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MODERN SOCIAL APPROACHES TO THE PHILOSOPHY OF TOLERANCE

An important issue in the article is the historical and modern approach to the problem of social tolerance, tracking the historical stages of its development and the current situation. Here it is necessary to distinguish between social tolerance as a phenomenon and a concept. Tolerance, acceptance of diversity – this is the principle of coexistence in intergroup, intercultural relations. Social tolerance ensures stable peaceful interaction of people, public associations and subjects with common and specific views, beliefs and cultures. Although social "tolerance" is a word of Latin origin and is translated into our language as "endurance", its translation in this sense does not fully cover the content of the concept. Because the word "endurance" has a negative connotation and is essentially a must. This is why tolerance cannot be equated with endurance. The fact that the term "social tolerance" is translated into different languages according to its meaning, for example, "restraint", "patience", in our opinion, is a more accurate translation and more adequately reflects its content. In general, the peculiarity of tolerance in intercultural relations is that it acts as a characteristic of a person and a form of self-reflection. Tolerance is a way of dialogue in the presence of foreign, other cultures. The culture of tolerance, which is an integral part of the general culture of the individual, is a philosophical phenomenon and has a broader meaning than the concept of "restraint".

Keywords: social tolerance, intergroup relations, social institutions, civil society, global transformation.

1. Introduction

There are various aspects of tolerance in the science of philosophy. One of them is the social orientation of this phenomenon. Socio-philosophical analysis of the problem of tolerance in the modern world is a particular *relevance*. The societal approach to tolerance makes co-existence necessary in the context of mutual understanding. Because in the context of global transformation, the coexistence of people from different cultures is becoming the norm. It should be noted that the foregoing only covers relationships between people with different traditions and historical memory. However, this does not fully explain the concept of "social tolerance". The problem of tolerance within certain societies is already manifesting itself in the social aspect. Thus, in the 20th century, with the democratization of public life and the expansion of human rights and freedoms, different forms of tolerance have emerged. It is in this context that in the socio-humanitarian sciences, a broad talk about tolerance towards gender, national, racial, religious, political, education, and disability issues has been widely discussed. An analysis of the problem of tolerance as a whole should begin with clear understanding of the concept, and the identification of possible factors or principles. First of all, it is important to pay attention to what this understanding means. The modern world characterized by the existence of forms of statehood, ethnic, national, social, and cultural diversity, social tolerance is at the heart of interstate, interethnic and intercultural interactions. In this regard, developing tolerance at the state, social and civil levels is a priority for the whole world. Therefore, a legal and regulatory framework has been established the values of social tolerance, special analyses and training programs have been developed in this area, and a study of the formation of tolerant consciousness and behavior.

There is a crisis of social tolerance all over the world due to global integration, increasing tension between some countries, increasing acts of terrorism, nationalism and separate elections.

As it is known, the optimal level of social tolerance allows each person, public body to maintain its identity and uniqueness. At the same time, it ensures stability, security, tension, and conflict resolution. The development of social tolerance is embodied in international instruments.

Note that tolerance, as a social phenomenon is involved in the intercultural process of interpersonal communication in the interrelationships of foreign peoples, races, genders and religions. That is why tolerance is among those who are approved and forbidden.

In philosophy, social tolerance requires the universal enrichment and development of the national cultures. The main purpose of tolerance for public institutions is to create a normative basis for the sustainability of society and the elimination of social conflicts and upbringing. The principles of tolerance in public life provide for the prevention of inter-group and in-group conflicts and the creation of a solid and strong group image. The role of tolerance for a person is to reduce the number of conflict situations and create a positive attitude towards life. In this regard, external forms of behavior influence tolerance and eliminate aggressive and unlawful acts in society. In short, social tolerance requires a tolerant attitude to the social strata of society.

