

“THE IMAGE OF THE OTHER”

Fourth High-Level Regional Conference Report

KAICIID in Partnership with the Organisation of Ibero-American States (OEI)

Interreligious and Intercultural Education:

Best Practices in the Americas

18 October 2013

Ibero-American Institute for ICT and Education

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**KING ABDULLAH BIN ABDULAZIZ
INTERNATIONAL CENTRE FOR INTERRELIGIOUS
AND INTERCULTURAL DIALOGUE**

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Preface



The report that follows brings together the findings of the fourth Regional Conference entitled “The Image of the Other”: Interreligious and Intercultural Education: Best Practices in the Americas’ which convened in Buenos Aires, Argentina on 18 October 2013. This conference was the fourth and final in a series of four regional conferences organized in 2013, through which KAICIID aims to facilitate a frank and constructive exchange amongst policymakers, experts and practitioners working in this sensitive and crucial field. These consultations were designed to support an international exchange of ideas and methods, the dissemination of existing standards and the articulation of fresh recommendations, and increased connections amongst individuals and institutions working in this field. The global forum convening on 18-19 November 2013, widens the discussion and builds bridges for future work trans-regionally. We hope and believe that this series of consultations will contribute substantially to the potential of education to unite people across religious and other divides.

We gratefully acknowledge the support of the Organisation of Ibero-American States, and in particular their office of the Institute for ICT and Education (IBERTIC), towards ensuring the success of this event.

In the name of the King Abdullah International Centre for Interreligious and Intercultural Dialogue, I would also like to express my sincerest appreciation to each participant who joined us at this event. The commitment, expertise and insight of the participants, both in terms of policy and practical interventions, are valuable guides for our future work. Moving forward, we are confident that the findings of this, and the other regional conferences will contribute significantly to our shared challenge of fostering mutual respect through mutual understanding in the next generation. We at KAICIID look forward to further collaboration and the opportunity to contribute to one another’s work in future.

I very much hope that you find this report informative and useful, and that it is able to enrich your work.

Faisal Bin Abdulrahman Bin Muaammar
Secretary-General
King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID)

About the Report

On 18 October 2013, KAICIID Dialogue Centre in cooperation with the Organisation of Ibero-American States invited approximately thirty leaders, representing a wide spectrum of cultural, religious and disciplinary perspectives, to discuss and analyse existing methods and approaches to interreligious and intercultural education in the Americas. The meeting's framework was based on the concept of the "Image of the Other".

Interreligious and intercultural education intersects with civic education, peace education and religious education. It develops the skills to recognize bias, to perceive diversity within religions and cultures, to identify credible information sources, and to overcome reactions of fear and self-affirmation when encountering unfamiliar beliefs. A skillset of this kind raises awareness of the construction of Self/Other binaries and "enemy image creation", encourages mutual respect and understanding, and helps in the commencement of dialogue.

This report is the outcome of a full day of work attended by the interdisciplinary group of specialists coming from all different countries in Central- and South-America: interreligious and intercultural education field experts, religious and civic education practitioners, and representatives from religious-, educational-, and intergovernmental organisations. Participants discussed the methods and approaches that were proving most effective in different parts of the continent and provided recommendations for advancing the field. The purpose of the meeting was to connect practitioners from a range of contexts and disciplines, particularly in order to inform the KAICIID's Educational Programme on the "Image of the Other".

This programme is an inaugural endeavour of KAICIID, of which the 18 October event and this report constitute the fourth phase. The first three conferences brought together experts from the same fields from the Euro-Mediterranean Region (in Vienna, on 22 May 2013), from Africa (in Addis Ababa, on 26 August 2013) and from Asia (in New Delhi, on 26 September 2013). Engaging organisations and researchers already working in the field, the project culminates in a global forum of civil society leaders and policy makers on 18 and 19 November 2013 in Vienna, Austria.

Executive Summary

Participants at the meeting came from 10 countries in the Americas;¹ they included religious leaders, educators, NGO activists, researchers, politicians, policy-makers and representatives of intergovernmental organisations. In the course of a full day of **reflection and debate** at the Office of the Ibero-American Institute for ICT and Education of the Organisation of Ibero-American States, participants engaged fruitfully with each other. They shared the **results** of their work and expressed their wish to be further **involved in systemic developments** towards interreligious and intercultural education and understanding in Central and South America.

