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TOLEARATION OR RECOGNITION. TOWARDS A NEW ACCOUNT OF RELIGIOUS DIVERSITY IN CONTEMPORARY EGYPT

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Abstract

If we portrait Egyptian socio-cultural context in the last few years, we can remarkably find out an avoidable form of contradiction which attaches to daily religious aspects. Now we can see a wide distance of intolerance currently exists in Egyptian's practical which reflect on their daily and formal; religious and cultural dialogues. This case of intolerance dramatically led to various acts of violence and hatred between Muslim and Christian. How can we understand the nature of that contradiction and how possibly can we raise it? Therefore the present study suggests a new theoretical frame of reference aims to recognize the world as characterized by different identities rather than different beliefs and values. This research through anthropological method seeks to describe all forms of tolerance in Egyptian daily life, determining the all forms of relationships between tolerance and other variables like religious pattern, educational status, gender and finally socio-economic class.

Keywords: Tolerantion, Contemporary Egypt

1-Introduction

Egypt is a Middle Eastern country and has Middle Eastern customs. It is marked by the tolerance value all different periods, but this value was increased in some periods and lowed in the other according to social, cultural variables which reflect both the peaceful circumstances and depressive circumstances could be happened. This issue is clarified in a rural area where Copt and Muslim frequently must interact but rarely are closed, socially Relations between Copts and Muslims have sometimes been good, sometimes awkward. The Copts do not differ from their Muslim neighbors ethnically or linguistically; all speak Arabic, all are Egyptians. The difference is religious, and some Copts and Muslim give their children neutral-sounding names.

According to recent statistic, Muslims are the major percent in Egyptian population comparing to Christians. Therefore when we know the patterns and the features of tolerance, we can then recognize whether Egyptian society is ready to be dynamic and creative society or immanent and static society.

Yet until now Egyptians have remained capable of burying limiting sectarian conflict. Incidents in Al-Kishh, for example, did not lead to confrontations in Cairo or Alexandria. Nor did the recent clashes in Alexandria spread to other neighborhoods. Therefore, the relation between Muslim and Christian is depending on strict background of tolerance which is no longer considered as an option. The problem has reached to the public, previously the exemplar of respectful, shared living.

1.1 The Dilemma of Tolerance: Historical Approach

The English words ‘tolerate’, ‘toleration’, and ‘tolerance’ are derived from the Latin terms ‘tolerate’ and ‘tolerant’ which imply enduring, suffering, bearing, and forbearance”. It is essential here to mention that the cultural freedom is depending on tolerance issue; As a matter of fact the issue of tolerance has been highly studying by different disciplines such as psychology, anthropology and sociology because of its importance. There is great deal of recent studies devoted to the issue of tolerance (see Stephen Alfred, 2000& Fiala, Andrew, 2004). One cannot ignore the fact that “toleration is directed by an agent toward something perceived as negative” (Fiala, 2004).

Tolerance, at minimum, means forbearance: the restraint against expressing or enacting disapproval of another. It is not tolerance if you do not disapprove of the other person or view. Philosopher Thomas Scanlon explains that tolerance “involves an attitude that is intermediate between wholehearted acceptance and unrestrained opposition.” Tolerance demands a kind of humility and self-critique to guard against acting on absolute judgments; it also requires a commitment to create and preserve the conditions of peaceful co-existence among people with clashing religious, culture, or political beliefs. Yet tolerance seems so much better than it’s opposite. Intolerance, the dictionary tells us, entails the “unwillingness or refusal to tolerate or respect contrary opinions or beliefs, persons of different races or backgrounds.” To be intolerant is to be bigoted, which, in one of those unhelpfully circular dictionary definitions, means being “so obstinately attached to a creed, opinion or practice as to be illiberal or intolerant.”¹⁸ Intolerance is scolding and degrading; it plants seeds for harassment and even violence. In this difficult first decade of a new century,

intolerance of immigrants, headscarves, and political dissenters is palpable in politics, in the media, and even in classrooms. (W. Paul,1997).

Theoretically this concept means that there is almost equivalence in having the power elements which it existed with it a kind of social peace and tolerance as consider it the better alternative to live together, so the coexistence value preferring the peace living between the equal powers in the community and accept the other interests (Rainer Forest, pp 4-6).

The discussion about religious tolerance is long-winded and—as always in the history of ideas—it is far from obvious where to start. For the modern world, however, Augustine formulated a very important argument for religious tolerance—the impossibility to influence belief by force: “One can enter a church unwillingly, one can approach the altar unwillingly, one can accept the sacrament unwillingly, but one cannot believe but willingly. With the dawn of Humanism the discussion about tolerance gained new strength. The idea of a uniting universal religion was developed that opened important doors to a dialogue between the religions. The developing thoughts of social contract theory offer a differentiated picture. Hobbes invested the ruler with the absolute power to determine the content of the religious cult though the inner faith was left free (Hobbes, 1651).

The historical discourse until the enlightenment has formulated many arguments for religious tolerance. With some simplification there are eight central arguments for religious tolerance prominent in the discussion that has constructive substance great enough to merit closer scrutiny. It is analyzed as repressive tolerance in Critical Theory (Marcuse, 1975) this argument is of course not convincing. This perception of the individual as a supreme value is embodied in the concept of human dignity. Human dignity means that every human being is an end in itself, that no other collective or cultural value surpasses the value of the individual human being irrespective of her concrete properties—natural, like sex or skin color, or acquired, like the level of education, income or scientific merit. In consequence, no human being can be used as a mere means to reach the purposes of others. This is a central step in the debate. In the battles of religious strife the vulnerable, hoping and suffering individual human being becomes a decisive concern.

One of the important studies in that area is Marcus issues around tolerance which is argued that there is no such thing as tolerance in the abstract. We tolerate this particular something, but that each act of tolerance assumes the non-tolerance of not tolerating the thing we tolerate. Thus in tolerance we choose the nature of our world. We make a necessary

choice. Marcuse then asserts what he calls the progressive notion of tolerance and explains that his argument will be to look at the question of tolerance which moves toward it. One must, on Marcuse's view, take a stand and he himself stands for tolerating a society which leads to greater freedom and to then oppose a "tolerance" of things that thwart that goal. (Robert Paul Wolff, 1969)

A central contribution to the modern debate was Locke's letter on toleration. Locke legitimized public power in the framework of a social contract theory through the interest of the citizens in peace and in an institutionalized organization of society this is, of course, an important thought. The aim of the state and the spiritual order of salvation are separated, and more radically, so than in the doctrines of Augustine or Luther because in these latter accounts the order of the state kept its place in the overarching spiritual order of salvation. Locke's more radical separation forms an important step in the history of reflection on tolerance because religion ceases to be an issue to be regulated by public authorities.

