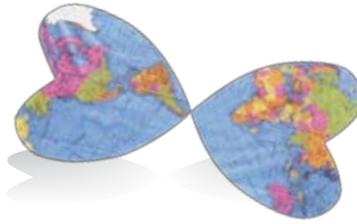




United Nations
Educational, Scientific and
Cultural Organization



The UNESCO-Madanjeet Singh Prize

The UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence rewards significant activities in the scientific, artistic, cultural or communication fields aimed at the promotion of a spirit of tolerance and non-violence.

The Prize, established through the generous donation of the UNESCO Goodwill Ambassador, Indian artist, writer and diplomat Mr Madanjeet Singh, honors his lifelong commitment to the cause of peace and tolerance.

The UNESCO-Madanjeet Singh Prize

Dedicated to advancing the spirit of tolerance in the arts, education, culture, science and communication, the Prize is awarded every two years to individuals or institutions for outstanding contributions to the promotion of tolerance and non-violence.



UNESCO Goodwill
Ambassador
Founder of the
UNESCO-Madanjeet
Singh Prize for the
Promotion of Tolerance
and Non-Violence

Madanjeet Singh

Madanjeet Singh was born on 16 April 1924 in Lahore, present-day Pakistan. He is an internationally known author of several books on art and other subjects, closely interwoven with UNESCO's programmes, principles and ideals. He served as Ambassador of India in Asia, South America, Africa and Europe.

In 1995, in recognition of his lifelong devotion to the cause of communal harmony and peace, the UNESCO Executive Board unanimously created the biennial 'UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence'. The decision was adopted at meetings in Paris and Fez (16 May to 4 June), to commemorate the 125th birth anniversary of Mahatma Gandhi.

"In the year 2000, Madanjeet Singh created the South Asia Foundation (SAF) to promote sustainable cultural, educational and economic development throughout the region," wrote Mr. Koïchiro Matsuura in a message on the occasion of the launching of the Institute of Kashmir Studies in Srinagar. It is "the eighth institution of excellence established and funded by South Asia Foundation to date. Among Mr. Singh's numerous other undertakings, allow me to mention the establishment of the Kabul-based Madanjeet Singh Institute of Afghanistan's Cultural Heritage, whose principal objective is to provide much needed training for Afghan preservation specialists."

The UNESCO Director General stated: "Mr Singh's personal commitment to fostering culture, dialogue mutual understanding and peace has served as a great source of inspiration to people of many different nations, cultures and religions. In recognition of his generosity and untiring efforts to promote these noble objectives, which are also those of UNESCO, I had the privilege of designating Mr. Singh as a UNESCO Goodwill Ambassador on 16 November 2000."



United Nations
Educational, Scientific and
Cultural Organization



The UNESCO-Madanjeet Singh Prize 2009

UNESCO PRESS RELEASE NO. 2009-128

**François Houtart (Belgium) and
Abdul Sattar Edhi (Pakistan) to share 2009 UNESCO-
Madanjeet Singh Prize for the Promotion of Tolerance
and Non-Violence**

Paris, 20 October

The Director-General of UNESCO, Koïchiro Matsuura, has decided, following the unanimous recommendation of the International Jury, to award the 2009 UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence to the following two laureates, dividing the \$100,000 amount of the Prize equally between them:

François Houtart (Belgium) for his life-long commitment to world peace, intercultural dialogue, human rights and the promotion of tolerance, and in recognition of his outstanding efforts to advance the cause of social justice in the world

Abdul Sattar Edhi ((Pakistan) for his life-long efforts to ameliorate the conditions of the most disadvantaged groups in Pakistan and South Asia, and to promote the ideals of human dignity, human rights, mutual respect and tolerance.

Dedicated to advancing the spirit of tolerance in the arts, education, culture, science and communication, the Prize is awarded every two years to individuals or institutions for outstanding contributions to the promotion of tolerance and non-violence.

The Prize-giving ceremony will be held on International Day for Tolerance, celebrated every year on 16 November.

Mr Houtart is an ardent promoter of North-South cooperation and the founder of the Tri-Continental Centre (CETRI), a non-governmental organization renowned for its work on development issues and in the International Council of the World Social Forum. Known throughout his life as a defender of human rights, he has contributed significantly to the advancement of the inter-faith and inter-cultural dialogue. As a noted sociologist of religions and theology, he has authored numerous publications and given lectures in over 100 universities around the world. An honorary member of the Academy of Sciences of Vietnam and Cuba and a member of the Commission on Struggle against Racism of the Ecumenical Council of the Churches, he has served as President of the Committee for Human Rights in Burundi (1986-1992); founder and director of the international review "Social Compass" (1960-1990); and President of the International League for People's Rights (2003-2008).

Dr. Edhi is one of the most active philanthropists in Pakistan through his Edhi Foundation, which he created in 1957. A non-profit social welfare programme with over 300 centres across Pakistan, the foundation provides the needy with medical aid, family planning, emergency assistance and education. It sets up maternity homes, mental asylums, homes for the physically handicapped, blood banks and orphanages, among other services. Branches in several other countries (Afghanistan, Bangladesh, Ethiopia etc.) bring relief to refugees and other victims of strife and natural disasters. Dr Edhi is renowned for his active stand against extremism and his support of human rights as well as for his humanitarian efforts.

Mr Matsuura also decided to award two Honorary Mentions to:

The St. Petersburg Government Programme on Tolerance (Russian Federation) for its constructive efforts to inculcate mutual respect and tolerance in a multi-cultural and multi-ethnic society and to prevent and eradicate all forms of discrimination;

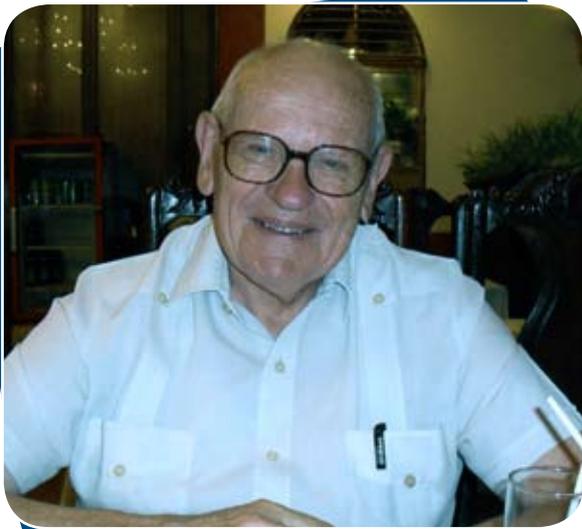
The International Slavery Museum in Liverpool (United Kingdom of Great Britain and Northern Ireland) for its efforts to commemorate the lives and deaths of millions of enslaved Africans, and for its work to fight against legacies of slavery such as racism, discrimination, inequalities, injustice and exploitation, as well as against contemporary forms of slavery.

