

AN ANALYTICAL APPROACH IN BUILDING TOLERANCE AS AN EDUCATIONAL PRINCIPLE AMONG SCHOOL ADOLESCENT

Dr. Muhammad Nasir Khan

Assistant Professor, Faculty of Education, International Islamic University Islamabad

Mohsin Ali

Former Research Scholar, Faculty of Education, International Islamic University Islamabad

Dr. Yasir Khan

Head, School of Political Science, Minhaj University Lahore

Abstract

Tolerance is an integral part of the social ethics, religion and laws of any society in the world. Tolerance plays a vital role in stability and consistency of a society. It keeps a society in balance. The nature and existence of tolerance vary from society to society. Education plays a vital role in promoting tolerance in any society of the world. The nature, existence and procedural integration of tolerance with education is different in different societies of the world. Most influential sources of tolerance in any society are almost similar. The study focuses on developing tolerance as an education principle. It enlightens the sources and elements of tolerance through theoretical approach of tolerance. The study is significant for the researchers, academicians, educationists as well as policy makers. Thematic content analysis, a deductive way of coding has been used to specify the criteria for concluding discussion of tolerance from the theoretical framework. In view of concluding discussion and figure representation, it has been concluded that religious beliefs, cultural traditions, international vision are the major sources of tolerance. Focus and objectives of tolerance in religious beliefs and international vision is almost equal but cultural traditions show inequality in the nature, existence and sources of tolerance.

Keywords: Tolerance, Religion, Stability, Balance, Principle.

Introduction

The vision of tolerance is different with same objectives in the world. Being an integral part of the society, tolerance is one of the basic approaches of any education system of the world. Cultural ethics and religious beliefs differentiate the vision of tolerance from society to society. It's essential to analyze the theoretical procedural approach of tolerance as an education principle. How the societies are elaborating vision of tolerance in their theoretical approach? It's necessary to explore the similarities and differences in the visional approach of tolerance.

Research Questions.

1. What are the differences in religious approach of tolerance?
2. What are the differences in cultural approach of tolerance?
3. What are the differences in the international vision of tolerance?
4. What are the similarities in the objectives of tolerance in different societies?
5. What are the procedural differences and similarities in the integration of tolerance as an education principle in different societies?

Research Design

Thematic qualitative deductive way of coding has been used to develop a criterion for the determination and achievement of objectives of the study.

Significance of Study for Education Department

The findings of the study are significant for school education department with respect to the followings;

- In bringing refinement in the vision of tolerance as an education principle.
- In reforming and re approaching the nature and existence of tolerance as an education principle.
- The conclusion of the study is fruitful to bring amendments in the content of textbooks if required.
- In bringing amendments in education policies regarding tolerance.

- In reforming the teacher training programs regarding tolerance as an education discipline.
- The findings are beneficial to comprehend the nature and characteristics of tolerance in different societies of the world.
- The study is useful to comprehend the religious approaches of tolerance.
- In streamlining the prospects of tolerance as an education principle.
- In understanding the vision of tolerance in different cultural approaches.

Introduction of the Study

Nature and Meaning of Tolerance:

“To tolerate is purely an act of the mind. That is the essence of virtue. To tolerate is a strength. If we cannot obtain what we desire, then let us turn to tolerance. We should live and let live. Lope de Vega (1655)”. (UNESCO, 1997, p-44). “It is not the great number of religions that cause war but the spirit of intolerance” Montesquieu (168-1755). (UNESCO, 1997, p-50).

“Each is right from his own point of view but it is not impossible that everyone is wrong; hence the need of tolerance. By cultivating in ourselves tolerance of other views, we acquire a truer understanding of our own” Gandhi. (UNESCO, 1997, p-13). “Tolerance is respect, acceptance and appreciation of the rich diversity of our world’s cultures, our forms of expression and ways of being human” (UNESCO Declaration of Principles on Tolerance). <http://www.tolerance.org/>.

Tolerance usually indicates an articulated normative principle whereas toleration refers to attitudes, virtues, practices and institutional regimes (Bader 2011). According to a broadly accepted definition by Preston King (1976) toleration means that a tolerator tolerates objected beliefs or practices even if he or she has the power not to tolerate. This power to interfere is not something that is forgotten or omitted. The tolerator explicitly and consciously refrains from interference (see also McKinnon 2006, 14). (Dobbernack & Modood, p-8).

