

TOLERANCE IN THE DISCURSE PRACTICES OF EUROPEAN SOCIETY AND BUSINESS

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Abstract

The article examines tolerance as a complex social, cultural and economic phenomenon, principle, idea, ideology, concept, necessary for the proper functioning of pluralistic democracy and modern civil society. The tolerant issue touches on the essential human communication problems related to persecution, repression, intimidation and abuse of power, and therefore the tolerance issue always coexists with its internal opposite – intolerance. The scholarly interest growth is driven by theoretical perspective development on human behavior that begin with the assumption that situational ambiguity is a critical influence or initial condition that precedes the preferences of others' choices and behaviors. The purpose of the research is the theoretical and practical foundations of the tolerant concept in European society and business. Research objectives: 1) to analyze the tolerant concept as a fundamental principle of the world community in the discursive practices of European society; 2) to clarify tolerance in the context of interdisciplinary discourse practices; 3) to determine the peculiarities of the tolerant conceptual implementation in the discursive European business practices. Therefore, tolerant analytic methods in European society and business are the following: 1) axiological, based on value orientations; 2) comparativist, which is based on comparative studies of equal countries and regions; 3) phenomenological, based on the analysis of tolerant phenomena and diversity; 4) synergistic, based on self-organizing processes; 5) historical and logical; 6) general philosophical methods – analysis, synthesis, generalization, abstraction; 7) sociological method based on statistical data. The opposite concept of "tolerance" is the concept of "intolerance", which is associated with discrimination and prejudice, which are one of the biggest obstacles in the process of joint activities in a multicultural society. Humanity has accumulated a huge cross-cultural experience, in the modern world there are movements that carry intolerance and misunderstanding, society is polarized, disrespect for social members with different social identities (national, ethnic, tribal, religious, sexual) based on prejudices that are not justified, nor proven, and lead to the violation of human rights.

Key words: tolerance, intolerance, pluralistic democracy, civil society.

Statement of the problem in a general form and its connection with important scientific or practical tasks.

The relevance of the research of the tolerant concept is considered as a positive principle necessary for the proper functioning of pluralistic democracy and modern civil society, which is the brainchild of the Enlightenment. Tolerance and intolerance work together in a dynamic relationship that can produce results ranging from the very beneficial to the tragic. If today we tend to favor for **tolerant** policy, we have the Enlightenment to thank. In the modern

understanding, tolerance is understood as the ability of individuals, groups, and institutions to respect opposite views, attitudes, values, and ways of behaving. No longer limited to the simple acceptance of the others (*des Anderen*), tolerance today means an active guarantee of difference, involves the recognition of the Other's free sphere of action. The tolerant issue touches on the essential human communicative problems, which often boils down to persecution, repression, intimidation, abuse of power, therefore the issue of tolerance always coexists with its internal opposite – intolerance. Advances in fields such as neuroscience have raised new questions about tolerance, clarifying existing understanding about interpretations and responses to ambiguous stimuli (Smith, 2002; Rustichini, 2005).

The scientific interest growth is driven by theoretical perspective development on human behavior that begin with the premise that situational ambiguity is a critical influence or initial condition that precedes choice preferences and behavior. An example of a potentially useful theoretical framework for the tol-

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erance of ambiguity is entropological tolerant model developed by Hirsch et al. (2012), which is based on neuroscience and information theory. Tolerance as an inadequate situational information form prompts the individual to reduce ambiguity to a manageable level. In this context, tolerance can play the moderator role of motivation to reduce ambiguity, to manage the degree of conflict between perceptual and behavioral capabilities, to be replaced by goal specificity, to increase or decrease the anxiety experienced during the action of ambiguous stimuli. These approaches illuminate the fundamental nature of tolerance and explain why tolerance is a subject of continuing interest (Andriukaitene, et al., 2022).

Analysis of the latest research and publications, from which the solution of this problem was initiated and on which the author relies

The history of the formation of the phenomenon of European tolerance is reduced to various discourses about tolerance in social life from different conceptual and practical points of view. Modern literature shows that the levels of tolerance of individuals are determined by general normative values and individual democratic activity or are explained by the dynamics of national ethnic competition. Drawing on the literature, the authors argue that atheistic and non-religious tolerance is conditioned by a commitment to the value of pluralism, and provides a comprehensive examination of these ideas.

We begin by discussing both the theoretical and empirical literature on tolerance and discuss the relationship between atheism and tolerance. Using the four waves of the World Values Survey, the relationship between tolerance, atheism and pluralism should be explored. This makes it possible to introduce a new measure of tolerance as a crucial individual value, and to find that pluralism and religious self-identification interact in such a way that commitment to pluralism increases, the level of tolerance increases for everyone, but most noticeably for the non-religious.

In research, tolerance occupies a central place in atheism since its modern emergence, and a new index of tolerance is derived. The political tolerant principle of has been discussed since (at least) the 17th century, and the political practice of tolerance has a much older history. Its original formulation, current meaning, definition, regulatory implications, and limits of application continue to be debated. Historical studies of toleration often begin with Locke's Epistle Concerning Toleration (1689). However, Bartolomé de Las Casas's account of the Spanish conquistadors in Central America opened the debate about politi-

cal tolerance in Catholic Europe in the 16th century (Lecler, 1955).

