Tolerance:
the threshold of peace

*A teaching / learning guide
for education for peace,
human rights and democracy*

(Preliminary version)

UNESCO

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of its frontiers or boundaries.

This is a preliminary version of a longer, more comprehensive guide
 which will be published during the United Nations Year for Tolerance,
1995. It was compiled from available materials. UNESCO hopes to receive
additional descriptions of programmes and sample teaching materials for
inclusion in the comprehensive edition of the publication.

Preface

This partial and preliminary resource document has been produced by UNESCO) as a contribution to the United Nations Year for Tolerance, 1995, and to the launching of the proposed United Nations decade for human rights education. It is cast within UNESCO's draft Integrated Framework of Action on Education for Peace, Human Rights and Democracy which brings together within a comprehensive lifelong approach those three main elements as essential to a culture of peace. It recognises, as does the Director-General's appeal, that education for tolerance within such an approach requires the active involvement of entire communities.

To facilitate this involvement, all of the material in this guide is presented to be of use and interest to various sectors of society. While it centres mainly on the rationale for and approaches to education for tolerance in primary and secondary school, it addresses the social climate in w which the schools educate and it acknowledges that many throughout the world, though not in schools, must also be educated for tolerance. It is intended as a study manual for all who can help to educate for tolerance. It can be used by classroom teachers, teacher educators, community leaders, parents, and youth and social workers.

This preliminary version does not pretend to be a complete curriculum or teaching guide but is rather intended to be a catalyst and facilitator of the development of further materials designed for particular social and cultural contexts. UNESCO would appreciate reports on these efforts and copies of any curricular materials that result.

The lessons and projects included here were selected from among those available at the time of the compilation of this version. UNESCO is still receiving contributions - and will continue to do so through January 1995 - for inclusion in the revised and expanded version to be published later in 1995. It is hoped that many educators will become involved in this effort to develop a 'pedagogy of tolerance'; thus UNESCO has called for contributions from all world regions. While all are represented here, there is still need for more variety in cultural representation and subject matter.

While the narrative text reflects the suggestions and contributions of all the UNESCO sectors, its formulation is the responsibility of the compiler, Prof. Betty A. Reardon of Teachers College, Columbia University of New York (United States). UNESCO would like to express its gratitude to Prof. Reardon

This version is a preliminary edition which may be freely copied by all who wish to use it. In return, UNESCO asks that users complete and send to the Education Sector (Section on Education for Humanistic, Cultural and International Education) the review and assessment form that is inserted at the end of this document.

Contents

Foreword

I appeal to the world's Heads of State and Government, to Ministers and officials responsible for education at all levels, to the mayors of all cities, towns and villages, to all teachers, to religious communities, to journalists and to all parents:

- to educate our children and young people with a sense of openness and comprehension toward other people, their diverse cultures and histories and their fundamental shared humanity;
- to teach them the importance of refusing violence and adopting peaceful means for resolving disagreements and conflicts;
- to forge in the next generations feelings of altruism, openness and respect toward others, solidarity and sharing based on a sense of security in one's own identity and a capacity to recognise the many dimensions of being human in different cultural and social contexts.

As we approach 199S, a year to be commemorated as the United Nations Year for Tolerance on the initiative of UNESCO's General Conference, a fitting celebration and challenge of the United Nations' fiftieth anniversary, it is crucial for all of us to give new meaning to the word 'tolerance' and understand that our ability to value each and every person is the ethical basis for peace, security and intercultural dialogue.

A peaceful future depends on our everyday acts and gestures. Let us educate for tolerance in our schools and communities, in our homes and workplaces and, most of all, in our hearts and minds.

Federico Mayor,
Director-General of UNESCO
(From his address at the dedication of the Beit-Hashoah Museum of Tolerance, Los Angeles, 8 February 1993)

Introduction

How to use this document

This document has been prepared to serve as an introductory resource material, to provide some understanding of what is involved in and required of education for tolerance. It provides a statement of the problems of intolerance, a rationale for teaching toward the goal of tolerance, and concepts and descriptions for identifying both the problems and the goals. These concepts are presented as individual and group behaviours and social conditions in order to provide educators with the means to recognize the problems in their own contexts and to formulate goals appropriate to their own communities and classrooms. To aid in the pursuit of these goals, a learning process that places tolerance within the framework of education for peace, human rights and democracy is described and general learning goals are stated. Examples of various programmes of education for tolerance from all world regions are described and the means to carry out the programmes in classrooms are exemplified in teaching units from various countries.

Each chapter of the guide comprises material that can be used for study and discussion on issues of tolerance and peace. Organizations, groups and formal classes of secondary level and above can explore together the issues raised and problems identified..

It is hoped that special emphasis will be placed on discussion of possibilities for appropriate and constructive responses. Questions suggesting approaches to exploration and responses are posed throughout. These questions and the text material in Chapters 1-4 are especially appropriate for the use by adult and community groups and in teacher education. These Chapters and designated lessons in Chapter 5 can also be used at the advanced secondary-level.

Chapter 5 contains sample teaching units, general guidelines and. suggestions on where and how to educate for tolerance in elementary and secondary schools.

We wish the users of this teaching/learning resource every success in their endeavours to educate for tolerance as the threshold to further and wider Earnings for the achievement of peace, the fulfilment of human rights and the realisation of democracy.

1. Why educate for tolerance?

Societies educate to serve socially constructive purposes. Often those purposes relate to particular goals or problems. As development education prepares citizens to participate in the processes of social, cultural and economic development, and environmental education provides instruction about the threats to the natural environment and encourages behaviours to overcome them, this guide is devised in that same perspective of education for socially constructive purposes. The larger society it is to serve is our emerging global community, addressed in its diversity. The social process it seeks to facilitate is peace-building through the observance of human rights and the practice of democracy. The-problem it seeks to confront is intolerance, a severe and major threat to human rights, democracy and peace.

An epidemic of intolerance changes communities and challenges schools

World society, having emerged from the decades of the Cold War, enjoyed for a short time the hopes that the end of this struggle was the beginning of an era in which the destructive consequences of that conflict and the deep divisions imposed by global economic inequities might be addressed. These hopes were sorely tested, however, by the eruption of regional conflicts and the hostilities among peoples which fragmented nations and drastically changed the political arrangement of the world as it had been for nearly half a century.

All over the globe, intergroup tensions, religious hostilities and ethnic conflicts erupted. Many long-standing conflicts previously overlooked came to world attention.

Deep hatreds, some of which had previously healed over in reconciliations that permitted distinct ethnic groups to live together in peace and co-operation, surfaced in behaviours and were voiced in the media and conferences; communities exploded into warfare. The process of settling the disputes, reconciling the hostilities and reconstructing the societies will be one of the most difficult human society has ever undertaken. It may be the greatest challenge ever faced by those who seek to educate for peace. Educators cannot shrink from facing the realities of history, nor can they avoid the responsibility of taking up the challenge posed by the reconciliation process to those who plan and carry out the social learning process.

These conflicts, along with problems of poverty that have accelerated migration rates, have swelled the numbers of refugees seeking asylum and migrants seeking work in countries and communities that had once been primarily mono-cultural. Multi-culturalism emerged, often unanticipated, as a social condition that affected many communities and had a major impact on their schools. Classrooms have become microcosms of the cultural diversity of global society and cross-cultural understanding has become a primary requirement of a healthy learning climate in schools around the world. For many schools, these

new circumstances posed difficult challenges. Some have made of the challenges an opportunity to educate for a harmonious multi-culturalism that is envisioned as the positive pluralism of a culture of peace.

Cross-cultural understanding must be learned. Reconciliation must be learned. And each, in its turn, requires that tolerance be learned and practised. Such is the appeal of UNESCO's Director-General.

Tolerance is integral to human rights and peace

As UNESCO's Director-General indicates, tolerance is integral and essential to the realisation of human rights and the achievement of peace. In its most simple and fundamental form, tolerance is according others the rights to have their persons and identities respected. The modern political and social values out of which the present international standards of human rights have evolved were first articulated in a call for tolerance as fundamental to the maintenance of social order. The Western political philosophers articulated the necessity of tolerance to a society that could no longer tolerate the intolerance and strife of the religious wars of the sixteenth and seventeenth centuries. The recognition of tolerance as a fundamental component of peace among nations was a significant part of the historical climate that lead to the emergence of the first modern rights declarations that culminated three centuries later in the Universal Declaration of Human Rights. In the Universal Declaration, the United Nations delineated the characteristics of the peaceful world order they envisioned in the form of rights, the fundamental claims all human persons should be able to make upon society.

It has become apparent that much of the intergroup strife enflamed by intolerance derives from peoples' insistence on their rights to determine their own political, social and economic affairs. As the Universal Declaration points out, violence can be the consequence of the repression of democratic aspirations, just as it can be the result of intolerance. A major function of democracy is to facilitate political change and mediate political differences

without violence. Thus, the element of democracy becomes essentially interlocked with peace, human rights and tolerance.

The achievement of these four values in the world society would constitute the basis of a culture of peace'. Any culture is fundamentally the result of learning. Education is that learning which is planned and guided by cultural values. A culture of peace thus requires an education planned and guided by the values of peace, human rights, democracy and, at its very core, tolerance. Given the present epidemic of intolerance, education for a culture of peace, especially during the United Nations Year for Tolerance, should focus on that essential value.

Who can help to educate for tolerance?

Every element of the community can contribute to educating for tolerance and every element can participate in observing the United Nations Year for Tolerance.

Town councils could set up a week of events to celebrate the diverse groups in the community and what they have brought to communal life. This observation might take place 16 November, the day when UNESCO's Constitution was adopted, to observe the United Nations Year for Tolerance and launch the proposed United Nations decade for human rights education, and at the same time to celebrate UNESCO's fiftieth anniversary. Various citizens' organisations and cultural groups could take responsibility for particular aspects of the observation.

Churches, temples, mosques, synagogues and religious organisations could organize programmes on religious tolerance, hold interreligious dialogues and set up guidelines for teaching interreligious respect in the community schools.

School authorities could introduce this guide to parents and teachers' organisations, asking for suggestions about how the guidelines and directions could be adapted to the local situation.

Parents and members of local organizations who have special experiences or knowledge of intolerant - what it is like and how to respond to it - or who work for human rights could volunteer

to share these experiences in school assemblies and classrooms.

Community and social workers could develop action programmes to assess and confront problems of intolerance that affect their localities and clients.