The concept of tolerance or toleration is regarded as by some inherent problems and limitations and at least in a conventional conceptual understanding is broadly considered a non-ideal state of affairs for being compatible with various degrees of inequality and oppression. Toleration is essential and may be in challenging circumstances a desirable solution. It will be unlikely in the presence of culturally diverse populations in European countries will cease to be challenging in all sorts of ways, and we are not the first to suggest that the minimalism of toleration is infinitely more attractive than many alternatives. As a result of increasing diversity, value pluralism means that we need a way of reconciling ourselves with differences we disagree with, which may be deep and difficult to bridge. Respect for the other’s individuality, reason and human standing, or the fact of common citizenship, can provide grounds for putting disagreement into perspective and thus for tolerance. Tolerance is objection that is balanced by reasons for acceptance, and this balancing is not just a practical necessity in the absence of better options. The attitudes it requires are virtues that pluralist societies cannot do without (Dobbernack, Modood & Triandafyllidou, 2013).

Theoretical Framework of Tolerance.

Concept of Tolerance in Islam:

“The holy Quran does not approve forceful conversion. God Almighty says: There is not compulsion in religion. Islam believes in nonviolent ways such as discussion and dialogue and gives paramount significance to cogent argumentation. The holy Quran instructs its followers: “Invite to the way of your Lord with wisdom and good instruction, and argue with them in a way that is best. Indeed, your Lord is most knowing of who has strayed from His way, and He is most knowing of who is [rightly] guided.” (Akhtar & Rehman, 2016, p-136).

“Islam puts great value on freedom of religion and conscience. It runs counter to the very principle of freedom to compel non-Muslims to embrace Islam. As described above in

sufficient details, the use of sword and force is strictly prohibited in matters of religions. Neither the prophet of Islam nor his four rightly guided caliphs resorted to power to enforce the religion of Islam on unwilling minds and hearts. However, there are some examples in history, informing us that some Muslim officials have mistreated non-Muslim minorities but it should be born in mind that they have indeed violated the vital principles of Qur'an and *Sunnah*" (Akhtar & Rehman, 2016, p- 136).

History of Tolerance in Christianity:

Within the Christian framework, a number of arguments for toleration have been developed, based on charity and love for those who err, for example, or on the idea of the two kingdoms and of limited human authority in matters of religious truth, i.e., in matters of the divine kingdom. The most important and far-reaching justification of toleration, however, is the principle *credere non potest nisi volens*, which holds that only faith based on inner conviction is pleasing to God, and that such faith has to develop from within, without external compulsion. Conscience therefore must not be and cannot be forced to adopt a certain faith, even if it were the true one. Yet, Augustine who defends these arguments in his earlier writings, later (when confronted with the danger of a schism between Roman Catholics and the so-called Donatists) came to the conclusion that the same reasons of love, of the two kingdoms and of the freedom of conscience could also make intolerance and the use of force into a Christian duty, if it were the only way to save the soul of another (esp. Augustine 408, letter # 93). He cites numerous examples of reconverted Catholics to substantiate his position that the proper use of force combined with the right teaching can shake men loose from the wrong faith and open up their eyes so as to accept the truth still "from within." Accordingly, individual conscience can and sometimes must be subjected to force. Christian arguments thus both form the core of many modern justifications of toleration and yet are Janus-faced, always bound by the superior aim to serve the true faith. Similar to Augustine, Thomas Aquinas later developed a number of reasons for limited and conditional toleration, drawing especially strong limits against tolerating any form of heresy. <http://plato.stanford.edu/entries/toleration/#HisTol>.

Four Conceptions of Tolerance:

The following discussion of four conceptions of toleration is not to be understood as the reconstruction of a linear historical succession. Rather, these are different, historically developed understandings of what toleration consists in that can all be present in society at the same time, so that conflicts about the meaning of toleration may also be understood as conflicts between these conceptions. The first one is the *permission conception*. According to it, toleration is a relation between an authority or a majority and a dissenting, "different" minority (or various minorities). Toleration then means that the authority gives qualified permission to the minority to live according to their beliefs on condition that the minority accepts the dominant position of the authority or majority. So long as their being different remains within certain limits, that is, in the "private" realm, and so long as the minority groups do not claim equal public and political status, they can be tolerated on pragmatic or principled grounds on pragmatic grounds because this form of toleration is the least costly of all possible alternatives and does not disturb civil peace and order as the dominant party defines it (but rather contributes to it); and on principled grounds because one may think it is morally problematic (and in any case fruitless) to force people to give up certain deep-seated beliefs or practices.

