

“THE IMAGE OF THE OTHER”

Third High-Level Regional Conference Report

KAICIID in Partnership with the World Council of Arya Samaj

Interreligious and Intercultural Education: Best Practices in Asia

26 September 2013

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First Edition



**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 third Regional Conference entitled “The Image of the Other”: Interreligious and Intercultural Education: Best Practices in Asia’ which convened in New Delhi, India on 26 September 2013. This conference was the third 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 in 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 World Council of the Arya Samaj, and in particular of KAICIID Board member, Swami Agnivesh, 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 26 September 2013, KAICIID Dialogue Centre in cooperation with the World Council of Arya Samaj invited approximately 30 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 Asia. 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 an interdisciplinary group of 30 specialists coming from all regions of Asia: 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 further development of KAICIID's Educational Programme on the "Image of the Other".

This programme is KAICIID's inaugural endeavour, of which the 26 September event and this report constitute the third phase. The programme will convene experts in one more regional conference and workshop in Buenos Aires, Argentina, to analyse models and "lessons learned" in the field of interreligious and intercultural education. The first two conferences brought together experts from the same fields from the Euro-Mediterranean Region (in Vienna, on 23 May 2013) and from Africa (in Addis Ababa, on 26 August 2013). Engaging organisations and researchers already working in the field, the project will culminate in a global forum of civil society leaders and policy makers on 18 and 19 November 2013 in Vienna, Austria.

Executive Summary

“This conference is of great significance, and important for further mutual understanding.”

Participants at the meeting came from 10 countries in Asia¹; 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 Oberoi Hotel in New Delhi, 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 dialogue and understanding in Asia and the Pacific.

Participants identified a series of challenges, many shared across organization types and national contexts. It was noted that religious diversity, which should be celebrated as a treasure of humanity, is used to divide and to sow enmity, and used for political and violent struggles. Interreligious and intercultural education was identified as an opportunity to counter this and contribute to peace and mutual understanding through the promotion of universal and spiritual values that are shared across religions.

Participants noted that while there are successes in the field of interreligious and intercultural education, the challenge remains to **ensure integration of these successes into the mainstream. Language barriers, and the diversity of educational systems on a national level** present 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 in Asia, they are **not sufficiently implemented** and **adapted to a diversity of national contexts**.

It was pointed out that existing institutional and civil society frameworks for interaction should be used and strengthened to avoid confusion and disconnection. Competing frameworks

¹ Participants Bangladesh, China, India, Kuwait, Korea, Kyrgyzstan, Saudi Arabia, Thailand, United Arab Emirates and Yemen.

exist on an international scale, such as Human Rights Education, Ethics Education, Peace Education, Interreligious Education, and Education for Sustainable Development and Global Education.

Participants contributed to recommendations developed in each work session to further the field of interreligious and intercultural education in Asia and the Pacific region, 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 World Council of the Arya Samaj and participants and observers at the meeting.

Summary of Outcomes and Recommendations

The King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue organized its third Regional Conference on “The Image of the Other”: Interreligious and Intercultural Education – Best Practice in Asia and the Pacific region in partnership with the World Council of Arya Samaj in New Delhi, India.

During the course of a productive day of workshops and dialogue on 26 September, participants offered mapping and analysis of existing practices, projects and research; deepened understanding of the types of interventions appropriate for different national contexts; and discussed strategies for cultivating a cross-border community of individuals actively engaged with interreligious and intercultural education. Civic education, peace education, and theological education for religious professionals were also discussed.

The conference provided the opportunity for experts in Religion and Education to network, to exchange ideas and experiences and to put forward new proposals. The working group collectively agreed to recommendations to advance the field of interreligious and intercultural education and dialogue in the region.