In the literature on the history of political thought, there is a growing interest in works on tolerance, starting from the 16th century and the circle of thinkers on tolerance in the 17th and 18th centuries includes scientists who paid special attention to tolerance – Locke, Spinoza, Bayle, Pufendorf, Leibniz, Hume, Voltaire, d'Holbach and others. Most of these thinkers, with the exception of Locke and Pufendorf, were unorthodox religious, advocating a "liberal" model of tolerance where "every man should be left free to pursue his own ideals and lifestyle as long as he does no harm to anyone." The approach of psycholinguists indicates that for speakers of certain language cultures, the most important may not be the categorical features covered by the classical definition.

The concept of "tolerance" is a complex and multi-level mental formation, which, in addition to the usual conceptual content, also includes evaluative and relational-evaluative meanings that show the relationship of a person to the object of knowledge. Therefore, the structure of the concept includes content and evaluation components as a single synergistic whole. Several specific interdependent components can be distinguished in the structure:

- 1) international, representing universal human values and ideas;
- 2) idiot-ethnic;
- 3) social, representing the social status of communicators;
- 4) group – gender, age, professionalism;
- 5) individual and personal, which reflects a person's educational qualification, his religious views, personal experience, speech style, etc. (Voronkova, et al., 2022a).

The events taking place in Europe and the world in recent years make us think about the research of such relevant concepts as tolerance, truth, truth, justice, good, evil, etc. Here the cognitive side of the language is manifested, which expresses the versatile properties of a person, his numerous qualities, cognitive abilities, humanism and tolerance in the aspect of ethno-cultural relations. On the one hand, from the point of view of scientific discourse, it can be considered as a term belonging to the terminology of several humanitarian disciplines, such as cultural studies, religious studies, pedagogy, psychology, etc. On the other hand, tolerance is considered as a concept of culture. However, the position about polysemy and emotional coloring of this or that phenomenon is unique, often depending on perception

in one or another cultural conceptual sphere. When it came to the political principle of tolerance, scientists noted that it was too closely related to a specific moral argument, so tolerance was considered a social virtue. Tolerance as a social virtue rests on the valuing of individual consciousness and autonomy in liberal political theory, as exemplified by communitarian thinkers, as it presupposes a distinction between the private and the public. For Galeotti, what matters for political tolerance converges on the social argument for tolerance and demonstrates "the very fact of pluralism." As a virtue of the political order, tolerance allows for the peaceful coexistence of differences that do not spontaneously combine into harmony. Conflict between different individuals and groups cannot be resolved at the political level by appealing to the value of individual autonomy over other values.

Political tolerance is best expressed by reference to moral value, to political institutions, and to participation in the political process to determine the best means of reconciling differences for peaceful coexistence. Paul-Henri d'Holbach was the first atheist to propose a thorough theory of tolerance. In his 1773 work, *Natural Politics*, he argued that suppressing the opinions of citizens would be "tyranny," and that the state should strike a balance between different religions, and people should remain free to make their own judgments. Thus, the scientific literature on atheism points to an important conclusion: valuing pluralism is an important source of tolerance and involves tolerance of the opinions and beliefs of others, even if one fundamentally disagrees with them on important issues.

Interest in the issue of tolerance has grown exponentially over the past few decades. Many articles and special discussion issues have been published that define approaches to tolerance in different contexts. First, much of the research focuses on defining the concepts of tolerance, including organizational motivation, internal processes, implementation issues, and strategic aspects, focusing on the interpretation of tolerance and ethics in an organization's corporate strategy. The second area focuses on the business case for tolerance, the alignment of interests between business organizations and stakeholders. More specifically, the crisis has shown that this growing body of literature has not paid enough attention to the role played by the ideology of tolerance in European business, how policies and markets are developed, how decisions are made, how corporate

actors understand, interpret and conduct business in organizations where are working

The key role in the fight against intolerance is assigned to such intergovernmental organizations as the UN, OSCE and the Council of Europe. In the documents of the UN and UNESCO, the concept of "tolerance" has not only an effective, socially active color, but is also considered as a condition for successful socialization (integration into the system of social relations), which consists in the ability to live in harmony, both with oneself and with the world of people (micro- and macro-environment).

The characteristic definition of tolerance in the preamble of the UN Charter boils down to showing tolerance and living together in peace with each other as good neighbors. According to the Declaration of the Principles of Tolerance, the latter is defined as a value and social norm of civil society, which is manifested in the right of all individuals of civil society to be different, ensuring stable harmony between confessions, political, ethnic and other social groups, respect for the diversity of different cultures, civilizations and peoples, willingness to understand and cooperate with people who differ in appearance, language, beliefs, customs and beliefs (Declaration of Principles of Tolerance). By the beginning of the 21st century, among many other aspects of the problems of tolerance (social, gender), its ethnic and religious components gained special importance, which requires an analysis of tolerance in the context of various religions and boils down to the religious component of the concept of "tolerance". Here are some basic definitions of diversity:

1) ethnic diversity: differences in the ethnic origin of individuals or groups;

2) racial diversity: different physical characteristics of individuals or groups;

3) cultural diversity: individuals or groups with different cultural traditions, customs and languages;

4) religious diversity: several religious denominations are practiced in one society;

5) sexual diversity. Richard Florida in the work "Homo creatives. How a new class is conquering the world" notes: "diversity is essential for good economic performance. Tolerance and openness to diversity is part and parcel of a broad cultural shift toward post-materialist values" (Richard Florida, 2018: 222).

