



Multi-Faith Centre



United Nations Educational,
Scientific and Cultural Organization

International Symposium

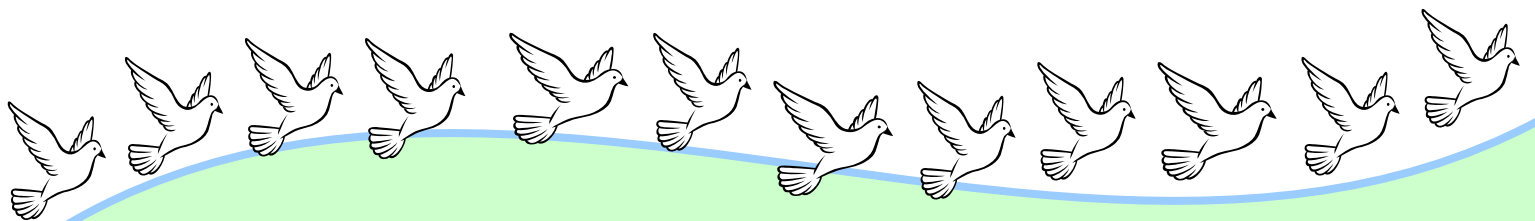
August 10-13 2005

Multi-Faith Centre, Griffith University, Brisbane, Australia

Cultivating Wisdom, Harvesting Peace

*Educating for a Culture of Peace
through Values, Virtues, and Spirituality
of Diverse Cultures, Faiths, and Civilizations*

SYMPOSIUM RECOMMENDATIONS



The Symposium was organized by the Multi-Faith Centre, Griffith University with the support of the Pure Land Learning College, and UNESCO, various UNESCO National Commissions, Field Offices and Centers, and diverse faith and interfaith, civil society organizations/movements, educational and academic institutions

Foreword

On the 10-13th August 2005, over 120 delegates from 25 countries gathered at the International Symposium to share their inspirational insights and experiences on the theme of “Cultivating Wisdom, Harvesting Peace.” The Symposium was organized and hosted by the Multi-Faith Centre of Griffith University, Brisbane, Australia with the support of Pure Land Learning College, UNESCO and various UNESCO National Commissions, centres or offices, and numerous faith, interfaith, educational and civil society organizations and institutions.

Reflecting a diversity of cultures, faiths and spirituality traditions, the delegates presented rich and empowering stories as well as critical analyses of how communities, institutions, civil society organizations, and international or global agencies have organized educational projects and programs to address the root causes of violence and conflicts and build a culture of peace at all levels of life.

Over four intensive days of inter-faith and intra-faith dialogue, the Symposium participants engaged with humility and passion in sharing their wisdoms on ways to promote mutual understanding, solidarity, and cooperation across cultures and national boundaries. While recognizing that differences between faiths and cultures need to be understood, the dialogue also clearly showed that all faiths, cultures, and civilizations have, at their core, key values, virtues, and ethical principles that inspire and sustain peaceful relationships, communities and societies. The Symposium also highlighted the urgent need for exemplars and possibilities for transforming principles, values and visions into personal and social actions and practices in all the multiple dimensions of a culture of peace.

In this first decade of the 21st century, it is clear that there are still many formidable challenges of building peace posed by prevailing realities of conflicts and violence in local, national, international and global contexts. The Symposium on “Cultivating Wisdom, Harvesting Peace” was therefore a most timely and relevant event, not only for promoting the urgent dialogue needed, but also most importantly in proposing constructive policies for educational transformation worldwide.

This Summary of the Symposium Recommendations will hopefully be a very helpful document for the implementation of effective and creative strategies and practices of educating for wisdom towards a culture of peace. It is offered to government leaders, policy makers, educators, and leaders and members of diverse faith and interfaith institutions and communities in all societies and regions, in the hope that we will join our minds, hearts and spirit in solidarity to build a “one world” of peace, compassion, justice, love and diverse shared values for the well being of a common humanity and earth community.



