

The impact of the tolerance strategy and its philosophical activation in the reality of postmodern societies from the perspective of Richard Rorty's philosophy

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Received: 15/08/2023

Accepted: 31/12/2023

Published: 31/12/2023

Abstract:

The phenomenon of violence constituted a number of ideas and perceptions aimed as crystallized responses to human paths resulting through the contempt of Arab and Western societies, and this vision of the problem of intolerance has been addressed by intellectuals and philosophers such as the American philosopher Richard Rorty , and in view of the negative impact of this phenomenon, Rorty drew a philosophical vision in reality and his quest to realize the ideology of pragmatism and simulate disbelief of human reality and devote his tasks and activities and attention to the impact of his action ,, as Rorty's vision of tolerance requires social foundations both in American society and the world as a whole. Achieving tolerance and belief in difference allows us to coexist with anyone else, but within the framework of liberal pluralism, some ideological ideas carry a threat and dismantle societies to overcome the limits given to tolerance and thus open up to the problems of intolerance and violence. with tolerance has reinforced the positive building of tolerance between the individual and the practice of struggle at all levels: fighting and eliminating forms of violence, which, the most important thing for the individual human being, overcoming the bonds of conflict and discord, breaking the Constraints and the rush towards creativity without drawing obstacles and limits in the context of the desire for human change.

Keyword: tolerance strategy; philosophical activation; postmodern societies; Richard Rorty's philosophy.

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1. INTRODUCTION

A number of postmodern thinkers and philosophers became clear who contributed effectively to establishing their efforts to revive contemporary issues such as the issue of tolerance. This topic was found by American philosophers such as "Richard Rorty", as his position on tolerance is considered one of the most important positions that left a great impact on pragmatic philosophy and American thought as a whole. The issue of tolerance has been known since ancient times and when conflicts and emergencies spread, but the principle of tolerance was not believed in by many people except when the mind knew enlightenment and the ability to reveal facts. On humanity, they sent their thoughts and stances on the manifestation of the spirit of tolerance and its spread over the ages in various other aspects, such as the cultural aspect and its presence, especially with the ideas and features that distinguished societies. After However, the concept of tolerance has found philosophical and epistemological roots, and most of them agree on essential points, the most important of which is the necessity of recognizing human rights and the necessity of difference by establishing rapprochement and politeness with the other in a way that requires tolerance, justice, and acceptance of the other. Social responsibility lies in enduring and consolidating the realities of tolerance in the social environment. In this way, tolerance is a political and cultural necessity in addition to being a virtue and a moral feature that does not only represent Western Society but is a human expression for the whole world in a confrontation with the intolerance of societies, including postmodern societies. The most important way that aroused our interest crystallizes in several questions that revolve around the problem of violence and the extent of its treatment, such as what are the perceptions presented by Rorty towards the issue of violence? Did Rorty achieve his goal of making philosophy an open dialogue and

practice in reality instead of theory and its use in human problems such as tolerance?.

What are the factors that contribute to the occurrence of tolerance outside the world? What are the changes that occur in the tolerance process, and are you working to enhance it culturally, politically and socially?

And to what extent can forgiveness be considered a compromise, psychological treatment, and social improvement? What are the variables that impede the tolerance process, or in other words, what are the possibilities and conditions that provide an atmosphere of tolerance? Does tolerance create respect for the different opinions that you differ from?

1. Tolerance as an effect of social cohesion versus violence

1.1 The phenomenon of violence from spreading to the path of dialogue

Many societies and aroused the interest of many philosop and thinkers studying them, and the idea of tolerance came as a result and e ages were guided, especially the events a solution to which th witnessed by the ages since ancient times, especially the problems that societies dealt with and led to religious tolerance to resolve the conflict, then the history of philosophy is a witness to that Positive tions and the revival of many intellectual closures and the call for solu openness and civilized progress, and it knew a way to prominence, especially in postmodern thought and in Western philosophies in particular uas well as his call for human progress ,tility. Richard Ruty believes that a culture of tolerance may need to develop a social environment based on achieving stability, which is a right enjoyed by s, as individuals within the cultural milieu. It is based on forgiveness it is considered one ,declared by the sinner, and in its various aspects of the moral virtues, and Rorty agrees with Rawles in the fact that s moral and human capabilities and 'confession increases the human s oath and 'th the confessorcapabilities, and opens the relationship wi s view of the sinners Hence, the path of diligence in 'the other