The award of honorary mentions to the St. Petersburg Government Programme on Tolerance and the International Slavery Museum in Liverpool acknowledges their contribution to the promotion of the ideals of human dignity, solidarity and mutual respect in multi-cultural, multi-confessional and multi-ethnic societies. The numerous activities undertaken by the two winners are fully in line with UNESCO's goals and programmes and serve as an encouragement for similar activities in other countries.

The International Jury of the UNESCO-Madanjeet Singh Prize is composed of

- Ioanna Kuçuradi (Turkey), Chairperson,
- Maurice Glele Ahanhanzo (Benin), Vice-Chairperson,
- Kamal Hossain (Bangladesh),
- Masateru Nakagawa (Japan) and
- Mokhtar Taleb-Bendiab (Algeria).

The UNESCO-Madanjeet Singh Prize was created in 1995 on the occasion of the 125th anniversary of the birth of the Mahatma Gandhi, thanks to the generosity of the Indian writer and diplomat Madanjeet Singh, who is also a UNESCO Goodwill Ambassador.



François Houtart dedicated his life to world peace, intercultural dialogue and human rights.

Mr François Houtart (Belgium), born in 1925, is a well-known Belgium sociologist of religions and theology. He is Honorary member of the Academy of Sciences of Vietnam and Cuba, laureate of the Camilo Torres Prize of the National University of Bogota, etc. Between 1954 and 1964, he was Secretary of the International Conference of Sociology of Religion and between 1960 and 1990 he was the Vice-President of the International Federation of Socio-Religious Research Institutes, Director of the International Magazine of sociology of Religions "Social Compass" (1960-1990).

Teaching sociology of religions around the world

He graduated from the Catholic Universities of Louvain (Belgium) and Chicago (USA). He became a catholic priest in the Diocese of Brussels in 1949. He was Professor Emeritus of the Catholic University of Louvain from 1958 till 1990, specializing in sociology of religions. In 1974, he wrote a thesis on sociology of Buddhism in Sri Lanka. He has been teaching sociology of religion all over the world, and giving lectures and conferences on the five continents in more than 100 universities, including those of Birmingham, Buenos-Aires, Hanoi, Havana, Managua, Montreal, Seville, Tilburg, as well as Buddhist and Confucian universities of Seoul, the Gandhi College de Nagercoil, the Faculty of Orthodox Theology in Thessaloniki, etc. He has also been promoting research in this field and founded the Socio-Religious Research Center in Louvain-la-Neuve.

François Houtart

laureate of the 2009 UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence

Academic Research and Publications

He is the author of about 20 books and many articles in scientific and religious magazines. Between 1958 and 1962 he was the coordinator of the research on socio-religious aspects of Latin America published in 40 volumes and between 1976 and 1986 he was also the coordinator of the World Christian Encyclopedia (Oxford University Press). Among his recent publications are:

- Mercado y Religión (Caracas, 2008)
- Religions et Sociétés précapitalistes en Orient (Paris, 2009)
- L'Agroénergie, solution pour le Climat ou sortie de Crise pour le Capital (Charleroi, 2009)

All of his publications have been published in a dozen of languages, including oriental languages, and presented in seminars, colloquiums and conferences over the 5 continents.

Promotion of the dialogue between religions and faiths and publishing work for "Social Compass"

Apart from his publications and his teaching, the main activity concerning sociology of religion over the period of thirty years from 1960 till 1990, was his engagement in publishing the International Review of Sociology of Religion "Social Compass". At present, for nearly fifty years, Social Compass has provided a unique forum for all scholars concerned with the sociology of religion. Each quarterly issue is thematic, offering in-depth coverage of a key area of current social research on religion in society. Recent themes include: teaching and research in the social sciences of religion; religion, culture and identity; and state reconstruction of the religious field. Social Compass publishes articles in English and in French. Articles are always published with an abstract in both languages. Social Compass also provides its readers with an annual international bibliography covering 140 reviews in eight different languages.

Promotion of the dialogue between peoples for peace, tolerance, non-violence and social justice

He has been engaged in both the interfaith dialogue and the dialogue between peoples of all continents.

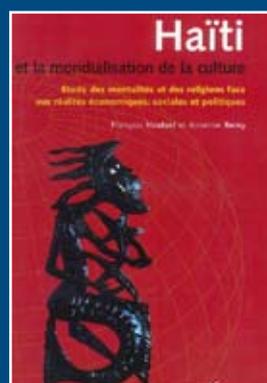
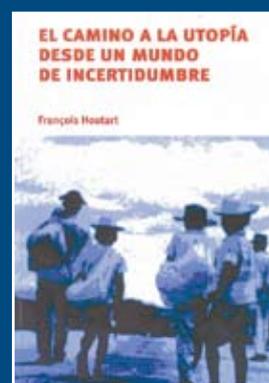
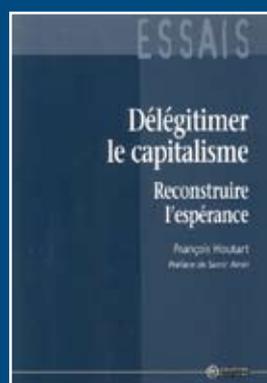
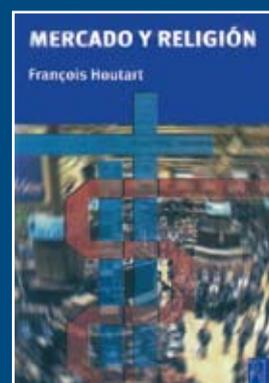
François Houtart dedicated his life to world peace, intercultural dialogue and human rights. Between 1986 and 1992 he was President of the Committee for Human Rights in Burundi. Since 1985, he is member of the Permanent Peoples' Tribunal (in Rome), an international opinion tribunal independent from State authorities. Between 2003 and 2008, he was the President of the International League for People's Rights. He also participated in actions against wars in Vietnam, the Portuguese colonies and Iraq.