Professor Toh Swee-Hin (S.H.Toh)
Director, Multi-Faith Centre, Griffith University
Laureate, UNESCO Prize for Peace Education (2000)

2005

**International Symposium
Multi-Faith Centre, Griffith University
Brisbane, Australia
August 10-13**

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Organizers



Multi-Faith Centre

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In May 2002, the Griffith University Multi-Faith Centre was opened on the Nathan Campus through generous donations from various individuals and faith communities. The Centre was envisioned as a venue where people from diverse faith, religious, and spirituality traditions can deepen their understanding of their own faith and actively participate in interfaith dialogue, education, and action. As a unit with the Office of the Pro-Vice-Chancellor (Equity and Community Partnerships), the Multi-Faith Centre seeks to weave understanding, education, research and advocacy in interfaith dialogue towards a culture of peace in local, national, and global contexts.

In this regard, the Multi-Faith Centre joins the efforts of many organizations and millions of people worldwide committed to building a world based on principles of peace, compassion, active non-violence, justice, human rights, intercultural respect, sustainability and spirituality. The Multi-Faith Centre has implemented its vision through various activities including interfaith dialogue forums on themes of social and cultural concern, multi-faith prayer services, youth and teachers workshops, exhibitions, research projects, hosting visiting speakers and networking on local, regional and international levels. As the Centre continues to expand its programs in the forthcoming years, it will be seeking and welcoming opportunities to collaborate with institutions, organizations, and individuals in Australia and internationally to fulfil common visions, goals, and purposes.



Pure Land Learning College Association

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Under the guidance of Venerable Master Chin Kung, the Pure Land Learning College Association, Inc. (PLLCA), Toowoomba, Queensland, began construction in the year 2001. Master Chin Kung, the President, lectures almost everyday on the Flower Adornment Sutra, which are broadcast live over the Internet and satellite TV. Master Chin Kung has travelled widely to expound on the importance of world peace and promote interfaith dialogue. PLLCA has provided major assistance in the establishment of the Griffith University Multi-Faith Centre, Australia Centre for Peace & Conflict Studies, University of Queensland, and several educational, and social projects in Indonesia, China, Thailand, Australia, and the United States.

In 2002, the PLLCA began quarterly classes in Chinese and English, and later on in Vietnamese. The PLLCA hosts every Saturday get-together dinners with the community to provide opportunity for interaction with friends and neighbours, and holds Friday nights Multi-cultural forums to propagate the universal love of the saints and sages of all religions. It helps to recover the true form of Buddhism as an education in a multi-cultural society, and stresses the importance of all religious teachings.

To propagate the Buddha's teachings, the first step is to restore the awareness that they are a form of education in a multicultural society. This will enable people to be more open to and benefit from the teachings. The PLLCA is working towards actively achieving this goal through its worldwide network of PLLC Associations.



Supported by

UNESCO United Nations Educational, Scientific and Cultural Organisation

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UNESCO - the United Nations Educational, Scientific and Cultural Organization (UNESCO) was founded on 16 November 1945. For this specialized United Nations agency, it is not enough to build classrooms in devastated countries or to publish scientific breakthroughs. Education, Social and Natural Science, Culture and Communication are the means to a far more ambitious goal: to build peace in the minds of men. For, if peace is to exist, it must first of all be desired by the women and the men of the whole world. But before that idea takes shape in the minds of each one of us, a long road remains to be traveled.

All individuals, no matter where they live, must have the opportunity to learn how to reason and to cultivate humanistic values, the first as the motor for material progress, the second to lay the foundations for peace and respect for human rights. An educated population, aware of its fundamental rights, is more likely to share in the fruits of democracy. And sharing the benefits of science and technology equally among the peoples of the world will improve their health and well being.

However, harmony between peoples is still fragile. Day after day we are forced to recognize that this goal of peace and the common welfare is still distant. Solidarity and sharing are therefore more than ever cardinal values. UNESCO then fosters these values by multiplying and reinforcing educational, scientific and cultural relations, pursuing two closely linked objectives: development which, beyond the simple demands of material progress, must also respond to a full range of human aspirations without jeopardizing the heritage of future generations; and establishment of a Culture of Peace, based on education for responsible citizenship and full participation in democratic processes. [Source: <http://www.unesco.org>]



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Asian Conference on Religions for Peace



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Citizens Accord Forum, ISRAEL



Radio All for Peace: A Palestinian-Israeli Radio Station

Website: <http://www.allforpeace.org>

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Symposium Vision

It is now widely acknowledged that education plays an indispensable role in a worldwide effort to build a more peaceful world. Communities, institutions, civil society organizations, and international or global agencies have organized educational projects and programs to address the root causes of violence and conflicts and build a world based on principles and values of active non-violence, justice, human rights, inter-cultural respect and reconciliation, sustainability, and inner peace.

