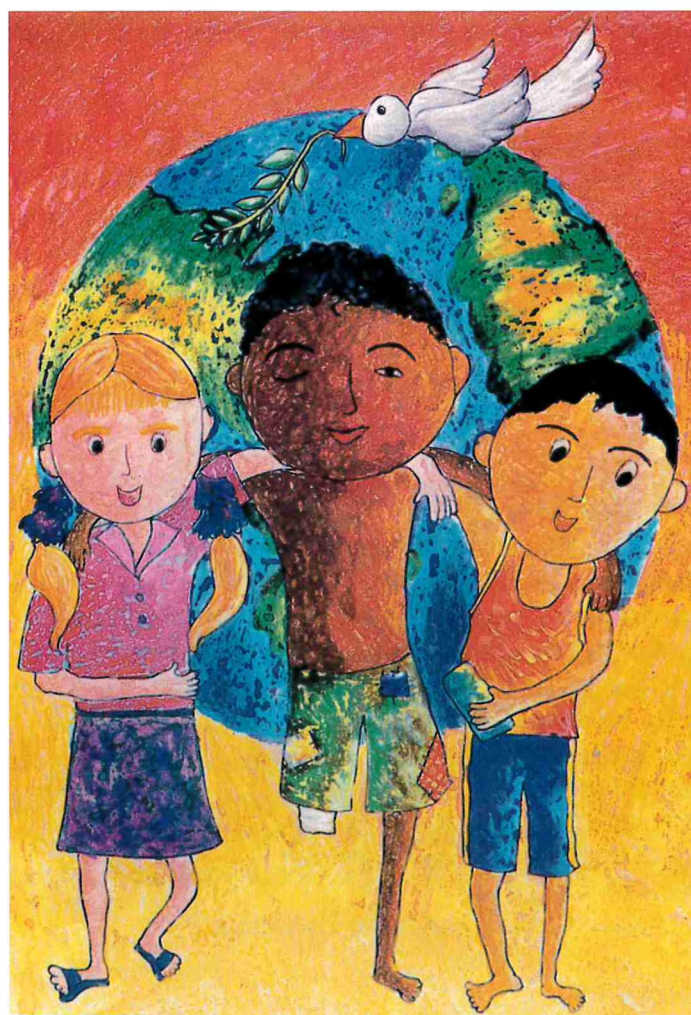
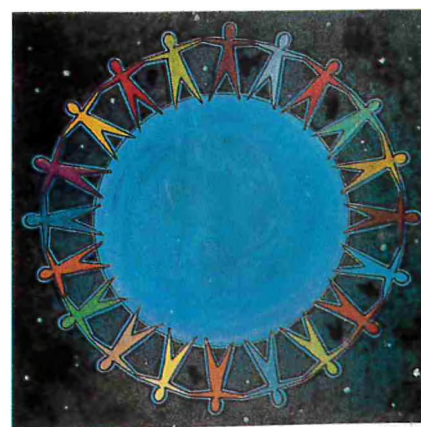


Living together with our differences



1995
YEAR OF
THE UNITED
NATIONS FOR
TOLERANCE



Collection of experiences of the NGOs which maintain official relations with UNESCO

Living together with our differences

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which maintain official relations with UNESCO

CONTENTS

Foreward by Rao Chelikani, Président of the NGO Standing Committee

Introduction

Chapter I : The problematic of Tolerance

Chapter II : Living together with our differences in Families
and in educational institutions

Chapter III : Living together with our differences :
contribution of Associations

Chapter IV : The domain of communication and the medias

Chapter V : Field of professional life and of civic life

Conclusions : Towards a culture of peace - Declaration of the NGOs

Annexe : Text of the Inquiry addressed to the NGOs on Tolerance

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EDITORIAL COMMITTEE

*This committee has been constituted by representatives
of the following non-governmental organizations*

- ☐ International Catholic Girls' Society
- ☐ International Peace Research Association
- ☐ International Association of Child's Right to Play
- ☐ World Association of Girl Guides and Girl Scouts
- ☐ International Catholic Child Bureau
- ☐ Caritas Internationalis
- ☐ Catholic International Education Office
- ☐ World Organization for Early Childhood
- ☐ International Council of B'nai B'rith
- ☐ International Council of Jewish Women
- ☐ International Education
- ☐ International Federation of University Women
- ☐ Pax Christi International
- ☐ Pax Romana
- ☐ World Federation of UNESCO Clubs Centres and Associations
- ☐ Women's International League for Peace and Freedom
- ☐ World Organization of Former Students of Catholic Teaching



Foreward

United Nations Year for Tolerance is one of those thematic Years, Days and Decades that are being observed around the world under the auspices of the United Nations General Assembly and its allied bodies. The objective is to constantly draw the attention of the entire world to a particular aspect that deserves to be reinforced for the benefit of humanity and its progress, in a peaceful and secure global environment. Consequently, the Day is a reminder, the Year is for observance and the Decade is for consolidation and further exploration. To this end, inter-governmental and non-governmental conferences are held to get firm commitment from state and non state actors. It might be more appropriate to say that once the framework is set, it is the non-governmental organizations that are closely associating themselves with the governmental and inter-governmental objectives and programmes of these Days, Years, and Decades.

The pertinence of these Non-Governmental Organizations (NGOs) is more patent in such a Year as the UN Year for Tolerance. Indeed, the call for tolerance is not the exclusivity of governments and inter-governmental bodies. NGOs representing the civil society are appropriate associations suitable to mobilize public opinion. They link theory and action that can identify the problematique and seek to underline action oriented activities that remedy the negative, and highlight the positive elements in favour of tolerance. In so doing, the themes declared, celebrated or observed become dynamic and are linked to other related issues that constitute part of the whole human condition. As a result, the entire parts of the problem are brought to light and all actors are challenged to reformulate their outlook and implication in it. As such, the whole operation becomes a collective exercise.

The following pages in this brochure reflect the concerns, conceptions, convictions, experiments and contributions of some NGOs gathered around the Standing Committee. They represent a small fraction of the vast associative movement that has emerged and is growing rapidly precisely because of these UN conferences.

Tolerance, as the first chapter points out, is a difficult term. The world is rich by its differences and its physical and biological origin is due to these differences. We wish that each individual understand, recognize, respect, and love his/her neighbour. This attitude and behaviour cannot be pursued without having a deep commitment for justice. Genuine tolerance comes out of a loving heart and a soul that brings peace with it.

Three actions can enhance tolerance. Two are known to everyone: one can advise others to be tolerant, and one can behave with tolerance towards others. But, this is preaching, and may yield little impact. What is needed is to add a third dimension. As tolerance is essentially a human quality - a feeling, an attitude, a behaviour and an expression, it requires first and foremost an act of self-interrogation. Am I tolerable? If each of us examine ourselves and ask what aspects of my attitude, expression and behaviour provoke intolerance in others, then this Year may be meaningful and lasting.

This brochure is a result of not only the encouragement given by UNESCO, but it reflects also the commitments and efforts carried out by so many NGOs. I wish to thank them at the outset for their input and remind all that follow-up activities will be undertaken to ensure that the message of the UN International Year for Tolerance is kept alive in the minds and hearts of humankind.

Paris, 20th October 1995

*Rao V. B. J. Chelikani, President
NGO Standing Committee*

« LIVING TOGETHER WITH OUR DIFFERENCES »

(Collection of experiences of the NGOs which maintain official relations with UNESCO)

INTRODUCTION

Within the framework of the International Year of the United Nations for Tolerance, a group of NGOs which maintain official relations with UNESCO prepared this document, in liaison with, and with the support of the Organization.

The title of this brochure takes up the theme of a symposium which took place at UNESCO on 28 and 29 March 1995 in which 170 participants primarily represented a large number of the NGOs. Their preoccupations were linked with that of UNESCO which at present put an accent on the necessity of building peace *in the interior of nations*, an indispensable way to maintain international peace which is the principal objective of UNO.

To live together, pacifically, with our differences demands that we abolish between us all the forms of discrimination and of intolerance: racism, xenophobia, anti-Semitism, ethnic or religious intolerance, social or other kind of exclusion. What contribution the NGOs could bring about to realize such an objective ?

In the first place, it appeared to us that the concept of tolerance was equivocal. We had also made an inquiry in 1994 within our members to have a clear outline of what tolerance meant to them. Evidences and concrete experiences have allowed us to emerge with a common ethic, that of the inalienable human rights, of his dignity as a person with regard to his conscience and his convictions. This ethic, common to UNESCO and the various NGOs in cooperation with the Organization, is the subject-matter of chapter I.

The following chapters gather together the experiences and the concrete actions which illustrate, among different situations and in

different regions of the world, the methods chosen by the NGOs to educate towards tolerance and to have respect for the other. This is the fruit, on one hand, of an inquiry which was carried out among the NGOs in 1994 on this theme (text of the questionnaire in the Annexe) and, on the other hand, of the symposium in March 1995, being mentioned above. These chapters deal with the specific areas where the practice of tolerance should take place:

- 1- in families and in educational institutions,
- 2- in collective life,
- 3- in the field of the media and of communication ,
- 4- in professional life and civic life .

The conclusion reproduces the Declaration adopted by the 170 participants in the symposium of March 1995 and with which the represented NGOs commit themselves *«to pursue and develop their actions in the field to promote through education and all other adequate means, a culture of understanding, cooperation and solidarity with respect for the right of the individual for democracy and for peace »*.

Such is the schema of this brochure. Instead of placing it on the racial, ethnic or religious sphere of intolerance in the numerous regions of the world, it appeared important to us to know the opposite, the concrete actions of the NGOs and their initiatives towards building a more human and mutually responsible world .

This brochure addresses, therefore, to those who, in the different spheres of society, wish to educate and promote this culture of peace in which tolerance is an important stake: first of all to the militants of our organizations, to UNESCO and to its partners, but also to public leaders, to the actors of the media, to the parents, educators and teachers, to the trainer of youth associations, and lastly to those who wish to participate towards building a world more righteous and more fraternal.

Disclaimers:

The ideas and opinion expressed in this document are those of the authors and do not necessarily represent the views of UNESCO.

The designations employed and the presentation of material throughout this publication do not imply the expression of any opinion whatsoever on the part of UNESCO concerning the legal status of any country, territory, city or area or of its authorities, or concerning its frontiers or boundaries.

CHAPTER 1 :

THE PROBLEMATIC OF TOLERANCE

TOLERANCE: AN ETHICAL DEMAND, A STEP TOWARDS PEACE

«Wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed». To this text taken from the preamble to UNESCO's constitution, the present Director-General Mr. Federico Mayor adds: it is urgent to learn to invest for peace the sum that we spend for war! **Investing for peace** should be the meaning of our pledge for tolerance: in the sense that we mean it here, it is a preliminary step, a point of a necessary passage, a condition for peace. Tolerance is based on a double ethical requirement which must gather a large consensus across the world :

1. at the personal level, on the **equal dignity of every man**, on respect for his conscience and in a general way on the group of human rights acknowledged by the system of the United Nations ;
2. at the social level, on the **exigency for peace** which should steer groups and societies towards practice in order «to live together with our differences» such as democracy, rule of law, respect for justice and pacific resolution of conflicts

Tolerance : A Difficult Concept

The word clashes at first sight, as remarked the Director-General of UNESCO in his letter of 3 January 1995: « *Tolerance is a difficult word. It is almost easier to say what it is not than what it is. To me, it is neither indulgence nor concession, and it is certainly not G.K.Chesterton's jibe that 'it is the virtue of man without convictions'. On the contrary, tolerance is anything but silence and passivity.... it is the virtue of somebody who have convictions* » .

One finds echoes of this ambiguity in the responses made by the NGOs to the above mentioned inquiry. To some, tolerance is felt as « *a concession granted by the powerful with condescension and resignation; this is a relation from the dominant to the dominated. The powerful offers the luxury of tolerating others who are considered as different, but only to the extent where the latter do not question their dominant position* ». For the others, there are elements :

- of indifference: « *Spiritual landscape formed by tolerance characterizes itself in the equality of all truth. Its two unavoidable shadows are indifference and relativism* » ;
- of resignation: « *What you cannot avoid, you accept; you tolerate it as a lesser evil* » . « *In tolerance we felt the absence of 'heart' and the presence of 'head', of the intellect which looks, distinguishes and classifies, arranging everything in a linear way in its respective place* » .

Tolerance : Recognition and Respect for the Other in his Differences

A « lip service to tolerance granted by the moderates while keeping their feeling of superiority » is in opposition with « a tolerance, positive and open, which refuses all ideas of superiority or of inferiority ». The latter gives way to the present trend of « keeping to the concept its most positive meaning, almost synonymous with freedom of conscience ».

Tolerance is based on respect for the other and his inherent worth . For living tolerance in everyday life one should already accept to set right its proper nature, moulded by its own culture, its own history. Tolerance starts with a personal challenge: am I tolerant myself? And tolerable for the others? What effort must I make to enter more warmly into relation with others? « *The word tolerance also includes in its signification the idea of supporting*

the other, leaving each other's inherent spaces to build a possible relation » . Beyond acceptance by the head, the heart should be added as well which « recognizes in each individual an essential quality which unites us all: to be inhabitants of the same planet Earth » .

There are fundamental values on which tolerance rests. To cite :

- the dignity of human being which does not limit itself to the judicial aspect of the human rights: it is an unconditional and inalienable value, recognized in all cultures;
- the respect for everybody of his fundamental liberties;
- the care for justice.

Respect for the other involves at first the acquaintance of the other and therefore the abolition of prejudices with negative connotation, followed by entering into communication with the other while accepting to set aside one's own behaviour and conditioning being inculcated since childhood. To have on all occasions a tolerant is extremely difficult, and that demands reaching for one's own conscience and for a high moral sensibility which should spread out all along the life .

Why Intolerance?

Through the responses to the above-mentioned inquiry and during the symposium of March 1995, all the participating NGOs showed great concern towards the pressures of intolerance in our present world. These make manifest through more and more frequent behaviours in everyday life , in the frame of mind and in the face of great problems of society.

1. In everyday life, intolerance feeds itself notably on:

- banalisation of violence (*« Experiences in daily life which seem to prove that the use of force and violence succeed-TV, schools, behaviour among the kids, etc. »*). (*« An arm is ascribed to power over others, a way to dissuade others by suppressing negotiation and choke expression of disagreement »*).
- deep roots of intolerance in the history of the peoples,
- certain everlasting ancestral oppositions (*« We should liberate ourselves from the history which*

assigns the culture of war -- which always needs to hate someone and should learn to be proud of the human diversity »).

- rupture of familial structures;
- multiplication of competitive situations in all spheres of life .

2. In the frame of mind, intolerance proceeds from:

- ignorance, man being too inclined to distrust that which it does not know (*« The other, the stranger is inevitably the evil, the outlaw, the forbidden; the stranger only disturbs because he reveals our own ignorance »*).;
- feeling of fear, of insecurity towards that other which could become a threat;
- feeling of frustration, of exclusion, of isolation.

3. In a general way the great problems of society reinforce and provoke intolerance out of :

- congestion in the cities and the uncertainty of dwelling.
- economic factors, poverty, the uncertainty of employment (*« It seems that those who are excluded from economic growth have not found other ways to express their claims »*). ;
- forms of oppression, which could be national or international, collective or individual (*« All forms of injustice, of arbitrary privileges and of unjustified inequalities: this is intolerable then who begets intolerance! »*).

The ensemble of these complex and overlapping factors generate intolerance and always lead to rejection of the other which one should then either control or eliminate.

Tolerance should be Active

• In view of the mounting intolerance, what could we do? Which actions to launch? Where to begin? Which way to support in order to intervene in the field of action? This analysis of the causes of intolerance leads to certain lines of action :

- *« One should at first accept the past without suppressing the memory, but going beyond the spite which it rouses. A nation cannot forget its past »*. Yet one NGO from Scandinavia maintains that the Nordic countries have succeeded to efface the weight of the past. Their recipe is simple: to live

in peace and in mutual respect, one should rather be conscious of the issues that bound together (culture, language, religious or philosophic convictions.....) than those that separate.

- One should not be left to be influenced by a unilateral presentation of deeds. From this point of view, the trend of the media needs modification as they often present only a partial view of deeds and show the tendency to choose violent and intolerant events.....

- Education for values is naturally quite necessary.