Participants identified a series of challenges, many shared across organization types and national contexts. They focused on the need to foster dialogue among all groups in society towards **addressing racism and discrimination and creating equal opportunities for all**. Interreligious and intercultural education was identified as an opportunity to develop this. In particular the notion of **interculturality** was seen as key to move beyond Images of the Other and towards inclusion and participation in all levels – in effect, de-Othering the perceived Other.

Participants noted that while there are successes in the field of interreligious and intercultural education, the challenge remains to **ensure implementation of comprehensive education laws into complex and differing practices and realities. Recognition of indigenous cultures and religions in education, and ensuring their access to education is not complete, and achieving interculturality through teaching diversity of cultures and languages is not mainstreamed.** Lack of effective coordination on these issues presents an obstacle to ensuring that all practitioners working in the field have access to available resources and expertise.

As in other regions of the world, while high-level initiatives and policy documents for interreligious and intercultural understanding currently exist, they are **not sufficiently implemented** and **adapted to a diversity of national contexts.**

¹ Participants from Argentina, Bolivia, Brazil, Colombia, Costa Rica, Honduras, Mexico, Paraguay, Peru, Uruguay

It was pointed out that existing institutional and civil society frameworks for interaction, such as Human Rights Education and Values Education should be used and strengthened as main carriers of teaching diversity and intercultural dialogue.

Participants contributed to recommendations developed in each work session to further the field of interreligious and intercultural education in the Americas, and inform KAICIID's future work in this area. KAICIID will aim to build on the findings of this important event through continued cooperation with the Organisation of Ibero-American States and participants and observers at the meeting.

In a post-conference survey, participants all expressed the relevance of this conference for their work as well as the relevance of the themes addressed for the issues their societies are facing today. Most of the surveyed expressed that the one day seminar was too short in time to start addressing more deeply the profound challenges.

Introductory Session

Opening Remarks

His Excellency Faisal Bin Abdulrahman Bin Muaammar, Secretary General KAICIID

The Secretary General welcomed the participants to the regional consultation on “The Image of the Other,” focusing on Best Practices in Interreligious and Intercultural Education in the Americas, and expressed his appreciation for the patronage and leadership of two KAICIID Board Members who joined the meeting: Dr Muhammed Sammak and Dr Hammad Al Majer.

In particular, he thanked Dr. Dario Pulfer, Regional Director of the Organisation of Ibero-American States (OEI) for his strong partnership for this event and going forward. Centre

“Religious diversity, which should be celebrated as a treasure of humanity, is used to divide and to sow enmity among us.”

He then laid out the objectives and aims of the Centre, which, since its foundation in 2012, seeks to enable, empower and encourage dialogue among followers of different religions. He outlined the aims of KAICIID’s inaugural programme, The Image of the Other, a multi-year initiative aiming to advance interreligious and intercultural education and understanding.

The Secretary General drew attention to the serious challenges seen today in every region. “Our world is grappling with rising violence along religious lines. Religious diversity, which should be celebrated as a treasure of humanity, is used to divide and to sow enmity among us. Routinely now, we also see political violence perpetrated in the name of religious identity and aspirations. Religion is made to serve political goals. People’s highest values are reduced to violent struggles,” he said.

“The past decade has been a historic decade of dialogue, with major congresses and a rise in inter-faith cooperation efforts in every region. We know: it is not enough. We have to redouble our efforts”

Outlining new measures to impact individuals and effect change at the institutional and policy levels, both in national and international contexts, he then highlighted some of the recommendations that KAICIID has been hearing in the programme this year:

- The need to reach new populations with the message of interreligious dialogue at the service of peace, and the skills to live that message
- The need to reach education systems. While good international standards exist in this field, they are often not being implemented. We must find new ways to mainstream diverse and local models of interreligious and intercultural education.
- Dialogue as a part of the creation of curricula and learning materials
- Dialogue also needs to play a part in the learning process, so that young people benefit from direct encounters with people of every faith and background

The process of gathering and acting upon these recommendations form the basis of the regional conferences, said the Secretary General. He expressed his appreciation for the opportunity to meet each one of the participants, and to *learn about* and *learn from* existing best practice models that are successfully connecting and teaching about cultures and faith traditions.

