

impulses for authentic, participatory and integral human development can already be found in Benedict XVI's encyclical *Caritas in veritate*, which other confessions can respond to constructively.

However, any dialogue – regardless of its subject – must be committed to certain rules and attitudes. The aberrations of post-factual communication in particular show how fundamental and indispensable orientation to the standard of truthfulness is for any conception of tolerance. For Ukraine, this is unmistakably expressed in the document “Longing for the truth that makes us free”.⁵ Tolerance needs a culture of truthful memories and a reflective approach to history and the manifold violations that have occurred and often continue to have a hidden effect.

Similar standards must be formulated for communication in the mass media society. Tolerance needs a critical approach to digital media, as an opportunity to create a public sphere in civil society, but also with regard to the dangers posed by opinion bubbles geared solely to confirming one's own point of view, misinformation, and even cyber war (Lars Schäfers).

Tolerance needs rules and social places

In part, even more is to be demanded compared to mere attitude and rules, sometimes even a juridification is required. Tolerance must also be legally concretized in complicated relationships of different claims that clash on the part of religions and denominations. In this respect, the enormous religious diversity in Ukraine offers a wealth of experience, but also an enormous challenge for transparent and fair regulations for cooperative coexistence. In this volume, therefore, Helmuth Pree explores the importance of tolerance as a principle in both secular and current canonical law.

Finally, it should not be overlooked that any dialogue requires an infrastructure of institutions and resources in order to succeed. Therefore, this volume also examines the sociological framework for dialogue. Thus, the question of public goods and social places is explored (Herbst/Vogel). Tolerance requires infrastructure and proper state administration to stabilize fair, cooperative, participatory and innovative coexistence and to ward off corruption. The core of “political cybernetics” in the sense of the art of

5 Cf. Religious Information Service for the Ukraine (2020): Longing for the Truth That Makes Us Free, https://risu.ua/en/longing-for-the-truth-that-makes-us-free_n103953 (last access: 05–10–2021).

managing complex open societies is the ability to remain adaptive and to creatively process disturbances.⁶ For this very purpose, proactive tolerance that meets divergent perspectives with curiosity and a willingness to learn can be a crucial medium. One fruitful way of learning tolerance can be seen in interreligious learning as Mansfeld/Schoch highlighted in their contribution. Learning together and about each other in interreligious groups facilitates the dialogue urgently needed in order to promote tolerance.

Through interreligious and intercultural dialogue processes in the spirit of proactive tolerance, tolerance can truly become a path to peace. Proactive-tolerant dialogues are what every society needs more and more urgently in the shadow of a policy of closure and social segregation that is advancing not only in Eastern Europe but in different varieties worldwide.⁷ The present volume offers some – as we hope – groundbreaking ethical-systematic and interdisciplinary food for thought in this regard.

*Markus Vogt, Rolf Husmann, Ihor Vebesh,
Myroslava Lendel, Arnd Küppers and Lars Schäfers*

6 Deutsch 1963.

7 Cf. FT 9–55.