Locke discusses at some length the paradox of tolerance that concerns the question of its limits and how they can be justified without rendering the concept of tolerance contradictory. In Locke's view tolerance was not justified in the case of Catholics as he regarded them to be subjects of a different power, the Pope, and emphatically not in the case of atheists because atheism makes morality impossible position shared by many thinkers before and after Locke (LOCKE, 1689).

Also, Locke believes that there are two aspects of life in which the magistrate or government should have no say whatsoever: morality and religion (Yolton, 1985) In terms of his intolerance towards Atheists, Locke believes that "the existence of the state depends upon a contract, and the obligation of the contract, as of all moral law, depends upon the divine will' (Burnham, 2004).

Locke's philosophy planted the first seeds of the dream for religious tolerance. His ideas "profoundly influenced the course of modern history, not only in the West, but more recently, throughout the world" (Fiero, 2002, p 95). So, the tolerance concept requires specific limitation of tolerance, on the other meaning we must to tolerate with an justification way and with an acceptable way to other believers even if we can not accept these beliefs (see Vetovec, Steven, 1997 & Rescher Qwen, 1997).

1.2 Toleration as recognition: Theoretical Approach

In recent study (2002) Anna Elisabette Galeotti presents a new understanding of toleration and on that she believes, makes it a more serviceable ideal for contemporary liberal societies, she is actually aware of differences between the past social and cultural circumstances in which the traditional idea of toleration flourished and those which characterize contemporary liberal democratic societies, but she believes that these changed circumstances require us to revise, rather than to abandon the ideal of toleration. Old toleration was concerned with moral disagreement, initially religious disagreement but eventually disagreement of beliefs and value more generally. The beneficiaries of toleration were people conceived as individuals and what was tolerated –their beliefs and values-were self chosen rather than ascriptive features of those individuals. Toleration was extended to individuals by granting them rights to choose and by consigning matters such as religious beliefs and practice to a realm of private choice (Galeotti, 2002).

Here new toleration must be directed at identities than beliefs and values. Identities are necessarily group phenomena so that new toleration directed at groups rather than individuals. The features of these groups that require toleration are inscriptive identities unlike beliefs and values, are matters over which their bears have no choice. New toleration must depart from the old model in forms as well as focus. Tolerating identities is not primarily about expanding the range of liberties available to people. Rather it is about according recognition and equal recognition to the groups who bear those identities. Its primary concern is not to allow people to do something to which others might object but to accord respect and standing to their identities so that there is no bar to their full inclusion in society. Such recognition is necessarily public in character; it can not be secured by a strategy of privatization. it also requires action rather than inaction and so has a positive character that contrasts with the negative policy of non-interference that characterized old toleration. In some cases recognition seems to work simply by way of acknowledgement, as though the proper status of the recognized is in no way a product of the process of recognition itself but merely something discovered and acknowledged by recognizer. In other cases, recognition has a more constitutive role, so that it is the process of recognition itself that bestows status: recognition confers rather than merely notice value. And sometimes recognition seems to hover uncertainly somewhere between these two poles of discovery and conferral (Cf.Markell,2000).

Thus, when we recognize a group in this sense, we do more than merely acknowledge its presence and identity. We indicate our acceptance that, in some way, the group matters, that it properly counts for something. Hence, other things being equal, it is better to be recognized than to pass unrecognized. The idea here is that a society might be able both to tolerate and to recognize a group because its approval and disapproval emanate from different sources. Here we can try to make sense of toleration as recognition by separating the source of disapproval from the source of approval, the state has to accord recognition to minorities in spite of their being disapproved of or disliked by the majority. Just as the society tolerant public arrangements ensure that all are free to live as they wish, even though a majority may disapprove of the use that minorities make of that freedom, so its arrangements should accord recognition to minorities even though a majority may despise or disapprove of these minorities. The majority dislike is not an acceptable reason for a liberal state withholding recognition from minorities. For Galeotti, recognition is not reducible to a mere institutional arrangement. It requires an attitude rather than merely an act. It consists in a society according status, respect, legitimacy to a group. It relates to the way in which the members of a society regard a minority rather than merely to how its political and legal system provides for that minority. It inheres not in a society's rules and institutions but in which those symbolize. Thus changes in public policy will accord recognition only if they symbolize a positive regard that the wider society has for the minority., it is not possible for recognition to be accorded independently of the attitude of the majority (Galeotti, 2002).

Galeotti distinguished between two types of case A) cases in which the issue is whether particular individuals or groups should be included within an existing status category and so receive the recognition that goes with that inclusion (subject-recognition) and B) cases in which the issue is which categories should receive recognition (identity-recognition). However, in the first sort of case, the individuals who ask to be included within an already recognized identity are unlikely to be a non-descript set of disparate individuals who have merely been overlooked. They are more likely to be a group distinguished by a common identity whose exclusion is related to their identity. For example, the exclusion of women from the franchise was an exclusion from full citizenship of subjects with those specific identities, because they bore those identities. Hence their enfranchisement amounted to the inclusion of their identities within full citizenship. So does the distinction between recognizing subjects and recognizing identities stand up? The answer is that it does since, when people with a given identity receive recognition by being included within a broader

identity, the recognition as members of the more inclusive category. Thus, when women were enfranchised for example, they were accord recognition not specifically as women but as citizens and citizenship became a gender-independent identity (Galeotti, 2002).

A further reason why toleration sits uncomfortably alongside identity and differences is of a rather different sort, the language of identity and differences is not politically innocent. It is commonly part of an agenda that seeks to persuade us to see differences as mere difference. The differences that people manifest have often been occasions for conflict, oppression and unequal treatment. But if we can be persuaded to see these differences as mere differences, we shall come to see the irrationality or unreasonableness of the hostility they often encounter and the injustice of visiting disadvantages and discrimination upon people simply because they are different. In other words, the vocabulary of identity and difference is associated with an agenda of acceptance: rather than viewing difference negatively, we should accept it and more positively, cherish and celebrate it. That is way toleration can seem the wrong reason to differences of identity, the right strategy, is to remove the hostility rather than to leave it respectfully in plea while trying to persuade the hostile to tolerate. indeed this strategy most obviously associated with recognition(Galeotti, 2002).