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s opinions and behavior opens 'searching for the difference in people another field, as this research also takes the paths of discovering recognition. (Rolls, 2009, p. 128) Not all members of society are distinguished by the virtue of recognition, but some have the ability to achieve this virtue. The difference between people and in line with the matter of difference can be inferred from the fact that the ethics of cognition are included in the process of understanding the re difference. That link and supports in the fact that the recognition of the right of difference or difference (Rolls, 2009, p. 195)

Rorty Based on the aforementioned issue of recognition recognized by and as a number of advocates of this issue, such as Rolls, appealed to him, it is a way of dialogue and what he emphasized in achieving reasonableness, importance, belief, and skepticism in this feature knowledge the existence opens areas of controversy and failure to acknowledge differences and contradictions may It gives trouble to the other, and the authoritarianism advocated by Rorty is interpreted as carrying in its construction a kind of violence and domination, leaving an impact d its values, which Rorty sought in his search to on the human self and show the sources of human incentives in his American reality and to promote their own morals, values and opinions that include in Most of the them are purposes that took identity as a strong defense in proving truth and examining its pluralities and in terms of consolidating the facts in their diversity, and given Rorty's directive to the concept of preservation in a form that lies in respect for the other and his -self researchers to prove the role of rights, despite the ideologies left by identity with its mechanisms towards defending The truth, which Rorty does not believe in its authenticity and the recognition of the legitimacy of relativism and identity in Rorty's view, is authoritarian was raised towards philosophical thought, and the talk before the issue about it was evident in many discussions and speeches and dealt with

by many thinkers and philosophers, some of whom raised this problem in a transcendent perspective. (Younis, 1999, p. 269)

o provided explanations regarding human acknowledgment to other cultures. Undertaking the diverse cultures that connect worlds other than American Society is to make the American political liberal that Rorty culture more distinct in the liberal discourse and debate sees as a focus for problem settlements and recognition of emergencies that arise on others. In particular, Rorty's call here lies in the renewal of liberal forces and their policies that value relativism and pluralism (Marcus, December, 2013, p. 10) .

There is no doubt that the issue of the ability to recognize the differences is one of the most critical conditions that contribute to the elimination of all kinds of ideologies and most types of power and works to reduce the burdens of tyranny (Abed, 1997, p. 22)

Recognition is the basis for social organization, and its image lies in understanding and communication between cultures in their diversity. Therefore, recognition of difference or difference is within it supports mutual respect between the framework of discussions, as the parties to a democratic society and the development of cultures, meaning that the value of democracy lies in confronting all forms of domination and inequality. What can be recognized is that recognition y condition and requirement for rebuilding is a necessary the human self more positively and openly. The issues of tolerance and justice are among the issues and problems that have worked to establish recognition as one of the demands and rights in achieving justice (Alan, What is Democracy, 2000, p. 326). Recognition of the other does not explain or include mutual perceptions and concepts because the movements of society are subject to change, for better or for intolerance worse, such as contradictions that call for aggression and and violence (Alan, A New Paradigm for Understanding Today's World, 2010, pp. 255,260).