- Ultimately, tolerance is something that you learn and something that you live. It should be active because it is not spontaneous in the adult man. It learns, it engages in, it grows from childhood at the individual level, (games, personal experiences, readings...) and the collective level through family, school, community and so on. It is based on the conviction that all human beings are unique and irreplaceable. As inhabitants of the same planet, we are jointly responsible for the fate of our neighbour and, if his behaviour appears strange or disturbing to us, we cannot afford to ignore him, or keep away from him, it. We should do our best, therefore, to understand him in the diversity of cultures, of religions and of economic situations, all those factors which condition this behaviour.

Tolerance thus makes its appeal to the values shared by the international community and the NGOs of which solidarity and social justice are of specific relevances.

Education for values in family and school remains, therefore, a deciding factor to acquire a mind open to difference and to dialogue, which learns afterwards to manage the difference in a positive way. Thus tolerance could **convey a high degree of social responsibility and register an ethic of the human person**. It constitutes the first step towards universal peace, because true tolerance does not exist without a certain love.

Does Tolerance have Limits?

One NGO remarked that intolerance could be born from « intolerable » situations, at the level of human rights. Many others pertinently underlined that unfavourable economic factors play a potentially explosive role which could arouse violent situations (without excuses). Refusing intolerance does not, therefore, signify not refusing the acts, the behaviour of others, when these are blameworthy. Life in society imposes constraints and liberty of one is limited by the duty to respect that of the other. All practice is not acceptable (e.g. sexual mutilations...) being anchored in the traditions of certain countries. But one must well distinguish the constraints of social life and have respect for the liberty of opinion, the respect for the conscience which is part and parcel of the human rights.

The place of the NGOs in the Struggle against Intolerance

Within the frame of actions lead by UNESCO under the heading of the International Year for Tolerance, the NGOs provide with a positive and original contribution towards mobilizing civil society against multiple situations of intolerance. In the given complexity of their causes and their varieties, they have chosen, without overlooking the psychological and sociological roots of intolerance, to attack directly the evil, its manifestations and its destructions. Because *« one could be doubtful of the utility of the conferences on tolerance, as all present would agree. To fight intolerance, it should be come in contact with. The direct activities, at the grassroot level, are infinitely more useful.... »*

The actions described in the following chapters reflect this orientation.

CHAPTER II :

LIVING TOGETHER WITH OUR DIFFERENCES IN FAMILIES AND IN EDUCATIONAL INSTITUTIONS

PREAMBLE

During the NGO meeting on the theme of « To live together with our differences » which took place at UNESCO on 28 and 29 March 1995, seven testimonies were brought over by the NGOs on Education for Tolerance in Families and in Educational Institutions.

These testimonies could be regrouped in 4 points :

- A. Education for tolerance is integrated in the school programs and accompanied by concrete realizations.
- B. Education for tolerance is realized by opening up the school, in particular toward families and equality of chances for all, with adapted pedagogies, especially in favour of the most underprivileged.
- C. Education for tolerance is inscribed in an educational project in which the accent is placed on development of listening, multiculturalism and respect for differences.
- D. Family is the first community where education for tolerance can take place.

These testimonies have led to a large debate opening certain tracks of reflection and action. Concerning authority, it was a deliberate question of cleavage between authority, liberty, identity: which thresholds? Which barriers due to which everything cannot be permitted ?

For the good of the child and that of the society in which it would have to take place, **one should not tolerate, for the sake of tolerance, that everything becomes tolerable.** It is advisable that every one examines the way to tolerance on his own and how far one can go.

But above all, it is about calling upon in every child what is the best in him, in a way so that he discovers on his own, develops self-respect and discovers his proper identity. Parents and educators should allow the child to acquire «his own confidence in himself» through the confidence that they concede to him. May be it is here the limit between authority and liberty ?

To Educate is not to restrain but to liberate

The necessity to establish a true complementarity between family and school was underlined in the education for tolerance, as both cannot do everything alone. However, one is reminded that the parents remain most responsible for the education of their children :

«Tolerance is born in the family» , such was the slogan of the international day of families in 1995 on the occasion of which Mr. Boutros Boutros Ghali, Secretary-General of the United Nations recalled that *« it is in the bosom of families that the character of society is forged, generation after generation »* .

The main tracks of discussion were :

- to encourage educators, parents and teachers to be true partners while caring for the child's good ,
- to promote in each school a culture of dignity for all human beings, while practising tolerance daily, that is seeking for peace with oneself and with the others: *«A future of peace depends on our daily acts and gestures»* (Federico Mayor)
- to teach to the young to welcome difference, to acknowledge, understand and encounter it; to teach them to dialogue -- to teach them to cure resentment and prejudices, to learn to know of cultures and history of each, and in the first place, of one's own history and of one's own culture, which is the inevitable passage to learn to welcome the difference and to combat all misunderstandings and prejudices. *« The knowledge of ideas, morals and beliefs of other inhabitants of the earth alone instills the overtone and the meaning of the relative in which tolerance nourishes itself. »* (Federico Mayor)

A. EDUCATING FOR TOLERANCE INTEGRATED IN THE SCHOOL PROGRAMS AND ACCOMPANIED BY CONCRETE REALISATIONS

The system of Associated Schools of Unesco (SEA)

Thoroughly attached to the ideas of UNESCO, the Associated Schools of UNESCO¹ contribute to develop education for international understanding and tolerance with which humanity is confronted today. Children, teachers and parents participate in projects in which the purpose is to develop education in favour of peace, of rights of the person and of democracy, while improving the contents, the methods and the pedagogical materials.

The 4 principal themes of study of SEA are:

- World-wide problems and system of the United Nations,
- Rights of the person and democracy,
- Intercultural apprenticeship,
- Question of environment.

Education for tolerance has always been an integral part of the preoccupations of SEA, which strives to propose to the students the means to encourage the mutual respect within the framework of an intercultural teaching.

The context of tolerance requires an authentic exchange which implies that one is capable not only of listening and finding a meaning of what one hears, but also of formulating clearly the ideas and the opinions. The aptitude to communicate, as well in one's mother tongue as in other languages, becomes equally an integral part of the behaviour of tolerance.

The Associated Schools of UNESCO favour a trusted participation of the parents in the schooling of their children and in the extra-curricular activities, in particular in the projects of solidarity, of pairings and exchanges of learning in order to promote the understanding of cultures and of different contexts.

Here are some concrete examples of educational activities being carried out by the institutions

which participate to the system of Associated Schools all over the world :

- Publication of a work titled « **Tolerance opens its door to peace** » ; most of the examples cited in this **educational manual for the use of communities and schools** proceed from establishments from all over the world which are members of the network of the Associated Schools.
- Publication of a **calendar** for the Year of the United Nations for Tolerance, which has indexed the designs won in an international contest for children, with indication of the international days to celebrate or to observe.
- « **The democratic culture, a challenge for the schools** » is a collection of concrete and lively experiences, lived in the Associated Schools and chosen from various continents, from kindergartens to institutions of teachers' training. The urgent necessity to resolve conflicts by non-didactic means calls for an education for democracy and for tolerance. This work responds to one of these demands and remains a source of practical informations.
- « **Come to visit our country** » is a series of brochures edited by students and teachers to permit the other young to discover their customs, traditions, festivals and family life, as well as their fears and anxieties for the future. Bulgaria, India, Madagascar, Morocco, Qatar, Senegal, Sweden, Turkey have already launched this invitation. Other countries follow as well. Thus the young from other countries could have the pleasure of discovering , among others, the joy of dance and of music, and the beauty of habits (India), the complex rites of funerals (Madagascar), the role of religion in everyday life (Morocco), the romance of traditional life « before the petrol » (Qatar), the importance of hospitality (Senegal), and the richness of humour (Sweden).
- Organizing an « **International Meet** for students and teachers of the Associated Schools of UNESCO on the occasion of the 50th anniversary of UNESCO and of the United Nations » in New York from 28 February to 6 March 1995. This meeting has permitted around 50 youths from 35 countries to find themselves together at the United Nations premises for getting to know better the work and the functioning of this grand organization, to interview the personnel and to formulate their suggestions and criticisms in the presence of the high officials of the United Nations.

¹ The system of the Associated Schools of UNESCO is a network of 3200 pilot schools in 124 countries across the world

These youths arrived in New York as strangers but dissolved at the moment of separation. They left as friends and as brothers, the bonds thus woven were strong indeed. Henceforth, while looking at a world map, these young do not perceive the continents anymore as empty, but are reminded of their friend(s) Lyanna while looking at Trinidad and Tobago, Mpendulo at the sight of Swaziland, Mario emerging from Cuba, Kim in front of the Republic of Korea, Sa'ad from Quatar, and so on.....

All their conception of the world have changed; henceforth, for them, there is not continent, not a mere corner on the globe, on which they do not have a friend. While enriching their perspectives, they have broken the frontiers which separate human beings from human beings. Can one live a better experience of international understanding and of tolerance other than meeting the others?

- In this very perspective stand a series of **festivals of culture of peace for children**. These programs would be taking place in seven countries representing the different regions of the world like Greece, Granada, Cook islands, Jordan, Salvador, Thailand and Zimbabwe. These festivals figure out in the UNESCO Program for a Culture of Peace and in the realistic ambitions of the System of the Associated Schools of UNESCO.

They are conceived as contributions to the Year of the United Nations for Tolerance, to the celebration of the 50th anniversary of the creation of the United Nations and of the adoption of the Constitution of UNESCO.

The International Baccalaureat (Organization of International Baccalaureat)

One of the objectives of the International Baccalaureat (IB) is to instil into the youth a spirit of multicultural understanding so that they recognize the interdependence of the world and the primacy of the human being whatever be his colour, his race, his religion and his sex.

From the following basic concept:

The diminution of intolerance, of xenophobia set up a **personal** experience-- to cope with the unknown can make the individual secure. The « unknown »

could be: a stranger, an aged, a blind, an unemployed, a refugee of war and so on.....
two ways are offered to the students :

- The general trend of teaching is intercultural :

◊ World literature--teaching of history which respects different point of view--96 languages at the level of mother tongue-- Theory of Knowledge which examines the foundations of knowledge accross different cultures--in the sciences: theorems attributed to different persons according to countries--in mathematics : origin of figures and different processes for resolving problems-- development of lessons on racism elaborated by a IB school in Ghana within the framework of Theory of Knowledge. History of Culture of the Islamic World is a matter of option which exists in a dozen schools with the objective to promote a **true** understanding of Islam above all in the West.

- Actions related to tolerance are programmed in the section **Creativity- Action-Service (CAS)** of IB: The CAS is compulsory and represents an important part of development in the non-academic even human - aspect of IB. Every student should devote around three hours every week to the CAS program. This personal engagement toward others is an essential aspect of the diploma of IB. For example :

- ◊ Teaching submarine diving to the deaf-mute : under the water the latter find themselves in a context where their handicap becomes an advantage which permits them a better communication (more rapid and more nuanced thanks to their dexterity). This has roused the students to learn the language of the deaf.
- ◊ Looking another way : valorizing them who possess a particular characteristic. For example, the students who **listen** to the aged and write a local history on the basis of this experience.
- ◊ In Malaysia : construction of a creche for the children of working mothers in a factory near the school. The students do by rotation occupy themselves with the young who were left behind before on the pavement and were exposed to the dangers of the road.
- ◊ Study of the resolution of conflicts by non-violent means being undertaken by a certain number of schools.
- ◊ Participation to the meetings of the United Nations for the young in La Haye. There will be a special conference on tolerance in January 1996.
- ◊ Weekly visits to hospitals to attend to the young.

The Organization of International Baccalaureat today includes 580 lycees (secondary schools)divided in 86 countries which prepare for International Baccalaureat

- ◇ Exchanges of valuation between teachers and students or North and South; for example, 3 private establishments of IB in Germany having an exchange with the government schools in Tanzania--an exchange which is viewed with two senses. The Organization of International Baccalaureat equally offers a pre-IB program for the students between 11 to 16 years. It is called «the program of first cycle» and has become extensive after almost ten years of setting up in a certain number of pilot schools, notably in Quebec (in French), in South America (in Spanish) and in Netherlands (in English). This program is centred on the same principles as the International Baccalaureat--it seeks to promote an intercultural understanding.

B) EDUCATION FOR TOLERANCE BY OPENING UP SCHOOLS AND BY EQUALITY OF OPPORTUNITIES FOR ALL.

Education of early Childhood in Colombia: World Organization of Early Childhood (WOECE)

Early childhood education exists since more than 50 years in Colombia with the objectives of social or sometimes educational assistance. Children of less than 7 years constitute 17 per cent of the population of the country; 43 per cent among them live in poverty, of whom about a quarter in miserable conditions.

In spite of apparent development and of certain economic dynamism, in Colombia there are big fractions of population in extreme poverty which is particularly detrimental to young children. Thus, in a kindergarten called «24 hours» -- because it receives children at all hours from day to night -- 92 per cent of the children who frequent it have chronic malnutrition. This type of situation could be found in all over the country. To give an example, a kindergarten of Marinilla in the province of Antioquia, where the children, after the two days of weekend during which they are handed over to the families, undergo a loss of weight varying from 500 grams to 1 Kg due to the deficiency in the family food. Traditionally it is the custom in the family to nourish the adults as a priority because

they work and they ignore the specific needs of children to grow.

All over the country, tolerance demands that there be an equality of opportunity and of result in the national educational system. Since this academic year, the Colombian Ministry of Education has created classes for children from 5 to 6 years in primary schools who never had the possibility to visit a kindergarten. This slowly prepared measure which still only touches a part of the country should soon stretch all over Colombia. Although profitable for health and nutrition, this could only be truly effective for schooling if the teaching methods would know to adapt to the children's own experience, if the masters remain really tolerant in view of their differences instead of reproaching their maladjustment to the school norms, being established for the children of more favourable social settings. For an appropriate pedagogy, this year's preparation for primary schools should permit to comply with a series of positive experiences which could compensate the deficiency with which many children suffer due to unfavourable economic conditions, or due to isolation, or due to familial violence or armed conflicts within the country.

The objective is essentially to create a different environment in the womb of the school with more liberated, more supple, more stimulating pedagogical activities without using the formal system of marking which accentuates differences, provokes competition, augments aggressiveness, and diminishes the aptitude for group work. With the help of UNICEF specially adapted new pedagogical methods have been developed. If this carefully prepared initiative of the Ministry of Education does bear fruit, it would incline, in the sense of more effective of educational system, to more justice and tolerance.

The pedagogical actions, primarily toward the underprivileged children, appear more effective when they integrate these other educational factors so important as families, communities and the media. That permits to reach the goals of health, of nutrition, of social safety more easily as well as the cultural objectives which are particularly important in the education for tolerance.

As an example this is what a NGO, the Colombian Committee of the World Organization for Early Childhood Education, has realized. It is about the creation of game libraries for the people of the popular areas where child's game is little encouraged. Apart from the fact that they favour

the development of the child and his creativity, these game libraries are places of meetings, of exchanges, of diverse activities, of social and cultural promotion for the families.

Tolerance grows when people of different environments and ages cooperate on a common project thus learning how to know and appreciate each other. These game libraries function with the collaboration of the members of the National Committee of the WOECE and with the students of early childhood education. Centered on the child game, these game libraries make room for popular « clubs » community centres of leisure where one organizes entertainments, balls, making of games and of toys, common meals and all that is susceptible for encouraging cultural identity, social bonds, feelings for exchange and sharing -- so essential to the growth of tolerance. All ages come in contact here : even the adolescents come to play in the open air. Thus the adults learn to tolerate small children and adolescents at times who, for different reasons, are most difficultly bearable. Reciprocally, better integrated with the society of adults, the young children and the adults are in better condition to develop their own aptitude for tolerance.

Since long time Colombia has had big problems of violence and war. It seems more effective to educate the children for tolerance than to wait so that the adults would as well wish to sit at the negotiation table.

The System of the Dutch School: Education International

With regard to what happened in Holland with the different current of immigration since the end of the second World War, Education International views the problem of integration of the children of immigrants in the schools, underlining how openings for all and the right to equality of opportunities are difficult to realize for them. After the second World War, the Dutch society found itself confronted with various waves of immigration. Firstly, from 1945 onwards several hundreds of thousands came from Indonesia. The Dutch educational system hardly had difficulty to accept the children of these immigrants.

In the sixties and the seventies, there was a second wave, and then a third. Among these immigrants generally the Creoles, some did not have received formal education, and they often lived in poor areas which took more and more took the nature of a

ghetto. Their children became the most numerous in the primary schools of these areas.