The permission conception is a classic one that we find in many historical writings and in instances of a politics of toleration (such as the Edict of Nantes in 1598) and that to a considerable extent still informs our understanding of the term. According to this conception, toleration means that the authority or majority, which has the power to interfere with the practices of a minority, nevertheless "tolerates" it, while the minority accepts its inferior position. The situation or the "terms of toleration" are hierarchical: one party allows another

party certain things on conditions specified by the first one. Toleration is thus understood as *permissio negativa mali*: not interfering with something that is actually wrong but not “intolerably” harmful. It is this conception that Goethe (1829, 507, transl. R.F.) had in mind when he said: “Tolerance should be a temporary attitude only: it must lead to recognition. To tolerate means to insult.”

The second conception, the *coexistence conception*, is similar to the first one in regarding toleration as the best means toward ending or avoiding conflict and toward pursuing one's own goals. What is different, however, is the relationship between the subjects and the objects of toleration. For now, the situation is not one of an authority or majority in relation to a minority, but one of groups that are roughly equal in power, and who see that for the sake of social peace and the pursuit of their own interest's mutual toleration is the best of all possible alternatives (the Augsburg Peace Treaty of 1555 is a historical example). They prefer peaceful coexistence to conflict and agree to a reciprocal compromise, to a certain *modus vivendi*. The relation of tolerance is no longer vertical but horizontal: the subjects are at the same time the objects of toleration. This may not lead to a stable social situation in which trust can develop, for once the constellation of power changes, the more powerful group may no longer see any reasons for being tolerant (cf. Rawls 1987, 11, Fletcher 1996).

Different from this, the third conception of toleration the *respect conception* is one in which the tolerating parties respect one another in a more reciprocal sense (Weale 1985, Scanlon 1996). Even though they differ fundamentally in their ethical beliefs about the good and true way of life and in their cultural practices, citizens recognize one another as moral-political equals in the sense that their common framework of social life should as far as fundamental questions of rights and liberties and the distribution of resources are concerned be guided by norms that all parties can equally accept and that do not favor one specific ethical or cultural community (cf. Forst 2002, ch. 2).

There are two models of the “respect conception,” that of “formal equality,” and that of “qualitative equality.” The former operates on a strict distinction between the political and the private realm, according to which ethical (i.e., cultural or religious) differences among citizens of a legal state should be confined to the private realm, so that they do not lead to conflicts in the political sphere. This version is clearly exhibited in the “secular republicanism” of the French authorities who held that headscarves with a religious meaning have no place in public schools in which children are educated to be autonomous citizens (cf. Galeotti 1993).

The model of “qualitative equality,” on the other hand, recognizes that certain forms of formal equality favor those ethical-cultural life-forms whose beliefs and practices make it easier to accommodate a conventional public/private distinction. In other words, the “formal equality” model tends to be intolerant toward ethical-cultural forms of life that require a public presence that is different from traditional and hitherto dominant cultural forms. Thus, on the “qualitative equality” model, persons respect each other as political equals with a certain distinct ethical-cultural identity that needs to be respected and tolerated as something that is (a) especially important for a person and (b) can provide good reasons for certain exceptions from or general changes in existing legal and social structures. Social and political equality and integration are thus seen to be compatible with cultural difference within certain (moral) limits of reciprocity. In discussions of toleration, one finds alongside the conceptions mentioned thus far a fourth one which call the *esteem conception*. This implies an even fuller, more demanding notion of mutual recognition between citizens than the respect conception does. Here, being tolerant does not just mean respecting members of other cultural life-forms or religions as moral and political equals, it also means having some kind of ethical esteem for their beliefs, that is, taking them to be ethically valuable conceptions that even though different from one's own—are in some way ethically attractive and held with good reasons. For this still to be a case of

toleration, the kind of esteem characteristic of these relations is something like “reserved esteem,” that is, a kind of positive acceptance of a belief that for some reason you still find is not as attractive as the one you hold. As valuable as parts of the tolerated belief may be, it also has other parts that you find misguided, or wrong (cf. Raz 1988, Sandel 1989). <http://plato.stanford.edu/entries/toleration/#HisTol>

Theoretical Discussions on Tolerance:

According to Jeremy Waldron, an argument for toleration is “an argument which gives a reason for not interfering with a person’s beliefs or practices even when we have reason to hold that those beliefs or practices are mistaken.”¹ Locke’s argument for toleration is limited by its negative viewpoint, which only approaches toleration from the perspective of the persecutor, not the victim. Locke founds his argument on the irrationality of using coercion to change beliefs, claiming that coercion only acts on the will and that belief is not subject to the will. These beliefs should instead be swayed by education and argument. If beliefs are not subject to the will, the means, using coercion, do not suit the ends, changing beliefs.² Locke defines toleration as “nothing but the absence of force deployed for religious ends,” which emphasizes the means versus ends nature of his theory.³ This argument, which focuses on rationality, is a pragmatic argument rather than a principled one. Waldron comments, “What one misses... is a sense that there is anything morally wrong with intolerance, or a sense of deep concern for the victims of persecution.” (Biess, 2010, p-93).