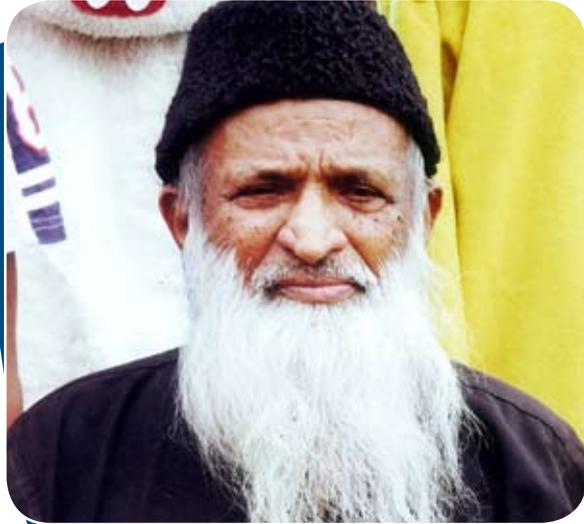
He is still engaged in religion: he is an expert of the Concilium Vatican II and a member of the Commission on Struggle against Racism of the Ecumenical Council of the Churches. Finally, in 2008-2009, he was the personal representative of the President of the United Nations General Assembly in the UN Commission on the reforms of the international financial and monetary system (Stiglitz Commission).

Contribution to the development of North – South cooperation in the field of sustainable human development

In 1976, he founded a non-governmental organization entitled Centre tricontinental (Tri-continental Centre - CETRI), based in Louvain-la-Neuve (Belgium). It is a centre of studies, research, documentation, information and permanent education on issues of development and North-South relations. It is aimed at promoting understanding in the North of the aims of development as they are perceived by the South and to contribute to critical analysis of the dominant concepts and practices related to development in a period of neo-liberal globalization. It supports the reflection on the role played by various social and political actors in the South in the struggle for recognition of economic, social, political and cultural rights, as well as the emerging right to a clean environment. The Center organizes meetings and colloquiums between representatives of the North and the South, as well as puts at the disposal of the public the documentation centre and a virtual library on issues of development, social movements in the South, anti-globalization movements, evolution of democracies in Latin America, social and political alternatives to development in the South, consequences of structural adjustments and international development assistance, etc. CETRI was at the origins of the creation of the World Social Forum.

The CETRI is also publishing a magazine Alternative Sud four times a year in several languages which deals with the issues of globalization. The authors of the articles come from Asia, Latin America and Africa. This magazine represents an intellectual contribution to advancing mutual comprehension between the North and the South.





Abdul Sattar Edhi

laureate of the 2009 UNESCO-
Madanjeet Singh Prize for the
Promotion of Tolerance and Non-
Violence

Edhi and his wife Bilquis are totally committed to the cause of helping the poor and needy.

Mr Abdul Sattar Edhi, or Edhi (Pakistan), as he is often known, is Founder of the Abdul Edhi Foundation, Karachi. He is one of the most active philanthropists in Pakistan.

He was born in 1928, in Bantwa, Gujarat, India, Edhi's family belonged to the industrious Memon community. From a young age his mother taught Edhi to be kind towards others and to help the poor. In 1947 the family migrated to Pakistan and settled in Karachi. That was a time of great emotional trauma and social and political upheaval. Edhi became involved in social work and began working with welfare organisations and soon started his own dispensary, providing medical aid to the poor. He bought his first ambulance, an old van which he called the «poor man's van» and went around the city providing medical help and burying unclaimed bodies. His van became his advertisement and soon he came to be known for his work with the poor. As a consequence, donations started pouring in and his operations expanded, employing additional nurses and staff. It was here that Edhi met his wife Bilquis who was a trainee nurse at the dispensary. They were married in 1966. Bilquis became the ideal wife for Edhi, totally committed to welfare work.

The Edhi Foundation is a non profit social welfare program in Pakistan. The foundation has over 300 centres across the country, in big cities, small towns and remote rural areas, providing medical aid, family planning and emergency assistance. The Edhi Foundation is the first of its kind in

South Asia that owns air ambulances, providing quick access to far-flung areas. Whether it is a train accident or a bomb blast, Edhi ambulances are the first to arrive. The foundation relies on the support of its 3, 500 workers and thousands of volunteers who form the backbone of the organisation.

The Edhi Foundation provides 24-hour emergency assistance across the nation of Pakistan and abroad. The Foundation provides, among many other services, shelter for the destitute, free hospitals and medical care, drug rehabilitation services, and national and international relief efforts.

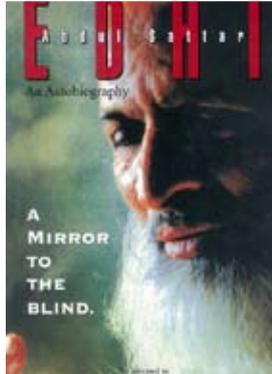
In Karachi alone, the Edhi Foundation runs 8 hospitals providing free medical care, eye hospitals, diabetic centres, surgical units, a 4- bed cancer hospital and mobile dispensaries. In addition to these the Foundation also manages two blood banks in Karachi. As with other Edhi services, employed professionals and volunteers run these. The foundation has a Legal aid department, which provides free services and has secured the release of countless innocent prisoners. Commissioned doctors visit jails on a regular basis and also supply food and other essentials to the inmates. There are 15 « Apna Ghar» [«Your Homes»] homes for the destitute children, runaways, and psychotics and the Edhi Foundation states that over the years 3 million children have been rehabilitated and reunited with their families thorough the Edhi network. Edhi plans mass campaigns against narcotics, illiteracy, population control and basic hygiene. 20,000 abandoned babies have been saved. 40,000 qualified nurses have been trained 50,000 orphans are housed in Edhi Homes 1 million babies have been delivered in Edhi Maternity Centres. Edhi and wife Bilquis, who oversees the maternity and adoption services of the foundation and heads the Bilquis Edhi Foundation, have spent a lifetime working for people and their welfare work to date remains unparalleled in Pakistan. They are both very private people who shun publicity. They have had little formal education, and are totally committed to the cause of helping the poor and needy.

The Edhi Foundation grew as people began to recognize its humanitarian aims. In 1973 when an old apartment building collapsed in Karachi, Edhi's ambulances and volunteers were the first to reach the scene and start rescue operations. From then, on, through the troubles in Karachi and all over the country, Edhi's ambulances have been rescuing and taking the injured to hospitals and burying unclaimed bodies. They go to places where even government agencies hesitate to venture.