Churches and schools could provide the venues for programmes to review and look for solutions to local issues and problems of intolerance in the community. Assistance to and solidarity with victims of intolerance on the part of parents and community are likely to be the most powerful instruction in education for tolerance that the young could receive.

Teacher educators, both pre-service and in-service, particularly those offering courses in the philosophical or social foundations of education, could use this guide as a supplementary text in their classes to introduce students and practising teachers to the concept of tolerance as an essential social value and an important learning goal for social education.

Classroom teachers and non-formal educators could use this guide as a handbook for teaching methods, goals and guidelines. They could also develop their own methods and materials to be shared with other educators in the revised and extended guide.

For study and discussion:
envisioning a world of tolerance

Classroom teachers, school faculty groups, ministers, study groups or organisational co-ordinators seeking to initiate a learning programme on tolerance are welcome to reproduce any part of this guide to use as the basis for study and discussion. The following questions and those in other chapters are to help guide discussion in such study and are appropriate for adults and upper secondary school students:

What kind of society might we have if we were to achieve a culture of peace? How might such a culture manifest itself in our family lives, communities, national politics and international relations?

What relationship do you perceive between tolerance and peace? Could human rights be realized without a social commitment to tolerance?

Is there, in your opinion, a significant relationship between human rights and democracy?

What are your own personal and communal concerns about the issue of tolerance? How do these concerns relate to tolerance on a global scale? Can you make connections between your own concerns and the achievement of world peace?

2. Towards a Culture of Peace: diagnosing intolerance and describing tolerance

Tolerance is not an end but a means; it is the minimal essential quality of social relations that eschew violence and coercion. Without tolerance, peace is not possible. With tolerance, a panoply of positive human and social possibilities can be pursued, including the evolution of a culture of peace.

Intolerance and the cycle of violence

Intolerance derives from the belief that one's own group, belief system or way of life is superior to those of others. It can produce a range of consequences from simple lack of civility or ignoring others, through elaborate social systems such as Apartheid, or the intentional destruction of a people in the perpetration of genocide. All such actions originate in the denial of the fundamental worth of the human person. Thus the overriding goal of education for tolerance is an appreciation and respect for the human dignity and integrity of all persons. This is the core value of all human rights theory and international human rights standards; it is the main motivation behind efforts to achieve peace and the inspiration for democratic forms of government; it is the antithesis of intolerance.

Intolerance is a symptom that carries the potential of a life-threatening social illness, violence. Violence is a pathology that requires the mobilisation of all possible efforts to protect the health and well-being of society. While 'preventive medicine' in the form of comprehensive lifelong education for peace, human rights and democracy is the most effective remedy, efforts also need to be made to respond effectively to the earliest symptoms. Policy-makers, educators, indeed all citizens, need to be able to recognize the symptoms or indicators of intolerance and take appropriate action.

Symptoms of intolerance: general concepts for teaching about specific cases

Whatever the agent, be it a community organization, a school system or an individual teacher who undertakes to educate for tolerance, that agent will need to assess and. take into consideration the degree and type of intolerance that may be present in the environment in question. Indicators or 'symptoms' of intolerance can serve as tools for assessment and as a basis for teaching about intolerance. The symptoms defined below are listed somewhat in order of severity, but they do not represent a progression. One or more, or even all, may exist at the same time. Each, as it becomes apparent, serves as a warning that other symptoms may be present or are likely to follow.

If these symptoms exist in a community, they probably exist in the schools. Teachers should be on the alert for them in their classrooms. When children exhibit these symptoms in attitudes and behaviours in the classroom or schoolyard, teachers should take note, but be prudent in their

initial reactions. Children, especially younger ones, may be replicating attitudes from their homes and/or the community at large. Seldom are they the originators of prejudices and dehumanizing attitudes and behaviours. When the behaviour is a blatant violation of rights, it may be dealt with directly, but even then it is important to refrain from preaching and moralising, trying instead to explain and call for reflection on the consequences of the symptom.

In teaching how to recognise intolerance, it is useful to start with general descriptions and cases other than the actual ones that occur in the community where the teaching takes place. Then, through discussion and exploration, the teacher can lead into the elements of intolerance that directly relate to the students' own lives. The best of such teaching facilitates the students themselves discovering and 'naming' these instances of intolerance. Students should always be helped to understand the general concepts defined in the following indicators as well as the specific examples and be provided with information on other examples of the same concept. It is important that students comprehend intolerance as a problem of many societies, a global problem, and that they realize that by addressing present symptoms in their schools and communities, they can contribute to reducing the severity of a worldwide problem, thereby gaining knowledge of use to themselves and their societies over many years.

Some symptoms of intolerance and their behavioural indicators

Language: Denigrations and pejorative or exclusive language that devalues, demeans and dehumanises cultural, racial, national or sexual groups. Denial of language rights.
Stereotyping: Describing all members of a group as characterized by the same attributes - usually negative.
Teasing: Calling attention to particular human behaviours, attributes and characteristics so as to ridicule or insult.
Prejudice: Judgement on the basis of negative generalisations and stereotypes rather than on the actual facts of a case or specific behaviours of an individual or group.
Scapegoating: Blaming traumatic events or social problems on a particular group.
Discrimination: Exclusion from social benefits and activities on primarily prejudicial grounds.
Ostracism: Behaving as if the other were not present or did not exist. Refusal to speak to or acknowledge the other, or their culture (includes ethnocide).
Harassment: Deliberate behaviours to intimidate and degrade others, often intended as a means of forcing them out of the community, organization or group.
Desecration and effacement: Forms of defacement of religious or cultural symbols or structures intended to devalue and ridicule the beliefs and identities of those to whom these structures and symbols are meaningful.
Bullying: Use of superior physical capacity or greater numbers to humiliate others or deprive them of property or status.
Expulsion: Officially or forcefully expelling or denying right of entrance or presence in a place, social group, profession or any place where group activity occurs, including those upon which survival depends, such as places of employment or shelter, etc.
Exclusion : Denying possibilities to meet fundamental needs and/or participate fully in the society, as in particular communal activities.
Segregation: Enforced separation of people of different races, religions or genders, usually to the disadvantage of one group (includes Apartheid).
Repression: Forceful prevention of enjoyment of human rights.
Destruction: Confinement, physical abuse, removal from area of livelihood, armed attacks and killings (includes genocide).

As any educator can readily recognise, some of these symptoms occur in all groups and arenas where intolerance can erupt. Forms of these behaviours occur in schools from the earliest grades through the final years even in universities, as well as businesses, other institutions and

society at large. In introducing these concepts in a learning process, educators might begin with newspaper stories they have selected or that the learners or group members select. Try to describe various specific incidents so it is clear what actually constitutes the behaviours that indicate intolerance. As indicated, the learning might start with more remote cases and ultimately come to 'storytelling' and reporting of the learners' own experiences and the instances of intolerance found in their own groups, classes and communities. Once the intolerance is recognised, responses should be addressed. It is best, however, to have some indicators of tolerance so that the responses can be directed not only at eliminating intolerance, but most especially at encouraging the development of tolerance. Such indicators are provided in the following section.

*For study and d discussion: mapping the into -
lerable*

Begin your study by reviewing the world situation of intolerance. If your class or study group meets regularly in the same place, post a large world map and indicate on it (use colours or markers to show the same kinds of intolerance in various parts of the world) the following data:
  • Actual wars and armed conflicts between ethnic and/or language groups.
  • Such conflicts between religious groups who may be of the same ethnicity or 'race'.
  • Racial conflicts and/or repressions and segregation.
  • Conflicts between a minority or minorities and the majority, be it a political party, ethnic group or religion.
  • Incidents or conditions of violence against women or gender oppression.
  • Incidents of the systematic exploitation and/or abuse of children.
Make a bulletin board of photographs and magazine and newspaper accounts of cases and incidents of intolerance.

Select one intergroup conflict or outstanding example of intolerance for each of these areas (1) Africa, (2) Asia, (3) the Pacific, (4) South and Central America and the Caribbean, and (5) North America and Europe; gather as much information on the cases you have selected as possible. Share the task of reading and reporting on the information among the class or group members.
Provide all members with copies of the Universal
  Declaration of Human Rights.
Discuss the following themes in relation to each case.
  • Who are the groups involved?
  • What is the evidence of intolerance? Here reflect on both the general symptoms or indicators of intolerance and the specific events and conditions showing that the symptom exists. Include dates, numbers of persons involved, specific harm done and human rights that have been violated.
  • What are the issues? How would each of the groups involved describe what is at stake, and what their purposes and goals are? Would you or the parties argue that harm other than or in addition to human rights violations has occurred? Describe the harm.
  • What are the causes of the events and incidents; are they recent or long-standing? What might each party identify as 'intolerable' in the other?
  • What hopes do you see for resolution of the conflict? Development of tolerance among and between the conflicting parties? What needs to be achieved for a true resolution and reconciliation of the parties to the intolerance? Who can achieve it?
Make a list of conditions and problems in the world other than intergroup intolerance that you consider intolerable. Can these conditions be seen as violations of human rights? Do you think human rights standards should be extended beyond the claims they now uphold to create a truly tolerant world society?

*Nurturing signs of hope:
the conditions of tolerance*

Since conditions of tolerance do not readily seize our attention, we need to have some notions of

how to recognise and encourage the practice of tolerance. Here, too, there are some indicators that can be used as both tools of assessment and the basis of designating goals for learning tolerance. If the indicated conditions of tolerance are not present in your class, school or community, educators and community leaders could initiate steps to integrate education towards their achievement into public policy guidelines and educational programmes.

Some hopeful signs of tolerance and their social indicators

Language: Absence of racial, ethnic, and gender epithets. Media and texts use gender-neutral language and refrain from prejudicial adjectives and verbs in descriptions of events and persons. Minority languages are employed in education and media.

Public order: Characterized by equality among persons, i.e., equal access to social benefits, public activities, and educational and economic opportunities for all groups, men and women, racial, ethnic, religious, young and old, social classes, etc.

Social relations: Based on mutual respect for the human dignity of all in society.

Political processes: Essentially democratic with equal opportunity for participation of minorities, men and women.

Majority-minority relations and indigenous people: The society or the particular group (school, business, etc.) intentionally provides space for exchanges among and between majority and minority groups; assures that the cultural integrity and languages of minorities are preserved and their use encouraged; human dignity and all rights of persons belonging to minorities and indigenous people are respected.

Communal events, historical observations, etc.: Such public events involve all who are concerned in both planning and participation. Sensitivity to the historic consequences to all concerned is demonstrated in observing historical events, national holidays, etc.

