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UAE Tolerance Framework as a Base for Coexistence in a Multicultural Society

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The foundational elements of a tolerance ecosystem encompass policy formulation, educational initiatives, and collaborative partnerships. It underscores the pivotal role of the Ministry of Tolerance and Coexistence in orchestrating systemic efforts towards fostering societal transformation. By synergistically leveraging governmental mandates, educational interventions, and multi-stakeholder collaborations, societies aspire towards realizing a more inclusive and harmonious social order anchored in the ethos of tolerance. This study used an exploratory qualitative research method with interviews. The qualitative data were analyzed using the Braun & Clarke (2006) six-phase framework for thematic analysis. Based on the previous literature findings and the findings from the conducted interviews that we discussed above, the framework has been proposed with 3 main categories for the tolerance ecosystem: policies and strategic plan, promotional content, and partners (stakeholders) collaboration, which all empower tolerance directly influencing quality of life and building an inclusive society.

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Introduction

In a world that is constantly in the process of growth and progress, where people are learning and exploring the unknown, pushing the limits, and developing technology, the most challenging of all knowledge is that we try to stay human. As Mahatma Gandhi, the renowned leader and advocate of nonviolence said about tolerance: “I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any.” This quote reflects Gandhi’s vision of an inclusive society that appreciates and learns from different cultures while remaining grounded in one’s principles and values. It conveys his belief in the importance of openness and dialogue while still maintaining one’s own identity. To live in peace and to unconditionally accept the diversity of the world. the only way to realize such a way of life is to develop a sense of tolerance. As individuals, together with organizations and state administrations, we have the task of recognizing this, adopting it, and, in line with it, forming systems of education and spreading the tolerance network. Tolerance means understanding that we are all humans and that our core purpose is to live in peace and love, regardless of culture, religion, social and economic status. The beauty of tolerance lies in the togetherness of its differences (United National Educational, 1995). Throughout history, the concept of tolerance has been explored from many angles. In a multicultural and multilingual society, the prospect of coexistence and the existence of a healthy and peaceful life can be achieved. It takes a good

structure and a lot of investments to develop tolerance. We need a system of support, and that is why it is important to teach tolerance and her setup in everyday situations. Moreover, the basis for coexistence with the heterogeneity of cultures and religions is essential for building an inclusive society. Such societies are most likely to be peaceful, happy, mindful, supportive, and progressive. People are finding themselves in situations where they need to learn about new cultures and religions, get to know the lives of people of other races, and see how their everyday lives function and what customs they have. Fear of the unknown is something that presents the biggest inner struggle for a human being. For a human to be able to place themselves in situations that require them to show openness, acceptance, and a desire to learn, tolerance presents a crucial element for achieving that goal.The United Arab Emirates has set itself the task of highlighting the importance of tolerance and broader perspectives for communication and dialogue. Their efforts were directed toward building a society that prioritizes tolerance and recognizes the importance of human communication by allocating its resources accordingly. Their goals were: Promoting the UAE model of tolerance globally, making it an integral part of the common virtues. Facilitating tolerance in society by implementing policies and laws. Accepting different human cultures with an open mind. Similarly, religious and civic associations as well as schools worldwide promulgate tolerance and teach it as a model of addressing cultural and other forms of diversity. This paper aims to provide a comprehensive overview of tolerance and inclusive society initiatives initiated by the UAE government and, based on the UAE best practices, propose a multifaceted tolerance framework which could be applied in different countries and societies.

Literature Review

Tolerance

The word tolerance originates from the Latin “tolerans" which means “to bear, endure, tolerate. Term tolerance is something that has its seeds spread out through history as a concept that is essential in solving conflicts and creating a better world for all of us. Tolerance is a concept that is present in every aspect of society and its presence in today’s world is more than ever important. The economy has become more globally interconnected

than ever before, and there has been a significant increase in movability, connection, assimilation, and interconnection. There have also been widespread population shifts and migrations, urbanization, and changes in social patterns. Since diversity characterizes every region of the world, encouraging tolerance and its growth is the key to living a full life. The practice of tolerance does not imply accepting social injustice or giving up or diminishing one's principles, which is consistent with respect for human rights. It implies that one is free to uphold their convictions and respects the right of others to do the same. It entails acknowledging that people have the right to live in peace and to be who they are despite having a wide range of natural differences in their appearance, circumstances, speech, behaviour, and values. In a diverse, multicultural society, there is a growing need for tolerance and when it's nurtured, it gives people the freedom to be different (Walzer, 1997). Forst indicates that there are four approaches to tolerance: permission, coexistence, respect, and esteem conception (Forst, 2013). And Walzer claims that there are five different levels of tolerance for cultural and religious differences, ranging from resigned acceptance for the sake of peace to fervent support for diversity (Walzer, 1997). While others make a difference between tolerance researched in the contexts of politics, social interactions, and moral concerns, the concept of it has also been debated as mindset, conviction, merit, discussion, and a process (Lee, 2014). Be that as it may, we observe two conceptions of tolerance that are opposite one another. One is classical and it has found its way in politics and

