerance in classical philosophy was considered one of co-authors in earlier research (Akulova, 2016).

MODERN PROBLEMS OF TOLERANCE AND MULTICULTURALISM

In the further development of European society, the trend of tolerance in the worldview only intensified. Ideas of tolerance towards people of other faiths and representatives of non-european cultures slowly evolved into the idea of “multiculturalism” that were submitted by many theorists of social development as a new, progressive form of European society. The voices of a few philosophers and scientists calling for caution in this process, “drowned” in optimistic arguments that the values of the European culture strong enough to change the Outlook of people from middle Eastern, African and other States. But recent years of European history have shown that ideas of multiculturalism can lead to serious social problems. It gradually became clear that arrived on the permanent residence in Europe, Turks, Pakistanis, Algerians are not going to “absorb” in its mentality of traditional European values. They are located in confined quarters, creating a semblance of their former societies, exist in them in their values and many of the “outsiders” have a negative attitude to the indigenous Europeans and their culture.

All these processes have led not to the “mixing of cultures” and to the atomization of modern European society, to its discrete nature in terms of traditions and values. In light of the events of the last few years, when Europe faces a stream of (often virtually uncontrolled) migrants from middle Eastern and African countries, among the European scientists and philosophers began to prevail the opinion that the idea of multiculturalism (in its classic form) need to radically revise or even gradually begin to abandon it. In part, this can already be seen in Germany and Malaysia, where the idea of multiculturalism

was transformed into a dangerous political concept of “Metacity”. According to this concept, the migrants to “close” access to political upward mobility.

EXPERIENCE OF FORMATION OF TOLERANCE IN THE CITY OF MAGNITOGORSK

At the same time Russia has a unique experience of tolerance. Russia has long been a multinational country, so in many of its regions formed by traditions of joint residence of different ethnic groups.

Consider this experience of the city of Magnitogorsk. Magnitogorsk is the second largest city in the Chelyabinsk region with a population of 417 560 people (as of July 2016). Modern Magnitogorsk is an example of ethnic, religious and political tolerance. The authorities of Magnitogorsk are making great efforts to save such a situation. But the roots of such tolerance go down in history of the city. The actual data describing the formation of the city in terms of ethnic diversity we find in some works of Russian historians (Milutin, 1930; Scott, 1991; Ivanova, 2006) and in compilations of historical materials Magnitostroy in numbers, 1932; history of the Magnitogorsk metallurgical combine and Magnitogorsk 1929-1941, 1965; Metallurgical plants of Ural in XVII-XX Alekseev, 2001].

The first basis of tolerance of the city of Magnitogorsk is its unique geographical position: the city is situated at the conditional border of the Europe and Asia. Magnitogorsk is bordered by the Republic of Bashkortostan (which is part of the Russian Federation) and with a separate government of Kazakhstan.

Magnitogorsk, on the one hand is a typical “socialist city.” It was built to service the large steel mill. In 20-30-s of 20century in the USSR in connection with the process of industrialization of these cities were built much. The Magnitogorsk unique because power made a “cover” of the new socialist industry. People of many nationalities sought voluntarily to come from different parts of the Soviet Union in “the construction of Magnitogorsk”. Also during the Second world war in Magnitogorsk was evacuated many metallurgical enterprises of Ukraine with the aim of preserving them from seizure of the Nazis. This was another cause of tolerance. Ethnically diverse residents of Magnitogorsk was maintained throughout the period of existence of the city.

The foundations of the national structure was laid down during the founding of the city in the early 1930s, According to A. Zverev in 1930 in Magnitogorsk lived Russian (83.7%), Ukrainians (6.8%), Tatars (2.7%), Belarusians (1.57%), Bashkirs (1.37%), Kyrgyz (1.1%), Nagasaki (0.5%), Mordvinians and “other nationalities”

(0.5%). Also at this time in Magnitogorsk worked workers from the United States, Germany, Poland and Lithuania. "Similar ethnic composition in general, the determined and the ratio of denominations in the territory of Magnitogorsk. Most of the believers were of the Orthodoxy. The second denomination by number of adherents was Islam. However, the hegemony of the named religions does not exclude the presence on the territory of the city of Catholicism and Protestantism, introduced by foreigners as well as a variety of sects. Among the latter, the city was dominated by the Baptists and seventh-day Adventists". In the local papers of that time sometimes there are notes about the clashes on religious grounds but they were very few, as people worked together in the same teams and labor solidarity "won" everything, including and religious conflicts.

Following the basis of tolerance is that Magnitogorsk was built from scratch in the desert. Therefore, it was not powerful Orthodox traditions and consequently, of religious buildings that were present in Old Russian cities. Magnitogorsk, similar to other socialist cities was called "a city without churches." "Prospects and benefits of building new cities on virgin land, made without interference from the traditions and prejudices of the past, was repeatedly noted by the leaders of the Soviet State. When creating new cities the key feature and main advantage, according to the ideologues of the cultural revolution was the lack of historical memory, of the past in all its forms, including religious. This feature was to contribute to a more active formation in the city a new life and a new type of human Homo Sovieticus. Miliutin, giving the characteristics of Magnitogorsk, noted that it was "the first in the USSR was a purely soviet town, where we are not connected with the past, where we demonstrated to the world the will of the proletariat to a new social life" (Miliutin, 1930).

After the collapse of the Soviet Union in 1990-ies was a departure from the Soviet atheist ideology. At this time in Magnitogorsk began to build places of worship of different faiths. The city authorities in post-soviet years wisely-allocated good seats in the central part of the city and for an Orthodox Church and mosque.