One increasingly significant approach to educate for a culture of peace lies in interfaith dialogue, a key component in promoting mutual understanding, solidarity, and cooperation. Interfaith dialogue is also essential in building multicultural societies that respect pluralism based on the principles of democracy and human rights. As many global and international interfaith dialogue movements have emphasized, all faiths, cultures, and civilizations have, at their core, key values, virtues, and ethical principles that inspire and sustain human conduct reflective of a culture of peace.

It was therefore timely to hold an international interfaith symposium, which promoted a deep sharing of knowledge, understanding, and spirituality towards the vision of “cultivating wisdom and harvesting peace.” The Symposium was organized and hosted by the Multi-Faith Centre of Griffith University, Brisbane, Australia with the support of Pure Land Learning College, UNESCO and various UNESCO National Commissions, centres or offices, and numerous faith, interfaith, educational and civil society organizations and institutions.

Bringing together 120 delegates from 25 countries in the regions of Asia (Southeast, South, North, East), Oceania, Pacific, Africa, Europe, North America and Latin America and representing diverse faiths and spirituality traditions and perspectives, this Symposium affirmed that:

- there are key values, virtues, ethics, principles and knowledge found in diverse faiths, cultures and civilizations that can contribute to the cultivation of wisdom for building a culture of peace;
- education in all levels and modes (formal, nonformal, informal) plays a vital role in cultivating wisdom for building a culture of peace within individuals, families, communities, societies, and the world;
- effective and creative methods and practices of educating for wisdom towards a culture of peace can be found worldwide, yielding useful lessons for policy makers and educational practitioners;
- educational policies and institutional practices need to be designed or re-designed and implemented by major societal and international institutions, agencies and systems to fulfil the goal of “cultivating wisdom and harvesting peace”

Symposium Format

The symposium opened with a Welcome Ceremony and Multi-faith Prayer Service. The opening ceremony was followed by a keynote address and plenary responses/reflections. The rest of the symposium consisted of panel presentations, interfaith circles, and workshops.

A panel of three or four resource persons shared their papers reflecting various faith and civilizational perspectives. After each panel presentation, the resource persons engaged in a dialogue with the other participants to share insights, raise questions and enrich the dialogue.

There were nine dialogue sessions, each focusing on a dimension of the symposium theme namely:

- *overcoming wars and other forms of direct violence*
- *transforming local and global injustices towards a fair and compassionate world*
- *enhancing sustainable futures*
- *creating a culture of human rights*
- *the role of inter-faith dialogue movements.*

- *weaving cultural harmony and solidarity*
- *nurturing inner peace and spirituality*
- *the role of educational institutions and processes*
- *exemplars of UNESCO initiatives*

Two interfaith circles enabled participants to gather in small groups and engage more fully with each other on the issues and insights raised during the panels.

Several concurrent curriculum workshops were conducted to demonstrate creative strategies and “best practices” of educating for wisdom towards a culture of peace.

A concluding workshop was held to develop a set of recommendations and proposals for educational policymaking and implementation by a range of societal and world institutions and agencies. These proposals and recommendations for educational policies and action are summarized in this report. This report will be forwarded to governmental and intergovernmental agencies especially Ministries of Education, National Commissions and Offices of UNESCO and UN-affiliated organizations, and institutions involved in education for cultivating wisdom toward a culture of peace including schools, universities, faith organizations, NGOs and media networks.

Dialogue Sessions

Dialogue Session 1: Overcoming Wars and other forms of Direct Violence

An important pathway towards educating for a culture of peace lies on nonviolent resolution of armed conflicts and disputes. But while the participation of governments and official bodies is crucial in dismantling the culture of war, the role of citizen peacemakers in the peaceful resolution and transformation of conflicts needs to be acknowledged. Critical education and empowerment of ordinary citizens to be active in peace-building processes in schools, communities, and diverse institutions is a vital step towards building non-violent societies. In this dialogue, resource persons drew on a number of faith traditions to identify a number of values, principles, and educational strategies to overcome wars and other direct forms of violence.