philosophy. This conception states that people must bear with something that they don't approve of or believe in (Cohen, 2004). A person who tolerates this way is put in a superior position compared to a person who needs tolerance. Concerning another, that person gets a false sense of power and gets the impression that this kind of behaviour is socially acceptable and desirable. When you think about this kind of explanation, you can see that it is not the right one. It is not natural to feel like that as if you are doing someone a favour by tolerating them. In this way, the tolerated persons are put in such a position that they feel that they must feel grateful for it. Coexistence is not possible in this way it is achievable in the case when we are all equal. It is not in our nature to accept and tolerate something we find unacceptable. Adopting such an attitude would hinder our progress, growth, and ability to live a better life. It would set us back and jeopardize our very existence. To avoid this, sociology and social psychology have developed a different approach to tolerance. The one where tolerance is acceptance of the existence of a multicultural society (Hjerm et al., 2020). This view of tolerance shows us that it is possible to be open and welcoming toward differences. To say that a person is tolerant would mean that they have a wide range of acceptance. In that case, they are not in a position to have to sustain many differences because they are aware of them and they are ready to embrace them. This perspective on tolerance requires nurturing and dissemination. Stouffer associated tolerance with permissiveness (Morris & Stouffer, 1955). Blum and Kalven wrote: "On the scale, the more permissive are always more tolerant, and the less permissive are always the less tolerant" (Blum & Kalven, 1956). Considering all these factors, when viewed as a concept, tolerance can be applied to a combination of various beliefs and attitudes, which makes it hard for it to be defined. In reality, three definitions of tolerance have been researched: "Flexible, examined attitudes towards groups, beliefs, or practices that permit non-categorical evaluation of particular individuals, believers, or practitioners of a wide range of beliefs and practices, rights and privileges ". They are separated, each represents one aspect of tolerance, and they cannot be researched together as a union. Looking at each area, Ferrar wrote about the existence of four of them: positive belief, logical toleration, fair-weather belief, and negative belief. The first two refer to an individual's beliefs or attitudes being accepted and respected all the way through, even when they are viewed as wrong. The other two follow in the opposite direction; the third one says that an individual's belief or attitude is acceptable but, due to the society's boundaries, it cannot be supported. The fourth aspect is an absolute negative view: an individual's belief is considered morally wrong, and because of that, society forbids it (Ferrar, 1976). It was argued that until recently, literature on the tolerance topic and explanations, in general, were biased by attitudinal measures of the extension of civil liberties. "A review of the historic context of urbanism and tolerance shows that toleration of differences, at the structural level, is quite prevalent and that tolerant behaviour is, in fact, a way of life." (Clark, 2008). It is wrong to believe that tolerance is an earned freedom for individuals to be who they are. At this point, it is important to highlight the importance of tolerance and its definition in the modern world. According to the United Nations Declaration of Principles on Tolerance, "Tolerance is respect, acceptance, and appreciation of the rich diversity of our world's cultures, our forms of expression, and our ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience, and belief. Tolerance makes it possible for people to coexist peacefully. It is the basis for a fair society in which everyone can lead their lives as they wish (Being Tolerant

– DW – 09/26/2016, n.d.). A tolerant person has calmness and an open mind when dealing with different opinions, perspectives, cultures, and religious values. This is the path more towards curiosity and learning than hesitation. Education about differences has an impact on a person's development, which results in a better understanding of the environment and world and also makes a peaceful, inclusive society and coexistence possible. In this way, tolerance is freedom, but common sense is not a right that a person needs to fight for. "Tolerance recognizes that a free society cannot

exist unless one is willing to accept the rights of others to think and behave differently" (Williams Jr et al., 1976). Aside from social acceptance and coexistence in daily life, there is also the important implementation of tolerance in religion and acceptance of differences and practices. Religious tolerance can be practiced in a tolerant manner precisely under those conditions that the citizens of a democratic community mutually accord one another" (Habermas, 2004). Further, implementing tolerance in schools and educational workshops where kids of different origins, languages, skin colours, and religions are placed in the same group helps build acceptance at an early age.