In conclusion, the Secretary General expressed his respect for the enormous collective experience present at this regional consultation, comprising many individuals and organisations who have worked in interreligious and intercultural education and dialogue for many years, as well as his gratitude for the efforts that had been made to travel to the conference and for the valuable time the participants were sharing with KAICIID.

Dr. Mohammed Sammak, Board Member KAICIID

The honourable KAICIID Board Member expressed his enjoyment in being in Buenos Aires, Argentina, as it is a country which embodies plurality and diversity. He shared his view on diversity as a manifestation of the will of God. “Respecting differences is respecting the will of God. Trying to eliminate these differences is a heresy and the main gate to the culture of acceptance and respect is through dialogue.”

He explained how engaging with the “Other” through dialogue is a means to search the truth in the eyes of the Other. “I start with confessing that I don’t have the truth, but that I am searching and I might find it in the point of view of the Other.” The need to respect difference in order to find the truth fosters ways of living together.

Dr. Hamad Al Majed, Board Member KAICIID

Dr. Al Majed shared an exemplar anecdote on how diversity is sometimes embodied in one person, recalling how a local person identified his own religion as being a mixture of Judaism and Yoga. He wished the participants an excellent and enriching dialogue.

Professor Dario Pulfer, Regional Director of OEI

Prof. Pulfer welcomed all the participants to Buenos Aires and stressed the importance for the region of convening this group of people to enable the development of a rich analysis on policies and practices. He stressed that for the Latin American context, this theme cannot be understood without taking into account social inequality between communities. He said that these inequalities “do not relate to religion, but to ethnicities. Social structures can be seen as a **pigmentocracy** in which the colour of the skin defines persons. Interreligious and intercultural dialogue also help to address the issue of inequality”.

Prof. Pulfer went on to underline the unique legacy left by Pope Francis when he was active archbishop of Buenos Aires; “I would like to follow the conceptual guide he left to us, in which he always preached on the strength of the “culture of gathering” as the essence of dialogue, of respecting the other, accepting diversity, building bridges, seeking agreements, and building *convivencia*.” Prof. Pulfer reiterated how the former Archbishop always placed dialogue in the function of the fight for equality, democracy and ethical awareness – always including the excluded.

He closed his opening remarks with the assessment that putting yourself in the shoes of the Other is the first step to understand and contribute to social construction.

Claudia Bandion-Ortner, Deputy Secretary-General KAICIID

Speaking on behalf of KAICIID, Ms Claudia thanked the participants for taking the time to attend the regional consultation, to the KAICIID Board Members, the Secretary-General and the hosting body of the OEI.

Fonsi Acevedo, Event Coordinator at KAICIID and master of ceremonies of the day, hosted an introduction round for all participants in which participants informed each other about their backgrounds and institutes. Here participants were also able to share their expectations for the meeting, which included:

“Argentina does not have religious conflicts, but after global events in 2001 and following, we need preventive dialogue, to open possibilities to discuss religious views and participation in social settings.”

- To understand Interculturality in day-to-day practice
- To specify the role of the state in respecting diversity and human rights
- To better signal the role played by linguistic diversity

- To learn from experiences in different countries for finding ways for the “Image of the Other” to be present and integrated in the educational process (curricula and tools)
- To deepen understanding of how interreligious and intercultural education can be addressed in the context of civic and human rights education
- To develop new ways of looking at secularism and the history of the relationship between state, religion and inequality and to feed this discussion back to national discussions
- To develop ways of giving a voice to the ‘Other’
- To channel positive experience with Human Rights Education in the region to the global level
- To promote ways of mainstreaming approaches to education: human rights, gender equality and interculturality

“We are discovering how much diversity there is amongst ourselves and within ourselves.”

Work Session I

Best Practice in the Americas: What positive results being achieved and how?²

Moderator: Dr. Hillary Wiesner, Director of Programmes, KAICIID.

Key Questions:

- *Who are the relevant stakeholders and are they linked and networking with each other? What are the most successful methods, models and materials?*
- *Is there a place for dialogue in the creation of learning materials and in the learning process itself?*
- *What are your recommendations for moving forward? What important opportunities currently present themselves from your perspective?*

“The Ministry underlines the diversity of religions, without having one official religion; schools are free to decide what to teach in their communities. The Ministry holds the line of having a secular state but not atheist community.”