For Honneth, as for Galotti, people also need to be recognized in their particularity. Social esteem needs to be directed at the particular qualities that characterize people in their personal difference, to acquire an undistorted relation to self, human subjects always need a form of social esteem that allows them to relate positively to their concrete traits and abilities. Although this form of recognition is directed at difference rather than commonality, Honneth accepts that it presupposes a common standard of appraisal or interclub reactively shared value-horizon to provide the foundation for an overarching system of esteem. For any particular society, that value-horizon will be embedded in its cultural self-understanding and social worth of members of the society will be measured by the degree to which they contribute to the realization of the society's goals. Honneth therefore that a society constitute a "community of value", whose members esteem one another for their different contributions to their "collectively shared goals". According to that, Honneth supposes that a modern society is characterized by a shared value-pluralism that recognizes the goodness of many different forms of life. That is the part of the struggle for recognition, but that struggle is not struggle for toleration. It is a struggle for a new social consensus or solidarity that will accord positive value and therefore recognition to the struggling groups. He frequently refers to people's different abilities and achievements and it is clear how these might be valued as

contributing differently but positively to a collective good. But more ambitiously, he also wants social esteem to be accorded to people's different way of life and to their self-chosen life goals. This might be achieved through a formal conception of ethical life which is lodged midway between Kantian moral theory and communication ethics. It embraces the Kantian idea of human beings but goes beyond that in aiming to secure the condition for self-realization.

Charles Taylor also notices that, for the politics of recognition, it is not enough that we recognize one another only under general descriptions such as person or citizen; we must also recognize the unique identity of each individual or group. According that identity-specific recognition entails recognizing the equal value of different ways of being. It is this acknowledgement of equal value that a politics of identity-recognition requires. Like Honneth, Taylor observes that this sort of recognition presupposes a shared horizon of value. If equal recognition of difference is to be genuine, we have to share some standards of value on which the identities concerned check out as equal. Without that, our assertion of the equal value of different identities will be empty and a sham (Honneth,1995).

In the context of cultural difference, Taylor insists that the politics of recognition demands that we all recognize the equal value of different cultures that we not only let them survive but acknowledge their worth, but in Taylor opinion e lack shared cross-cultural standards from which we can meaningfully assess different culture and in the absence of those standard and their careful application to each culture. And then develop the fusion of horizons that will enable us to engage in genuine and meaningful appraisal of different cultures. And only if judged from those fused horizons, all cultures do indeed prove to be of equal worth. Thus, as things stand, the politics of recognition must remain unsatisfied. So, differences that demand toleration would seem to be differences that preclude unmediated recognition (Taylor, 1994).

Finally, does toleration have a future? If it is does, that is not because it can easily transferred from a world of beliefs to a world of identities. It is because different and conflicting beliefs and values are still very much a part of our world and because beliefs and values should treated as beliefs and values and not as mere markers of identity. If we represent beliefs and values as nothing more than markers of identity, we misrecognise both them and their holders (Jones, 1999).

So from this approach , this research adopts Galeotti concept with citizenship, through with citizenship understood in its broadest sense , this study will include the attitudes towards genuinely equal opportunities to participate fully in the life of a society rather than the mere formal possession of legal and political rights. According to that the study will examine the concept of recognition as understood for Christians to see if their emphasis tends to recognize themselves as citizen or as Christians. Here the outcome can be achieved only by way of significant measure of identity- recognition. Also this study will examine the majority recognition for the differences of minorities and if they have the same value for those minorities as putatively normal characteristics and practices, in the others word do the majority account recognition differences as legitimate, viable, normal opinion and alternatives of an open society.

A recent important study on religious tolerance develops a procedural concept of tolerance that is inspired by, though not identical to, discourse ethics. In this account, tolerance is based (as is ethics in general) on the right to reciprocal and universal justification. A reciprocal justification of a norm is reached if nobody imposes duties on others that she is not prepared to impose on herself. It is universally justified if all interests at stake are considered. This principle is understood as primordial for reasonable persons. This right to justification leads to tolerance and determines its limits. If something cannot be reciprocally and universally justified, the limits of tolerance are reached, if it can, it has to be tolerated (Rawls, 2001).

According to this revise in understanding toleration, this research will examine whether we should revise our thinking on toleration in the way that Galeotti proposes, so, the research defines religious tolerance in the field work as a discipline moves towards sharing information, reaching comprehension, paying attention to the other and speaking frankly. It shows that each pattern of which incites emotions and wounding speech. It expresses uprightness in thought and ethics as people interact. It adheres to principles of justice and honesty. It provides the opportunity to correct ideas and examine distorted images of one another. Tolerance leads to trust and the establishment of relations of friendship in the community.

1.3 From religious tolerance to religious pluralism

Clearly, ‘tolerance’ is not a panacea, a clear recipe for social cohesion, even if we were sure what it is supposed to look like. Further, promoting among the majority a

‘tolerance’ of minorities can be seen as creating a source of problems. As Parekh writes, By not convincing the majority that minority cultures enrich it and are a valuable resource, and that their preservation is in its interest, the liberal response encourages it to think that it is bearing the moral burden of tolerance as an earnest of its generosity towards them, thereby paving the way for an unhealthy and inherently contentious relationship between the two (Parekh, 1990, 67).

Gülen believes that diversity is a necessary part of human life and if we do not respect the diversity and unlikely desire to unify all people under one religion we will be engaged in an unlimited net of conflicts: “Different beliefs, races, customs and traditions will continue to cohabit in this village. Each individual is like a unique realm unto themselves; therefore the desire for all humanity to be similar to one another is nothing more than wishing for the impossible. For this reason, the peace of this (global) village lies in respecting all these differences, considering these differences to be part of our nature and in ensuring that people appreciate these differences. Otherwise, it is unavoidable that the world will devour itself in a web of conflicts, disputes, fights, and the bloodiest of wars, thus preparing the way for its own end.”(Weller 2006).

Galtung distinguished between negative peace as the outcome of efforts to stop physical or personal violence (direct violence), and positive peace as the goal of efforts to end indirect structural and cultural violence (indirect violence) that threaten the economic, social and cultural well-being and identity of individual human beings and groups (Spence, 2001).

Religious pluralism and tolerance is one of the basic foundations of a civil society. It is the belief that no religion, singularly, has a monopoly of the truth or of the life that leads to salvation. Religious pluralism establishes the possibility of tolerance and co-existence of followers of different religions and cultures (Hick 1993).

Given the historical and modern discourse, religious tolerance and its legal manifestation, the subjective right to freedom of religion can be best justified by the following considerations: First, by the specific insecurity of questions of faith. As no religion has an epistemologically legitimate claim to the only religious truth, various faiths have a duty to respect each other’s particular outlook. Second, religious tolerance and freedom of religion can be justified by consciousness of human dignity. Religious liberty is not guaranteed to promote certain creeds or to reap the positive consequences of religion as such for society or the state. It is guaranteed because of the concern for the concrete individuals

who believe and the categorical respect for their personalities, expressed among others and most intimately in their faith. Given this argument from personal dignity, religious tolerance is—by the way—justified as well, even if one assumes—contrary to the view presented here—that religious beliefs are particularly certain. Human dignity demands not only respect for insights, but also respect for a person's errors.

