"THE IMAGE OF THE OTHER"

Second High-Level Regional Conference Report

KAICIID in Partnership with the African Union Commission

and United Religions Initiative Africa

Interreligious and Intercultural Education: Best Practices in Africa

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First Edition

KAICIID
DIALOGUE
CENTRE

KING ABDULLAH BIN ABDULAZIZ
INTERNATIONAL CENTRE FOR INTERRELIGIOUS
AND INTERCULTURAL DIALOGUE

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Preface

As new forms of communication bring us closer together, dialogue is a necessary step to ensure that our differences do not drive us apart. The King Abdullah International Centre for Interreligious and Intercultural Dialogue is, above all a Dialogue Centre. This year we have carried out an inaugural programme on the 'Image of the Other' in education. Through a series of four regional conferences, we have aimed 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. A global forum convening in November, 2013, widens the discussion and builds bridges for future work trans-regionally.
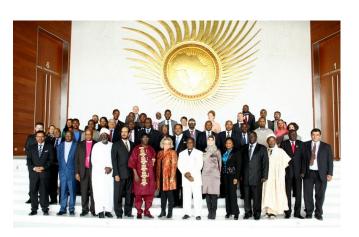
This report brings together some of the rich findings of the Regional Conference entitled '"The Image of the Other": Interreligious and Intercultural Education-Best Practices in Africa' which convened in Addis Ababa on 26th August. We are proud that this conference was co-organized with the African Union Commission and United Religions Initiative for Africa. In the name of the King Abdullah International Centre for Interreligious and Intercultural Dialogue, I would like to express my sincerest appreciation to the co-organizers and to each participant who joined us at this event. The insights and contributions made at this conference are valuable guides for our future work as well as for our valued partners and colleagues in this field. The policy and practical expertise in the field of interreligious and intercultural education were highly relevant 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 August 2013, KAICIID Dialogue Centre in cooperation with the African Union Commission and United Religions Initiative for Africa 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 Africa. The conference took place during the 50th anniversary Jubilee marking the founding of the African Union, and featured an opening session attended by numerous ambassadors and high-ranking dignitaries from Member States. The framework of the meeting was the concept of the "Image of the Other".

Interreligious and intercultural education intersects with civic education, peace education and religious education. It enables the recognition of bias, the perception of diversity within religions and cultures, and hones the ability 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 facilitates the commencement of dialogue.

This report is the outcome of a full day of work attended by an interdisciplinary group of 30 specialists from all regions of Africa: interreligious and intercultural education field experts, religious and civic education practitioners, and representatives from religious, educational, governmental and intergovernmental organisations. Participants discussed the methods and approaches that are proving most effective in different parts of the continent, and provided recommendations for advancing the field. An additional 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".

In 2013 this programme has convened experts in four regional consultations (Euro-Mediterranean, Africa, Asia, and Americas) to analyse models and "lessons learned" in the field of interreligious and intercultural education. Engaging organisations and researchers already working in the field, the programme culminates in a global forum of educators, civil society leaders and policy makers on 18 and 19 November 2013.

Executive Summary

Participants at the meeting came from 13 countries of Sub-Saharan Africa; 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 African Union headquarters in Addis Ababa, participants engaged constructively with one another. 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 Africa.

A series of **common challenges** were identified by participants across countries and types of organisations.

Above all, the **great role religion plays** in people's lives and societies' functioning in Africa and the longstanding **cultural and religious diversity** of the region were identified as key factors, and more precisely as **opportunities** that could be misinterpreted as **challenges**. Religious and cultural differences are often **misused to divide and antagonise** groups within society, whereas their **intrinsic potential to advance peace, stability and mutual understanding** are not sufficiently explored.

Political instability, poverty and **lack of local ownership** were mentioned as obstacles to interreligious and intercultural dialogue and understanding in Africa. Successful **education strategies** and **practices** that address these challenges notably through **capacity-building** of leading religious and social actors and youth **empowerment** were presented and analysed.

As in other regions of the world, while high-level initiatives and policy documents for interreligious and intercultural understanding currently exist in Africa, they are **not sufficiently implemented** and adapted to **a diversity of national contexts.** Several grassroots initiatives provide valuable input to working on perceptions of "the Other". However there is often a **lack of transfer and a lack of follow up,** primarily due to weak commitment at the national level. It was pointed out that **existing institutional and civil society frameworks** for interaction should be used and strengthened to avoid confusion and disconnection.

The working group collectively contributed to a **set of recommendations** to advance the field of interreligious and intercultural education and dialogue in Africa. The successful cooperation between **KAICIID** and the **African Union Commission Citizens and Diaspora Directorate (CIDO)** in the organisation of this meeting paved the way for a **sustained partnership** between the two organisations that is expected to build on the findings and conclusions of this event and orient KAICIID's future work in the region.

Recommendations

The King Abdullah Bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue organized its second Regional Conference on "The Image of the Other": Interreligious and Intercultural Education – Best Practice in Africa in partnership with the African Union Commission and United Religions Initiative for Africa, on the occasion of the fiftieth anniversary Jubilee of the African Union.

This important event was held in the capital Addis Ababa in the Federal Democratic Republic of Ethiopia, which is chairing the African Union this year, and with the support and encouragement of the President of Ethiopia.

