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Abstract: *Promoting tolerance is seen as a key weapon in battling prejudice in diversity and multicultural training but its meaning has been modified recently. The classical definition of tolerance meant that others are entitled to their opinions and have the right to express them and that even though one may disagree with them, one can live in peace with such differences. In recent years, however, tolerance has come to mean that all ideas and practices must be accepted and affirmed and where appreciation and valuing of differences is the ultimate virtue. Such a neo-classical definition has alienated many who value equality and justice and limits the effectiveness of diversity initiatives that teach the promotion of tolerance. The authors offer authentic tolerance as an alternative, incorporating respect and civility toward others, not necessarily approval of their beliefs and behavior. All persons are equal, but all opinions and conduct are not equal.*

Key Words: *Tolerance and Acceptance, Tolerance and Endurance, Forbearance, Intolerance, Diversity Training, Multicultural Training, Promoting Civility and Respect*

AUTHENTIC TOLERANCE: BETWEEN FORBEARANCE AND ACCEPTANCE

If tolerance is defined, as it often is, as "the ability to accept the values and beliefs of others," (Lickona, 2002, p. 1) it poses a dilemma: How can individuals be asked to accept all people's values and practices when they may believe that some of those ideas and behaviors are wrong? How, for example, can one ask supporters on opposite sides of the abortion and homosexuality debates to accept the validity of each other's perspectives? Such contradictory views cannot both be correct.

We address the controversial topic of tolerance by starting with a brief history of tolerance. Then we discuss tolerance in diversity training efforts and explore both traditional (classical) and new (neo-classical) definitions of tolerance. In the next section, we review the concept of intolerance and then offer a discussion on the value of dialogue. Finally, we conclude with a summary that emphasizes respect and dignity of persons rather than required acceptance and endorsement of their beliefs and conduct.

Some History

Although the concept of tolerance (Locke, 1689/1983; Mill, 1859/1985; Voltaire, 1763/1994) is esteemed today its value has not always been appreciated. For example, early Western religious scholars St. Augustine and St. Thomas Aquinas viewed tolerance as a vice that could corrupt society and harm innocent people (Colesante & Biggs, 1999). Likewise, a value system that enjoyed near universal support in America for a number of years indicated that a good person was "trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, and reverent" (Boy Scouts of America, n. d.)—but not tolerant. Believing in and practicing the Boy Scout values, even if a person were not a Scout or a male, was highly correlated with being a citizen of excellent character and integrity.

Tolerance is said to be "indispensable for any decent society—or at least for societies encompassing deeply divergent ways of life" (Oberdiek, 2001, p. 23) characteristic of many Western cultures. Highly homogenous societies may be able to dispense with tolerance or greatly reduce its centrality but most of the world cannot. Tolerance has been recognized today as an especially important characteristic in pluralist, multicultural communities

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seeking to be free of oppression, violence, indignities, and discrimination (Mandela & Robinson, 2001).

Tolerance is considered essential and a highly desirable quality in U.S. society (Hallemeier, 2006), and one of the few non-controversial values nowadays (Kreeft, 2007). Many people insist that in a world burdened by injustice, inequality, unfairness, prejudice, and related bigotry that the best solution to address these evils is to demonstrate a greater degree of tolerance (Outcome Document of the Durban Review Conference, 2009). Within the last generation tolerance has risen to the apex of America's public moral philosophy and today it is believed that a good, moral person is tolerant (Tolerance.org, n. d.) and that such tolerance is a virtue essential for democracy and civilized life. Indeed, its absence is at the root of much evil: hate crimes, religious and political persecution, and terrorism (Lickona, 2002).

There is even a museum dedicated to tolerance in Los Angeles (Museum of Tolerance, 2006) and New York has a Tolerance Center (n. d.). It is a powerful selling point for any theory or practice that can claim it. Nowhere is this more evident than in the prominence given tolerance in education and training programs addressing issues of multiculturalism, inclusion, and diversity (Vogt, 1997).

