Religion and the Implementation of Human Rights in the Context of Anti-Bias

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Abstract

As Human Rights are supposed to be equal for all human beings leaving any social differences away there must be ways found to educate the population in Human Rights matters. One of the ways for Human Rights education is Religion. Religion is the link between the people of one society that does not care for social and educational differences. There is no need for high education to believe and to confess to a religion. But also in times of insecurity, e.g. wars or catastrophes, people tend to be more religious than in times of peace and are seeking help and moral advice from their religious leaders.

By attending religious ceremonies people get informed not only about religious matters but also about political ones as religious institutions are also a place for exchanging knowledge. An important role plays the religious leader as he can have a great influence esp. on the masses with lower education. By using effective methods he can contribute to implementing Human Rights in society. As there are already different methods of intercultural training on Human Rights affairs existing I would like to explain how, in analogy to that, an inter-religious training on Human Rights Affairs, esp. anti-discrimination, could work. The basis is the anti-bias concept which was originally developed in South Africa and which aims at the general removal of discrimination like sexism, racism, north-south-hierarchy, etc. The focus is on the sensibilization of oneself and starting a life-long-learning process of living aware of existing prejudices and developing tolerance in society. The anti-bias concept starts working directly at the mechanism of discrimination and is therefore useful and appropriate for the pedagogical fields which include religious institutions. The

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religious leader is enabled by this training to work with groups, e.g. children and adults or men and women, and lead those people to their emotional self-experience. Developing on this, non-discriminating conducts for the personal life- and the working situation is produced. Religion that works together with the anti-bias method shows how many chances a society has with less discrimination for all and helps finally to implement Human Rights.

Keywords: Religion; Human Rights; Education; Anti-Bias-Method.

I. Introduction

How Religion can help to implement Human Rights depends on a variety of aspects. It is therefore important to analyse the role of Human Rights in society, the role of religion in society, and the method of implementation. The variety of Human Rights Declarations on a regional level, e.g. the Cairo Declaration of Human Rights in Islam from 1990 and the acknowledgement and ratification of the Universal Declaration on Human Rights and the two Human Rights Pacts (ICCPR, ICESCR) by most of the states in the world, including the Islamic ones, shows that Human Rights are already part of the political life in the states. The problem is rather bringing Human Rights into society.

II. The Role of Human Rights in the Society

Leaving aside the discussion about the historical and philosophical background of Human Rights it is nevertheless necessary to explain the context in which Human Rights shall be understood in this paper.

The author is aware of the mainstream opinion in the academic discourse whereto Human Rights in the Western Countries are being deduced from the source of ancient Stoa because all human beings have common rights as a result of their common nature and regarding John Locke as the "political philosopher of the Enlightenment"[1] who obliged the nation-states to realize Human Rights also on the political level. Besides Human Rights are also often seen in the context of a Christian or Jewish background where human beings have in common their dignity resulting from their God's image.[2]

Nevertheless, Human Rights are also seen in a religious context in the Islamic States. In this way, Human Rights are being offered as a privilege from God to human beings.[3] Relating to the contents there seem to be no differences between the Western and the Islamic comprehension of Human Rights as fundamental rights such as the right of life, freedom, and religion are guaranteed. Though, the stress ratio between Religious Law and International Human Rights Standards may not be neglected, as Western Countries criticize that Human Rights are only valid under the reserve of the Sharia whereas some Islamic positions equate "universal norms" with "western norms" and therefore defeat them in general.[4]

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1. See: Fritzsche, 2004: 28.
2. See: Fritzsche, 2004: 14ff.
3. See: Ramadan, 1980: 133.
4. See: Faath, 2006: 36.

In the African context, Human Rights were not religious but sociocultural interpreted. The origin for that interpretation is the clan structure with a decentralized character and a localized radius whereof the individual is part of and dependent.[1] Individual Rights as the right of life, freedom of Religion exist but were defined by the family or the clan. The particular criterion of that clan structure is a conservative/traditional society which is not based upon law but upon a wide range of moral codes, local customs, proverbs, or rites regulating the cohabitation and being authenticated through wisdom and tradition.[2] Notable is the opinion of some Africanists who have asserted the awareness of the dignity of human beings already in pre-colonial Africa.[3]

Human Rights in China are also seen in a sociocultural light whereas the society is not structured in clans as in Africa. The Chinese society is a so-called collective society based upon the "We" in which the individual, the "I", is given its position from the community and is defined through the sum of its social relations.[4] In pre-communist China were the values of equality and human dignity were known but dependent on the concrete situation and the social position. Human dignity is an attribute that will be granted by the community and is not innateness. Basis and measure of Human Rights is the common welfare.