Highlighting previously unsolved parts of the general problem, to which the specified article is devoted

The purpose of the research is the theoretical and practical foundations of the tolerant concept in European society and business. Research objectives: 1) to analyze the tolerant concept as a fundamental principle of global community in the discursive practices of European society; 2) to clarify tolerance in the context of practices of interdisciplinary discourse; 3) to determine the peculiarities of the implementation of the tolerant concept in the discursive European business practices.

Methodology

To investigate tolerance, the authors use the World Values Survey (WVS) because it facilitates the operationalization of key variables and offers a broad cross-national approach. Methodologically, it is argued that the best method is to determine the level of tolerance in individual responses, so the authors propose an approach to update and encourage large cross-national studies of tolerance. The authors propose a new operational implementation of the tolerant concept as an important individual value. The inclusion of tolerance as a key quality for children's education shows the great importance of tolerance. This original conceptual approach claims that the individual orientation to tolerance, as the most important individual value, is determined by the importance of passing it on to the next generation. The authors are interested in the importance of tolerance as an individual value, as this approach can provide a conceptual definition of tolerance. New ideas are most effectively implemented in those places where different cognitive styles associated with demographic, cultural, and religious diversity are tolerated. Tolerance is another resource for concrete advantage in an economy that works side by side with technology and talent, therefore expanding its technological capabilities and strengthening its potential in the field of talent. Most scientists tend to think of technology and talent as basic assets, like raw materials and natural resources. Therefore, the methods of tolerance analysis in European society and business are the following: 1) axiological, based on value orientations; 2) comparativist, which is based on comparative studies of equal countries and regions; 3) phenomenological, based on the analysis of the phenomena of tolerance and diversity; 4) synergistic, based on self-organizing processes; 5) historical and logical; 6) general philosophical methods – analysis, synthesis, generalization, abstraction; 7) sociological method based on statistical data. In the general philosophical literature, the tolerance index, the creativity index, and the gay index are used, based on patterns

of economic development, the relationship between demography and the high-tech industry, which is related to regional concentration and the concentration of high creative industries. (Voronkova, et al., 2022).

Presentation of the main material of the research with justification of the obtained scientific results

1. Tolerance in discursive scientific practices of European society

Tolerance is understood as tolerance, patience, endurance. The peak of intolerance was manifested in religious wars, campaigns against non-believers. Intolerance manifested itself in a particularly tragic way during the Reformation. Tolerance in the modern sense appeared in the 18th century as respect for the natural rights of man. On October 29, 1781, Emperor Joseph II signed the Pact of Tolerance, which established freedom of religion for non-Catholics: Lutherans, Calvinists, Orthodox, who lived in the Habsburg monarchy. Tolerance in Catholic literature is associated with the concept of "prejudice." Peter Laka in the article "Tolerance and social prejudices in the multicultural society of the 21st century" talks about the role of tolerance in the life of each person: it is not difficult for us to demand a tolerant attitude towards ourselves, but it is worse to offer it to another. In order to assess the progressiveness of society, one can assess its maturity by the degree of tolerant attitude of one person to another. P. Wlodkovic believes that the same natural dignity and nature belong to all people, regardless of religion. In view of the essential equality, all men enjoy the same civil and natural rights which belong to Christians.

A landmark event in the history of Europe was the French Revolution of 1789. Then the "Declaration of the Rights of Man and Citizen" was formulated, which marked the beginning of the growth of "secular religion". The revolution, referring to the principles of freedom, revolution and fraternity, in practice had nothing to do with the idea of tolerance. On the basis of the Declaration, the right to freedom of religion was violated, in particular, that tolerance arose from an Orthodox attitude to life. It means imitating God, who is perfect, as he tolerates our imperfection and passions that do not lead to perfection. Orthodox Christians should treat other people in the same way as God treats all of us. We must tolerate the imperfections of others, realizing that we ourselves are imperfect. Thus, tolerance involves an active assessment of reality: a clear distinction between good and bad and patience for what is unable to change for the better.

The term "tolerance" is formed in the process of cognition and transition from a concept as mental cognition to a verbalized concept, and is presented as a verbalized sign that has a number of variants depending on the context. The formation of this term can be influenced by the emotional sphere, so we can talk about the ambivalence (duality) of the term related to the attitude towards someone or something, since the same phenomenon can cause opposite feelings. An important point is the categorization with rational and emotional bases, which is expressed in the verbalization of the concept. Tolerance is one of the many and ambiguous concepts that terminologically covers different understandings. Most classical definitions have a negative connotation. However, it is necessary to emphasize the modern content aimed at restoring productive intercultural dialogue. In addition, the term "tolerance" is socially significant and needs consideration at the level of social significance, from the point of view of interpersonal interaction and the theory of symbolic interactionism.

The Oxford English Dictionary defines tolerance as: the act or practice of tolerance; tolerance; a tendency to be patient or condescending to the opinions or practices of others; freedom from bigotry or undue severity in judging the behavior of others; tolerance; unity of spirit. Tolerance, in turn, is "the act or practice of tolerating or allowing what is actually disapproved; toleration, tolerance, and "permission (with or without restrictions) by the ruling authority to practice religion in a form officially established or recognized. There are also derivatives of "tolerance" to denote tolerant, with tolerant behavior: tolerant, tolerant, tolerant; in Arabic: forgiveness, leniency, meekness, mercy, compassion, affection, patience, affection for others; in Spanish – the ability to recognize different ideas or thoughts; in Chinese: allow, accept, be generous to others; in Persian: patience, endurance, readiness for reconciliation; in Polish – as accepting something that has a negative evaluation in a moral, aesthetic sense, but for some reason has a higher order. Tolerance does not mean that one must give up one's beliefs, since there is an objective truth that is unique and absolute, but one does not have to give up the right to evaluate the views and moral behavior of others (Voronkova, et al., 2022a).