Diversity Training

Diversity training has become so important that it is a common curriculum now incorporated in nearly every major collegiate and graduate business program (Lansing & Cruser, 2009). This interest has also prompted a proliferation of training programs in industry since training is one of the most visible and potentially viable features of many diversity programs. For instance, an industry report on training in the U.S., prepared by the widely circulated practitioner-oriented *Training* magazine, indicated that 72 per cent of the responding companies offered some form of diversity training (Galvin, 2003) while the Society for Human Resource Management found that 67 per cent of U.S. organizations had multicultural training initiatives (Esen, 2005).

A key component of such programs involves promoting and advocating *tolerance* (Clements & Jones 2008; Wildermuth & Gray, 2005) and participants are frequently told to recognize and acknowledge differences and to be open to them. Trainees are urged to value, endorse, affirm, and celebrate differences and are advised to appreciate, respect, and accept diverging opinions, practices, and ways of life and to create a climate of *tolerance*.

When "diversity training in the workplace" and "tolerance" were entered in the Google web browser some 249,000 hits were registered illustrating that tolerance is a key component of inclusion and multicultural training (Diversity Training in the Workplace, 2012). Additionally, *Teaching Tolerance Magazine* showcases innovative tolerance initiatives across the country (*Teaching Tolerance Magazine*, n. d.). In higher education, we are told, diversity training should emphasize "tolerance ... and respect for differences in appearance, values and attitudes, perspectives, assumptions, and conduct" (Benjamin, 1996, p. 155). Tolerance is also a key principle of one of the most successful forms of psychotherapy—Rational Emotive Behavior Therapy—which promotes an attitude of tolerance and views intolerance of others as a serious disruptive force in today's multicultural global society (Ellis, 2004). From a slightly different perspective, The Unlearning Intolerance Seminar Series initiated by the Department of Public Information of the United Nations in 2004 (United Nations Department of Public Information Education Outreach, 2008) aims to examine different manifestations of intolerance and explore ways in which education and civil society can help overcome them. As its name suggests, the "Unlearning Intolerance" series offers opportunities to discuss how intolerance, wherever it exists and for whatever reason, can be "unlearned" through education, inclusion, and example. In sum, there seems to be a vast tolerance industry associated with diversity training.

Meanings of Tolerance

The idea of tolerance has seemingly undergone a change in definition over the years from the obligation not to tolerate the immoral, to the requirement of accepting the legitimacy of the morally different; from tolerance as enduring the odious to tolerance as nearly blank-check acceptance of a myriad of differences (Weissberg, 2008). This is consistent with Apel's (1997) proposal to distinguish the more traditional concept of tolerance, or, in his terminology, "negative tolerance," from the newer concept of "positive tolerance" (p. 199). He maintained that negative tolerance with its emphasis on obligations to refrain from interfering with other people's traditions or opinions was not enough within a pluralistic, multicultural society and that we have a moral responsibility to "support people in their pursuit of their ideals of life" (Apel, 1997, p. 204). To avoid such clearly prejudicial wording, the terms "classical" and "neo-classical" tolerance are used here.

Classical Definition of Tolerance. Classic tolerance derives from the term's Latin roots—*tolerare* or *tolerantia*—the first the verb meaning to endure, the second the noun denoting forbearance (Weissberg, 2008). Simply put, this definition means to put up with those with whom we disagree or find objectionable; to be willing to endure and to quietly suffer the discomfort of their presence (Fisch, 2003). In other words, something repugnant is allowed to exist without significant action on the part of those offended. It involves recognition that a civil society must include a willingness to bear with people whose ideas and practices are not merely different, but believed to be wrong.

The classical definition of tolerance incorporated the idea that everyone was entitled to their own opinion and that people were to recognize and respect others' beliefs, practices, etc., without necessarily agreeing, sympathizing, or sharing in them, and to bear with someone or something not especially liked. In this view, individuals accept the right of others to hold differing opinions (have different practices, and be different than themselves)—while not accepting their behavior as right for themselves or society. There is an element of grudging forbearance in the classical definition of tolerance (Fallacy of Positive Tolerance, n. d.). Oberdiek (2001) views tolerance as best captured by the slogans of "Live and let live," "You go your way, I'll go mine," or "To each his own" (pp. 29-30).