Cultural events and manifestations: All cultures of the society have opportunities to celebrate their traditions and are represented in all national and community cultural events.

Religious practices: All are free to observe the practices of their religious faiths so long as the rights and integrity of others are respected. No one is required to participate involuntarily in religious observances.

Intergroup co-operation: Common concerns of the entire community are addressed by all groups. Solutions to public problems and controversies are co-operatively sought by all groups as are the common social goals. Thus, inter-ethnic and inter-religious dialogues on common problems and group relations are part of the community discourse.

For study and discussion: assessing our own communities and countries

Most communities today are likely to manifest both symptoms of the problems and signs of hope. Discuss in your class or citizens' group the following topics and questions to see where your community and nation stand with regard to tolerance.

Give examples of signs of tolerance you have observed in your school, organisation and/or community? What benefits result from these signs? What could be done to increase the number and strengthen all of these signs of tolerance? Can you and your class, organisation or community undertake any of these actions?

What specific symptoms of intolerance have you yourself observed or experienced? Describe the events and circumstances? What were the responses of the general public, those who suffered the acts of intolerance and those who committed them? Do you think these responses were 'healing' of the illness of intolerance or did they deepen its negative effects? What alternative responses can you think of-? How could the indicators of tolerance be used to guide these responses? What results might be expected from these alternatives?

Does your school, organisation, community or nation have standards and guidelines to

strengthen tolerance? If so, do any of them try to encourage the behaviours and practices listed among the signs of tolerance here? Are there other more effective guidelines or behaviours? Are they applied and assessed? What other steps could be taken to reduce intolerance and build tolerance in your schools and communities?

Human rights: the limits of tolerance restraint and responsibility

Tolerance is perceived as an abstraction. It is usually described as an attitude or a social condition. Neither definition, however, can be applied in the absence of the other. Tolerance, as a social condition, depends upon tolerance as an attitude widely held within the society. If tolerance is a condition sought or valued by a society, the attitude will be equally valued and regarded as a socially desirable attribute. Thus, as with all socially desirable attributes, the society will educate its people to value and exercise the attitude.

Even with the help of social indicators, tolerance is abstract, and hard to measure and observe. Intolerance is simple to see, especially when it results in the violation of human rights. We can easily assess the consequence of intolerance in embittered human relations, severely destructive social discrimination of all forms and its eruption into violent, frequently lethal conflict. But such is not the case with tolerance, for tolerance in its fundamental forms requires not only the observable conditions described in the previous section and explicit action to assure them; it also requires refraining from and restraining the humanly destructive consequence of intolerance manifest in both personal behaviours and public policies. Tolerance is the very core of social responsibility in a pluralist society. It is the concepts and standards of human rights that specify the forms and goals of social responsibility which designate what conditions are intolerable and what behaviours are to be restrained.

Tolerance can be viewed in both negative and positive terms. One aspect of tolerance is its being

the antidote to intolerance. Negative, aggressive or exclusionary responses must be restrained within persons and societies. Indeed, the value of tolerance holds persons and societies responsible for such restraint. Human rights standards and laws articulate some of these specific restraints in indicating what governments cannot do to citizens and what citizens must refrain from doing to other citizens. Such restraint is the minimal level of respect for others below which persons and societies fall into intolerance and the violation of human rights.

Positive tolerance calls for responsible action to create the conditions of tolerance that are integral to the realization of human rights and peace. In education, it calls for the cultivation of attitudes of openness, positive interest in differences and respect for diversity, sowing the seeds of the capacities for recognising injustice, taking steps to overcome it, resolving differences constructively and moving from situations of conflict into reconciliation and social reconstruction.

Social manifestations of intolerance that violate human rights

The manner in which intolerance can be assessed as violations of human rights can be seen in some of the major forms of intolerance that have been addressed by human rights movements, by international standards and by education for tolerance.

Some severe sorts of intolerance

Sexism: Policies and behaviours that exclude women from full participation in society and from enjoyment of all human rights; rationalized by the assumption that men are humanly superior to women.

Racism: Denial of human rights on the basis of race, rationalized by the assertion that some racial groups are superior to others.

Ethnocentrism: Exclusion on the basis of culture or language; rationalised by the notion of different levels of value and 'advancement' - among cultures.

Anti-semitism: Attitudes and behaviours of prejudice, discrimination and persecutions perpetrated against Jews.

Nationalism: Belief that one nation is superior and has rights over others.

Fascism: Belief that the state should not tolerate dissent or diversity and has the authority to control the lives of citizens.

Xenophobia: Fear and dislike of foreigners and those of other cultures; belief that 'outsiders' will harm the society.

Imperialism: Subjugation of one people or peoples by another, for control of the subjugated people's wealth and resources.

Exploitation: Use of people's time and labour without fair recompense; imprudent and wasteful use of resources and the natural environment.

Religious repression: Enforcement of a particular faith or its values and practices and the favouring of members of that faith over others, rationalized by the notion that the faith in question is the only authentic interpretation of religious or spiritual truth.

For study and discussion:
using human rights to diagnose intolerance

The entire group or class should read and study the Universal Declaration of Human Rights, then discuss together the following topics and questions:

What conflicts among ethnic and religious groups could be avoided or resolved through observing human rights? Which rights in particular?

Which of the rights in the Declaration call for restraint of certain behaviours and conditions, and which for active responsibility?

Review the social conditions of intolerance that violate human rights and suggest responses that call for restraint and responsibility. What must be stopped? What must be done?

Add to your map of the intolerable indicators of where in the world there is evidence of the social manifestations and beliefs that support intolerance. Describe the evidence and its human consequences.

What movements exist to overcome these manifestations of intolerance? Are such movements uniformly tolerated in all cases where the intolerance prevails? What are appropriate ways to respond to these manifestations?

3. Problems and possibilities of educating for tolerance

Tolerance is a complex and controversial subject. Educators committed to its realization will have to confront many problems, including not only the conditions of intolerance previously described, but also the varying and contrasting concepts and perceptions of tolerance that can obscure its meaning and the social conditions which make tolerance appear to be an almost impossible goal.

However, many citizens and educators, as we shall see, have a positive vision of the possibilities for a tolerant society and are taking actions to achieve them.

Vagaries and varieties of definitions

Tolerance is hard to describe, perhaps because it is defined somewhat differently from language to language, even in the offficial languages of the United Nations, as can be seen from the list reproduced here.

Tolerencia: Capacidad de aceptar ideas u opiniones distintas de la propias *(Diccionario planeta de la lengua espanola usual).*

Tolerance: Attitude qui consiste à admettre chez autrui une manière de penser ou d'agir differente de celle qu'on adopte soi-même *(Petit Robert* dictionary).

Tolerance: Willingness to tolerate, for bearance.

Tolerate: Endure, permit (practice, action, behaviour), allow (person, religious sect, opinion) to exist without interference or molestation [. . .] allowing of difference in religious opinions without discrimination *(Concise Oxford English Dictionary).*

[Kuan rong]: Allow, admit, to be generous towards others.

[Tasamul']: pardon, indulgence, lenience, clemency, mercy, mercifulness, forebearance [. ..] accepting others and forgiving.

[tolerantnost, terpimost]: ability to tolerate (to endure, bear, stand; put up with) something or somebody, that is, to admit, accept the being, existence of something/somebody, to reconcile oneself to something/somebody, to be condescending, lenient to something/ somebody.

Each of these definitions reveals differences in emphasis, culture and historic experience. They are evidence of the very diversity that pluralism values. Each also encompasses the fundamental essence of tolerance, to respect the rights of others, 'the different', to be who they are, to refrain from harm because harm of the other means harm to all and to the self. In tolerance there is the intuition of the unity and interdependence of humanity, a unity and interdependence the ecological age has taught us to see as encompassing all humankind and the planetary system.

So, despite these nuances of meaning, there is enough commonality among the languages quoted for the concept of tolerance to provide a common base for practice. Specifically, there is a common recognition that tolerance is a necessity both of civil society and for the very survival of humanity.

While *the concept* of tolerance is controversial, the *practice* of tolerance is not. In the Preamble to the Charter of the United Nations, the stated goal is indeed "to practise tolerance" for the maintenance of peace, justice, respect for human rights and the promotion of social progress. Tolerance can exist in its most active for only in a setting in which human dignity and civil liberties are respected.' *(Proclamation of the United Nations Year for Tolerance and Declaration on Tolerance,* Paris, UNESCO, 1993. (doc. 27C/25))

Sensitive and complex social climates require moral education

Most current programmes of education for tolerance have been inspired by problems of rapidly changing societies. Communities are faced with problems of relations among groups who have had little or no previous contact. These relations are initiated in a context of cultural ignorance (each knowing little or nothing of the other), economic stress with community resources stretched beyond their limits and increasing problems of unemployment, lack of housing and other amenities. In too many cases, these situations have been exacerbated by racial, religious and ethnic prejudices, by past hostilities between some groups and by a reawakening of an exclusionary sentiment of chauvinism. Residual and renewed religious intolerance has intensified and religious discrimination, segregation and conflict undermine national unity and pose severe problems of human relations especially challenging to schools.

Media violence is a very significant element of the social climate. Among young children who have little or no knowledge of how to deal constructively with conflicts and differences, the negative impact of the images of violence portrayed in the 'entertainment' media has been noted with deep concern. Children are often frightened by these images and even more often use them as models of behaviour in conflictual situations. Of special concern is the violence evident in the cartoons designed for and directed at young children. Educators seeking to develop tolerance and respect for others have to begin with the youngest children, offering lessons to help them become more morally aware and critical of these images and the behaviours they portray. One such French effort to do so is described in *L'education à la paix* (Maryse Michaud, ed., Paris, Centre national de documentation pédagogique, 1994).

Violence has also been a consequence of the rise of ideologies of hatred that seduce the young into political movements against immigrants and the culturally different. Those who seekto educate for tolerance will need sensitivity to the cultural, economic, and ideological complexities of the community and a much closer acquaintance with the fears, perceptions and attitudes of the young. Many youths see a future not only of joblessness but of purposelessness, a life with little reward and no meaning. The situation faced by young people is among the elements of the intolerable that threaten all the value goals advocated here. Education for tolerance needs to address the issue of assuring the young that their teachers, if not their societies as a whole, are committed to achieving a tolerable future for coming generations.