In Communist China, Human Rights are seen as a matter of internal affairs that do not admit outer interference. This attitude shows the suspense between the sovereignty of the state (national level) and Human Rights (global level) and had been justified from the Chinese side with its long history and its cultural peculiarity.[5]

This short overview shows that fundamental rights as the right of life, religious freedom, or equality are known in every culture but their content is interpreted differently relating to the community, the cultural and historical background, and the social position of the individual in it.[6]

These different interpretations are the source of this long-lasting discussion about the origin of Human Rights but as every culture is unique and has its tradition, customs, and history, there cannot be only one origin of Human Rights.

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1. See: Bennett, 1993: 271.
2. See: Bennett, 1993: 270; Emmert, No.2/2005: p. 121 (128).
3. See: Abraham, 1962: 44f; Kühnhardt, 1991: 265.
4. See: Emmert, No.2/2005: 121 (129).
5. See: Emmert, No.2/2005: 121 (131).
6. See: Geyer, 1977: 341f.

As every community had developed values in their history in terms of Human Rights the existence of Human Rights cannot be completely denied. Moreover, Human Rights could either be seen as the political result of "humankind-wide experiences of injustice"[1] or the opinion of the author whereupon Human Rights are "traditionally and historically grown regulations for a peaceful cohabitation of individuals in small unions like clans or bigger unions like nation-states or finally for a global cohabitation of all individuals in different countries".

After the frightening experience of two World Wars, the principles of a world peace organization had been constituted at the Conference of Dumbarton Oaks (August – October 1944). This organization should have been entitled in contrary to the League of Nations with a real mandate according to its preamble to "save succeeding generations from the scourge of war … and to reaffirm faith in fundamental human rights" (Preamble of the United Nations Charter, 1945) with the aims of peacekeeping, providing international security, and guaranteeing the protection of Human Rights. With the signature through delegates from 51 states, the United Nations had been founded on 26th June 1945 in San Francisco.[2] The UN-Charter came into force on 24th October 1945 after their ratification and is legally a multilateral international treaty binding all participating states.[3] The Charter can be considered as the first international treaty that is based on the universal respect of Human Rights but without containing a catalogue of Human Rights or establishing "any particular regime of Human Rights protection".[4] An international catalogue of Human Rights, "International Bill of Rights", had been drafted under the supervision of Eleanor Roosevelt from the Human Rights Commission and had been adopted as the "Universal Declaration of Human Rights" (UDHR) from the UN General Assembly on 10th December 1948.[5] According to its legal nature, the UDHR is a resolution having a non-binding but recommendatory character. The legally binding element of an international treaty came with the adoption of the two International Covenants of Human Rights, the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic, Social and Cultural Rights (ICESCR) in 1966 and which came into force in 1976 (ICCPR: 23rd January, ICESCR: 23th March).[6]

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1. See: Bielefeldt, 1998: 227 (228), in: Voigt (Ed.).
2. See: Müller, 1996: 450.
3. See: Rehmann, 2003: 24f.
4. See: Rehmann, 2003: 27.
5. See: Gareis/Varwick, 2003: 186.
6. See: Emmert, No.2/2006: 97 (103).

For both Covenants, special bodies of experts had been established who is in charge of their implementation. It is the Human Rights Committee concerning the ICCPR and the Committee on Economic, Social, and Cultural Rights (CESCR) concerning the ICESCR.[1]

The pendant of the UDHR on the regional level is e.g. in Europe the European Convention on Human Rights (ECHR) which had been adopted from the Council of Europe on 4th November 1950 and came into force on 3rd September 1953.[2] It contains a much more precise definition of the guaranteed Human Rights than the UDHR and allows the possibility of individual complaints which "provided a significant amount of jurisprudence".[3] The Council of Europe treated the ECHR as a "living instrument" that has been interpreted in the light of changing values and traditions of European society.[4]

Another regional example is the Cairo Declaration of Human Rights in Islam (CDHRI) in Western Asia from 1990 which can be considered as the Islamic counterpart of and a response to the Universal Declaration of Human Rights (UDHR). This declaration had been adopted and ratified by the member states of the Organization of the Islamic Conference providing an overview of the Islamic perspective on human rights. Besides, it is the only legally binding Islamic Human Rights Declaration.[5]

Regarding the place of the 4th International Conference on Human Rights in Qom, Iran, the author wants to emphasize the relation between Islam and Human Rights. Since the 1970s there had been some remarkable Human Rights Declarations adopted in Western Asia. These Islamic declarations are often interpreted from some Western positions and the dogmatic point of view of Islamic conservatives as the "border" to the UDHR and the two Covenants being affected by natural justice and Christianity. The Islamic Declarations should have been prevented Western Asia from being forced upon the Western interpretation of Human Rights because "the European project of Human Rights" is often combined with colonialism in Western Asia.[6] Nevertheless, these declarations aimed also to enforce Human Rights and to counter the accusation of Human Rights adverseness.