On 26 August, a full day of working dialogue among policy makers and expert practitioners was co-hosted by the African Union and took place at African Union Headquarters. During the course of a productive day, 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.

Context is Key

Interventions in the field of interreligious and intercultural dialogue should utilise culturally sensitive models that respect the indigenous and ancestral heritage in Africa including spirituality and rituals, histories of positive coexistence, and contemporary community-based approaches to conflict resolution such as the eldership model.

Don't Reinvent the Wheel

- Build on the foundations of the internal assets and capacities that already exist in the region through utilizing existing networks and resources (see also Best Practices section below)
- Conduct mapping of existing resources including regional institutions, best practice guidelines, tools, curricula, field actors and practitioners; strategically inventory and utilize existing resources

- Track the publication of literature that promotes radicalisation along religious lines
- Enhance networking and cooperation in the field through the creation of a directory of stakeholders and an online platform for learning and sharing of resources. Create mentoring opportunities for civil society organizations
- Promote flexible models or practices that can be adapted to other contexts

Engage the Right Stakeholders

- Create spaces for dialogue that are trusted by involving representatives including a broad diversity of religious stakeholders
- Engage young people and promote initiatives that are owned and led by youth.
- Identify and support young leaders who can serve as role models and exemplars for their peers through capacity-building and exchange programs
- Create and support joint multi-religious platforms and training institutions where young people are also taught by educators from other faiths
- Empower local religious leaders through capacity building and training
- Training government workers in the best practices and techniques of interreligious dialogue would assist improve their role as facilitators
- Recognise and valorise the role of women in interreligious and intercultural education

Religion Can Leverage Peace and Intercultural Understanding

- States and education systems must recognise that religion's impact on society and culture are key issues of importance for society. Very often its role is invisible and it must be recognized. Effective practices will acknowledge the distinctiveness of religions, while avoiding the pitfalls both relativism and exclusivism, and seek to find common ground around shared interests and values
- Find common ground and shared values between different religious perspectives
- Religion should be presented as an essential dimension of culture in formal education, teaching tools and curricula (in disciplines such as civics, ethics, history, civilisation and humanities in general) just as historical developments and cultural manifestations are examined alongside doctrine, law and religious practice
- Create synergies between formal education systems and non-formal education initiatives (in particular those run by faith-based and interfaith organisations) through introducing in the formal system active learning approaches that integrate community-based activities outside the classroom
- Interreligious peace education should be integrated into the formal school systems in both public and religious schools

- Raise awareness of the risks of "negative solidarity" that can exist within religious communities (this is a religious allegiance based on opposing another religious group)
- Enhance critical thinking skills in relation to religious conflict and the manipulation of religion for political purposes

Move toward Policy Implementation

- During the event it was noted that there are "plenty of existing best practice models and policies" but they are not being implemented. Resources and commitment are necessary so that dialogue initiatives are sustainable
- Governments should focus on multicultural and diversity issues comprehensively across ministries and departments
- Inter-State policies must be better linked to national education systems.
- Faith-based and secular civil society organisations should form advocacy groups to communicate with both intergovernmental organisations and national authorities.
- It is also important to include sub-regional intergovernmental structures e.g. for West Africa: CEDEAO, Union du Fleuve, to assist in policy implementation
- The African Union should enhance and sustain its cooperation with religious leaders in particular in the fields of conflict mediation and interreligious and intercultural education
- Governments should support and expand upon successful efforts at the community level through partnerships with both faith-based and secular civil society organisations
- Governments should utilize faith-based and secular civil society organisations to educate and train entities on the front-lines of conflict intervention such as the police, army, and other security forces
- Produce an educational toolkit or handbook for interreligious and intercultural education in Africa, to be widely implemented (including through active workshops) and adapted to national contexts
- Identify and support government institutions in selected African countries which have structures and curricula with a high potential to foster interreligious and intercultural education

Best Practices Presented During the Conference

Curricula

- Human Rights and Citizenship National School Curriculum, Ministry of Education, Ivory Coast
- MA in Muslim Cultures, Aga Khan University, London, UK
- PhD Doctoral Research Awards in Governance and Security Studies, University for Peace Africa Programme
- PROCMURA/St Paul's University Programme on Islam and Christian-Muslim Relation, Limuru, Kenya

Teaching Tools

- Learning to Live Together, an Intercultural and Interfaith Manual for Ethics Education, Arigatou International
- Toledo Guiding Principles on Teaching about Religions and Beliefs in Public Schools, OSCE Office for Democratic Institutions and Human Rights, 2007

Training Programmes

- Peer-mediation and conflict resolution trainings, Interfaith Mediation Centre, Kaduna, Nigeria
- Capacity Building in conflict transformation and peace building, African Council of Religious Leaders- Religions for Peace

Non-Formal Education

- Addis Ababa University Students' Peace club (in cooperation with Life & Peace Institute)

Advocacy

- The Golden Rule Campaign, United Religions Initiative (URI)

Awareness-Raising Events

- Golden Jubilee Assembly of the All-Africa Conference of Churches (2013, Kampala, Uganda)
- Africa Muslim and Christian Religious Leaders Conference on Peace and Development, Programme for Christian-Muslim Relations in Africa, PROCMURA (2012, Addis Ababa, Ethiopia)
- Interfaith Forum, African Union Citizens and Diaspora Directorate - CIDO (2010, Abuja, Nigeria)

Commissions

- Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities, South Africa
- South-Sudan Church-led Reconciliation Commission
- Interfaith Dialogue Forum of The African Union (launched 2010)

Introductory Session

Opening Remarks

Claudia Bandion-Ortner, Deputy Secretary General, KAICIID

After thanking all organising parties and participants for their commitment, Claudia Bandion-Ortner introduced the goals and expected outcomes of the day. The Conference aimed to offer specialists in the field of interreligious and intercultural education in

"The collective experience present in the room is a unique wealth."