The primary arena for persuading the young of possibilities for a more positive future is that of moral education, an education in which they are helped to see that many of the problems of intolerance and deprivation they face can be resolved through the application of ethical standards to social relations and public policy. The situations we confront in the world today are the result of choices, many of them made on the basis of power and pragmatism abstracted from morality. The degree of human suffering tolerated in the world is evidence of our failure to insist on the fulfilment of the moral standards nations have agreed to in the covenants and treaties intended to bring a tolerable level of civility to world society. Historic and present experience tells us that change towards humane conditions can occur when these standards are invoked and pursued in appropriate ways.

No matter what the subject, however, the ethical dimension should always be included; effects on the fundamental value concepts of peace, human rights and democracy, and the core

value of human dignity should be assessed in the making of every choice. Ethical choice making can best be learned through the practice of choice making. All learners, most especially children and adolescents, should receive an education that provides them with opportunities for making moral choices about personal and social issues.

We know that the internalisation of moral standards is strengthened by action and application of the standards to actual situations. Education for tolerance should include occasions on which the young can take action toward the realisation of the values they claim to uphold. These occasions should be authentic, in the context of a problem that is of direct concern to them (that concern can often be a global issue when the students see its relevance to their own lives and values) and they should have the opportunity to reflect on the consequences of these actions.

Confronting the consequences of their own negative values, the intolerance they condone or practise can also be effective. One case of such a lesson was organising a visit to Auschwitz for some young 'skin-heads'. Learning for moral responsibility is most productive in a cycle of information gathering, moral and practical reflection, decision making, action and evaluative reflection. The cycle should be ongoing and continuous in whatever ways are possible and appropriate at all levels and in all spheres of education. Indeed, this cycle of study, moral reflection, social action, and further reflection and study is the core of the lifelong learning process necessary to achieve and maintain tolerance and democracy.

For study and discussion:
preparing for moral reflection

While all groups and classes can consider the following questions, the first two most concern schools, and the third the community and teacher education.
Does your school or community face problems of chauvinism and alienation among the youth? What efforts are being made to help the young gain capacities for facing their problems?
What situations and problems would be most appropriate to learning experiences for moral choice making in your group or class? What standards and criteria would you establish for the morality and efficacy of your choices and actions?
Are the teachers or your schools given pre- and inservice education in discussion techniques and moral education? How can the community and the other school personnel help teachers in developing these capacities?

Community building:
education actions for tolerance

Everywhere in the world, even in societies where conflict has broken out into violence, there are those who want to make peace and develop tolerance. What follows are brief descriptions of only a few of the efforts of such people - those on hand when this draft was compiled - offered as examples of actions others might also take.

Interreligious understanding

A number of groups throughout the world have addressed the need for education in the various religions of any nation to increase understanding and overcome the intolerance born of ignorance. Among a number of such efforts is an extensive programme to teach about Islam in the United Kingdom, undertaken by the non-governmental organisation, Amana.

Common schooling and encounters of
groups in conflict

In deeply divided societies, the desire for change nearly always comes from the 'grass roots'. Such is the case with much of 'Education for Mutual Understanding' in Northern Ireland and similar efforts in Israel, South Africa and other countries.
Firstly, we will consider the school whose whole philosophy and structure is directed to the creation of tolerance. In different parts of the world, these schools are variously known as 'co-educa

tional', 'inter-denominational', 'mixed race', 'integrated', and 'comprehensive'. In some cases, they follow particular educational philosophies based on peace and tolerance, such as Waldorf or Steiner Schools. Whatever the name, their goals are the same - to teach children from different communities together on a basis of equality by having the governors, teaching staff, student body and curriculum reflect each community with equal weight.

Sometimes it has not been possible to create schools in this way. Then, 'contact schemes' provide an important opportunity for children to discover and explore new relationships under the guidance of experienced counsellors who understand the aspirations and fears of all those involved in the processes of reconciliation through education for tolerance. Shared holidays, summer camps and specialized retreats are but some of the venues at which positive social change can be carefully nurtured.

The element common to these approaches to education for tolerance is the need for formal education and associated teaching materials, such as those described in Chapter 5. These can be used in conjunction with a mixed school or in preparation for a contact event.

In the real world, with all its complexities, a combination of these approaches will manifest itself with various degrees of success and failure. In too many cases, these minority efforts are still frustrated by extreme sectarianism and the social climates previously described. However, as reported below, communities do try.

An experience of reconciliation

The Novalis Institute which trains South African teachers in the methods of the Waldorf schools offers this experience of preparing teachers to contribute to the healing and reconstruction of the racist past of their country. Its report states:

'The apartheid system in South Africa has been most successful in keeping the realities of different communities in the country apart. The Novalis Institute has been most successful in bringing these realities together and facilitating the development of a new reality and conscious

ness [. . .] The shift in consciousness and perceptions of individuals and groups who were privileged to participate in the process facilitated by the Novalis Institute has in my opinion been the most important and valuable outcome that could possibly have been achieved.

'It has prepared the way and laid the foundations for a new and integrated [community].'

Civic education for a multicultural democracy

In Israel, a Department for Democracy and Coexistence has been established. It publicises guidelines and assists in the development of educational programmes and projects throughout the country, emphasizing in-service training for teachers. The programmes for children rely heavily on the arts and on practice of the skills of participation in a democratic society, especially discussion and debate of controversial issues. Towards this latter end, it encourages instituting democratic practices in schools and, very important to the development of tolerance, 'stresses the importance of verbal civility [. . .]. It acknowledges the need for the nurturing of the cultural identity of both Arab-Israeli students and Jewish Israelien students toward promoting a multi-cultural society.' (information booklet of the Department).

Action for our common future: multicultural education

The Friedrich-Ebert Foundation in Namibia has produced a mixed media package in six indigenous languages. The package defines tolerance as 'collective action and concern for our common future'. A second Namibian project comes from the Ministry of Education. The Cross Curricular Culture Project seeks to enrich the curriculum with the Namibian culture, 'rich in diversity'. Ten pilot schools all over the country are working together with their surrounding communities to strengthen cultural aspects, especially in vocational training and the arts. Many creative projects have been devised out of ideas proposed by stu-

dents. Among the learning objectives for tolerance that are projected for teachers and students are: to see values in nature and care for it; to value the work that the elderly do and have done, i.e., their own history; and to learn to know and respect their surrounding community and various styles of life other than Western consumerism.

Sharing space and purpose

A UNESCO Associated School in Slovenia has devised a model programme for Slovene and Bosnia and Herzegovina children of the elementary levels. The model comprises the basic elements necessary to such endeavours - the support of the community, the involvement of the parents, the preparation of the teachers and the development of materials. This model could be adapted by many communities, be they in conditions of violence, impending or post-conflict situations, or if they are hosts to refugees of different cultures.

'The Programme will foster learning among all participants, the community, parents, teachers and students intended to:

'Provide knowledge of human rights as outlined in the international standards promulgated by the United Nations.

'Strengthen or change opinions on and persuasions about values of peace, tolerance in mutual relations, and rights of every human being. 'Strengthen or change their attitudes and actual behaviours toward others so that there will be more tolerant co-operation and inclination toward mutual help.'

A survey on violence

In Colombia, a country that has known violence of many kinds over the centuries and in recent years suffered a virtual war between the government and the drug traffickers, violence has become the focus of a programme for the construction of a Culture of Peace. Carried out through the Associated Schools with the support and co-operation of the Ministry of Education, this programme researched the concepts of violence and peace held

by thousands of young people throughout the country; it reflected how these young people see their society and in what terms they envision one that is more peaceful and tolerant. Such a project would be a useful initial step for many communities intending to initiate programmes of education for tolerance.

Extra-curricular activities

Among the European countries where educators are responding to the challenges of multi-culturalism, France has been especially active in the curricular area, encouraging encounters among adolescents of different cultures, providing opportunities for open discussions to help the youth understand differences and see them in a complementary relationship. Some schools have established human rights clubs.

Norway's programme, The Resonant Community, brings children of many ethnic groups together in musical performances to overcome prejudice and racism. The Council of Europe encourages similar activities; and in Germany, a major effort on Foreigners in Our Town has involved all ages in efforts to combat prejudice.

Celebrating the potential of youth

The celebration of human identity is found in virtually all cultures. Celebration, indeed, is a mode for sharing those aspects of cultural identity which mark human communities. Cultural festivals of all sorts are a very effective Approach to intercultural understanding within and across international borders. Excellent results were achieved by the International Festival of the Youth of Chad, a co-operative effort of the Ministry of Education and the National Commission for UNESCO.

This festival, held in November 1993, brought together youth for the various ethnic and tribal groups to launch a cultural-revalorization campaign through which the youth of all these groups were able to share cultural traditions as contributions to their shared collective community.

The core values articulated by the various delegations made evident the possibility of a mutually enhancing relationship among cultures: active solidarity as the mode of accepting others, dialogue as a means to breakdown the barriers of hatred that separate one people from another and respect of the other as a basis of mutual understanding and peace.

This festival acknowledged the importance of youth as the major population group of Africa and the world, and as a source of human potential for leadership and responsibility.

Human rights and multicultural education

In 1991, the Sainte-Marie de Hann School in Senegal, a UNESCO Associated School, was awarded the UNESCO Prize for Peace Education. The school comprises 4,000 pupils of both genders of forty-eight different nationalities, from kindergarten to secondary level. Among its activities are building within the school a House of Cultures with traveling exhibitions, meetings with artists to promote the discovery of diverse cultures among young people and creating a 'rainbow' foundation which would encourage and stimulate the various initiatives for international understanding in Senegal.

Acknowledging biculturalism

In some countries where indigenous cultures have not been honoured and the people's concerns and contributions have not been reflected in the curriculum, ministries of education are now making efforts to rectify this injustice. An example of such an effort is the inclusion of Maori language and culture in the New *Zealand Syllabus for Junior Classes to Form 2* which emphasizes biculturalism. It reflects an appreciation of the importance of language or cultural integrity and a sense of human dignity. According to the *Syllabus,* 'Respect for other people, provision of equity for all, and acknowledgement of differences are marks of a mature and tolerant society [. . .] a society, in which all people are respected for what they are, requires an understanding of other cultures.'

Similar efforts are being made with indigenous languages in other countries. Brazil, for example, is conducting a literacy programme in Ticun. Study of the cultures and problems of indigenous people in many nations has become a major effort of education for tolerance in all areas. Notably, Canadian and American educators are developing materials and programmes to teach about the many cultures of the First Americans. Costa Rica's Associated Schools have conducted an intensive programme on the cultures of the countries' various indigenous people.

These are but a few of the many possible actions that are and can be taken to educate for tolerance.