Inclusive society and its effectiveness

"The concepts of social inclusion and exclusion are closely related, and it is difficult to discuss social inclusion without also discussing social exclusion." (Social Inclusion, Hayes and Co, 2008). "Social exclusion is not a result simply of current circumstances (e.g., unemployment), but also requires that the person's prospects are limited" (Saunders et al., 2008). Representing a process that causes existential problems, there was a need to find solutions that would monitor and reduce social exclusion. The solution to this problem was developing social inclusion and implementing it into society. By definition, inclusion presents belonging to a certain group followed by ideas or the same treatment and opportunities to all in the group, despite of whether they have any sort of disability or they are representatives of a minority. On the opposite, an exclusive society is one where individuals are not fully able to participate in political, economic, social, or cultural life. Deep social exclusion, which has stronger and deeper roots than wide, refers to exclusion on multiple dimensions. Furthermore, it is critical to keep people who are experiencing some social exclusion from becoming even more socially excluded. Every country must find a way to address the implementation of social inclusion, by sharing knowledge and, of course, finding the right solutions for its residents and areas affected by exclusion. That means that there must be developed a good support system. Countries and the people from the government are responsible for hearing and recognizing the needs of their citizens. If you want a country that shows prosperity and a great future for the people that are living in it, you need to show them that they are valued. "Social exclusion is a multidimensional phenomenon not limited to material deprivation; poverty is an important dimension of exclusion, albeit only one dimension. The economy is one of the reasons to build a more inclusive society so more people will have opportunities to be educated and have jobs which should reduce the number of jobless families and dependency on someone's income. With this, the community is stronger and able to generate more economic and social opportunities for everyone. According to the 2030 Agenda, we must differentiate between three types of inclusiveness: community, corporative, and societal (Ogilvie, 2021). Each of them has importance in building a completely inclusive society. Community inclusiveness is important as it values all members of it and supports them in meeting their basic needs so they can be equal members of society with dignity and participation. It values diversity and responds fast to any discriminating act. Corporative inclusiveness is a matter of giving everyone the same rights and opportunities to contribute to the company's success. Also, an inclusive company would support diversity and would have employees with different backgrounds, social norms, different races. Corporative inclusiveness gives the opportunity in creating a happier workplace, where the surroundings can be more productive, tolerant, and welcoming. Societal inclusiveness is (or should be) an ongoing process for individuals where their part in society is constantly improved. In an inclusive society, one must be able to work, use public transportation and health care services, have a safe home, etc. regardless of gender, age, race, education, religion etc. Social inclusiveness is important for individual dignity and self-estimate along with the opportunity to live a better life. Social inclusion is defined as the

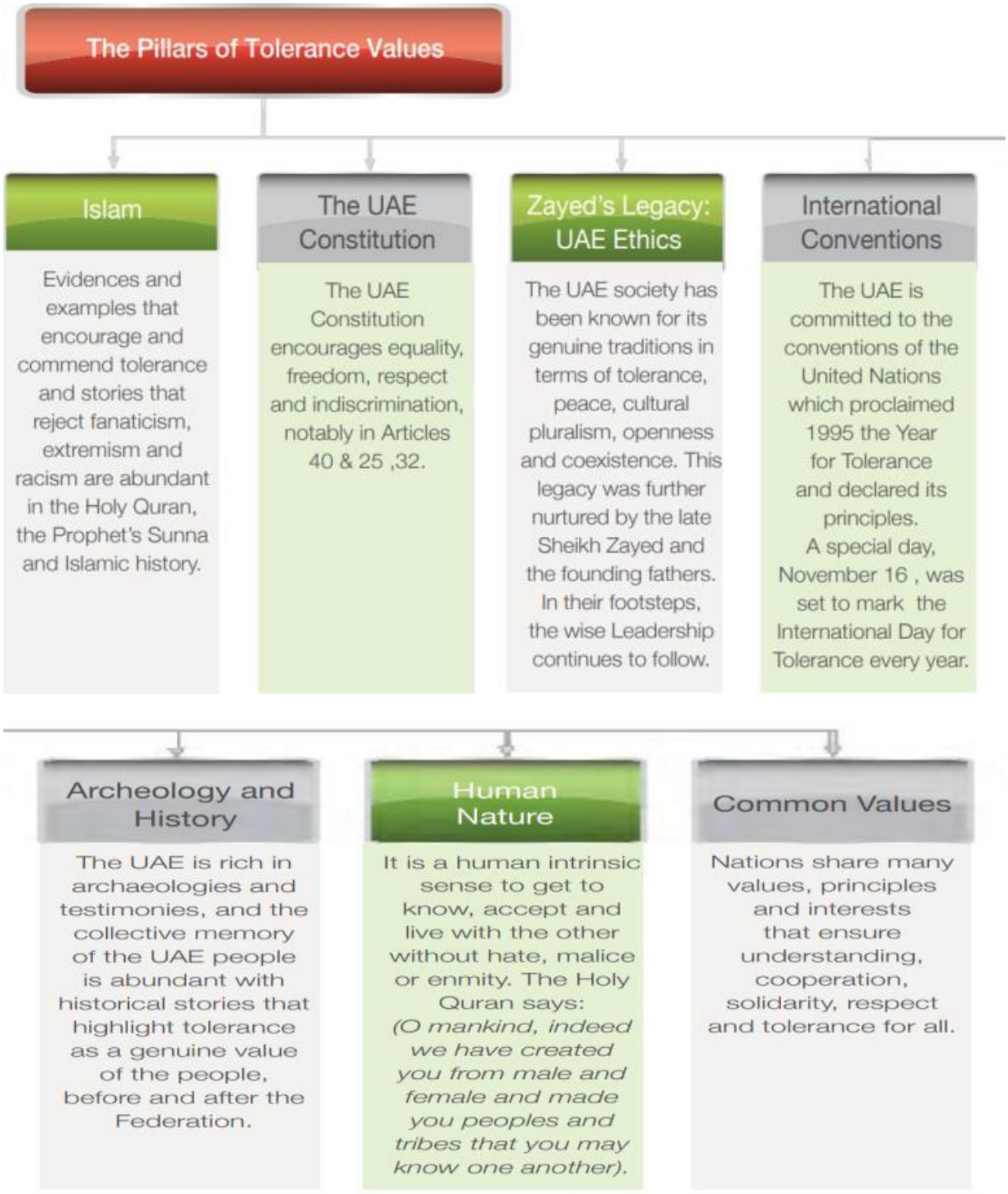
process of improving the terms of participation in society, particularly for disadvantaged people, through enhancing opportunities, access to resources, voice, and respect for rights (Identifying Inclusion and Exclusion, UN).