A different way of unpacking the relationship between tolerance and recognition or respect is to suggest with Veit Bader (2013, add) that, while it makes little sense to introduce a hierarchy of classes of acceptance, toleration needs to be backed up by more demanding principles and virtues in order to be a stable and reliable arrangement. This would seem to provide for a reasonably complex view on the ‘classes’ of acceptance, none of which we can expect to be socially prevalent at any point in time. Multiple normativities are expressed in social attitudes, conceptions of values, political institutions and laws. This suggests that, rather than discussing the relative merits of any particular concept of ‘acceptance’, we should explore how different normative classes interact and sustain societies that are, in one combination or another, as tolerant and respectful of cultural diversity as possible (Dobbernack, Modood & Triandafyllidou, 2013).

Tolerance - i.e. respect for diversity - is often viewed as a distinctive feature of modern western societies, one that clearly differentiates them from traditional ones. Whereas "traditional man" surrenders to social norms and heavily sanctions those who deviate, "modern man" accepts social alterity without raising his eyebrows. Tolerance is typically welcome because it promotes peaceful coexistence between diverse groups and favors individual self-actualization. Conversely, intolerance hinders the manifestation of proclivities and talents and demands a heavy toll on those who dare to be different. Minorities enjoy a substantial degree of protection only in tolerant societies, and that protection strengthens democratic political rights (Corneo & Jeanne, 2007, p-1).

According to Susan Mendus: ... for much of the 20th Century, political philosophers, too, believed that religious toleration was a done deal ‘, a completed chapter in the history of western liberal democracies (2007, Lecture Two). She cites leading political philosophers Rawls (1993) and Walzer (1997) as holding this view. But it now seems implausible to think of religious toleration as a done deal ‘. The religious violence and religious intolerance that ravaged Europe in the Seventeenth Century may have been brought under control for a significant period of time, but the thought that this state of affairs would inevitably become a permanent one now seems very presumptuous. What is particularly striking is how little it has taken for the recent liberal consensus about the virtues of religious tolerance to be brought into question. The terrorist attacks of the first decade of the Twenty-First century are important

events, but they do not approach the significance of the religious wars of the Seventeenth Century, either in terms of damage done or in terms of their political impact. And yet we are faced with a chorus of voices urging Christians not to tolerate Islam, Muslims not to tolerate the west ‘, and atheists not to tolerate religion (Powell & Clarke).
http://www.philosophy.ox.ac.uk/data/assets/pdf_file/0013/13504/Tolerance5_backgound_reading.pdf.

Concluding Discussion:

When we evaluate the nature and meaning of tolerance in view of different academicians, researchers and religious scholars then it's clear that the term tolerance has been in use of human beings from many decades in the form of religious beliefs and practices. But, clarity regarding conceptual framework and practices of tolerance has been defined differently in different periods. Even none religious societies have also concept and practice of tolerance in their history.

In the recent period, almost every nation is thinking to incorporate tolerance in the personality of their new generation. The source of conceptual framework and practices of tolerance are i. Cultural traditions, ii. International vision and iii. Religion.

Although, the foundations of tolerance are same in the conceptual framework and practices of any nation of the world. We can conclude a conceptual map of tolerance in the following Fig.