A third wave, which came almost at the same time as the second, were composed of the so-called « invited » factory workers or the itinerant workers, often with their numerous families who came to stay in the poorest of areas as well. And then the white inhabitants went away.

It is partly with the second wave but specially with the third that the traditional Dutch tolerance was put to a trial. This situation has brought forward, as a consequence, the apparition of a kind of « apartheid » at the level of education; the schools of the poor areas have become at length the « black » schools, as being popularly called, and the white parents send their children to the « white » schools in other areas. Apartheid is surely not legal in the Netherlands, a country which tries to introduce a change in the system to cope with this big issue.

C) EDUCATION FOR TOLERANCE BY THE DEVELOPMENT OF LISTENING, MULTICULTURALISM AND RESPECT FOR DIFFERENCES

Catholic Schools in Senegal: Catholic International Education Office (CIEO)

In Senegal one should express satisfaction to the good understanding between a great majority of Muslims (95 %) and a minority of Christians . The homes of different persons and races are countless, as mixed marriages are registered between the Muslims and the Catholics. It should be recognized that these unions are favoured by a national culture of kinship which humanizes the ethnic or religious cleavages; it could be added then that the religious adherence is by no means conditioned by the ethnic origin.

Diversities are lived in harmony and mutual respect and facilitated by the practice of a true dialogue between religious chiefs and organized groups It is not rare that common positions to be taken during

moments of crisis of national cohesion and unity. Thus a common declaration of the Bishops and of the National Association of the Imams of Senegal appeals to all the believers for a unique God, just as much as to all the people of goodwill, to be of service to the neighbour, to look for peace in truth, justice and love, to strengthen the common good and finally to build together a country of justice and of peace. Besides this reality of dialogue between members of different confessions, tolerance is also supported by the practice of democracy in the multi-party system.

Family being the base where tolerance takes root in the heart of each of its members, the culture of this tolerance blends in the task of education suited to the family. While taking the complementary role of the family, the school invests itself in this educational mission which already constitutes a place of dialogue and collaboration between students of the same class, of the same establishment as well as between children and adults. Beyond the official projects of our schools, the educational projects of each of them is marked by the dimension and the respect of the other.

In the catholic schools it is not rare to find a majority of Muslim students. However, all parents collaborate while accepting and supporting the education leading to the inscribed values. One finds there a search for meaning which permits the students to evolve and to grow towards a greater humanity. It is of course necessary to recognize the value of the other with regard to his own cultural and religious identity. Thus, in numerous documents on the principal school activities, the accent is put on education for justice, fruit of a quotidian practice nurtured by periodic reflections: *« to respect, to protect to promote the rights of the neighbour in the same way as to watch on one's own rights; to wish the liberty of all, to appreciate the differences to submit to the rules which protect the common good »*.

Education for tolerance is also the opening up of our school to all (the rich and the poor, the urban and the rural). It has promoted a cultural integration and a recognition of traditional values: for example the valorization of the national languages by introducing them in the teaching programs and, above all, utilizing them to bring the parents to literacy and opening up to the milieu around.

Thus the catholic schools of Senegal, open to all without distinction of race, of culture and of religion, are motivated to teach their students to live the cultural and religious diversities in harmony and

mutual respect while principally showing regard to traditional values.

Neve Shalom-Waahat-Al-Salam: Women's International League for Peace and Freedom (WILPF)³.

At the initiative of Father Bruno Hussar and some pioneers, a village was constructed step by step, at the mid-way between Tel Aviv and Jerusalem, on a rocky hill with no water nearby.

Their objective was to bring together the Israeli Jews and the Palestinian Arabs, Muslims and Christians. That was in 1972. At present 25 Jewish and Arab families live in perfect understanding. A creche, a kindergarten and a primary school receive the children of these families as well as the children of the neighbourhood. One could count around hundred children. Each family practices the religion of its choice. The children are educated together in two languages: Arabic and Hebrew.

The founders and the teachers wish to demonstrate the possibility of coexistence while forming a social and cultural community being founded on mutual acceptance, respect and cooperation in everyday life, in which everyone remains loyal to his own national, cultural, and religious identity, thus living together with respect for their difference in spite of conflict.

The Creche, the Kindergarten and the School

Since the early years of the existence of the village, is born the idea of creating an educational framework for the children of the community. The first step made the creche bi-national, followed later by the kindergarten and the school. The last, since a few years, is also open to the children of the neighbouring villages.

Today the educational framework animates the integration of children of the two peoples without the creation of a third one, and meeting of the children of the two national groups continues with each having an identity and yet living together with their differences in spite of conflict.

³Yvonne See, representative of WILPF at UNESCO, has written sketches meant for the play of children from around 5 to 12 years with the objective of teaching them the rights, the respect for the other, tolerance, the respect for nature, etc.... These sketches portray characters, animals and objects. They were translated in English and in Spanish and played in different countries. They are available on demand to families and teachers.

The children are divided in three age groups : in the creche from three months to three years; in the kindergarten from three to six years; in the school from class one to class eight. About 100 altogether and about 60 hail from three Arab and five Jewish villages. We hope to increase the number of children and reach yet other villages.

A few rules of education applied on these three groups of children :

- to lead the educational framework by a Jewish-Arab team.
- to stress on the identity of each child under all the following aspects: culture, language, literature, tradition.
- to create a framework of quotidian , sustained, and natural life making possible the meeting of the children of the two peoples.
- to maintain the continuous confrontation of children with the two languages : Hebrew and Arabic.
- to inculcate the culture, the literature and the tradition of two peoples in the children of these two peoples.
- to teach to different age groups.

The kindergarten of the village is officially recognized by the Ministry of Education. Two kindergarten mistresses work here, one Arab the other Jewish, each speaking her own language. In this framework the process of education related to Neve Shalom / Waahat- al-Salam starts already: the children learn to develop the consciousness of their identity, of their culture and of their customs. There prevails in the kindergarten an atmosphere of tolerance and readiness of spirit which helps them to understand, to esteem, and to receive the other in future.

The school, unique of its kind in the country, has benefited as well (after 9 years of existence) from the recognition of the Ministry of Education -- not as an official, but as special school. This allows a combination of current subjects like calculation, natural sciences, geography, with special subjects of our education. The students are also educated by Jewish and Arab masters. From class one, they learn to write and read the two languages. The goal of the system of education is to constitute a **model worth imitating** for other systems of education in the cities with mixed population such as Jerusalem, Jaffa, Acco, Haifa and so on. We believe that peace would only be durable and proper through education of children towards peace, acceptance and mutual respect and if the members of the two peoples learn to know each other closely.

School for Peace

It is in 1979 that the village has built a **School for Peace**. Professors and students--15,000 up till now--come here to meet and to study together the ways to obtain peace, the processes of conflicts and the ways to solve them. The School for Peace organize meetings of the young, the teachers, the social workers, the « moderators », the professionals of various countries, as well as courses for the university students: «the conflict in the light of group theories ». Summer camps have also been organized for the youth.

To lodge these people, a **youth hostel** as well as a **guest house** have been built. A **House of Silence** exists also (Doumia) for reflection, meditation or prayer. The goal of the system of education should establish a **model worth imitating** for other systems of education in a country of mixed population: **real education to live together**.

School for life and Tolerance in Bombay:

Presented by **Jeevan Nirwaha**

Niketan at the initiative of
**International Association of
Child's Right to Play**

The « School for Life and Tolerance » is a place where the parents could find work and where the children who have known nothing but poverty, exclusion and intolerance could be happy and brightened and not be fond of holidays.... The school is free for the girls and paying (for a small sum) for the boys in order to make a certain balance between the sexes.

«I don't like holidays !» says Sushila , a little girl of ten years who lives in India in a slum on the periphery of Bombay and goes to the school of Jeevan Nirwaha Niketan. One understands why she does not like holidays when one knows her history and her school. She recollects the riots of January 1993 ; she was 8 years then . She remembers all those burnt houses, the cries of the Hindus who let loose to attack the Muslims from one area to the other, of the fear, the fear of his parents being attacked in turn by the Muslims. She has had nightmares. It was a long time that she did not go to school any more. « It's useless there », said her

mother, « just think, with more than 70 children in the class, Sushila has not succeeded to learn to read. And one can't put her in an English school. Even if one could pay, she would not succeed in the entrance examination as there the children of 5 are being expected to speak a little English ». Poor Sushila, she does not have the profile for admission. She has too much of handicap to emerge victorious. And the world around her is rather intolerant. However, Sushila's mother had heard, through a neighbour, of the association Jeevan Nirwaha Niketan, the House of Challenge for Life.

The school is free for the girls and the women could find jobs here. She, therefore, went there after the death of her husband. There she was proposed to learn needlework with a monthly allowance for training of 300 rupees. After, when she would be able to sew properly, she would be helped to find a job. Unless there is no place for her in one of the four cooperative workshops which support the association.

She was surprised to notice a photo of Mecca, a portrait of Gandhi and of a Christian saint on the wall of the workshop. But that which has astonished her most is the morning ceremony for the birthday of Sister Isabel who looks after the house of battered women.

The Sister was blessed, like everyday, in Punjabi by the oldest woman of the workshop who marked her forehead with red powder like the Hindu mothers do. Then she was offered flower necklaces. That morning, amongst other women, Sushila's mother discovered tolerance. The school of Jeevan Nirwaha Niketan, or JNN is central to this workshop: 800 children between 6 to 18 years attend here and 85 per cent of the families are Hindus, more or less practising, and the remaining 15 per cent is comprised of Muslims, Buddhists and Christians. For the half, these families belong to a caste and these are essentially the families of rural depopulation.

The school of JNN was created in 1985 by Noel D'Silva, an Indian Catholic teacher. Noel does not speak of religion to children but only of the « culture of poverty », to which he wishes that his school be involved. The teachers in India have a classical training of teaching. But JNN's recruiting them also depends on their motivation and on that they have a complementary training from the association to teach in this school being adapted to the children of poverty. The classes are not numbered 1, 2, 3, 4, 5.... There are only different cycles of studies with an objective each one. Each

cycle has several classes, which are not classes of age but classes of level. The child stays about two years in a cycle. By way of example, to illustrate the idea of tolerance, here is the theme of first three cycles :

- 1st cycle is a cycle of listening : the child talks. One learns to know and to feel strongly. In this context the child begins to read and write .
- 2nd cycle is an opening to the exterior with outings and visits . This is the overture to social life apart from what they have known up to then.
- 3rd cycle is manual works with the acquisition of tact and ability to choose oneself a calling.

In this school three criteria of tolerance are really applied: listening, multiculturalism and respect for differences. At JNN, 150 women and 1000 children are smiling and beaming, like the tiny Sushila who does not like holidays.

D) EDUCATION FOR TOLERANCE IN FAMILIES WITH REFLECTIONS OF NGO/UNESCO/FAMILY WORKING GROUP

•Tolerance recovers at one and the same time the recognition of the other, of the dignity of the person on the whole, the care for justice, solidarity, spirit of peace.....; the role of the family in this education is determinant. **Family is the first community in which tolerance could be unfurled** which helps each of the members and notably the child to develop himself harmoniously. Tolerance is also in the family to begin with, the incessant struggle against all forms of exclusion... Tolerance is amid the family. It is also the discovery and the sensitization to the points of reference which establishes common life, to begin by the recognition of the eminent dignity of each. Speaking of tolerance is speaking of reference.

•Family should articulate its educational function for tolerance with school. The complementarities should be well understood, and arrangements developed. «Learning to live together » is a priority which asserts itself to all educators, parents, and teachers, to those who are responsible in the educational systems, to teach disciplines which is concerned deal with education and family and social life. Tolerance starts in parent/child, or in

educator/young, relations or in relation with all the environment, near or farther.....

•Family oscillates between two complementary movements: **internal life** and **overture to the exterior**. It is certain that the practice of tolerance calls for the second: outings, travels, engagements, contacts with foreigners. However, the first could

The examination of various present familial questions could help advance on this track a better sensitization to tolerance: **are the structures of family carriers of tolerance?** How intergenerational relations could be school of tolerance? Which are the rights and duties of parents and of children in this regard? In different civilizations, the place reserved for women in the family reveals cultures of peace and of tolerance, or on the contrary, cultures of aggressiveness and intolerance. The feminist movements are particularly careful to all forms of slavery, revealers of intolerance

•The world of job is anxious of competition and efficacy; how to remain tolerant within the family in a professional culture which has the tendency to be otherwise? One should know to distinguish intolerance by negligence, from deliberate intolerance..... The family determines the apprenticeship of an active tolerance, of education towards responsibility. It needs to be supported in this difficult task. **The priority which returns to the excluded and to the poor** asks for active tolerance, of solidarity and of better understanding of the other . As much of domains in which family is determinant and first in raising consciousness.

•**Inter-religious dialogue** can make our world progress in terms of tolerance and mutual respect. Family is a privileged place, naturally the first, to **open the child to a spiritual dimension** in which it teaches him to dialogue and to respect other beliefs.

also be a source of tolerance: television watched and commented upon together, familial meals, interest of parents in the study of children, entertainment shared in common, the activities of society being notably an excellent way to cultivate tolerance. All activities develop harmony between technique and nature and learn to support each other mutually.

•**In a world of violence**, where wars, famines, injusticesare intolerable in various continents, how to find the ways to sensitize and to testify by going beyond the spell-binding and incompetent verb? Families are, in this case, victims of the intolerable and of intolerance; they could constitute the glimmer of hope through love, of which they are, naturally, carriers. Communicating and participating, two words in order to execute so that tolerance irradiate the world. In family, each member having his or her role, such as that of mother or of father who knows to accept without resignation, to assemble, to love without making difference, is the first example of tolerance .

•**Family is the first vector of tolerance**, collective life being that to support while remembering unwearyingly the references that represent in this regard the founding texts of the human rights and the rights which follow .

Watching over so that the national legislative corpus be in harmony with these founding texts which could support promoters of tolerance and family in its educational role for tolerance.

•**To sum up the role of family is fundamental to education for Tolerance and it should be supported in this function of reaching out to the other, to each of its members at first but to its environment, near and far, as well .**

The institution of family which is a community of life and of love is the birthplace of peace and tolerance.

CONCLUSION

Family and school remain the two principal poles of education for Tolerance, of apprenticeship to live together. Let parents and teachers become conscious : it is in the womb of family and school that the character of society is born . Let them be equally well-convinced that this ensemble, in a

harmonious partnership that demands much of tolerance from each , has to help the child for his growing on his own, for his accepting to learn to live with the others, for his preparing to assume his adult responsibilities .

Hereafter is reproduced the UN message for the International Day of Families.

MESSAGE FOR THE INTERNATIONAL DAY OF FAMILIES

15 May, 1995

♦ The International Day of Families recognizes the most fundamental unit of society. This year, the day focuses on the family's role in promoting social harmony, with the theme « Tolerance begins in the family ».

♦ It is within families that the character of society is shaped, generation after generation. Families prepare our children to accept their adult responsibilities by relaying to them the knowledge and experience of their societies.

♦ The first International Day of Families took place during the International Year of the Family, in 1994. At a time when the world is drafting global strategies to strengthen social structures, these commemorations heightened awareness of the family's role. They directed national and regional attention to the need for programmes and safeguards that can protect this vital institution.

♦ The theme of this year's International Day of Families reflects the General Assembly's designation of 1995 - the Fiftieth Anniversary of the World Organization - as the United Nations Year of Tolerance.

♦ Tolerance grows from the understanding that our common humanity overarches differences in race nationality or gender. Tolerance supports all of the goals of the World Organization: encouraging peace; protecting human rights; fostering international law; and

protecting human rights; fostering international law; and promoting social and economic development.

♦ The importance of tolerance has been made tragically clear in recent years. Political and economic insecurity have led many to seek refuge in narrow racial and ethnic groupings. Inter-ethnic rivalries have caused social marginalization, suffering, and bloodshed around the globe.

♦ We can seek to reduce intolerance by fostering economic and political stability, and we are committed to helping its victims. But the key to preventing such crises in the future lies within families.

♦ Families that value acceptance, understanding and communication can lay the foundations for a better world. If tolerance is fostered within the family, it is likely to prevail in society at large.

♦ Building such families is the goal that we set for ourselves today. Their contribution will be critical in helping us to meet our challenges in the years ahead.