Classic tolerance simply means the ability to hold on to one's convictions while accepting the right of others to hold on to theirs. Tolerance is not indifference or acquiescence, but recognition of difference. Tolerance has nothing to do with accepting another person's belief, only his or her right to have that belief. It is similar to the famous words attributed to Voltaire: "I detest what you write, but I would give my life to make it possible for you to continue

to write" (Guterman, 1963, p. 143). Thus, classical tolerance differentiates between what a person thinks or does, and the person himself or herself.

Neo-classical Definition of Tolerance. Today, some reject the classical definition of tolerance because it does not go far enough—it is a half measure (Oberdiek, 2001). What is needed, these critics say, is to move beyond tolerance as classically understood toward a positive appreciation of and an unqualified agreement with differences: a shift from forbearance to acceptance. Therefore, more recent understandings of tolerance suggest that individuals should fully welcome and unambiguously endorse alternative ways of feeling, thinking, and acting—though it is not their own or one that is considered for adoption (Oberdiek, 2001). The neo-classical definition of tolerance asks citizens to be open-minded and empathetic toward a virtually endless parade of differences; it asks them to work sympathetically to build institutional and cultural arrangements that will accommodate different ways of life. Interestingly, it appears that the graciousness implied in the appreciate differences brand of tolerance is selective with only those residing on the political spectrum's left side deserving acceptance and celebration. For example, while gays and civil rights groups are generally applauded, there is commonly silence when it comes to evangelical Christians or the military. Such a one-sided interpretation of neo-classical tolerance often engenders the very divisiveness it is supposed to eliminate.

Rather than a begrudging endurance implied in the classical definition of tolerance, the "appreciate differences" brand of tolerance (i.e., neo-classical tolerance) implies a duty to approve and embrace diverse beliefs, customs, and behaviors (McDowell & Hostetler, 1998; Odell, n. d.; Weissberg, 2008)—accepting the odious despite the odium. It has been largely redefined by those seeking to broaden what it means to endure, while diminishing that which is defined as offensive and distasteful in the hope of achieving legitimacy for those perceived as unfairly marginalized, stigmatized, under-appreciated, or otherwise disdained. Neo-classical tolerance is said to simply reflect a natural evolutionary process. Using homosexuality as an example, society has advanced from killing homosexuals to criminalizing homosexuality to treating it as a psychological disorder to just accepting it as a repugnant condition to embracing it as perfectly normal.

The neo-classical interpretation of tolerance requires affirming the rightness of the nonconventional and non-traditional; bearing the objectionable has been blithely replaced by "venerat[ing] the objectionable" (Weissberg, 2008, p. 126). Mistaking toleration for affirmation was made in the UN's decision to declare 1995, "The Year of Tolerance." In the UN's declaration, tolerance was defined as "respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human....It involves the rejection of dogmatism and absolutism ..." (United Nations Educational, Scientific and Cultural Organization [UNESCO], 1995).

Neo-classical tolerance is immediately suspicious of the idea that something may be offensive, and in the event it is, rejects the idea that one is free to express such distaste. To evaluate something as questionable or wrong and publicly say so is considered intolerant and insensitive. No idea or behavior can be opposed, regardless of how gracious,

without inviting the charge of being hateful, abusive, or some other harsh accusation.

Neo-classical tolerance goes beyond respecting a person's right to think and behave differently, and demands that practically every nontraditional value claim and personal practice be made morally legitimate. The neo-classical definition of tolerance suggests "...that every individual's beliefs, values, lifestyle, and perceptions of truth claims are equal" (Helmbock, 1996, p. 2). Thus, not only does everyone have an equal right to his or her beliefs, but all beliefs are equal. All values are equal. All lifestyles are equal. All truth claims are equal (McDowell & Hostetler, 1998). In a world where all values are inherently equal and a proclaimed hierarchy only reflects power, not demonstrable worth, why, for example, should one embrace capitalism over socialism or Islam in favor of Judaism? Why hold attachments to anything since nothing is better than anything else? In a world where such deeply rooted practices are perceived as "arbitrary" any choice is no better than any alternative, and thus easily interchangeable. Such a world is one of indifference where nothing is worth defending rather than one of equality.

