The **STELES - a MARK for TOLERANCE**

To be tolerant, we must define the boundaries of what is not tolerable.

These boundaries are determined by our basic values. Among the basic values of our society, we count the "**Universal Declaration of Human Rights**". These were announced by the General Assembly of the United Nations on December 10, 1948.

The **German Constitutional Law** of May 23, 1949 is the foundation upon which the values are based which uphold our society.

To acknowledge these values, live by them and act on them, demands **TOLERANCE**. For this reason, the member states of **UNESCO** approved the "**Declaration of Principles on Tolerance**" on **November 16, 1995** and proclaimed this day the International **DAY of TOLERANCE** - this declaration is beside the basic values fundamental for our activity within the **NETWORK-TOLERANCE**.

**www.netzwerk-toleranz.de**
A NETWORK of STELES is evolving in schools and public places. The steel constructions filled with red glass bricks serve as a shining incitement to demonstrate TOLERANCE in our relationships with each other.

As artistic symbols they become a focal point for places of learning and workshops for TOLERANCE.

The STELE attracts your attention and makes you think. This reflection is not limited to your own perception, since every angle opens up a new perspective on the STELE, and another person’s view is just as valuable as your own. In this way, the STELE invites you to appreciate other people’s way of seeing things as well as your own and to accept them – the STELE becomes a physical sign and medium for liberality, its form becomes a symbol for TOLERANCE.

Become part of the NETWORK for TOLERANCE!

Join us! Your school or marketplace can also become part of the NETWORK of STELES. You will become local representatives of the network for tolerance. Find a place for the next Stele, organize local events for TOLERANCE. Wear the pin as a sign of your commitment and help us build a NETWORK for TOLERANCE on the web.

www.netzwerk-toleranz.de
The STELES – a SYMBOL for TOLERANCE

TOLERANCE - essential for humankind to live together in peace and harmony. TOLERANCE aspires to achieve freedom in diversity and thus makes peace possible.

TOLERANCE connects people. Across the GLOBE, a network of people is evolving that is making a stand for TOLERANCE. The STELE is their symbol. As an artistic sculpture, it represents a focal point of TOLERANCE for many local communities.

TOLERANCE makes FRIENDS. Join us – by creating your own places of tolerance where the STELES can show TOLERANCE to the world. Join in by wearing the symbol, the pin.

“The STELE – A symbol for TOLERANCE” is to be understood in the spirit of the “Declaration of Principles on Tolerance” passed by the member states of UNESCO. This declaration comprises a comprehensive definition of the term TOLERANCE. It demonstrates the huge peacemaking and peacekeeping role that TOLERANCE plays. And it highlights the value and the importance of educating people about TOLERANCE.

As an inspiration, a motivation and a communication platform, the NETWORK-TOLERANCE project is making its contribution to the cause in favor of TOLERANCE.

www.netzwerk-toleranz.de
The STELES – form an INTERNATIONAL NETWORK

Steles as symbols for TOLERANCE can already be found in 8 countries!

Further locations are in scope, their planning is underway and they will join the network.

www.netzwerk-toleranz.de
TOLERANCE for the WORLD to SEE –

AN ARTISTIC SYMBOL FOR TOLERANCE
What does tolerance mean and what does it demand of us? Tolerance generally refers to putting up with beliefs or actions, which we may deem as wrong. In order to understand the challenge – and in many cases the unreasonable demand – which lies behind this mindset, we need to define and refine the term tolerance more precisely:
1. The subject of our tolerance is an opinion or action to which we are not indifferent. When we feel forced to tolerate something, we are reluctant to do so because it goes against our beliefs. Tolerance should not be confused with indifference.
2. In order to speak of tolerance or suffering, we must have the theoretical means at our disposal to confine or repress what is considered wrong. Tolerance is neither powerlessness nor compliance. Thus we arrive at the definition of tolerance as the voluntary relinquishment of our option to defend a conflicting position.