Boutros Boutros-Ghali

CHAPTER III :

LIVING TOGETHER WITH OUR DIFFERENCES : CONTRIBUTION OF ASSOCIATIONS

ASSOCIATIONS, HUMAN RIGHTS AND TOLERANCE

♦ The Universal Declaration of Human Rights of 1948 clearly articulates of liberty, association and tolerance: article 19 affirms that everyone has the right to liberty of association and of expression, article 20 speaks clearly that liberty of expression embodies itself in liberty of reunion and of pacific association, whereas article 26 says that education should encourage understanding, tolerance and friendship between nations and all human groups. Further, article 29 mentions of duties of individuals towards community in order to assure the recognition of, and respect for, the rights and liberties of others. But, beyond this text which makes **the liberty of association a fundamental right of the human person**, the international community has not yet elaborated normative texts to specify the modalities of application; our institutional differences are only those of disparate national legislations.

♦ More or less, one could say that an association is a place where one expresses the liberty to be and act together to promote a common project within the respect for rights and liberties of others. The association is a sort of contract freely agreed upon between its members, which allows engagements and reciprocal responsibilities. This contract deals with **internal organization** of association as well as **insertion of association in society**.

1. Firstly, **association has an internal life** in which tolerance and respect for contributions of all its members are important factors for the efficiency of common action. This implies the necessity to turn association into a place of **dynamic tolerance**; it is not only about accepting one or the other, but to make differences to the service of common objectives. In order that diverse behaviours, motivations, sensibilities and possibilities of all its members could positively contribute to « act together », **the collective life should help develop mutual knowledge, communication, sharing**. For this, **democratic organization** is essential to the internal life of associations. The democratic

organization is moreover demanded by most of the legislations to attribute a legal existence to associations and legitimizing their role in society. Despite adoption of status establishing the modalities of participation, distribution, exercise and the respect for responsibilities, the control of personal ambitions and certain elements of power is not always easy. The vigilance of all members is always necessary to maintain a tolerant and effective solidarity within the association.

2. Secondly, the other aspect of the collective life deals with its **insertion in the society**. All society is formed of micro-communities which, consciously or not, combine their interests as much their oppositions to find between these forces a more or less fragile balance. The association, therefore, finds itself engaged in this game of tug of forces, at times easy, at times difficult. Its objectives are registered in the collective objectives of the society. Associative engagement is political, in the large sense of the term, the politics being the art of managing the city, to make people live together in their differences. The association, intermediary body between individuals pursuing various goals of the society, finds itself confronted by diverse enterprises, etc.... It is, ipso facto, brought to insert its own project in the common fundamental project of the society, without losing its identity and its autonomy.

How to reconcile tolerance with profound convictions which, at times, challenge the dominant ethos in society? Even when the legislations recognize the legitimacy of associations and their right to manage their own projects, how to respect the responsibility of all the partners, be tolerant, and to develop the project of one's belief? What strategies to elaborate so that meetings could beget cooperation, so that tolerance could become dynamic?

It is this research and the attempts that the associations present in the examples cited hereafter. These experiences could seem rather modest but one should know to start with small projects; history advances by the margins

1. Children's International Summer Villages Organization (CISV)

CISV was born in 1951 on the idea that «*in teaching respect for differences to children, wars could be avoided*». CISV proposes to the young of five continents to meet one another to live together a variety of experiences. The preoccupation of these experiences is to reveal similarities beyond apparent differences. The initial program of the organization called **Village**, bring together twelve delegations (two boys and two girls of 11 years and an accompanist in each) of different countries during four weeks. Based on exchange and game, the activities are organized by adult animators. The children consult and participate with one another, despite linguistic barrier, in a creative manner to take decisions. Since 1951, more than 100 000 young from more than 90 countries have participated in more than 3500 official international activities.

The principal objective of CISV is to promote respect for differences and inter-cultural friendship in the world while encouraging discovery of, and encounter with, the other. It is in this atmosphere of confidence that all the young learn the same message, or that the activities imply the notion of cooperation through the games. It is about being conscious of the efforts for really recognizing the other in his difference apart from playing, working, living with him. The intensity of inter-cultural contacts and the rhythm of activities create an «affective impact» which the young remember for a long time.

The internationalization of society and the recoil after the Second World War have incited the CISV to reinforce its local action:

- A new type of Village took place in California, a region where the rate of immigrants from South America and Asia has increased. The Village has reunited during twelve days the young immigrants living in California. By virtue of this inter-ethnic cohabitation, each has learnt to respect the other before succeeding to achieve esteem and friendship.
- Similarly, a CISV local committee has decided to discover the Jewish community; thus the young have participated in Jewish carnival, the *pourim*, they have attended to a conference/debate on Islam and mutton feast on the occasion of «*ait el kabir*». This cycle was rounded up by a theatrical representation of «*Journal of Anne Frank*». These local activities allow a large number of the

young to participate in the discovery of persons they don't necessarily meet although living in the same city. This discovery is encouraged by festive encounters.

- Through its activities, the CISV could be considered as a school of mutual understanding as much at local and national as international level. One of its originalities is to make the young responsible and collaborate with the adults, asking him to jump over the ditch constituted by the age difference.

2. Cultural Centres of Lions Clubs of France

Since thirty years the Lions Clubs of France organize for the young between 17 to 21 years, 5 **cultural centres** every year in different regions of France. Each receives 40 young individuals for a holiday-making, cultural or sportive sojourn of one month, followed by a sojourn in a family of Lions Club.

The international youth camps are numerous. The originality of this initiative is marked by:

- the composition of groups which bindingly include girls and boys, whites and blacks, Greeks and Turks, Americans and the youth from East Europe, Palestinians or Syrians and Israelians. This is conceived to develop mutual understanding between the young of as different origins;
- the accumulating ages of these camps as the meeting of the young of such different origins was very little in vogue 20 or 30 years ago: from the beginning it has generated warmth and extraordinary friendship.

This initiative was extremely rewarding:

- nearly 6000 young have passed by the cultural centres and asked for being informed regularly; the members of Lions Clubs address them twice a year with a little information bulletin;
- they had been the base of widespread operations, for example, in the East European countries, before the fall of the Berlin wall, for conducting material aids (500 trucks in Poland) and, after the fall of the wall, for serving to the ferment with a renewal of collective life.

3. World Movements of Mothers

The Association of Mothers of Lebanon, an apolitical movement, have been profoundly marked by the future of the young of the country: after the coming to an end of the combats, a lot of the young knew only of a life of violence and had

no idea, not even the desire, in the civic life of the country, be it pursuing with studies or working. The mothers wanted to open an office of orientation and of counselling with the help of the volunteers (orientators, psychologists, etc.) in order to enthuse them to participate actively to the life of a country in peace.

This had to do with awakening their curiosity for history, for example, which allowed them to understand the reasons of the years of violence, for practicals in chemistry and in physics, making more appeal to concrete aptitudes than to theoretical knowledge which then seemed to them bereft of interest.

These young were Christians and Muslims, much like the mothers who had conceived the idea; this project also had the goal to offer to the adolescents a chance to know and understand themselves better.

4. World Union of Catholic Women's Organizations (UMOFC)

It is an experience lived in Boussois, in France. The French women living close to **Algerian women** while taking note of the general isolation of the latter. They have created a group called «Women from here and beyond» and have invited foreign women. They have started by settling their matters of dispute while making, without obligation, reciprocal reproaches and they have tackled the problems of women: children, money, divorce, religion (Lent and Ramadan), etc. In the beginning of this experience, there were only adult women and then, progressively, the group has welcomed young girls.

They have, together, taken note of their solidarity of women quite openly; they have notably underlined the importance of women for the education of children for tolerance and have concluded that meeting one another is important for knowing and that this would open up a deep harmony and a mutual progression.

5. « Hope and Solidarity around a ball »

The motivation of these actions is to reconstitute solidarities in the countries shaken by internal conflicts, while facilitating the occasions of meetings through sports which would make the

young and the less young learn to live in society by controlling their natural aggressiveness.

The first article of the International Charter of Physical Education and of Sport says that «the practice of physical education and sport is a fundamental right for all». In order that this right could be applied, the sportive young ought to dispose of a minimum of materials: balls, garments, shoes, threads, baskets, etc.

The program «Hope and Solidarity around a Ball» consists of bringing sportive materials in countries which has been ravaged by war, or in developing countries. The sportive activity should be encouraged in the countries which have come out of armed conflicts because, **during wars, the human limits are violated** and prohibition, moral law and respect do not exist. Once peace comes back, it becomes **necessary to put to work a reapprenticeship of life**, that is to say, of brotherhood, of complementarity. The sportive activities are a way which helps in this reconstruction, helping the child and the young adult to control his aggressiveness, to reconstruct in his identity, and to put into practice, the rules of social tolerance. **Sport practised in fraternal spirit help the learning of human laws and values.**

Three actions have been conducted by «Hope and Solidarity around a Ball»:

- In **Lebanon**, a few hundreds of kilos of balls and of T-shirts have been brought in August 1993, essentially for a multi-religious Lebanese NGO «Joy- Offering». The young French brought balls for children who, in most of the cases, have only known war. Enterprises and federations have been equally mobilized for giving material. It has made a true chain of solidarity round this action.

In the field, through the news media and television, the other NGOs were aware of the action of «Joy- Offering» and have decided to work together to rebuild Lebanon and reuniting the young around games and sports, without taking account of their origins and religions.

- For **Zambia**, the UNESCO officials were asked to deposit in the ticket-game boxes, proposed by a petrol company, for the purchase of motor-fuel; the tickets gave the right to balls. The collection was important indeed and the organizing society of this game decided to triple the stake and to send three floatboards of balls to Lusaka.

- In **Guinea**, 1.3 tons of equipments was distributed -- for an approximate value of US\$ 70 000 -- in the schools chosen by the Guinean

National Commission. Sports meetings were organized between the children of the neighbourhood who usually did not speak with themselves. The Governor travelled to attend to a match of the area, and took a better knowledge of the real life of the young of underprivileged areas.

A distribution equally took place in a parish, where street children are received, irrespective of religion. With the children, the Father of the parish has turned a waste land to a land for sports.

These actions are being pursued by the **Division of Youth and Sports Activities of UNESCO**. There is a project to distribute sports equipments to Guatemala and in the refugee camps of Burundi.

In these sports meetings, the children and the young adults could discover themselves, thanks to the intermediary object which could be footballs or smaller balls, the racket and the player of each team could understand themselves, have a deep accord, the same goal and find normal to accept each other as different.

6. International Council of Women

This presentation was put forward by the President of the National Council of Women of South Africa.

"It is a privilege for South Africa to be back in the family of Nations... So much is happening in every sector and everyone is encouraged to give opinions, suggestions and comments. A year ago, South Africa was preparing for its first ever democratic election, and there was a great deal of uncertainty and fear, fanned by violence and upheaval.

I discussed this amazing change of attitude with the spokesperson of the National Council of African Women's National President and we agreed that the people could have been influenced by our leaders, Mr Nelson Mandela, and Mr F.W de Klerk, whose tolerance and friendliness to one another and others, had set a fine example to us all. Mr Mandela has never expressed bitterness towards his oppressors and he must have influenced many others to be tolerant and forgiving.

Since the election, both TV and Radio Services have been restructured and (in the words of the SAFM Radio Manager in a recent letter of the Press) "to be an influential voice, trusted, impartial and credible... The rich diversity of South African cultures, unified by an international language, offers an opportunity for us to deal with cultural

differences, learn about each other and to discover commonalities".

Although both National Council of Women of South Africa (NCWSA) and the National Council of African Women (NCAW) have not had a specific programme to promote tolerance, throughout the years we have had bi-monthly meetings to discuss common interests and have been addressed by selected speakers. We have celebrated together in November alternating as hosts, also joined together in entertaining a group of children or elderly people earlier each year.

Getting to know one another in this manner has given us in NCWSA a greater understanding and sympathy for the difficulties and tragedies suffered by the NCAW members during the years of turmoil and violence.

NCWSA has always tried to educate its own members and affiliated societies by the careful selection of speakers at Branch Meetings, and since 1988, the Annual Conference themes have reflected and addressed the adjustment to real and anticipated changes in the country.

The future of the Rainbow Coloured Nation is dependent upon our living together in peace and harmony and working towards common goals. Our leaders stress this point at every opportunity making people aware of the importance of acceptance and tolerance of our differences".

7. World Federation of UNESCO Clubs, Centres and Associations (FMACCU)

• Burundi

This action was aimed to sensitize the population towards the necessity to propose proper ways to surmount ethnic conflicts. With the aid of the International Committee of Red Cross a declaration entitled « A Minimum of Humanity in Situation of Internal Violence » had been put forward by around twenty representatives of different ethnic groups. The following is the summary :

In the Introduction, it was said that « Burundi is in grave crisis : people dead or destroyed without reason and that to in a climate of indifference, discouragement, desolation and vengeance. We should put an end to this situation and prepare a better and more definite future. Violence is never a solution to problems and only engenders moral and

useless material destructions... Everything should be done to peacefully resolve conflicts and avoid such a situation where quarrel does not transform into catastrophe »

Four points recall the principals on which « a minimum of humanity » is based .

I. Respecting and protecting the people and their dignity in all circumstances as otherwise a spiral of violence would progressively destroy all the family, all the clan , all the community :

- helping all the wounded and treating them without any criteria other than their state and their suffering;
- respecting all the dead without distinction; they have the right to a decent burial ;
- not staying indifferent to the suffering .

II. Protecting the people, particularly certain types of people :

- the civil population which are not directly engaged in the confrontations ;
- the children, the women , the handicapped, the aged, the sick should be particularly protected;
- not leaving ever the children or the adolescents to have them take part in violent struggles, and not have them armed ;
- not forgetting that a captured person is without defence , and he should always be treated with humanity and dignity ;
- respecting the medical personnel and the relief workers .

III. Respecting the common and private material well-beings , the indispensable heritage to all the community :

- hospitals, schools, sources of water, roads, bridges, sacred places , houses and others ;
- we dishonour ourselves by destroying the fields , the cultivations, the livestock and others indispensable to the survival of the people .

IV. Using force only with moderation :

- deciding to use force only in situations of exceptional danger and , when taking recourse to force is inevitable, acting with moderation ;
- not finishing off a captured, wounded or surrendered enemy .

The declaration concluded in these notes :

« Never hesitating to engage ourselves in the path of humanitarian behaviour and to encourage tolerance; remembering that each person is always individually responsible of his acts; parents, religious and civil leaders engage us to play a

primordial role for warranting respect for these norms...»

Parallel to preparing this document, a day of reflection, an itinerant exhibition and radio flashes helped to sensitize the population and, elsewhere, a video cassette on the human rights was diffused in rural and educational milieu in the different zones of Burundi . These radio and T.V. actions covered the half of the territory; the message was well taken and there was a real soul-searching among the population .

• France

In Toulouse, the UNESCO Clubs assure the functioning of five centres for migrant population. Their actions are placed in the domain of lodging and of reception homes as well as in the effort toward literacy and search for jobs and steps towards employment .

Between other activities, they have acquired grounds not meant for construction in order to have allotments for the immigrants with the objective of integrating the latter with the local life. This initiative is supported by the territorial communities .

In Chartres, a History professor has taken the initiative to introduce Israelis and Palestinians in his lycée (secondary school) towards sensitizing the students to the problems of cohabitation of these two populations in Israel .

A professor from the University of Bethlehem made an exposé in the lycée and during one school year there has been an exhibition on Israel and Palestine .

A sport meeting is being considered in which an Israeli club and a Palestinian club would participate

• Show conceived and proposed for the Year of Tolerance :

Destined not only to the young , but also to all the public, a dramatic play of about three to four hours, based on the « Mysteries of the Middle Ages » had been conceived around the themes of UNESCO and particularly that of tolerance. Coproduced and cofinanced by the WFUCCA along with the Academy of Theatre and Dance of Bucharest, this show was presented at the closing ceremony of the International Congress of the WFUCCA in Bucharest on the 5 June, 1995, before being reproduced in several other countries. A performance is expected in Paris on the 16

November 1995 for the anniversary of the signing of the Constitution of UNESCO.

• **« Caravan of Solidarity » :**

During the summer of 1995, at the initiative of the WFUCCA of the African region, a « caravan of solidarity », from Ouagadougou (Burkina- Faso) crossed a section of the African continent towards Cape (South Africa). It carried the message of friendship and tolerance to all young Africans. At each stage and in each country crossed, there had been animation shows by the participants on the theme of UNESCO, in particular on that of tolerance .