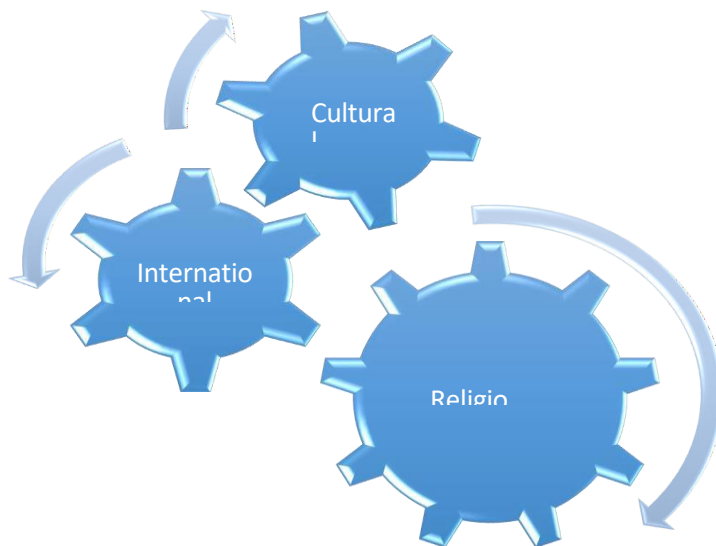


Fig. 1. Sources of Conceptual Framework & Practices of Tolerance

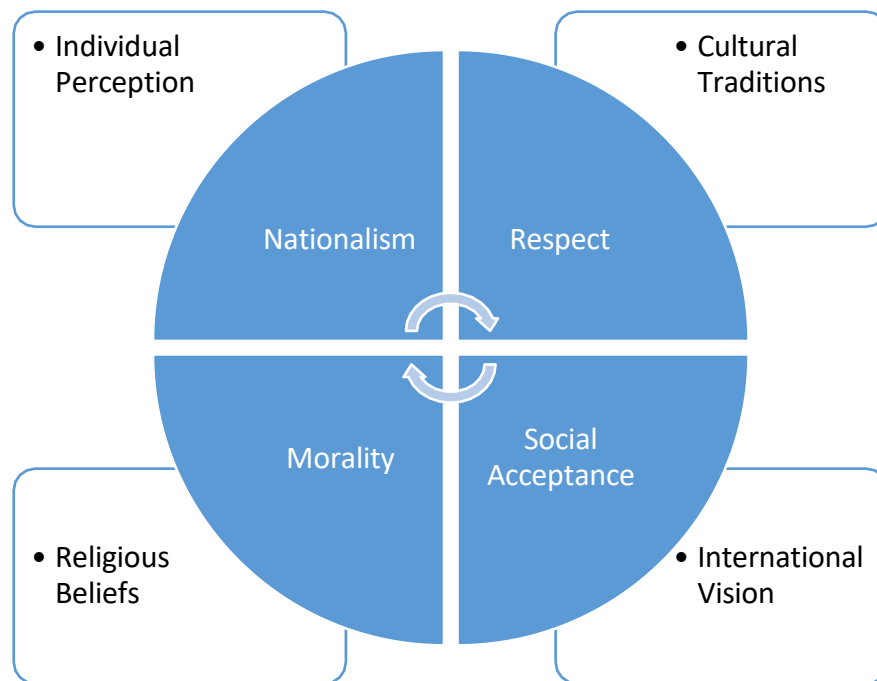


Fig.2. Conceptual Framework of Tolerance developed by author.

Thematic Analysis-Deductive Coding of Religious Beliefs regarding Tolerance

S. No	Categories	Associated Concepts
1.	Acceptance of Equality	i. Equality in law and order situation ii. Equality in justice iii. Equality in social ethics iv. Equality in education
2.	Acceptance of Freedom in Religious Practices	i. Freedom in constructing religious centers ii. Freedom in demonstration of religious practices iii. Belief on Truthfulness iv. Belief on Justice v. Belief on equal right.
3.	Acceptance of Universal Truth	i. Belief on morality ii. Belief on peace iii. Belief on social ethics iv. Belief on cultural diversity v. Belief on freedom of practicing cultural traditions and customs.
4.	Acceptance of Cultural Traditions and Customs	

Criteria for Religious Approach of Tolerance.

The following figure represents criteria for religious approach of tolerance in dominant religions of the world.

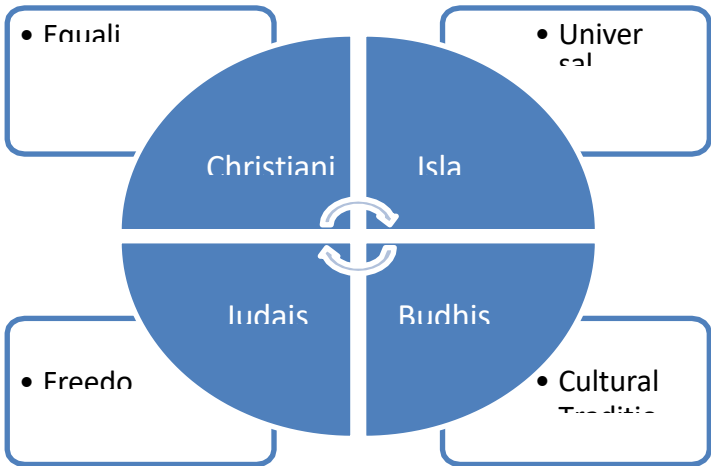


Fig.3. Criteria for Religious Approach of Tolerance.