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1. See: Opitz, 2002: 111ff.
2. See: Grabenwarter, 2005: 5.
3. See: Rehmann, 2003: 159.
4. See: Rehmann, 2003: 138.
5. See: Emmert, No.2/2006: 97 (108).
6. See: Meier, 1994: 520.

Against the background of numerous Islamic-fundamentalistic motivated terror attacks since 11th September 2001 and of the universal validity of Human Rights some important aspects should be kept in mind: as a result of the terror attacks under the disguise of religion and selective media coverage[1] the population received the impression of Islam as violence glorifying religion. For the self-and external perception of religious Muslims the existence of Human Rights Declarations since the 1970s can be considered as helpful for the commitment of an Islamic society to Human Rights and the enhancement of the decline of the Islamophobia.[2]

Concerning the national level, the German Grundgesetz can be named as an example who's Art. 1 I is the commitment to inviolable and inalienable Human Rights.

According to the above-mentioned structure (clan - the nation-state - world) of cohabitation of individuals, there is a similar system (national - regional - global level) concerning Human Rights Declarations. The similarity of these structures is a piece of evidence that the structure of the law is an image of the structure of the society.

Concerning the political level, the variety of Human Rights Declarations shows that Human Rights are already part of the political life in the states worldwide and the acknowledgment and ratification of the Universal Declaration on Human Rights and the two Human Rights Pacts (ICCPR, ICESCR) by most of the states in the world, including the Islamic ones, constitutes the commitment and the respect of Human Rights.

The remarks also show that Human Rights first were appreciated in a regional or culturally defined society. According to the development status of the law, they were brought onto the political level.

The problem nowadays is rather bringing Human Rights back into society. As a result of migration but also of globalization there exist no longer homogenous societies but heterogeneous ones. The lack of knowledge of different cultures and religions often combined with the lack of intercultural competence or sensibility and different ways of interpretation of Human Rights causes a lot of problems in daily cohabitation.

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1. It is the so-called "framing" whereby a certain circumstance is classified augmented and overhasty in a preconceived context while relevant developments are not reported so that a biased perception arises and benefits Islamophobia in Germany. See: Schiffer, APuZ 20/2005: 23 (24).

2. See: Schiffer, APuZ 20/2005: 23 (24).

Nowadays it seems to be recommendable interpreting the UDHR and the other declarations and covenants also as a "living instrument" like the ECHR which has been interpreted under the light of changing values and traditions of European society but with regard and respect to changing values and traditions of the individuals in a heterogeneous society.

The individuals of a society should be educated in what Human rights are, what they mean to the individual, and how it feels to have these rights.

As Human Rights are supposed to be equal for all human beings leaving any social differences away there must be ways found to educate the population in Human Rights matters.

III. The Role of Religion in the Society

One of the ways for Human Rights education is Religion. Religion is often considered as part of the culture and through culture in turn the individual gets in contact with Religion.[1]

The effort of a definition of Religion in law is accompanied by a bundle of problems as Religion can be considered first of all as "a sociological, in the society, not through law constituted, the existing phenomenon".[2] In the legal context also the specific function of Religion has to be kept in mind meaning that the specific content of freedom of Religion should be identifiable but should not lead to general freedom of action under the name of Religion.[3] According to the German Bundesverfassungsgericht (Federal Constitutional Court), the central element of religion is its "spiritual content".[4]

The prevailing opinion in the German jurisprudence sees in Religion the "metaphysical basis of anthropogenic existence"[5] consisting of "four elements: a subjective meaning (1), holistic (2), subjective binding as true considered reflection of the world (3) with a transcendental relation (4)" which is practiced in a group.[6] Starting from these groups a religious, inter-, or multi-religious dialog can be induced in a homogenous, heterogeneous, or between different religious groups.