Dialogue Session 2: Transforming Local and Global Injustices towards a Fair and Compassionate World

World poverty and hunger are global phenomena posing major challenges to economic development and social justice. But it is important to relate the principle of justice with the ethics of compassion. In many civilizations and faiths, compassion is an ethical principle for guiding all inter-relationships from micro to macro levels of life. Hence, there is a great need for education, which develops a spirit of compassion and justice among all peoples and sectors in both North and South societies. In this dialogue, resource persons drew on a number of faith traditions to identify values, principles, and educational strategies to transform local and global injustices towards a fair and compassionate world.

Dialogue Session 3: Enhancing Sustainable Futures

A deepening ecological crisis reflects the violence that humanity is inflicting on the earth. Citizens and communities in virtually all regions and countries have organized to act as “stewards” to save their local environment in order to meet more sustainably the basic needs of their families and communities. Increasingly, religious institutions and leaders have spoken out to inspire their communities to practice their faith with reverence for the earth. Unless human beings relate to the natural environment according to the ethic of inter-generational responsibility, future generations will not be able to survive. In this dialogue, resource persons drew on a number of faith traditions to identify values, principles, and educational strategies for enhancing sustainable futures.

Dialogue Session 4: Creating a Culture of Human Rights

Over fifty years of the Universal Declaration of Human Rights and the ratification of successive covenants, conventions and charters, the world community continues to face enormous challenges of promoting and respecting human rights and dignities of all peoples. In recent decades, there has been a

growth of thinking and public concern on the complex relationships between faith, religion, and human rights. In this dialogue, resource persons drew on a number of faith traditions to identify values, principles, and educational strategies towards creating a culture of human rights.

Dialogue 5: The Role of Interfaith Dialogue Movements

Worldwide there has been a growth of interfaith dialogue movements to promote deeper understanding and cooperation among diverse faiths and spirituality traditions. These movements at local, regional, and international levels play an important role in encouraging and implementing interfaith education. This dialogue of representatives of organizations and networks shared their experiences on education for interfaith dialogue and solidarity towards the building of a peaceful world.

Dialogue Session 6: Weaving Cultural Harmony and Solidarity

Another pathway towards building a culture of peace is promoting active harmony between cultural groups within nations and between nations through the promotion of values and attitudes as well as cultural policies based on mutual respect, understanding, and non-discrimination on the basis of ethnicity, faith, and other cultural characteristics. Today representatives of diverse faiths, religions and spiritual traditions are meeting to promote interfaith, inter-religious or ecumenical dialogue deemed crucial for developing greater active harmony of peoples within and across societies. In this dialogue, resource persons drew on a number of faith traditions to identify values, principles, and educational strategies for weaving cultural harmony and solidarity in schools, communities, and societies.

Dialogue Session 7: Nurturing Inner Peace and Spirituality

There is a basic assumption that core values and root principles of diverse cultures and/or faiths provide guidance and inspiration for developing a culture of inner peace. As reflected in the holy texts, doctrines, oral wisdom, and body of practices across many faiths including indigenous spiritualities, it is through a constant cultivation and renewal of such roots of inner peace that individuals can grow spiritually. In this dialogue, resource persons drew on a number of faith traditions to identify values, principles, and educational strategies for nurturing inner peace and spirituality that simultaneously contribute to the building of societal and global peace.

Dialogue Session 8: UNESCO Initiatives

As the United Nations organization responsible for educational, scientific, and cultural programs, UNESCO has been playing a significant role in promoting peace education, dialogue among civilizations, and the contributions of religions to a culture of peace. The panellists in this session presented selected examples of UNESCO-sponsored initiatives relevant to the symposium theme.

Dialogue Session 9: The Role of Educational Institutions and Agencies

This final panel discussed the role of different modes and institutions of education for “cultivating wisdom and harvesting peace.” Major educational institutions and agencies discussed included formal systems (e.g., schools, universities, seminaries, etc.) and nonformal agencies (e.g., churches, temples, mosques, monasteries, media, internet, and civil society organizations). How can such institutions and agencies be transformed to more holistically and authentically reflect the peace-oriented values and principles of diverse faiths, cultures, and civilizations?