Third, religious tolerance is buttressed by the perception of what is a common concern to different religions, most importantly a moral vision of human life. The limitations are in general best determined by the concern for the protection of human dignity which constitutes the reason why religious tolerance is justified in the first place. If a religious practice violates this right, the limitation of this practice is certainly justified. Other limits have to be derived from familiar weighing and balancing exercises that determine the scope of freedom of religion in comparison with potentially competing rights (Mahlmann, 2003-2006).

Muslim scholars have different views on this subject. Among the three main intellectual movements in Islamic world (Kurzman 1998:), fundamentalists reject religious pluralism and tolerance, and consider it as an aspect of the ideological war of the western world (Mesbah Yazdi 2002.14) but both traditionalists and modernists accept it, though traditionalists generally do not emphasize and specify pluralism and prefer to accept solely the religious tolerance.

Therefore, we bear here to religious tolerance which is not only restricted to process where the tolerance takes place but it also states to a extraordinary sort of life for individuals in respect to social context surrounded them whether it is direct context such as (family, educational, professional) context or indirect context such as (social, cultural and political) context related to society in which the individual lives and interacts. This paper is a serious attempt to understand the interactive relationship between tolerant and intolerance individuals and their sort of life. This can be achieved by examining the nature of both cultural and social background where they belong and the sort of social and political challenges which encounter them.

2. The vast majority of modern Egyptians adhere to one of two main faiths, Islam and Christianity.

Historically, Egypt became Christian early in the history of Christian expansion. St. Mark the Evangelist brought Christianity to Egypt in the first century AD during the reign of the Roman emperor Nero in the first century. The word Copt, which in common usage refers to Egyptian Christians, particularly Orthodox Christians, is a word borrowed by the Arabic from the Coptic language. The Coptic people are the descendants of the ancient Egyptians. The known history of the Copts or Egypt starts with King Mina or Menas the first King, who united the northern and southern kingdoms of Egypt circa 3050 B.C. The ancient Egyptian civilization under the rule of the Pharaohs lasted for approximately 3000 years. Many Copts accepted the teachings of Christianity, possibly because the ancient Egyptian religions believed in life after death. This is evidenced by their elaborate efforts to preserve the bodies of the dead by embalming or mummification. The Coptic Orthodox Church's clergy is headed by the Pope of Alexandria, Pope Shenouda III. The church, established in Alexandria is the Coptic Orthodox Church which today is the largest Christian church in the Middle East.(see : Theodore. Hall Patrick1999 & Gawdat Gabra 2002).

In 642, the Arab armies, under the leadership of 'Amr ibn al-'as, invaded Egypt, bringing with them the Arabic language and Islam (Gilles Kepel, 1993). Islam believe in all the Prophets and consider Islam confirm all believers in God members of the same community of faith: Say: "We believe in God and in what has been revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob and the Tribes and in (Books) given to Moses, Jesus and the Prophets from their Lord; we make no distinction between one and another among them and to God do we bow our will" (Quran, 3:83).After less than three centuries the Christians no longer were a majority, most of Egypt's population having converted to Islam. The word Copt, though, has remained in Arabic usage since the Arab invasion, but came to refer to those Egyptians who did not convert to Islam. Islam sat easily on Egypt because the new faith came to a country traditionally tolerant of diverse beliefs and practices. Egypt became Arabic-speaking as a result of the Muslim conquest in the seventh century. The Copts state that their lot improved once again in the early 19th century under the rule of Muhammad Ali, who promoted tolerance. In 1855 C.E. even the Gezya tax was lifted. Christians and Muslims together shared in the Egyptian revolution of 1919, ensuring their role together in modern society. The Copts in the 19th and early 20th century worked together with their Muslim compatriots to achieve independence and democracy in Egypt.

They participated in the revolt of 1919 against the British rule; several political Coptic leaders participated in the short-lived democratic parliaments in the early to mid 20th century (MAKARI, PETER, 2000)

Today, the Christian population in Egypt consists of members of the Coptic Orthodox Church as well as members of the Coptic Catholic Church and the Middle East Council of Churches and members of sixteen Protestant denominations. The Coptic Church has taken a leading role in the ecumenical movement and sees itself as one of the founders of the World Council of Churches in 1948. Christians account for probably around 10% of the population; the majority of them are Orthodox Copts, but there are twelve other officially recognized denominations (Edith L. Butcher 1975).

Egypt Now is the most populous Arab country, with about 80 million people. About 10 percent are Coptic Christians. The majority of who belong to the Coptic Orthodox Church. Other Christian communities include Catholic, Protestant, and various Orthodox denominations. There are many foreign religious groups, especially Roman Catholics and Protestants, who have had a presence in the country for almost a century (Religious freedom report, 2008). The most famous Area in Cairo which is distinguished with gathering a huge number of Islamic people and a huge number of Christian people in SHUBRA Area, A Copt who runs small shops in the Shubra neighborhood of Cairo.

3-Field work strategy

The present study applies Anthropological method as methodological framework. Therefore, we used a case study method and interview guide as tools to collect data through designing open questions to analyze their stories and tales. The family's samples have been selected using intentional style according to some scientific indicators.

Firstly, although there are great deal of internal Variety and difference among Egyptian families, there are common characteristics among family's groups who belong to middle class and live in urban areas in Cairo city. The choice has been made to select the family who belong to middle class and live in moderate areas in Cairo. The reason behind that selection was to give an account of this group of people who has more awareness, comparing to other groups in Egyptian society, regarding the nature of the present social and ideological interaction since they are living in urban areas which are continuously related to local and global changes.

Secondly, the middle class has drastically been influenced by the economic reformation policies applied in the nineteenth of last century. These policies can be mentioned here as (an increasing of prices, increasing of high taxes, reducing of governmental expenses directed to social and medical services). Many studies have concluded that these policies applied by government had bad impacts on middle class families such as reducing its stander of life, failure of satisfying their basic demands. In respect to that view, the present study seeks to study some families who are similarly and belonging to the same middle class to recognize their ability toward new social and cultural tolerance, therefore we had twenty cases study representing the different religion, culture, social and economical circumstances and background of families.

4-The status of religion life in Shobra community

In most aspects of social life in Shobra, Egyptian Muslims and Christians are indistinguishable. Everyday devotion is common among both, and many religious values are shared at a general level. The attentive observer can note marks of distinction: "Islamic" dress marks Muslim women; for most people, most of the time, the distinction is not relevant. But every so often there are individuals on one side or the other who stress the difference and claim or practice some form of discrimination. Such speech rarely leads to more violent action. Nonetheless, the boundary is maintained and both groups discourage or prohibit intermarriage and conversion. The presence of both Muslims and Christians has impeded the drive to define Egypt as a Muslim country and thus at least indirectly has favored secularism.