WHAT MOVES US TO TOLERANCE?
What reason could there be not to fight a conflicting position if we have the means to do so? As convinced as we may be about the justness of our views and principles, there lies - often deeply hidden - both an understanding and a doubt within us. In those moments when we pull back and reflect we can examine this insight, which says: “The other person could (also) be right! ” This lingering doubt deep inside us reminds us not to indiscriminately confront other people or those who in our view are wrong. Of course, there are also things, which are intolerable. However, until we are able to make a definitive judgment on this, we should proceed with caution. Selfreflection and skepticism demand tolerance of us.
ART AS AN EXERCISE IN TOLERANCE

A reflected and skeptical stance of tolerance is not a given and never a stable state. We must always adjust and correct our attitude. This is where art comes into it! Art is always an exercise in tolerance, because visual art always confronts us with another person’s viewpoint. With his creation, an artist presents us with his perception of the world and his analysis of it. In the works of art that we know and find plausible, we experience the viewpoint of the artist as familiar. In the new and the foreign that we encounter as art, this otherness is still cumbersome to us, and may possibly even repel us. Thanks to its sensuous aesthetic qualities, however, even the object that we first found to be disturbing actually may appeal to our senses and grab our attention. In this way, art lures us and encourages us to expose ourselves to that which is unknown or foreign to us. It mobilizes our ability and desire to get to know and understand others. It opens us up for dialogue with others. Through aesthetic means, art allow us to practice our attitude to tolerance.

THE SCHOOL STELES AS AN APPEAL AND A SYMBOL

This is the exact effect that the Stele as an object of art has on us as observers. Through its initial unfamiliarity and recurrent novelty, it rouses us from our habitual way of thinking. In public places and especially in schools, it demands due to its placement in an unfamiliar space that we look at ourselves and our surroundings with fresh eyes again and again. It delivers the statement of another to this place and thus invites dialogue. But the Stele also works on another level: it is designed as a symbol. It stands for the network of those associated with taking action for the cause of tolerance. It conveys an idea and creates a community. In schools, it serves as a visual reference point to strengthen the commitment to tolerance of pupils and students. Symbolically, it casts a net across schools, connecting the steps of each individual to the wider campaign. The Stele is a work of art and a symbol, which serves as a constant reminder: “The other person might also be right! “

THE STELES ARE AN ARTISTIC AID FOR US TO PRACTICE TOLERANCE.
Declaration of the Principles on Tolerance

The Declaration of the Principles on Tolerance was approved at the 28th General Conference (Paris, 25 October to 16 November 1995) by the member states of UNESCO.

Resolving to take all positive measures necessary to promote tolerance in our societies – because tolerance is not only a highly esteemed principle, it is also necessary for peace and for the economic and social advancement of all peoples, and towards that purpose

we declare that:

Article 1: Definition of tolerance

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

1.2 Tolerance is not concession, condescension or indulgence. Tolerance is above all recognizing the universal human rights and fundamental freedom of others. In no circumstance can it be used to justify infringements upon 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, behavior 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 from 27 Nov, 1978, “All individuals and groups have the right to be different” (Article 1.2).
of PRINCIPLES on TOLERANCE

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 countermeasures, 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 programs 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 judgment, critical thinking and ethical reasoning.

4.4 We pledge to support and implement programs 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.

Article 5: Commitment to action

We commit ourselves to promoting tolerance and non-violence through programs 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.
TOLERANCE is the suspicio, that
the other person might be right.
STELES - the CONSTRUCTION

The construction of the current Steles consists of a steel structure with red glass elements.

The steel construction is varying in height with always the same proportion. It consists of two vertical pillars which are connected by one cross bar. The steel structure is galvanized to protect it from corrosion.

The glass elements are identical in their design. The two outer panels are made of ESG safety glass and the intermediate layer is made of opal Lamberts glass, a hand-manufactured real antique glass. The three glass layers are joined together to form a bond.

Different TEXTS on the subject of TOLERANCE will be applied on the outside glasses, as can references to donors and supporters of the Steles.

The statistical quality certification for the Steles and the foundation are available on demand.
What's TOLERANCE? It is the most beautiful gift of HUMANITY!
TOLERANCE is an evidence of the distrust compared with the ideals of one’s own.

Nietzsche
True TOLERANCE is not possible without LOVE.

Albert Schweitzer
Tolerance, or compassion, is generally an acceptance and yielding to different opinions, behaviors and conventions. What is meant by this today is often also the acceptance of the equal rights of different individuals. The underlying verb “to tolerate” was borrowed from the Latin “tollerare” (“to suffer”) in the 16th century. The adjective “tolerant” meaning acquiescent, forgiving, forbearing, broad-minded can be documented from the 18th century. In the same way, the antonym “intolerant” is understood to mean “not accepting any other opinions or world views other than one’s own”. The antonym to the word “tolerance” was borrowed from the French word “intolérance” in the 18th century. From Wikipedia, 2011
under the patronage of the EUROPEAN PARLIAMENT

STELES IN A NETWORK FOR TOLERANCE

www.netzwerk-toleranz.de

A project by the artist Karl-Martin Hartmann and the NETZWERK STELEN der TOLERANZ e.V. initiative

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I´ll take part