Identified Stakeholders

The main stakeholder categories that were considered are:

- Religious Leaders
- Inter-Religious Councils (Country- and Regional levels)
- Indigenous Communities and Afro-descendants

² The first session allowed all participants to contribute in identifying best practices and elaborate on development of a common understanding of the issue at hand for the particular context of Central and South America. A debate unfolded which distinguished between interreligious dialogue taking place between leaders and followers of faiths, and intercultural dialogue – embodied in the concept of interculturality – which goes beyond dialogue and revolves more around inclusion, participation and equal opportunities.

What was understood under the theme of “Image of the Other” tilted more towards the relationships between indigenous groups, people of African descent and “majority” European populations – involving all aspects therein (culture, language, world-views, spirituality, social and economic status, opportunities, etc.)

- Ministries of Education
- Universities
- Schools
- Inter-Governmental Organisations

Special emphasis was put on some specific stakeholders groups:

- **Religious Leaders**, the example of Pope Francis was mentioned as a key stakeholder in the creation of interreligious dialogue on the local level when he was Archbishop of Buenos Aires
- **Inter-Religious Councils** were represented and seen as an important group that helps shape policy and represent religious communities
- **Indigenous Communities and Afro-descendants** were mentioned repeatedly as stakeholders themselves in the process of self-empowerment, developing inclusive and quality intercultural and multilingual education which serves to 'correct' historic social, cultural, political and economic inequalities between mestizo majority groups and the indigenous populations and Afro-descendants
- **Ministries of Education** were represented in a variety of branches, including educational research bureaus, offices for the development of intercultural education, curriculum development offices and specific policy makers for human rights education, civic education and value, ethics and religious education
- **Universities and Schools (State and Private, Urban and Rural)** were mentioned throughout the discussion as key shapers of education, policy and practice.
- **The Media** were mentioned as an important partner in promoting a positive image of diversity

Methods and materials

Context:

Due to differing contexts, the 'weight' of religion is different in this part of the world. The "Image of the Other" brings together an array of issues related to diversity in society, including religious and cultural world-views and forms of expressions found in different communities in society, gender, language, socio-political status and religion. Interreligious and intercultural dialogue interfaces with education through the prism of human rights education, civic education, inclusive education and multilingual education.

Methods:

A variety of methods and tools were identified on different levels, including constitutional changes, education policy reforms, and socio-economic reforms.

- **Joint Action among pupils from different backgrounds** was mentioned through the example of the project “All under the same sky” (no website available) of the Interreligious Dialogue Institute of Argentina which enabled a human point of view to be central
- **Official endorsement of Inclusion**, as is found in the Constitutional Recognition of **Plurality** in Bolivia was shared as a crucial step in the difficult and complex process of overhauling a state of a majority-led monocultural ethos to a profound implantation of interculturality among all the state’s citizens. Also the recent constitutional changes towards official recognition of multiculturalism and multinationalism in Ecuador and Venezuela were highlighted
- **Inclusion of Traditional Knowledge in Education** in the form of culture and music was presented as way to foster new relationships between educational (social science oriented) and traditional communities
- Government-Civil Society Forums in the example of the Paraguay **“Permanent Forum for Interreligious Dialogue”** with strong actions, including:
 - *Work on thematic areas: Values, Elders, Education, Families*
 - *Public Campaign on Values Education that Unite (Respect, Honesty, etc.)*
 - *Educational Material developed jointly by representatives of different religions and Media allowing these communities to together create Values Education in a country where Religious Education is not in the official curriculum*
- **Joint Development of Educational Programmes**, for example, the University of North East (Argentina) addressing the needs of indigenous groups while involving them in the decision-making process.³
- **Multi-Religious Education** as a way to reform from a historic monopoly of one majority religion. This approach does need to involve reform of schools, teacher training at universities and government to reform how it licenses private religious

³ <http://www.unne.edu.ar>

schools. The measures adopted in Costa Rica were presented as a good practice. The role of Interreligious Universities was also mentioned in the Brazilian context.