UAE Tolerance and Inclusive Society Initiatives

UAE has 200 nationalities as residents and although Islam is the official religion, others are as well practiced by residents. There are approximately 40 Christian churches, and two Hindu temples, and Buddhism is also practiced along with religions such as Druze, Praisi, Sikhs, etc. It would be expected, as a stereotype, that Islamic countries will have a low tolerance for others, politically and religiously. Instead, the UAE has welcomed all

nationalities from day one of its foundation. From that time until now, in a country with 200 different nationalities where everyone brings a piece of their heritage, without tolerance, coexistence wouldn't be possible. Jarrah et al. argued that should be public relations program aimed at developing a culture of tolerance and dialogue, allowing everyone to express their opinions and beliefs freely without hesitation or fear, and this is the case for those who are dealing with humanitarian affairs and democratic activities (Jarrah & Serhan, 2019). Tolerance in general is a human concern and it's not confined to any particular epoch or culture (Forst, 2013).

Two indispensable elements in fostering tolerance are heritage and culture, both of which hold great significance in UAE society. The UAE understood the assignment of realizing the significance of living in a tolerant world and its positive impact on fostering an inclusive society. It recognizes that each nationality residing and working within the UAE has the potential to enhance coexistence by mutually sharing their cultures and religions while preserving a deep respect for one another. After 2019 was declared as the Year of Tolerance, to present the UAE as a leader in practicing tolerance and showing other countries how it is possible to build a bond between people of different cultures. Education in the UAE is one of the relevant factors in whom is taught how to inspire and develop beliefs of tolerance, coexistence, and inclusive society. The prime goal of Islamic education, that is ingrained in it is moral evolution (Abdalla et al., 2018). In Arabic, the term tolerance is observed as the triliteral root, called "samh", from the word "tasamuh", "as-samahah" (Islam, 2020). It translates to a term that represents understanding and living life with generosity and the kind of openness that wishes harm to no one. Shaykh Abdullah Bin Bayyah, known for his expertise in Islamic legal methodology, asserts the influence of religion in implementing tolerance and coexistence (Alhashmi et al., 2020). As per his understanding, tolerance within Islam cultivates a comprehensive culture in which religion sees everyone as family members, appreciates and acknowledges the universal differences in people's diversity, and represents a place where there is space to dialogue as a call and necessity for human prosperity. According to Mariam Alhashmi et al. (Alhashmi et al., 2020). it is strongly put out that Islam encourages tolerance across all areas of life. Students are introduced to the four essential elements of tolerance, namely displaying mercy, engaging in kind and respectful dialogue during the conflict, and actively practicing kindness towards others. According to this study, we can conclude that the Ministry of Education has set up a good path of introducing and educating students on the importance of tolerance. The beauty of living and working in the UAE lies in the wide range of opportunities this country provides. You can feel free and safe, respected and valued for your contribution to the people's coexistence. You are given space to be yourself, and to find a common language with others that are doing the same thing. Such feeling towards your daily life in tolerant environment is contributing to the development of inclusive society. In June 2016, the UAE Cabinet adopted the UAE National Program for Tolerance, with goals to advance the ideals of tolerance and peaceful coexistence. This program consists of seven pillars that serve as the foundation for enhancing tolerance values: (picture 1)



(picture 1)

The pillars of Tolerance values:

"As per the Tolerance Government website 7 pillars:

Islam

The UAE's Constitution

Zayed's Legacy and Ethics of the UAE

International conventions

Archaeology and history

Humanity

Common values

Above pillars will be implemented in collaboration with federal and local entities under five main themes:

Strengthen the government's role as an incubator of tolerance

consolidate the role of the family in nation-building

promote tolerance among young people and prevent them from engaging in fanaticism and extremism

enrich scientific and cultural content

integrate international efforts to promote tolerance and highlight the leading role of the UAE in this area".