8. International Federation for housing and planning

This action conducted in France in the Parisian suburbs was conceived from the origin of a project of construction of lodgings, in view of enabling the integration of new inhabitants, beyond cultural and ethnic diversities .

Sarcelles is a city of nearly 57000 inhabitants built between the years 1955/1960 by a branch of the Fund of Deposits and consignments and of which the media denounced of the bad aspects of living together in large congested numbers. Among the inhabitants, all the continents are represented here and half of the countries of the world could be found here.

In such a city, one of the keys of the social systems is the presence of associations; more than 100 can be counted. This presence is the fruit of a long history which has enabled the inhabitants to dialogue, to share and to appropriate an environment which would remain inhuman if men do not take possession of it .

The intuition of the group of the Fund of Deposits has been to establish very early more balanced rapports between tenants and proprietors while instituting councils of residents in 1965. Then in 1984, an accord was signed with the associations of tenants. In 1989, it has favoured projects of residents with the creation of Funds of Initiatives of Inhabitants. This has helped the latter to find suitable projects; they are «small projects» but help meetings with people of different cultures, races and religions and this is of capital importance to reduce tensions .

Obviously the offer of the landlord is not naïve and caters equally to his interests of preserving and maintaining his heritage. This institutional call gives rise to a debate on the collective stakes of the area and helps the emergence of new network, the manipulation of connections and the interaction of networks amongst them. As long as there would exchange, tolerance could be generally found reinforced .

If one is convinced that in Sarcelles, like elsewhere, the associations are not only «social shock-absorbers » but also and above all levers of social cohesions and integrations , there is time to reflect on modalities of recognition and of reinforcement of their organization so that they could respond to, with the ensemble of concerned political and institutional partners, the crises of the town .

9. Disabled Peoples' International (DPI)

Tolerance is a necessary practice which binds handicap. It is present in three levels: individual, collective and social .

At the individual level: one should «live with»

In order to live one's handicap, it is necessary to be tolerant, and first to tolerate one's own deficiency: this is, as some say, «to accept one's handicap » but we rather say that it is necessary «to do with», that is to tolerate without accepting, because our deficiencies remain unacceptable and that revolt is also a source of life.

Daily experience of handicap, that is also to tolerate very particular attention of others when they open the door to you or give way to the passage, or when they ignore us by concentrating only on our accompanist. Access to a social life calls for a tolerance of each instant vis-à-vis behaviour patterns altered by the presence of our deficiency; one should learn to say thanks, reassure and explain even if an interior force often pushes us to refuse these aids proposed in the ignorance of our real needs. Tolerance of each is necessary to provide the disabled with an attitude which is not one of condescending charity but of taking note of our particular needs. To tolerate is also for everybody to give an fearless look at the disabled for respecting his dignity and his rights .

In collective life: the union of differences

Experience of handicap often leads, necessarily one could say, to the collective life. The Disabled Peoples' International assemble persons and organizations representing very different kinds of deficiencies: physical, sensorial or mental. Tolerance is indispensable to this union and it is often difficult for a physically handicapped person to associate with the mentally handicapped; the confusion is often and abusively made by a public ignorant of the causes of the handicaps. The need for dignity should associate here with a grand overture and tolerance. But the union, that is also tolerance between movements and interests, often different; it is particularly true between the movements of parents and those of adult handicapped persons.

Associations are asking for tolerance. For their better insertion in society they act to make tolerance more and more effective vis-à-vis the handicapped.

At the social level : the citizenship

From this daily experience of tolerance, the handicapped have more significantly engaged themselves to defend the human rights for all, and peace. One of their recent international initiatives has been to mobilize the handicapped of 7 countries of Central Europe including Serbian and Croatian ex-military men, towards defending the respect for the human rights in ex-Yugoslavia, as much as the rights of the handicapped.

In conclusion, one should insist on the importance of communication for promoting tolerance. When one sets up barriers to communication, one feeds intolerance; this generally finds its roots in fear and fear in ignorance. Communicating, as should be the daily experience of the handicapped or disabled, is to explain, to get to know, to reassure, and, finally, give the means to tolerate better.

10. International Associations of Charities (I.A.C.)

Created in 1617, this association functions according to the principles consigned in the Charter by St. Vincent of Paul. Over the centuries, the members of the association of charity have had adopted to the relevant contexts which sometimes was not quite easy. During certain periods or in certain places, social or political cleavage have made thing difficult. The present period, in many countries of the world, is facing internal and

painful ordeals which demands a great deal of mutual listening and patience to resolve matters without bitterness. But the durability of the IAC bears witness to the fact that such activities with the contribution of association are durable.

The IAC defines its fundamental project in a slogan bequeathed by St. Vincent of Paul « **to be with the poor against poverty** ». Even if by its nature this project is universal and transnational, it has not always been well received in certain societies. At times, the social, political, economic or cultural contexts have been hostile. There are countries or even cities or villages where the political power does not tolerate the initiatives of associations, above all when they denounce the established order which is responsible for the poverty and the exclusion.

Everywhere, social and economic structures or cultural attitudes very seriously could limit the possibilities of struggle against poverty and the participation of the poorest in the process of development but, in the eyes of the IAC, the violence is the source of the defeat. Every chance of effective action could bear the fruit of consultation, dialogue and tolerance related to active and positive ethical attitude.

Fortunately it is for the disinherited where « to act together » for the common good exists, where the projects of associations are taken into consideration or even supported. There are occasions where one could elaborate collective programs, thanks to the dialogue within a great spirit of tolerance.

CONCLUSION

In their diversity of form and of importance, the experiences mentioned above underline **the irreplaceable role of intermediary bodies in education for tolerance**. Considering actions related to the young, to the sports activity, to relations between women, to the better understanding between races or to the handicapped, none of these actions could not have been managed without the initiative and the support of a collective structure of associations.

It is within the framework of an association that it is natural to reconcile tolerance and profound conviction and that it is possible to communicate for knowing each other and to act together while having respect for each. So associations have indeed a big responsibility.

CHAPTER 4 : THE DOMAIN OF COMMUNICATION AND THE MEDIA

HOW TO SPREAD THE IDEA OF TOLERANCE BY THE PRINT AND THE AUDIO- VISUAL MEDIA ?

Already during the symposium which was organized in 1986 on the theme « Education for peace and international understanding », the NGOs were preoccupied with the incumbent responsibility of the media as carriers of mutual understanding of cultures, and therefore, as factors of tolerance and peace. An emphasis was laid, on this occasion, on the necessity *«to set a critical look at the media...on the contents (to refuse incitement to violence and racism), to promote a literature for children to comply with the ethical basis recognized by all and inclined to an overture towards others and an international understanding, and to promote the understanding of other cultures through the media »*

During the last few years, the influence of the media, particularly the audiovisual media, has increasingly strengthened. The preoccupations expressed in 1986 are, therefore, more than ever true : the NGOs are conscious of it and they have engaged themselves to work on the mutual understanding of the people. This could be seen through their statements of experiences .

But two new dimensions have appeared during the symposium of March 1995 in which 35 NGOs dealing with communication took part. They did not but pose problems for the NGOs, above all on the financial ground. The first was the **exigency of professionalism** that one could trace all along the day as a leitmotiv in the different statements and opinions . If one wished to be heard , amateurism would prove futile . The NGOs are in need of professionals for catering to a larger audience with their objectives . It was suggested that in each NGO somebody at a high level remained responsible for communication and public relations and be able to mobilize the necessary means. It is particularly true of television for which it is necessary to

have the help and support of the creators of the artistic world. During this workshop and for a greater efficacy, it was proposed to set up and arrange meetings and to initiate a collaboration between the NGOs of communication and the NGOs being engaged in launching actions on tolerance .

The second dimension that emerged is that of setting up and of rapid development of the **Internet network**. It offers, from now on, more and more sophisticated and expensive techniques with the risk of witnessing the yawning ditch between those who have access to information and those who do not have . This difference does not really lead to tolerance ! Another risk is that the Internet network is beyond total control: it allows, therefore, to convey the best as the worst . For the best one would retain an experience which took place in ex- Yugoslavia where, thanks to Internet, networks of communication were created between towns and different communities, networks on which messages of tolerance and peace were exchanged . But the risk stays on .

Hereafter could be found the reports being presented in the symposium which successively correspond to the problems which are specific to the print and the audio-visual media .

I . THE PRINTED MEDIA

International Board on Books for Young People (IBBY)

Teaching tolerance to the child through the means of traditional communication like books for the young and magazines for children is , above all , for an international association like IBBY (the only international amalgam of the professionals) to remind when, by whom and why it was created . IBBY was founded in Zurich (Switzerland) in 1953 by Ms. Jella Lepman , German journalist , a refugee pushed out from her country during the racist

persecutions of the Hitlerian national-socialists. On her return after the fall of the Third Reich, she has devoted the rest of her life to the international promotional institutions which are useful to her aims of spreading the messages of peace and understanding in and by the children's books. There could not, in fact, be any capacity of opening up to others, without a clear understanding of his own identity and in the certitude of belonging to the same humanity.

In the 19th century, the national literatures « for children » were quite often marked -- even by the « humanist » authors -- by the tendentious drifts in which each society did not quite respect the reality of other cultures. IBBY has striven itself, since more than 40 years, to attract a critical attention on such negative tendencies while rising to the occasion of promoting books, texts and illustrations contributing towards a better respect for, and a better understanding of, the other.

IBBY has put forward a policy of supporting the development of reading by the children, the literacy, the creation of libraries and training of professionals of books and of reading in the developing countries. It has initiated international institutions which ascertain comparisons, contacts and common works in the field.

We present here a significant example: the action of IBBY for the understanding and tolerance in a period in which the West and the East were two parts of a wall. With the support from UNESCO, the meetings between professionals of books and of reading, not only from the North and the South but also from the East and the West, could carry on.

The national sections formed themselves to undertake common international actions, notably like conferences, talks and a variety of shows like, for example, book-fairs, Biennale of illustration of Bratislava, workshops by « youth » specialists at the International Library of Nich, heiress of the Foundation of Books of the Society of Nations. In this way communication could take place.

About the education for children, it was the effort of humility and constancy which won the test. Such a spirit was also needed in combatting for tolerance, understanding the other and the pacification of spirits.

International Federation of University Women (IFUW)

In the life of IFUW, like that of many NGOs, tolerance is primarily a way to be and a climate of the interior. Interpenetration of similar ideas of finalities and of certain indignations towards injustices, between its members or between its national associations were part of its condition of existence.

But at the level of methods according to which problems are grappled with, **diversity** comes into being -- a joyous diversity, resulting from the diversity of societies and of environments. Within the framework of an NGO, the spreading of diversity and understanding could come up with the best of chances to create a state of tolerance, because it was erected on a base where questions of material interest, ideologies, distrust and rivalry were reduced to their minimum.

Under the aegis of IFUW, a network of publications and internal documents circulate through the national branches, giving a large place to specific actions and initiatives, each outcome having a particular logic in the country where it takes place.

On a wider basis, and by more fundamental options, IFUW attaches importance to an ongoing diversity throughout the world, looking beyond with interest and welcoming one and all. With this objective, there was an allocation of grants in a permanent way, more often with an obligation to carry out the relevant studies in a country other than one's own. The young minds have thus a chance to deeply enter into a civilization, into forms of thought not yet known and a spirit of inquiry as a whole.

Within the same perspective, IFUW underlines an incessant bearing to all levels of teaching the living languages with the satisfaction of seeing this objective being reflected in the goals of UNESCO. This gesture of mutual understanding is not comparable with any other. In the language is read, at one and the same time, a durable cultural justification and how a human group could accommodate itself to its own existence and finds its ease. It is thus, while having its contribution as the means, to communication and rapprochement that IFUW persists to hope for the progress of tolerance.

International Catholic Child Bureau (ICCB)

ICCB asked to one of its active member , Bayard Press⁴, to present its project of education for tolerance through the publications meant for young readers .If these publications allowed diversion to the readers , they also helped them to choose the ways to their future and to grow without being taken for as adults in miniature . Different values clearly traverse through 16 titles: taste for life; respect for oneself and the others; interest in those who live elsewhere or in his difference; meaning of justice , of solidarity, of a generous vision of life; denial of violence, all of them being the other name for tolerance .

Some examples of this project of education for tolerance are presented as follows:

- **A generous vision of life, understanding the difference of the other with « A little brother unlike the others » (Beautiful Stories -- 3 / 7 years)** A difficult situation: the story of a mongol child in the family. Transposing in a family of animals makes him distant . One has then , in a rabbit family, a little brother who takes out his tongue, slavers, piddles on the carpet and has the large droopy ears. Doudou rabbit, a little brother who is pushed to the corner. The very end of this story is to help the child reader to understand the other in his difference and to make images and words about his anger and his grief due to this difference .
- **Understanding « from within » that which the children lives who are of my age but are not like me. Creating bonds between readers of the same age and seeing the world with the eyes of the other: «Alimatou» (Astrapi -- 8 / 10 years)**
- The theme of exclusion is treated in this little booklet. Alimatou , little Black girl, narrates her life in an area of Paris. The correct tone, without an apology for misery, evokes the poverty with modesty and respect. « The questions corner » answers the question of a reader : « Why one is so much different ? » . And the heading « Parent-Child » encourages parents and children to have a dialogue from a comic strip : « Me, I am Black ».
- **Not to play with fear and anxieties: a rigorous and positive information makes the**

Bayard Press— Young publishes 16 magazines meant for readers between 18 and 25 years . It has 9 millions of readers in France. The journals appear currently or have adapted versions in various countries of Europe, in North America , in French— speaking Africa and in Asia .

readers enter the world of tomorrow and to be actor there in turn (in Okapi 10 / 15 years)

• Debate : « Must one be tolerant? ». The readers respond to one among them; the journal is used as letter-boxes . -- Aids File: it explains the disease , the prevention; it places sexuality within a relation and shows the possible solidarity with the sick; it presents interviews of one sick person, of a volunteer who accompanies him, of a nurse who treats him; it helps to reflect on the relation with the sick , to exceed fear and false ideas .

• **Making the reader critical to informations that he receives and allowing him to forge his own opinion . To be positive: not to turn the readers the impotent spectators of the misfortunes of the world (in Phosphore 15 / 18 years)** Two files :

-- « Exclusion, state of urgency » (among the roots and the causes of exclusion: the unemployment; it drives to misery, to expulsion from home, to malnutrition, to solitude; evidences and responses of those who combat this entangling mesh) -- « Racism »: which arguments do oppose racism and how it survives daily out of the fear of difference .

Cultural Symbiosis in al-Andalus:

« The Contribution, in the Iberic Peninsula, of the Christians, the Jews and the Muslims to the universal civilization» (International Peace Research Association, IPRA.

The project had been selected from 1990 as one of the activities of the World Decade for Cultural Development; it has been equally a project of the 1995 United Nations Year for Tolerance.

The Lebanese poet and essayist Khalil Gibran wrote: « *Yeasterday is but today'smemory , and tomorrow is today's dream* ». The principal objective of this project is to look through history to revive a culture of peace, a culture of unity and diversity in what constitutes an identity, and it is knowledge through education by looking into the past so as to build the future .

The idea is to put together the story of an unusual period in history when racial and ethnic problems that seem intractable today were being creatively dealt with , when Arabo-Islamic civilization was open and tolerant to other streams of thought , when the responsibility of the leadership towards

their people focussed on their spiritual , moral and material well-being .

The principal activities of this project are as follows:

Educational: a series of 5 books to be published:

- a university level research book on the coexistence of three religious communities in al-Andalus: Jews, Christians and Muslims ,
- a teacher's manual for secondary schools with background on peace,
- two text books, primary and secondary, to promote the spirit of tolerance and coexistence,
- a story book for children .

Symposium: a two-day's symposium at UNESCO in the early months of 1996 debating the following issues:

- al- Andalus: a culture of tolerance,
- al- Andalus: a metaphor for co-existence ,
- al- Andalus: a road towards interdependence, solidarity and cooperation .

The NGOs , just as the major specialists of this period , the members of the universities and all those interested in the development of a culture of peace are invited .

Television Film : the audio-visual world as instrument to educate for tolerance .