2. Social tolerance as a social and moral norm of civil society culture

Tolerance as a social norm of a liberal civil society includes the following components: the social sensitivity of the entities involved, their interest in each other's characteristics; recognition of equality and respect for diversity; renunciation of unilateral advantage and violence. Well-known Russian researcher V. V. Glebkin refers to the social aspect of tolerance in his "Tolerant Way to Consciousness" and characterizes it as follows:

- the acceptance of the diversity of human culture, norms, beliefs, customs, traditions and worldviews;
- to be accepted by others;
- ability to listen to each other, to have trust and confidence to strangers;
- the ability to be compassionate, merciful and sympathetic partners;
- ability to constructively resolve conflict situations without expressing aggressive or violent feelings;
- to be willing to cooperate on the basis of consent without prejudicing to their own interests [Глебкин, 2000, с. 12].

Specially, these components form the social aspects of tolerance and provide the social stability of the interrelationship of tolerance. People with common and specific views, beliefs, cultures and associations interact with each other as subjects. At the same time, each social object has similar and distinct characteristics. That is why peoples of different cultures unite the same common and specific interests.

It should be noted that the interdisciplinary study of social tolerance began in the 1990s throughout the post-Soviet space. From this period, studies have been explored as a specific form of tolerance and social attitudes, which are linked to the political, ethnic, and cultural areas of social interactions. In the modern era, interest in the study of social tolerance has also increased due to the development of the legal state and civil society. Understanding the problem of building tolerant awareness and behavior in the context of modern integration and globalization requires the development of a general paradigm for the study of this problem. Comparative analysis of social tolerance in philosophy shows that, despite the specifics of cultural and historical development, it also has similar features in relation to the cognitive components of its interactions. In this regard, Russian researchers Pochebut and Beznosov describe social tolerance as "respect, acceptance and ability to adapt to world cultural values, compromise and pluralism" [Почебут & Безносов, 2017, с. 8]. From this it is clear that social tolerance in the modern society influences the formation of quality tolerance awareness and behavior of social groups. The study of the social aspect of tolerance in philosophy allows us to consider it as a social institution, a system of values, and norms that provides the strength of the subjects of public relations in multicultural, multinational, polyethnic societies. In this sense, the Russian

researcher Matskowski shows that social tolerance "reflects a certain quality of the relationship between the subject and the object, the social, economic and societal specificity and the willingness to accept the sociocultural differences" [Мацковский, 2001, с. 143]. Apparently, the subject of tolerance can perform as social institutions, groups, individuals and so on. In this regard, when examining the social aspect of tolerance, special attention is paid to the system of values that are part of the public consciousness.

As noted, the limits of social tolerance depend on the types of cultures and societies. The limits of endurance in society are determined by the necessity of maintaining the strength and reproduction of social systems. It should also be noted that social tolerance determines the type of social interaction influenced by the concepts of value and its cultural regulator. In this case, the individual's tolerant position depends on his or her cultural level. An Athenian historian Thucydides relates tolerance to freedom: "In our state we live freely: in everyday life we avoid all kinds of mutual doubts <...> tolerate, endurance and violate public law in our own special relationships" [Фукидид, 1981, с. 80]. At this point, Thucydides describes social tolerance as the institution of a democratic society with a free harmony, on the other hand, demonstrating that tolerance exists to a certain extent, claiming that it is a model of behavior as a social institution.

Social tolerance at the same time plays a key role in the formation of social processes as a form of behavior and a principle of acceptance by others. Its content also includes the following:

1. The existence of cultural values and rules that enable citizens to cooperate, understand, and trust with each other. They also require the purposeful formation of trust and hard work in interpersonal relationships, potential opportunities for democratization of public life.

2. Society should not only seek mutual understanding, cooperation and compromise, but at the same time build trust in basic universal values and raise the level of political, legal, worldview and religious culture.

In short, the implementation of the principles of tolerance in social relations will lead to the development of pluralism, freedom, religious and secular culture.