Concurrent Workshops

Workshop A: The Earth Charter

This workshop presented *The Earth Charter*, a document adopted by the UNESCO General Conference as a significant framework for *The International Decade for Sustainable Development Education*. The workshop described four educational objectives that *The Charter* can serve; a set of values, virtues and skills for personal development education; a set of values and principles that cover the major themes of the Symposium; and a call for concerted action. A fundamental inquiry was raised, derived from *The Earth Charter*, namely, the paradox of human responsibility being universal yet differentiated. There was a sharing of complementary educational approaches practiced by the resource person. Finally, *The*

Charter's vision of 'peace' was presented. Participants were invited to explore it as a way to integrate the inquiries addressed earlier and also to consider if this vision is compatible with diverse faith and secular backgrounds and how these can contribute to education inspired by it.

Workshop B. Values in Education

This workshop examined how universal values may be integrated into school-based vocational education and training as well as community-based education. It examined the role of shared values in establishing a learning community by establishing values throughout the educational institution, reflected in educational practices, policies, guidelines, staff, parent and student behaviours. The workshop also explored ways in which values may be integrated across the curriculum in different subject areas and provide examples of how values may be taught in practice towards peace and intercultural and interfaith understanding. The workshop focused on the process of teaching and learning through knowledge, understanding and incorporating values into the affective aspects of learning, leading to appropriate action.

Workshop C. Traditional Ways of Resolving Conflict among Indigenous Peoples

This workshop shared with participants some traditional ways of resolving clan conflict among indigenous peoples in the Philippines. In the Philippine context, particularly Mindanao, family/clan conflict occurs among indigenous communities (Lumad), Islamized groups (Moro) and some Christian groups. This phenomenon antedates the advent of Islam and Christianity in the country. Among the Moro people, the practice is referred to as *rido*. This arises when an individual or group of individuals, family, clan or tribe is offended by another person/party. Unless resolved immediately, this degenerates into a 'little war' that can last for many generations. The most significant feature of this feud is the obligation and involvement of the members in the collective effort to uphold the honour of the group. It is imperative for these groups to immediately settle their disputes peacefully. The workshop allowed participants to dialogue on the "success" of the indigenous communities' traditional approach to resolve the *rido*.

Workshop D: Interreligious Peace Education

The role of religion in promoting and undermining the peace process has been identified as a critical area for research and for curriculum development internationally and in Australia. The UNESCO conference on Educating for Shared Values for Intercultural and Interfaith Understanding, Adelaide, 2004, the UNESCO/International Outlook Religion in Peace and Conflict Conference, Melbourne 2005 and the recent release of the DIMIA report Religion, Cultural Diversity and Safeguarding Australia, 2004 have all highlighted the need for dialogue and educational resources to promote interreligious understanding in the Asia/Pacific region. This workshop presented the recommendations of these conferences and reports and drew on best practice examples to illustrate the importance of interreligious dialogue and education in the cultivation of wisdom and the harvesting of peace.

Workshop E: Educating Peacefully – A Dialogue of Practice, Patience and Prophecy

What does it mean to educate for peace? What does it mean to educate peacefully? Why is peace education and peacemaking central to learning everywhere, not just in communities where overt violence exists? What seeds are we sowing as teachers for the longer-term future? The workshop explored these questions and their relevance for engaging students both in their learning and their lives. They were explored from the context of a framework of six dimensions of peace, their implications for what we can know, what we can do, and who we can be! The workshop was a dialogue about their implications for practical curriculum design and pedagogy – the participants' own personal and professional pedagogy and the "pedagogy" of their organisation.

Workshop F: Peaceful Schools, Peaceful Classrooms

This workshop drew on the international and national interdisciplinary field of peace studies and peace education. The focus was on local contexts and concerned with policies and practices involving peaceful relationships in schools and classrooms. The workshop presented some ideas to: establish guidelines and resources for teachers and schools to construct and maintain safe, supportive and productive learning environments; develop constructive interactions among and between students, teacher education students

and teachers to encourage students to take responsibility for their own learning and behaviour effectively and constructively; work with teachers, students, parents and community members to develop skills in negotiation and in transforming conflict situations in school and classroom settings; develop a model for a whole school approach to create a peaceful school where teachers and students work together to value diversity, difference and positive relationships in working with others.