Cathedral of the ascension of Christ opened in 2004 and became one of the few large and majestic church facilities built in Russia in the early 2000-ies. The center of the temple complex is semicolony ascension Church building and bell tower. Near the temple is holy-water chapel and the adjoining building housed the diocesan spiritual and educational centre named after the Hieromartyr Peter, Metropolitan of Krutitsy, Sunday school, diocesan administration with the chapel and the refectory. The temple was built on the grounds of cross dome churches of Ancient Russia of the 14-15

centuries. It has become the architect of the Magnitogorsk architect Anatoly Volobuev. The interior and exterior of the temple was headed by a member of the Union of artists of Russia Sergey Solomatin. The iconostasis of the church, whose height is 15 m and width 25 m, consists of 108 icons. In the work on it was attended by the painters of the Trinity-Sergius Lavra.

In 2004 the mosque was completed. The prototype of the mosque is Masjid Qubbat as-Sakhra (dome of the Rock) in the vicinity of Jerusalem. Layout all three axis of the volume oriented towards the Kaaba. The interiors are modest, applied geometric and floral ornaments in the decoration of the mihrab. In the hotel building placed nodes a ritual ablution, madrasah, library, office, flats Imam, watchman and hotel rooms. The entire complex is elevated for 3m relative to the existing topography.

Also, in addition to maintaining religious tolerance, the city authorities and encourage the cultural diversity of Magnitogorsk. There is a "house of friendship"-cultural institution established on the initiative of several NGOs in 1995. The Amateur creative teams of the "house of friendship of peoples" every year over 300 events for residents and guests (including >40 children and 50 youth) are held. For example, urban folk festival (Maslenitsa, Nowruz, Sabantuy, Christmas, Pokrovskaya fair, Meeting at the Christmas tree), national holidays (Rosh ha-Shona, Hanukkah, Chickens Adha, Eid al Fitr and others), festivals and competitions of regional and municipal level ("Friendship", "Tatar family", "Bashkir Nightingale", a festival of Slavic culture), conducted master-classes of folk crafts.

Political tolerance of the inhabitants of the city of Magnitogorsk is reflected in the fact that local political structures are the people of different nationalities: Russian, Jews, Tatars, Bashkirs, etc. Authorities of the city of Magnitogorsk organize and conduct various activities to counter various kinds of extremism and educate young people about the basics of tolerance. So on November 24, 2015 in Magnitogorsk hosted the first youth forum "экстремизмMy.net" which was organized by the EEAs and youth policy and Management of security and interaction with law enforcement bodies of administration of Magnitogorsk. The forum was attended by around 500 College students, officials, prosecutors, educators, MPs, community workers, psychologists explained to the teenagers that such extremism.

July 8, 2016 the Governor of Chelyabinsk region Boris Dubrovsky has performed at the V all-Russian Rublev Readings, held this year in the city of Troitsk, Chelyabinsk region. Rublevsky read annually collect a wide geography of regions-participants. The participants Magnitogorsk has a unique successful experience of

tolerance. This experience has been developed over a long period of time and through years of skillful efforts of the city authorities. Also, this experience is due to the unusual history of the city that originally attracted people of different nationalities and religious faiths. A joint hard work, active orientation of city authorities to labor solidarity, “melted down” national, religious, domestic and political differences, by developing a framework of tolerance. We summarize key decisions in the formation of tolerance in the region:

and guests of the forum became the Supreme Mufti of Russia Talgat Tadzhuiddin, Professor, Amman University of international Islamic Sciences (Jordan), Sheikh Abdurrazzaq, Card and Islamic scholars from regions of Russia and CIS countries. Along with the Governor of the region Boris Dubrovsky great attention was aroused by the report of the Sufi Sheikh Abdurrazzaq Assaidi who is the grandson of the Prophet Muhammad in a 42-generation. Interested in the report of the Sheikh were not disappointed in his speech, Sheikh Abdurrazzaq Assaidi said the reasons for the prosperity of the Chelyabinsk region: “due to the fact that the government of the Chelyabinsk region follows the relationship and equality between all religions and faiths, the region is thriving” quoted Sheikh Governor’s press service. Supported Sheikh Abdurrazzaq Assaidi and the Governor Boris Dubrovsky, stressing that “in our region, historically the world between people of different nationalities and faiths. When we evaluate a person according to his qualities and not according to what faith he adheres to, in my opinion, this opens up for many people a serious opportunity to develop”.

RESULTS

- The open policy of the authorities on the establishment of tolerant relations between the peoples of the region

- The policy of maintaining the basic traditions of the peoples of the region
- The policy of coexistence of major religious denominations
- Education ideology of coexistence
- Focus on collaborative work
- Creation of common political goals
- Multicultural architecture

CONCLUSION

The experience of tolerance in the city of Magnitogorsk of the Chelyabinsk region of the Russian Federation has a strong tradition. It is obvious that every historical problem unique. Meanwhile, a separate time-tested solutions in the formation of tolerance in Magnitogorsk can be useful in addressing contemporary problems.

REFERENCES

- Akulova, I.S., 2016. Transformation of the European idea of multiculturalism. *Econ. Politics*, 1: 11-14.
- Alekseev, V.V., 2001. *Metallurgical Plants of Ural in XVII-XX Centuries: Encyclopedia*. Publisher Akademkniga, Yekaterinburg, Russia.
- Ivanova, O.V., 2006. Socio-cultural adaptation of the political emigres in the USSR in 1920-1930th. *News Samara Scientific Center Russian Academy of Sciences*, Russia.
- Oksana, C., I. Savelev, A. Tsaran, G. Khakova and N. Terenteva et al., 2016. Nature, society, technology in global ecological interaction: The experience of philosophical and synergetic analysis. *Soc. Sci.*, 11: 2574-2579.
- Scott, D., 1991. *Behind Ural: American Worker in the Russian City of Steel*. M: Publishing House Moscow State University, Moscow, Russia.