It is worth noting that tolerance is the direction of personality, the value of the sociocultural system, and it acts as a norm of social interactions. Astashov defines social tolerance as "loyalty in assessing other people's behaviors and actions, respect for strangers, and willingness to cooperate and understanding in addressing interpersonal, intergroup and interethnic relations" [Асташова, 2002, с. 13]. The author rightly presents tolerance as a respectful attitude to other ideas that a person does not disagree with, and that all individuals are free to express their views in social life.

It is also worth noting that social tolerance is largely based on cultural communication, interaction, compromise and pluralism. Therefore, this phenomenon as a unique world value includes self-respect, kindness, justice, mercy and so on. It is the basis of modern global culture, reflecting universal and universal values. That is why they think that openness and freedom of thought, the norm of co-existence, the ability to live in a society with people with other mentalities and lifestyles, are the cornerstone of multicultural dialogue.

Today, the global transformation of humanity is moving towards a unified culture, a system of universal values and standards. At the same time, mass migration processes around the world lead to the activation of different local, regional ethnocultural, ethno-confessional groups and the rise of nationalist sentiments in society. In this context, the growing interest in tolerance is driven by the demands of social practice. In this sense, as T. Drinkina writes, "social processes and events that intensify political modernization on the one hand, and on the other, contribute to increased tolerance" [Дрынкина, 2011, с. 52]. So, tolerance is the ability to respond positively to environmental differences. This social important phenomenon is manifested in public relations, public cognition and behavior. It emerges as a social reality in the presence of social differences and a threat to society and plays an active role in overcoming them.

3. Different philosophical approaches to social tolerance

Different encyclopedias have different approaches to social tolerance. The well-known Oxford Dictionary defines the following meanings of social tolerance:

1. "movement or experience of need or pain: ability or strength to endure;
2. things permitting;
3. a liberal attitude towards the opinion of others or acceptance without objection, restraint" [The New Shorter Oxford English Dictionary, 2011, p. 39].

In the encyclopedia, tolerance is often described as the ability to tolerate, except in the third paragraph, the components of social tolerance (liberal stance, perception, restraint).

In another source – Ethnic Encyclopedia, Susan Mendus points out: "Tolerance is an internationally permissible or morally wrong action by a person or does not prevent it, it only requires that he refuse to use that power" [Mendus, 1992, p. 1251].

Maurise Cranston in the Encyclopedia of Philosophy states that "tolerance is a policy of restraint in the existence of anything that is disliked" [Crantston, 1967, p. 143]. While these sources touch upon the international and moral aspects of tolerance, the essence of social tolerance is also revealed. However, it is also worth noting the passivity of some of the actions that they dislike. Social tolerance is expressed as an understanding and acceptance of other concepts without hesitation. In modern times, tolerance as a social phenomenon is becoming increasingly important as the basis for the functioning of human society at all levels. It is a form of behavior that is universal in relation to other values, rules, ideas, and thoughts and even imperatively. If we do not only recognize diversity in religion and social attitudes, but also accept it, we can achieve open-mindedness that we will never achieve. Tolerance also requires citizens to secure the rights of groups they consider to be inadmissible, even in social, political and economic life. Tolerance can lead to a significant reduction in mass killings and genocides. As it turns out, social tolerance is the basis for interpersonal interactions of all levels of human activity.

It should also be noted that the application of tolerance to social practice plays a key role in the development of its sociocultural technology to combat extremism and xenophobia. For this reason, tolerance plays an important role in communicating with people. As a result, a person who is tolerant is practically meaningful. In this context, tolerance draws attention to a particular principle based on the perception and understanding of the co-existence of diversity. It means, understanding is, as A. L. Nikiforov points out, comprehensibility of meaning and content: "Understanding something means perceive what it is" [Никифоров, 1998, с. 126]. Consequently, understanding is the ability to know of each other's different cultural carriers.