The program includes several initiatives such as 'Tolerance Week', 'The UAE Tolerance Centre', and 'The Tolerance Responsibility Program' (National Tolerance Programme - The Official Portal of the UAE Government, 2022). To combat discrimination and hatred, the country has enacted Anti-discrimination/Anti-hatred laws. Additionally, the UAE has established centers dedicated to countering extremism, working towards a more inclusive and tolerant society. By marking 2019 as the Year of Tolerance, the UAE government wanted to shed light on five aspects of achieving tolerance in a multicultural and multilingual society. Four essential components of tolerance have been established through a thorough statewide poll, creating a shared cultural vocabulary for tolerance in the UAE (Tolerance Initiatives - The Official Portal of the UAE Government, 2023). They are:

Peace

Humanity

Coexistance

Respect

As a symbol for the Year of Tolerance, the Ghaf tree was selected because it holds a cultural and environmental significance as a native tree. It has a deep-rooted association with past and present days. The tree symbolizes the steadfastness of the desert and stands as a witness to longstanding customs and traditions. That is why Sheikh Zayed has declared it a sacred tree. In a demonstration that tolerance extends beyond mere rhetoric, Sheikh Al Nahyan exemplified a noble gesture of magnanimity by renaming the UAE mosque "Mary, the Mother of Jesus." This act serves as a testament to the belief that actions speak louder than words when it comes to fostering an environment of inclusivity and respect. The work that individuals and organizations achieved in fostering a culture of tolerance was recognized and awarded by the UAE government. There is the Sheikh Mohammed bin Rashid Award for Tolerance, which has the objective of supporting the growth of young Arab leaders dedicated to promoting tolerance. The UAE government believed that the path to a better and brighter future is paved with investing in youth and their education, opening up space for young people to take leadership positions and get the opportunity for their voices to be heard and respected. By cultivating a life of tolerance and advocating for mutual respect and harmonious coexistence among the diverse populations of the UAE while also establishing channels of comprehension, communication, and exchange, their objective to reject aggression, prejudice, and animosity was attainable. The work of the UAE in promoting tolerance was getting so much attention that on February 4, 2019, Pope Francis and Dr. Ahmed el Tayeb, the Grand Imam of Al-Azhar, signed the Document on Human Fraternity. With this declaration at this historic meeting, they wanted to enhance the friendship between the two religions and point out that there is a peaceful space for open and respectful conversation. Through collaboration, all participating countries can collectively demonstrate their commitment and channel their resources toward addressing the pressing issues. It was also a period that was meritorious for flaring up the European Renaissance, sharing numerous examples of inclusion. The future work lies on the four pillars:

Inviting all individuals who consider the UAE their home to participate actively.

Urging all Emirati citizens to contemplate the values and accomplishments of the last 50 years, paying tribute to the Founding Fathers of the UAE.

Inspiring young people to establish their aspirations for the upcoming 50 years and offering assistance to accomplish noteworthy national accomplishments.

Advocating enduring initiatives and impactful policies to empower UAE citizens and residents, encouraging their active participation and substantial contributions. Tolerance, diversity, and social inclusion are embedded in every aspect of these pillars and the UAE's desire in making them a breathing part of every citizen is extraordinary. Implementation of social inclusion in UAE started in the early days, even before the country's founding in 1971. In 1951, an Emirati delegation consisting of HH Sheikh Zayed bin Sultan Al Nahyan, the future

Founder and First President of the UAE, embarked on a journey to Europe. Today, their mission on this expedition was to familiarize themselves with European culture and religion. The Community Development Authority in Dubai encourages private organizations to provide cultural and awareness-raising programs that contribute to social inclusion, language learning, and communication between diverse cultures, and promote tolerance between different cultures. The Dubai government has created initiatives to support children with the determination to be included in society. They were given this name by the UAE because of their strong and brave character that is determined to grow and develop. It is essential to educate both children and ourselves, encouraging their curiosity to explore the unfamiliar and fostering a genuine desire to connect with

individuals from diverse backgrounds, encompassing different races, educational levels, cultures, religions, and disabilities. While acknowledging that this journey is not within challenges, therein lies its beauty: by overcoming the unfamiliar and confronting our insecurities, we discover a greater purpose for our existence on Earth (Miller & Sessions, 2005).

How does the UAE set up a tolerance framework as a base for coexistence in a multilingual and multicultural society?