Intolerance

In the lexicon of today's tolerance pedagogues, respecting an individual means accepting and approving their ideals (beliefs, views, behaviors, and practices). To argue otherwise is to invite charges that one is engaging in "mean-spirited, right-wing polemic endorsing hatefulness" (Weissberg, 2008, p. xi). Indeed, one of the worst things that can be said of a person today is that he or she is intolerant. Calling someone intolerant helps demonize a particular, social, ethnic, cultural, or religious group, and faulting their worldview as the most basic, primary cause of their perceived prejudice and bigotry. There is a litany of words and phrases that, like bullets from a machine gun, are shot in rapid fire reflexively to attack the character and motivations of others using slander, intimidation, and pejorative personal statements: bigoted, dictatorial, narrow-minded, and inflexible. Indeed, those who have firmly-held beliefs are considered legalistic individuals with non-negotiable doctrinal convictions, deserving, in some cases, to be terminated from their job.

At least that is what AT&T representatives seemed to have thought when they fired Albert Buonanno after he refused to agree to portions of the company's employee handbook that he believed violated his religious beliefs. All employees were required to sign a written acknowledgment that they had received AT&T's new employee handbook and sign a "Certificate of Understanding." The certificate contained a statement that the employee signing it "agreed with and accepted" all of the terms and provisions of the handbook, including its policies and rules. The handbook contained a provision that "each person at AT&T Broadband is charged with the responsibility to fully recognize, respect and value the differences among all of us," including "sexual orientation." However, Mr. Buonanno's strongly held religious beliefs regarding the homosexual lifestyle prevented him from condoning or approving the practice of homosexuality. Buonanno shared his concerns with his immediate supervisor and informed him that he had no problem declaring he would not discriminate against or harass people who were different from him, including homosexuals, but he could not sign the statement, because it contradicted his sincerely held religious beliefs.

Classical Tolerance ————————	Authentic Tolerance ————————	Neo-classical Tolerance
(forbearance)	(respect)	(acceptance)
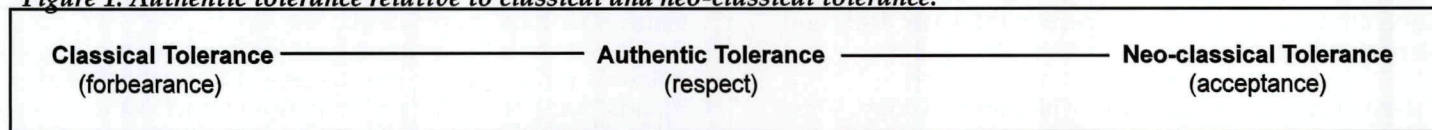
Mr. Buonanno indicated, "As a Christian, I love and appreciate all people regardless of their lifestyle. But I cannot value homosexuality and any different religious beliefs" (Henle & Holger, 2004, p. 155). He declined to sign the document and was immediately terminated. Mr. Buonanno then sued AT&T and was awarded $146, 260 in damages (see *Buonanno v. AT&T Broadband LLC*, 2004). Employers, it appears, may not force employees to adopt beliefs that may be inconsistent with employees' religious beliefs and that "Employees shouldn't be forced to forswear their religious values in the name of tolerance" (Hudson, 2004, p. 1C).

Even in institutions committed to academic freedom and diversity of viewpoints just raising questions about such dogma can be problematic, as Harvard University President Lawrence Summers discovered when he mused in 2006 at a closed-door economics conference that innate differences between men and women might explain in part why more men than women reach the top echelons in math and science (Mansfield, 2006). He was denounced for even surfacing such a question (not an assertion of belief) and was quickly given a no confidence vote by his faculty resulting in his speedy resignation.

Authentic Tolerance: On the Value of Charity, Respect, and Dignity in Dialogue

Authentic tolerance, somewhere between the classical and neo-classical parameters, involves treating people with whom we differ, not with appreciation, acceptance, or endorsement but with civility, dignity, and respect even as we recognize that some conflict and tension is inevitable (see Figure 1). Individuals, we feel, should be shown basic respect as human beings even if they hold beliefs that others may not esteem. Like Ury (1999), we believe "tolerance is ... showing respect for the essential humanity in every person" (p. 127). People do not lose their dignity because they believe implausible, even offensive, things.