Rorty believes that the policies of recognition contribute to strengthening the freedom of the individual and his belonging to his

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virtues a linguistic distinction and moral group, adding to it his number of distinctions and differences in that they are essentially separated from other groups (Muhannad, 2016, p. 93)

Rorty, as a philosopher, researcher and theorist, presented a position and a perception of tolerance, and he contributed effectively to this perception. And relying on some aspects that he focused on in this definition giving positive meaning to tolerance, he tried through to translate the ideas on which the new pragmatic philosophy in and those "Rorty" America is based and from the ideas directed by who called for the importance of tolerance as reaching a high moral and human level advancing stage (Al-Rahman, January 2009, p. 125). In order to reach this stage, Rorty builds a reality for tolerance that lies in the availability of a series of demands and for individuals to exercise their rights freely. According to this ethical position, it is provide an environment in which the process of necessary to p recognition of the other takes place and to intensify the culture of tolerance, the right to difference is granted by the laws that adopt the and the liberal democratic institution based on the spirit of citizenship integrity of the social environment is an adequate formation in establishing the cultural efforts of civil society and its coexistence and contributes a positive role in recognizing the right to difference (Shawqi, 1993, p. 128).

philosophy opened up a vast space of criticism and ,In this regard access to human rights and morally and politically classified models, including highlighting the right to difference and its manifestation in ction philosophy and reality, and philosophy itself has a close connection and connection with difference (al-Din, 2009, p. 115)Opposite to it as the concept of absolute unity and fixed identity which is one of the mostcriticalpoints received by Rorty in writings and readings related orms and reasons manifested in to the issue of difference in its f postmodern theories although the important function of tolerance

works to control the limits of difference and evaluate it. The culture of tolerance as a human act is effective and convincing. Credibility for the satisfied with other to be so (Muhammad M., 2012). Tolerance has a role in removing the tensions inherited by the general transgressions of difference that lead to authoritarianism, violence, instability and the destabilization of cultural and political movements according to experiences and expertise a person goes through postmodern as it is evident that there are no frameworks. And the foundations for defining and opening the horizon of dialogue and understanding to the end to control this difference, which generates rivalry and conflict, a conflict, which constitutes tension in human coexistence and its relationship with his beliefs and ideas, where the process of tolerance intervenes in resolving the conflict and stopping the dispute that has and for Rorty to define the tasks of, arisen from misunderstanding tolerance in that it means acknowledging the different and accepting by being this other in society and respecting his rights, whether in religion, politics or morals, and therefore tolerance is a bold attempt to fit the image of society to what is normal and at the same time adjust raise its level in terms of stability in reality, and revive confidence and restore the culture of peoples affected by suffering and conflicts and restore expanding the concept of building its unity and solidarity and tolerance if it becomes highly capable of appreciating difference (Abdel-Ilah, p. 112). and in this approach, in the close link between tolerance and difference lies the ability to accept the opinion of the other in a positive way and coexist with it, (Bilal, 2009, p. 02) and this is represented in the respect that tolerance confirms in its being. It involves a kind of dealing and leaving the freedom to express opinions issued by the other, whether they are negative or positive. Then it can be recognized that tolerance is an effort on the part of the tolerant, and for this, we find that Rorty defines the tolerance that emanates from a group of members of society and that To intervene and seek reconciliation between those who are different, that is, between the tolerant and the tolerant, given that tolerance is the motivation and

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inclination of one individual within the group to condone and avoid abuse and anger on the part of the abuser. Tolerance is unlimited and absolutely continuous, as it desires to be non-constructive and destructive to the building of society, and that is the fact that intolerance and fanaticism are against each other. Fanaticism is simultaneously the condition that pertains to the possibility of and the impossibility of tolerance (Richard, Simon, & Derrida, 1996, p. 62).

