Tolerance as a Communicative and Socio-Cultural Strategy of Social Agreements

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Abstract: The problem of tolerance is analyzed against the background of the acute challenges of today and transformation of humanities from antiquity to postmodernism. Tolerance-related definitions arose in philosophy are examined retrospectively: patience, tolerance, respect, trust, harmony in diversity. The methodological significance of the integrative interdisciplinary prism in consideration of the phenomenon of tolerance is shown.

Three leading sociocultural and communicative strategies of tolerance in social agreements have been identified: tolerant internal dialogue (agreement with oneself), tolerant communication with the world (worldview tolerance), tolerant interpersonal communication (important social agreements). The limits of tolerance are outlined, beyond which it becomes quasi-tolerance, because behind the simulacrum of tolerance hides indifference, conformism of communicators, or sprouts of intolerance, aggression, mobbing. With the help of sociological and synergetic theories the idea of balance of tolerance in psychological, mental and spiritual, physical aspects of human existence is defended. Autotolerance is due to human self-knowledge, sound self-esteem, developed mental and emotional quotient (EQ), and under such conditions it strategically determines a tolerant dialogue with the world, a constructive worldview. In turn, it needs critical thinking and an ecological attitude to information, especially in the context of media manipulation and phubbing. The simulacrum of modern pop literature on positive thinking is outlined, in contrast to which the life-creating potential of practical philosophy is revealed, which contributes to creation of socio-cultural and communicative communities.

Keywords: *tolerance, internal dialogue, autotolerance, tolerant worldview, interpersonal communication, practical philosophy, social consent, consensus.*

1. Introduction

We live in a postmodern era, which some scholars have already called meta-modernist because of the growing global, unprecedented challenges to humankind. From the end of the twentieth century, controversial social phenomena are activated: on the one hand, there is a tendency of individuals, societies, states to consolidate, reconcile interests and aspirations for the public good, on the other hand – manifestations of social confrontation are growing which is expressed in such malignant forms as terrorism and hybrid wars. An atmosphere of post-truth and ambivalence prevails in the information space, and it is increasingly difficult for people to find the true essence of events, which causes fierce disputes and social conflicts in real and virtual dimensions. In this context, the problem of tolerance becomes acute – the ability to build communication with the prospect of compromise solutions, as a result of which participants of communication would be able to further interact constructively. It is time to introduce special educational programs on tolerance issues and to put into practice its ethical, political, racial, national, interclass, religious, and gender manifestations in a more practical way. In situations of social antagonisms, the rhetoric of the interlocutors is of special importance, which in the art nouveau period was interpreted as "the art of persuasion", but today such resource as "the art of negotiation" is obviously becoming more in demand. Indeed, successful social arrangements can be almost the only way to peace and understanding, a trigger for humane development in various spheres of life in the global world. "In order to develop a postmodern global ethic, we must accept and harmonize any manifestation of antagonistic values in the world. The only principle should be reaching a consensus by all means, even if it seems absurd", said Japanese professor and political scientist Sakamoto Hyakudai (2005).

Let's clarify the concept of "social arrangements". There is no permanent definition of it yet, so we offer our own vision of this type of social activity. Under social agreements we will understand such communicative situations in which there are previous differences of ideas and positions of opponents, but the general rhetoric of discourse is aimed at reaching a constructive agreement between the parties. Social agreements can be considered in the micro-dimension, in particular, as a metaphor for internal dialogue, internal dispute, the ability to "negotiate" with oneself, and in the macro-dimension – as interpersonal and intergroup interaction, and each dimension requires a certain communication strategy. In addition to the communicative nature social agreements have a socio-cultural aftermath,

which can appear as a set of values of personal and social life such as progressive reforms, reducing social tensions, concluding agreements, declarations. Accordingly, in order to constructively direct social agreements, there must be a certain core, a central principle of discourse, through which the act of understanding takes place. Tolerance has long been such a principle, so let's clarify this concept.

In terms of social interaction, the most appropriate legitimate definition of tolerance is the one contained in the Universal Declaration of the Principles of Tolerance, proclaimed on November 16, 1995, at the General Conference of UNESCO: "Tolerance means respect, acceptance and a correct understanding of rich diversity of cultures of our world, our forms of self-expression and ways of expressing human individuality. It is promoted by knowledge, openness, communication and freedom of thought, conscience and beliefs. Tolerance is the harmony in diversity. This is not only a moral obligation, but also a political and legal need. Tolerance is a virtue that makes peace possible and helps to replace the culture of war with the culture of peace" (Declaration of Principles on Tolerance, 1995). Let's add to these interesting semantic nuances of etymology. The predicate "tolero" is translated from Latin as "to endure". In the English language there is such a variant of translation as "to assume". In addition, one can find nuances of interpretation of the concept of tolerance in the sense of a mercy (in Arab countries), respect for the opposite opinion (in French), generosity (in Chinese), the ability to recognize differences of opinion (in Spanish), etc. It is also appropriate to address the concept of tolerance in other areas of knowledge. It is known that in medicine and biology tolerance is interpreted as patience of the organism to environmental factors, and a certain level of immune tolerance can be fatal. Unfortunately, a separate proof of this was the phenomenon of "cytokine storm", which has been observed since 2020 in Covid-19 pandemic with some patients, when excessive activation of immune cells leads to the worst complications. It makes sense to add a mathematical use of the concept, according to which tolerance embodies the phenomenon of symmetrical relations of exact quantities (Shreyder, 1971). These facts suggest existence of a range of tolerance and an assumption that communicative tolerance in case of excess or lack can become destructive.