Africa an opportunity to **network, exchange ideas and experiences and put forward new proposals.** The programme of the day was designed to allow for a **mapping of existing practices and mechanisms**, an **analysis of the types of interventions** appropriate in different national contexts, and a **discussion on the possible strategies** for cultivating a cross-border community of individuals actively engaged with interreligious and intercultural education.

To conclude, Ms Bandion-Ortner wished the participants a fruitful and productive day, and encouraged the audience to share their experiences and ideas in order to feed into the process of **consultation and stock-taking** organised by KAICIID.

Dr. Jinmi Adisa, Director, Citizens and Diaspora Directorate (CIDO), African Union Commission

In his opening speech Dr. Jinmi Adisa highlighted the **complementarity** of KAICIID's initiative on interreligious and intercultural education with the work of the African Union in the field of interfaith dialogue. He reminded the audience of the significance of the first ever **African Union Interfaith Dialogue Forum** organised in Abuja,

"…explore and fully utilise the vast spiritual resources of the continent."

Nigeria, in 2010. In the wake of this founding event an institutional framework was set up and officialised in a "Declaration of commitment and purpose", allowing a **growing interaction between the African Union and religious communities** through an **observer status** system, the setting up of a **steering committee**, and the signing of Memoranda of Understanding. Dr. Jinmi Adisa reminded participants of the objective of the initiative and the roadmap resulting from these efforts at the level of decision makers: to create "**a structural partnership** with religious leaders and religious communities (…) by associating (their) moral authority and responsibility with the process of governance" as a way to contribute to integration and development in Africa.

In the words of Dr. Jinmi Adisa, the Conference would serve as a "building block" in the "architecture of **solidarity, mutual concern and systemic cooperation**" towards which the African Union is working.

H.E. Ambassador Mussie Hailu, United Religions Initiative

Ambassador Mussie Hailu commenced his intervention with a call for peace and stability. He drew attention to current circumstances in Syria and Egypt, and deplored the loss of lives

"Together, we can make it happen."

and the damage caused to cultural heritage in the name of so-called religious ideals. He shared his conviction that **peaceful coexistence** can be enhanced by interreligious and intercultural dialogue, through building **trust** and **understanding** about the "other". At a time when the world is coming together more than ever, how well we interact with each other is becoming increasingly crucial, said Ambassador Hailu. To foster peaceful coexistence, it is necessary to refer to **universal principles** of ethics that transcend differences, and to apply them on the ground. People need to be reawakened to the **fundamental interdependence of human beings** and the need to make peace with ourselves, our families and our communities. In closing Ambassador Hailu transmitted a message from the President of United Religions Initiative, who congratulated KAICIID on this "timely and important" conference, and hailed the event as a practical step in the development of new peace-building opportunities.

Work Session I

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

Key question: What is a particularly successful method or strategy you see working in the region, and what are the reasons for its success?

"We want to capture the uniqueness of the African experience in the field."

A diversity of best practices representing different sectors and areas of action were presented by the various stakeholders participating in the meeting, namely: **curriculum** development and implementation; creation and dissemination of **teaching tools, training programmes, non-formal education** initiatives, **advocacy** campaigns, **awareness-raising** events, and the establishment of (inter)national **commissions**.

Curricula

Human Rights and Citizenship National School Curriculum, Ivory Coast

What is it?

In 2012 the Ministry of Education created the discipline "Education aux Droits de l'Homme et à la Citoyenneté" – EDHC (decree n°2012-884) as the 13th compulsory subject in the Ivorian school curriculum. This discipline posits at its core the values of living together and the culture of peace in order to develop among youngsters mutual understanding and respect across religious, ethnic and social divides.

The main themes of this curriculum are, among others, peace and multiculturalism, human rights, democracy, rules of living together, and environment.

Why is it successful?

- Implementation of the curriculum based on innovative teaching and learning approaches: role games, group work and project-based work in the classroom, external interventions, development of life skills such as decision-taking and autonomy, etc. The students are stimulated to express their opinions, formulate arguments, apprehend progressively the nature of a specific social value and adopt a responsible attitude when faced with various situations

- Development of teaching tools for the teacher and the classroom to facilitate the appropriation of the new curriculum
- Comprehensive effort to introduce the EDHC curriculum in both public and religious schools (where it is taught alongside religion) and to link its implementation to various non-formal education initiatives (including by faith-based and interfaith organisations)

Who is implementing it?

The curriculum is implemented by the Ministry of Education of Ivory Coast

- Initial phase has been supported by the UN World Programme for Human Rights Education during its first phase between 2005 and 2009
- The CEDEAO (www.ecowas.int) has also played an integral role
- The Fondation Félix Houphouët Boigny pour La Recherche de la Paix contributes to the implementation of the curriculum through the organisation of workshops (www.fondation-fhb.org/)

MA in Muslim Cultures, Aga Khan University, London, UK

What is it?