Thematic Analysis-Deductive Coding of Cultural Traditions regarding Tolerance

S. No	Categories	Associated Concepts
1.	Acceptance of Equality Diversity in equality in education	i. Diversity in equality in law and order situation ii. Diversity in equality in justice iii. Diversity in equality in social ethics iv. Diversity in equality in education
2.	Acceptance of Freedom in Religious Practices	i. Diversity in equal freedom in constructing religious centers ii. Diversity in Freedom in demonstration of religious practices iii.

Criteria for Cultural Approach of Tolerance.

The following figure represents criteria for cultural approach of tolerance in dominant religions of the world.

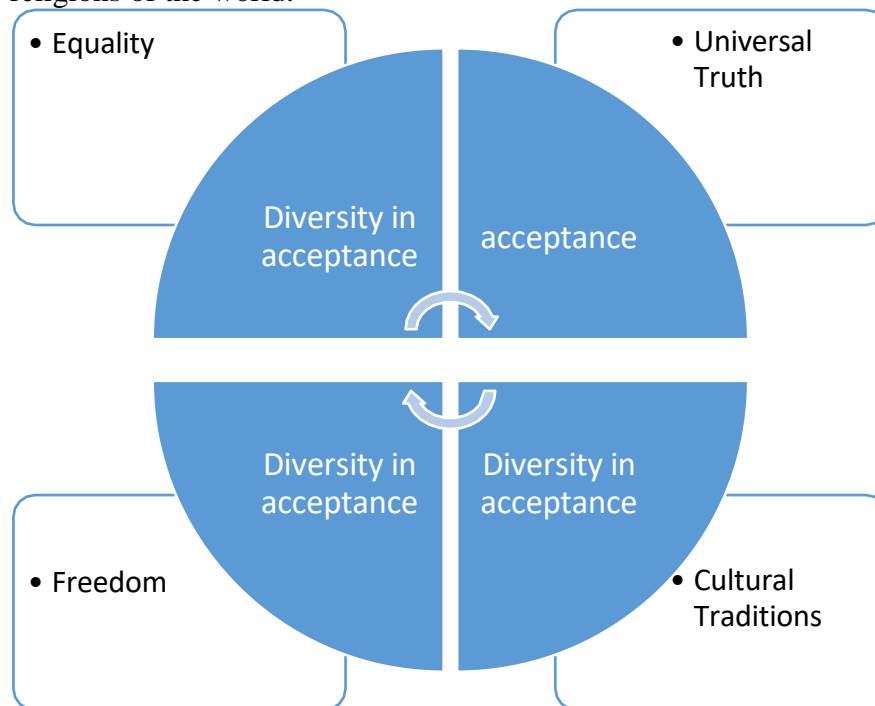


Fig.4. Criteria for Cultural Approach of Tolerance

School as Training Center for Tolerance.

“School is the institution where students acquire knowledge and develop attitude. Schools should not only transmit information but also promote justice equality and help student to challenge the many types of prejudice and discrimination in the modern world”(Agius & Ambrosewicz, 2003).

Aims & Key Questions to Incorporate Tolerance in European Education Policies.

1. What are the main issues/dimensions on effective educational approaches to combat intolerance and promote respect for diversity identified in the research literature?
2. What are the key (policy) lessons on effective educational practices that can be drawn from existing European and international research and evidence?
3. What specific education policies and practices (pedagogical orientation, curricula, didactic material, activities, etc.) appear to be especially effective tools for promoting tolerance, respect for diversity, in-tercultural understanding, community-building, civic responsibility and social cohesion? Bearing in mind the fact that the success or failure of many of these policies and practices is often context-specific, what are some key success factors? How to translate values of tolerance and diversity into practice more effectively, especially in primary and secondary schools? What practical measures can schools put in place to further these ends?
4. What can the various education actors/stakeholders do to enhance their contribution? What roles can schools, teachers, religious institutions, non- confessional communities and organisations, civil society organisations, etc. play in this process?
5. To what extent can schools and school districts alone foster tolerance, respect for diversity and civic responsibility? What are the supportive structural conditions at various levels to maximise the impact of education policies and measures?
6. What are key policy implications and recommendations to serve as important first steps to improve present policies and make them sustainable? (Driel, Darmody& Kerzil, 2016).

Promoting Tolerance through Education.