2. Manifestations of tolerance in the new pragmatic discourse

2.1 Tolerance is a political and cultural demand for Rorty

The impact of tolerance has produced effective secretions contributions to the development of the Western world, especially from the scientific, philosophical and other aspects. Its premises, as a result, were issued by humanity in light of conflicts and religious wars tolerance and hatred. Therefore, it that created the ethics of violence, in is necessary for those affected by these issues to resort to rational dialogue and enable a more balanced and renewal to provide and improve the level of the environment in order to progress and ensure stability (Muhammad A. , 2010, p. 213), communication and continuity, similar to this interaction, that western thought brought about with the issue of tolerance, as it witnessed a transition and impulse in the Western cognitive and political space and in its steps s progress and prosperity. It also dominated the perception of toward tolerance in contemporary Western thought as linked first to politics and culture and then to the moral and human aspects. Perhaps the best evidence added by the new pragmatic thinking , Richard which complied with Rorty has gained an effective contribution based on dialogue and debate as one of the characteristics that characterized Rorty's speeches towards the issue of tolerance, as we find in his wanted to improve and " thought a distinct position by which " Rorty modify the level of American pragmatic ethics to what it was

previously, as well as to give an image of the new liberalism, That is why Rorty, as a philosopher, researcher, and theorist, presented a tolerance and contributed to this special conception of the issue of perception in a way that calls for discussion. His suggestion and reliance on some of the aspects that he focused on in giving positive meaning to tolerance, and among the ideas directed by Rorty and the importance of tolerance as reaching a high those who called for moral and human level, so tolerance here as an ascending stage that included cultural and political aspects more than moral (al-Rahman, 2006, p. 64). In this regard, Rorty explains the need for tolerance and the call to emulate it, saying: "We do not need more metanarratives, but what we need is a kind of intellectual identification of civil virtues: tolerance, cynicism, and a willingness to let cultural circles flourish without much concern for their "general unifying it with its inner ideals" that it inspires or with the image of "man that it assumes (Richard R. , Habermas Lyotard and Postmodernism, TR: Mohamed Jedidi, 2016, p. 11) .

tolerance Through this statement made by Rorty regarding the issue of and as a position that appeals to pragmatic thought, we find that this thought has taken a form specific to the concept of tolerance and has shown a human and ethical stance towards the practice of tolerance. crises Necessary to get out and get rid of (Michelangelo P. , 2010, p. 42).

2.2 The deliberative dialogue as a political task of recognition and persuasion

believes that for the tolerance process to take place and Rorty through it is ,overcome the crises and obstacles that occur in reality to opening the values of dialogue with the aim of how to deal with the other and directing the main points that hinder the movement of tolerance and to recrystallize ideas again and change the view of intolerance towards the other with line in and fr what Rorty calls for o to achieve communication and coexistence, as it is evident through the imposition of tolerance, the exchange of arguments between

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individuals and mutual respect, and it is manifested through dialogue rationalpolite conversations that open wide y, or what can be called horizons for discussion instead of closure, hierarchy, and rationality of ideas. Nevertheless, Rorty asserts On the need to believe in the truth and consider discussion as a supreme goal. In this regard, he states: procedure of persuasion is accusing the other of believing in a The" certain truth, as if discussion and dialogue only suppose in all cases but one goal, persuasion and one wager, which is credibility" (Jean-Francois, 2016, p. 137).

Rorty acknowledgement s a political form and direction intake principle, just as dialogue has a role in contrast to violence. Deliberative ideas overlap, and this dialogue and discussion is one of the necessary conditions on which liberal democracy builds its ishes and empowers its authority. Therefore, the foundations and establ debate thatdemonstrates consensus and persuasion is, in Rorty's view, a political solution and a humanitarian task In this field of dialogue, n Rorty adopts a method of communication, which is the pilgrims, i order to deliver the idea to the other and express the opinion as a right that gives rise to openness and communication, and by means of which compatibility is enabled between the two parties and the ty's view, is the satisfaction of the other, and that discussion, in Ror only alternative to violence, and that the goal of persuasion alone is sufficient to introduce The speakers are more in the group of speakers, and the concept of minimal dialogue is really something necessary for authority and for the individual to coexist every liberal democratic established -with the various intellectual consensuses and as a well But what should not be task from the human and political side overlooked is that Rorty has made a note that lies in his great interest ing the circle of discussion and conflict that leads to the in expand unwillingness of some individuals to bear the consequences of this deliberation. His request, Rorty, may not meet the intended purpose

and under the framework of what he called Rorty deliberative exposition or in an -communication and dialogue without a pre inferential manner (Richard R. , *L'espoir au lieu savoir, introduction au pragmatisme*, tr Claudine Cowen et Jacque Poulin, 1995, p. 36).
cussion, that it Rorty also means, in his vision of the axis of mutual dis is necessary to keep up with the times and coexist with reality, as he states briefly: "The search is certainly not an attempt to avoid and escape from the world", adds a tragic perspective to and here, Rorty man in his research subject to experience in reality and that it is a work that pragmatically requires encouragement in order to improve its simulation with reality.