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1. See: Arinze, 2002: 11.
2. See: Classen, 2006: 32f.
3. See: Classen, 2006: 33 with reference to Sullivan, The Impossibility of Religious Freedom.
4. See: BVerfGE 83, p. 341 (353).
5. See: BVerfGE 76, 143 (158); BVerwGE 74, 31 (40).
6. See: Classen, 2006: 35, 37.

Besides, the dialogue between Religion and culture and also between different Religions and cultures can support peace finding, peacekeeping, and Human Rights missions and enhances understanding, compassion, and love.[1] Every Religion aims at the encouragement of peace, understanding, compassion, and love and condemns terrorism, violence, and the destruction of life and property. As peace and love depend upon each individual it, therefore, has to live in peace and love with itself and can in a consequence to that learn to live in peace and love with others.[2]

Already *Ibn Arabi* (1165 – 1240) came to the conclusion of the importance of love in Religion "Je crois en l'amour où que mènent ses caravans, car l'amour est ma religion et ma foi".[3]

Concerning the discussion about Religion – Islam – Human Rights – Terrorism the phenomenon of "religiously motivated terrorism" arose. It is important to distinguish at this point between "Islamic" and "Islamist" and "Fundamentalistic" as a superficial use of these terms incoherence to Religion can cause a lot of misunderstandings which possibly lead to an increase of Islamophobia.

Islamic refers to the complex appearance of the Religion which can be considered as a legal, sociological and political order asserting a general claim.[4] Islamism stands for the ideology deriving from Religion that aims at political power and not at theological controversies.[5] Similarly argues *Nourbakhsh* who interprets radical religious movements as a "response to forced modernization and rather as pathological phenomenons within a problematic process of a political and social change".[6] He stresses that supporters of radical religious associations possess a "superficial and dogmatic relationship to their doctrine" of which solely technology is accepted as part of modernity whereas "legality, tolerance and dialogue" are neglected.[7]

Also, *Wenzel* regards Islamism rather as a "political streaming or strength for action in policy and society" which is merely influenced "by religious and

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1. See: Dalai Lama, 2005: 14f; Röhrich, 2004: 269f.
2. See: Arinze, 2002: 8, 11; Anaruddha Thera, Religion and Peace, p. 65, in: Taylor/Gebhardt (Ed 1986.
3. See: Laroui, De L'Islamisme, Paris 2006; I believe in love where the caravans lead to, because love is my religion and my belief".
4. See: Hirschmann, 2002: 27 (56).
5. See: Hirschmann, 2002: 27 (56); Laroui, 2006: 155; Steinberg/Hartung, 2005: 681, in: Ende/Steinbach (Ed.), Der Islam in der Gegenwart, Bonn.
6. See: Nourbakhsh, 2004: 55 (58), in: WeltTrends Nr. 44, Modernisierung und Islam.
7. See: Nourbakhsh, 2004: 55 (58), in: WeltTrends Nr. 44, Modernisierung und Islam.

cultural traditions of Muslim states and people".[1]

The term fundamentalism results originally from a traditional-Christian context in the USA at the beginning of the 20th century.[2] Conservative-Protestant Christians turned there against the school education which was based upon the theory of evolution. For them, the only <u>fundament</u> which may be used for the explanation of the world's existence is the Genesis of the Old Testament. The conception of the world's origin is only hardly in agreement with the conception of the Genesis as the Creation in Islam is rather seen as an "at any time readily available, at any moment experienced event and not as a singular act of Creation".[3]

In the opinion of the author, the differentiation of these terms is essential and important. On the one hand, it helps to <u>counteract</u> the increasing Islamophobia and in combination with that to counteract the negative image of Islam as violence glorifying Religion. On the other hand, this differentiation can be considered as a sign of the progress of the inter-religious and also the inter-cultural dialogue supporting the integration of Muslim inhabitants which is <u>one</u> method of combating terrorism.

Religion is the link between the people of one society that does not care for social and educational differences. There is no need for high education to believe and to confess to a religion which is also a reason that a religious dialogue should "not be limited to mere academic discussion". (Jack, 1993: 344) But also in times of insecurity, e.g. wars or catastrophes, people tend to be more religious than in times of peace and are seeking help and moral advice from their religious leaders.[4] According to this a "living together in dialogue should help communities to shed their fear and distrust of each other and to build up mutual trust and confidence" which can start in small groups and can spread to wider circles.[5]

By attending religious ceremonies people get informed not only about religious matters but also about political ones as religious institutions are also a

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1. See: Wenzel, 2004: 746 (747), in: Kriminalistik.