The foundation also has an education scheme, which apart from teaching reading and writing covers various vocational activities such as driving, pharmacy and paramedical training. The emphasis is on self-sufficiency. The Edhi Foundation has branches in several countries where they provide relief to refugees in the USA, UK, Canada, Japan, and Bangladesh. In 1991 the Foundation provided aid to victims of the Gulf war and earthquake victims in Iran and Egypt.

In 1985 Edhi received the Nishan-e-Imtiaz from the Government of Pakistan and in recognition of their services the Government of Philippines awarded Edhi & Bilquees the Magsayay award.

In 1996 his biography, *A Mirror of the Blind*, was published.



He and his wife received 1986 Ramon Magsaysay Award (Rockefeller Brothers Fund) for Public Service. He is also the recipient of the Lenin Peace Prize (1988), as well as the Balzan Prize. According to the Guinness World Records, Edhi Foundation has the largest private ambulance service network in the world. In 2000, Edhi was awarded the International Balzan Prize for Humanity, Peace and Brotherhood. In 2005, Edhi was presented with the Life Time Achievement Award by the World Memon Organization (WMO). In 2006, Edhi was presented with an Honorary Doctorate Degree by the Institute of Business Administration Karachi (IBA). Among his National awards, he received the Human Rights Award by Pakistan Human Rights Society.

St. Petersburg Government Programme Tolerance 2006-2010

(Russian Federation)

Honorable Mention of the 2009 UNESCO- Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence



St. Petersburg is home to more than one hundred ethnic communities, they account for 15% of the total population. According to experts, national identity is an important issue in the perception and behaviour of St. Petersburg residents (40% display reserved national approaches). Recognizing the importance of intercultural challenges, the Government of St. Petersburg launched in 2006 a comprehensive project targeted at assisting residents of St. Petersburg with acquiring the knowledge and abilities of dealing with a more open and more complex intercultural environment.

The Tolerance Programme was named Programme of Promoting Harmony of Interethnic and Intercultural Relations, Preventing Ultra-Nationalist Tendencies and Strengthening Tolerance for Everyone in St. Petersburg in 2006-2010. The legal basis of the programme is the Russian Federation Law "The National-Cultural Autonomy", the St. Petersburg legislative act "Interethnic Relations in St. Petersburg", as well as the UNESCO Declaration on the Principles of Tolerance and the UN Declaration on the Culture of Peace.

The Tolerance programme is targeted at:

- Maintaining ethno-political stability as the vital element of the social and economic welfare of the city;
- Creating a platform for discussing cultural diversity and promoting civil society initiatives on strengthening tolerance and preventing racial intolerance;
- Raising awareness of St. Petersburg residents on the importance of mutual understanding, interethnic respect and cooperation between various nations and ethnic groups;
- Fostering a sense of belonging to the city community and of an active
- St. Petersburg identity, responsibility for the city's destiny and for preservation of its cultural profile and traditions.

The activities of the programme are divided into 8 sections:

- Fostering a culture of tolerance through the educational system
- Strengthening tolerance and preventing extremism among the youth
- Raising awareness of the society on the issues of tolerance and cultural diversity through mass media
- Promoting intercultural dialogue in the St. Petersburg society
- Maintaining inter-confessional peace in St. Petersburg
- Perfection of St. Petersburg legislative acts in the field of interethnic relations; assisting in the adaptation and integration of migrants into the cultural and social life of St. Petersburg.
- Cooperation and exchange of experience with international and inter-regional partners on the issues of tolerance.
- Monitoring and analysis of the Programme's implementation.
- The Programme is funded by St. Petersburg's local budget with the total amount of 7.7 million Euros.

The Programme has now worked for 2,5 years and its major results are the following:



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Every year the programme's agenda is becoming more and more extensive, it incorporated about 3000 actions in 2007, more than 4500 in 2008, and has already made 3700 events during the first half of 2009.

Awareness of the population about the programme and the issues of tolerance and intercultural diversity has grown. Surveys show that the programme is known to more than 21% of the city residents.

The programme has developed teaching materials on tolerance and ethno-cultural relations. It has become the major component of the ethno-cultural education in 1021 kindergartens and 682 schools. From 2010 it will also be introduced at 79 elementary professional institutions. Alongside this publication, numerous documentaries, television and radio broadcasts have been made.

One of the significant results of the actions is the decrease of juvenile delinquency and youth crime as compared to previous years.

A large part of the activities is focused on training in the sphere of intercultural tolerance, of journalists, teachers and experts, civil servants and law-enforcement officials.

The city is also engaged in an intensive cooperation at the international level. It develops comprehensive partnership relations, including twin-city activities, programmes with the Council of the Baltic Sea States, the Baltic Sea States Sub-Regional Cooperation. Since 2007, St. Petersburg has joined the European Coalition of Cities against Racism.

The majority of the programme's events will not have an immediate effect. It is a part of a long-term plan of changing perceptions through information on the richness of cultural multi-ethnic heritage of St. Petersburg and the Russian Federation.



Dimitri Likhachev

The International Slavery Museum in Liverpool

(United Kingdom
of Great Britain and
Northern Ireland)

Honorable Mention of the 2009 UNESCO-
Madanjeet Singh Prize for the Promotion of
Tolerance and Non-Violence



ing, the social, economic and political condition of many
developing countries fall within the remit of ISM.

The ISM has been a success, in terms of visits, 750,000 visi-
tors have walked through the doors of the museum. The
museum is now looking to build on its success in order to
enhance the visitor experience by improving and enlarg-
ing its facilities to create a major educational and research
centre adjacent to ISM's display galleries

The Liverpool International Slavery Museum is a part of
National Museums Liverpool (NML), established in 1986.
The International Slavery Museum (ISM) was founded in
August 2007. Liverpool played a significant role in the
slave trade and this fact featured in the justification for
inscription of Liverpool Maritime Mercantile City as a World
Heritage Site in 2004. The date of the opening of ISM, 23rd
August 2007, marked the 200th anniversary of the aboli-
tion of the British Slave trade and the International Day
for the Remembrance of the Slave Trade and its Abolition,
designed by UNESCO.

Exhibitions actively campaigns against all forms of con-
temporary racism, discrimination, slavery and bonded labour.
ISM is an active museum not a neutral one. Moreover, ISM
is looking to develop one of the world's first permanent
collections on the subject of contemporary slavery.

