

The religious dimension is therefore not an arbitrary addition to the concept of tolerance, but a constitutive moment in order to open up its meaning for contemporary society. It leads into the core area of the theory. Precisely because religions often have such a hard time with tolerance, an unfolding of the concept cannot avoid taking a close look at it. This requires a considerable degree of readiness for self-criticism.<sup>4</sup>

### *Fratelli tutti as an encyclical for dialogue and proactive tolerance*

At the same time, religions can also be motivators for more tolerance. In them there is a special potential not only to justify tolerance in the abstract, but also to convey it narratively through stories (cf. Smytsnyuk on the basis of the Jewish philosophers of religion Emmanuel Levinas and Martin Buber). In addition, there are religions that focus on the human family as a whole and therefore urge a tolerant approach. Pope Francis, for example, recently called for fraternity and tolerance through dialogue in his social encyclical *Fratelli tutti*. Accordingly, tolerance is the path to peace on which humanity advances, driven by a culture of encounter at eye level and a culture of openness to the other as other. Tolerance thrives on a culture of debate that does not level differences, but understands them as the starting point for a common path toward humane development and as a learning process that cannot be completed.

Dialogue, to which Francis calls, also appears to the authors as the decisive vehicle of tolerance. We follow the logical premise of the Global Ethic project of the recently deceased theologian Hans Küng: “No peace between nations without peace between religions. No peace among religions without dialogue among religions.” This diagnosis underlies the role of very different levels of dialogue focused on in this volume. The volume sheds light on which institutions, which rules, which conditions dialogue requires in order to succeed.

### *Tolerance and truth in the media society*

As Aloys Buch points out, dialogue between religions about development cooperation, human rights and humanization of the world can be a suitable starting point for tolerance. Thus, according to Buch, decisive

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4 Cf. on this, for example, from a Christian perspective: Lesch 2017.