Shobra is crowded. The built-up areas have very high population densities. People have largely accommodated to this forced proximity, Shobra like Urban Egyptians usually live in rented apartments. Individual houses are rare; the streets are themselves long and narrow. People in Shobra may have positive attitudes with some situations that related to their present reality. For example, Christians may express their unsatisfied feeling if they encounter nasty and disappointed experiences either social or political which frustrate them from effectively participation in social and political life. But these situations are not limited to Christians only but also they expanded to Muslims as well. Therefore, the existence of socio-culture life is based on its capacity to provide various different tools which allow people to integrate and penetrate in the structure of society as mature individuals.

4-1 Socialization and features of cultural tolerance:

We bear here to social tolerance which is not only restricted to process where the tolerance takes place but it also states to a extraordinary sort of life for individuals in respect to social context surrounded them whether it is direct context such as (family, educational, professional) context or indirect context such as (social, cultural and political) context related to society in which the individual lives and interacts. This paper is a serious attempt to understand the interactive relationship between tolerant and intolerance individuals and their sort of life. This can be achieved by examining the nature of both cultural and social background where they belong and the sort of social and political challenges which encounter them.

It has been revealed from interview that there are four characteristics are highly and remarkable related in Family daily life and interactions. These characteristics are the followings:-Absolute obedience where they have been practicing to obey.-Distribution of social roles and domestic duties in respect to age differences and in respect to discrimination of gender where male overcomes and controls female and elders overcomes and control younger.-Using punishment, threat and all different forms of domestic violence as legitimate ways to submission.-Finally, depending extremely on religious education as an acceptable channel of family education.

Socialization in Shobra starts and lasts with obedience. In fact, when they have been forced to obey, it is nothing more than a form of submission. The ultimate goal behind absolute obedience is to practice children, teenagers and adults to integrate with society where the process of tradition and culture transmission takes places in personal consciousness. The notion of absolute obedience comes from the internal culture of Egyptian family where the entire authority is given to father. In fact, the Egyptian father has a central authority and power; he also has all kinds of responsibilities and all advantages. In addition, Egyptian family is characterized as a hieratic where the father is the central point that organizes all family members, so, the dominant relationship pattern within Egyptian family is hierarchic relationship. In another sense it moves from one direction to another or from upward to downward.

All family members have age differences and hence it follows they are not equal in right and duties, so most of cases study have been socialized on the traditional approaches and goals, and It has been indicated via interview that Muslim and Christian goals and plans

from case 1 to 14 are typified as traditional goals which reflect their own views of present life and the future. these goals are to be enclosed in some points such as having barren chance of getting a job, achieving a least amount of economic security, having a family by getting married, maintaining close relationships with super and unordinary individuals in society and finally reaching satisfied level of self-happiness by spending money and traveling abroad. . In fact these goals didn't care about the importance of tolerance with the others and have no business to explore it. Simply because it was limited to the sphere of personal interests, moreover, it ignored or avoided any kind of development that tries or at least evaluates views they believe in and hold and behave respectively in the light of these views and beliefs.

It is essential here to refer to religious socialization in respect to its important to Egyptian families' mainly middle class families. There are two types of religious socialization; tolerant or liberal one which allows dealing with others peacefully and applying his religious doctrines and beliefs in such acceptable ways that respect those who are religiously indifferent with them. The other type of religious is intolerant one which is described as extreme form of religious socialization. But although the importance and the over concern of religious education in family, but it came too narrow on its concept and application. A great deal of adults revealed that all aspects of religious educations and conceptions are only related to obedience God commands, and in contrast, avoiding all forms of freedom, it is also added they have good sense of what is religiously right and what is religiously wrong, paradise and hell. In contrast avoid debate around how can we tolerate and respect the other religious or how to function religious conceptions to reform the relationship with others.

As a result, there is contradictions paradox issue, in such a way the unlimited tolerance destroyed the tolerance as look said, so the discrimination has happened as a result of "Taboo idea" mainly when the tolerance became absolute regime. (Burnham, 2004 PP11-12)

4-2-culture life and its impacts on religious tolerance:

In this section, we assume that there are internal factors belong to cultural structure itself which have both positive and negative impacts on the individual cycle life. It is also very important to put into consideration both cultural and social challenges which are taken as obstacles allowing them not to reach to the pattern of tolerance. Due to this assumption, it has been indicated via interview that the middle class having some traits that reflect clearly

on their cultural baseline especially their own view about fanaticism, so the case study concluded that fanaticism is a severity of thinking which excludes all other views especially the other view, and violence – the result of extremely fanaticism- a behavioral tendency seeking to impose individual 's ideas on others by force, are still considered as a barrier for achieving an acceptable form of social tolerance between them. Rather, they are phenomena produced by a variety of circumstances and factors of general political, social, economic and cultural nature in the social environment. Fanaticism and violence can manifest themselves in a wide variety of guises and belief structures. Falling to grasp the real meaning of the above mentioned understanding related to what is religious may led directly to fanaticism. It abandons moderation in favor of forms of behavior which are unacceptable to genuine religious and true religious values.

Also, In Egypt there is an enormous gap between the very wealthy and the very poor. The culture also encourages deference of the weak, poor, or subaltern to the rich and powerful, in terms of speech, posture, and acquiescence. The difference also is existed between the adults and an elder, and between male and female. The differences among individuals and families in Egypt can be represented by income level or source of income. They can also be represented in choices of consumption style housing, transport, dress, language, education, music and so on.

Also it has been concluded that a male is more tolerance than a female, the first reason of that mandated to the overlap of male possessing the social relationship power comparatively to female and regarding to having a good rank of freedom to make a relationship with different individual in religion than female.

The interview indicated also that the elder and adults having a good feeling of acceptable view to the others as follows: The adults is more tolerance from their parents , parents always having a sensitive felling towards the other, they hope for achieving the Esteem and coexistence but they couldn't achieve the social tolerance as the study defined it before , so many families in Shobra prefer living apart from the other and they have a faith that the avoidance bears to reduce the fanaticism between them and then the more peaceful tone will be dominated in the community.

It is explored that young people are always trying to make good relationship with the other who is religiously different , the case (9) is a Muslim adult who managed to run a

business with his Christian neighbor, It is found that having business together helped both to become close friends regardless having different religions.

The interview indicated also that the elder and adults have tendency of acceptable view towards the others as follows: adults are more tolerant comparing to their parents. Parents are always conservative towards others. They seek to achieve both esteem and coexistence; however they are not able to achieve an acceptable level of social tolerance according to definition we have presented earlier. It is found that great deal of families who are living in the locality of Shobra prefer living apart from the others and they have a belief that being away from others help both to avoid clashes and to reduce chances and possibilities of fanaticism and violent actions. According to that behavior, the social peace and reconciliation will be found in that locality.