Rorty organized a political principle according to which scussion must face difficulties during the process of communication di and dialogue and that the human individual is subject to inconsistencies in his ideas and proving them to the other. A ce deliberative state, therefore, Rorty believes that in order to convin humanity, we must be able to debate , as it was not fixed or in vain in his aesthetic taste for the meaning Rorty is distinguished and here of dialogue and the consequences of universalism in terms of human Rorty aesthetics that remain in the eyes of canging, and perhaps this h human vision of the debate may not differ to a large extent from the communicative meaning or mental validity recognized by Habermas, and perhaps due to their distinct defense of the idea of debate, we see promoting liberalism and defending it that they participate in as the debate in Rorty It is the only alternative to violence, politically and this is what liberalism with its features tries to fight, and as Rorty believes (Majdi, 2016, p. 201)the goal of persuasion alone among , umans is sufficient to bring speakers more into the group of h interlocutors, and on this basis the liberal democratic authority can classify the tasks of dialogue as a necessary right and the resulting and ssionresults. From the concept of the minimum for each discu Rorty for this discussion agree on and what all those who imagined what liberalism grants in its principles is agreement on a clear goal

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that sees in this simple dialogue or discussion a political mission. Perhaps the most necessary for humanity and its coexistence are important political speeches issued by Rorty. This was clearly manifested, especially in his writings that talk about human actions, such as his article, which he wrote under the title "Religion is a fragile obstacle in the way of dialog, in which he categorically acknowledged that there is no need to involve the religious offender in order to achieve the highest levels of humanity, so it should be excluded and mobilized, i.e. mobilizing religion. To a large extent, indeed, as "Rorty" believes that it does not transcend the political field, the achievement of persuasion or perfection, so religion remained in the view of Rorty marginalized (Zaraei, 2017, p. 175).

3. The most important ethical paths to reduce the phenomenon of violence

3.1 Equality and the issue of human rights for Rorty

The issue of tolerance calls for a direct connection with the issue of right and duty, when the tolerant accepts the rights and duties and tolerance as a supreme value and linking it to human rights and justice, and what the principles of equality require such as recognizing the construction and crystallization of individual rights on equality as a right that must be recognized in order to give justice and acceptance confidence to the other. And the exclusion of injustice and satisfaction with the rights of others is one of the assumptions that require strong presence and support to establish a culture of tolerance for the other's. The importance of the right to differ lies in accepting the other opinion and tolerating i.e. those who differ in a number of issues, opinions, religion and others (Alan, A New Paradigm for Understanding Today's World, 2010, p. 255). On this basis, Rorty considers the issue of group rights to be one of the most important work to ensure the continuity of coexistence and issues that acceptance of the acquired cultures produced by the individual and to

strengthen human ties of cooperation and tolerance. These are the rights that must be available as a condition for tolerance and the creation of mutual trust between individuals and different circles and groups which represent both political and human orientations (Muskini, 2015, p. 77).

In this regard, Rorty points out, saying: "Our members of our kind lean towards the pragmatic and had the same rights. However, if we consider talking about 'rights' an attempt to enjoy the benefits of metaphysics without assuming appropriate responsibilities, we will We need, however, something in order to distinguish the category of necessity, which we respect, from the category that we individual conscious condemn as fanatical.

