

## Gastronomic tolerance in modern Germany

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Currently the fashionable concept of "tolerance" is interpreted by researchers in different ways. Meanwhile, the origins of the word date back to ancient times, when the Latin word "tolerantia" was associated with such concepts as "permission" and "restraint" and the ability to suffer pain or difficult conditions without being harmed.

Today, tolerance is understood as "the quality of being willing to accept, tolerate somebody or something, especially opinions or behaviour that you may not agree with, or people who are not like you".

"Tolerance is not tantamount to indifference. It also does not mean the adoption of a different worldview or lifestyle, it involves giving others the right to live in accordance with their own worldview", said Victor Frankl, an Austrian scientist who survived three concentration camps during World War II [3, p. 471]. As the quoted passage above shows, the problem of a tolerant attitude towards representatives of other cultures was and remains pertinent and relevant, especially in the context of the modern (European) migration crisis. Right now, for the first time since the Second World War, the question of creating a multicultural environment is considered to be so acute, especially in Germany, a kind of "centre of gravity" for a huge number of migrants from all over the world.

Tolerance is traditionally divided into active and passive. Tolerance in Germany (and in the German Constitution as well) is often understood as manifestation of patience [2, p. 46]. However, patience implies a shade of passivity. Active tolerance is manifested in proactive measures [also].

Berlin is a vivid example of a multicultural city, where a tolerant attitude to a different culture can be observed in various things and in the gastronomic habits of the native people.

The need for food intake is traditionally considered to be physiological, but in the light of contemporary realities it is taking on cultural features. Food is able to reflect features of a national character and report on historical events that influenced the formation of gastronomic preferences. In modern German studies, the culinary specificity characteristic of various cultures is studied in the context of a new literary genre that has been studied objectively since the 1990s - German-language literature of migrants [4-5].

It is known that national food can definitely tell a lot about the mentality. According to A.V. Pavlovskaya, food is "the most important factor in the social, political, economic and cultural life of a person"; "Food conquers countries and peoples without weapons, it is a conductor of other people's ideals and values" [1, p. 25]. In modern food culture, a separate scientific direction, which is called "gastrosophy", is being developed, inter alia, by scientists from Moscow State University.

Being in Berlin in the Kreuzberg district, you can make a gastronomic trip around the whole world. The presence of representatives of different nationalities in this area is explained by historical events: in the postwar years, Kreuzberg was the most eastern part of West Berlin, and, as a result, it was mainly inhabited by migrants. Migrants contributed elements of their cultural identity, including the traditional cuisine of Germany. So, almost adjacent to each other

in Berlin Kreuzberg were the Balkan chevapchichi, Italian trattoria, German sausage, Viennese tavern, a restaurant of Pan-Asian cuisine and, of course, many Turkish establishments.

Currently, Kreuzberg is considered one of the most popular areas of Berlin, despite being populated by migrants. It did not become a closed territory, where tourists are not recommended to enter, and which the locals are bypassing. On the contrary, the residents and guests of the German capital willingly visit bars and cafés of Kreuzberg. The weekly Street Food Market on the Markthalle IX is especially popular. There locals and visitors can taste exotic dishes from all over the world and experimental versions of familiar food every Thursday.

It is possible to claim that Berlin is a city with active gastronomic tolerance. Apparently, the residents of Berlin are perfectly able to carry out a “gastronomic dialogue of cultures”, where the national cuisine acts as a conductor of tolerance and peace.

### **Источники и литература**

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