This two-year full-time MA Programme offers a distinctive way of understanding Muslim cultures in all of their geographical, linguistic and cultural diversity. By combining courses from a range of disciplines within the humanities and social sciences, students are able to study the cultural and intellectual historical traditions within which religious ideas and practices have meaning. Through this approach, cultural manifestations such as art, poetry and architecture are examined alongside doctrine, law and religious practice.

Why is it Successful?

An interdisciplinary and integrative approach that provides students with the skills to place Muslim cultures within their historical contexts, and enables them to comprehensively understand contemporary Muslim societies.

Who is implementing it?

Based in London, the Institute for the Study of Muslim Civilisations of Aga Khan University (AKU-ISMC) aims to strengthen research and teaching about the heritage of Muslim societies, with specific attention to the challenges these societies face in contemporary settings. AKU-ISMC provides a multifaceted approach to the study of Muslim civilisations - within in a framework of world cultures and through the humanities and social sciences - allowing for a wider analytical and comparative perspective. This approach is reflected in a postgraduate masters' programme, professional programmes and through quality research and publications. It is reinforced by a unique bibliographical project, the Muslim Civilisations Abstracts. The Institute engages in collaborative initiatives across the globe and has attracted

students from Armenia, Austria, Canada, France, Germany, India, Indonesia, Iran, Pakistan, Palestine, South Africa, Syria, Tajikistan and Tunisia.

www.aku.edu/collegesschoolsandinstitutes/ismc/

PhD Doctoral Research Awards in Governance and Security Studies, University for Peace Africa Programme

What is it?

This doctoral programme implemented by the Africa Programme of the University for Peace (UPAP) with support from the Canadian International Development Research Centre (IDRC) aims to develop a strong evidence-based research capacity in Africa on critical issues of governance and security. The doctoral research awards allow African researchers to complete their doctoral studies with high quality dissertations and quality research and analytical skills that enable them to contribute to relevant policy in the fields of expertise. This programme allows UPEACE Africa to train a total of 30 PhD candidates registered with various universities in Sub Saharan Africa.

Why is it successful?

- The programme is part of a long-term cooperation between UPEACE Africa and the IDRC: (this research grant cycle is the second one received from IDRC: the first, in 2007, focused on developing research capacity in Peace, Conflict and Development)
- The programme is based on 5–year cooperation agreements with a number of African Universities, in an attempt to address needs and obstacles

Who is implementing it?

Headquartered in Costa Rica, the United Nations-mandated University for Peace was established in December 1980 as a Treaty Organization by the UN General Assembly. The Charter of the University calls for UPEACE *"to contribute to the great universal task of educating for peace by engaging in teaching, research, post-graduate training and dissemination of knowledge fundamental to the full development of the human person and societies through the interdisciplinary study of all matters related to peace"*. The University for Peace (UPEACE) established its Africa Programme in 2002. Since its inception, the programme has focused on the necessity to stimulate and strengthen capacity in Africa to teach, train and conduct research in areas of peace and conflict studies.

PROCMURA/St Paul's University Programme on Islam and Christian-Muslim Relations, Limuru, Kenya

What is it?

This specialised course is the only one of its kind in an ecumenical Christian University. Since its inception it has attracted students from Tanzania, Madagascar, Sudan, Nigeria, Sierra Leone, Liberia, Rwanda, Turkey and, of course, Kenya. The student body, which is primarily Christian but includes Muslims, study together in an academic environment and translate that into respectful coexistence. All PROCMURA field workers (Area Advisers) attend the MA in Islam and Christian-Muslim Relations to raise interreligious sensitivity.

Why is it successful?

- The Programme has a direct action-oriented outcome: to build capacities within PROCMURA constituencies across Africa
- The Programme has a potential for replication (plans to replicate it in Ghana for Anglophone West Africa and Cameroon for Francophone Africa are in progress)

Who is implementing it?

The Programme for Christian-Muslim Relations in Africa (PROCMURA) promotes Faithful Christian witness and Christian constructive engagement with Muslims for peaceful coexistence.

procmura-prica.org

Teaching Tools

Learning to Live Together, an Intercultural and Interfaith Programme for Ethics Education

What is it?

Learning to Live Together is an intercultural and interfaith programme for ethics education designed to contribute to the realization of children's right to full and healthy physical, mental, spiritual, moral and social development. Learning to Live Together serves as a resource for all those who work with children and young people and want to nurture common values and a mutual respect for different backgrounds and traditions.

Testing workshops, trainings, and other educational initiatives based on the programme have taken place in the following countries in Africa: Burundi, Ethiopia, Kenya, Rwanda, Somaliland, South Africa, Tanzania and Uganda. Published in 2008, Learning to Live Together is successfully in use in 28 countries and is now being proposed as a model for curriculum

development in schools, as well as for programmes in religious and non-religious youth groups and peace clubs. In Tanzania for instance, where it was implemented by GNRC, the manual inspired the creation of child- and youth-led Peace clubs, as well as a media-focused training workshop that is regularly held at the Zanzibar International Film Festival (ZIFF).

Why is it successful?