- **Education Curricula which address multi-lingual and intercultural education** were mentioned, as in the case of the 2004 Basic Education Law (Honduras) and the 2012 Intercultural Education Plan (Paraguay) which created exposure for multilingual intercultural education – implementation does remain a challenge, especially in the majority universities and schools.
- **International Declarations** as shapers of comprehensive national laws were put forward as key elements for positive developments. Amongst others, the following were mentioned:
 - **Universal Declaration of Human Rights (1945)**⁴
 - **UNESCO Declaration on Cultural Diversity (2001)**⁵
 - **UNESCO Convention on the Protection and Promotion of Cultural Diversity (2005)**⁶
 - **UNESCO Declaration on the Principles of Tolerance (1995)**⁷
 - **American Convention of Human Rights (1969)**⁸
 - **UN Declaration on the Elimination of All Forms of Intolerance and of Discrimination Based on Religion or Belief (1981)**⁹
 - **UN Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992)**¹⁰
- **Publications and resources** that promote cultural diversity and human rights were shared, for example the Brazilian Ministry of Education website and brochure “Human Rights and Religious Diversity” (2004).¹¹ The Inter-American Institute for Human Rights

⁴ <http://www.un.org/en/documents/udhr/>

⁵ http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html

⁶ http://portal.unesco.org/en/ev.php-URL_ID=31038&URL_DO=DO_TOPIC&URL_SECTION=201.html

⁷ http://www.unesco.org/webworld/peace_library/UNESCO/HRIGHTS/124-129.HTM

⁸ http://www.oas.org/dil/treaties_B-32_American_Convention_on_Human_Rights.htm

⁹ <http://www.un.org/documents/ga/res/36/a36r055.htm>

¹⁰ <http://www.un.org/documents/ga/res/47/a47r135.htm>

¹¹ Handbook on Human Rights and Religious Diversity is available in Spanish and English and was developed after a year of consultation and input from all segments of society and different religions. A video is available on YouTube http://www.youtube.com/watch?v=uW-zzS8_Cl8

hosts many freely available educational resources on Human Rights, and also has conducted a programme called ‘Diversities’, which also included gender equality.¹²

- **National Research** on textbooks and teaching materials to identify recurrences of xenophobia and racism was mentioned in the example of the research carried out by the National Institute against Discrimination (Argentina)¹³

Recommendations

- To further frame Interreligious and Intercultural Dialogue as a first step for enhancing equal opportunities, civic participation and inclusion
- To respect religious and world-view of indigenous people as having suffered in history from the ‘civilising mission’, which encompassed cultural devastation and social-economic impoverishment
- To address legitimisation of traditional knowledge in education
- To base Intercultural Dialogue in the right of different communities to develop their own discourse and approaches rather than have it imposed, thus building protagonism
- To adopt more multi-religious education based in interculturality in order to address inequality
- To address images of the other created in educational tools
- To support public spaces for interaction
- To work for inclusion of minority groups but also with the majority groups.
- To revisit effectiveness of existing legal framework and work for implementation in practice
- To develop Religious Education in schools to include all religions
- To address language education not only as a means to preserve indigenous language, but to sensitize the majority population to be aware of the diversity in cultures, languages and beliefs

¹² <http://www.iidh.ed.cr/multic/defaultIIDHEn.aspx?Portal=IIDHEn>

¹³ <http://inadi.gob.ar/>

- To develop Religious Education to focus less on the history of religions, but more on values, ethics and morals
- To disseminate via the bridge of KAICIID the work and resources of the Inter-American Pact for Education on Human Rights¹⁴

¹⁴ https://iidh-webserver.iidh.ed.cr/multic/UserFiles/Biblioteca/IIDH/8_2010/6082.pdf

Work Session II

Challenges in the field: identifying needs and developing solutions for interreligious and intercultural education in the Americas

Moderator: Alicia Tallone, Education Manager, Organisation of Ibero-American States

Key questions for this session:

- *What challenges and missing connections exist concerning research, curriculum-development or implementation? Are existing guidelines and standards in use?*
- *Every nation has different education and religious education systems. What are the gaps between the fields of research, practice, educator training and policy-making at national and international levels?*
- *Overall, how can this field become more effective as a community?*

Educational Systems and Existing Guidelines

Challenges in Policy Making:

- Education policies often follow **recommendations from abroad** and take little root locally. How to ‘decolonise’ policy making?
- Working to include the ‘other’ without **addressing the hegemon** in the system can lead to superficial results
- Existing guidelines don’t take into account current everyday challenges of intercultural dialogue such as **dealing with xenophobia** towards economic migrants. How to make these policies more reflexive?
- Interreligious and intercultural dialogue is **too focused on religion and the history of religion**. How to include values, civic and peace education, or for example also develop adolescents’ own life- and world-view on affection and sexuality?