Multiculturalism, akin to a living organism, is unique to each country and its inhabitants, continuously evolving and progressing toward prosperity. Within society, it can be examined through three distinct branches: as an ideology, a social problem, and as an academic study. When viewed as a concept of ideology, multiculturalism possesses inherent flaws as it encompasses not a singular perspective, but rather a multitude of viewpoints. The second branch delves into the social problems arising from multiculturalism, particularly in work environments, and the impact of diversity on their functioning. Nonetheless, this approach also bears limitations, as reducing individuals to mere statistics fails to capture their true essence. Recognizing the inadequacy of these two viewpoints, the third branch emerges-the academic study of multiculturalism. This perspective elucidates the existence of diverse cultures as an ever-changing process. The modern world's advancements in technology, the proliferation of ideas, and the rapid dissemination of information through media contribute to this paradigm shift. When in a country there is a presence of different cultures, that also means that there are different languages in use. The variety of it represents a beautiful happening in the live world. Of course, beneficial to coexistence, a universal language needs to be set up, so everyone can communicate, work and live. According to psychology, human personality is built from physiological and social influences. Meaning, coexistence in a multilingual society can influence a person's personality. The strength of the UAE as a leading country lies in the fact that they are determined to create a national identity that includes all the nations that reside in them. They are aware of the importance of the non-nationals and understand that it is beneficial for their country to show tolerance towards the diversity of multicultural nations (Watanabe, 2019). According to UN data, 88.1% of the UAE's residents are non-nationals who are inhabiting the country since its foundation ("United Arab Emirates," 2023). In their work towards setting up a tolerance framework for the coexistence of a multilingual and multicultural society, the UAE has issued laws to ensure the right to education and practice religion for all their residents. In schools, they set up 17 curriculum models so that people from every nationality can educate themselves. Students are being encouraged to engage in a healthy debate, creating a safe place where they can be free to express themselves, talking about social, economic, political, environmental, and educational topics. Inclusive education policies have been implemented, and they enable every child the right to education, regardless the nationality, gender, gift or special need, language, and religion. Respecting cultural diversity, these inclusive policies are not limited to educational systems, but they are integrated with every

aspect of life. The examples of showed appreciation are given in numerous licensed houses of worship in the UAE, and also through the "Document on Human Fraternity. Through its international agreements, the country is committed to minimizing and stopping the existence of violence, extremism, intolerance, and disrespect. It represents a peaceful and respectful meeting point for both Eastern and Western cultures. By setting up the Ministry of Tolerance in 2016, the UAE opened the door to expanding the possibilities of work revolving around tolerance, social inclusion, coexistence, and diversity in a multicultural society. Following, came the "Year of Tolerance" which was declared in 2019 by Sheikh Khalifa bin Zayed Al Nahyan for the reasons of amplifying the existence of tolerance among people, especially the younger generations. The Sheik's rule was marked by his sense of justice, acceptance of diversity, and encouragement of coexistence in a multinational environment. Through various workshops, strategies, art exhibitions, and student projects, every country got a chance to show their part of the contribution toward peaceful coexistence (Details of World Tolerance Summit Dubai Announced – Ministry of Tolerance & Coexistence, n.d.). One of the seven pillars that was used as the channel for promoting these values was the media. The concept of tolerance has been brought closer to people through the media using a conceptual metaphor. The phrase "Emirati tent" was used in examples like "The tent of tolerance incarnates the characteristics of the Emirati community Sheikha Lubna, the first woman to hold a ministerial post in the UAE, in one of her appreciations regarding tolerance highlights the influence of the dynasties of the Arab cultures, the United Arab Emirates as an example of a multicultural society and an epitome of harmony, peace, and tolerance of diversity. The influence of the UAE goes beyond the borders of the federation because the country has big aspirations in helping the world progress.

Methodology/Approach

To create baseline for developing a framework for tolerance and inclusive society, exploratory qualitative research has been conducted. Based on preliminary analysis of available literature qualitative instrument – interview guide has been developed. Set of interviews with representative of MOT was done in December 2023 The samples included ministry employees who were directly engaged in tasks related to developing and implementing programs and strategies for tolerance promotion and implementation. The qualitative data were analyzed using the Braun & Clarke (2006) six-phase framework for thematic analysis. This qualitative data analysis method is utilized to identify themes and patterns in qualitative and encompasses six steps as shown in the below table:

Step 1: Become familiar with the data. Step 2: Generate initial codes. Step 3: Search for themes.	**Step 4: Review themes. Step 5: Define themes. Step 6: Perform write-up.**

Table 1. Braun & Clarke's six-phase framework

The questions were based on understanding process how MOT is achieving promotion of the tolerance but as well how there are implementing it. Questions was based on understanding of strategic plan of MOT, policies and procedures that they have developed and implemented along with partnership plans and understanding what challenges they are facing while conducting any of activities. Transcripts for interviews have been developed, coded, and analysed. A central tenet of the questionnaire pertained to the discernment of the strategic

modus operandi employed by MOT, with a particular emphasis on the formulation and execution of policies, procedures, and partnership initiatives. Interrogations extended towards comprehending the efficacy of such endeavours, discerning the overarching objectives delineated within the strategic plan, and evaluating the pragmatic outcomes vis-à-vis the stated goals of tolerance promotion. The methodological approach encompassed a multifaceted analysis of MOT's institutional architecture, policy frameworks, and collaborative engagements with diverse stakeholders. Empirical scrutiny was directed towards elucidating the intricacies of MOT's strategic blueprint, discerning the salient policy contours, procedural frameworks, and operational modalities devised for the propagation of tolerance values across societal strata. Moreover, a critical appraisal was undertaken to delineate the challenges and impediments encountered in the implementation phase of MOT's initiatives, with particular emphasis on the identification of structural, logistical, and socio-cultural barriers. Data analysis was conducted using thematic analysis. Based on the analysed responses, a set of teams relevant to the development of a tolerance ecosystem framework has been developed.