For study and discussion: considering actions to educate for tolerance

Does the present arrangement of schooling in your community allow for and/or encourage intergroup contact and learning?

In what ways might such forms of schooling and youth activities enhance the development of tolerance among the young and within the community?

Through what kinds of endeavours might the climate for an education for tolerance be improved in your community and/or school?

What lessons in tolerance might be learned in planning for one or all of the afore-described approaches from the initial conceptualisation and planning through the assessment and evaluation?

4. Tolerance in the school: a laboratory for the practice of tolerance

The framework, goals and teaching approaches presented in this guide demonstrate that education for tolerance is based on sound pedagogical principles, is a vehicle for the achievement of the general purposes of education and is a social necessity. Communities can thus support and mobilize for introducing tolerance education into schools because it is responsible, appropriate and necessary education.

The school: socialising agent and community centre

School or 'schooling' in the sense of intentional instruction which socializes children and youth, whether it takes place within or outside a school, is the most direct means for teaching social values. Thus, it is this institution in whatever form it takes that must assume much of the responsibility for education toward social goals.
As community leaders, parents, school authorities, teacher educators and teachers direct their attention to the planning and implementation of a programme of education for tolerance, the school becomes the focus of the education of entire communities. So it is that this guide focuses on the school but addresses the wider community as well. For the school has been, and in some parts of the world still is, a community centre. Not only do communal activities take place in the schools, but it can be in the envisioning, planning and preparing for the future of the young that communities

can come together in the formulation and pursuit of their communal goals.
Schools then can be arenas of community building as well as instructors for tolerance. They must be places in which tolerance is practised as well as taught.

Principles for the practice of tolerance in schools

If schools are to be such places, they will need principles and guidelines for tolerance.
The following is a list of the 'ingredients' of anti-racist education as it is being developed by the Anne Frank Foundation (the Netherlands). It provides an excellent list of principles for education for tolerance:
1. School responsibility [to educate for tolerance].
2. Positive approach to ethnicity.
3. Learning to think inclusively.
4. Integrating intercultural education.
5. Focusing on similarities.
6. Combating racism on a broad front.
7. Creating a positive school atmosphere.

Values and intercultural education

Because education for tolerance is education for value formation, long a concern for UNESCO, the following guidelines from *A Sense of Belonging: Guidelines for Values for the Humanistic and International Dimensions of Education* (CIDREE/

Value concepts	Goals – tolerance	Problems – intolerance	Processes of tolerance
Peace	Civil disputation Constructive conflict Co-operative social relationships	Violence: physical, structural, cultural psychological	Peacekeeping and other means to restrain violence and remedy its destructive consequences Negotiation, education, adjudication (non-violent conflict resolution)
Human rights	Cultural variety Religious diversity Political pluralism	Sexism, racism, ethnocentrism, poverty, exploitation, prejudice, discrimination, oppression	Cross-cultural co-operation Interreligious dialogue Human rights protections Equitable resource distribution Sustainable development
Democracy	Multiple political philosophies and opinions Public policy debate Full and openly available information on public issues	Impediments to political participation Denial of fundamental freedoms Censorship and manipulation of public information	Fair and open political discussions Representative/participatory decision-making Responsible information media free to inform the public

Values	Knowledge	Skills	Basis for assessment
Human dignity (human rights)	Varieties of human, personal and cultural identities	Crosscultural co-operation Using human rights standards to make judgements about social issues	Performance in actual crosscultural tasks Performance in application to cases
Social justice (democracy)	Multiple forms of democratic processes and governance	Critical reflection Communication of facts and opinions Political decision-making	Presentation of interpretation of sample situations Presentation of description of problems and potential solutions Presentation of reasons for a political position
Co-operative non-violent society (peace)	Alternative ways of responding constructively to human differences and conflicts	Discussion and debate Conflict resolution	Oral and written arguments describing alternatives and choosing one Simulation of conflict resolution procedures

UNESCO, 1993) are useful in clarifying the role of the school in values formation for tolerance.

Recognize the interactions that take place between cultures.

Recognize the values of different cultures in a way which does not hide relations of dominance but enhances the status of migrant's cultures.

Challenge socially-biased and ethnocentric assessment criteria.

Introduce the intercultural approach in all areas of the organization and life of the school.

Develop mutual solidarity and acceptance in the living community of the school.

Recognize and value the symbolic role of the presence of mother tongues in the school.

Promote a pluralistic approach to the acquisition of knowledge.

Recognize the potential of the arts to develop an appreciation of different cultures.

Promote intercultural activity among pupils and recognize that it depends on the quality of co-operation in teaching teams and between indigenous and foreign teachers.

Promote communications between the schools, the home, the social environment in which the children live and the whole community, both migrant and indigenous.

Recognize that intercultural education provides a perspective which concerns both the countries of origin and the host countries, and which calls for solidarity between countries with differing levels of resources.

Develop teacher skills which allow these principles to become effective practice.

A framework for teaching tolerance:
social goals and problems

Societies educate to develop values, achieve goals and solve problems. Education is planned so as to provide the knowledge and capacities necessary for learners to exercise pro-social values in their own behaviours and to take action to assure that the policies and arrangements of their societies manifest the same values. The framework for teaching tolerance is thus derived from values, goals and problems or obstacles to the fulfilment of the values and achievement of the goals.

Like any living system, the well-being of human society depends upon the healthy integration of its various parts. Thus tolerance is essential to the healthy integration of the diverse members of human society. However, as living systems also have to be safeguarded against elements that undermine health and well-being, there are conditions that society cannot tolerate.

Table 1 provides a summary of the social goals and obstacles that from the conceptual framework for education for tolerance. Teaching and learning are thus directed toward the achievement of these particular goals of tolerance and overcoming the problems that are major obstacles to the universal realisation of human dignity.

For study and discussion:
addressing the problems

Reflect on the relationship between tolerance and peace. What do you consider to be the most damaging forms of violence in the world? Does your community suffer from violence? In what forms? Are non-violent alternatives available?

What do you believe to be the most serious human rights abuses in the world? Do you know of any efforts to remedy them? Are there human rights problems and issues in your community? How are they being addressed?

What are the most serious impediments to democracy? How might the world community address any one of these impediments? How could your own community participate in that process?

General learning goals:
values, knowledge, and skills

The learning goals of education for tolerance are broad and comprehensive, encompassing a range of content and skills in the context of the value of human dignity and the values that have been described here as forthcoming from tolerance.

The knowledge essential to the practice of tolerance is determined by the values sought. Much of the substantive content that would form

the fundamental knowledge base has been suggested in Chapter 2 where the forms, indicators and signs of intolerance and tolerance were outlined. That material can serve as a base for presenting and acquiring data and information on the goals and obstacles that affect peace, human rights and democracy.

The skills development sought is directed toward providing learners with capacities to deal constructively with all types of human differences, political controversies and social conflicts. In stating such general learning goals, it is helpful to include a kind of summary statement in broad terms of what those who are to practise tolerance should value, know and be able to do. Such a summary appears on the chart below, illustrating the relationships among the three categories of learning goals.

Education for tolerance is most appropriately assessed on the basis of the learners' performance of the skills required to exercise tolerance, so some performance objectives are included.

*Towards positive participation
in a world of diversity:
a process for teaching tolerance*

Tolerance, as we have seen, is the threshold value for reversing processes of intolerance and violence. In seeking to educate for tolerance, it is helpful to see the process of education in terms of realms of learning experience that comprise a lifelong learning process toward a culture of peace.

Planning educational experiences to help learners enter these realms can be described in terms of human qualities and capacities. Here, tolerance is seen both as a threshold value or condition of peace building and as an expanding capacity to make and build peace. If tolerance is to be an opening to a wider process of education for peace, human rights and democracy, the realms of tolerance must be continually broadened. This broadening is always tempered by the core values of human dignity and integrity, with limits to tolerance emerging when these core values are violated. Thus, the following realms of learning comprise a process of teaching for tolerance. The

suggestions and examples of instructional procedures described in Chapter 5 serve as vehicles for entering these realms of learning.

Tolerance: Acknowledgement of others' rights to live and to be.

Acquaintance: Welcoming awareness of the presence of others in one's social sphere.

Respect for differences: Acknowledgement of the positive aspects of diversity.

Understanding of uniqueness: Appreciation of particular forms of human diversity.

Complementary as the principle of relating to difference: Capacity to integrate differences so as to enrich and strengthen society.

Mutuality as basis for co-operative endeavours: Capacity to envision and work toward common goals that are mutually advantageous to diverse groups.

A culture of peace: Recognition of interdependence and human universals, and undertaking to work toward positive arrangements of diversity in an interdependent world.

*For study and discussion:
starting a process of learning tolerance*

How might the framework presented here be adapted to the particular conditions of your community and classes?

What opportunities are there in your school(s) for co-operative learning and training in conflict resolution? Have your teachers been trained in these methods?

What issues and concerns in the area of human rights education are most appropriate for study in your schools and communities?

How can your class or group assess readiness for study and activity in the various realms of learning that make up the process of learning toward a culture of peace? In what ways can you expand learning and practice beyond the threshold value of tolerance?

Review the teaching units in Chapter 5 and select those most appropriate as models for a process of learning tolerance in your own school(s).

5. Tolerance in the classroom in every subject, at every level and in every country

The first half of this guide has provided the rationale, framework and context for education for tolerance. This chapter deals with classroom practice, offering suggestions on where to integrate education for tolerance into school curricula and providing some examples of how particular lessons could be presented. Many more possibilities exist, and UNESCO hopes that users of this resource will send in their ideas and experiences for use in the revised and expanded edition of this resource.

Infusion: tolerance in all disciplines

Tolerance, like all other aspects of education for peace, human rights and democracy, can and should be brought into the schools through two fundamental approaches - through explicit instruction designed to achieve the intended learning goals and through infusion of the themes, ethics and behaviours of tolerance throughout the schooling experience. Every subject area and activity offers possibilities for communicating to students the concepts, values and practices that tolerance contributes to the formation of communities. The school is itself both a community and a learning laboratory for participation in the larger communities at local, national and global levels.

Language education: vehicle for cross-cultural learning

The learning of languages is one of the most fruitful avenues for education for tolerance and mutual understanding. Indeed, only in the mastery of its language can another culture be understood fully and truly. Study of language involving study of the history and culture of a people offers opportunities for lessons in some of the following topics:

Cultural values and the experiences and events which have influenced their formation.

Social customs and institutions, viewed in comparative terms that illustrate the different ways in which human universals such as family structure, celebrations, occasions of mourning and so forth are expressed.