“Passing a law does not mean reality magically changes overnight. Implementation requires long-term commitment in policies and budget.”

- Curricula are often **designed for indigenous groups, but not by them**. How to foster the capacity of individuals from indigenous populations for agency, decision-making and management as learning processes for all involved?
- Striving for quality education and increase of examination results can lead to **exclusion of low-achievers** and hampers inclusion. How to develop quality education together with inclusion?

Challenges in Implementation:

- Some **policy makers are not supportive** of implementing directives on interreligious and intercultural dialogue. How can they be convinced?
- **Vulnerable groups are not often aware** of their rights in Education. How can awareness be raised?
- Interculturality, diversity and human rights are **not implemented** in a transversal fashion and it is difficult to assess the **quality of implementation**. How can these topics be mainstreamed?
- Education laws sometime include **conflicting guidelines** on either replacing Religious Education by Human Rights Education, while also mandating history of religion is taught in public schools. How to balance these aspects?
- There is a growing **gap between teaching practice and academic intentions** of curriculum and guideline designs and developers of teaching materials. How to bridge this gap?

Challenges in Teaching Tools:

- Some materials developed in the capitals are sometimes **not applicable to rural settings**. How to address this imbalance?
- Textbooks **portray Muslims as inanimate and distant** and not as part of society. How to address this faulty understanding?

Identified Gaps between Research, Practice, Training and Policy-making

- Policy makers don't consult enough with education specialists
- Teacher Training is inadequate when it comes to knowledge about different cultures
- Methods and applied research on intercultural dialogue is not validated enough for policy making

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- Educational Laws and directives are in place but subject-specific curricular designs do not follow the laws
 - Decentralised education authorities frustrate implementation for intercultural dialogue in teaching practice
 - Researchers don't consider enough the need for outreach of their work to impact in practice
 - Civil Society is not considered an equal partner by policy makers

How to build a more effective community?

The education community as a whole is not effective enough. The field can become more effective in addressing the identified challenges in the educational systems and gaps between the stakeholders. This can be achieved through the following recommended actions.

Recommendations:

- To invest in structural dialogue between policy makers and practitioners
- To further disseminate research findings, including textbook analysis, to a wider public
- To carry out joint reportage, including cross-sectoral consultation processes on intercultural education (based on the experience of the Inter-American Pact for Human Rights Education)
- To foster the dialogue on a regional level amongst policy makers, educators in different fields and subjects (ethics, civics, religion, cultures)
- To generate more applied research on impact assessment and measurements in curricula and teacher training
- To involve a diverse group of policy makers in the decision making processes

Work Session III

The Role of States and Public Systems in Advancing Interreligious and Intercultural Education in the Americas

Moderator: Dr. Gloria Pereira-Jacquet, Paraguay

Key questions for this session:

- *What is the role of the state in education for national cohesion; is there cooperation between ministries and stakeholders?*
- *What are the roles of IGOs, NGOs and faith-based organizations?*
- *What do educational policy-makers need from substance experts and practitioners; what do educators need from policy-makers?*
- *What is the special intercultural/interfaith added value? What are the roles of faith leaders and institutions of religious education?*

The Role of the State

- To include world-views of indigenous groups in the underpinnings of educational aims
- To create common paths in polarised societies. When empowering the minority, not to 'take away' from the majority
- To take into account that education also occurs within families, through mass media and in local neighbourhoods
- To create structures for dialogue between schools and churches
- To streamline the International Convention on diversity, dialogue and human rights into practice
- To foster a non-political process of reappraisal and facing of sensitive history
- To commit to public leadership that serves the citizens

The Role of IGO's, NGO's and Faith-Based Organisations¹⁵

- To create spaces for dialogue through unique consultative conventions and carrying messages from local, regional to international and high-level settings
- To deeply explore common issues on large geographical scope
- To implement human rights standards
- To provide moral and spiritual authority for otherwise technocratic policy processes

The Needs of Policy Makers

- More first-hand experiences of educational practices in a variety of settings (field, classroom, urban/rural, public/private, etc.)
- Less bureaucracy and red tape which tends to remove them further from reality
- Better understanding of how state and academia have not been able to manage diversity so far

The Needs of Educators and Substance Experts

- More space for dialogue and reflection on policies in order to apply knowledge from the field into policy making
- Training and Tools to educate and uphold basic rights (respect for diversity, for example some history teachers refuse to teach African History in Brazil)

Intercultural/Interfaith Education Adds Value as:

- Guidance for pupils in their individual search for self, happiness and wellbeing / An approach to the core essence of education

¹⁵ Intergovernmental Organisations, Non-Governmental Organisations.