- The programme targets children and youth in order to achieve the highest impact and multiplier effect
- The manual was developed as the result of a participatory process that brought together the experience of educators and scholars from different religious, spiritual and secular traditions, international organisations, NGOs, educational institutions and children. The development process was followed by concrete actions to ensure the dissemination, testing and implementation of the manual and the programme
- The manual addresses issues on a global level, and yet is adaptable to local cultural and social contexts. The versatility of Learning to Live Together is reflected in the variety of initiatives that have emerged in the wake of implementation of the programme

Who is implementing it?

Learning to Live Together is an outcome of the worldwide initiative on ethics education for children launched by Arigatou International and the Global Network of Religions for Children (GNRC), an interfaith network established in 2000 by Arigatou International. It has been developed in close cooperation with, and with endorsement of UNICEF and UNESCO. Arigatou International is an international faith-based NGO committed to building a better world for children. It seeks to secure Child Rights, foster children's well-being, and maximise the potential of interfaith cooperation. Arigatou International strives to empower and involve children and youth.

Training Programmes

Peer-mediation and conflict resolution trainings, Interfaith Mediation Centre, Kaduna, Nigeria

What is it?

IMC trainings and peace-building workshops target a wide variety of stakeholders with the aim to make them (more) effective peacemakers: Christian and Muslim religious leaders, community members, women, youth militia leaders, opinion leaders, police forces, teachers and students. The trainings encourage dialogue about differing views on politics, society, and law and valorise peace building methods that may have been forgotten or abandoned. They facilitate the introduction of peer-mediation mechanisms and tools in communities and

educational institutions. Practical workshops are also organised by IMC on good governance, legislation, budget tracking, elections monitoring, etc.

Why is it successful?

- Trainings are one component of the IMC comprehensive track II (involving civil society) and III (people-to-people) diplomacy strategy. They are implemented alongside other conflict prevention and resolution mechanisms such as peace clubs, peace curricula, youth camps, trauma counselling, etc.
- The IMC has a wide-scale media strategy that increases the scope and outreach of its work within Nigeria, across the continent and beyond (for instance through regular radio and TV shows
- The faith-based perspective, especially the interfaith (Muslim-Christian) perspective, is vital to the IMC success. It shapes a methodology that promotes awareness of the psychology behind religious violence and addresses its root causes, drawing on the power of spirituality and the peaceful interpretation and application of religious texts (e.g. quoting Holy Scriptures from both the Bible and the Koran that support peace helped to engage participants)

Who is implementing it?

The Interfaith Mediation Centre was started by former antagonists, Imam Mohammed Ashafa, a Muslim cleric, and Pastor James Wuye, a Christian minister, in multi ethnic-religious Kaduna State in northern Nigeria, a hot spot for conflict in the country. The Interfaith Mediation Centre has over 10,000 members and trains the country's youth, women, religious figures, and tribal leaders to become civic peace activists.

Audio-visual resource: The Imam and the Pastor, www.iofc.org/imam-pastor

Capacity Building in Conflict Transformation and Peace Building

African Council of Religious Leaders – Religions for Peace

What is it?

The Council's capacity building programs help religious leaders, their communities, women and youth to engage effectively in conflict transformation and peace building. The Council facilitates the acquisition of skills, enabling people to take active part in on-going decision making processes and operate as mediators and conciliators in post-conflict reconstruction. The activities are driven along the sub-regional structures of the African Council of Religious Leaders, such as the Religious Leaders Peace Initiative in the Horn of Africa that undertook

several missions to engage religious leaders to be part of the process for peace. One of them was the Somali religious leaders' Confidence/Learning mission to Rwanda in late 2009. This was a learning tour for senior religious leaders from Somalia on the experience and reconciliation process in Rwanda following the genocide in 1994. The tour was aimed at enabling them to be able to replicate best practices from Rwanda.

Why is it successful?

- The organisation's strength is based on its multi-religious identity (both programmatic and leadership) and cooperation at multiple levels (local, national, sub-regional and continental)
- Context-sensitive and context–responsive programmes and activities that focus on harnessing concerted efforts among religious communities in order to better answer various needs of the continent
- Strong organisational structure consisting of 23 national inter-religious Councils, interfaith Committees and Platforms, 4 sub-regional inter-religious coordinating bodies, the African Women of Faith Network (AWFN) and the African Religious Youth Network (ARYN) that have respectively functional national networks across Africa

Who is implementing it?

The African Council of Religious Leaders — *Religions for Peace* (ACRL—R*f*P) is the largest multi-religious platform in Africa. Its mission is to mobilise religious leaders and their communities in Africa to effectively cooperate for peace.

www.acrl-rfp.org

Non-Formal Education

Addis Ababa University Students' Peace Club (in cooperation with Life & Peace Institute)

What is it?

Peace Club is a student-based organisation. The Club aims at creating a culture of dialogue and a peaceful and harmonious academic environment where students of diverse ethnic and religious backgrounds live interdependently. The AAU Peace Club has started a sustained dialogue groups on campus in the fall of 2009 through different workshops organised to create awareness of the importance of peace among young university communities.

Why is it successful?

- The Peace Club functions on the basis of a clear set of principles which are: multi-perspectivity, transparency and trust, gender sensitivity and impartiality

- The Peace Club implements a contextualised version of the method of Sustained Dialogue (as developed by a veteran US diplomat named Dr. Hal Saunders) which allows development and progress via regular weekly meetings

Who is implementing it?