The purpose of the article is to identify the communicative and socio-cultural specifics of tolerance in the field of social agreements, to show the actualized forms of tolerance and quasi-tolerance. The task of the study also includes a description of the leading determinants and results of tolerant dialogue, outlining the range of tolerance in social interaction.

The methodological basis of reasoning is an integrative set of theoretical strategies. The postmodern idea of simulacra serves to represent quasi-tolerance. Sociological and socio-philosophical perspectives allow to analyze the interaction of individual and social tolerance, and the dialectical method provides a classical prism for studying the controversy of tolerance and intolerance. The activity approach unfolds the research in the dimension of human social activity, psychology and existential view allow deep immersion in formation of tolerance through extreme situations, and the communicative philosophy helps reveal the laws of tolerance principles directly in the communicative discourses of social arrangements. After all, tolerance is a multifaceted phenomenon that requires interdisciplinary consideration.

2. Transformation of views on the phenomenon of tolerance within the postmodernist paradigm

The history of understanding the phenomenon of tolerance is quite old and rich, so let's focus on some of its important aspects. Even in ancient times, when the notion of tolerance did not appear directly in scientific texts, the related to it idea of endurance has already become the subject of philosophers. In Plato's "Protagoras" it goes about endurance as a reliable means of spiritual cohesion of people (Platon, 1990, p. 863). The Aristotelian idea of meritopathy as the golden mean between extremes, as the embodiment of existential balance, is also widely known. The priority of patience permeates sacred texts. Let's recall a well-known biblical quote: "Love suffers for a long time, it is merciful, love does not envy ..., but rejoices in the truth (First Epistle to the Corinthians, 13: 4,5). The apotheosis of Christian tolerance can be considered the proclamation of non-resistance to evil: "... whosoever shall smite thee on thy right cheek, turn to him the other also" (Gospel according to Matthew, 5: 38-41). Restraint in everyday life was also propagated by Sufis, and many indications of indulgence to other religions and non-believers are contained in the Quran, in particular: "If your Lord will, all who are on earth would believe without exception. Would you force people to believe?" (Holy Quran, 10:99). However, the history of religions is also the history of religious wars, the Inquisition, extremism and bigotry, and the problem of religion, unfortunately, still provokes conflicts between intolerant members of denominations. No wonder in the twentieth century the highest religious authorities began to actively promote tolerance: in particular, in 1965 the Second Vatican Council adopted the "Declaration on Religious Freedom", which centered on the idea of human dignity, equal rights and freedoms in

religion – "Dignitatis humanae" (Documents of the II Vatican Cathedral, 2004, pp. 336-351).

Returning to scientific retrospection, we note that with the spread of Christianity, religious tolerance has been a leading topic of philosophical research on human coexistence for centuries. Thinkers used the notion of unity in diversity in their assertion of tolerance. Mykola Kuzansky, recording this phenomenon, saw in mutual respect and tolerance the only means of common survival of people (2006). In the same vein, John Locke emphasized tolerance as the leading criterion of security and public benefit (1988). Voltaire declared a renunciation of violence and called the reliance on total unity of views a manifestation of madness (1998). To this day, his aphorism about the dispute, in which he disagrees with the opinion of his opponent, but is even willing to give his life for the other to be able to speak freely.

In modern times, Immanuel Kant, putting forward the principle of moral imperative, interpreted tolerance not just as a desirable manifestation of ethics, but as an indisputable duty (1995). The Age of Enlightenment, defining the issue of tolerance, added the existential of freedom as a basic condition of human rights (freedom of speech, freedom of conscience). In general, the emergence of political accents in the theme of tolerance unfolded the classical liberal triad "Freedom, Equality, Brotherhood", and since Robespierre's time has become a socio-political guideline of progressive social life, the desired motto of a humane state. It should be added that in the Ukrainian Renaissance-Baroque in the philosophy of the heart, in the theory of cordocentrism, in the reasoning of Skovoroda, G., the priority of the heart as a container of love and the most faithful feelings and thoughts that form a tolerant attitude to each other were defended.