The ISM seeks to increase public understanding of the his-
tory of transatlantic slave trade and the wider issues of free-
dom and injustice. It is very much a campaigning museum
and an active supporter of social change and social jus-
tice. The ISM operates in the field of human rights. ISM
views its larger remit to include instances where people
are denied respect, freedom and equality and where
their basic human rights are abused on a community,
gender, national, racial or religious
level. ISM envis-
ages therefore, that
issues such as child
labour, sex traffick-

ISM, in partnership with the Gilder Lehrman Center
for the Study of Slavery, Resistance and Abolition at
Yale, Liverpool Hope University, and the University of
Liverpool, have developed an international teachers'
institute, Teaching the transatlantic slave trade – history,
issues and future hopes. The institute will bring together
thirty teachers from across the US, Merseyside, England
and Ghana for a series of two week conferences. The first
was held in Accra, Ghana in August 2009, with subsequent
conferences planned for Liverpool (2010) and New Haven,
Connecticut (2011).

ISM has collaborated with the International children's
development agency Plan UK, on an anti-slavery project
linking schools along the transatlantic slave triangle. Pupils
from Brazil, Haiti, Senegal, Sierra Leone and Liverpool have
worked together using an online communication system to
explore three core questions: What is slavery? What
does it mean to be free? How can we safeguard liberty?
They also explored case studies of modern slavery.

The Royal Liver Building, Liverpool



© John.59 / Dreamstime





ISM hosts, in partnership with the University of Liverpool, The Centre for the Study of International Slavery (CSIS), which aims to contribute to the understanding of slavery and its legacies and to foster research and debate in this field.

The history of the transatlantic slave trade and its abolition is now a required part of the history curriculum in schools in England. To support this ISM has developed a learning programme for schools aimed at all age levels. This pack has been created specifically as a classroom resource to support learning activities and visits to ISM.

In 2009 National Museums of Liverpool established a new international initiative called the Forum for International Human Rights Museums (FIHRM). It provides an opportunity to dialogue for museums which deal with sensitive and thought provoking subjects such as transatlantic slavery, the Holocaust and human rights issues. It will initially be led by ISM with the inaugural conference taking place at ISM in 2010.

The next phase of ISM incorporates plans to refurbish and develop the Dock Traffic Office (DTO), a building adjacent to the current ISM display galleries, into a state of the art education and research centre. The DTO will become the new ISM entrance and will accommodate education and research facilities, a resource centre, community zones and staff offices.



International Jury of the UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence

Jury members:



Chairperson
Professor Ioanna
KUÇURADI (Turkey)

Turkish philosopher, President of the International Federation of Philosophical Societies (1998-2003) and organizer of the 21st

World Congress of Philosophy. Since 1979, she has been President of Philosophical Society of Turkey and is a full time academic of Maltepe University. She is also known for her efforts to promote human rights and human rights education both in Turkey and internationally. She received the Honourable Mention of the UNESCO Prize for Human Rights Education (2002). She was member of the Committee of Human Sciences of the UNESCO National Commission of Turkey until 1997. Author of several books and numerous publications.



Deputy Chairperson
Professor Maurice GLÉLÉ
AHANHANZO (Benin)

Ph.D. in Law, distinguished statesman and lawyer of Benin, Chairman of the Constitutional Commission of Benin which

drafted the Constitution of 11 December 1990. At present, President of the "Institut des droits de l'homme et de la promotion de la démocratie : La démocratie au quotidien" - Institute for Human Rights and Promotion of Democracy: Democracy in Everyday Life (Benin). In this capacity, he received the Honourable Mention of the UNESCO Prize for Human Rights Education 2002. One of the drafters of the African Charter on Human and Peoples' Rights. Member of the United Nations Human Rights Committee for eight years, Special Rapporteur on Contemporary forms of racism, racial discrimination, xenophobia and related intolerance (1993 - July 2002). Author of several books and numerous publications.



Dr. Kamal HOSSAIN
(Bangladesh)

prominent Bangladeshi politician, statesman and lawyer: former Minister of Law (1972-1973), Minister of Foreign Affairs (1973-1975) and Minister of Petroleum

and Minerals (1974-1975); former UN Special Rapporteur on the situation of human rights in Afghanistan (1998-2003); former Panel-D Chairman of the UN Compensation Commission in Geneva; former Chair of the Commonwealth Human Rights Advisory Council and Member of the Commonwealth Commission on Respect and Understanding

chaired by Nobel Laureate Amartya Sen (2007); Judge ad hoc of the International Tribunal for the Law of the Sea in Hamburg (2003); Member of the Arbitral Tribunal under Annex VII of the UN Convention on the Law of the Sea, in the Land Reclamation case involving Malaysia and Singapore (2004-2005), and in the Maritime Delimitation case involving Guyana and Surinam (2005-2007); Chairman and Member in a number of International Arbitral Tribunals, including International Centre for Settlement of Investment Disputes (ICSID), International Chamber of Commerce (ICC) and United Nations Commission on International Trade Law (UNCITRAL). He is currently a member of two ICSID Tribunals.



Mr Masateru NAKAGAWA
(Japan)

President of the House of Culture of Japan in Paris since 2005, well-known high ranking Japanese businessman who occupied posts of Director of the Mitsui & Co. Ltd. New-York and Paris Offices,

President of the Chamber of Commerce and Industry of Japan in France (1996-1999), promoter of the dialogue among cultures and civilizations.



Mr Mokhtar TALEB-
BENDIAB (Algeria)

Director-General of *l'Institut du monde arabe* in Paris, Director of the Algerian Cultural Centre in Paris. Mr Taleb-Bendiab is Professor of Arabic and comparative literature (Arabic - French). He has had

a long diplomatic career in Egypt, Morocco, Lebanon and France. Mr Taleb Bendiab was a member of the Permanent Delegation of Algeria to the UN and Vice-Chairman of the Special Committee of the United Nations against apartheid. He has been a Special Adviser to regional and international organizations (Arab League-Alecso-Non-Aligned - UNESCO - OAU - UN) and editor of the Algerian Journal on International Relations (Bilingual Arabic - French). Mr Taleb-Bendiab has received the Order of the Great Cedar of Lebanon.



Secretary of the Prize
Mr Vladimir VOLODIN

Chief of the Human Rights and Gender Equality Section in the Division of Human Rights and Philosophy of the UNESCO's Social and Human Sciences Sector.

UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence

The Prize, established through the generous donation of the UNESCO Goodwill Ambassador, Indian artist, writer and diplomat Mr Madanjeet Singh, honors his lifelong commitment to the cause of peace and tolerance.

The creation of the Prize in 1995 marked the United Nations Year for Tolerance and the 125th anniversary of the birth of Mahatma Gandhi.

Periodicity and value

Since 1996, the Prize has been awarded every two years and, since 2002, it amounts to US \$ 100,000.