Reading aloud, poetry, epics or the words of national hymns as a basis for reflection on how a people has responded to its common experience.

Literature: a means to the study of values

Literature from other cultures, even in translation, provides a basis for understanding the values and experience of others in terms more lively and human than the study of their histories abstracted from the social experiences of a people. Some of many useful practices to teach toward tolerance in

literature would include the following:

In teaching about any national epic include at least extracts and resumes of those of one or two other cultures to demonstrate how this art form is common.

Children's stories and nursery rhymes from various cultures could be included in the curricula of kindergarten and nursery schools.

Primary schools could study how various cultures celebrate and honour their heroes in stories that recount the virtues and contributions of these heroes.

Secondary schools could introduce courses in multicultural literature to teach youth the works of the great writers of various cultures, indicating which were contemporary with their own great writers.

The great works of various religions should also be the bases of courses designed to educate for tolerance.

*History: towards an inclusive view
of the human experience*

The teaching of history has often been a factor in developing attitudes of hostility, exclusion and prejudice towards others. Most national histories, having been presented to a people from their own perspective, have given little or no attention to how events may have appeared to other groups. Often the experience of women and minorities have not been recounted. In most histories, more attention has been given to war and conflict than to peace and co-operation. Thus, in educating for tolerance, special measures must be taken to revise and supplement standard histories. Among some of the possibilities for doing so are:

Having students research the proposals for peace that may have been made to prevent the wars recounted in their texts.

Having students themselves speculate on steps that might have been taken to avoid wars and other outbreaks of violence.

Classes could co-operatively write a 'history of the future' recounting how the plague of intolerance was 'cured through education for tolerance' and how the coming of tolerance led to peace.

Students from minority groups could share family stories of events recounted by their grandparents and parents as a way of contributing another dimension of the official record.

Films from other countries showing historical events from different perspectives could be shown.

Students could research and 'imagine' events from the perspectives of those whose stories are not told such as indigenous people, women and ethnic groups who have been destroyed or assimilated out of their own culture.

Role plays of great moments in history for insights into whether decisions were made from a basis of tolerance or intolerance.

*Social studies and civics:
learning the norms of tolerance*

In those subjects that form the content basis of education for citizenship, education for tolerance should be based on the international human rights standards, the possibilities for their implementation and the obstacles to their realisation. There are a very wide variety of teaching practices for these purposes. Among the most readily adaptable are the following:

Post a copy of the Universal Declaration of Human Rights and the Convention on the Rights of the Child in every classroom. In primary level classrooms, one of the several simplified versions of these documents could be used. Discuss one article of one or both documents each day or week throughout the school term.

Use concepts and standards of human rights as the basis for formulating class rules.

Have the social studies and/or civics class prepare a special assembly for Human Rights Day, 10 December.

Study the draft United Nations Declaration on Tolerance and the conditions which caused it to be drafted. Discuss the situations in the world today which led to the United Nations addressing the issue anew. What could be done to try to bring tolerance to the areas of the world torn by intolerance and intergroup strife?

Study what the United Nations and UNESCO and

non-governmental organisations can do to protect human rights. Discuss what the students themselves can do. Undertake human rights learning actions such as letter writing and participating in organisational efforts on behalf of human rights.

*The sciences:
questions of ethics and responsibilities*

Education for tolerance in the sciences at the secondary level provides an appropriate basis for introducing and exploring issues related to the responsibilities that go with knowledge. As students learn the history of the twentieth century, they will discover that the sciences have been used to serve the ends of intolerance as well as the relief of suffering and injustice. As they acquire scientific knowledge, they will be called to make choices of how to use their knowledge. The suggestions here relate to raising questions of ethics and responsibility.

In courses in physics, some of the following issues of choices could be raised:

The ethical implications of the use of physics for the development of weapons of mass destruction, or constructing the means to carry out genocides or tortures.

The content and significance of 'statements of conscience' made by physicists.

In courses in the natural sciences, some of the following topics could be addressed:

The ways in which natural systems adjust and accommodate to change and the introduction of new or 'foreign' elements.

The principles of symbiosis and how some life forms develop modes of co-existence and mutual interdependence.

The Seville Statement on Violence (UNESCO, 1992) challenging theories of human aggression as the basis for the development of tolerance as the social norm and the evolution of a culture of peace.

Mathematics: the statistics of equity

Tolerance as a positive value calls for economic equity and distributive justice. The realization of these two tolerance-related values require knowledge and understanding of quantities of resources, how they are used, distributed and shared. Some of the following activities could help learners to understand the value implications of economic structures and patterns.

Using literacy statistics, especially as they relate to differences between men and women and between the nations of the North and South to illustrate patterns of educational advantage and disadvantages.

Using comparative figures on arms and social expenditures to calculate the percentage of the world's wealth that is spent for purposes of violent conflict.

The arts: articulating human universals

The arts are probably the most promising of all subject areas for educating for tolerance - they are the medium through which universal human aspirations are most vividly expressed. Teaching both the appreciation and the performance of the arts can provide opportunities for the following and many other approaches:

In history of art courses, examples of works of the same period from other cultures should be included. Painting, sculpture, etc. should be reviewed in terms of universal human themes and how they are expressed from culture to culture.

Folk arts could be studied as ways to learn of the values and aesthetic and design senses of various cultures.

Works of art could be used to judge the state of tolerance in a society in terms of images of 'others,' both minorities within countries and others from distant; places. .

Popular arts and media could be reviewed for instances of stereotypes, racism, sexism, denigration and defamation of others. Cartoons just before or during wars and cultural clashes could be studied to learn how popular art has

been used to fan the flames of intolerance.

In practical arts classes, themes related to tolerance, human rights and peace could be assigned as subjects for drawings, paintings or making school posters.

Children could do drawings of *The Garden of Human Diversity,* showing different faces as a wonderful panoply of human beings.

The music of human rights movements and ethnic groups could be played, sung and discussed to learn of the values and goals of ethnic and other groups who struggled for tolerance and human rights. Students could discuss how music and art provide inspiration and energy to such endeavours.

Students could compose and perform their own music for tolerance, human rights and peace.

*Sample lessons for every level
kindergarten through secondary*

As we have indicated, many schools throughout the world, especially UNESCO Associated Schools, are offering interesting and valuable instruction for tolerance to students at all grade levels. What follows here are but a few examples of the approaches now being used.

These lessons, while they may be replicated, are offered more as suggestions for adaptation to particular needs and contexts. The most effective education for tolerance is that which is designed for particular learners by their respective teachers. It is hoped that these units will be helpful in the design of other materials.

These sample teaching materials are presented here in a sequence from kindergarten through the final years of secondary school. Some of them are suitable only to the suggested grade and age levels, but most can be adapted to other levels and learning contexts.

*Indigenous people: preserving human cul-
tures (kindergarten to Grade 3)*

Educators are now introducing study of indigenous cultures into programmes of education for human

rights, peace and mutual understanding. One of those universals is a story of the origins of humanity or of a given people found in all cultures. These stories help to form a people's identity, as flocculates express their values and mores. Retelling the origin stories is a rite of affirmation. Listening to other people's origin stories is an act of respect. Tolerance of the diversity of these stories is the assurance of the cultural integrity of the multiple members of the human family.

Melinda Salazar, an American educator whose own origins are an indigenous people of South America, has used the folktales of indigenous people as the basis of moral education in the primary grades. Storytelling is one of the most effective instructional devices for young children. Salazar reports on this approach as she used it in a third grade class:

'Fifteen stories from selected indigenous cultures were introduced to pupils. The pupils reviewed and selected stories of their choice. Pupils learned to tell these stories by observing a professional storyteller, engaging in peer coaching, practising daily and processing and evaluating within the group. Pupils discovered more about the ways and traditions of the indigenous people through classroom discussion and research. Pupils processed the ethical truths inherent in these stories through identifying the quality or attribute conveyed in the story, relating personal experiences, making connections in written literature and describing the lesson to be learned. This integrated approach taught students new knowledge of the indigenous people of the world, new understandings of our history, and new meaning and value inherent in the stories to their daily lives.'

*Using arts and crafts to build community
(kindergarten to Grade 4)*

Tolerance of others takes many forms. At its core is respect for the others' right to be themselves and be accepted by their communities. Such acceptance is important for a feeling of self-worth and for one's human dignity. The need for respect and acceptance is a human universal that applies to all ages and all cultures. The cultivation of

these qualities is an important attribute of community building and should be integrated into children's earliest education. The two exercises below from *Education for Mutual Understanding* (available in full version from the Foundation for International Studies, University of Malta, Valleta), use arts and crafts to teach capacities for community, co-operation and care. These activities can lay the foundation for the acceptance of others and the gender equality so essential to peaceful, just and democratic communities.

Togetherness: building a sense of solidarity

Activity 1
Children singing and dancing together

Teachers can teach lively songs for the children to sing and invent movements such as joining hands together and moving with same steps. Through these activities, children feel closer to each other. One can always use a cassette if the teacher does not know how to sing or play an instrument (Note: It is generally acknowledged that group singing is both an expression and a creator of solidarity.)

Activity 2
Cross-gender crafts collaboration

To create more 'togetherness', there should be no discrimination between boys and girls. Whether simple sewing or woodwork, all the children should have equal opportunities. Have children work together in mixed groups of boys and girls - some on wood-working, some on sewing. In a future project, change tasks so sewers do wood-working and vice versa.

Communication for mutual understanding
(Grades 4 to 7)

Communications skills in the mother tongue and other languages are integral to behaviours of tolerance. Learning to express oneself to and to

truly listen to and understand others is important to the development of mutual understanding and co-operation, and to the valuing of human diversity. The value context for communications skills is also important as we see in these exercises (also from *Ed ucation for Mutual Respect).* The context of tolerance calls for authentic exchange that entails skills of listening and interpreting meaning as well as those of articulating well one's own ideas and opinion. Many foreign language lessons can be a gateway to appreciating different backgrounds and cultures. This can best be achieved through discussions among the pupils, providing them with all the opportunities possible to communicate in another language.

In these exercises, the two inseparable skills of speaking and listening with understanding are essential. Only when these two elements are present can a true conversation take place.

Teaching the children to listen to each other speaking, thereby reducing monologue and the chance of one student dominating a discussion to the barest minimum, is in itself one step forward in achieving mutual respect.