We argue for charity toward others with whom we disagree—a charity that includes respect for others and the approval of others as a basic object of moral concern. Authentic tolerance permits conflict and criticism of others' beliefs and practices, but it limits the ways in which this conflict can be pursued based on respect for the person. For criticism to be charitable, it cannot be blind, based on stereotypes, or debasing opposing viewpoints, but rather requires knowledge and basic concern for the identity and voice of others. Such charity, however, also introduces risk to one's convictions since dialogue involves an openness to others (Fowers & Davidov, 2006) which, in turn, requires the willingness to allow others to call one's own deepest beliefs and commitments into question as points of view are compared and questioned.

The richest form of dialogue is not merely an exchange of information, but a process in which the participants actively question their own perspectives and include the other as a partner in their cultural self-exploration and learning (Richardson, 2003). Dialogue involves self-exploration as much as learning about the other, the articulation of one's own previously implicit values and assumptions as much as learning what is valued by the other. This kind of exchange can lead to a greater self-understanding as well as a thoughtful consideration of another's perspective. It can also help one recognize and begin to address inconsistencies, tensions, and blind spots in one's heritage. This kind of dialogue can be a productive way to question the values and standards of one's cultural community in light of another viewpoint. At its best, dialogue is challenging and enriching, and it results in greater clarity about and often alterations in one's own worldview. Such dialogue introduces profound possibilities for self-examination and transformation in ways that members of diverse groups understand: what is good for them, what is praiseworthy, and how to bring that goodness into being.

Of course, some may feel that there are certain beliefs or practices that are so unacceptable that they are unwilling to enter a dialogue with those who keep them. Even so, the temptation to reflexively categorize alien customs and practices as contemptuous or immoral must be resisted. Such a judgment may reflect the limits of our own horizon, rather than the truth of someone else's point of view. Steven Covey (1989), in his highly successful text, *The 7 Habits of Highly Effective People*, referred to a similar concept when he suggested, "seek first to understand, then to be understood" (p. 235). This habit is similar to empathy and is intended to improve communication by suggesting that individuals listen with the intent to understand others' perspectives; not listening solely with the intent to reply. Authentic tolerance, emphasizing respect and charity, is the simple etiquette of public life and can be seen as an antidote to a U.S. culture increasingly characterized by rude and uncivil behavior (Cortina, 2008). Authentic tolerance allows differing views to have an equal right to exist, not necessarily an equal share in truth. These are different issues. Indeed, the view that all values are equal and immune from criticism is intolerant of the view that moral judgments can be made. The great value of authentic tolerance is that in no way does it excuse individuals from resolving conflicting claims to truth. Is it intolerant to claim that the sun is the center of our solar system because others might think that it is the earth? Are scholars considered intolerant when they believe one hypothesis to be true and another false?

Individuals can be authentically tolerant without accepting another person's beliefs. Such tolerance has nothing to do with endorsing another person's belief, only his or her right to have that belief. Individuals should be inclusive of people but should not be required to personally incorporate others' beliefs and behaviors. We should listen to and learn from all, but we are not obligated to be in agreement with everyone. It is a disservice to all when it is believed that tolerance, respect, charity, and dignity imply never saying or doing anything that might upset someone. Indeed, Barrow (2005) indicated that those who protest that they are being offended by our interpretation is one of the most supreme self-serving acts since "Taking offence, when it means treating one's personal hurt as

grounds for punitive response, involves a refusal to show tolerance, to allow freedom or to play fair—for why should you be allowed to say what you want, when others are denied that right by you" (Barrow, 2005, p. 273)?