II . THE AUDIO-VISUAL MEDIA

« The Hill for a Thousand Children » (Meromedias)

This is how an audio-visual producer intervened in the symposium : « Is not the togetherness of media and tolerance obvious? For all I know, in France , the media are tolerant. Minorities like Protestants of my country are received every Sunday from 10 hr. to 10hr. 30 by the public television France 2 . Further , I wish to note that the French televisions are « too tolerant » (permissive, I should say) because in a week we have been entitled to 670 murders, 15 thefts, 848 scuffles , 419 shootings and so on ... !

« In fact , the question is to know if, and how, one could militate for tolerance in the media, and above all in the media for the 'large public'. Theoretically it is possible but the problem is ' how?': how to

reach the spirits and the hearts in depth? Indeed the voice is given at times to some great apostle of tolerance: the abbé Pierre, Bernard Kouchner, and others. Indeed their example has in itself the value for promoting tolerance and this is far from being negligible. But still ?

« The Christian group to which I belong has taken up the idea of **trying to produce and distribute television works to arouse feelings of tolerance and solidarity**. We have created a society of production , 'the S.A. Productions 7' which had the difficult experience to sensitize our project with the universe of television channels of which most , as one knows, are practically slaves of 'audimat' (the time of audience in a television channel) .

« After some attempts which proved futile, Productions 7 has since succeeded jolly well ! It has produced an appropriate feature film to reach the sensibilities and to evoke the essential message that we wished . This television film, called « The Hill for a Thousand Children » has managed to reach 7 500 000 TV watchers. We think that the production of the features constitutes an efficient way to reach the hearts beyond the fugitive and quickly forgotten impressions of such and such current events .

International Catholic Association for Radio and Television (UNDA)

UNDA strives to spread a spirit of tolerance according to the principles expressed in the document « Aetatis novae » published in 1992 by the Vatican . Through its action, it militates for the right of expression for all , right which conditions the existence of tolerance in the media. In practice, **UNDA helps the development of alternative radios** catering to those who are devoid of the right of information or right of expression. These radios could be simple sources of independent informations where totalitarian regimes only propose a partial and biased version of events . This, for example , is the objective that **Radio Veritas** proposes. Based in Philippines, it offers since 1969 cultural , educational and informative programs for the whole of Asia in 15

UNDA consolidates the Catholic national associations from 139 countries and 26 international associations working in the domain of radio and television. Within each association there are those responsible for religious programs as well as those working in the non-religious media (journalists, film-makers, researchers...). There are also stations of Catholic radio and television and trainers for the professions of image and of sound and , broadly speaking, for critical approach to the media .

languages with an emphasis on the human rights and his essential liberty. Other radios, even small ones, can very concretely give the voice to the excluded minorities of Latin America who are politically or economically weak, such as rural women, ethnic minorities and urban slum dwellers.

More than 80 radios under the aegis of the association ALER have come into being in this spirit with the initiative of the Christians while working in tight liaison with their secular counterparts. During a meeting in October 1994 in Quito, 5 continental actions have signed a common declaration in order to « consolidate the present and future experiences » to the service of democracy, development and right to communication. At present, various alternative radios are created in Black Africa.

The member radios of UNDA could equally open in the name of tolerance and peace through the intermediary of particular programs. In Philippines, for example, the National Council of Churches has launched a program in October 1994 to « propagate for peace ». By means of 26 radio publicity spots and presenting opposing political personalities, the Council tries to influence the parties to answer to negotiations in favour of civil peace.

UNDA is lately inclined to direct its efforts for tolerance while providing with an **education for critical reading of the media**. This education takes place notably in the training centres of UNDA and in Catholic schools. Among other things, it aims to teach the television watchers to distinguish a statement or interpretation by the journalist in an information being presented in radio or television. It teaches to locate the omissions and the manner in which the image of a reality or of a social group could be manipulated by the intent of the introducer and, therefore, could be questioned. Such an exercise strengthens the capacity of the viewer to defend himself against the pernicious influence that the media could impose while often antagonizing certain fractions of the population against others, or shedding partisan opinions. « New Educommunications », a publication of UNDA strives to support exchanges between diverse initiatives of education for the media.

Initiative of a « Radio for Peace » in Rwanda (World Association of Girl Guides and Girl Scouts, WAGGGS)

In the symposium of the NGOs at UNESCO (March 1995), a woman from Rwanda belonging to WAGGGS reported the recent tragic events of her country which she personally lived through before being able to take refuge in Belgium. She described the traditional structures of the country and their degradation in course of the recent period, the processes in which the colonizer played a role. She evoked the eventful history of the country since independence and finally the incredible explosion of hatred which led to the massacres that one is well aware of.

The responsibility of notably the media is heavily binding. For stronger conflicts, the « Radio of Thousand Hills » broadcast the provocations of intolerance and murder throughout the day : « you should kill him who does not think like you, him who is not for the President ». To counter the effects of this radio, many NGOs associated themselves to create the « **Radio of Peace** » which broadcast appeals for tolerance and for peace. In the beginning the producers were being treated as insane. But little by little they saw that the messages of peace got hold: a way opened up for tolerance. The reconciliation takes place through the dialogue which is difficult to come by these days as passions are strong much like fanaticism and desire for revenge. The State has a very important role because its mission is make the law prevail.

Jamboree on the Waves (World Organization of the Scout Movement and World Association of Girl Guides and Girl Scouts)

« In opposition to racists who only grant efficiency to the much-muscled man who imposes himself by force, we believe in the value of having to use his conscience. We believe that all man should be endowed with free and conscious will, like the others, by his own dignity. » Marcelle Levy-Danon, Scouts of France, 1945

Since their foundation, the Scout organizations wanted to educate the young towards tolerance within a global approach: at each moment of

their life they should learn to combat intolerance, from having acquaintance of themselves, in order to accept the others as they are, whether stranger or disabled .

One of the educational means kept in view is that of meetings at the local, regional or national , but above all international level. Living daily in the camps where everyone should get to know the other and in accepting the difference is an excellent school of tolerance which acts as common camps for various units of the same town , of the same country , of several countries or the world over .

In Holland in 1995, thousands of boys and girls from more than hundred countries would gather for the 18th World Jamboree. But this great event, which takes place every four years , should not hide another annual event which concerns more than 500000 Scouts and Guides being called to communicate at the radio on the occasion of the « **Jamboree on the Waves** ».

During 48 hours regardless of age or of number of participants , and at a little cost, the Jamboree offers to the Scouts and Guides the occasion of having contact between themselves with the intermediary of a station of radio amateurs. Numerous associations have their own station although the majority participate in this Jamboree, thanks to the stations of local clubs of radio or of other radioamateurs. It is not only amusing to speak with the other young people from the world over, but also an occasion to know more on other countries or on the Scout movement abroad. Ideas and messages are thus exchanged on the way of waves.

Every year a theme is proposed and in 1995 it is in liaison with the Year of Tolerance and the 50th anniversary of the UNO . A special emblem has been created for promoting the activities related to this anniversary . Relay stations are installed in the diverse agencies of the UNO which transmit messages to Scouts and Guides. This event has been prepared at length by the participating groups and by an international team which proposes common projects in the form of game, of debate and so on . The young are asked not only to prepare questions for their interlocutors but also to search for all that are related to their regions in order to respond to the questions of the latter

They are asked also to learn, in a few words, to greet in other languages or, the first couplet of a foreign song and search for Scouts and Guides from these particular countries, with the help of radio, to strike up the song with them. They are finally asked to have a diary to note names and addresses in order to prolong contacts by other means like letters, visits, invitations, etc....

To know the other and to understand how he lives and communicates that is with contacts as lively as those in the Jamboree, that is how our young Guides and Scouts could learn tolerance and, through which, learn to be « craftsmen for peace » .

III . OTHER EXPERIENCES COLLECTED IN COURSE OF THE INQUIRY OF THE NGOs

Uniao des cidades capitais Luso-afro-americo-asiaticas (UCCLA)

Development and communication between men allowing a better understanding of other cultures, histories, beliefs and religions is an essential objective to which UCCLA contributes an active support while encouraging cooperation with the Portuguese-speaking area .

A radio program called « History in Portuguese » as well as the promotion of exhibitions of literature, painting and sculpture are the privileged means to divulge a culture of common roots in which remains the richness, at one and the same time, in its diversity and complementarity. Combatting segregation and intolerance is also a priority at the social level, an area where the media play a decisive role for information and building of public opinion. That is why the actions of the media should be inspired by an ethical vision and a care for objectivity instead of going for the sensational.

The actions and the speeches of public personalities are very important because they are known faster to the citizens than the actions of other groups and associations . Being conscious of this reality, UCCLA is preoccupied to associate influential personalities with its project in a way that its message reaches rapidly to all .

Klub inteligencji katolickiej (KIK / Pax Romana)

This organization recently arranged a seminar for journalists representing different religions and beliefs that exist in Poland. Its aim was the reconciliation between the believers of different religions of the country . It is particularly important that the majority Catholics reconcile themselves with the believers of other religions who should also have a place in the sun .

International Federation of Social Workers

As a priority, this organization indicates the distribution of documents of international politics concerning the human rights, the strategies to adopt against Aids, for peace and disarmament, the refugees and the human development .

International Federation of Francophone Writers

This Federation helps the relations between Francophone writers of different origins and of different political and philosophical convictions, far from all extremism .

Afro-Asian People's Solidarity (AAPSO)

The development of communication between men imposes on the same title as education in order to make known the social , cultural and traditional realities of the people . Facilitating contacts and relations between men is a major condition for the distribution of informations .

IV . COMMON POSITION FOR THE NGOs OF COMMUNICATION

At the end of their exchanges in March 1995 , 35 NGOs of communication prepared a project of declaration which was adopted by all the NGOs present there. This is incorporated in the conclusion of this brochure .

CHAPTER 5 :

FIELD OF PROFESSIONAL LIFE AND OF CIVIC LIFE

In this chapter are enlisted the worst kind of intolerance, that which draws moral violence (injustices, segregation, exclusion) or physical violence which could be stretched to murder and genocide .

It is a vast area indeed and many NGOs are active in this respect. Our collection may appear modest for the reader with regard to the sheer width of the problems raised. It will not be about spectacular actions; besides, the NGOs have not obviously got the monopoly over those very numerous actions, at the grass root level, which aim to create the bonds of understanding, to arouse solidarity or to search for the paths of reconciliation. But could the giant leaps towards peace which constitute the collapse of apartheid in South Africa, the accords and negotiations in course between the Israelis and the Palestinians in the Middle-East, or again the efforts of bringing together the Catholics and the Protestants in North Ireland been possible without an intense activity and many initiatives the kind of which we are going to talk about and which need continuous support ?

1. PROFESSIONAL LIFE

Within the enterprise, the dialogue between social partners constitutes the privileged way to resolve conflicts: it is here that the art of negotiation, of consultation and of conciliation takes place. Various NGOs have underlined among others the fact that the industrial and commercial enterprise was naturally turned towards international cooperation, and that in this way it could constitute an instrument of rapprochement between people.

Thus the representatives of the **World Assembly of Small and Medium Enterprises** mentioned a meeting organized by the European Union in Cairo in December 1994 and who assembled around 600 European enterprises and 600 enterprises from countries which are engaged in the path towards peace in the Middle East (Egypt, Jordan, Israel and Palestine). The enterprises were assembled not by nationality, but by professional sector. The experience has shown that contacts established quickly between those who shared the same professional preoccupations , even if they hailed from countries which are separated by long years of hostility . Hardly within 48 hours the participants got down to speak about transfer of technology and of partnership and of an ongoing dialogue even between Israeli and Palestinian entrepreneurs .

Along the same lines, the representatives of the **World Union of Professions** have called for a General Assembly of Israeli and Palestinian liberal professions which show a strong desire for contacts from the interested parties .

In another domain, the **International Confederation of Free Trade Unions** has a long experience of work with the immigrants and the underprivileged young and underlines the necessity of dialogue and of the understanding of cultural diversities. A narrow bond exists between the professional life and civic life, because it is professional exclusion which leads to civic exclusion .

2. INTEGRATION AND STRUGGLE AGAINST EXCLUSION

Exclusion leading to different social classes gives rise to intolerance which is unfortunately on the rise in our world. Various significant actions of social integration are described as follows :

« The Court of Hundred Professions », presented by the International Movement: ATD Fourth World

This action, existing since 10 years in **Ouagadugu in Burkina Faso** with the help of UNICEF aims to bring about encounters of the young and the children of the street, often without familial bonds and in difficult situation. Attention was given to know them and weave relations of confidence with them in a climate of mutual respect beyond all prejudice. Almost all the young had known only the failure in work, but they aspired to be recognized as workers. From the conviction born, it was necessary that all new actions help them live a positive experience, even if minimal, while being aware that the success of one does not cut him off from the others, but rebounds as a pride and an encouragement for the ensemble of the group.

Thus was created the «Court of Hundred Professions», with the objectives :

- of supporting the young in their desire to change life and helping them to live experiences which would enthuse them with pride in a project of professional and social integration.
- of encouraging them to be useful to others, and thereby changing the view of the society towards them.
- of winning over diverse groups and persons already inserted in the society.

The first attempt was in 1984. Then with the aid of the artisans of the town, the workshops for professional training came into being (at first for three ,then six weeks): woodwork, pottery, bronze, needle-work, batik and so on. Among the problems confronted, was the difficulty to associate the most left-out children with a group which has already started evolving. Care brought them to hygiene, then to health. Mobilization of the children took place and contacts developed with the national

structures of health lead, by the Ministry of Health, to a training for «the agents of community health» for around thirty young people, chosen by their friends.

The aim of this was that the young become true partners for the development of the country. To begin with the precise events like helping the drought victims, construction of a railway line, voluntary contribution for the Panafrican Film Festival etc. provided the occasions. Then with the support of professionals of childhood, the *Court* was involved with the conception and the fabrication of toys for the popular kindergartens. Other workshops also took place like stitching outfits, weaving work and so on.

The partnership with the State concretized from 1990 when social educators specializing in social action and family matters were sent from the Secretariat of the State. In 1992 a project of educational action was launched from the State. It was rather essential not to act only on the children and the young, but to act also towards the society, in order to :

- change the view of the society vis-à-vis themselves;
- win friends one by one ;
- to engage other partners in the activities to be managed together ;
- develop relations of cooperation with local associations.

Among the teachings, the representative of ATD focuses the necessity to resist to the individual demands in favour of the group, the challenge to manage the projects with the less dynamic participants in which the notion of success would be shared by one and all. Further, the verification, unexpected in the beginning, of the young marginalized felt a strong desire to tie up again with their family and their community, from the time when this reunion was lived in pride.

The International Federation for Housing and Planning

presents «the local mission for social and professional integration of the young of Saint-Quentin-en-Yvelines », a new town on the border of Paris. It is an association financed partly by the local collectivity. A similar structure named « AVEC » (« WITH») was formed for the employment-seekers of the same town. The associations aim to aid and accompany those who are in need, assist them to build a project but not to have it done at their place. Tolerance is lived daily in the meeting with the other with his difference. It looks for in

particular to fill up the immense gap of the will to listen and to advise for the young. It opens up to their difficulties, including at times when it has to do with law, or to do with the security of professional secret. It excludes neither the reminder of rules and laws nor the firmness vis-à-vis the behaviours which are not tolerable.

International Association of Charities: initiative of the Vincentian Volunteers of Milan (Italy)

This initiative is directed to the struggle against poverty and social exclusion in various quarters of the suburbs of Milan in which exclusion became the other side of the coin of intolerance. Originally, in the early 1980s, it was ascertained that the long-term unemployment is one of the most serious problems which affect the deprived families. It is, at one and the same time, the effect and the cause of the misery, of marginalization and it often leads to taking recourse to illegal works for survival. The unemployed of the marginalized milieus failed to find a job due to lack of professional training, and those who did succeed to find one, were incapable to keep it as this called for a serious involvement for a long period. With almost all these adults a resigned and fatalistic attitude was noticed.

This attitude was the consequence of a lack of proper cultural motive. Since generations these persons were used to endure injustice and marginalization. Hailing from different places, they did not have common traditions: they have lost their identity and their own cultural roots.

The priority, therefore, was to procure a basic training for everybody. In five areas of the suburb of Milan free courses were launched for the adult unemployed. But in the beginning the experience was deceptive because the adult unemployed were not keen to participate in the courses and were discouraged by the long period of the training. The problem, therefore, was not only economic but also cultural: their mentalities needed to be changed and the project was directed towards the young of 15 - 18 years without family responsibility. However, a heavy percentage of the young refused all engagement and preferred to remain idle, along with the snares of criminality and drug-pushing. To promote participation, the solidarity of the local community and the help from the artisans to form apprentice needed to be aroused. The problem could be traced at the roots

because the young children of marginalized families showed very slim interest in studies and betrayed the same resignation as their parents.