The works of Tolstoy, L., Dostoevsky, F., the research of Florensky, P., Berdyaev, M., Solovyov, V., and many other Slavic writers and philosophers became a kind of continuation of the issue of tolerance, which reflects the deep importance of forgiveness and love of neighbor as the basis of tolerance. Continuation of this line of thought can be considered the traditions of the Kyiv worldview and anthropological school, where even in Soviet times (especially in the works of Shynkaruk, V.) began to sound themes of eternal values of life: faith, hope, love (Shynkaruk, 1994, p.145).

A considerable transformation of views on the phenomenon of tolerance took place within the postmodernist paradigm. Rejecting the metanarratives of modernism, postmodernism created its own cognitive-aesthetic and sociocultural universe. In the context of tolerance, it is necessary to note rather contradictory postmodernist positions, such as:

recognition of the multipolarity of the world and along with it – cultivating irony and contempt for permanent norms of morality and aesthetics, assertion of fatality of coercion in public life. The priority of rhizomatic clip thinking and at the same time – exposing simulacra in the society of performance under the cult of consumptionю However, the rejection of rigid bipolarity and dogmatism, the vision of diversity as the basis of tolerance paradoxically brings postmodernist tendencies closer to the classical views on tolerance.

In general, the ideological contradictions of postmodernism are directly related to the civilizational crises of the late twentieth and early twenty-first centuries. Globalization, urbanization, virtualization, digitalization of life, increasing migration flows and international conflicts, the general feeling of uncertainty of the future, supplemented by the ecological crisis – these are not all signs of a new world order that unfolds before our eyes. No wonder slogans about metamodernism are heard in the scientific world as a metaphor for a new era – extreme instability, fluctuations between political, economic, socio-cultural challenges and modern and postmodern interpretations of events. (Vermeulen, Akker, 2010). Diverse views on tolerance can be seen in the latest research publications. Let's note the spread of the term "stigmatized groups". It is not just about social minorities who need a tolerant attitude, but about hard intolerant labels on them, which lead to vulnerability and leveling of the individuality of group members (communists, atheists, LGBT people, the disabled, etc.). Philip Schwadel, along with like-minded people, calls this process a "diffusion of tolerance" and proposes to resolve the problem of conflict in the discourse of political tolerance (Schwadel & Garneau, 2017). Chang, M.H., reflects on the "dynamic model of stigma", also condemning attributive marks on stigmatized groups. The author notes that in social networks at the level of informal communication, intergroup tolerance is more often observed than in coexistence offline (Chang, & Harrington, 2020). A similar aspect of the topic is considered by Peck, S., introducing the concept of "spatial social arrangements" (2020). The scientist shows constant vectors of communication of microgroups in social networks, when, for example, family or circle of friends are divided territorially, but still retain their social-communicative tolerant unity, thanks to virtual resources (Peck, 2020, p.126).

Moralli focuses on such a dimension of tolerance as solidarity. The researcher shows that solidarity is naturally formed between local communities under condition of "reframing the internal areas of the city, presented as vulnerable areas, but at the same time those where the creative

potential of local communities can be possibly manifested" (Moralli, & Allegrini, 2020). Umarova Z., together with co-authors derives the concept of "tolerant consciousness", specific humane rationality as a basis of social adaptation and social agreements. It is optimistically stated that tolerance is "a cultural balance that leads to an awareness of personal existence in this world and multiplication of good" (Umarova, Khasaeva, Tagirova, Generdukaeva, 2019). Revealing the importance of the balance of private life and work, he shows how under such conditions, in particular, after introduction of a flexible work schedule, the atmosphere at enterprises becomes more tolerant (2018). The social nature of tolerance is emphasized by Bekisheva, T., although it is possible to argue with her judgment that "tolerance is not an individual personal principle of life, but purely social" (Bekisheva, Petrova, Gural, Brylina, & Kornienko, 2017). In our opinion, tolerance as a moral principle begins with individual life, which will be shown underneath.

Let's pay attention to the new existential factor of tolerance, which began to be voiced in our time. It is about *trust* as a leading determinant of communication of social communities. Jean Delhey rightly argues that "subjective well-being is a consequence of a consolidated society" and that it has long been time to monitor the "index of social trust", which would help constructively regulate social arrangements (Delhey, Boehnke, Dragolov, Ignacz, Larsen, Lorenz, & Koch, 2018). New spatial forms of tolerance are described by Egoreichenko and co-authors, analyzing the space of a modern metropolis, where, according to scientists, it is possible to create conditions for tolerant "coexistence of cultures and values, the system of "inclusion" of everyone in the public life" (Egoreichenko, Nikolaeva, Bogolyubova, & Portnyagina, 2019).