Authentic Tolerance in Other Cultures

It is worth noting that the conceptualization of authentic tolerance presented here is supported by Eastern and African thinking. Asian societies, particularly countries, such as China, Japan, and South Korea, stress building harmonious interpersonal relationships through avoidance of conflict and compliance with social norms. This is based on the teachings of Confucius for whom tolerance implies harmony without conformity (Jiang, 2006). Hence, a true Confucianist or Confucianism-inspired person would graciously show tolerance for differences in beliefs and values for the sake of harmony based on benevolence and love (Lo, 2006), but not necessarily feel obligated to accept and endorse such beliefs and values. Similarly, woven into the fabric of South African society is the concept of *ubuntu* which represents a collection of values for treating others with harmony, respect, sensitivity, dignity, and collective unity simply because of a person's humanness (Kani, 2006). The *ubuntu* value system provides a framework of how people should treat others and values a collective respect for everyone in the system.

An imperative delineated from the above is that it is important to treat others as family, i.e., with kindness, compassion, and humility. Indeed, Mangalisco (2001) noted that "Treat[ing] others with dignity and respect ... is a cardinal point of *ubuntu*. Everything hinges on this canon, including an emphasis on humility, harmony, and valuing diversity" (p. 32).

These African- and Asian-based principles are clearly consistent with authentic tolerance, which is what is strongly argued for and advocated here. As such, there are important implications of authentic tolerance for cross-cultural managerial practice. Managers in charge of multinational firms with operations in African or Asian countries would be well-advised to take heed of the proposed concept of authentic tolerance and develop their corporate diversity and multicultural programs accordingly.

Key Points of Authentic Tolerance

We support the idea of a truly pluralistic society where differing views have an equal and legal right to exist but not a society where ideologically driven interest groups require all to accept their worldviews, where disagreement is misconstrued as bigotry, stupidity, and hatred, and where tolerance simply means forced acceptance. We are reminded of the words of noted English philosopher William Rowe who said: "… those who are most eloquent in demanding freedom for their own views and practices are the first to deny freedom of thought or action to their neighbours" (1930).

We hold a vision of a world that features cultural sensitivity, mutual understanding and affirmation, inclusion, social justice; and the reduction and elimination of prejudice, inequality, discrimination, and oppression—without forced acceptance and agreement associated with the neo-classical definition of tolerance, and without the endurance and forbearance incorporated in the classical meaning of tolerance. We agree with Dubos (1981) that social evolution proceeds most rapidly when different cultures and groups "… come into close contact with each other and thus can exchange

information and goods, even though each retains its originality," (p. 116) and would expand his words by advocating approaching others with respect, dignity, and charity due them as human beings. In an intolerant world, rational dialogue gives way to argument by insult. It is easier to hurl an insult—"you intolerant bigot"—than to confront the idea and either refute it or be changed by it. Tolerance today—what is here called neo-classical tolerance—has, in reality, become intolerance. When thoughtful principled arguments can be refuted by insults or speculation about hidden motives, rational discourse breaks down.

Authentic tolerance recognizes the rights of other humans to both have and express their opinion. If individuals can learn to respect the rights of all human beings to have and express their understanding of reality, whether they agree with them or not, then everyone will be one step closer to living in a truly charitable world. *Tolerance of persons*, what might be called "civility," can be equated with the word "respect." People can respect those who hold different beliefs by treating them courteously and allowing their views a place in community discourse. Persons may strongly disagree with their ideas and vigorously contend against them in the public square, but still display respect for individuals despite their differences.

Take the case of Carrie Prejean who, as a contestant in the 2009 Miss USA Beauty Pageant, was asked her views on gay marriage by openly gay pageant judge Perez Hilton. When she replied that she believed that marriage should be between a man and a woman, Mr. Hilton called Ms. Prejean "the B word" on his popular blog and said he would have liked to call her something stronger (Hilton, 2009). Other gay activists took a more measured and civil approach. For example, Rich Tafel (2009) of the gay advocacy group, the Log Cabin Republicans, said:

"I think it was a perfectly acceptable question. And though I completely disagree with her, I think her response was perfectly fine, too. Calling this woman an unprintable name, as Perez Hilton did, is indefensible. All of us have a belief system, whether it is informed by our faith or a secular world view. The freedom to share those even unpopular positions is what makes this nation great. In my hundreds of debates for gay rights with Christian conservatives, I was often subject to mean and personal attacks and at times was concerned for my safety. As the tide turns in favor of gay equality, what a sad victory it will be if we become the new bullies. The crime here is not that people have opinions we disagree with. The crime is treating those who disagree with us with the same incivility that they treated us to."