This attitude proved to be a hindrance and it was, therefore, necessary to prevent this mentality to percolate down to future generations. A course of teaching support for the children from 7 to 10 years was introduced and it was testified that through the children, the mothers and others in the families could be involved at large. During 4 years of work with the Commission of European Communities (CEC), 452 families in difficulty were taken care of, 110 unemployed helped by teaching and pre-professional training, and more than 350 children have been followed. If the results with regard to unemployment were not conclusive, little steps towards success were, however, made about promotion of families, of prevention, and of conversion of mentalities.

After the European subvention stopped, the activities, however, did not. The initiatives have evolved according to the areas: everywhere where that was possible, the volunteers chose to entrust the management of different activities to the community or to the local associations in order to make the people more responsible.

To conclude, this project supported by the CEC had an exemplary and multiplying effect: in other quarters of Milan school projects of homework duties for children were born, as much as courses for catching up with schooling and for professional pre-formation for the young and the adult. Other projects led to exchanges with the foreigner.

3 . SOCIAL AND CIVIC INTEGRATION :

Training in theatrical expression of dalit social actors in Tamil Nadu (India) by the Integrated Rural Society (International Federation of Rural Adults Catholic Movements, IFRACM)

This activity is situated in Tamil Nadu, region of 60 millions inhabitants near Pondichery (India). Among the inhabitants, a majority of which being rural, there are 25 per cent of dalits (untouchables) of which $\frac{3}{4}$ are without land. The agriculture is

developed here in a disbalanced way favouring the naturally irrigated regions and those irrigated by the big land owners .

Culturally, socially and mythically the dalits are the « out-castes », not being « born of the god Brahma ». Considered as impure, as the term « untouchables » indicates, they are meant to be the servants of other castes for the lowest of tasks, and practically excluded from the economic circuit. However, politically and legally, untouchability is abolished and its practice prohibited by the article 17 of the Indian constitution. But concretely the exclusion continues with marginalization in the villages, at the level of habitation, school, health and so on . The women are practically illiterates and the majority of children work.

It is in this context that a group of three young dalits who had the chance to follow a superior education, decided to stay in their milieu and to create in 1981 the **Integrated Rural Development Society (IRDS)** with the aim of « **helping people to help themselves** ». In order to deal with the difficulty of handling a population severely marginalized and of a radical poverty, they took the idea of **expressing through theatre** which, in India, is a traditional and powerful mode of popular expression. The theatre served to educate, mobilize and to transmit messages. But a training proved necessary: the project took form in 1987 , with the support of IFRACM, of which IRDS is a member, and then of UNESCO and of CCFD . Nicholas, the responsible, joins Alberto, a clown analyst specialised in the synthesis between the work of clown-actor and that of social-actor. The project aimed at the same time to stimulate researches and theatrical practices vis-à-vis the local public, and to encourage intercultural exchanges between the Indian group and different European groups in rural milieu .

« When we examine the behaviour of the public, we feel that our programs fall short of artistic value and that they are very primitive. We are in need of intensive training and performances for making them more lively and more artistic..... »

Such is the goal of the sessions of training: three sessions took place, ended in 1992 by a round in Europe which obtained the support of CCFD and CEC. The initial project lasted two years, but its development in the entire South India, where IRDS is associated at present, has directly reached the population of nearly a hundred of villages. It stretches its dynamic to other groups of development, in particular to the women and to the

young, and in the regions of the north of Tamil Nadu .

All the villages of dalits initially did not have any control on their daily situation which comprised of an attitude of rejection from the society around, a refusal from their exclusion, and the translation of this refusal to violence. The small group which started the theatre set itself to the problem- ridden villages, met some influential people to derive help in the evening performances and for debate. This was done on the sly, being unknown to the village. Today when there is a problem, it is the representatives of the dalit village who come to the IRDS Centre to inform it, ask for advice and support for a troupe in order to raise consciousness of the collective village life and to highlight on the restrictions and the taboos. From a passive attitude, therefore, they have become actors of their own steps of development and solicit themselves the support of the troupe .

Thus theatre, the usual place of entertainment, also became a place of a shared emotion, a catalyst of energies by the game intensely lived by the actors, and a mobilizer for collective action. Relieving themselves in laughter, the people could dedramatize, to begin with, situations in which there are violences. This method could liberate tensions and taboos, could engage in objective reflection, capable of chanelizing the action while avoiding violence. It could induce the features of education towards peace. Within a dozen years appeared a considerable evolution .

4. MIGRATION, REFUGEES AND INTOLERANCE

« Creating Peace », initiative of the World Association of Girl Guides and Girl Scouts (WAGGGS)

Since its creation in 1928, WAGGGS works to develop peace while encouraging friendship and mutual understanding among the peoples of the world over. Today WAGGGS redoubles its effort for « creating peace ». To begin with, its activities are in liaison with the High Commission for the Refugees, directed towards informing girl guides and girl scouts of the tragedies which had compelled 18 millions of persons to leave their homes. Further, it offers propositions to relieve

the sufferings of 11 millions of children refugees: in particular, these guides and scouts make up « bundle for peace » containing supplies for schools, personal objects and products of utmost needs

This initiative follows the numerous actions launched as part of the national plan . Thus in South Africa, mobilizing a large number of persons in the combat for peace and for abolition of racial tensions, the shows of the International Day of Peace in 1992 were shaped towards the construction of « bricks for peace » . Messages were written on a wall being built as a homage to peace . In North Ireland , 400 girl guides and scouts planted « roses for peace » and transmitted messages to other children In Bahrain, a sale of cards for peace amounted in 1989 to nearly US 5000 dollars which was handed over to UNICEF.

Concerning aid to refugees, the project in Germany which was called « Maize for children », aimed to nourish the children of the refugees who were being chased off from their home in the civil war in Peru. The girl scouts of Korea had made and sent abroad the « bundles for peace » containing products of utmost needs. In Portugal, the girl guides worked without holidays for relodging 140 refugees of Bosnia, most of them being children. In Czech Republic, the Junak Association of Guides and Scouts, in cooperation with the Czech Red Cross, collected shoes, garments, toys and money for food: the collection filled up two big trucks to the destination for the refugees (above all the children) of Croatia, and of Bosnia and Herzegovina

5 . COPING WITH RACIAL , ETHNIC AND RELIGIOUS INTOLERANCE

A certain number of actions and initiatives are presented , hereafter , which aim to thwart racial , ethnic and religious intolerance in different countries of the world. Among these, we are not considering here those which are already described in the preceding chapters, such as the village « Neve Shalom --Waahat-al- Salam» built by the Israeli Jews and the Palestinian Arabs, Muslims and Christians (Chapter 2, Section C), or the efforts undertaken by the International Council for Women to fight apartheid in South Africa (Chapter

3) , or still the «Radio for Peace» in Rwanda (Chapter 4). Here are some others:

Diversity and Tolerance: "Stop the Hate" by B'NAI B'RITH:

In February 1994, the B'nai B'rith Youth Organization (BBYO)⁶ created a program entitled "Stop the Hate". The aim of the program is for the youth involved to educate themselves and others about ways that hate has become a part of daily life, and to provide a means of dealing constructively with prejudice and stereotypes. The BBYO works side by side with an urban Peace Corps, involving diverse young people in service and educational programs.

The program involved action and education such as:

- community service projects: cleaning hateful graffiti off from public spaces and schools,
- rehabilitation of public housing (demolition and cleaning up for housing being converted for low income private ownership),
- "park seminars" for residents and general public to express their views,
- discussing questions (questions for the groups to discuss together),
- "person on the street" interviews, (including a camera operator and an interview squad) about hate and prejudice,
- a Bosnian program (sample of letters to be addressed to public officials),
- make a statement that young people refuse to accept hate as an alternative to meaningful dialogue and action,

A video tape on the program is available on request.

International Federation of Resistants (IFR)

The members of IFR survived from fights , underground life and Nazi concentration camps receive in this Federation those who have contributed, by their fight, to the fall of the bastions of fascism in Europe. They oppose all resurgence of Nazi and Fascist schemings with determination. IFR attaches great importance to the cooperation with large international organizations of old fighters and victims of war.

Among the objectives of IFR , are «*fighting actively to defend and to assure human liberty and dignity against all racial, political, philosophical or religious discrimination and*

BBYO is the world's largest Jewish youth led group

against the relapse of Fascism and Nazism in all their forms ». The methods of action of IFR are comprised of organizing shows, meetings, scientific symposia, holding conferences and discussions in schools and universities and so on.

Tolerance in Northern Ireland:

1.-World Association of Girl Guides and Girl Scouts (WAGGGS)

Less than a year ago, the words most commonly associated with Ireland in international media reports were: "Violence! Protestant and Catholic sectarian killings! Loyalist and Republican paramilitary activity!" During last months, gradually, these terms have been replaced by phrases such as "cease-fire", "reconciliation", "the peace process". However, even in the darkest days, formal and informal contacts were maintained across the religious divide amongst many groups north and south of the border through churches, schools, political bodies, women's groups and non-governmental organisations.

Active among the NGOs are the six Guide and Scout Associations in Ireland (two constituted in the Republic of Ireland, two in Northern Ireland, and two throughout the entire island). Their total membership consists of over 100,000 young people.

Sharing fundamental principles of openness, self-government and political independence, these associations are ideally placed to promote understanding and tolerance amongst young people and adults throughout Ireland. Annual conferences have brought adult leaders together. Camps in various parts of Ireland have fostered friendships amongst young Catholic and Protestant members in the different associations.

The three Guide associations in the Republic of Ireland and Northern Ireland are presently working jointly on a project initiated by WAGGGS and are preparing packs that will be sent in the autumn of 1995 to young people in Georgia in the CIS. This activity has provided the focus for a common concern for over 22,000 Guides in Ireland regardless of their religious affiliation. The most significant peace activity to date is currently being planned jointly by all six Guide and Scout associations in Ireland. In 1996, "hands-across-the-border" initiatives will bring together thousands of Guides and Scouts at local level in adventurous exchanges and other activities

designed to create opportunities for young people to bridge political and religious barriers.

Tolerance in North Ireland: 2.-

Information coming from SIIAEC/UK (Pax Romana)

Corrymeela Community at Ballycastle and Belfast is an open ecumenical community on a permanent basis in North Antrim near Ballycastle. It was started in 1965 and has upwards of 170 members to bring together as many people as possible to work and pray for peace. There is the permanent core, helpers who volunteer for a year or so, including those from overseas. It offers holidays for those under stress, prisoners' families, the bereaved, disabled, unemployed or others from specific areas of tension. Some helpers just sign for a summer vacation, over 18 years of age.

Its main task is reconciliation of opposed views by living, worshipping and discussion. There are guest speakers, Conferences and seminars for involving participants in key problems, religious, economic, education, law and order, power sharing. It also issues Newsletters about its work. Corrymeela exchanges with small villages, like Chagford, Devon, England, the Shetlands, Scotland, and in Sweden.

A Path for Meeting and towards Reconciliation in New Caledonia (presented by Father Colomban, Trappist⁷, collected by Pax Romana)

The following event shows how a religious initiative «at the grass root level » which is combined with a political negotiation (the said agreements « of Matignon » in 1988) have contributed to jam the fatal gear «interethnic violences -- repressions» and to initiate an interethnic reconciliation in this island with a majority of christian population.

New Caledonia is an island in the South Pacific of which France took possession in 1843. Inhabited by Kanaks (Melanesians), this French colony served as a reformatory centre before being a settlement. The colonization led to many ethnic conflicts, at times disguised, at times very violent. That was notably the case at the time of the Kanak revolt of 1878, then more recently, at the time of « happenings » of 1984 and 1988 which

⁷ Monastery Notre Dame des Iles (New Caledonia)

had taken the lives of several dozens of persons, as much from the European side as from the Melanesian one. Today as the « Overseas Territory » of the French Republic, New Caledonia has 170 000 inhabitants divided between Melanesians (43 %) , Europeans (38%) and immigrants from Asia or from Pacific (19%) . It offers in condensed form the numerous problems shared beyond: multi-ethnic society, antagonism between occidental and indigenous cultures, North-South economic relations and so on

« You carry in yourself the wounds and the contradictions which affect the rest of the world », said the Cardinal Lustiger⁸ in 1984 during the closing of the celebrations of the « 150 th anniversary » referred further on. This was the third of the privileged times, lived by the Christians of this country, and who seemed to have contributed, if not to a return to peace, at least to a better mutual understanding and to tolerance. If the Catholics, the most numerous, took the initiative cited hereafter, the Protestants were associated to the steps which are referred to.

The Pilgrimage of Tene

It was in 1987 that Father Colomban and one of his friends thought of organizing a pilgrimage , on the model of the Metropolitan pilgrimages of Chartres . This initiative was at odds to be accepted , as in the early 1988 the revival of hostilities between the independentist Kanaks and the loyalists in favour of the French presence turned the situation very difficult : barrier on the routes , setting houses on fire , looting , taking hostages of the constabulary of Ouvéa where four constables were found dead , and then the storming of the cave of Gossanah on 22 April where the takers of the hostages were shut up with their prisoners , and which ended with the death of 19 Kanaks and 2 soldiers .

On the theme « Living with Confidence » , the pilgrimage took place on 28-29 May 1988, and against all expectations, gathered 1500 participants, in spite of all sorts of difficulties like barriers, threats of destruction of the properties of the pilgrims during their absence and so on. An important aspect of this event was the presence of the Christians of all sorts of political leanings, accepting to line up and

pray together despite often radically opposed positions between one and the other . First sign of reconciliation ? This was somehow a path of meeting together and a show of will to live together despite oppositions, transcended by a common faith. To be noted is that this step preceded the «Agreements of Matignon» which concluded in June and August 1988 between parties in conflict and the French government, implying the decision of a referendum in 1998 of self-determination which brought the situation to calm .

Since then , this pilgrimage takes place every year in Téné with a growing participation from the different ethnic groups. Téné has become, over the years, a crossroad showing the multiracial visages of the Christian churches in New Caledonia, even if the political options of one or the other diverge sometimes radically.

A Reciprocal Request for Pardon (Christmas 1993)

Another important event on the way to reconciliation had been the request for pardon. It was carried out in the name of the Catholic church by Archbishop Calvet of Numea on the Christmas 1993, the anniversary day of the first mass celebrated 150 years ago by the first missionaries and at the same place of landing in Mahamate. There, in front of the customary authorities of the region, the Archbishop recognized that the first missionaries did not respect very much the Melanesian culture : *this qualm of conscience invites us to recognize the harm done to the Melanesian people through the sufferings and the injustices , which made victims of their ancestors to abandon a part of their culture . It is the Gospel again which leads us to ask for pardon »* .

The Chief responded to him by saying : « *We have also to ask for pardon to the Church for all that you know , and all that we know It is pardon that men are in need of and which should be granted to him »* To each of the representatives of the eight customary areas of the territory, he added: *«If you are a man, you accept*

Archbishop of Paris

pardon from this man , but you can also refuse it because you are free ». And everybody chose to accept a gesture of reconciliation . A solid bound was thus created.

Téné 1994 : Pilgrimage and Closing Ceremony of the Celebrations of the 150th Anniversary

These celebrations gave an occasion to a great preparation and important festivities. During 30 months, a sculpted cross of 2 meters was circulated in all the communities. The closing ceremony took place at the time of the annual pilgrimage of Téné, on the Pentecost 1994: *« It was an enormous festival, 10000 persons were present. One should have seen this 'rainbow' people: Kanaks, Wallisians, Europeans, Indonesians, Tahitians -- all the ethnic groups intermingled ! One should have seen the traditional dances, the customs, the laughs and the songs ! To me, what impressed me most was the cross of the hundred and fifteth. It is two years that this cross takes the round, from one tribe to the other, from one village to the other. In Ouvéa, it opened a path of reconciliation while stopping in from of the constabulary A lot of wounds could be reopened . But for two years , this cross has seen a people wishing to construct something together. This cross has seen the Melanesians, proud of their past, taking the hand of other Caledonians who came to the Great Earth to live again»⁹ .*

TOLERANCE AND RELIGIOUS INTOLERANCE

One cannot end this document without evoking the ambiguous or complex relations between most of the religions and tolerance . To some, in fact, religions have created openings for tolerance; to others, the case is otherwise .