Aims of the Meeting

The meeting aimed to:

- Map and analyse existing practices, projects and research
- Deepen understanding of the types of the interventions appropriate to different national contexts, in order to develop well-tailored strategies
- Bring together a cross-border community of individuals actively engaged with interreligious and intercultural education

Expected Outcomes

By the end of the conference, the organisers hoped to have:

- Identified and communicated best practices of intercultural education in the region and to have shared knowledge gleaned in other world regions
- Increased understanding of the types of approaches effective within and across different national contexts, including current and past interventions, achievements, lessons learned, strategies used, and actors involved
- Enhanced the international exchange of ideas, methods, language and technical assistance where desired, analysing current research and practice
- Better connected researchers, practitioners, educators and policymakers in the field
- Supported existing recommendations and aggregated new ones from field experts in the region to be shared at policy and global levels
- Expanded the use of local and culturally sensitive models of intercultural education, identifying field strengths as well as opportunities to enhance interreligious and intercultural education in a variety of contexts

Key Areas of Intervention

Participants to the regional consultation identified a number of areas for intervention:

- More attention should be paid to issues related to the environment, the role of women in religion, and to the basic teachings of different religions
- Participants recommended a move away from promotion of hedonistic values of materialism, in favour of universal values shared across world religions
- The promotion of methods that are active, learner-centred and promote interaction and cooperation as well as dialogue
- Stimulating students (and giving them the space) to question
- Enabling students to learn not only about their own religion, but also about the teachings of other religions
- Provision of choice and variation in learning environments
- Promoting use of accessible language and avoiding jargon

Potential Stakeholders to Engage

- Teachers and Teacher Trainers
- Textbook Authors
- Women
- Mass media
- Religious Leaders
- Youth

Proposed Actions for Moving Forward

- Participants repeatedly mentioned the importance of investment in teacher training, especially in the implementation of innovative methodology
- To create a space where all relevant resources and initiatives are brought together
- To develop a glossary with common terms that are understandable and can be used across religions
- To develop a code of conduct that helps educators to implement policies
- To promote images, visual and otherwise, of people [of different beliefs] coming together: This will help to emphasise the universality of experience of crises and celebration across different belief systems
- To review and disseminate existing guidelines and make them more suited for use by educators
- To integrate ideas in other types of education, such as “Education for Sustainable Development”, “Global Education”, “Peace Education” and “History Education”
- To utilise mass media to reach wider audiences (Social Media and strong visual images of interfaith interaction were suggested as possible avenues for exploration)
- To translated and disseminate key documents
- To hold more conferences like the regional conferences on “The Image of the Other” and to provide more opportunities for practitioners and experts in the field to communicate with each other (with adequate time for discussions and sharing of experiences and lessons learned)

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 Asia, and expressed his appreciation for the cooperation of KAICIID Board Member Swami Agnivesh. In particular, he thanked Swami Agnivesh for his contribution to the formation and vision of the KAICIID Dialogue 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 and cultures. 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.

His Holiness Swami Agnivesh

Swami Agnivesh welcomed his Excellency Faisal Bin Abdulrahman Bin Muaammar and the participants to the meeting with the traditional greeting “Namaste”. He also thanked the Ministry for External Affairs for their help with travel arrangements for participants. He mentioned in particular that the Vice-President of India, “would have gladly accepted (the invitation to be part of the consultation), but will be travelling outside Delhi [at the time of the meeting”.

“Why do people kill each other because of religion? How long are we going to live with this madness? How can our education help to bring the best of all religions, and all spiritual values?”

Swami Agnivesh emphasised that “this meeting will give the opportunity exchange views on one of world’s most burning issues: How can we recognize the other as part of oneself? How can we create an educational system so that we can see the divine everywhere?”

He started by sharing views on the need for children to make an informed choice about religion: “The fact remains that people are born into a religion. Islam is not an exception. Most Hindus are also born into a caste. Why does this have to be so? What does freedom of religion

mean, if it is not about an informed choice? Children shouldn't be born into a religion. Education should help them to make an *informed choice* about religion.”

He continued to explain that the rituals that distinguish one religion from the other have become dominant: the form, not the content. This has been used to divide the religion, which has led to violent conflicts in the name of religion, which is “madness”, he said. He questioned how education can react to this and help to bring together the best of all religions, and all spiritual values; and argued that there should be a focus on the essence of all Religions: ‘truth, love, compassion and justice’, as these are universally accepted values.

Finally, he expressed his happiness to see so many participants, and his gratitude for their participation.

Work Session I

Best Practices in the Field of Interreligious and Intercultural Education in Asia

Moderator: Mr Danilo Padilla, Asia and Pacific Regional Bureau for Education (UNESCO Bangkok), Thailand.

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?*

Identified Stakeholders

The main stakeholder categories that were considered are:

- Civil Society (educators, communities, partners, universities, schools)
- Religious Communities (and religious leaders)
- Governments (politicians, civil servants)
- Media

“Who is responsible to bring all the stakeholders together?”