The value of tolerance is deeply enshrined in European and national institutional arrangements, especially in the domain of education. Even though there are important worthwhile collective goals at stake in education, notably in relation to social equality and segregation, the institutional guarantees of pluralism should be upheld. There is a danger that increasing public scrutiny and monitoring of all aspects of the functioning of religious schools (e.g. requirements with regard to effective teaching of democratic ethos of students, requirements with regard to curriculum etc.) reduce the freedom of these schools to effectively pursue alternative approaches in pedagogy and philosophy, and thus to contribute to the overall diversity of the education system as a whole (notably in Denmark, but also in the Netherlands and Sweden). (Maussen & Bader, 2012, p-18)

Heyd (2003, 203) suggest that education to toleration consists in the formation of a capacity to see beliefs and actions not in the light of some impersonally validating criteria but as parts in a coherent whole, constituting a moral personality or character and being the consequence of a sincere attempt to achieve meaning and truth. It takes moral imagination, the ability to see the other from her point of view. (Maussen & Bader, 2012, p-29).

Werner Schiffauer (forthcoming 2012) argues that toleration involves the drawing of boundaries between wanted and unwanted expressions of difference: Toleration implies otherness and constructing the other raises the question of tolerance. The domain of sameness is the domain of the known and the own. Differences do exist but they are considered to be normal. They make no difference. It is the behaviour of those who are perceived to be the sexual/religious/ethnic others which creates irritation and therefore poses the problem of tolerance. (Maussen & Bader, 2012, p- 40).

How can intolerance be countered?

Fighting intolerance requires law:

Each Government is responsible for enforcing human rights laws, for banning and punishing hate crimes and discrimination against minorities, whether these are committed by State officials, private organizations or individuals. The State must also ensure equal access to courts, human rights commissioners or ombudsmen, so that people do not take justice into their own hands and resort to violence to settle their disputes.

Fighting intolerance requires education:

Laws are necessary but not sufficient for countering intolerance in individual attitudes. Intolerance is very often rooted in ignorance and fear: fear of the unknown, of the other, other cultures, nations, religions. Intolerance is also closely linked to an exaggerated sense of self-worth and pride, whether personal, national or religious. These notions are taught and learned at an early age. Therefore, greater emphasis needs to be placed on educating more and better. Greater efforts need to be made to teach children about tolerance and human rights, about other ways of life. Children should be encouraged at home and in school to be open-minded and curious.

Education is a life-long experience and does not begin or end in school. Endeavours to build tolerance through education will not succeed unless they reach all age groups, and take place everywhere: at home, in schools, in the workplace, in law-enforcement and legal training, and not least in entertainment and on the information highways.

Fighting intolerance requires access to information:

Intolerance is most dangerous when it is exploited to fulfil the political and territorial ambitions of an individual or groups of individuals. Hatemongers often begin by identifying the public's tolerance threshold. They then develop fallacious arguments, lie with statistics and manipulate public opinion with misinformation and prejudice. The most efficient way to limit the influence of hatemongers is to develop policies that generate and promote press freedom and press

pluralism, in order to allow the public to differentiate between facts and opinions.

Fighting intolerance requires individual awareness:

Intolerance in a society is the sum-total of the intolerance of its individual members. Bigotry, stereotyping, stigmatizing, insults and racial jokes are examples of individual expressions of intolerance to which some people are subjected daily. Intolerance breeds intolerance. It leaves its victims in pursuit of revenge. In order to fight intolerance individuals should become aware of the link between their behavior and the vicious cycle of mistrust and violence in society. Each one of us should begin by asking: am I a tolerant person? Do I stereotype people? Do I reject those who are different from me? Do I blame my problems on 'them'?

Fighting intolerance requires local solutions:

Many people know that tomorrow's problems will be increasingly global but few realize that solutions to global problems are mainly local, even individual. When confronted with an escalation of intolerance around us, we must not wait for governments and institutions to act alone. We are all part of the solution. We should not feel powerless for we actually possess an enormous capacity to wield power. Nonviolent action is a way of using that power-the power of people. The tools of nonviolent action-putting a group together to confront a problem, to organize a grassroots network, to demonstrate solidarity with victims of intolerance, to discredit hateful propaganda-are available to all those who want to put an end to intolerance, violence and hatred. [http://www.unesco.org/new/en/social-and-human-sciences/themes/fight- against-discrimination/promoting-tolerance/](http://www.unesco.org/new/en/social-and-human-sciences/themes/fight-against-discrimination/promoting-tolerance/).