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- The ability to overcome violence in society, creating trust and opening new channels of dialogue
 - Building a formula for coexistence where not one is a master of the other

Recommendations

- To build much stronger partnerships between state, trade- and professional associations, civil society and indigenous groups on the design and implementation of Values, Ethics, Morality, History and Religious Education
- To develop the sensitivity of policy makers towards the reality of schools, in order to enlarge the space of dialogue for educators
- To enlarge the helpful role of intergovernmental organisations like KAICIID and OEI as convener of dialogue among policy makers, experts and educators, for mutual understanding – showing the added value of interreligious perspectives
- To use the leverage of faith leaders to drive for positive change to help the followers to reflect
- To give space to discover the values of different cultural groups on the meaning of life – and find a way to apply in education – beyond only the scientific paradigm
- To go beyond intercultural dialogue and develop a deeper concept of interculturality in which the self can experience the other
- To support the creation of Councils or Committees of religious diversity in every country, that seeks to develop practices that may provide opportunities for everyone to express themselves without hegemony of any segment over another
- To rethink the social pact between state, citizens for recognition of autonomous subjects and citizens and to recognise the Universal Declaration of Human Rights (1948) as a tool to maintain peace in societies
- To engage in a central and inclusive process of facing history as prerequisite for building national cohesion
- To promote and streamline instruments of Human Rights Education

Conclusion

In the concluding session, Faisal Bin Abdulrahman Bin Muaammar, Secretary-General of KAICIID, thanked the participants for all their contributions. He explained that KAICIID will continue to review the findings and recommendations made at this event and will share the information gained with participants of the upcoming Global Conference in Vienna – so that together the stakeholders can build on past achievements.

Annex A: Conference Participants

Organisers

H.E. Faisal bin Muaammar	Secretary General, KAICIID
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Moderators

Dr. Hillary Wiesner	Director of Programmes, KAICIID
Alicia Esther Tallone	Coordinadora del Área de Educación en valores de la OEI, Organización Estados Iberoamericanos, Argentina
Licenciada María Gloria Pereira Jacquet	Directora General, Ministerio de Educación y Cultura, Paraguay

Participants

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Rapporteur

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Educators.

Annex B: Resources

Referenced Organisations and Initiatives

- El Alto University, Bolivia¹⁶
- Federal University of Paraiba, Centre of Religious Studies, Brazil¹⁷
- FONAPER - Fórum Nacional Permanente de Ensino Religioso¹⁸
- Inter-American Institute of Human Rights¹⁹
- Interreligious Dialogue Institute. Argentina
- Islamic Culture Centre of Argentina²⁰
- Islamic Organisation of Latin America and the Caribbean²¹
- Latin-American Jewish Council²²
- Ministry of Education and Culture, Bureau for Development of Education, Paraguay
- Ministry of Education and Culture, Bureau for Indigenous People, Paraguay²³
- National institute for Evaluation of Education, Mexico (INEE)²⁴
- National University of North East Argentina. ²⁵
- Pontifical University of Javeriana (Colombia)²⁶
- Religious Diversity Department, Ministry of Education, Brazil
- Rural Education Department, Ministry of Education, Peru²⁷
- United Religions Initiative²⁸

¹⁶ <http://www.upea.edu.bo/>

¹⁷ intg.org.br Chaired by Ph.D Carlos Andre Cavalcanti

¹⁸ www.fonaper.com.br

¹⁹ <http://www.iidh.ed.cr>

²⁰ <http://www.ccislamicoreyfahd.org.ar/>

²¹ <http://www.islamerica.org.ar/>

²² <http://www.congresojudio.org.ar/>

²³ <http://www.mec.gov.py/indigena/>

²⁴ <http://www.inee.edu.mx/>

²⁵ <http://www.unne.edu.ar/>

²⁶ http://puj-portal.javeriana.edu.co/portal/page/portal/PORTAL_VERSION_2009_2010/es_inicio

²⁷ <http://www.minedu.gob.pe/digeibir/>

²⁸ <http://www.uri.org/>

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