In 2009, the Prize will be awarded for the seventh time.

Who can win the Prize?

The Prize may be awarded to institutions, organizations or persons who have contributed in a particularly meritorious and effective manner to tolerance and non-violence.

Conditions/Qualifications of candidates

Candidates shall have made exceptional contributions and demonstrated leadership in the field of the promotion of tolerance. The prizewinner(s) shall be required to have taken one or more particularly remarkable initiatives to promote the development of tolerance and non-violence, namely:

- (a)
- by directly carrying out an educational activity;
 - by implementing international, national, regional or local programmes aimed at the promotion of tolerance and non-violence;
 - by mobilizing initiatives and/or means likely to contribute to the implementation of such programmes;
 - by producing teaching materials or other special aids designed for the development of programmes to teach tolerance and non-violence;
 - by undertaking, coordinating or encouraging research in those fields or fields related to specific aspects of tolerance;
 - by conducting special surveys or launching original undertakings that have made for significant development in the promotion of tolerance and non-violence.
- (b) In addition, the following criteria will be taken into consideration:
- the activity must have lasted long enough for its results to be evaluated and its effectiveness verified;
 - it must represent an outstanding contribution to the fundamental objectives of UNESCO and the United Nations in the fields of tolerance and non-violence;
 - the work accomplished must be exemplary and likely to instigate similar initiatives;
 - it must have shown itself to be effective in mobilizing new intellectual and material resources;
 - it must represent a contribution to the understanding and solution of international or national problems in a spirit of tolerance and non-violence.

The UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence rewards significant activities in the scientific, artistic, cultural or communication fields aimed at the promotion of a spirit of tolerance and non-violence.

Who can submit nominations?

In accordance with the Statutes of the Prize, nominations shall be submitted to the Director-General of UNESCO by Member States, in consultation with their National Commissions, as well as by non-governmental organizations maintaining formal relations with the Organization, especially those concerned with human rights. A self-nomination cannot be considered.

How to submit nominations

Each nomination must be submitted on the relevant form and shall be accompanied by a written recommendation of not more than five standard pages in length which should include a precise description of the activities accomplished and the results achieved and a definition of the candidate's contribution to the promotion of tolerance and non-violence. A standard form for candidature presentation in English and French, as well as the Statutes of the Prize are available on the website of UNESCO:

http://portal.unesco.org/shs/en/ev.php-URL_ID=6569&URL_DO=DO_TOPIC&URL_SECTION=201.html

A call for nominations is made in conformity with Article 6 of the Statutes of the Prize and can be found on the website of UNESCO. The deadline for submission of nominations to the Director-General of UNESCO is 15 July of the year the award is made.

Who designates laureates?

The laureate is chosen by the Director-General of UNESCO upon the recommendation of an International Jury comprising five members with internationally recognized reputation in the field of peace, human rights, tolerance and non-violence from different regions of the world.

Awarding of the Prize

The announcement of the name of the laureate is made in the form of a UNESCO press release disseminated around the world. This information is also available on the UNESCO website.

The prize is awarded by the Director-General at an official ceremony held for that purpose at UNESCO Headquarters in Paris on 16 November, International Day for Tolerance and the anniversary of the foundation of UNESCO.

Laureates of the UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence

1996

- Association of 32 non-governmental women's organizations «**Pro-femmes Twese Hamwe**» of Rwanda ("All Together"),
for their outstanding contributions in rehabilitating families and communities devastated by mass violence, through their activities fostering a climate of peace based on tolerance and non-violence.

1998

- **Narayan Desai**, educator and peace activist of India, organizer of the Shanti Sena (Peace Bridge),
for his tireless work in favour of the promotion of inter-religious and inter-ethnic understanding, tolerance and harmony and his achievements in the education and training for non-violence and peace, as well as anti-nuclear activism;
- **Joint Action Committee for Peoples Rights of Pakistan**, an informal coalition of 30 non-governmental organisations and individuals founded in 1990,
for their work to promote tolerance and human rights with the primary focus on women, the fight against religious intolerance and social violence.

2000

- **Pope Shenouda III**, the head of Egypt's Coptic Orthodox Church,
for promoting exchange and understanding between Christianity and Islam in today's Middle East and his deep concern to pursue dialogue with all the great religious faiths and his major role in forging ecumenical links with all other members of the Christian family throughout the planet.

2002

- **Aung San Suu Kyi of Myanmar**, an international symbol of peaceful resistance to oppression, laureate of the 1991 Nobel Peace Prize
for her activities in favour of democracy and tolerance. She is still unable to receive the Prize because of her continuing home arrest (since 1990).

2004

- **Taslina Nasreen**, writer and journalist from Bangladesh,
for her writings against the oppression of women in some Asian countries and her action in favour of a new civil code, based on gender equality, and for secular education.

2006

- **Veerasingham Anandasangaree** from Sri Lanka, President of the Tamil United Liberation Front (TULF),
in recognition of his tireless efforts in defence of democracy and in favour of peaceful conflict resolution through dialogue, negotiation, refusal from terrorism and education for non-violence and tolerance.

2009

- **François Houtart**, noted sociologist of religions and theology from Belgium, ardent promoter of North-South cooperation, human rights defender, founder and Director of the Tri-Continental Centre (CETRI), a non-governmental organization renowned for its work on development issues and in the International Council of the World Social Forum,
for his life-long commitment to world peace, inter-cultural dialogue, human rights and the promotion of tolerance, and in recognition of his outstanding efforts to advance the cause of social justice in the world.
- **Abdul Sattar Edhi, humanitarian activist**, outstanding philanthropist from Pakistan, founder and President of the Edhi Foundation, a non-profit social welfare organization with over 300 centres across Pakistan and several branches in other countries that provides people in need with medical aid, emergency assistance and education in different parts of the world,
for his life-long efforts to ameliorate the conditions of the most disadvantaged groups in Pakistan and South Asia, and to promote the ideals of human dignity, human rights, mutual respect and tolerance.

Honourable and Special Mentions of the UNESCO-Madanjeet Singh Prize for the Promotion of Tolerance and Non-Violence

1996

Special Mentions were attributed to:

- **Pramoedya Ananta-Toer**, writer from Indonesia
- **Senel Paz**, writer from Cuba and
- **Abdusalam Gusseinov**, Professor from the Russian Federation, for their dedication to and achievements in the promotion of tolerance and non-violence.