Concluding Discussion:

This is word wide accepted that tolerance can be promoted in the new generation through education system. But the framework of tolerance varies from nation to nation in the system of education. But when we assess the procedure of incorporating tolerance in the system of education, it seems to be almost same. Almost focus is on curricula, teacher training, school environment and discussion panels. Keeping in view, we can conclude the following procedure of incorporating tolerance in education:

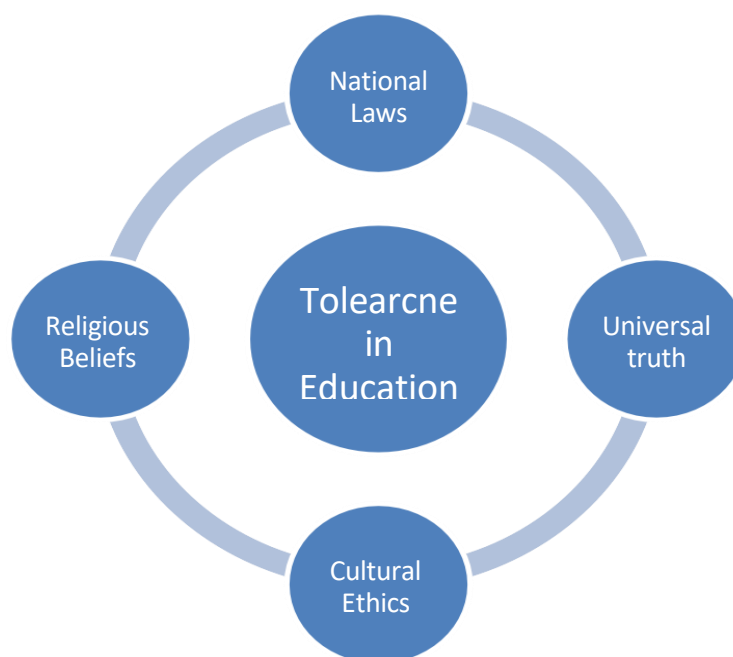
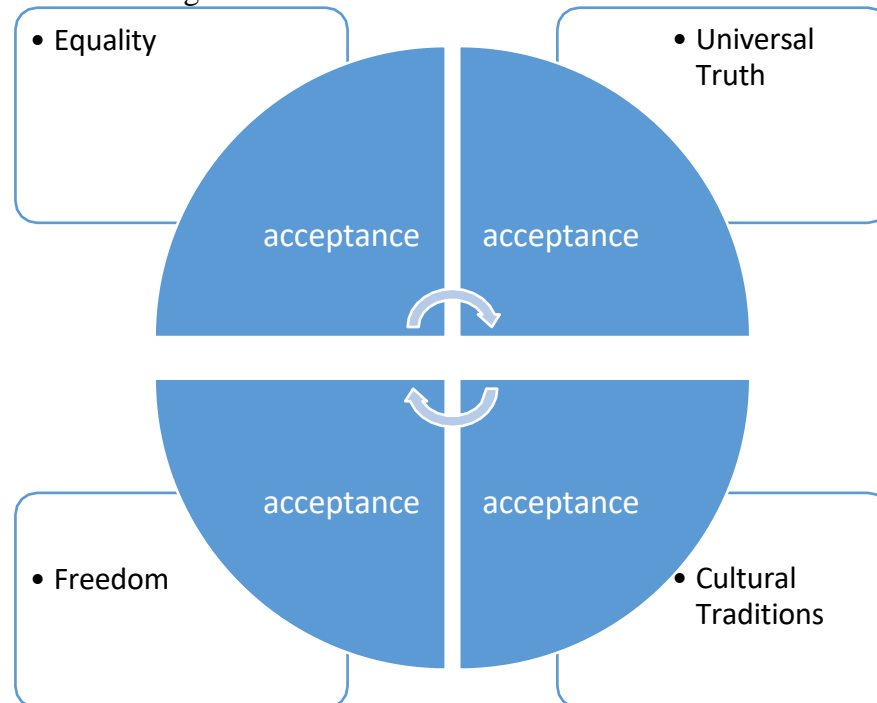


Fig. Procedure representing tolerance in Education

Criteria for Educational Approach of Tolerance

The following figure represents criteria for educational approach of tolerance in dominant religions of the world.



Conclusion: of the study.

In view of concluding discussion and figure representation, it has been concluded that religious beliefs, cultural traditions, international vision are the major sources of tolerance. Focus and objectives of tolerance in religious beliefs and international vision is almost equal but cultural traditions show inequality in the nature, existence and sources of tolerance.

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