2 . See: Heine, In Allahs Namen: Religiös motivierter Extremismus und Terrorismus, p. 115, in: Frank/Hirschmann, Die weltweite Gefahr, Terrorismus als internationale Herausforderung, Berlin 2002.

3 . See: Heine, In Allahs Namen: Religiös motivierter Extremismus und Terrorismus, p. 115f, in: Frank/Hirschmann, Die weltweite Gefahr, Terrorismus als internationale Herausforderung, Berlin 2002.

4. The author is using the general terms "religious ceremony", "religious institutions" and "religious leader" as she does not want to focus on a special religion for not discriminating the others and to make this comment applicable for every religion as far as possible.

5. See: Jack, 1993: 344.

place for exchanging knowledge. An important role plays the religious leader as he can have a great influence esp. on the masses with lower education. By using effective methods he can contribute to implementing Human Rights in society.

As peace and Human Rights do not know religious borders, there exists no separate Hindu-peace nor a Muslim-peace, so that Religions with worldwide living believers are predestinated for peace & conflict and Human Rights trainings having the best chances in the enhancement of a peace-consciousness.[1] In case of a conflict between two states, believers of one Religion may be forced to fight each other. With this trained consciousness of peace and love a conflict may be prevented when the believer realises that he should fight his "brother" or "sister".[2]

In the same way, Human Rights education through religious organizations works. At the first step, the participant of a training course gets sensitized to what Human Rights are and that they exist for every member of the religious community, worldwide. In a second step, the participant realizes that he wants these rights also to be respected by every human being without regard of the religious confession so that in consequence of step two he/herself respect these rights of others in step three.

As it has been asserted before that every Religion is practiced beyond borders and aims at the encouragement of peace it is self-evident that religious organizations should be involved in Human Rights education as Human Rights are a peace immanent matter. It is therefore a function proper for religious organizations. It also advances religious purposes as a religious organization and finally the Religion itself, as represented through its religious organizations and leaders, which is involved in Human Rights training can never be considered as violence glorifying.

Besides the members of the religious community are not only encouraged in Human Rights but also in their belief which may lead to the fact that people attend regular religious ceremonies, not only in conflict situations, and become active participants of their religious community. Moreover, active participants of a religious community who are not involved in conflicts enjoy a much better quality of life which has in sum a positive effect on the whole society as it contributes to a stable society. Stability in society again has a positive influence on the government and the economy of the state as the government itself shows

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1. See: Arinze, 2002: 64.
2. See: Arinze, 2002: 64f.

integrity towards its population but also its external relations and may also promote the economy by the creation of new jobs and the establishment of foreign trade relations by gaining new investors.

IV. Method of Implementation

As there exist already different methods of intercultural training on Human Rights affairs the author would like to explain how, in analogy to that, an inter-religious training on Human Rights Affairs, esp. anti-discrimination, could work.

The basis is the anti-bias concept which can be seen nowadays as "one of the most extensive and most innovative approaches within the anti-discriminatory field of education. The concept was developed at the beginning of the 1980s by Louise Derman-Sparks and Carol Brunson-Philips in the USA, where it was mainly used in the field of elementary and primary education. The approach has undergone some intensive further development after the end of the Apartheid system in South Africa, where it was being adapted for youth and adult education. It was not until the beginning of the 1990s that the approach reached Germany via an exchange of South African and German experts organized by Inkota e.V., Berlin. Now Anti-Bias in Germany is used in elementary education and schools as well as in the field of adult education. According to the meaning of 'bias' as prejudice, Anti-Bias aim to get an inequality based on one-sidedness and bias into balance and to gradually reduce discrimination. Anti-Bias workshops are an intensive experience-orientated examination of dominance and discrimination and aim at the un-learning of oppressive and discriminating forms of communication and interaction. The approach assumes that everyone has prejudices. This is based on the consideration that prejudices and discriminations are not individual misjudgements, but institutionalized in society as ideologies, which are learned by the individuals. Correspondingly, the behaviour based on those prejudices can be unlearned, and institutionalized oppressive ideologies can be discovered, questioned, and analysed.

One specialty of the Anti-Bias-Approach is the ability to focus on many kinds of discrimination. Exclusion and reduction of people are being addressed not only regarding ethnic or 'racial' features, but discrimination based on e.g. gender, sexual orientation, physical and mental health, or social class are also taken into view. In this connection, the complex entanglements and interdependencies between those dimensions are significant.