The definition of the term is connected with the emergence and development of cognitive terminology, in the context of which the term is a dynamic phenomenon that is born, formed, deepened in the process of cognition, transition from a conceptual-cognitive category to a verbalized concept asso-

ciated with one or another theory, a concept that comprehends this or that area of knowledge and (or) activity. Ambivalence (from the Latin *ambo* – "both" and *valentia* – "power") is a dual attitude towards something, in particular, the duality of emotional experience, which is expressed in the fact that the same object causes two opposite feelings at the same time. E. Bleiler singled out three types of ambivalence:

1. Emotional: simultaneously positive and negative feelings towards a person, object or event.

2. Volovu: endless hesitation between opposite decisions, the inability to make a choice between them, often leads to a refusal to make a decision at all.

3. Intellectual: alternation of contradictory, mutually exclusive ideas in human reasoning.

Z. Freud viewed ambivalence as the coexistence of two originally innate, opposite deep stimuli. In psychoanalysis, ambivalence is usually understood as a complex of feelings that a person has for someone. It is believed that ambivalence is normal in relation to those whose role in the life of an individual is also ambiguous. In the process of linguistic and cultural analysis, both components are combined: linguistic and psycho-emotional, since in this case the linguistic picture of the world is most fully revealed, and it is not just synonyms, antonyms, compatibility words, and the meaning behind them. Even more important is the comparative aspect of several linguistic cultures when different conceptual meanings of words are studied.

2. Tolerance in the context of interdisciplinary discourse practices

In this context, tolerance in the context of interdisciplinary space is considered as a universal fundamental principle on which the world community should be based in all documents both at the inter-governmental level and at the level of countries. The ethno-racial and confessional meaning of tolerance is gaining special importance. The opposite tolerant concept is the concept of intolerance, which is associated with discrimination and prejudice, which are one of the obstacles in the process of intercultural communication. To determine the informational content of the concept of "tolerance", it indicates the ambiguity of the perception of the same phenomena even within the same community. Therefore, the interpretation of the concept depends on the context. An important role in supporting tolerant behavior belongs to education, which needs innovative materials and new methods of their implementation. In general, as noted by the UN Secretary General

(1997-2006) K. Annan, tolerance should not be confused with passivity and reconciliation, nor with indifference. This is an active, positive and responsible attitude towards human diversity.

Any approach that is not based on mutual respect leads to restriction of rights – to inequality. However, some opinions may differ. For example, the reaction of bloggers to tolerance is related to limitations: everywhere tolerance has its limits, no country is perfect. Some call for tolerance, which can be ostentatious, underpinned by prejudice and closed-mindedness. True tolerance is the result of seeking knowledge, understanding, and discernment. If we don't try to relate to others, we don't give them the opportunity to show who they really are. This step is always somewhat of a risk, as one becomes vulnerable and allows control by someone else. But without this step, it is impossible to recognize a person created in the sacred image and likeness of God. The manifestation of forms of tolerance cannot be unambiguously determined due to their multiplicity, which depends on the contextual situation. Sometimes critics of tolerance use the neologism "tolerist" to implicitly insult supporters of the ideas of tolerance, the very concept of "tolerance" is called "tolerance" (Voronkova, et al., 2022a).

Informational value of the concept of "tolerance" One of the problems of describing the concept of "tolerance" is the development of its informational value, which reveals the inadequacy of its definition as something foreign, foreign thoughts, behavior, etc. The tolerant concept can be considered as a person's attitude to a certain phenomenon and their specification. Education plays the most important role in maintaining tolerance. Increasing the number of foreign students in universities requires them to be ready to achieve intercultural communication on the basis of human dignity, openness to the perception of other cultures, the ability to confront conflicts and resolve them by non-violent means. Therefore, appropriate attention should be paid to the development of intercultural communicative tolerance, both of a socially significant and professionally significant quality.

In addition, learning foreign languages also requires tolerance to new linguistic and cultural aspects. Learning a foreign language brings a lot of new, unknown information. Tolerance for ambiguity determines how we deal with this new, unknown information. At the same time, learning foreign languages is a good platform for the development of intercultural communicative tolerance. Pedagogical conditions for the development of intercultural com-

municative tolerance: a) learning a foreign language as a means of getting acquainted with the language of another culture, promoting the formation of valuable and behavioral moments in the process of interpersonal and intercultural communication; b) application of a communication-oriented approach to teaching foreign languages using new communication and IT technologies created by the teacher and students; c) creation and maintenance of a favorable psychological space in the classroom.

Tolerance is an active social behavior that a person follows voluntarily and consciously), the willingness to accept and accept with affection the behavior, beliefs and attitudes of other people that differ from one's own, even if the beliefs are not shared, but recognized as having the right to exist. At the same time, it is necessary to emphasize the modern content, aimed at restoring productive dialogue with representatives of different cultures and communities, tolerance for different views, customs and habits. Tolerance is necessary in relation to the characteristics of different peoples, nations and religions. This is a sign of self-confidence and awareness of one's own positions, a sign of an open outlook that is not afraid of comparison with other points of view and does not avoid spiritual competition.