According to the sub-cultural of Egyptian society as we have described it before, we can sum up some manifestations about it. This culture tends to be more discriminative in some cases and tends to be more lenitive in the other cases. The reason of that lies in the fact that both traditions and customs principles are still governing their daily life and are playing an authoritative role which is mainly evolving round them and reflecting their own views. It can also be added that there are many accidents that happened in Egyptian society in the last few years, as we reported former; the sub-cultural of Egyptian people is double culture. In other words there are duality implied in Egyptian culture, it is characterized as discriminative and tolerant cultural in the same time.

Although there were no serious clashes taking place, they could not clearly determine the middle situation between counter-cultures indicated via case study which concluded that. However they have a negative feeling from time to time and they could not successfully deal with the other. As a result, they seem to be more tolerant in some situations, while they are more intolerant in some other situations. In this context, we put forth and raise this statue of coexistence to make this community as a middle area between the tolerance and intolerance. The public condition in the community is completely suitable to begin our project in it especially for adults who have different attitudes leading them to be more tolerant comparing to their parents.

According to that, Williams calling about the tolerance "an impossible virtue" because it is not only account as a hardly behavior but it also account as necessary part of living in peaceful circumstances and deal associated notions of the subjectivity of value, of respect for

liberty of others, and -- a kind of combination of the preceding two notions -- of not interfering with conduct or values of which one disapproves. (Williams, 1996PP5-9).

4-3-Tolerance in every day life at Shobra

Whether Muslim or Copt, the Egyptians are deeply religious and religious principles govern their daily lives. Combined with religious belief is commitment to the extended family. Each family member is responsible for the integrity of the family and for the behavior of other members, creating a Tolerance environment with Muslim neighbor. Social relationship between neighborhood is considered one of the most motivate factors that can help to prevent any form of diversity that may take place over the community. In addition, positive relationship can also emerge through mutual discussion, mutual recognition and outdoing one in some social occasions that can remarkably enrich the social life there.

People in Shoubra are often attributed as friendly, generous in terms of hospitality in terms of offering food to guests, having good feelings for the others. As a result, there was no chance for serious clashes to be existed between Muslims and Christians in Shobra. However there is a form of hidden clash or an immanent clash that can be explored psychologically. This form of immanent clash related to achieve co-existence and avoid conflicts between them. So, there are many families who could successfully achieve coexistence as represented by cases (7, 8, 9, 14, 15, 16, 18, 19, and 20). This statue is a common way that flourished between them. Many Christian families have similar views regarding their ways of living and accommodation in the community as being considered a minority. That is why they are afraid from others, reducing their relationships with the others who are religiously different from them. They said that they brought up in such way that let them feel they are minority and strange individuals in their locality and hence in their country. However, they realized that they are an inspirable part of the Egyptian society when they grew up. Muslim families indicated that they have good felling and positive tendency towards their neighborhoods that are religiously different. This web of relationships is clarified in some social occasions like marriage or death which reflect a form of social cohesion between both Muslim and Christian families.

4-4-The representations of tolerance in social and religious celebrations

Muslim and Christian families have long been celebrating the holidays together. The social and religious occasions keeping people from picking fights with each other, from isolating themselves, from getting into conflict situations and from alienating each other.

Many children and adults are still confused about religious customs originated between Muslim and Christian holidays – whether the Ramadan Festival, Christmas or St. Nicholas Day. They simply love each other's holidays, and they don't get fall down in long dialogs about the cultural background of the various traditions, in example the case (18) stated that "we have a very positive view of celebrating Christian holidays together and we celebrate the rituals of Christian holidays with our children". Also, the Case (9) stated "we didn't discuss the background of festivals, we be limited to change sweets and change congratulation sentences". So the way in which people celebrate together today consider as an important factor for more tolerance in the future.

Moreover, both Muslim and Christian families exchange their habits concerning the festivals. Great deal of Muslim families, living in Shobra, is always decorating their homes in December celebrating Christmas occasion. They always bring candle wreaths, evergreens and getting a Christmas tree and they exchange the congratulation sentences with Christian families. A Case "11" stated that "We don't celebrate Christmas by going to the church, we waiting our Christians friends until they come back from the church to congratulate them ". New Year eve is still also an occasion for both Muslim and Christian families for having fun and spending some nice time together sharing hopes for New Year and giving kids toys and presents. Muslim and Christian families are always buying toys representing "Saint Clause" character and give them to young kids.

It should be noted here that both Christians and Muslims in Shobra were culturally assimilated with the local traditions and social customs. Several Muslim' and Christian' feasts are marked by special meals. The meals are very important in Egyptian life especially in festivals , it consider one of the most important factor that gathers all the community members, Christian and Muslim families always exchange their festivals meals. For instance, you can simply get a friend from your neighborhood if you gave him a present or you feasted him a meal in any of your festival, alternatively he will come back to you with another present or feasted you in one of his festivals as well.

During the most important occasion of Muslim celebrations in Shobra as known "Ramadan Festival", the Christian used to visit Muslim homes and participating in the festivities by performing their traditional eating and all aspects of Ramadan folklore, with singing songs, locally known as "The prophet Mohammed Madaeah ". Some of Christian church made as locally known "MAUAED EL-RAHMAN" which aims to support the fasting people by food especially the poor Muslim.

On the day of Eid-ul-Fitr, it is customary for Muslim and Christian families to participant in eating a sweet breakfast, after a service at the mosque; when people returned to their homes they bear to invite friends and relations to join them in eating meals and Gifts are exchanged also.

Eid-ul-Adha the Festival of Sacrifice is clarified in the middle area in Cairo, we can see this occasion in Shoubra which the beautiful participation between Muslim and Christian individuals is appeared in the community, the houses and streets are decorated with bright bunting and at night are brightly lit with electric lights. In the evening, worshippers assemble in the mosques. Many Muslims spend the festivals in making a tours with their fiends from Christian families.

Sham al-Nassim (Easter Monday) is mainly marked by a breakfast of salted fish, spring onion, lettuce, and colored eggs, which is consumed outdoors in gardens and open areas. This festival is celebrated nationwide in practically all regions and by all social classes. It is the ancient Egyptian spring and harvest festival.

Christmas Day celebrates the birth of Jesus. A rich variety of songs and carols have developed and it is traditional to depict the nativity in the manger through sets in churches and homes and plays which re-enact the events of the story. Evergreens are also traditional as symbols of unfailling life. Gift-giving, Christmas cards, and gathering with family members and family neighbor are common customs.. Copts make special sweet biscuits for Christmas, which is the same "Kahk" as the Muslims make for "Eid El-Fitr "occasion.