Furthermore, the inclusion of both the individual and the social level distinguishes the Anti-Bias Approach from many other approaches. Discrimination is not only based on prejudices of individuals, but for the most part is also based on prevalent pictures, judgments, and discourses, as they are significant regarding different groups of people within society. This complex interrelation is in many cases deeply entangled with institutional, legal, and organizational matters of everyday life. Thus Anti-Bias aims to bring into consciousness those various dimensions and their meanings, and to develop (alternative) possibilities of behaviour on that level."[1]

As the anti-bias concept starts working directly at the mechanism of discrimination and is therefore useful and appropriate for the pedagogical fields which include religious institutions. The religious leader himself gets training as a multiplier and is then enabled by this training to work with groups, e.g. children and adults or men and women, and lead those people to their emotional self-experience.

Examples of the possible content of the training can be read in the attachment.

The development of an anti-bias course demands a concrete analysis of the initial situation, the participants, and the concrete aims. For a religious organization, it can contain e.g. a religious conflict with a religious minority living in the neighbourhood as the initial situation. As the conflict usually escalates between the male teenagers of the religious groups they should be the participants of that course. The leader of the course should be two multipliers of both groups. Aims of this training are at first showing the teenagers how a conflict arises and how fear and discrimination promote the escalation of a conflict. In the same context, it has to be explained how discrimination occurs and how it works. Secondly, they have to be sensitized through work in small groups of their discriminatory behaviour and their own painful experience of being discriminated against by others. As a consequence of the group work, they finally realize that they all made the same experiences without regard to their religious confession. That is the point where the importance of tolerance, freedom of religion, and respect of human dignity can be understood and also sensed by the participants. They might then develop a non-discriminatory behaviour and an attitude of inter-religious tolerance towards their former counterparts which may lead to peaceful cohabitation.

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1 . http://www.languages.anti-bias-werkstatt.de/index.html (31.01.2007); the author herself develops in cooperation with the Anti-Bias-Werkstatt Berlin Human Rights trainings for law students.

Aims of Human Rights training are in general the gain of knowledge of oneself's rights and how to claim them, the information about Human Rights of others and learn to stand for their protection and finally the recognition of Human Rights as values of one's own moral and let them be guidelines for future action.[1]

The anti-bias method is part of an informal education referring to a lifelong process. In this process "every individual acquires attitudes, values, skills, and knowledge from the educational influences and resources in his or her environment and daily experience (family, neighbours, marketplace, library, mass media, work, play, etc.)."[2]

The interaction with Human Rights demands competencies that cannot be taught but have to learn through experience. People should be encouraged in these training to think, to feel, and to act according to cooperation, participation, and learning through self-experience.[3]

V. Conclusion

As it has been constituted before, Human Rights can be considered as all society's immanent values which should support the peaceful cohabitation of people with different cultural, traditional, sociological, religious, or political backgrounds. Through legally binding treaties Human Rights are part of political and institutional life. But as Human Rights are interpreted in different ways according to the various backgrounds of human beings, it is useful to educate the members of a society in Human Rights training to bring Human Rights back into society and to put emphasis on their importance for life of each human being.

As every Religion aims at the establishment of permanent peace in combination with the development of compassion and love, respect of human dignity, and tolerance, Religion can be considered as the ideal transmitter of Human Rights. Tolerance in this context does not mean to search for similarities and base a cohabitation on this. Tolerance does mean to accept and respect others in their differentness being aware of oneself's existing prejudices.

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1. See: Lenhart, 2003: 71.

2. See: Brander/Oliveira, 2005: 21: contrary to the informal education is "formal education referring to the structured education system that runs from primary school to university, and includes specialised programmes for technical and professional training." Finally "non-formal education refers to any planned programme of personal and social education for young people designed to improve a range of skills and competencies, outside the formal educational curriculum."

3. See: Brander/Oliveira, 2005: 37.

Religious organizations which educate their members in Human Rights training with the anti-bias-method help to implement Human Rights show that true Religion does not glorify violence, contribute to the prosperity of their community and finally highlight how many chances a society has with less discrimination for all.

"Is not religion all deeds and all reflection?

And that which is neither deed nor reflection, but a wonder and a surprise ever springing in the soul, even while the hands hew the stone or tend the loom?

Who can separate his faith from his actions, or his belief from his occupations?

Who can spread his hours before him, saying, "This for God and this for myself; This for my soul, and this other for my body?"

All your hours are wings that beat through space from self to self."[1]

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1. Gibran, Der Prophet, p. 104; http://www.columbia.edu/~gm84/gibran26.html (29.01.2007).

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