It should be noted that there are some sharply critical views on the principle of tolerance. In particular, Alonso condemns the "insatiable transparency of the postmodern regime" when no one denies anything, and therefore thrives on "self-sufficiency, narcissism, personalization, atomization, introspection and weakening of social ties" (Alonso, & Campos, 2018). Omelaenko believes that tolerance is a virtue if it shows intolerance towards people with deviant behavior, and can become a vice when indifference to others hides behind it. This, according to the researcher, is nothing but "liberation of morality under the guise of tolerance" (2018). The authors of LJ go even further in their ruthless criticism on social networks, calling tolerance "AIDS of national consciousness", understanding it as the lack of a normal reaction to evil (2011). However, it seems to us that the bearers of such opinions are not

fully aware of the range of tolerance, interpreting it distorted as conformism or complete indifference in acute life situations. In fact, it makes sense to talk purely about the *boundaries* beyond which tolerance ceases to be itself. In our opinion, the best theoretical guidelines of true tolerance are still Kant's moral imperative and the "paradox of tolerance", recognized by Karl Popper: "Preservation of tolerance requires intolerance of the intolerant" (1992, p. 231). We add that Khabermas, pointing to the need to expand open public spaces for discussion of social problems, just outlines the limits of tolerance, explaining them by the natural differences of opinions of communicators, the objective factors of social everyday life (2006).

Summing up the review of research on the phenomenon of tolerance, we note that the retrospective panorama of the topic is very rich and colorful, but it, from our point of view, still lacks thorough existential determinants of tolerant communication. In particular, the idea of human tolerance towards oneself is almost absent, and the sphere of ideological tolerance, which determines any social options, is also ignored. So, let's focus on the possible origins of a tolerant worldview and the appropriate human social behavior (Nerubasska, Palshkov, & Maksymchuk, 2020; Nerubasska, Maksymchuk, 2020).

If, according to our goal, we start from the communicative and socio-cultural dimensions of tolerance, it makes sense to turn to such an obvious universal of existence as dialogue. The discourse of dialogue can to some extent be considered an existential tracing paper of human life, because from birth we communicate with ourselves, with other people, with the world. In what dimension of dialogue are tolerance and intolerance born? Who is responsible for the first impulses of hostility, resentment, aggression, which can lead to uncontrolled anger, violence and crime? We are convinced that long before entering into external social communication to large-scale social arrangements, any individual grows sprouts of emotions in self-reflection, consciously or subconsciously comprehends the prospects of external social interaction. Therefore, when analyzing tolerance, and even more so by educating it, we must first of all keep in mind the potential of internal consent – human self-tolerance.

3. Self-tolerance strategy

Our social reality is full of daily trials and challenges, so it is increasingly difficult to hide from the crisis in a private existential niche. Obviously, it is necessary to learn to "negotiate with oneself" for the sake of balance, meaning and development. But let's define how intolerance manifests itself in the internal dialogue. It is usually an obsessive destructive

rhetoric addressed to oneself, which feeds on chronic dissatisfaction, for example, one's own appearance, mental abilities, difficult relationships, adverse life circumstances, etc.; it is a state that can turn into psychological masochism if a person keeps them inside for a long time instead of solving. Another extreme may be an automatic self-suggestion of approving affirmations outside the rational analysis of personal resources. This results in quasi-tolerance: conformism, narcissism, superiority complex, "glued" smile, simulacra of friendliness, artificial cheerfulness, and so on. A certain image of quasi-tolerance can be observed in some service personnel, managers, politicians, journalists, who instead of sincerity and simple etiquette manners show excessive empathy, manipulating interlocutors.

Now let's note that nowadays blitz-tips on positive thinking have become a psychological kitsch. Numerous pop literature such as "Think like a winner", "5 steps to happiness", "10 secrets of success", etc., addresses an individual as a bio-robot, which seems to be able to quickly install a new program of life in one's inner world. However, everyday experience shows that after reviewing similar guidelines and even after cycles of some trainings on similar topics, participants, experiencing a brief surge of motivation, eventually return to the previous state of their worldview. While not rejecting the benefits of professional psychological schools and technologies, while maintaining optimism, we will note that self-improvement requires prolonged self-immersion, conscious self-reflection. From the point of view of external psychological influence, existential psychoanalysis and coaching can provide obvious benefits, where individual specifics of a client are studied in detail and taken into account, and the process of correction and improvement takes place over a long period of time. For a modern person practicing self-improvement, forced to live in rapid rhythm and stress, it is also important to develop not only mental abilities, but also emotional quotient (EQ) - the ability to track emotions and effectively manage them.