Special emphasis was put on some specific stakeholders groups:

- **Educators** were most often mentioned as key stakeholders, being the central figure in the implementation of education. Textbook authors and teacher trainers were especially influential
- **Media** were often mentioned, especially the mass and social media. If you want to reach the masses, the only medium is the mass media. It is now mostly sensational, but our effort is to counter this. We need to engage media rather than to keep them aside
- **Parents** were regularly mentioned as participants of the educational process

- **Religious leaders** should be encouraged to reach out to each other in symbolic acts and lead by example
- **Women** were highlighted as a group whose contribution to religion has been insufficiently recognized
- **Youth**, in particular as agents of change in the future

Several participants emphasised that *all citizens* are stakeholders, including the army and people who commit violence: “Every member in civil society should think that they have a stake for peace and dialogue in the world.” This concept of civil society includes even people who commit violence under the illusion that they do this to better the world. We are ALL stakeholders.

“We have to think about stakeholders as communities and not as individuals. With the use of social media it is easier to reach them.”

Methods and Materials

Aims: Education should focus on the promotion of universal and spiritual values that are shared across religion; and that students should be enabled to learn about other religions and not only their own religion. “If we focus too much on our own religion, this could lead to exclusiveness. If we respect the people with different religions and cultures that will lead to inclusiveness.”

“We should know more about the doctrines of other religions. There is a need to respect other cultures and beliefs.”

Room for questioning: A recurring issue during the discussions was the notion that students should be stimulated (and given the space) to question, to doubt, to debate, and to dissent. There should be space for negotiations. One participant asked: “Why are we only talking about mediation in terms of conflict resolution? Schools can provide a space.” Another emphasised that having freedom to question is always important when there is a learning process, and that this is true not only for parents, students and educators, but also for religious leaders.

Methods: Methods should be active, and promote interaction and cooperation as well as dialogue. In addition there should be choices and variation in the classroom. Several participants emphasised the need for students and educators to reflect on their own identity before addressing the image of the other.

“We need to provide choices and variation in the classroom. Use the methodology of differentiated instructions to accommodate the needs.”

The following **examples** of good practice were mentioned:

- **Festivals:** Festivals are a positive mode of interaction. In many parts of India, Bangladesh and other countries in Asia, people from different religions and belief systems come together to celebrate the festivals of other religions
- **Learning about other religions at places of worship:** People could be given the opportunity to learn about other religions through visits to places of worship sacred to those religions. The **Tony Blair Faith Foundation** was mentioned as a model for the implementation of this concept
- **Making visuals of people of different beliefs coming together:** We all come together in crisis and to celebrate. Inter-faith solidarity expressed at moments of collective suffering by religious leaders is an especially powerful image
- **Experiencing the other:** Understanding the other through experience of the other. A simple method was outlined: Students could be encouraged to talk about the problems they face, and then to participate in a dialogue about the experience from the perspective of the “Other”. This would encourage empathy and understanding of other realities
- **Analysis of own textbooks:** To work with textbook authors and analyse: What is taught about the other? What is the effect of this? What is critical?
- **Meditation:** Students could be encouraged to reflect on the question “who am I” and via meditation, to explore and recognise that all people, everywhere, breathe the same air, fostering a sense of oneness with the ‘Other’
- **Role models:** To use the experiences of role models such as Martin Luther King and Mahatma Gandhi for purposes of teaching and learning

Work Session II

Challenges and Gaps in the field of Interreligious and Intercultural Education in Asia

Moderator: Revd. Canon. Alistair MacDonald Radcliff, Senior Advisor KAICIID.

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: The diversity in educational systems on a national and international level (where competing frameworks exist) make implementation difficult. The “Image of the Other” in education is not always an independent concept. It is usually taught under the concepts of “teaching diversity” and “teaching tolerance”.

Most education systems are **teacher oriented**

and not learner oriented. Students are not challenged enough. The formal education system is dominated by the exam system, which hinders the implementation of any extra-curricular programmes.

The alignment between curriculum – classroom – assessments is often insufficient. Educators are not aware what the “big ideas” are in the curriculum. Guidelines that exist are not always suited for practical implementation.