Activity 3
What I appreciate in others

Proced are: The children stick a piece of plain paper to their backs. Then, each child, with a pencil in hand, has to go around the class and write on the paper stuck to the back of others the qualities he appreciates or admires in the other.
This activity, besides being a useful exercise for adjectives, helps children who feel lonely, because they are shy or have problems in socializing, gain confidence in themselves as they perceive that others notice their presence and appreciate them.

Activity 4
Counteracting gender bias

The purpose of this exercise is to encourage students to reflect upon their own gender social

ization, to develop listening and discussion skills, and to explore how both boys and girls can support each other in the struggle against gender bias.

Procedure: In this activity, the teacher divides the class into groups of five or six, all of the same sex. Each group has to answer a set of questions. Then, the answers of the whole class are pooled together and compared. The questions could be of the following type:

What do I really like about being a boy or a girl?

What is it that I do not like about being a boy or a girl?

As a boy or a girl, what difficulties do I have with people of my own gender group?

As a girl or a boy, what is it that I would never want to hear of experience again from people (children) of the opposite gender group?

What can I do as a girl or boy to help understand and support people of the other gender group so as to reduce barriers between us?

Activity 5
Eliminating racial discrimination

An education for mutual respect must pay close attention to the danger presented by stereotypes because they are used to justify violence. The more human beings are dehumanized, relegated to a sub-human category or perceived as aliens, the easier it is for other human beings to treat them with intolerance. The teacher himself may sometimes promote racism through the hidden curriculum or through careless remarks. Teachers should reflect on their own attitudes and confront their own prejudices that may unwittingly contribute to intolerance.

Procedure: It is the educator's responsibility to point out 'hidden' racism in textbooks and stories, thereby training the children to become more critical of what they read. This can be done by giving the children a passage of the type:

Mr. Winston is a British man.
He has a friend called Alao.
Alao is an African.
Mr. Winston is a doctor.

His friend Alao is a farmer.
Mr. Winston always cures Alao whenever Alao is ill.

Then the revised version of that same text:
Mr. Winston is a British man.
He has a friend called Mr. Alao.
Mr. Alao is a Nigerian.
Mr. Winston is a medical doctor.
Mr. Alao is a farmer.
Mr. Winston always sends medicine to Mr. Alao to use against fever.
Mr. Alao always sends food crops to Mr. Winston to eat.
They are really good friends.
And they are grateful to each other.

Pupils may then be asked to discuss what kind of attitudes the original story and its 'revised version' are passing on to the readers. Ask them to reverse the roles: Mr. Alao is a Nigerian doc tor. Mr. Winston is a farmer in Zimbabwe.

*Empathy for refugees: learning to care
Grades 4 to 7)*

Care is a primary value of the tolerant society. Caring can be taught best by those who care. Here again, the commitment of the teacher to human concerns will help create the learning atmosphere. Learning to care requires, among other elements, the capacity for empathy and practice in caring. The capacity for empathy is often elicited in the opportunity to put oneself in the position of others. Role playing is a useful pedagogical device for this purpose. Among the 'others' who have suffered from intolerance and are in special need of empathic reception are refugees. The following role play intended to develop such an empathic attitude is taken from *Human Rights: Proposals for Education for Peace based on the Human Rights of the Child,* prepared and published in Andalucia, Spain, by the Chancery of Education and Science.

Role playing. Using this process, we expect that all pupils should be able to place themselves in

the situations of others [. . .] The refugee children form a particularly vulnerable group, both physically and psychologically and most of them suffer profound trauma. The children are particularly prone to diseases as a result of malnutrition or sudden climatic changes, food or sanitary conditions. On the other hand, the exhaustion resulting from endless traveling and escape, fright and terror caused by fleeing and crossing through areas at war very often produces physical and psychological scars. Refugee children fear the future for they have been suddenly uprooted from their environment and they have neither a sense of security nor support from their parents, who are themselves traumatised.

Objectives: Present situations based on the theme of refugees to enable students to role-play.

Time: Five minutes for each role-play.

Participants: Groups of two or more students.

Equipment: A file with various cards.

Procedure: A group of students picks a card from the file, reads it, and assigns a role and activities to each member. Before the class, players must dramatize the situation and spontaneously put forward solutions. After several representations, each group will read its card again andpropose answers to the questions relating tospecific situations presenting some possible modi fications. The players have complete freedom in doing this. Case studies could include the following:

A father, a mother and their children must flee from their home and their country. What would they take along with them?

On the plane during the trip on their way to the country of exile, Spain, the child asks his parents about the country, the people, the habits he will encounter upon his arrival.

Two children, one Spaniard and one Lao, are playing in the schoolyard; the little Spaniard wants to play war with his friend. Imagine reactions.

One childfromEl Salvador complains to his father that he is different from his other school companions.

One Sahraui tells a child from Almeria how much he loves his homeland.

One Spaniard and one Moroccan send their

applications for the same job. The chief of personnel favours one applicant over the other.

(Adapted from Ver. H. Werthmuller,*Fleeing One's Country,* New York, UNICEF, 1985, p. 39 (Pedagogical essay on the theme: Children do have rights. Swiss Committee for UNICEF)).

Note: This unit could be complemented and extended by UNICEF's curriculum on the Rights of the Child.

Imagination, empathy and trust:
elements of tolerance
(Grades 6 to 8)

Developing capacities of understanding, empathy, and compassion are important objectives of education for tolerance. In order to achieve these ends, students have to be given experiences to instruct them in sensitivity to the feelings of the victims and the social consequences of intolerance and prejudice. The following learning activities were developed by two Russian educators, Nina Ashkenazi and Galina Kovalykova, to provide such experiences in a Moscow middle school.

Activity 6
Imagine!

Imagination is a unique human power through which people understand and become aware of their responsibilities to one another. This power enables us to feel the pain and pleasure of other lives. Poets and children possess this power. The power of imagination could bring people into a close relation with all living things.

Objectives: Students will be able to use their imaginations in order to create a supportive atmosphere, positive relations, and mutual understanding.

Strategies: The teacher assigns the task of composing a poem (let it be blank verse).

The topic is race, religions or ethnic conflicts. The teacher explains to the children that each of them should devise a poetic image associated

with the conflict. It may be hatred, a child's tear, vanished joy, a sound of the alarm, a trampled flower, a forlorn doll, etc. Once the children grasp the idea, they usually devise many beautiful poetic images.

Activity 7
A web of prejudice

The web of prejudice entangles peoples, makes them mute and defenseless, hurts and offends them.

Objectives: (1) Students will be able to understand how stereotypes and prejudice can affect people and (2) Students will learn how to support a person who is insulted or humiliated by others.

Strategies: The teacher chooses one person to become a representative of a minority group. Students start telling jokes and anecdotes about the group based on negative stereotypes and prejudice.

Each anecdote is accompanied by 'one move' of the teacher. The teacher puts a piece of rope or a sticker over the 'minority', thus placing him inside the prejudice web, until the students imprison him so he cannot move or open his mouth, caught in the web of prejudice.

After the activity, the teacher asks the 'minority' how he feels being in this situation. Then the teacher asks the students: 'What do you feel? Would you like to play this role?' Then they discuss the impact of stereotypes and prejudice upon people and society.

In order to release the prisoner from the web, the teacher asks the students to say something positive to give him some message of love and understanding.

From playing the game, the students not only understand the cruelty and injustice of prejudice and share the pain, but they are also given a chance to realize their power to reduce prejudice, increase tolerance and create harmony.

Human rights: the ethical bases of tolerance (Grades 6 to 9)

The core concept of human rights as the fundamental ethics of a culture of peace, while woven throughout the curriculum at all levels and all subject areas, should also be at each level a special focus of attention. Here is a lesson suitable to the early secondary level. It is taken from lessons prepared by Bulgarian English language teachers for use in UNESCO Associated Schools (See *Continuing Challenge to Human Rights and Peace,* 1992, Rousse, Bulgaria, p. 40. Available from UNESCO ASP). It could be adapted to other languages and other courses such as social studies. The teacher could begin with the quote from Cicero pointing at that the concepts of dignity and freedom as a universal human birthright are very ancient ones. Students could research similar quotations from other ancient or more recent cultures. The many forms of the 'Golden Rule' articulated with the same essential meaning by various cultures and philosophers might also be researched.

Activity 8
Human dignity: the central value

Organize a discussion session on the subject of human dignity. Ask the student to prepare for their participation using the challenge: 'There is nothing more painful than the insult to human dignity, nothing more humiliating than servitude. Human dignity and freedom are our birthright. Let us defend them or die with dignity' (Cicero 106-43 B.C.).

Make up a team to study the attitudes of people in your immediate surroundings (class, family, friends, neighbourhood, etc.) to people of other ethnic groups.

Here are some suggested lines for a questionnaire:
• elegance: beauty, propriety, restraint
• conduct: mien, voice, gesture, opinion, feeling, virtue, habit, policy
• authority: influence, superiority
• good taste: goodness, purity, judgement

• prestige: importance, influence
• honours: reward, title, nobility, heraldry
• pride: affectation, moral sensibility, contempt, insolence, prejudice
• formality: ritual, etiquette, attention, celebration, uniform
• ostentation: manifestation, publicity, publication, sociability, flattery

Analyse the findings and suggest activities to teach young people tolerance and respect of human dignity.

Overcoming stereotypes
(Grades 6 to 9)

Prejudice against minorities, immigrants and the culturally different is both expressed and reinforced by stereotypes. Stereotyping is a great obstacle to intercultural understanding and to harmonious pluralist societies. This obstacle, however, persists because it is seldom challenged and reflected upon. Thus, providing opportunities to reflect upon and become aware of how stereotypes affect judgements and perceptions is a significant responsibility of education for tolerance. The following exercise from the Philippines could be adapted to many other multicultural societies (from Toh Swee-Hin and Virginia Cawagas, *Theory and Practice in Values Education,* Quezon City, Phoenix Publishing House, 1990).

Stereotypes [are] a basis for discrimination, ethnocentrism and racism, with all the attendant effects of intercultural mistrusts, domination, and conflict.

For the Philippines, cultural diversity is undoubtedly one of the features which make the nation so humanly rich and interesting. There are over a hundred different cultural communities speaking different languages and dialects spread out over thousands of islands. [. . .]

This activity is designed to bring about greater awareness and appreciation of the cultural traditions and traits of all Filipino sisters and brothers. Such understanding transcends stereotypes while still sensitive to the rich differences among all tribes and communities. Hopefully, the exercise will encourage all learners to work nonviolently towards a society which respects cultural differences while seeking to build cultural solidarity amidst diversity.