Tolerance means respect, acceptance and proper understanding of other cultures, ways of self-expression and manifestation of human individuality. Tolerance does not mean being concession, condescending, or condescending. Showing tolerance does not mean tolerating social injustice, giving up one's beliefs or giving in to other people's beliefs and imposing one's beliefs on others. In sociology, this term denotes tolerance to other worldviews, lifestyles, behavior and customs. Tolerance is not the same as indifference, it gives others the right to live according to their own worldview. The problem of tolerance at the level of microsociology was studied by J. Mead and G. Bloomer. To explain tolerance, they used the description of the processes of interpersonal interaction and the theory of symbolic interactionism. Personalities and social actions are denoted by symbols, where relationships, position and social attitude are embedded. In addition, communicating individuals interpret each other's symbols, the assignment of signs and symbols is a process of identification. With the help of signs, people and groups of people find their place in the "native-foreign" system.

Thus, tolerance can only be in those cases when a person tries to look at the situation through the eyes of "others", is ensured by the creation of symbols

that correspond to universal human values, such as human rights, democracy, peace. In sociology, such concepts as:

- 1) gender tolerance;
- 2) racial and national tolerance;
- 3) tolerant attitude towards the disabled;
- 4) religious tolerance;
- 5) tolerance of sexual orientation;
- 6) political tolerance;
- 7) educational tolerance;
- 8) interclass tolerance.

The word "tolerance", which is used in everyday speech, means the ability to tolerate, to put up with someone else's opinion, to be condescending to the actions of others (Voronkova, et al., 2022b).

At the beginning of the 21st century, this term acquires a different meaning: respect for other people's beliefs, other people's views; patience, tolerance. At the beginning of the 21st century, this term acquires a different meaning: respect for other people's beliefs, other people's views; patience, tolerance. A tolerant person strives for his own good, for the good of other people, to protect his rights and respect the rights of others.

3. Peculiarities of implementing the tolerant concept in the discursive European business practices

Today in Europe, the entire European business is aimed at innovative development in order to put Europe at the forefront of a new wave of innovation and young companies (startups) with high technological content (deep tech). This initiative will help Europe develop and bring to market new technologies that provide solutions to the most pressing societal problems. The new European Innovation Agenda aims to make Europe a leading player on the global innovation stage, requiring the best talent to work closely with the best companies to create breakthrough innovation solutions across the continent that will inspire the world. By taking the lead in innovation and driving a new wave of deep technological innovation that requires breakthrough R&D and significant investment, Europe aims to strengthen its central role in driving the environmental and digital transitions.

Deep technological innovation will strengthen Europe's technological leadership and provide innovative solutions to pressing societal challenges such as climate change and cyber threats. These innovations must irrigate and improve all sectors of activity, from renewable energy sources to agricultural technologies, from construction to mobility, including

health care, to guarantee food security, reduce energy dependence, improve the health of citizens and make our economy more competitive. The severe consequences of Russia's war of aggression made these issues even more urgent and led to strategic changes aimed at guaranteeing the prosperity and security of the EU. We need to stimulate innovation ecosystems for the development of human-centered technologies. This new innovative program builds on significant work that will help accelerate the twin digital and environmental transitions. The program originates in the digital, physical and biological realms and will better answer the questions that cause many concerns: how to get rid of dependence on fossil fuels; how to ensure a stable food supply (O'Connor Joseph, McDermott Ian, 2018).

The new European Innovation Agenda will enable innovators, start-ups and scale-ups, all carriers of innovation projects, to become global leaders in innovation to elevate Europe to the ranks of the world's leading innovators and deep technology start-ups. Building on the entrepreneurial spirit, scientific excellence, strengths of the single market and the values of democratic societies that characterize Europe, the new innovative program aims to: facilitate access to finance for European start-ups and scale-up companies, for example by mobilizing untapped sources of private capital and simplifying listing rules on the stock exchange; improving conditions for innovators to experiment with new ideas; contribute to the creation of "valleys of deep technological innovation" that consolidate and better connect innovation actors across Europe, including those in lagging regions.

The new European innovation program envisages 25 specific measures in five key areas:

1) funding: the program will encourage institutional and private investors in Europe to invest in European deep technology startups and benefit from their expansion;

2) facilitation: the program will promote innovation through better framework conditions, including experimental regulatory approaches;

3) acceleration and strengthening of innovation in European innovation ecosystems: the program will support the creation of regional innovation valleys and help Member States and regions allocate at least 10 billion euros for specific innovation projects of an interregional nature, in particular in the field of deep technological innovation for key EU priorities (Voronkova, et al., 2022b).

Therefore, attract and retain deep technology talent: the program will ensure the development and cir-

cultivation of much-needed deep technology talent. The European Innovation Policy is a key policy area covering major EU initiatives and investments. Attracting and retaining talent in Europe, for example by training 1 million deep tech talent, supporting more female innovators and driving innovation; tolerance in the spheres of European business. Deep technological innovation is rooted in science, technology, and advanced engineering, is the result of advances in the physical, biological, and digital realms, and is a potential source of transformative solutions to global challenges. Deep technological innovation created by the growing cohort of innovative startups in the EU will drive innovation in the economy.

Given the implementation of Europe's innovation agenda, the right management of differences can create synergistic effects and lead to better performance for individuals, teams and companies to become their strengths. The first meeting of a group of people together in a work environment can lead to misunderstandings and even conflicts, employees in a company often differ in gender, age, ethnic origin, physical abilities, outlook, experience, religion, education, background and many other aspects. When a person is tolerant, he accepts others in his environment, regardless of their cultural values, characteristics or experiences. In the working environment of European business, it is about accepting the differences between employees, accepting each person as they are, and moving towards an innovative agenda (Altrade, Dagogo, 2021).