Recommendations:

- To invest in teacher training (this was mentioned several times), especially in the implementation of innovative methodology

“We have been thinking about the teaching about the other, we also have to make learn about what we have to about what we have in common. It is often what is different, what is problematic.”

- To find entry points to different curricula on a national level
- To develop a code of conduct and other practical tools that could help to implement existing guidelines
- To focus on assessment
- To work with teachers on the “big ideas” behind the curricula
- To “flip the classroom” and have students prepare at home and use time at school to engage and participate in discussions

Cooperation Across Disciplines

Challenges: Competition prevents sharing of information, language is a barrier, and in some cases the political situation prevents implementation.

No unified approach is possible. There would not be enough room for diversity in a unified educational approach.

“In South-East Asia our ancestors had respect for the environment. Trees have spirits, there is a rice-mother, there is the mother of rivers. These things that we are discussing here, can also be integrated in other subjects.”

Recommendations:

- To disseminate existing frameworks of competences (such as those of the Peace Education Network of UNESCO)
- To integrate ideas in Education for Sustainable Development, Global Education, History Education etc. (example: comparing past and present attitudes towards the environment)
- [For KAICIID] to act as a hub creating synergies between the different initiatives
- To facilitate with translation and dissemination of key documents

Effectiveness as a Community

Challenges: It is often the same people that participate in dialogue, and the main successes are with small groups of advanced teachers. For those who do engage in dialogue, it is difficult to stay connected.

There are educational resources related to the image of the other, but they are not widespread or widely accessible. Even allowing for the presence of quality teaching materials, teachers must be able to effectively implement them. There are a lot of misused concepts and approaches that directly divide some paths: Us and Them.

“We are always talking to the same people, we have to reach out to others.”

Recommendations are not broadly implemented due to a lack of political will to effect change.

Differing languages can present a barrier to effective communication and sharing of resources and expertise.

Recommendations:

- To create a platform where all the relevant resources and initiatives (in various languages) are brought together
- To use media to reach the masses (Social Media and strong visual images of interfaith interaction were suggested)
- To develop a glossary with common terms that are understandable and can be used across religions
- To increase social media engagement. “We don’t need funding, we only need initiative,” said a participant

There are so many beautiful resources and initiatives. Is there a place where all of this comes together?

Work Session III

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

Moderator: Dr. Mohammed Sideek Mansouri, Ministry of Education, United Arab Emirates.

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

Educational authorities have an ethical and professional responsibility to provide quality education. Educational authorities that are responsible for setting goals for education should inform and consult with other stakeholders, making clear to them what their educational responsibilities are.

The Role of IGO's, NGO's and Faith-Based Organisations²

Intergovernmental, non-governmental and faith-based organisations should support policy making, for example through opinion polls and surveying. They should advocate for the promotion of universal and spiritual values and their inclusion in systems of education. They should also be a voice against the government in the face of injustice if necessary.

² Intergovernmental Organisations, Non-Governmental Organisations.

The Role of Interfaith Organisations

Interfaith organisations have an important role to play in uniting different faiths. These organisations give voice to religious communities as a whole, and can help to promote mutual understanding by acting as information gateways to “other” faiths, for example by facilitating exchange / study visits. Interfaith organisations offer “interfaith harmony” as an alternative to materialist, consumerism, and hedonistic values.

The Role of Faith Leaders and Institutions of Religious Education

Faith Leaders and Institutions of Religious Education promote values and spirituality, both in theory and practice (for example by advocating the ethical use of natural resources). Faith leaders should reach out to each other in symbolic acts (such as visiting a place where members of other faith communities were subjected to suffering, in order to listen and connect with people.). Religious leaders should be proactive in addressing violence.

The Needs of Policy Makers

Policy makers need access to information, examples of practice that have been validated and access to international (policy) documents in their own language.

“If we can succeed in inter-faith dialogue, the added value lies in stopping this kind of [violent] behaviour and promoting mutual understanding.”

The Needs of Educators and Substance Experts

Educators and substance experts need clarity on educational goals, opportunities for professional development, access to easy-to-use educational resources on inter-religious (in their own language) and intercultural education and to be able to link these resources to the curricula. The practitioners should be able to make clear why education that promotes universal and spiritual values is of importance.