An additional example involved President Barack Obama who spoke of another ideological tension when he delivered the commencement address at Notre Dame University in the spring of 2009 amid much public controversy and protest demonstrations. Some "pro-life" persons thought that the president should not be invited to speak at a Catholic university because his "pro-choice" position on abortion is inconsistent with Church doctrine, and many objected to the university awarding him an honorary degree. The President devoted a section of his address to the protests—not on the merits of one abortion position over another, but rather on public discourse; i.e., on how Americans should engage in public debate on issues with which they fundamentally disagree. Mr. Obama observed

that while opposing views would and should be presented with passion and conviction, they could be done "without reducing those with differing views to caricature (Obama, 2009)." Then he suggested a model: "Open hearts. Open minds. Fair-minded words (Obama, 2009)" in the context of "... friendship, civility, hospitality and especially love" (Obama, 2009). These words are remarkably consistent with our concept of authentic tolerance offered here.

CONCLUSIONS

Classical tolerance involves forbearance of others and their ideas while neo-classical tolerance preaches appreciation and acceptance of others' ideas, behavior, and beliefs. Both of these can be considered variants of inauthentic tolerance. Authentic tolerance, on the other hand, involves showing respect and dignity of others without necessarily agreeing with or accepting their practices or values.

Researchers are increasingly questioning the rhetoric of neo-classical tolerance which seemingly demands acceptance of beliefs and behavior contrary to one's own in the interest of valuing differences (Lickona, 2002; McDowell & Hostetler, 1998). If diversity training and awareness programs designed to promote social understanding (inclusion, affirmation, and harmony) in a pluralistic world are to continue to do the good work of confronting and eliminating unlawful and immoral discrimination and prejudice, then a key tool in such programs, teaching tolerance emphasizing approval of, agreement with, and endorsement of all beliefs and behaviors, must receive a more considered evaluation.

Authentic tolerance as incorporating dignity and respect for individuals without necessarily sharing in or accepting their viewpoints and conduct must supplant the classical and neo-classical views. Individuals can be authentically tolerant without the requirement to internalize others' thinking or convictions. Inclusiveness should not demand that differences be denied. Authentic tolerance employs respect and civility for persons since every person has inherent value, but does not require adopting another person's belief, only his or her right to have that belief. It strongly encourages us to explore the terrain between forbearance and acceptance, exploring possibilities of mutual understanding and accommodation along the way.

Within our notion of authentic tolerance respect is accorded the person; whether his or her actions or viewpoints should be tolerated is an entirely different issue. Tolerance of persons must also be distinguished from *tolerance of ideas*. Tolerance of persons requires that each person's views get a courteous hearing—not that all views have equal worth, merit, or truth. Rejecting another's ideas should not be equated with disrespect for the person. The opinion that no person's ideas are any better or truer than another's is irrational and absurd. It would be inappropriate to tolerate such things as racism, sexism, or hate speech. This view is consistent with renowned psychotherapist Albert Ellis' (2004) concept of unconditional other-acceptance which declares that one is not required to "... tolerate the antisocial and sabotaging actions of other people.... But you always accept *them*, their personhood, and you never damn their total *selves*. You tolerate their *humanity* while disagreeing with some of their *actions*" (Ellis, 2004, p. 212, italics in original).

Those attending diversity workshops where tolerance is encouraged should respectfully engage trainers regarding their definition of tolerance and to question interpretations that imply that participants endure and suffer others' differences (classical definition) or that trainees should appreciate others' differences and accept everything (neo-classical definition). We agree with Bennett (2001) that "Properly understood, tolerance means treating people with respect and without malice; it does not require us to dissolve social norms or to weaken our commitment to ancient and honorable beliefs" (p. 138). Such an understanding of tolerance, what is here called authentic tolerance, can enhance diversity training program effectiveness and can be a valuable approach to addressing inclusion in organizations and institutions. Tolerating or respecting people, however, must never be confused with accepting all their ideas and practices.

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