Here, Rorty directs the tasks of human rights to personal interests, and at the same time, he believes that inappropriate issues such as metaphysics must be overlooked and indifferent a need to direct our responsibilities to support the rights of the individual. On the other, his recognition of the rights of others, his attainment of one of the classes of humanity, and the overcoming of human violence and inhuman fanaticism, and despicable descriptions such as here Rorty relies on his declaration of commitment to human actions and clarifies in his speech, saying: "A group of moral virtues such as tolerance, respect for opinions are among those to whom we allude to ability to listen, A subject of trust preserved after conviction and the ability to satisfaction a fortiori, after the subjugation and control of virtues in the event that the members of society coexist with it, as it imposes its ear with possible surrender acquisition instead of the society having fear" (Richard Rorty, *The espoir au lieu savoir, introduction au pragmatisme*, translated by Claudine Cowen and Jacques Poulin, 1995, pp. 48,49).

What Rorty is trying to explore here is the human discovery in the postmodern era of middle solutions motivated by the high human advantages of tolerance and solidarity as an achievement of something it persuasion in order to coexist with the different and deal with it instead of subjugating it and to reach this human goal in the view of

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Rorty, society faces some fears and obstacles that must be accepted as something subject to change.

It follows that thanks to tolerance and democracy, goodness is alleviating social, cultural and political disparities achieved and by and eliminating all fanaticism and closedness. Likewise, each of the tasks of democracy and tolerance is to create a culture of respect and the towards the other, appreciation of his opinions and opposition, a exclusion of all violence. This is why democracy is based on a set of human values of tolerance, solidarity, and justice. between people as more stimulating a culture filled with respect and cultural exchange work of liberal democracy and linked to tolerance and within the frame to strengthen the bond between democracy and tolerance, conditions must be added centred around the exclusion of both dogmatism and hierarchy as this bond stops in the view of Rorty room for doubt and relativity (Tomlinson, 2007, p. 220).

3.2 Rorty's idea of human solidarity and its effectiveness in promoting tolerance

Rorty was guided by a number of opinions and perceptions regarding the idea of tolerance, and perhaps the most important thing that Rorty he features of tolerance is the practice of confined to spreading t human actions such as solidarity and its manifestation within the circles of society. Solidarity is a moral human connection and cohesion in contemporary societies only. It is also undeniable that ted in modern and ancient times. The virtue of this idea exists cooperation is one of the social issues and did not know complete absence and total deterioration in the era of liquid modernity. Solidarity at the internal level or its representation in solid solidarity between the outside ties. At that time, the concept of solidarity follows in embodies a primary principle or right that society order to achieve various benefits, and through it the heritage that is related to society is built and evaluated (Marc, p. 110).

view of the negative results that resulted from the In occurrence of disturbances and conflicts that destabilized the entity of societies, such as intolerance and violence, these results necessitated that calls for the creation of other targets that tend towards everything positive intervention, so a kind of solidarity emerged as an idea that many societies adopted in order to improve the quality of life. Solidarity in connection with tolerance is a necessary stage for such as solidarity and coexistence and continuity, as practices tolerance are among the human and ethical systems as they were dealt with within the framework of many different levels, which programmed the limits of tolerance and solidarity on a philosophical and strengthens supports basis and as a human right Rorty also tolerance more in society in more positive ways, which is solidarity, and through it the process of consolidating relations between members of society (Abdel-Hussein, 2008, p. 05)intensifying the spirit of , dialogue in a more secure way, and the interaction, promoting occurrence of good among the various groups, and Rorty believes that the limits of tolerance must be crossed in the event of the occurrence of major obstacles that He does not find a way for it, and therefore, ation, in his view, is a way to change human natures from cooper intolerance and violence. Solidarity is a useful solution in that it is balanced in the view of Rorty and has an effective impact on the orty's view human self, and the practice of solidarity and tolerance in R is a call for progress in American society and its distinction from other societies. In this regard, Rorty acknowledges in his statement: "The desire for communication, harmonious transformations, dialogue, y' beautiful wants to put an end to social solidarity, and what is 'simpl the philosophical tradition because it regards efforts to produce metanarratives, including metanarratives of emancipation", as a termination and a diversion of attention compared to what Dewey everyday details calls the significance of.