Let us also note that the understanding is related to the problem of deriving from the *methodological aspect*. Taking this into account, Russian researcher L. S. Perevozchikova writes: "Understanding reflects the following points as an interpretation of facts: a) consciousness is not the same as 'sensation', and the cognition is not computer-intensive; b) there is not always a common law or algorithm for the individual's ability to understand; c) the expressions of others cannot be attributed to their interpretive height; d) coordinates communicators from a pragmatic point of view without legality; e) there is no discrepancy in understanding and there are great differences between understanding scientific hypotheses" [Перевозчикова, 2010, с. 95]. Consequently, perceptions that form the basis of social tolerance can be viewed as a process that goes beyond the scope of empowerment. In this sense, immediate perception acts as an interpretative understanding. Therefore, awareness is a prerequisite for cultural and semantic adequacy and tolerance. In these circumstances, a successful dialogue between representatives of different cultures takes place.

It is well known that, in a social context, tolerance reflects a person's social status and determines one's ability to live with others. In this aspect, tolerance means to be bearable toward other people, regardless of ethnic, national or cultural background. US researchers W. Gudykunst and Y. K. Young, have identified in their research what constitutes the qualitative content of tolerant behavior in the individual: "Tenderness to them (lack of cruelty, aggression in the behavior, conflict); indisputable judgment; the ability to refrain from judging

others" [Gudykunst & Young, 2002, p. 441]. It follows that social tolerance is an expression of belonging to their own national culture, the ability to understand alien values, the ability to position others, and to avoid judgments and cruelty that impede interpersonal dialogue.

It is important to remember that social tolerance is a phenomenon that opposes discrimination and there is a deep understanding of the need for diversity. "In our view, the acceptance of tolerance values is not an absolute one. Let us also note that the absoluteization of the principles of tolerance is the acceptance of everything, no matter what the social phenomena and forms of practical behavior. The manifestation of tolerance in extremely inadequate environments can lead to a decrease in the person's resistance, weakening or a sense of differentiation (in the broadest sense), or even a threat to individualism and identity" [Перевозчикова, 2010, с. 93]. Consequently, the principle of tolerance alone cannot play the role of imperative norm. Because individuals can only be tolerant when they accept each other's sovereignty. They are also linked to each other by social factors. On the other hand, the tolerance of individuals is also constantly being violated by social relations.

When analyzing the phenomenon of social tolerance in philosophy, it is clear that the basic criteria for tolerance are the awareness of the need and nature of differences among people, the willingness to respect these differences, the ability of every citizen to participate in intercultural dialogue, the ability to interact in a non-violent form. The basis of this phenomenon is the perceived value, the respect for the rights of others, and the understanding of diversity. As it is known, the essence of the concept of social tolerance dialogue can be revealed with the help of the Communicative Rights of Personality [Братченко, 1997, с. 212]. In this case, the basic communicative rights of the person are: to have their own system of values; the right to dignity and to respect for diversity.

One of the main problems in the modern world is the formation of civilized coexistence of nations and peoples around the world, the formation of tolerant consciousness in different nations. That is why international organizations see a way out of the threat posed by humanity, "to educate young people in respect for other peoples, in their perception and understanding of their cultures, and in their willingness to engage in dialogue with other cultures" [Гаганова, 2002, с. 175]. The main purpose of social tolerance is to maintain an active moral position, psychologically ready to tolerate the positive interactions of foreign cultures, nations, religions, and social environments.

Social experience shows that many factors influence the formation of social tolerance. One of the most important principles of business culture is the ability to resist crime and corruption, to abide by the law, to obey the rule of law, and to show tolerance to other cultures and faiths in the country.