To be successful, people must adopt a range of perspectives, ideas, character traits, and encourage their colleagues to do the same. Companies that foster diversity are more likely to succeed than those that are more homogenous. Indeed, encouraging tolerance in the workplace can bring many benefits to European business companies: more open communication; better team decision-making; creative spirit, desire to solve problems and innovative spirit; more respect and trust; a more positive environment, effective and productive teamwork; greater staff loyalty and a greater pool of talent for hiring; natural loyalty of competent people; fewer stress-related conditions such as anxiety and depression; compliance with anti-discrimination legislation.

On the contrary, the rejection of diversity is the main reason for the impoverishment of teams: if a company always hires the same type of people, it reduces the number of potential hires, making it difficult for qualified people to join its ranks. On the other hand, if team members function as a clan and make

life difficult for others, they deprive themselves of the breadth of knowledge, experience, and perspective that more diverse teams and companies possess.

Promoting a culture of tolerance in European business companies consists in accepting diversity and encouraging it in all work processes. Requirements for European business organizations and companies.

1. Hiring process in European business organizations: make room for as much diversity as possible in candidate management; reach out to candidates through special platforms that represent target groups in accordance with diversity strategies; remove the language barrier in terms of online applications, assessments or interviews; avoid stereotypes during assessment; plan a full adaptation process with trained employees and mentors; provide qualifications or language training for new hires as needed.

2. Professional behavior in the field of European business is reduced to the following rules and requirements: encourage work in culturally diverse teams; establish clear and common rules of discussion; make sure that employees understand that discrimination, intimidation and bad behavior are not acceptable; quickly react to bad behavior at work before it has a negative impact on the team and the company; offer employees active and attentive listening so that they can appreciate other team members; to give employees the freedom to choose the way of work, if it does not cause problems; foster a culture of collaboration and engagement where everyone feels empowered to contribute and enjoy what they have to offer; help employees evaluate their own characteristics and work methods, as well as the work methods of others, to help them collaborate more effectively (O'Neill, Kate, 2020).

3. Interpersonal interactions in the field of European business: treat all employees of the company with respect and courtesy and encourage them to treat each other in the same way; encourage the use of polite expressions by setting an example for employees; teach employees to think about the person they are talking to before raising sensitive topics; promote diversity within the company, for example through communication activities about different cultures; to congratulate colleagues on their success; prohibit all types of harassment and discrimination in the workplace; negative signs should be carefully investigated in order to take the necessary countermeasures as soon as possible; include all principles of tolerance in interaction with others in the code of conduct and share it with employees; encourage employees to take an interest in each other's beliefs,

behaviors, and preferences, which can help improve their relationships (Voronkova, et al., 2022c).

4. The culture of leadership in the field of European business boils down to the following: managers must realize that they are role models and set an example of tolerance in their daily work ("top-down" principle); model attitudes and behaviors of tolerance, inclusion and acceptance that employees must adopt; consider cultural diversity as an integral part of corporate culture, in particular when appointing managers; managers must demonstrate trust and concern for employees through a results-oriented leadership style; managers should receive appropriate training for managing cross-cultural teams; practice learning from different perspectives and properly train employees to recognize the importance of respect for colleagues; spend more time helping employees work together through team building exercises; organize group discussions and involve teams in decision-making; allow time to resolve occasional conflicts; be proactive in helping employees understand their differences and build mutual trust (Voronkova, et al., 2022c).

5. Culture of tolerance. Indeed, companies that embrace a culture of tolerance benefit from a greater pool of talent, a more supportive work environment, and are less likely to violate anti-discrimination laws. To create an atmosphere of mutual acceptance and friendliness at work, managers should encourage their employees to get to know each other and show interest in each other, think before they speak, and make an effort to understand everyone's differences. The company's tolerance for risk should be assessed, because it disturbs business and profit, so it is worth overcoming its vulnerability. Success can take many forms depending on the company: product quality, excellent service, profitability, importance of the work done for the greater good, etc. Successful companies stand out because they do exactly what they want to do very well (Cherep, et al., 2022a).

However, any corporate culture associates activities and methods, each culture is different, it needs to focus on what the company does and how it does it. This causes confidence, autonomy, risk, exchange of knowledge, constant improvement. In general, tolerance for others is a behavior that reflects a sincere openness to the rights and opinions of others, a culture of empowerment, so you must follow the rules of behavior established by the company. To be successful in business is to guarantee everyone a fair and educated structure that promotes the full contribution of everyone to the success of the organization and

managers are responsible for ensuring its practice and consistency on a daily basis.

A leader makes the biggest impact not by what he says, but by what he does and how he does it every day. The discovery of tolerance has serious long-term consequences, not to mention the impact on the credibility of all the managers of the same company. In addition, many employees sincerely respect courageous managers who do not hesitate to make daily decisions that respect both the people and the values of the companies they represent. They demonstrate managerial courage every day, and this key managerial skill deserves recognition, so courageous managers are role models (O' Riley Tim, 2018).