Procedure:

Form five or six groups with each group working on one of [various cultural communities]. The groups can draw lots for their assignment but the identity of their community must not be revealed until the time of group presentation.

When the [cultural communities] are assigned, the groups will brainstorm on the culture of their allocated tribes based on their impressions, perceptions, readings or direct experiences. The discussion can dwell on the customs, beliefs, habits, traits, sources of livelihood, art forms and other cultural characteristics.

After brainstorming, the groups shall prepare their report in the format of a pantomime. In not more than three minutes} the cultural tribal community shall be portrayed through a pantomimic interpretation. Sounds and props may be used but there will be no dialogue - the presentation shall be silent except for background music which should be preferably drawn from the traditions of those tribes.

After each portrayal, the other groups shall be asked to identify the tribal/cultural community portrayed.

Discussion:

The following questions can guide the discussion after the group presentation:

What customs, beliefs or traits were portrayed?
Were these portrayed traits positive or negative?
Were the portrayals accurate? Why or why not?
Did the groups show understanding, sensitivity and respect for the tribes during their portrayal?
Was there evidence of stereotyping in the por-

trayals? Were there traits attributed to particular groups which could (a) be found also in other groups and (b) are not necessarily applicable to all members of a group?

Is it fair to cast people or communities into stereotypes?

Discuss some possible consequences of cultural stereotyping. Encourage students to give concrete illustrations of such consequences.

How can cultural stereotypes be transcended?

Intolerance as exploitation
Grades 10 to 12)

Among the manifestations of intolerance defined earlier in this guide were exploitation and sexism. Exploitation is often combined with other forms of intolerance such as sexism, racism and colonialism. People who are vulnerable because of socially enforced disadvantage, poverty, age and gender are most often among the exploited. The voices of the exploited are seldom heard in the standard media or the curriculum, but these victims of intolerance do not remain voiceless. Here is but one example of one woman (here called Muchacha or girl, but she could be of any age) giving voice to her experience of exploitation. The poem was reprinted from Women in Brazil, *Human Rights Newsletter, No.* 6, Winter 1993 (University College of Ripon and York St. John, York, YO3 7EX, U.K., Fax 0909 6125-12).

Muchacha

I am the washing machine
which the Senor won't buy
as long as I was cheaper
and save the Senora
time
and her hands
rough skin;

I am the vacuum cleaner
which the Senora doesn't need
the car wash
the nursery school

the laundry
the sick ward
the shopping trolley

I am the Senora's
emancipation
am the button
which fulfils all wishes - just press
me;
I am cheaper [. . .]

Activities and discussion

1. Discuss the following questions:
   • Where do you think Muchacha comes from?
   • Do you know anything about sources of domestic help in various parts of the world?
   • Why do you think she does this domestic work?
   • Under what conditions do such people live?

2. Role play a conversation between the Muchacha and: (a) the Senora (the 'lady of the house'); (b) the Senor (the 'Master of the house'); (c) the children of the house, then (d) between the Senor and the Senora about the Muchacha.
   • What levels of tolerance and/or respect do you believe to exist in these relationships?
   • How might the personal dignity and the right to leisure of the muchacha be enhanced?

Difference - the image of the other
(Grades 10 to 12)

In the building of tolerance, the most difficult aspect often is transcending the negative images of others; or in conflict situations, 'the other'. Replacing stereotypes with images and knowledge of the other that come closer to both reality and the others' self-image is very important to the reconciliation process in all hllnlan relations, but especially so in post-conflict situations. For that reason, the following set of exercises from a

project to buildtolerance and mutual under stan-
ding in post-civil war Lebanon is an especially
useful example for it was designed to serve in an
actual attempt to overcome intolerance. The fol-
lowing excerpts are from the *Manual for
Education for human Rights, Peace and
Democra*cy, the product of a project in Lebanon
jointly sponsored by UNESCO and the
International Peace Research Association as part
of their collaboration on the Culture of Peace
Programme.

*Exercise No. 1: What is difference? What is dis
crimination?*

Objectives:
Help the participants to understand the meaning
    of difference, the meaning of discrimination,
    and the difference between them;
Help the participants in bringing these two
    concepts closer to the Lebanese reality, by
    taking living examples from daily life;
The teacher writes the word 'difference' on the
    board, asks students to say what this word
    means to them simply and briefly.

Exercise:
The teacher notes the answers on the board
    without making any comment or analysis.
The teacher then classifies the answers accord-
    ing to their similarity or disparity so as to
    determine the different definitions of the
    word 'difference'.
After that, the teacher defines further the mean-
    ing of 'difference' by giving examples and ex-
    plaining the difference between this word or
    concept and the concept of 'discrimination.'
(Difference being just a disparity either natural
    or social between two matters or two things;
    discrimination is that difference in addition to
    some sort of social inequality between the
    two parties due to the characterisation of one
    as inferior and the other as superior.)
(Difference is a source of enrichment while dis-
    crimination is a source of injustice or violen-
    ce against one of the parties concerned and is
    basically created by a group of people bene-
    fiting from such a differentiation or discrimi-
    nation.)

*Identity, the core of human rights
(Grades 11 and 12)*

Issues of identity are extremely important to
exploring the routes to tolerance. The cultural
intolerance of colonialism supported the econo-
mic exploitation of countries which the coloni-
sers later came to call 'developing' or 'third
world', avoiding the acknowledgement ofthe
cultural integrity and internal capacities of these
peoples. This denial has been a part of the pro-
cess of intolerance that maintains structural vio-
lence. It must be confronted in any programme
that seeks to educate for a tolerant world society.

   As identity is such an important issue to early
adolescents, they are able to appreciate the
importance of respect for identity as essential to
a sense of self-worth and acknowledgement of
human dignity. Africa which has suffered cultu-
ral intolerance and economic exploitation offers
us the following material as the basis to explore
identity and tolerance. This material is from
*International Understanding through Foreign
Languages* (Prof. Dr. Clausenbauer (ed.),
German Commission for UNESCO, p. 189).

Dr. Kenneth Kaunda, President of the Republic
of Zambia: 'We have held, and we still hold, that
Africa's gift to world culture must be in the field
of Human relations [. . .] The experts have all
kinds of standards by which they judge the de-
gree of civilization of a people. In the African
traditional society the test is this: How does the
society treat its old people and, indeed, all its
members, who are not useful and productive in
the narrowest sense? Judged by this standard,
the so-called advanced societies have a lot to
learn which the so-called backward societies
could teach them.'

Julius K. Nyerere, former President of the
United Republic of Tanzania: 'Growth must
come out of our own roots, not through the graf-
ting on to those roots of something which is
alien to our society. We shall draw sustenance
front universal human ideas and from the practi-
cal experiences of other

peoples; but we start from a full acceptance of our African-ness and a belief that in our own past there is very much which is useful for our future.'

For discussion:
1. What is your reaction to President Kuanda's statement about how to judge the degree of civilisation? How does your community/society assess 'civilisation'? How do you think the degree of civilisation should be assessed? What role should tolerance play?
2. What is your interpretation of President Nyerere's statement? How would you express the relation between 'universal human ideas' and the values of a particular culture? How could we respect the cultural integrity of different peoples while striving toward a world culture of peace? How can tolerance serve as a mediating agent between the two levels of human culture? What role can human rights play?

Crimes of intolerance
  (Grades 11 and 12)

As indicated earlier in the guide, authentic tolerance requires the observance of limits. Too often, these limits have been stretched too far and the intolerable becomes the unconscionable, the shame of society. Intolerance has, in fact; contributed to crimes of such dimensions as to have been designated as crimes against humanity, genocide, apartheid and torture as well as rape and severe abuse of women and children. Maturing learners need to understand the consequence of intolerance in terms of actual human experience and suffering. Feature films are an excellent instructional device for this purpose. To fully explore and understand the experiences, more maturity and some knowledge of the historical cases is required. So this approach is recommended for upper secondary level. The following syllabus was adapted from one devised by Yasuyo Fukunaga, a teacher of English in Japan. The approach, however, has also been used in social studies and as a supplement in literature classes. Films on similar themes exist in various languages, many of them on video easily adaptable to classroom use in schools that have monitors and VCR players.

The cases and events depicted show some human consequences of intolerance which can be assessed as violations of human rights. Thus, the relevant international standards are included among the readings. It is suggested that this course begins with a reading of the Universal Declaration of Human Rights, the violations of which are indicators of the intolerable.

1. The Killing Fields
  Topics.- Politicide, genocide and refugees
  Read: International Convention on Genocide, International Convention on the Rights of Refugees

2. Sophie's Choice Topics: Genocide, the Holocaust and concentration camps *Read:* Nuremberg Principles

3. Mississippi Burning Topic: Racism and the United States civil rights movement *Read:* International Convention on Racial Discrimination

4. The Color Purple
  Topic: Sexism and child abuse
  Read: International Convention on All Forms of Discrimination Against Women

5. The Mission Topic: Indigenous people, genocide and colonialism *Read:* Draft Convention on the Rights of Indigenous Peoples

6. Cry Freedom Topic: Apartheid *Read:* International Convention on the Suppression and Punishment of Apartheid, African Freedom Charter

7. Schindler's List
   Topic: Ethical issues, genocide
   Read: Universal Declaration of Human
   Rights

Concluding discussion: planning our own efforts

Although limited in scope, this document provides a basis for taking some steps toward education for tolerance. Begin your own efforts with a consideration of these questions.

What goals and objectives should be set for our efforts to educate for tolerance?

What elements and examples can we adapt from this resource?

What additional resources do we need?

What resources do we already have in our community or school?

What materials and approaches can be developed to contribute to our own and UNESCO's efforts to promote education for tolerance?

How will we assess the achievements of our programme?

Suggestions for the extended version of

Tolerance: the Threshold of Peace

A Teaching/Learning Guide for Education for Peace, Human Rights and Democracy

Name . . . .

Adress . . . .

In what context or situation did you use the resource?

. . . .
. . . .

What sections did you use?

. . . .
. . . .

What recommendations would you make for the revision and extension of those sections?

. . . .
. . . .

If you used the entire guide, please comment on each chapter and its usefulness to your purposes (Please include additional pages with this form to do so)

. . . .
. . . .
. . . .

What additional resources organisations could you recommend? (Please give complete name, address, fax and telephone.)

....

....

What additional curricular resources would you suggest should be included?

....

....

Have you, your school, your organisation or your community developed methods or materials for teaching for tolerance? (If so, please attach copies.)

....

....

Further comments and suggestions:

....

....

Please return this questionnaire completed to:

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