These manifestations forcedly led to conclude that the atmosphere of festivals between Muslim and Christian is described as a social coexistence status and a social peace but still there is some lacks existed in the other features of social tolerance like the otherness and the legitimacy of difference, they could form a good relationship in the calmness and quietness circumstances but when any incident happened between individuals in any part of

Egypt not necessarily in Shobra. This can lead to state of intolerance that, with no time, comes up on the surface and the relationship between them and reflectively became confused even if this incident has not anything to do with the locality and the place they are living in.

Here we can cite the scholar of Christian origins, Ron Cameron:” religion is a social way of thinking about social identity and social relationship”(Allen,1996)or, to make it somewhat more complex ,we can draw on the work of such contemporary scholars as Jonathan smith 1928, Bruce Linclon 1994, Burton Mack 1996,and Gary Lease 1994 and say that religion are systems of social signification ,encoded within narrative of the epic past and the anticipated future, coordinated within behavioral and institutional systems of cognitive and social control , all of which characterizes human responses to the various incongruities and disruptions that come with historical existence.

5-Religious tolerance and cultural cleavage at Shobra

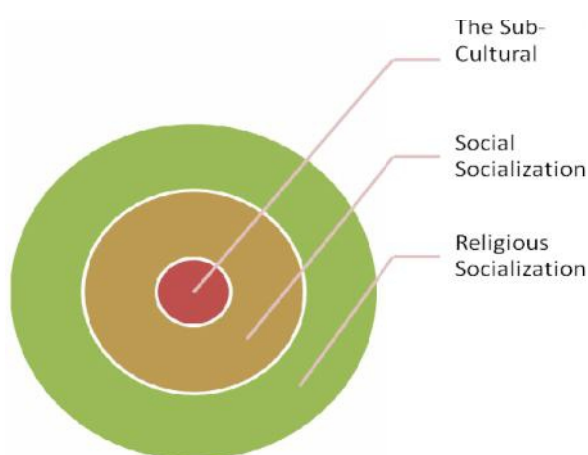
Whether Muslim or Copt, the Egyptians are deeply religious and religious principles govern their daily lives. Combined with religious belief is commitment to the extended family. Each family member is responsible for the integrity of the family and for the behavior of other members, creating a Tolerance environment with Muslim neighbor. Like in most Muslim countries, in Egypt, religious education is mandatory. Religious education is provided for Muslims and Christians separately. Egyptian individuals were disappointed because of the fact that university and high institutes could not well prepare them to make good ties with different culture and different religious. This understanding forcedly led them to depend on their own thought by participating in some activities that gathering Muslim and Christian in the same activity, this view was clarified when adults stated some examples showing the features and patterns of these participation such as sporting or entering in new commercial or economical projects like opening new shops and stores . on the other hant there limitation of the role of scholars religion in public life , some evidence indicated that scholars of religions generally have little contribution to make to public issue , they have created sufficient conditions for their own political trends and culture silence in contemporary public debates. And this challenge in the community was drown from many pervious studies which assumed that scholar of religion find themselves all but speechless when it comes to addressing issues of public concern and such scholars must inevitably remain silent when it comes to matter of explanation and critical analysis. (see Judith 1993,Martin 1998,and Robert 1989).

Also, Both family culture and school culture are considered parts of the holistic unified culture of society. They are used to reproduce submissive relationships between new generations and structure of family based on hierarchic discipline of family which similarly looks like social structure of both school and university that based on hierarchic authority as well.

As a result, there was no chance for serious clashes to be existed between Muslims and Christians in Shobra. However there is a form of hidden clash or an immanent clash that can be explored psychologically. This form of immanent clash related to achieve co-existence and avoid conflicts between them. So, there are many families who could successfully achieve coexistence as represented by cases (7, 8, 9, 14, 15, 16, 18, 19, and 20). This statue is a common way that flourished between them. Many Christian families have similar views regarding their ways of living and accommodation in the community as being considered a minority. That is why they are afraid from others, reducing their relationships with the others who are religiously different from them. They said that they brought up in such way that let them feel they are minority and strange individuals in their locality and hence in their country. However, they realized that they are an inspirable part of the Egyptian society when they grew up. Muslim families indicated that they have good felling and positive tendency towards their neighborhoods that are religiously different. This web of relationships is clarified in some social occasions like marriage or death which reflect a form of social cohesion between both Muslim and Christian families.

Rituals marking the different stages of life are also an important area of religious practice, and one that is largely shared by Muslims and Christians. Egyptians celebrate a naming ceremony normally one week after a baby's birth; this is a mixture of Islamic or Coptic and "traditional" elements, and is basically a family celebration to incorporate the newborn into the family.

Figure 1 the Dynamics of Social Tolerance at Shobra community



6-Beyond Tolerance: Towards a new view of socio-culture recognition

Because we live in an increasingly interdependent world, intercultural awareness and effective cross cultural communication skills are critical for personal and professional relationships. Understanding and appreciating intercultural differences ultimately promotes clearer communication, breaks down barriers, builds trust, strengthens relationships, opens horizons and yields tangible results. In this interactive session we will explore some key tools and practices for working with people different in culture, language, religious, ideological sphere.

To begin with, respect, acceptance, and tolerance all show themselves between a subject and an object. The subject is usually a person, someone who pays it to, feels it about, and shows it for something or someone. While one could also accumulate persons and look at them on an inter-group or macro-system level, we will for the remainder of this paper solely focus upon respect, acceptance and tolerance as shown by people for people. In fact the religious (dialogue) has responsibility to maintain such a relation of tolerance and co-existence in terms of the definition we stated in the present study. This dialogue ignores or purposely neglects to notion of creation and enhancing society. Therefore, the research assumption claims here, from these results that, tolerance must be reformed from being just a

value to be an approach or attitude which takes it from the circle of emotions and individuals' modes to the social and rational manners.

Linking these sort of 'relational phenomena' to a more general field of research, we propose to refer to tolerance, acceptance and respect as 'attitudes' because similar to the definition of attitudes they can be looked upon as "one-dimensional summary statements" (Thompson, Kray, & Lind, 1998, p. 362) usually with "a psychological tendency that is expressed by evaluating a particular entity with some degree of favor or disfavor" (Eagly & Chaiken, 1993, p. 1).

Additionally, we propose that it is necessary to divide these attitudes further into those that are reflections of a subject's decisions on concrete issues concerning the object and those that are concerned with the decision process itself. Whereas we consider acceptance, tolerance and one kind of respect (i.e., appraisal respect) as issue driven attitudes (for which the object needs to fulfill certain conditions in order to be responded to favorably), we propose that another specific type of respect (i.e., recognition respect) should be seen as an attitude that is mainly concerned about the process, i.e., independent of an object's concrete features (cf. Lalljee, Laham, & Tam, in press).