2000

Honourable Mentions were attributed to:

- Indonesian human rights activist **Munir**, founder of the Commission for Disappearances and Victims of Violence (KONTRAS), for his work aimed at co-ordinating a network of non-governmental organisations and associations concerned with state-organized violence and local conflicts.
- **Christiana Ayoka Mary Thorpe**, former Sierra Leone Education Secretary, founder of the Sierra Leone chapter of the non-governmental organisation Forum for African Women Educationalists, for her work aimed at meeting the needs of young women and girls traumatised by war and for the fight against the exclusion of pregnant girls and girls-mothers.

Special Mentions were presented to:

- Iranian pro-reform daily newspaper **Salaam**, for providing an open forum for debate, courageously promoting the democratic rule of law, freedom of the press, rights for women, and respect for deprived minorities.
- Intergovernmental radio and television broadcaster **Mir** (peace in Russian), for its "balance reporting" and for "stressing ethnic understanding, harmony, tolerance and respect", underscoring the key educational role of the media in promoting a culture of non-violence. Created in 1992, Mir today covers ten New Independent States.

- U.S. non-governmental organisation, **Seeds of Peace**, founded by former journalist **John Wallach** for its work to promote peace between Arabs and Israelis and in other conflict areas, notably through the holding of summer camps for teenagers, laying the foundations for tolerance and understanding.

2002

Honourable Mentions were attributed to:

- **A posthumous Honourable Mention was awarded to the late American journalist Daniel Pearl**, «who lost his life for seeking to denounce all forms of injustice.» The Wall Street Journal reporter was murdered by his kidnappers after he was abducted on 23 January 2002 in Karachi (Pakistan) while investigating Moslem fundamentalist networks.

- **A posthumous Honourable Mention was attributed to nine journalists killed in Afghanistan in the exercise of their profession in November 2001:** **Johanne Sutton (France, Radio France Internationale)**, **Pierre Billaud (France, RTL)**, **Volker Handloik (Germany, Stern)**, **Ken Hechtman (Canada, Montreal Mirror)**, **Ulf Stromberg (Sweden, TV4)**, **Maria Grazia Cutuli (Italy, Corriere della Sera)**, **Harry Burton (Australia, Reuters)**, **Azizullah Haidar (Afghanistan, Reuters)** and **Julio Fuentes (Spain, El Mundo)**.

- **Simon Wiesenthal and the Simon Wiesenthal Centre**, in Austria, for their denunciation of the crimes committed by the Nazis during the Second World War and their work in education for tolerance and non-violence.
- **Ramakrishna Mission (India)**, for its unrelenting efforts to promote the principles of tolerance and non-violence in assisting disadvantaged groups.

- **Kids Can Free the Children (Canada)**, a youth network which transforms children into local and international peace activities, for its innovative educational programmes to inculcate tolerance and non-violence.

2006

Honourable Mentions were awarded to:

- **The Afro-Reggae Cultural Group (Brazil)**,
- **The Palestine-Israel Journal (East Jerusalem)**,
- **The City of Derbent (Russian Federation)**,
- **The Herbert C. Kelman (United States)**, in recognition of their outstanding contributions to the promotion of tolerance and non-violence.

2009

Honourable Mentions were awarded to:

- **The St. Petersburg Government Programme on Tolerance (Russian Federation)**, for its constructive efforts to inculcate mutual respect and tolerance in a multi-cultural and multi-ethnic society and to prevent and eradicate all forms of discrimination.
- **The International Slavery Museum in Liverpool (United Kingdom of Great Britain and Northern Ireland)**, for its efforts to commemorate the lives and deaths of millions of enslaved Africans, and for its work to fight against legacies of slavery such as racism, discrimination, inequalities, injustice and exploitation, as well as against contemporary forms of slavery.

HOW CAN INTOLERANCE BE COUNTERED

Extracts from
A Global Quest
for Tolerance.
1995 United
Nations Year
for Tolerance.
What's Next?

UNESCO,
Feature

1. 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.

2. 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.

3. 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.

4. 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 behaviour 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"?

5. 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. Non-violent 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.

Declaration of Principles on Tolerance

Proclaimed and signed by the Member States of UNESCO on 16 November 1995

The Member States of the United Nations Educational, Scientific and Cultural Organization, meeting in Paris at the twenty-eighth session of the General Conference, from 25 October to 16 November 1995,

Preamble

Bearing in mind that the United Nations Charter states: 'We, the peoples of the United Nations determined to save succeeding generations from the scourge of war, ... to reaffirm faith in fundamental human rights, in the dignity and worth of the human person, ... and for these ends to practise tolerance and live together in peace with one another as good neighbours',

Recalling that the Preamble to the Constitution of UNESCO, adopted on 16 November 1945, states that 'peace, if it is not to fail, must be founded on the intellectual and moral solidarity of mankind',

Recalling also that the Universal Declaration of Human Rights affirms that 'Everyone has the right to freedom of thought, conscience and religion' (Article 18), 'of opinion and expression' (Article 19), and that education 'should promote understanding, tolerance and friendship among all nations, racial or religious groups' (Article 26),

Noting relevant international instruments including:

- the International Covenant on Civil and Political Rights,
- the International Covenant on Economic, Social and Cultural Rights,
- the Convention on the Elimination of All Forms of Racial Discrimination,
- the Convention on the Prevention and Punishment of the Crime of Genocide,
- the Convention on the Rights of the Child,
- the 1951 Convention relating to the Status of Refugees and its 1967 Protocol and regional instruments,
- the Convention on the Elimination of All Forms of Discrimination against Women,
- the Convention against Torture and other Cruel, Inhuman or Degrading Treatment or Punishment,
- the Declaration on the Elimination of All Forms of Intolerance Based on Religion or Belief,
- the Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities,
- the Declaration on Measures to Eliminate International Terrorism,
- the Vienna Declaration and Programme of Action of the World Conference on Human Rights,
- the Copenhagen Declaration and Programme of Action adopted by the World Summit for Social Development,
- the UNESCO Declaration on Race and Racial Prejudice,
- the UNESCO Convention and Recommendation against Discrimination in Education,

Bearing in mind the objectives of the Third Decade to Combat Racism and Racial Discrimination, the World Decade for Human Rights Education, and the International Decade of the

World's Indigenous People,

Taking into consideration the recommendations of regional conferences organized in the framework of the United Nations Year for Tolerance in accordance with UNESCO General Conference 27 C/Resolution 5.14, as well as the conclusions and recommendations of other conferences and meetings organized by Member States within the programme of the United Nations Year for Tolerance,

Alarmed by the current rise in acts of intolerance, violence, terrorism, xenophobia, aggressive nationalism, racism, anti-Semitism, exclusion, marginalization and discrimination directed against national, ethnic, religious and linguistic minorities, refugees, migrant workers, immigrants and vulnerable groups within societies, as well as acts of violence and intimidation committed against individuals exercising their freedom of opinion and expression - all of which threaten the consolidation of peace and democracy, both nationally and internationally, and are obstacles to development,

Emphasizing the responsibilities of Member States to develop and encourage respect for human rights and fundamental freedoms for all, without distinction as to race, gender, language, national origin, religion or disability, and to combat intolerance,

Adopt and solemnly proclaim this Declaration of Principles on Tolerance

Resolving to take all positive measures necessary to promote tolerance in our societies, because tolerance is not only a cherished principle, but also a necessity for peace and for the economic and social advancement of all peoples,

We declare the following:

Article 1 - Meaning of tolerance

1.1 Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace.