Ultimately a person's attitude to socialization and communication with the world depends on how the internal dialogue develops. Not without reason it is said that: "If you are not satisfied with the world - you are not satisfied with yourself". It is absurd to believe that, experiencing painful internal contradictions and conflicts, it is possible to simply "turn on" tolerance to the interlocutor in the process of social arrangements. Ideally, for constructive auto communication one should consciously choose the content and time. Socrates confessed that he began to philosophize after being struck by the inscription "Know thyself" on the temple of Oracle in Delphi. From the big worldview questions to himself "What can I know?", "What can I hope for?", "What should I do?" Immanuel Kant began his

own search for truths. Posing questions and answer them – this is the original discourse of an internal dialogue, a constructive self-knowledge.

The dialectical principle of existence shows that any development, both social and personal, occurs through the unity and struggle of opposites. Situations of choice, childhood traumas, complexes, fears, phobias – all this is common to most people and needs reflection and correction. However, if a person seeks to be in tune with oneself, to make a social "agreement with oneself", such problems can be transformed and translated into constructive opportunities through introspection, expert advice, conversations with wise people and directly – through accumulation of life experience. A motivated person is able to achieve inner harmony and self-confidence, although this does not preclude periodic states of excitement, irritation or despair. However, the ability to fall and rise is a necessary resource for spiritual and physical survival in a hostile world! In addition to psychology, world philosophy, philosophical texts, essays, aphorisms, which represent not so much ready-made truths as the process of their search, can be of great help in this. No wonder Viktor Frankl said that meaning is not to be sought for, but rather created! Philosophy suggests the path of creation – precisely through development of worldview dialogues with oneself and the world.

It is no coincidence that since the end of the twentieth century, philosophical discourse has spread, which goes beyond institutions and academism to the general population, to interactive communication. "Nights of Philosophy" by UNESCO, philosophical cafes, clubs, philosophical counseling expand possibilities of a modern individual to know himself and understand his own potential. In particular, at the end of the last century in Paris was born the first Le café philosophique and during this time it has become a favorite place of citizens of all ages who seek to join the philosophical ideas in the format of dialogue and coffee break (Prepotenskaya, 2017, 278). Similar socio-cultural and communicative phenomena exist today in many cities around the world, in particular, in Stuttgart, where the cafe-philo is located in a significant place – in the museum-house of Hegel. Visitors of the cafe-philo meetings discuss the acute problems of life for two hours, appealing to philosophical thematic texts, literary and artistic heritage, masterpieces of the world cinema. In the course of interactive communication on issues that have philosophical sounding, each participant has the opportunity to clarify important issues, while creating an intellectual atmosphere of the commonwealth. Here are a few more examples. Within the framework of the international philosophic program "Aspen" philosophical classes have been hosted for successful adults for many years in a row, followed by a spiritual breakthrough for most

students, and Oscar Brenifier's International School of Philosophy of Dialogue, which focuses on communication with children, teaches the little ones to philosophize from an early age appreciate own uniqueness. In the last 5-10 years, philosophical counseling offices have started to open at some large international enterprises for those workers who are looking not only for psychological balance and career success, but also for reconsideration of their life meanings.

It is also appropriate to turn to the heritage of philosophical anthropology, which presents an individual in the unity of mental-spiritual-bodily (physical) potentials. The balance of these three human hypostases is the key to general harmony. If individuals, guided by the will to knowledge and creativity, lead a healthy lifestyle, are mentally rich and spiritually developed, they are able to adequately assess their potential and adjust their inner tuning fork for self-improvement, self-knowledge and tolerance for the world and other people. Obviously, private tolerance is in dialectical unity with a tolerant worldview, which determines readiness of communicators to social consent on a macro scale.

4. Worldview tolerance strategy

The level of social tolerance is associated with a certain philosophy of life, a person's attitude to the world as hostile, friendly or neutral. There is an accurate message in this regard in a number of psychological techniques: "The map is not a territory". That is, our picture, the map of the world, our vision of the Universe are extremely subjective factors and may not coincide at all with the real state of affairs, but they are what we are guided by in our lives. As a result, a worldview range is formed from catastrophic thinking, the habit of perceiving life as a burden of trials, to the naive inquiries of the "Good Universe" about happiness, love, money, or to deep religious faith. Accordingly, atheists, agnostics, and believers build different worldview models, but each individual is potentially able to establish a certain balance in this transcendent discourse, especially if he has critical thinking.

In this regard, we pay attention to the role of the media in shaping an intolerant worldview. The constant interference of advertising messages in any media content and in general the dominance of mosaic culture, breaks the viewers' and listeners' logical connections in the perception of information, creates the phenomenon of modular or clip thinking, superficial and fragmentary view of the world that simplifies spiritual potential. Let's pay attention at the fact that mostly engaged media channels build information on the principle of so-called thematic "2 D and 3 S":

death – distress – sex – scandals – sensations. Recently, we can talk about a real necrophilia of news reports, which mainly talks about statistics of infected and statistics of deaths, road accidents, natural disasters, accidents, crimes and similar events, supplemented by candid video chronicles, which strikes the nerves of viewers and creates chronic anxiety. We should add to this that in the information space, culture has been almost completely replaced by politics. The lion's share of airtime is occupied by political shows, where participants (politicians and experts) ruthlessly argue, or even openly swear, thus increasing uncertainty and confrontation of the electorate. Without calling for ignoring television or tabooing the discourses of public debate, we will nevertheless emphasize the paradoxical lack of creative, optimistic, tolerant and cultural programs on TV that people so desperately need, especially during global crises.