We are glad here to refer to the conclusions of the meeting on *« The Contribution of Religions to the Culture of Peace »*, organized by UNESCO and the UNESCO Centre of Catalonia¹⁰, which took place in Barcelona (Spain) from 12 to 18 December 1994. From the Final Declaration, we cite only the three following paragraphs:

« 6 . Religions have contributed to peace in the world but they have also endangered division , hatred and war . The people of religion have very often betrayed the elevated ideals which they preach themselves. We believe that sincere acts of repentance and mutual pardon should be called upon, personally as well as collectively, one towards the other, towards humanity in general and towards the Earth and all the living beings.

« 22 . We encourage dialogue and harmony between religions and between those who belong to the same religion, while recognizing and respecting the search for truth and wisdom beyond our religion . We establish a dialogue with everyone, while striving for a sincere brotherhood all along our earthly quest .

« 23 . OUR APPEAL : Deriving from our faith, we set up a culture peace based on non-violence, tolerance, dialogue, mutual understanding and justice. We appeal to the institutions of our civil society, the organizations of the United Nations system, the governments, the governmental and non-governmental organizations, the enterprises and the media to reinforce their engagement in favour peace and to lend ears to the cries of the victims and the unfavoured. We appeal to the different religious and cultural traditions to unite their efforts to this end and to cooperate with us to propagate the message of peace. »

⁹ Mgr Dubost , Bishop of the Army in France (in *La Croix*, 15/6/94)

¹⁰ UNESCO Centre of Catalonia , Mallorca , 285 Barcelona _____
08037 Spain

CONCLUSION :

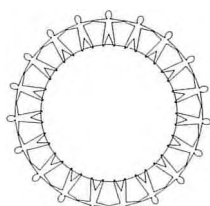
TOWARDS A CULTURE OF PEACE

The actions described in the preceding chapters aim unequivocally to oppose intolerable situations and to promote a culture of understanding, of comprehension and of solidarity. The task is immense: the diversity of our philosophic, religious and cultural conceptions should not prevent us from making a collective front to combat all forms of exclusion and acting more towards humanity.

This document only represents a very partial collection of the actions and reflections of the NGOs, but by virtue of its diffusion we hope to create a dynamic for a sharing of our experiences and our reflections with a view to urging other groups to action towards a culture of peace. The actions in the field are indispensable and also we are convinced of the necessity to mobilize all the actors of the society and most particularly the NGOs in order to progress in this domain.

We request you not to relax from your effort but make us part of your reactions on the reading of this document, and to make us acquainted with the actions which could enrich it.

It is in this spirit that the following Declaration was adopted at the close of the NGO Symposium on 29 March 1995 at UNESCO:



1995
Année des Nations Unies
pour la tolérance

THE DECLARATION

We, the representatives of international non-governmental organizations (NGOs) having consultative status with UNESCO, having met on 28 to 29 March 1995 at UNESCO on the subject of the United Nations Year for Tolerance.

1. Denounce the rise of intolerance in all its forms: racism, xenophobia, anti-semitism, ethnic and religious intolerance, social exclusion, as they present most serious threats in the world today, endangering internal and external peace; assert that it is urgent to oppose this rise of intolerance, to attack its causes as much as its effects and to work towards establishing a more united society by bringing to bear all forms of education and other appropriate actions;

2. Call on all actors in society and especially on political, social, religious leaders, parents and educators, media and communication authorities, company and union leaders and all members of non governmental organizations and associations to mobilize for the eradication of intolerance in society and in human relationships at all ages in life;

3. Affirm that rejection of intolerance stems from ethical requirements: the equal dignity of all human beings, without distinction of sex, age, race, language, religion or philosophy; all must respect this dignity: individuals, actors in social life and public authorities. The latter have an obligation to maintain the rule of law and guarantee the rights of the individual, particularly against violence and practices which would tend to deny this dignity or show contempt for these rights;

4. Affirm on the basis of experience that tolerance must be active: it is a matter of practice and education. It begins with a personal challenge. Am I myself making a sufficient effort to understand other and not abuse him? « Learning how to live together with our differences » that is to say, to work toward bringing men together so that they understand one another and discover each other values:

- by dialogue, communication and, when appropriate, reconciliation;
- by exchanges and co-operation in joint activities;
- by sharing and participation, refusing all forms of exclusion;

5. With regard to mass media, call on, governments, institutions and citizens to create conditions for tolerance:

- by passing legislation which
 - a) guarantees the right to pluralistic information so that each group (regional, linguistic, political, cultural) in the society can have access to books, newspaper articles and audio visual programmes objectively reflecting its own interests and viewpoints; the rights to expression in the media will be guaranteed in particular to social groups that commercial or political interests might prevent from having access to the waves;
 - b) suppresses in the media calls for racial hatred, glorification of violence, call to war, xenophobia and all forms of discrimination with regard to a group of the population;

- by proposing to media users messages urging reciprocal knowledge of different human groups, dialogue and mutual respect;
- by offering to citizens, and particularly to young people, education for a critical approach to the media so that they can detect misinformation of reality which can lead to reactions of indifference and rejection of one human group by another;

6. Rise up against the threats and/or attacks against artists, authors and journalists in the exercise of freedom of expression which respects the ideas of another, and requests that the right of protection should be recognized to refugees and those rejected by society.

7. Commit ourselves to the pursuit and development of actions carried out by our NGOs in the field to promote, through education and all other adequate means, a culture of understanding, co-operation and solidarity with respect for the right of the individual, for democracy and for peace. In co-operation and solidarity with respect for the right of the individual, for democracy and for peace. In co-operation with UNESCO, we intend, in particular by diffusion of our testimony and our experiences, to contribute to strengthening our own actions in this field and those of leaders in public life and of all actions in society.

ANNEXE

QUESTIONNAIRE

I. INTOLERANCE TO-DAY: ITS CAUSES

- 1.1 Do you find evidence of growing intolerance in to-day's world? In what fields and in which forms (aggressivity, violence...)?
- 1.2 What are the deep causes of this intolerance? Do you consider important the concept of threshold beyond which various forms of intolerance tend to develop?

II. WHAT IS TOLERANCE, ON WHAT IS IT BASED?

- 2.1 What are the objective human phenomena on which tolerance is based?
- 2.2 What are the fundamental values, of universal nature, which in your opinion constitute the foundation of tolerance?
- 2.3 Do you wish to propose amendments to the « Draft Declaration on Tolerance », prepared by UNESCO in April 1993, which will serve as the basis for the text to be proclaimed by the United Nations General Assembly in 1994? (this draft can be obtained from our secretariat).

III. WHICH FIELDS OF ACTION DO YOU BELIEVE TO BE MOST IMPORTANT AND/OR IN WHICH FIELDS IS YOUR NGO MOST ACTIVE IN COMBATING INTOLERANCE?

- 3.1 Education for tolerance (in all its forms)?
- 3.2 Development of communication between men? Of a better knowledge of other customs, cultures, histories) beliefs and religions? Development of cooperation between men?
- 3.3 Legal protection of human rights?
- 3.4 Social issues (fight against segregation and sites of intolerance, refusal of exclusion...)?
- 3.5 Other fields?

IV. PLEASE SPECIFY PRIORITY FIELDS AND FORMS OF ACTION OF YOUR NGO BY COUNTRY OR BY REGION

Please send us particularly significant or typical descriptions or reports of activities which you have carried out (on your own or jointly with other bodies), or which you have witnessed, indicating if possible successful operations and difficulties which you had to face, priority areas where efforts are necessary, etc.

V. DO YOU INTEND TO TAKE PART IN REGIONAL CONFERENCES ON TOLERANCE IN 1994-95

- 5.1 If so, which conferences? Do they include conferences organized in co-operation with UNESCO (Brazil, Rio de Janeiro, May 1994; South Korea, June 1994; Russia Federation, July 1994; India, with commemoration of Gandhi on democracy and tolerance, October 1994; Tunisia, February 1995; Italy, Florence on tolerance and law, March 1995; Kenya (under consideration); Turkey, October 1995)? If not, please give information about venue, date, subject, organization.
- 5.2 Do you intend to address these meetings? On what subject? Will you be able to send us the text of your statement?

NB. Your reply is expected not later than 1 June 1994. Even an incomplete but rapid reply will be appreciated (not more than 2 to 4 pages). A description of practical events (item IV) will be particularly important for us.

The NGOs who have contributed towards the realization of this document

☐ Afro-Asian Peoples' Solidarity Organisation - Organisation de la Solidarité des Peuples Afro-Asiatiques
☐ Amnesty International
☐ Caritas Internationalis - International Confederation of Catholic Organisations for Charitable and Social Action
☐ Catholic International Education Office - Office International de l'Enseignement Catholique
☐ Children's International Summer Villages - Villages Internationaux d'Enfants
☐ Coordinating Committee of International Voluntary Service - Comité de Coordination du Service Volontaire International
☐ Dialogue and Cooperation - Dialogue et Coopération
☐ Disabled Peoples' International - Organisation Mondiale des Personnes Handicapées
☐ European Association of Teachers - Association Européenne des Enseignants
☐ European Committee for Young Farmers and 4H Clubs - Comité Européen des Jeunes Agriculteurs et des 4H Clubs
☐ European University Centre for Peace Studies - Centre Européen Universitaire pour la Recherche en Matière de Paix
☐ Fédération Internationale des Ecrivains de Langue Française
☐ International Alliance of Women - Alliance Internationale des Femmes
☐ International Association for Mongol Studies
☐ International Association of Child's Right to Play - Association Internationale pour le Droit au Jeu de l'Enfant
☐ International Association of Charities - Association Internationale des Charités
☐ International Association of Lions' Clubs - Association Internationale des Lions Clubs
☐ International Association of Universities - Association Internationale des Universités
☐ International Baccalaureate Organisation - Organisation du Baccalauréat International
☐ International Board of Books for Young People - Union Internationale pour les Livres de Jeunesse
☐ International Catholic Child Bureau - Bureau International Catholique de l'Enfance
☐ International Catholic Girls' Society - Association Catholique Internationale de Services pour la Jeunesse Féminine
☐ International Christian Union of Business Executives - Union Internationale Chrétienne des Dirigeants d'Entreprises
☐ International Confederation of Free Trade Unions - Confédération Internationale des Syndicats Libres
☐ International Council of B'nai B'rith - Conseil International du B'nai B'rith
☐ International Council of Christians and Jews - Amitié Internationale judéo-chrétienne
☐ International Council of Jewish Women - Conseil International des Femmes Juives
☐ International Council of Women - Conseil International des Femmes
☐ International Council on Education for Teaching - Conseil International de la Préparation à l'Enseignement
☐ International Education - Internationale de l'Education
☐ International Federation for Home Economics - Fédération Internationale pour l'Economie Familiale
☐ International Federation for Housing and Planning - Fédération Internationale pour l'Habitation, l'Urbanisme et l'Aménagement des Territoires

☐ International Federation for Parent Education - Fédération Internationale pour l'Education des Parents
☐ International Federation of Business and Professional Women - Fédération Internationale des Femmes de Carrières Libérales et Commerciales
☐ International Federation of Liberal and Practical Youth - Fédération Internationale des Jeunes Libérales et Radicales
☐ International Federation of Organizations for School Correspondence and Exchanges - Fédération Internationale des Organisations de Correspondances et d'Echanges scolaires
☐ International Federation of Rural Adult Catholic Movements - Fédération Internationale des Mouvements d'Adultes Ruraux Catholiques
☐ International Federation of Social Workers - Fédération Internationale des Assistants Sociaux
☐ International Federation of University Women - Fédération Internationale des Femmes Diplômées des Universités
☐ International Federation of Women in Legal Professions - Fédération Internationale des Femmes de Carrières Juridiques
☐ International Federation of Workers' Education Associations - Fédération Internationale des Associations pour l'Education des Travailleurs
☐ International Humanist and Ethical Union - Union Humaniste et Ethique Internationale
☐ International Institute for Human Rights Studies - Institute International d'Etudes des Droits de l'Homme
☐ International League for Child and Adult Education - Ligue Internationale de l'Enseignement, de l'Education et de la Culture Populaire
☐ International League of Esperantist Teachers - Ligue Internationale des Enseignants Esperantistes
☐ International League of Societies for Persons with Mental Handicap - Ligue Internationale des Associations pour les Personnes Handicapées Mentales
☐ International Movement A.T.D. Fourth World - Mouvement International A.T.D. Quatrième Monde
☐ International Movement of Catholic Agricultural and Rural Youth - Mouvement International de la Jeunesse Agricole et Rurale Catholique
☐ International Peace Research Association - Association Internationale de Recherche Consacrée à la Paix
☐ International School Psychology Association - Association Internationale de Psychologie Scolaire
☐ International Schools Association - Association des Ecoles Internationales
☐ International Society for Education Through Art - Société Internationale pour l'Education Artistique
☐ International Society of Biometeorology - Société Internationale de Biométéorologie
☐ International Society of City and Regional Planners - Association Internationale des Urbanistes
☐ International Union of Family Organizations - Union Internationale des Organismes Familiaux
☐ International Union of Latin Notaries - Union Internationale du Notariat Latin
☐ Latin American Group of Vocational Rehabilitation - Groupe Latino américain de Réhabilitation Professionnelle
☐ Pax Christi International
☐ Pax Romana
☐ Society for International Development - Société Internationale pour le Développement
☐ Society of African Culture - Société Africaine de Culture

☐ Society of Saint Vincent de Paul - Société de Saint Vincent de Paul
☐ Soroptimist International - Association Soroptimiste Internationale
☐ S.O.S. Kinderdorf International - Villages Internationaux d'Enfants S.O.S.
☐ Third World Sociological Association - Association des Sociologues du Tiers Monde
☐ UNDA-International Catholic Association for Radio and Television - Association Catholique Internationale pour la Radio et la Télévision
☐ Universal Esperanto Association - Association Universelle d'Esperanto
☐ Union of Luso-Africo-Americo-Asiatic Capital Cities - Union des Villes Capitales Luso-Africo-Americo-Asiatiques
☐ Women's International League for Peace and Freedom - Ligue Internationale de Femmes pour la Paix et la Liberté
☐ World Association for the School as an Instrument of Peace - Association Mondiale pour l'Ecole Instrument de Paix
☐ World Assembly of Small and Medium Enterprises - Assemblée Mondiale des Petites et Moyennes Entreprises
☐ World Association of Children's Friend - Association Mondiale des Amis de l'Enfance
☐ World Association of Girl Guides and Girl Scouts - Association Mondiale des Guides et des Eclaireuses
☐ World Council of Comparative Education Societies - Conseil Mondial des Sociétés d'Education Comparée
☐ World Federation of Scientific Workers - Fédération Mondiale des Travailleurs Scientifiques
☐ World Federation of UNESCO Clubs Centres and Associations - Fédération Mondiale des Associations, Centres et Clubs UNESCO
☐ World Movement of Mothers - Mouvement Mondial des Mères
☐ World Organization for Early Childhood - Organisation Mondiale pour l'Education Prescolaire
☐ World Organization of Former Students of Catholic Teaching - Organisation Mondiale des Anciens et Anciennes Elèves de l'Enseignement Catholique
☐ World Organization of the Scout Movement - Organisation Mondiale du Mouvement Scout
☐ World Peace Council - Conseil Mondial de la Paix
☐ World Union of Catholic Women's Organizations - Union Mondiale des Organisations Féminines Catholiques
☐ World Union of Professions - Union Mondiale des Professions Libérales
☐ World Young Women's Christian Association - Alliance Mondiale des Unions Chrétiennes Féminines
☐ Zonta International

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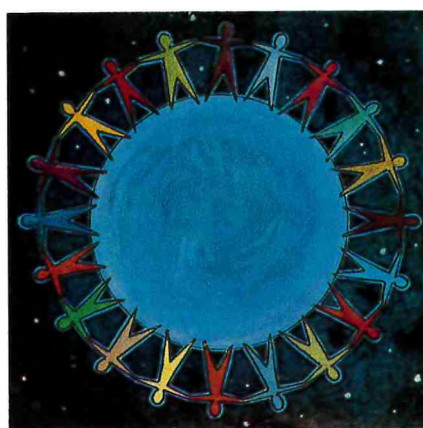
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