Intercultural/Interfaith Education Adds Value

- A unique contribution to promotion of peace and mutual understanding
- A voice against the promotion of hedonistic values of materialism which are often supported by governments and media

Recommendations

- To use accessible language which can be easily understood and refrain from the use of jargon

Conclusion

In the concluding session, Dr. Alaa Naseif, Chief of Staff at KAICIID, thanked the participants for all their contributions and summarised the main points of the day.³ She mentioned that many participants had mentioned the potential for KAICIID to act as a hub to facilitate and assist in the implementation of interreligious and intercultural initiatives. It was suggested that the Centre could support sustained dialogue by engaging a variety of networks that address common problems and search for solutions on the basis of shared values. She explained that KAICIID will continue to review and revise the findings and suggestions made at this event and will share the information gained with participants of the upcoming “Image of the Other” regional conference in Buenos Aires and the Global Conference in Vienna.

³ The main points can be found in the Executive Summary of this report.

Annex A: Conference Participants

Hosts

His Holiness Swami Agnivesh, World Council of Arya Samaj, India.

Manu Singh, World Council of Arya Samaj, India.

Guests

H.E. Ambassador Saud Mohammed Alsati, Royal Embassy of Saudi Arabian Embassy in New Delhi, India.

Raimund Magis, Austrian Embassy in New Delhi.

H.E. The Most Reverend Archbishop Salvatore Pennachio, Apostolic Nuncio to India.

Dr. Shashi Tharoor, Minister of State for Human Resources Development, India.

Organisers

His Excellency Faisal Bin Abdulrahman Bin Muaammar, Secretary General, KAICIID.

Fonsi Acevedo, Head of Events and Media Relations Department, KAICIID

Bisan Liftawi, Executive Assistant Events and Protocol, KAICIID

Dr. Alaa Naseif, Chief of Staff, KAICIID

Frances Rose, Programmes Department Coordinator, KAICIID

Dr. Hillary Wiesner, Director of Programmes, KAICIID, (excused)

Moderators

Danilo Padilla, Asia and Pacific Regional Bureau for Education (UNESCO Bangkok), Thailand.

Revd. Canon. Alistair MacDonald Radcliff, Senior Advisor KAICIID.

Dr. Mohammed Sideek Mansouri, Ministry of Education, United Arab Emirates.

Participants

Dr. M.R. Rujaya Abhakorn, SEAMEO-SPAFA Regional Centre for Archaeology and Fine Arts, Thailand.

Kannal Achuthan, The Hindu, India.

Dr. Anmar Ahmed Alajmi, Public Authority for Applied Education and Training, Kuwait.

H.E. Ambassador Dr. Ahmed Al-Wahishi, Yemen International Affairs Centre, Yemen.

Dr. Mohammed Al-Zaghibi, Ministry of Education, Saudi Arabia.

Prof. Dr. Nina Bagasarova, American University of Central Asia, Kyrgyzstan.

Dr. Deepali Bhanot, University of Delhi, India.

Dr. D.K. Hari Damalkandadai, Bharath Gyan Art of Living International Centre, India.

Revd. Father Dominic Emmanuel, Delhi Catholic Archdiocese.

Eom Jeongmin, Asia Pacific Centre of Education for International Understanding (APCEIU), Korea

Prof. Dr. Azizun Nahar Islam, University of Dhaka, Bangladesh.

Prof. Dr. Kazi Nurul Islam, University of Dhaka, Bangladesh.

Suliman Saad Bin Khadhair, Educational Supervisor, Saudi Arabia.

Nandini Tripathi, Parmath Niketan Ashram, India Heritage Research Foundation, India.

Lee Un-Kyung, Asia Pacific Centre of Education for International Understanding (APCEIU), Korea.

Chen Wenjie, China Committee on Religion and Peace (CCRP), China.

Ven. Master Xue Cheng, China Committee on Religion and Peace (CCRP), China.

Yanjiao Zhang, China Committee on Religion and Peace (CCRP), China.

Rapporteur

Steven Stegers, EUROCLIO - European Association of History Educators.