The Internet, gradually becoming a leading source of information, still retains some freedom of speech (mostly – thanks to blogging), provides a wide range of information materials for self-development, cognition, science, art, culture. However, in social networks one can increasingly see intolerant stories prepared by bot farms, network trolls, fake news providers – instigators of social hatred. Manipulations of mass consciousness, sophisticated technologies of influence such as Overton Windows can significantly disorient modern individuals in many worldview issues. However, one's own strong philosophy of life, based on higher values, is able to keep an individual in intellectual, ethical and emotional balance, contributing to adequate self-esteem, assessment of the environment and social perspectives. In order to maintain a tolerant attitude towards the world, it is obviously necessary to develop an ecological approach to information on any media, although this process is increasingly hampered by phubbing – the addiction to gadgets. Given that the modern user of gadgets, according to statistics, every 15 minutes grabs the phone, we have to state that some people simply do not have enough time for self-reflection and creating a worldview model. However, even in such circumstances, there is a choice if you are aware of the problems. After all, in our time of widespread urbanization the opposite process is gaining momentum – glocalization, the essence of which is to create communicative clusters like "third places" (not home and office), where one can abstract from the intense rhythm of the city and life automation for spiritual rest and communication. The above-mentioned philo cafes, as well as art cafes, anti-cafes, galleries, salons, clubs, pubs and even creative locations in the mall help people create an atmosphere of calm, friendliness and inspiration. The indisputable value of life remains a family created on the basis of love and mutual respect, where

sincerity, trust and tolerance are cultivated. After all, a person who has a tolerant attitude towards himself and the world, who overcomes the rhetoric of hostility, it is more natural to show tolerance in interpersonal communication at various levels of social arrangements.

5. Strategy of interpersonal tolerance

When we communicate with another person, and even more so with a *different* person who is radically different from us in some way, communication barriers that oppose a tolerant attitude to the interlocutor are very often activated. Another nationality, skin color, age, gender, profession, appearance, language, manners – anything can potentially cause hostility, as long as a person has prejudices and lets the communication process drift. The effect of the "twins", known from psychology, can also play a very destructive role when it seems to us that the Other *must* for some reason think and feel in unison with us. In addition, many people consciously or unconsciously manipulate interlocutors, falling into the role of Persecutor, Rescuer or Victim ("triangle" of Karpman), Child or Father (transaction theory). The most shameful cases of intolerance are situations of psychological and even physical harassment, which nowadays, depending on the types of aggression, have received international names: mobbing (harassment of an employee in a team), bullying (harassment of an individual, mainly in children's teams), bossing (harassment with bosses), gaslighting (manipulation with distortion of information to present the opponent inadequate), trolling (provocations in network communication), etc. The problem of abusive behavior in private life is still acute: manifestations of psychological or physical violence against family members. However, it should be noted that more and more often women, who mostly suffer from such things, already have opportunities for legal support, social protection, dialogue of trust with people of supporting professions.

In the world of humanities, dialogics has long received a worthy place – the philosophy of dialogic communication, which makes it possible to understand the existential, anthropological, ethical foundations of dialogue. "The idea of dialogism ... is developed in detail in the philosophy of dialogue and philosophy of language. The vital, organic nature of the word in communication is emphasized, which becomes "an arena of meetings" of communicators' energies" (Prepotenskaya, 2006, p.95). Dialogic personalism of Buber, M., idea of communicative unity of Franko, I., reflections on the value of dialogue by Frankl, W., ideas on the priority of rhetoric in human existence of Derrida, J., discursive practices of Foucault,

M., German communicative philosophy and many other philosophical investigations on the value of actualized dialogue provide clear methodological guidelines for building a tolerant interpersonal communication: to perceive the other not as an object, but as a full-fledged personality at the level of "I – You".

If private intolerance leads to crises in social microgroups, then the uprate of dialogue to the level of broad dialogue (polylogue) in social agreements at the corporate, state, interethnic, international level, and even in public discourse obviously affects the fate of many.