Findings/Results

Ministry of Tolerance and Coexistance highlighted during interview that MOT values are Diversity and Pluralism, Dialogue and coexistence, Human Rights, Convergence and communication, Diversity and pluralism, Tolerance, Peace and security, Happiness and positivity, Good and giving, National Affiliation. It was emphasized that tolerance is achieved through initiatives and strategic plans. As well as the standards. For instance, 47 tolerance comities follow the same standard. Standardization is guidance on how society and government to go in the same direction and implement the same ideas of values that are promoted. In order that government implement their strategic plan, policies and procedures has to be implemented. As per one of the participants from MOT, the creation of a Ministry of Tolerance and Coexistence by the United Arab Emirates government serves as a reminder that tolerance is not a given, but rather something that must be actively cultivated and maintained through the efforts of individuals, organizations, and governments. Tolerance is essential for enriching human life, as it allows us to embrace and celebrate the diverse cultures that exist in the world. By promoting tolerance and human fraternity, we can work towards eliminating intolerance. However, achieving and sustaining tolerance requires cooperation and commitment from all parties involved. "There is a strategic plan of implementing tolerance through 5 pillars. This program is endorsed and approved by the U.A.E. Federal Cabinet. It represents a broader platform where the Ministry embodies the nation's commitment to join with the entire world in support of tolerance, pluralism, and peaceful and mutually beneficial coexistence." Ideas, strategic plan, policies and procedures are implemented through 5 pillars:

Government

Family

Youth

International efforts

Cultural Content (collaborations with other ministries, values that have been promoted to the professors and students, activities for the people, students, parents, and managers through writing about value)

As well, tolerance can be promoted through 4 levels:

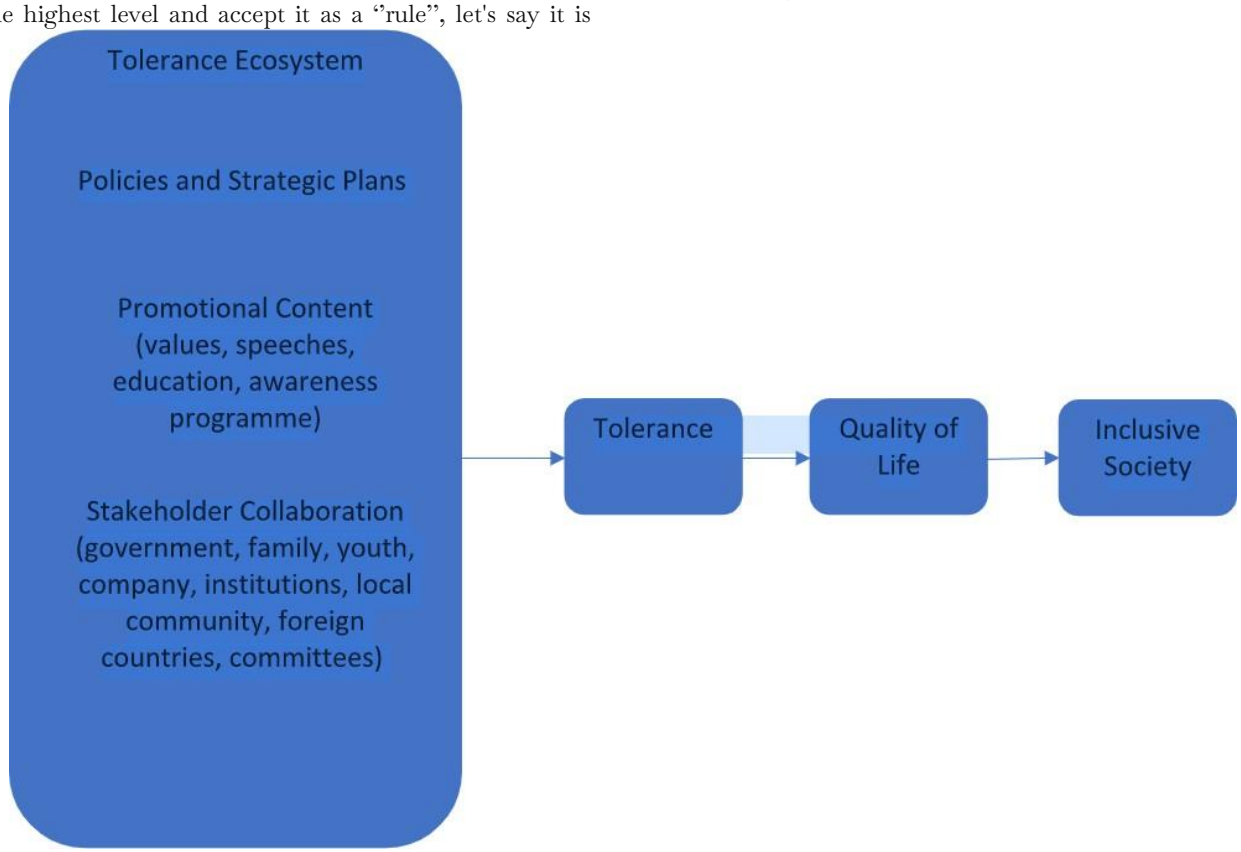
Employees - they can spread the word and vision