Here, Rorty goes on to include the process of solidarity and its intervention in the practice of tolerance, in order to secure conditions

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for tolerance on a philosophical, ethical and political basis. The spirit and Rorty appeals to Rawls' idea of of hatred and violence, a cooperation as a systemic central idea requiring the presence of two necessary ideas on which the foundation of solidarity is built.

The first idea requires the existence of a society that is established in manner in its various moral and political aspects, and is an organized manner based on a system of justice and respect for groups that are based on cooperation for the right to equality. The democratic system is to primarily in provide security and stability and to spread the idea of solid society. It gets rid of the ideas that were dictated by science based on the foundations of ancient, classical and modern thinking, as this thought, in Rorty's view, hinders the movement of human progress

theories regarding From this standpoint, Rorty adds directed the secret of his call, which lies in the dialogue, that it is necessary to take into account relativism and scepticism, considering these two aspects as the main axes to reach the goals, and therefore Rorty verifying the results of human experiences devoted a way that calls for and moral virtues, such as classifying tolerance in a record of effective activities in light of experiences emanating from suspicion and relativism, as if what Rorty stops is considering tolerance and source of suspicion, while Rorty believes that the individual truth as a must be tolerant of the various types of people that carry with them heterogeneous and distinct morals relatively differentiation. As it doubt and appears from this philosophical discourse on the issue of relativism as two basic paths in Rorty's philosophy, that its use on the moral side, as the virtue of tolerance, may carry contradictions in terms of the value of tolerance and transgressions in terms of the limits of tolerance (Angue & Richard, 2009, p. 24) The space that . -opens the sublime human values is the rush and adventure as self development for different individuals and societies, as if the purpose of Rorty towards tolerance as stemming from suspicion and relativism

not be directed towards what does not accept is that tolerance can change for the better, that is, with regard to intolerance and intolerance, and most of these dictates What Rorty declares , results may lie through his coexistence with his reality, and this is precisely individual to replace rty avoids subjugation and control of thewhy Ro him with endurance without drawing borders in this vast world (Denis, 2016, p. 17) , and

this may be the philosophical proposition that Rorty added for modifying some aspects, such as pragmatism in terms of renewing and the psychological and ethical orientation which he sought to achieve through what it would provide from a number of perceptions of his predecessors, such as what he benefited from the nihilism of on of Derrida and other philosophers Heidegger, the deconstructi whose effective thought influenced the enrichment of Rorty's philosophy, which took Its starting points are drawn from what was drawn by the prominent figures and philosophers of continental y tried to build a postmodern thought, and through it Rort philosophical conception that contains a mixture of continental philosophy and its addition to the advantages and characteristics of pragmatism and the marriage between pragmatic philosophy and the equential process is taken, and between postmodern current. Here a s political philosophy and the issues of his time (Muhammad S. , 2015, p. 43).

4. Conclusion

Rorty was considered one of the most important theorists of postmodernism, and his contributions that call for progress and communication towards creativity and innovation, as well as dealing with and recognizing the others , are among the political activities that work to improve social conditions and expand the circle of tolerance and difference by transcending the limits that tolerance must adhere to. The level of human rights and its possession of moral systems and s. What cannot be overlooked is that tolerance, according to decision

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Rorty's thought in particular and Western thought in general, is a political and societal necessity and the best way to manage differences which takes ,and control them instead of their imbalance. Tolerance its true form between what Western ideas and Islamic texts agree upon, is Considering tolerance as a moral virtue and interpreting difference as a natural thing, but with some balance. Conflicts have nship with his ideas and arisen and raged between man and his relatio beliefs. Through the time of conflict, the need for a culture of tolerance and dialogue has been confirmed. Considering, in the Islamic perspective, it is at the core of noble human values in ts and the justice systemaccordance with the maintenance of righ.

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