6. Cultural dimensions of European business. Managers should help their employees to understand cultural differences, encourage people to use cultural dimensions, because each culture has different values and worldview, which sometimes makes cooperation difficult. These include the following differences:

- 1) universalism / particularism
- 2) individualism / collectivism
- 3) neutrality / affectivity
- 4) degree of damage: limited or diffuse
- 5) status granted / status acquired
- 6) time orientation
- 7) internal / external orientation

These dimensions will allow them to understand the advantages and values of different cultures, intercultural communication will also help to communicate and collaborate more productively. Not everyone works the same way, but that doesn't mean everyone is wrong, so show people how to value different ways of working. Use psychometric tests (DiSC, Myers' model) to help your team members assess their own characteristics and work methods, the characteristics of others that to help them cooperate more effectively. Diverse teams often require an active management style. With a wide range of knowledge, experience and opinions, it may be necessary to spend more time helping employees work together through team-building exercises, spending time organizing group discussions and involving your teams in decision-making.

It may be necessary to schedule time for occasional conflict resolution, so be proactive in helping employees understand their differences and build mutual trust. Foster a culture of collaboration and engagement where everyone feels empowered to contribute and enjoy what they have to offer. Strive to be self-aware and manage one's own biases, prejudices and stereotypes, and to model one's attitude

and behavior towards another. If you want your team members to accept you, then support your team in the fight against unacceptable behavior. If people find it difficult to treat their colleagues well, it is important to make it clear to them that discrimination, bullying and bad behavior are fundamentally unacceptable. Managers need to respond quickly to bad behavior at work before it negatively affects your team and business. Make it clear that behavior they find unacceptable should be dealt with. offer to share their problems with you and encourage them to be persistent, polite, tolerant (Steven Pinker, 2019).

7. Tolerance and inclusiveness in business:

Accepting someone means treating them favorably or positively, acknowledging their differences and moving on, as the team and the business can benefit from a positive view of differences. Companies that cultivate tolerance benefit from more talent, a more supportive work environment, and are less likely to violate anti-discrimination laws. To create an atmosphere of mutual acceptance and care at work, team members should be encouraged to get to know each other and take an interest in each other, making efforts to understand everyone's differences. These differences can – if properly managed – lead to better performance for individuals, teams and companies (Cherep, et al., 2022c).

It is important to be tolerant of others and encourage your team members to accept differences. To be tolerant, you must consciously demonstrate understanding and empathy – the ability to put yourself in another person's shoes and see things from their point of view. Caring and tolerance are essential in the increasingly diverse and globalized workplaces of the 21st century. Companies that embrace this diversity are more likely to succeed than those that are more homogenous. But diversity alone is not enough. To succeed, people must accept and welcome a range of perspectives, ideas, and character traits and encourage their colleagues to do the same. Teams that do not embrace diversity can be unstable, unhappy and unproductive. Kindness in business is the main thing (Cherep, et al., 2022b).

The economic model of any sector of activity is schematically based on three key pillars, which are standards, beliefs and values:

- 1) standards, laws and regulations that regulate the market;
- 2) beliefs related to the perception of the interested parties of the product and the ideas it conveys;
- 3) values reflecting the basic ideological infrastructure that supports the industry's business model.

Therefore, you should:

- 1) determine the norms, beliefs and values that support the business model of this industry;
- 2) identify all employees who concretely embody these values. We are talking about all persons, groups and institutions, which by their activities seek to destroy or, on the contrary, consolidate existing norms, beliefs and values (fashion industry, political parties, scientists, etc.);
- 3) Identify weaknesses and vulnerabilities that could lead to a possible scope reduction factor (for example, a strategic norm that increasingly diverges from the level of tolerance of stakeholders);
- 4) identify all events and contexts that can activate the phenomenon of reduction: a health incident, new medical innovations, etc. The tolerance zone is like a grid of interdependent systems and subsystems. Monitoring of all actors and events can affect the tolerance zone.

This step requires a clear understanding of the ecosystem to be able to identify any weak signal indicating a possible contraction phenomenon (for example, a new orientation in the regulatory body or a change in consumer attitudes and behavior). Consolidate and expand the company's tolerance zone, working to limit the appearance of reduction factors and strengthen important components of each line of activity. The purpose of the NCV model is therefore to facilitate the diagnosis of impact issues and the identification of objectives, which can then be communicated to those responsible for strategy, marketing, communication and lobbying for the relevant company or professional group (Porter Michael, 2019).

Tolerance is respect, acceptance and appreciation of the richness and diversity of our world's cultures, ways of self-expression and ways of expressing our human quality, it is a virtue that makes peace possible and helps to replace the culture of war with a culture of peace; it is an active position animated by the recognition of universal human rights and the fundamental freedoms of others. Under no circumstances should tolerance be invoked to justify attacks on these fundamental values. Education for tolerance should aim to counter influences that lead to fear and alienation of others, and should help young people develop their ability to exercise independent judgement, think critically and reason ethically.

Conclusion

The educative humanization requires the involvement of humanitarian disciplines that operate with such approaches as synergistic, which allows the individual to assert himself in his synergistic posi-

tion; and linguistic and cultural, which makes it possible to research cultural and historical values in verbal form. In addition, the linguistic and cultural approach operates with concepts such as concept, stereotype, cultural universals, linguistic and cultural competence. The possession of linguistic and cultural competence, including intercultural communicative tolerance, is a time requirement and is connected with foreign language research, which are a good platform for the development of socially significant qualities. However, it is necessary to define a set of qualities that need to be developed. In order to define and better understanding the terminological "tolerance" concept, it is necessary to analyze in the different cultural context. There are certain difficulties in defining the components of the very "term" concept, since the terminology in field of knowledge does not have precise and unambiguous definitions, from the point of cognitive terminological view, the term is presented as dynamic. Research is being conducted at the neurological level, where connections between brain physiology, function, and perception of ambiguous stimuli are becoming increasingly apparent. The tolerant measurement has a long history and has been reviewed by scholars including Rydel, Budner, Rosen, Macdonald, Norton and McLain.