Addis Ababa University Peace Club is a student-based initiative (www.facebook.com/peaceclubaau) implemented in partnership with the Life & Peace Institute Ethiopia Programme (www.life-peace.org/where-we-work/ethiopia/our-work-in-ethiopia/). LPI is an international and ecumenical centre that supports and promotes nonviolent approaches to conflict transformation through a combination of research and action that entails the strengthening of existing local capacities and enhancing the preconditions for building peace.

Advocacy

The Golden Rule Campaign, by United Religions Initiative (URI)

What is it?

The Campaign proposes the Golden Rule as a basis for action which calls on us to treat others with the respect, dignity and kindness that we would wish for ourselves. All those who join the campaign commit to use the Golden Rule in their work as a means to create interfaith harmony and a culture of peace. The Campaign includes the celebration of an International Golden Rule Day on April 5th and active lobbying to encourage local and national politicians in Africa (Ethiopia, South Soudan, and Burundi) to officially endorse the International Golden Rule Day.

Why is it successful?

- Advocacy led by grass-root people
- Emphasis on the commonalities of all religions

Who is implementing it?

The Campaign is run by a group of interfaith activists among United Religions Initiative staff and trustees in Africa and led by Ambassador Mussie Hailu, URI founding member and Regional Director for Africa. United Religions Initiative is a global grassroots interfaith network that promotes enduring, daily interfaith cooperation, to end religiously motivated violence and to create cultures of peace, justice and healing.

www.uri.org/cooperation_circles/detail/goldenrule

Awareness-Raising Events

Golden Jubilee Assembly of the All-Africa Conference of Churches

What is it?

The Golden Jubilee Assembly of the AACC met in Kampala, Uganda at Munyonyo Commonwealth Resort from 3 to 9 June 2013 under the theme, "God of Life, Lead Africa to Peace, Justice and Dignity".

Why was it successful?

- Contribution to the development, integration and stability agenda of the African continent through oecumenical and interfaith activities
- Connection of the event to the concomitant African Union 50th anniversary
- Commitment to build on the spiritual heritage of Africa and give it "pulse"

Who implemented it?

The All Africa Conference of Churches (AACC) is the largest association of Christian churches in Africa - Protestant, Anglican, Orthodox and Indigenous churches – which accounts for over 120 million Christians across the continent. AACC has 173 members in 40 African countries. The membership comprises Churches, National Christian Councils, Theological and Lay Training Institutions, and other Christian organisations. The main goal of the organisation is to work for Peace, Justice and Harmony in Africa.

www.aacc-ceta.org/

Africa Muslim and Christian Religious Leaders Conference on Peace and Development

What is it?

This Conference was organised on 8-13 January 2012 in Addis Ababa, Ethiopia, to facilitate reflection with the aim of harnessing the potential of religion as a source of good in African countries. It gathered 60 prominent Christian and Muslim leaders from Cameroun, Egypt, Ethiopia, Liberia, Madagascar, Nigeria, Sierra Leone, and Tanzania in order to stimulate the sharing of experiences across regional, national and religious divides.

Event report: procmura-prica.org/en/?p=1863

Why was it successful?

- Careful choice of countries in order to present a diversity of experiences

- Presence of the media and publication of the proceedings to ensure visibility and outreach for the event
- Adoption of recommendations (Addis Ababa Communiqué) to foster follow-up action and advocacy

Who implemented it?

The Programme for Christian-Muslim Relations in Africa (PROCMURA) promotes Christian constructive engagement with Muslims in faithful witness, peace and peaceful coexistence for the holistic development of the human person and his/her environment.

procmura-prica.org

Interfaith Forum, African Union Citizens Directorate (CIDO)

What is it?

Building on the work done by interfaith organizations in Africa, the African Union held its first ever Interfaith Dialogue Forum in Abuja, Nigeria on June 15-17, 2010. The forum, organized as part of the African Year of Peace and Security, brought religious leaders throughout the continent together with heads of state under the theme "Advancing Justice, Peace, Security and Development: Harnessing the Power of Religious Communities in Africa."

Why was it successful?

- The event was a visible manifestation of the willingness of the African Union to build partnerships with religious communities
- The event was followed-up with the establishment of a permanent steering committee consisting of 15 senior religious leaders, the adoption of an official declaration, and the drafting of an action plan

Who implemented it?

The African Union Citizens and Diaspora Directorate (CIDO) is the focal point for interfaith dialogue at the African Union Commission.

Commissions

Commission for the Promotion and Protection of the Rights of Cultural, Religious and Linguistic Communities, South Africa

The Commission draws its mandate from the South African Constitution: it is an independent "chapter-nine institution" (bodies established in chapter 9 of the Constitution to guard democracy).

The CRL Rights Commission is mandated "to promote respect for and further the protection of the rights of cultural, religious and linguistic communities; promote and develop peace, friendship, humanity, tolerance, national unity among and within cultural, religious and linguistic communities on the basis of equality, non-discrimination and free association; to promote the right of communities to develop their historically diminished heritage and to recognise community councils."

The Commission publishes reports and makes recommendations on various issues of common interest, often with a direct impact on interreligious and intercultural dialogue and education: recent reports include a report on initiation school, a report on dress code, and a report on public and religious/cultural holidays (see www.crlcommission.org.za)

South-Sudan National Reconciliation Committee for Healing, Peace and Reconciliation Conference

In April 2013 as the result of a multi-annual consultation and preparation process, President of South Sudan, General Salva Kiir, signed a republican order appointing members to the National Reconciliation Committee for Healing, Peace and Reconciliation Conference.