1.2 Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. In no circumstance can it be used to justify infringements of these fundamental values. Tolerance is to be exercised by individuals, groups and States.

1.3 Tolerance is the responsibility that upholds human rights, pluralism (including cultural pluralism), democracy and the rule of law. It involves the rejection of dogmatism and absolutism and affirms the standards set out in international human rights instruments.

1.4 Consistent with respect for human rights, the practice of tolerance does not mean toleration of social injustice or the abandonment

or weakening of one's convictions. It means that one is free to adhere to one's own convictions and accepts that others adhere to theirs. It means accepting the fact that human beings, naturally diverse in their appearance, situation, speech, behaviour and values, have the right to live in peace and to be as they are. It also means that one's views are not to be imposed on others.

Article 2 - State level

2.1 Tolerance at the State level requires just and impartial legislation, law enforcement and judicial and administrative process. It also requires that economic and social opportunities be made available to each person without any discrimination. Exclusion and marginalization can lead to frustration, hostility and fanaticism.

2.2 In order to achieve a more tolerant society, States should ratify existing international human rights conventions, and draft new legislation where necessary to ensure equality of treatment and of opportunity for all groups and individuals in society.

2.3 It is essential for international harmony that individuals, communities and nations accept and respect the multicultural character of the human family. Without tolerance there can be no peace, and without peace there can be no development or democracy.

2.4 Intolerance may take the form of marginalization of vulnerable groups and their exclusion from social and political participation, as well as violence and discrimination against them. As confirmed in the Declaration on Race and Racial Prejudice, 'All individuals and groups have the right to be different' (Article 1.2).

Article 3 - Social dimensions

3.1 In the modern world, tolerance is more essential than ever before. It is an age marked by the globalization of the economy and by rapidly increasing mobility, communication, integration and interdependence, large-scale migrations and displacement of populations, urbanization and changing social patterns. Since every part of the world is characterized by diversity, escalating intolerance and strife potentially menaces every region. It is not confined to any country, but is a global threat.

3.2 Tolerance is necessary between individuals and at the family and community levels. Tolerance promotion and the shaping of attitudes of openness, mutual listening and solidarity should take place in schools and universities and through non-formal education, at home and in the workplace. The communication media are in a position to play a constructive role in facilitating free and open dialogue and discussion, disseminating the values of tolerance, and highlighting the dangers of indifference towards the rise in intolerant groups and ideologies.

3.3 As affirmed by the UNESCO Declaration on Race and Racial Prejudice, measures must be taken to ensure equality in dignity and rights for individuals and groups wherever necessary. In this respect, particular attention should be paid to vulnerable groups which are socially or economically disadvantaged so as to afford them

the protection of the laws and social measures in force, in particular with regard to housing, employment and health, to respect the authenticity of their culture and values, and to facilitate their social and occupational advancement and integration, especially through education.

3.4 Appropriate scientific studies and networking should be undertaken to co-ordinate the international community's response to this global challenge, including analysis by the social sciences of root causes and effective counter-measures, as well as research and monitoring in support of policy-making and standard-setting action by Member States.

Article 4 - Education

4.1 Education is the most effective means of preventing intolerance. The first step in tolerance education is to teach people what their shared rights and freedoms are, so that they may be respected, and to promote the will to protect those of others.

4.2 Education for tolerance should be considered an urgent imperative; that is why it is necessary to promote systematic and rational tolerance teaching methods that will address the cultural, social, economic, political and religious sources of intolerance - major roots of violence and exclusion. Education policies and programmes should contribute to development of understanding, solidarity and tolerance among individuals as well as among ethnic, social, cultural, religious and linguistic groups and nations.

4.3 Education for tolerance should aim at countering influences that lead to fear and exclusion of others, and should help young people to develop capacities for independent judgement, critical thinking and ethical reasoning.

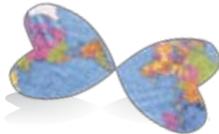
4.4 We pledge to support and implement programmes of social science research and education for tolerance, human rights and non-violence. This means devoting special attention to improving teacher training, curricula, the content of textbooks and lessons, and other educational materials including new educational technologies, with a view to educating caring and responsible citizens open to other cultures, able to appreciate the value of freedom, respectful of human dignity and differences, and able to prevent conflicts or resolve them by non-violent means.

Article 5 - Commitment to action

We commit ourselves to promoting tolerance and non-violence through programmes and institutions in the fields of education, science, culture and communication.

Article 6 - International Day for Tolerance

In order to generate public awareness, emphasize the dangers of intolerance and react with renewed commitment and action in support of tolerance promotion and education, we solemnly proclaim 16 November the annual International Day for Tolerance.



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SHS/RSP/HR-GED/2009/Prize/Tolerance/1

THE SIX FLAGS OF TOLERANCE



Harmony and Evolution
Friedensreich Hundertwasser



The Earth is Our Skin
Roberto Matta



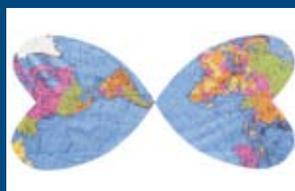
The Path of the Infinite
Rachid Koraichi



The Balance of Life
Dan You



The Breath of Fraternity
Souleymane Keita



The Spritual Globe
Robert Rauschenberg

- Created for UNESCO by six great artists
- Produced by Pierre Cardin, UNESCO Goodwill Ambassador
- Offered by UNESCO to its Member States
- Raised for the first time at UNESCO Headquarters in Paris on the occasion of the celebration of its 50th anniversary, 16 November 1995