A further need for measurement research arises from advances in the understanding of brain function. These advances suggest the need to develop measures that are aware of an individual's neurological response to ambiguity. There are many fields investigating the tolerant problem, such as social and psychological sciences. They range from the impact of the cross-cultural environment, to managerial implications, the health care service sphere and education.

Ambiguity tolerance can moderate the effects of marketing information on consumer confusion and choice behavior). A large amount of information presents an ambiguity that can be confusing, but also provides an opportunity to explore relatively non-threatening ambiguity through the voluntariness of choice and how it shapes consumer choice behavior. Thus, at the beginning of the modern era, political

tolerance is formulated as a virtue that expands the possibilities of democratic citizenship. Atheists and the non-religious have historically and theoretically been the vanguard of those who argued for the freedom to philosophize – not only for themselves, but for everyone in society (Cherep, et al., 2022d).

Valuing pluralism, they have formed a worldview according to which religious beliefs are equally accepted by all in a democratic state. Here, atheists and the non-religious have been shown to display a high level of quality for pluralism, and therefore a high tolerant in social level. Tolerance is necessary because it protects the minimalist "modus vivendi". There are internal limits to tolerance that need to be recognized: tolerance includes attitudes and reasons that go beyond minimalism and include a retreat to more demanding moral foundations; tolerance must be underpinned by more demanding principles and virtues to be a stable and reliable system in practice; tolerance requires an active policy of equal opportunities and inclusiveness; the state should lead the implementation of equality as multicultural recognition, which is a civic idea.

The state must offer constructive intervention in solving complex problems (such as development, state fragility, poverty, doing business, corruption, democracy and diversity management, sustainable development, governance, human well-being or competitiveness), drive change, including convictions about moral consequences different social outcomes, connections between actions and outcomes, beliefs and actions of other subjects.

Tolerance is seen as a moderator of the relationships between situational information and cognitive and behavioral responses. According to Reina and Brainerd's formulation of the theory, ambiguity is not an obstacle to decision making in ambiguous situations. It is considered as a tolerance to influence the conformity degree of a person's attitude to work with those perceived by colleagues; tolerant ambiguity may play a role in the phenomena that these and other theories that depend on the situational ambiguity assumption attempt to explain.

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ТОЛЕРАНТНІСТЬ У ДИСКУРСИВНИХ ПРАКТИКАХ ЄВРОПЕЙСЬКОГО СУСПІЛЬСТВА ТА БІЗНЕСУ

Анотація

В статті досліджується толерантність як складний соціальний, культурний та економічний феномен, принцип, ідея, ідеологія, концепція, необхідна для належного функціонування плюралістичної демократії та сучасного громадянського суспільства. Питання толерантності торкається суттєвих проблем людського спілкування, пов'язаних з переслідуваннями, репресіями, залякуваннями і зловживаннями владою і тому проблема толерантності завжди співіснує з внутрішньою протилежністю – нетерпимістю. Зростання наукового інтересу зумовлене розвитком теоретичних поглядів на людську поведінку, яка розпочинається з того, що ситуаційна неоднозначність є критичним впливом або початковою умовою, що передує уподобанням вибору та поведінки іншого. Мета дослідження – теоретичні і практичні засади концепції толерантності в європейському суспільстві та бізнесі. Завдання дослідження: 1) проаналізувати поняття толерантності як фундаментальний принцип світового співтовариства у дискурсивних практиках європейського суспільства; 2) з'ясувати толерантність у контексті практик міждисциплінарного дискурсу; 3) визначити особливості реалізації концепції толерантності

у дискурсивних практиках європейського бізнесу. Тому методами аналізу толерантності в європейському суспільстві та бізнесі є наступні: 1) аксіологічний, в основі якого ціннісні орієнтації; 2) компаративістський, в основі якого порівняльні дослідження рівних країн і регіонів; 3) феноменологічний, в основі якого аналіз феноменів толерантності і різноманіття; 4) синергетичний, в основі якого самоорганізаційні процеси; 5) історичного і логічного; 6) загальнофілософські методи – аналізу, синтезу, узагальнення, абстрагування; 7) соціологічний метод, в основі якого статистичні дані. Протилежним поняттям «толерантності» є поняття «нетолерантність», пов'язане з дискримінацією та упередженням, які є однією з найбільших перешкод у процесі спільної діяльності у полікультурному суспільстві. Людство накопичило величезний міжкультурний досвід, у сучасному світі існують рухи, які несуть нетерпимість і непорозуміння, суспільство поляризується, проявляється неповага до членів суспільства з різними соціальними ідентичностями (національною, етнічною, племінною, релігійною, сексуальною), заснованих на упередженнях, які не є ні обґрунтованими, ні доведеними та призводять до порушення прав людини. Толерантність – це повага, прийняття та оцінка багатства та розмаїття культур нашого світу, способів самовираження та способів вираження нашої людської якості, це чеснота, яка робить мир можливим і допомагає замінити культуру війни культурою миру; це активна позиція, яка оживлюється визнанням універсальних прав людини та фундаментальних свобод інших. За жодних обставин не можна посилатися на толерантність для виправдання нападів на ці фундаментальні цінності

Ключові слова: толерантність, нетерпимість, плюралістична демократія, громадянське суспільство

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