7-Strategies for Building Recognition and Religious Pluralism

Three strategies present themselves: dialogue, participatory activities and the fostering of a national culture based on religious pluralism. Dialogue is a time-honored method that has often been used in Indonesia. However, most of the inter-religious dialogue that has taken place has been at the elite level among intellectual and religious leaders, or between university students and activists at the regional level. This has been useful to an extent, but many activists working on inter-faith or inter-communal relations are acknowledging that the level of this dialogue needs to shift from the elite to the grassroots and that the content of the dialogues must focus on the reconciliation process.

Youth groups, radical student groups, and fringe elements of society should be pinpointed, courted, and drawn into the radius of the dialogue if change is to occur. The strategies used to reach these groups and engage them in dialogue will be different from those used amongst the elite and time needs to be spent on developing targeted strategies to reach these groups.

It has been found time and time again when seeking to break down barriers, whether of ethnicity, religion or class, that actual contact with members of the “Other” is one of the most effective means of reducing stereotyping, false rumors and hostility. This commitment can be fostered by creating a public discourse about this element of national culture and by instilling a sense of pride in it. This can be done in the same way that any public discourse is created: through the media, talk shows, essays and columns, study groups and so on. The point is to create a public discussion about religious pluralism as an important part of national identity. Religious pluralism, as one of the essential building blocks of a democracy, should be a primary area of concern.

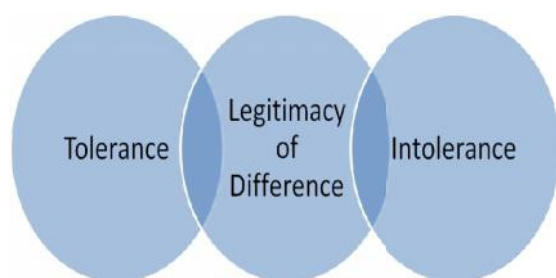
While Respect is certainly a multifaceted terminology (see Dillon, in this issue; Hill, 1998), the most prominent understanding of it is the one described in the Practical Philosophy of Immanuel Kant as ‘Acting’ (1988). The central principle of Kant’s ethic is the so called Categorical Imperative. In one of its formulations it says: “Act in such a way that you always treat humanity, whether in your own person or in the person of any other, never simply as a means, but always also as an end in itself”. Please note that it says “...but always also...” which indicates that this sort of respect does not have to be entirely free of instrumental reasons if the object is also treated as an end in itself. Yet, what does this end in itself mean? Looking upon the translation of the term, we find that respect derives from the Latin root ‘respicere’ – translated as ‘to look again’ or ‘to look back at’. In that sense, we may argue that respecting somebody the ‘Kantian way’ entails giving them a consideration above the first glance. Darwall (1977) thus specifies this kind of respect as ‘recognition respect’ and states: “To have recognition respect for persons is to give proper weight to the fact that they are persons” (p. 39). Simon (in press) stresses that it is about perceiving and responding to someone else as an equal. It can thus be argued that it is this kind of respect that is meant when people speak of mutual respect (cf. Dreikurs Ferguson & Page, 2003) as mutuality implies certain equality. That respect is about being ‘properly seen and considered’ is also corroborated by justice researchers who argue that ‘to feel respected’ is a central ingredient of people’s fairness perceptions (Lind & Tyler, 1988; Tyler, DeGoey, & Smith, 1996; Tyler & Lind, 1992). On the other side, not being treated or recognized as equal is considered unjust and disrespectful (Miller, 2001). Note however, that equal or fair treatment does not necessarily entail a distributive justice (Schmidtz, 2006), i.e., that everybody in a group of five is getting two dollars if ten dollars are to be split. Justice research has shown that people rather consider something as equally fair when procedural justice concerns are met (Lind &

Tyler, 1988), i.e., that each of the five people has a chance to raise their opinion on how the money should be divided (e.g., based upon performance or need). The sociologist Sennett (2003) draws upon this aspect when explicating his view on “respect in a world of inequality”. It becomes evident that it is not the outcome of a decision that is considered fair or respectful but rather the ‘how’ of the decision making process – including that people’s voice and dignity is considered in and after the process (cf. Margalit, 1998).

In that sense, a subject is respecting an object when an issue has to be settled between the two and the subject decides to confront the object with arguments in a ‘sincere’ way, i.e., recognizing the object as an autonomous equal (human being) with the same right to decide on issues concerning his/her life. Part of being respectful thus entails that a subject cannot determine the criteria by which to settle the issue alone. To pay proper heed to an object also means to fully acknowledge its opinion on the criteria by which to decide upon the legitimacy of an issue. Thus, if a subject disagrees with an object on the criteria, the subject cannot overrule the object and at the same time claim that it behaves respectfully towards the object. 188 Niels van Quaquebeke, Daniel C. Henrich & Tilman Eckloff For our framework, conclusively; we suggest that recognition respect is an attitude on the process rather than a reflection of its results. Moreover, recognition respect is ‘categorical’. There is no such thing as recognizing someone as an equal human being only to a certain degree. It is either full recognition respect or its counterpart: disrespect.

From this point, this study attempts to set up or to enhance the importance of determination the middle area of tolerance for people who belong to the middle class, the middle area here is representing in legitimacy of different. The legitimacy of different not only means the respect for the other cultural and religious forms but also refers to the notion of esteem those forms even of they are different from the common forms in society.

Figure 2 the Middle Area between Tolerance and Intolerance



Legitimacy of difference depends on balanced dialogue between all concerned parties, whether as individuals or groups. It must be raised above zealotry and there must be a readiness to deal tolerantly with others, and accept opposing opinions. Tolerance must not be viewed as a relationship in which one party is stronger than the other, but as a necessity of civilized life. Therefore the question of “what is the role of religious tolerance in public life”? Should instead be phrased “what is the role of the scholar of religious discourse in public life”?

We shall attempt to dispel the ignorance and indifference that distorts our understanding of the basics of the two holy religions and their ethical principles, traditions and customs. We are trying to make such social tolerance available as possible by settling up an unified or an integrated course for both Muslim and Christian pupils in the elementary education to teach them how to work together and integrate together in social groups or learning groups. This way of integration performed or suggested by education will help to bring about new generation of children who are able to deal with the other who is religiously different from him.

Conclusion

This study has indicated that there is significant difference in rank between the patterns of social tolerance in respect to the influence of traditional power that basis on heretic culture and male glorification and female degradation, and there are some challenges that faces tolerance achievement between people in Egypt society especially inside the middle class families as follows: The families members are suffered from deep-stated traditions which be reduced their motivation for achieving the whole shapes of tolerance and could be restricted them from developing the healthy relationship between Muslim and

Christian individual This paper urges religious scholars, people of culture and the intelligentsia of both Islam and Christianity to seek out the common spiritual and humanitarian values in the heritage of both religions and in the life-styles of their adherents. We urge them to highlight the positive and bright examples of how people can live together, stand in solidarity with each other, express mutual respect, and show each other affection.

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