Annex B: Resources

Educational Frameworks (national)

- National Framework for Values Education in Australian Schools (Australia).⁴
- National Policy on Social Education and Peace Education (Sri Lanka).⁵

Educational Frameworks (international)

- Cambridge Assessment IGCSE Global Perspectives.⁶
- International Baccalaureate Community Theme.⁷

Educational Resources

- Pathway to Better Living S.V.D., Dominic Emmanuel, 1-10, Savio Publications PVD LTD Educational Publishers (India).
- Building values across the whole school (Australia).⁸
- EIU (Education for International Understanding) Best Practice Series published by APCEIU (Asia-Pacific Centre of Education for International Understanding under the auspices of UNESCO).⁹
- Face to Faith Resources (International).¹⁰

⁴ http://www.valueseducation.edu.au/values/val_national_framework_for_values_education_1,33495.html and http://www.valueseducation.edu.au/verve/_resources/Framework_PDF_version_for_the_web.pdf (pdf)

⁵ http://www.moe.gov.lk/web/images/stories/publication/peace_policy.pdf

⁶ <http://www.cie.org.uk/programmes-and-qualifications/cambridge-igcse-global-perspectives-bes-0426/> and <http://www.cie.org.uk/programmes-and-qualifications/cambridge-igcse-global-perspectives-0457/>

⁷ <http://www.ibo.org/mission/communitytheme/>

⁸ This package consists of separate primary and secondary teaching and learning units, and a professional learning program. http://www.valueseducation.edu.au/values/val_values_ed_cpl_resources_1_building_values,20874.html

⁹ EIU Best Practices is a series of good practices on EIU. It aims to encourage educators, scholars, and activists to implement and share local initiatives on EIU. APCEIU has solicited practical cases of EIU and has awarded five cases of good practices every year since 2006 in cooperation with the UNESCO Member States in the Asia-Pacific region. The selected five cases are published into monographs and widely shared throughout the whole region, thus contributing towards achieving a Culture of Peace. Publications are available at

http://www.unescoapceiu.org/board/bbs/board.php?bo_table=m34&wr_id=9

¹⁰ <http://www.tonyblairfaithfoundation.org/page/resources-0>

- Faith and Globalisation Learning Resources (International).¹¹
- Introducing Buddha, A Graphic Guide.¹²
- Introducing Ethics, A Graphic Guide.¹³
- Introducing Hinduism, A Graphic Guide.¹⁴
- Introducing Islam, A Graphic Guide.¹⁵
- Introducing Jesus, A Graphic Guide.¹⁶
- Religions Explained: A Beginner's Guide to World Faiths, New York : H. Holt & Co., 1997.¹⁷
- Sea Journey, developed by APCEUI (Asia-Pacific Centre of Education for International Understanding under the auspices of UNESCO).¹⁸
- Side by Side (Australia).¹⁹
- Supporting student wellbeing through values education: a resource package (Australia).²⁰
- The Hindu in School (The Hindu's School Education).²¹
- Values Education (Australia) Lesson Plans and Activities.²²
- World of Values (Australia).²³

¹¹ <http://www.fgi-tbff.org/resources> and <http://www.fgi-tbff.org/universities/bookshop>

¹² <http://www.introducingbooks.com/book/view/buddha> and <http://www.worldcat.org/oclc/645777960>

¹³ <http://www.introducingbooks.com/book/view/ethics> and <http://www.worldcat.org/oclc/614024028>

¹⁴ <http://www.introducingbooks.com/book/view/hinduism-a-graphic-guide> and <http://www.worldcat.org/oclc/763706416>

¹⁵ <http://www.introducingbooks.com/book/view/islam> and <http://www.worldcat.org/oclc/852677253>

¹⁶ <http://www.introducingbooks.com/book/view/jesus-a-graphic-guide> and <http://www.worldcat.org/oclc/794816587>

¹⁷ <http://www.worldcat.org/oclc/35548942>

¹⁸ A CD game for students in the upper primary and lower secondary school level, depending on the region, aimed at enhancing intercultural understandings among students in the region towards a Culture of Peace. The game will make a useful learning material for classrooms not only in the Southeast Asia but also all other parts of the world that have interests in learning about the region. The game can be played here:

<http://www.unescoapceui.org/data/flash/seajourney/preloader.swf>

¹⁹ A book for the early childhood classroom designed for shared reading with lower primary students to promote intercultural understanding and community relationships. It tells the story of neighbours who visit one another, play together, help each other, and learn and grow together. Even though things change, and different people come and go, shared values remain constant and ensure that these neighbours live happily 'side by side'. http://www.valueseducation.edu.au/values/val_side_by_side_29549.html