For all adequate and spiritually developed people of the world, the desired living conditions are peace, community, civil liberties, and general social balance. The history of our civilization has hundreds of peace treaties and declarations that were concluded after destructive wars, conflicts, and periods of strife. One of the first historical examples is the "30-year (Pericles) peace" between Athens and Sparta, which, although interrupted, has long served as a landmark of agreement and truce. In later historical times, peace treaties concluded, for example, between Rome and Carthage, between England and Scotland (Greenwich Treaty), between Catholics and Huguenots, the Treaty of Versailles, the Paris Agreement to end the war in Vietnam and many others testify to the historically composed ability of people to cooperate in macro-dimensions of social agreements. And today, social partnership and social dialogue measures are becoming widespread, trade, political, cultural, economic, financial, regional, state, international and many other social agreements are being concluded everywhere. In particular, the EU office contains as many as 225 basic social arrangements: conventions, agreements, protocols on various aspects of European social life. Unfortunately, however, the number of social disagreements and conflicts is also growing on almost all continents. If we look inside the mechanism of contracts, we will always find in its basis a communicative discourse, a dialogue of individuals, in a way set up for social interaction. Ultimately, the outcome of the agreements depends on the extent to which each communicator shows tolerance for the Other and how interpersonal communication unfolds on this basis.

Basic international documents, handbooks and guidelines on agreements usually prescribe the stage of training specialists in the negotiation process, but the requirements for them are limited to indication of morality and professionalism. Until now, such personal determinants as internal stability, tolerance for oneself and the world, which we wrote about above, remain unnoticed. It is possible that if there were detectors of the previous psychological state of the participants in the negotiation process,

special questionnaires on these parameters, then the success and the number of compromises would be much higher.

However, it should be noted that in addition to formal norms, certain existential aspects regarding participants in the negotiations have already begun to be added to the documents for social agreements. In particular, the UN Secretary-General's report "Prevention of Armed Conflict: Strengthening the Role of Mediation in the Peaceful Settlement of Disputes, Conflict Prevention and Resolution" was published in 2012 where such important things as the need to build a state of trust between communicators and the involvement of authoritative local informal leaders, supporters of agreements: "Consent can be expressed explicitly or less formally (informal channels). Preliminary expression of consent may become more definite as confidence in mediation grows" ("Prevention of Armed Conflict: Strengthening the Role of Mediation in the Peaceful Settlement of Disputes, Conflict Prevention and Resolution", p.30). It is emphasized that mediators should impartially ensure that "the process and attitude to the parties are fair, balanced ..., strive to demonstrate such an approach through an effective communication strategy" ("Prevention of Armed Conflict: Strengthening the Role of Mediation in the Peaceful Settlement of Disputes, Conflict Prevention and Resolution", p. 32). The OSCE Reference Guide "Mediation and Dialogue Facilitation in the OSCE Context" also discusses the conceptual foundations of tolerance in negotiations on conflict and political crisis management: building an atmosphere of trust, seeking common ideas, political will and integrity of participants. A relevant innovation of the document is a separate chapter with the slogan "Do no harm!" borrowed from doctors, which testifies to the psychologically subtle approach of the developers of the guidelines to the problem of social agreements. In 2013, the VI Report of the International Labor Office in Geneva "Social Dialogue" was published ("Report VI: Social dialogue", 2013). The substantive dominant of the document consists in the invention of mechanisms of social justice and fair globalization. It states: "A dialogue between the parties who have their own interests, priorities and opinions is the most effective means of forming principles, rules and policies that in practice will serve broad interests of society both during a crisis period and after it finishes" ("Report VI: Social dialogue", 2013, p. 2). Much attention is paid to formation of a tolerant attitude towards groups of migrant workers, self-employed women, working poor, ensuring their rights and freedoms, and so on. Finally, it is clear that the strategy of dialogic tolerant communication in the procedures of social agreements is a guarantee of understanding in various spheres of life, is an important communicative and

socio-cultural phenomenon. However, from our point of view, there is another existential perspective of successful socio-cultural communicative interaction.

6. Balance of the system

Any communicative discourse can be considered as a system. Its components are the content and form of communication, specific rhetoric of speakers, purpose, subject of discussion and, of course, the interlocutors themselves, their psychological characteristics, the level of their awareness and tolerance for themselves, the world, each other. As shown above, tolerance has a certain range: its artificial redundancy leads to a conjunctural simulacrum of benevolence, and in fact - to indifference and conformism, lack of it borders on intolerance, coercion and aggression. Obviously, the system of tolerant dialogue, like other systems, needs a balance, a practical implementation of the principle of Aristotelian metropathy.