All forms of tolerance are present in the individual's sense of tolerance as organic unity. Therefore, the formation of tolerant consciousness is a long and quite complex process. It should be borne in mind that social tolerance is a model of a multicultural society and a special pluralistic discourse, a free expression of the interests and values of various sociocultural groups, and creates fundamentally new conditions in the socio-political system of modern states. By its essence and origin, this system is linked to the development of civil society based on common culture. Thus, the system provides for the protection of civil society, which is open to cultural pluralism. However, tolerance "also changes the nature of civil society as a way of free development of associative life, as a field of self-actualization by people according to their own interests and beliefs" [Следзевский, 2013, с. 125]. The author concludes that the normative basis of this society is the equal development of the individual, society and state in the context of tolerance.

It is important to remember that social tolerance is not just a matter of thinking and a way of life, but also a manifestation of the coexistence of national cultures, the fundamental principle of intercultural, interpersonal, intergroup, social, national and international institutional relations. The global environment of tolerance is shaped by the elimination of intolerance and double standards in universal and national relations. In such an environment, the mono-ethnic states that

have raised ethnic cleansing and genocide to the level of state policy should be isolated from the international community and impose sanctions as an aggressive state. Because countries that want to realize their advantages through force and military are the most serious sources of threat to the existence of humanity.

4. Conclusion

Social tolerance, an essential element of culture, is now considered as a necessary condition for the social cohesion of people with different beliefs, cultural traditions and political advisers. At the same time, tolerance is the main socio-moral principle of civil society. In fact, the concept of tolerance in world culture and philosophy has been used since ancient times. Good relations between individuals, different encounters and beliefs at that time were examples of tolerance. But of course, the concepts of social understanding and culture were very different then. Despite different approaches, most researchers view social tolerance as a moral necessity and phenomenon that ensures diversity.

In democratic societies, dialogue between civilizations, a tolerant way of thinking, and the coexistence of cultural diversity are among the basic principles of intercultural relations. The idea of tolerance is a phenomenon closely related to humanism, responsibility, self-confidence. Thanks to these ideas, any national culture can be integrated into the world cultural space without conflict. In multinational societies, planetary thinking is formed, which is united with nationalism. It is through the processes of national identity and self-identification that intercultural tolerance emerges.

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СУЧАСНІ СОЦІАЛЬНІ ПІДХОДИ ДО ФІЛОСОФІЇ ТОЛЕРАНТНОСТІ

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Метою запропонованої статті є дослідження особливостей ключових історичних етапів, а також поточної ситуації щодо теоретичного осмислення проблеми соціальної толерантності. Водночас така розвідка передбачає розрізнення соціальної толерантності як явища і як поняття. Толерантність як прийняття різноманітності – це ключовий принцип побудови продуктивних і гармонійних міжособистісних, міжгрупових, а також міжкультурних відносин. Соціальна толерантність забезпечує стабільну мирну взаємодію громадських об'єднань і суб'єктів як зі спільними, так і зі специфічними поглядами, віруваннями, культурними особливостями тощо. Хоча «толерантність» є словом латинського походження і може перекладатися як «витривалість» або ж «терплячість», такий варіант його перекладу не вичерпує весь зміст цього поняття. До того ж слово «терплячість» може мати негативне семантичне «забарвлення», відсилаючи в контексті нашої розвідки до певного «обов'язку» (скажімо, обов'язку терпіти «інакшість» представника тієї чи іншої культури, релігії, орієнтації, партії тощо). Ось чому не можна ототожнювати толерантність із самою лише «терплячістю». Термін «соціальна толерантність» може також перекладатися різними мовами, наприклад, як «стриманість», що, на наш погляд, є вже більш адекватним способом відобразити його зміст. Але загалом особливість толерантності в міжкультурних відносинах полягає в тому, що вона виступає водночас і як характеристика людини, і як форма саморефлексії. Толерантність – це умова та спосіб діалогу в умовах співприсутності різних культур, а культура толерантності, яка є невід'ємною частиною загальної культури особистості, являє собою філософське явище і, отже, має значно ширший зміст, аніж поняття «стриманість».

Ключові слова: соціальна толерантність, міжгрупові відносини, соціальні інститути, громадянське суспільство, глобальна трансформація.

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