²⁰ This resource package is designed to support schools in integrating values in curricular and extracurricular contexts to develop student responsibility, social skills, resilience and wellbeing

http://www.valueseducation.edu.au/values/val_values_ed_cpl_resources_2_supporting_student_27447.html

²¹ <https://www.facebook.com/thehinduinschool> and <http://www.thehindu.com/news/cities/chennai/the-hindu-goes-to-school/article3269801.ece>

²² http://www.valueseducation.edu.au/values/val_lesson_plans_and_activities_15648.html

²³ A student-centred website offering learning-enriched digital resources for exploring values through film and photography. http://www.valueseducation.edu.au/values/wov_landing_29317.html

Indexes

- Global Peace Index, Vision of Humanity, Institute for Economics and Peace (IEP)²⁴
- Better Life Index, The Organisation for Economic Co-operation and Development (OECD)²⁵

Organisations (International)

- Bharath Gyan Art of Living International Centre (India).²⁶
- Global Citizens Forum.²⁷
- Global Interfaith Wash Alliance (GIWA)²⁸
- Tony Blair Faith Foundation.²⁹
- World Council of Arya Samaj.³⁰

Organisations (Cross-Border)

- Asia Pacific Centre of Education for International Understanding (APCEIU). (UNESCO Category 2 Centre)³¹
- Asia and Pacific Regional Bureau for Education (UNESCO Bangkok).³²
- Asian Conference on Religions for Peace (ACRP).³³
- American University of Central Asia.³⁴
- Regional Centre for Archaeology and Fine Arts (SEAMEO-SPAFA).³⁵

²⁴ <http://www.visionofhumanity.org/#/page/indexes/global-peace-index>

²⁵ <http://www.oecdbetterlifeindex.org/>

²⁶ <http://www.bharathgyan.com>

²⁷ <http://www.globalcitizenforum.org/>

²⁸ <http://www.giwaconference2013.org> and http://www.gangaaction.org/publications/WASH_and_Child_Survival.pdf

²⁹ <http://www.tonyblairfaithfoundation.org/>

³⁰ <http://www.swamiagnivesh.com>

³¹ <http://www.unescoapceiu.org>

³² <http://www.unescobkk.org/>

³³ <http://www.religionsforpeace.asia/>

³⁴ <http://www.auca.kg/>

³⁵ <http://www.seameo-spafa.org>

Organisations (Local)

- Art of Living (India).³⁶
- Abu Dhabi Educational Council (United Arab Emirates).³⁷
- Bharath Gyan (India).³⁸
- China Committee on Religion and Peace (CCRP) (China).³⁹
- Delhi Catholic Archdiocese (India).⁴⁰
- Department of World Religions and Cultures, University of Dhaka (Bangladesh).⁴¹
- Ganga Action Parivar (India).⁴²
- Indira Gandhi National Open University (IGNOU) The People's University (India).⁴³
- Interfaith coalition of peace (India).⁴⁴
- Jamiat Ulema-e-Hind (India).⁴⁵
- Mahatma Gandhi Institute of Education for Peace and Sustainable Development (India) (A joint initiative by UNESCO and the government of India).⁴⁶
- National Council of Educational Research and Training (NCERT), (India).⁴⁷
- Parmarth Niketan Ashram, India Heritage Research Foundation (India).⁴⁸
- Public Authority for Applied Education and Training (Kuwait).⁴⁹
- Sabeel Ecumenical Liberation Theology Center (Israel/Palestine)⁵⁰

³⁶ <http://www.artofliving.org/in-en/education>

³⁷ <http://www.adec.ac.ae>

³⁸ <http://www.bharathgyan.com/index.php>

³⁹ <http://www.cppcc.gov.cn/ccrp>

⁴⁰ <http://www.archdiocesedelhi.com/>

⁴¹ http://www.du.ac.bd/department/common/home_world.php?bodyid=CRL

⁴² <http://www.gangaaction.org>

⁴³ <http://www.ignou.ac.in>

⁴⁴ <http://www.icpindia.org/>

⁴⁵ <http://jamiatulama.org/>

⁴⁶ http://www.unesco.org/new/fileadmin/MULTIMEDIA/FIELD/New_Delhi/pdf/MGIEP_Brochure_final.pdf (pdf) and <http://www.unesco.org/new/en/education/mgiep/>