Company/Institution itself – through their internal policies

Community – impact on community

Tolerance government – at least two Institutions to be involved

The MOT also emphasized the main challenge what is called a '' culture of tolerance''. There is a repetitive question of '' What does that mean?''. We are trying through initiatives and by educating all parties to come closer to the broader audience about understanding tolerance and how she becomes a part of daily life without any effort. Also, the country's rulers empower this topic in their speeches and when they ''speak'' to the citizens and residents. It is a way that people hear it from the highest level and accept it as a ''rule'', let's say it is part of daily life habits along with other rules that are established in UAE and that are followed by all citizens and residents. To ensure wider and better implementation of the program, MOT is collaborating with different partners internally and in regards of international cooperation and KPIs. As discussed, before they have five pillars through which they are promoting tolerance along with 47 committees. MOT empowering and educating people through tolerance courses. It is a 3-day program that addresses 6 topics about tolerance. After finishing this course, the certificate of Champion of Tolerance is received. In 4 years, there 1473 participants. Demand for the course is high, and this is something that shows us the level of satisfaction that attendees have. Based on the previous literature findings and the findings from the conducted interviews that we discussed above, the following framework has been proposed.



Tolerance ecosystem is built from 3 main categories which are as first category policies (procedures) and strategic plan for promoting and implementing tolerance. This is mainly done through build content which is a second category and it is consistent of different types of designed programs, promotional and educational built in a way that will bring awareness, educate participants and start to create tolerance as normal and habit. Also, through the speeches of rules and government by empowering value of the tolerance, ecosystem of such a model acceptance is build. The third category belongs to partner collaborations and pillars though which first two groups are promoted and spread. As we have private and government sector, along with public and family environment supporting the value of tolerance and implementing it in day-to-day life we are empower the path where tolerance will impact the quality of life in all categories and with this positive attitude and relationship with others, we are building the inclusive society.

Conclusion/Implications/Recommendations

In conclusion, the cultivation of a tolerance ecosystem rests upon three fundamental pillars, each indispensable

in fostering societal transformation towards a more inclusive and harmonious milieu. Firstly, the formulation of policies and strategic frameworks serves as the foundational bedrock upon which tolerance promotion initiatives are anchored. By delineating clear guidelines and objectives, governments and institutions lay the groundwork for systematic efforts aimed at inculcating tolerance values within the societal fabric. Secondly, the dissemination of tailored content through diverse educational and promotional programs plays a pivotal role in shaping individual attitudes and behaviours towards tolerance. Through targeted interventions designed to raise awareness and instil a culture of tolerance as a normative societal ethos, stakeholders endeavour to foster a collective consciousness conducive to mutual respect and understanding. Moreover, the amplification of messages espousing the value of tolerance through governmental pronouncements and institutional mandates serves to underscore the societal importance accorded to this foundational principle. By imbuing public discourse with the ethos of tolerance, authorities endeavour to imbue citizens with a sense of civic duty towards fostering an inclusive and pluralistic society. Crucially, the third pillar of collaborative partnerships underscores the synergistic convergence of efforts between governmental, private, and civil society actors in advancing the cause of tolerance. By harnessing the collective strength of diverse stakeholders, initiatives aimed at tolerance promotion gain traction and permeate across various spheres of societal interaction. In this context, the Ministry of Tolerance and Coexistence emerges as a pivotal actor in galvanizing concerted action towards fostering tolerance and social cohesion. As a custodian of governmental mandates and a facilitator of multi-stakeholder collaborations, the Ministry assumes a central role in orchestrating systemic efforts aimed at fostering an inclusive societal ethos. Through strategic planning, policy formulation, and partnership engagements, the Ministry serves as a linchpin in catalysing societal transformation towards a more tolerant and harmonious coexistence. The cultivation of a tolerance ecosystem necessitates a multifaceted approach encompassing policy formulation, educational interventions, and collaborative partnerships. By synergistically leveraging these pillars, societies can aspire towards the realization of a more inclusive and pluralistic social order, wherein tolerance serves as a cornerstone of collective identity and societal progress.

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