The order tasks this committee to develop objectives of national peace and reconciliation; determine short term and medium-term activities; research modern and traditional conflict resolutions; liaise with the government to provide security, financial support and mobility; solicit funding from local and international bodies, seek their expertise and form a consultative body comprising of South Sudanese elders.

The Committee's team includes Archbishop Dr Daniel Deng Bul as the Chairperson, and Bishop Paride Taban as Deputy Chairperson. Other members are Bishop Rudolf Deng Majak, Bishop Enock Tombe, moderator Peter Lual Gai, one representative from the Muslim community, one from each of the ten states of South Sudan, one youth representative and one civil society representative.

Interfaith Dialogue Forum of the African Union

As an outcome of the first ever Interfaith Dialogue Forum organised by the African Union in Abuja, Nigeria on June 15-17, 2010, a Permanent Steering Committee was formed to advance cooperation between the African Union and religious communities on the continent. The Permanent Steering Committee's mission is to facilitate partnerships between the AU and religious communities. The Religions for Peace African Council of Religions Leaders coordinates the work of the Permanent Steering Committee at the AU.

Work Session II

Challenges and Gaps in the field of Interreligious and Intercultural education in Africa

"There cannot be peace without justice."

Key Question: What are the missing connections with regard to implementation? How can the field become more effective as a community?

A basic parameter underlying reflection and action on interreligious and intercultural education in Africa is the **great cultural, ethnic and religious diversity of the continent**, at the regional, sub-regional, national and intra-national levels.

While acknowledging some achievements in the fields of **political freedom** and **economic integration** at the pan-African level, participants to the meeting shared a number of **concerns** which they see as direct obstacles to the implementation of interreligious and intercultural dialogue and education.

The most widely recognised challenges to promoting better interreligious and intercultural practices in Africa were perceived to be the **volatile political environment** and the **increasing income gap between the rich and the poor**. These conditions provide a fertile ground for **religious intolerance** to spread and **conflicts** to emerge.

At the Policy Level

Poor leadership institutions

Power struggles in the political arena in various countries in Africa are a cause of chronic insecurity that threatens interreligious and intercultural dialogue. Many examples exist of power-seeking leaders who use religion and ethnicity to win support or votes in a way that creates or deepens divisions within societies.

Top-down approaches

There is usually a disconnect between political elites and the people. Political leaders often do not recognise the role of religious leaders and people of faith in fostering peace and cooperation. Their dealings with religious leaders are inconsistent and non-uniform: sometimes involving them in mediation processes, and other times ordering them not to interfere.

Inadequate curricula

The role of interreligious and intercultural education in school curricula is often marginal. Intercultural awareness, critical thinking and evidence-based reasoning are some of the competencies that need to be developed among students living in complex and sometimes conflict-prone multicultural and multi-religious environments. These are currently not receiving enough attention from educational policy-makers.

Lack of financial support

Government and multinational organizations too rarely commit to significant investment in peace building projects. There is a general tendency from the side of decision makers to pontificate without seriously addressing the allocation of resources and the establishment of concrete priorities. This creates a dichotomy between theory and practice and aggravates tensions between states apparatus and societies.

At the Civil Society Level

Disconnection

Too often grassroots initiatives happen within their own local context without communication or coordination with similar actions elsewhere. Platforms and avenues of communication that could serve to better connect the sector across national borders are underexploited or lack sustained support.

"There is a need for more dialogue between those promoting dialogue."

Limited Influence

Civil society actors often lack the tools and human capacity to pass their messages on to political leaders and make the case for their work in ways that result in impact and change.

Lack of Evidence-Based Research

There is a lack of monitoring and scientific assessment of civil society initiatives related to interreligious and intercultural education. Increased research in the field is needed in order to prove the effectiveness and the impact of grassroots and community-based action in the field, as a basis for the expansion of existing practises.

At the (Religious) Community Level

Misuses of religion

Misconceptions and blind followership are used by some misguided elements of religious and political leadership in the name of God.

External Influence

In some cases religious intolerance may be imported to Africa by individuals who study religion in more monolithic societies.

Attitudes of Proselytization

Some religious communities are trying to increase their numbers through exerting pressure on people.

"Clash of ignorance"

Religious education does not make enough room for "the other" and the idea that there is not one single way to relate to God: clerics and religious people in general do not know enough about other religions.

Identity issue

It is difficult for some people to articulate their identity as national citizen of a State and their religious identity as member of a faith community.

The reflection on the main challenges faced by interreligious and intercultural education in Africa resulted in the formulation of a **set of recommendations** agreed upon by participants. (Appears at the start of this report)

Work Session III

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

To work towards **policy implementation** and bridge the gap between **theory and practice**, States and civil society organisations need to

"We need to build on the foundations we have."

strengthen their **cooperation**. It is significant that the last session of the day was moderated by the Director of the **Citizens and Diaspora Directorate (CIDO)** at the African Union Commission. This Department is particularly committed to develop **sustained and systematic cooperation** between policy-makers, faith-based, interfaith and secular civil-society organisations working in the field of interreligious and intercultural education in Africa, notably through the **African Union's Interfaith Dialogue Forum** (see section on best practices). A series **of key messages** emerged from this session that fed into the meeting's recommendations.