⁴⁷ <http://www.ncert.nic.in>

⁴⁸ <http://www.ihrf.com>

⁴⁹ <http://www.paaet.edu.kw>

⁵⁰ <http://www.sabeel.org/index.php>

- University of Delhi (India).⁵¹
- Yemen International Affairs Center.⁵²

Policy Documents

- Universal Declaration of Human Rights, Article 18.⁵³
- Swamiji Pujya, Peace and Conflict Resolution in Muzzafarnagar communal riots.
- Uttarakhand Floods. A Roadmap to Green Development.⁵⁴

“Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”

Universal Declaration of Human Rights, Article 18

Programmes and Initiatives

- Global Engage Programme of the International Baccalaureate.⁵⁵
- Values Education in Intercultural and Global Contexts.⁵⁶
- The Learning to Live Together Programme (Ethics Education for Children) of the Interfaith Council on Ethics Education for Children and Arigatou International.⁵⁷
- The Face to Faith Programme (of the Tony Blair Faith Foundation).⁵⁸
- The Faith and Globalisation Initiative (of the Tony Blair Faith Foundation).⁵⁹

Publications

- A. Al-Wahishi, *Diaspora Looking East*.

⁵¹ <http://www.du.ac.in/index.html>

⁵² <http://www.yemiac.com>

⁵³ <http://www.un.org/en/documents/udhr/>

⁵⁴ <http://www.gangaaction.org/publications/Uttarakhand-Floods-A-Roadmap-To-Green-Development.pdf>

⁵⁵ <http://globalengage.ibo.org>

⁵⁶ http://www.valueseducation.edu.au/values/val_values_ed_cpl_resources_3_intercultural_global,29271.html

⁵⁷ <http://www.ethicseducationforchildren.org/en/learningtolivetogether.html>

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- Rajesh Chakarvarti, *The Other India*, New Delhi: Books Today, 2000.⁶¹
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- *Brill's Encyclopedia of Hinduism* (Edited by: Knut A. Jacobsen (Editor-in-Chief), University of Bergen, and Helene Basu, University of Münster, Angelika Malinar, University of Zürich, Vasudha Narayanan, University of Florida (Associate Editors), 2013.⁶⁶

⁶⁰ <http://www.worldcat.org/oclc/277278273>, also available online:

<http://www.swamiagnivesh.com/Applied%20spirituality1.htm>.

⁶¹ <http://www.worldcat.org/oclc/45328832>

⁶² <http://www.worldcat.org/oclc/57182956>

⁶³ *Sangsaeng* is an English magazine published three times a year that is a platform for constructive discussion of EIU issues, methods and experiences in the field of education for international understanding-including education for peace, human rights, cultural diversity and sustainable development. SangSaeng (상생/相生) is originated from a word with two Chinese characters: 相 and 生. Sang (相) means 'mutual' (each other) and Saeng (生), meaning 'life'. Put together, they mean "living together" and "helping each other". Publications are available at <http://www.unescoapceiu.org/en/m411.php?pn=4&sn=1&sn2=1>

⁶⁴ <http://www.ncss.org>

⁶⁵ <http://www.mandalaeeartheditions.com/Encyclopedia-Hinduism-Heritage-Research-Foundation/dp/1608871754> and

<http://www.ihrf.com/encyclopedia.html> and <http://www.sc.edu/news/newsarticle.php?nid=6353#.UluzVRZtff>

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ANNEX C: A model for interreligious dialogue

According to Prof. Dr. Kazi Nurul Islam there are many rules for interreligious dialogue:

1. The purpose of inter-religious dialogue is to learn, that is, to change and grow.
2. Each participant must come to the dialogue with complete sincerity and honesty.
3. Each participant must come to the dialogue with no preconceived conceptions or assumptions.
4. Dialogue must take place only between equals.
5. Dialogue must take place only on the basis of mutual respect and trust.
6. Dialogue demands that the participants must learn to be self-critical of themselves and their faith traditions.
7. All participants eventually must attempt to experience their partner's religion from within.⁶⁷

⁶⁷ Rules and Assumptions of Inter-religious dialogue (abstracts), Dr. Kazi Nurul Islam (Professor at the Department of World Religions and Cultures at Dhaka University, Bangladesh)

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