The idea of balance in social interaction has a history. Understanding the synonymous concepts of stability, perseverance, balance of social systems led scientists to the idea of social consensus as a leading tolerant means of achieving the public good. Giambattist Vico also wrote about this, analyzing the relations between the ruling class and the people as certain social swings from perturbation to balance (Vico, 1994). Reflecting on the "organism" of society, one can argue that its components (family, state, capitalists, proletariat, etc.) are able to achieve a universal consent, which in turn will lead to social balance, the desired social peace (Kont, 1995). Spencer believed that equilibrium is formed through constant dynamics of social adaptation (Spencer, 1999), W. Pareto was also convinced that social equilibrium is formed dynamically, alternating stages of social imbalance and balance (Pareto, 2008). T. Parsons introduced the concept of social symmetry as another synonym of balance, balance between social activity and expectations provided that regulatory standards are stable (Parsons, 2002). In addition to sociological guidelines, the idea of communicative balance is correlated with the principles of synergy. If we recognize that intolerance leads to an imbalance, that is, the chaos of the system of social interaction, and introduction of tolerance can return the system to a stable state, we identify the controversy "chaos – order", which is central to synergetic theory. If it is explained in social issues, it becomes clear that such signs of dynamic development of systems as nonlinearity, uncertainty, spontaneity, bifurcation points that disturb social situations and transform the system, are present in the dynamics of communicative, sociocultural dimensions of life. In this context, it is appropriate to cite the opinion of the

researcher of synergy A. Nazaretyan: "To prevent negative phenomena, it is necessary to correlate the utilitarian development of society with the spiritual one. Thus, for successful post-evolution ... it is necessary to ensure coevolution (coordinated harmonious development) of utilitarian and spiritual components within the global social system" (Nazaretyan, 1996, p. 91). An indisputable argument in favor of the idea of balance from the micro to the macro level is the opinion of Christopher Bem, who considers social arrangements purely as a result of evolution: "The balance between short-term aspirations for individual well-being and long-term or group interests has proved to be the most evolutionarily productive. Self-control, especially in the field of social order, has become necessary for survival" (Pavperov, 2015). It is these factors of balance that ultimately embody the harmony of diversity, which M. Walzer noted as the highest modern manifestation of tolerance, as "approval of diversity, aesthetic approval, in which differences are perceived as a sociocultural incarnation of infinity and diversity of creation of God or Nature" (Walzer, 2000, p. 24). Thus, it can be argued that tolerance in social agreements is successfully introduced in terms of socio-communicative and existential balance, which is initiated in the strategies of internal communication (auto-tolerance), in a tolerant worldview and interpersonal tolerant dialogue.

7. Conclusions

Thus, we analyzed the specifics of tolerance in the process of social agreements. It was found that tolerant communication provides universal determinants and requires special rationality and balance, which can be formulated as strategies of tolerance. They have their dialectical evolutionary dynamics: from the strategy of tolerant auto communication, social "self-agreement", auto-tolerance, to the strategy of tolerant communication with the world and the strategy of interpersonal tolerance at the level of dialogue, collective social interaction. The concept of tolerance was considered retrospectively in the system of historically composed synonymous concepts: tolerance, balance, metropathy, symmetry, etc. We have found that personal balance is the leading marker of true tolerance, and when it is violated, there is a quasi-tolerance, a simulacrum of empathy. The range of auto communication fluctuates between self-intolerance, underestimation of one's own personal resources and their overestimation. However, conscious self-reflection, harmonious development of mental, spiritual, physical potential, balance of mental and emotional intelligence in a person becomes a

determinant of a tolerant attitude to the world, existential, transcendent dialogue with it.

The range of worldview tolerance is defined by such boundaries as the perception of the world from the perspective of hostile or friendly. A full-fledged strategy of worldview tolerance is introduced in the process of self-knowledge and active social action, creation of personal constructive life philosophy through deep assimilation of intellectual, cultural heritage of mankind, in particular – methods of practical philosophy and professional psychological teachings. The modern reach of philosophy beyond the academic framework to ordinary citizens allows people to more consciously find their own meanings in life, to develop critical thinking in an atmosphere of post-truth, ambivalence, media manipulation and social stress. Private and ideological tolerance determine the processes of interpersonal communication. Balanced interpersonal dialogue is possible through an impartial attitude to the interlocutor, overcoming communication barriers, empathy and conscious goal setting. When a dialogue unfolds in the form of social agreements, it aims to reach an agreement with opponents and neutralize conflicts of large scale, which is currently reflected in a number of declarations by world peace making organizations. Consensus, which can be regarded as the highest dimension of social balance, is achieved on the basis of trust, overcoming hate speech, and a competent use of the rhetoric of understanding by communicants. Obviously, the considered communicative socio-cultural strategies of tolerance require inclusion of knowledge about them in educational programs for children and youth. After all, it is better to teach true tolerance from an early age, on the basis of the highest values of life, the world heritage of science and culture.

It is the educational perspective of tolerance strategies that can become one of the further directions of research of the phenomenon of tolerance. Also, a promising vector of research consists in the analysis of virtual communication resources, which largely form intolerant and tolerant manifestations of social behavior of people around the world, especially during virtual communication and distance education.

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