Institutional and governmental actors can make better use of the experience and capacity of civil society organisations active in the field.

There are several examples in Africa that demonstrate that **governance issues** can sometimes be smoothly resolved **in partnership with faith-based, interfaith and secular civil-society organisations.** In the field of **conflict prevention and management,** early warning and early response issues are often successfully dealt with in a cooperative way by religious and state authorities, through for instance **mediation meetings** supported but not organised by the State. States can learn from faith-based, interfaith and secular civil-society organisations to make more use of **people-to-people approaches** to manage conciliation and conflict resolution ("Tracks 2 and 3 diplomacy"). Civil society actors can inspire a more cost-effective approach which consists **in investing in dialogue and education** rather than spending resources on peacekeeping forces.

More generally, CSOs have a wealth **of knowledge and experience** on what is happening **on the ground**. They are usually well informed on **the local causes and aggravating factors** of interreligious and intercultural tensions, and thus are able to advise and propose **tailored solutions**. They should be more **regularly and systematically consulted** by policy makers. To achieve this, CSOs themselves need to promote the **recognition** of their work.

CSOs have a special role to play in making the voice of **minorities and under-represented groups** audible in the public debate. They need to organise themselves in order to get the **attention** of public actors and gain **legitimacy** in claiming more ownership and sharing of responsibilities.

State Interventions can become more effective

Participants at the meeting stressed the necessary commitment of **African States** to foster interreligious and intercultural education at the national level. Education needs to become more of a priority in national policies, and religious, citizenship and ethics education should no longer be neglected.

In particular, governments have a major stake in **curriculum development**, an area where a lot still needs to be done in many countries to improve the status of interreligious and intercultural dialogue. Curriculum development must take place in a coordinated manner throughout the **educational chain**: governments, curricula, textbook authors, publishers, trainers, schools, teachers and researchers.

Civil society should also be involved in this process, as school is only one space among others were young people's development and self-realisation happen: formal education systems need to develop more space for interaction with **non-formal education** initiatives, in particular faith-based initiatives. For public education and religious education to coexist harmoniously in a variety of ways in the African context, the concept of the **secular state** needs clear endorsement from governments.

Increased **cross-border exchange and cooperation** between African States is an essential element in the advancement of the field of interreligious and intercultural education. Reflecting together on common challenges, identifying exportable models and tailoring good practices to the national contexts are valuable and highly effective processes.

Finally, States and governments can improve the efficiency of their action in the field by conducting a comprehensive **mapping of the sector** to identify the most appropriate partners to work with, and study **tangible data** from evaluation and assessment of previous initiatives to guide their work in the future.

Conclusion

KAICIID Dialogue Centre thanks all of the participants at the 26 August consultation for sharing their expertise and extending their valuable partnership. In particular, KAICIID thanks the African Union Commission (AUC) and United Religions Initiative (URI) for their cooperation in the organisation of this conference.

> *"We should believe more in ourselves and our capacity, as we did liberate the continent from the yoke of colonialism."*

Many participants spoke about the potential for KAICIID to act as a hub to facilitate and assist 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. KAICIID will continue to review the findings and recommendations made at this event and will share the information gained with participants of the additional "Image of the Other" regional conferences.

Outlined below are some concrete actions and general recommendations which emerged from the sessions described above.

Key Areas of Intervention

- **Curriculum Development and Development of Teaching Tools** in ethics, citizenship and religious education (humanities in general)
- **Training of Religious Leaders and Educators**
- **Youth Empowerment**
- **Valorisation and Scaling Up** of Existing Initiatives
- **Monitoring and Evaluation** of Ongoing Initiatives
- **Advocacy**
- **Online learning** and use of the internet in education

Potential Stakeholders to Engage

- **Schools and educators**
- **Young people**
- **Policy Makers**
- **Religious leaders**

- **Researchers**
- **Parents and Families**
- **Media**

Proposed Actions for Moving Forward

- **Support the work of the African Union** in the field of interfaith dialogue and interreligious and intercultural education
- **Develop relations with formal educational systems at national levels** to allow for better adaptation and implementation of international initiatives
- **Foster sustained communication and cooperation** between policymakers and civil society activists at national, regional and global levels
- Work toward **the implementation of existing resources and initiatives**
- **Monitor and evaluate** existing initiatives
- Facilitate **cross-border cooperation** within Africa and with the rest of the world

Annex A: Conference Participants

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Annex B: Policy Documents

- **'UNESCO Guidelines on Intercultural Education',** 2007, http://unesdoc.unesco.org/images/0014/001478/147878e.pdf

- **'UNESCO Universal Declaration on Cultural Diversity',** UNESCO: 2001, http://portal.unesco.org/en/ev.php-URL_ID=13179&URL_DO=DO_TOPIC&URL_SECTION=201.html

- **African Union Interfaith Forum Declaration, 2010**

- **'African Union Charter for African Cultural Renaissance'** , 2006 www.au.int/en/sites/default/files/CHARTER_FOR_AFRICAN_CULTURAL_RENAISSANCE.pdf

The information and views set out in this publication represent a wide range of opinions gathered from participants and attendees at KAICIID events; they do not necessarily reflect the official position of KAICIID. Neither KAICIID and its affiliated bodies nor any person acting on their behalf may be held responsible for the use that may be made of the information contained herein.

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