Workshop G: Peace Education in Schools: an Integrated Approach

Peace Education is often tackled as a specific program in schools through the academic area in subjects such as History or Studies of Society or in the behaviour area as an approach to anti-bullying or peer mediation. The School of Total Education in Warwick Queensland has tried to build peace into its whole culture and to implement an integrated approach to Peace Education. This whole-school approach involves curriculum work, building a culture of peace into the school ethos and practices as well as cultivating the inner peace of its students through simple practices derived from Yoga technology. The Total Health and Education Foundation, which founded the School, recently conducted a Peace Festival aimed at raising awareness of peace issues in education particularly by exposing students to inspiring people who were living their lives for peace in variety of ways. This workshop described the key elements of the School of Total Education's philosophy and practice and provided participants an opportunity to discuss these and to have some experience of what Total Education is all about.

Workshop H: Another World is Possible: Learning from the Wisdom of Diverse Faiths & Spiritual

Traditions

Drawing on the values and wisdom of diverse faiths and spirituality traditions, this workshop explored creative curriculum ideas and strategies for inspiring learners to engage in personal and social transformation to build a culture of peace at local, national and global levels of life. Exemplars were presented from grassroots and people-centered movements that are seeking to dismantle a culture of war and violence, living with compassion and justice, promoting human rights and responsibility, building intercultural respect, reconciliation and solidarity, living in harmony with the earth and nurturing inner peace. In their vision and mission prophetically claiming that "another world is possible", these movements embody values and principles that have their roots in, or which can be related to or affirmed by diverse faiths and spirituality traditions. The workshop also emphasized the vital role of inter-faith and intra-faith dialogue in encouraging learners at all levels and modes (formal, non-formal) of education to build a culture of peace within themselves and in the world.

Overall Program Schedule

DAY 1, Wednesday, August 10

8:30 - 9:15	OPENING CEREMONY
9:15 - 10:00	Opening Plenary: Keynote Address: Ven. Master Chin Kung
10:00 - 10:30	Tea/Coffee Break
10:30 - 12:30	Response/Reflections
12:30 - 1:30	LUNCH
2:00 - 3:45	Dialogue 1: Overcoming Wars & other Forms of Direct Violence
3:45 - 4:15	Tea/Coffee Break
4:15 - 6:00	Dialogue 2: Transforming Local & Global Injustices towards a Fair and Compassionate World
6:00 - 8:00	WELCOME DINNER

DAY 2, Thursday, August 11

8:30 - 8:45	Songs for Peace
8:45 - 10:30	Dialogue 3: Enhancing Sustainable Futures
10:30 - 11:00	Tea/Coffee Break
11:00 - 12:30	Interfaith Circles
12:30 - 1:30	LUNCH
2:00 - 3:45	Dialogue 4: Creating a Culture of Human Rights
3:45 - 4:15	Tea/Coffee Break
4:15 - 6:00	Dialogue 5: The Role of Interfaith Dialogue

DAY 3, Friday, August 12

8:30 - 10:30	Dialogue 6: Weaving Cultural Harmony & Solidarity
10:30 - 11:00	Tea/Coffee Break
11:00 - 12:45	Dialogue 7: Nurturing Inner Peace & Spirituality
12:45 - 1:45	LUNCH
2:00 - 4:00	Dialogue 8: UNESCO Initiatives
4:00 - 4:30	Tea/Coffee Break
4:30 - 6:00	Interfaith Circles

DAY 4, Saturday, August 13

8:30 - 10:30	Dialogue 9: The Role of Educational Institutions
10:30 - 11:00	Tea/Coffee Break
11:00 - 12:30	Workshop 1: Concurrent Curriculum Workshops [Environmental 2 Bldg]
12:30 - 1:30	LUNCH
2:00 - 4:00	Workshop 2: Proposals for action
4:00 - 4:30	Tea/Coffee Break
4:30 - 6:00	Closing Plenary
6:00 - 7:30	FAREWELL GATHERING

SUMMARY OF RECOMMENDATIONS

This summary of recommendations is based on the various interfaith circles' discussion and recommendations for action, key ideas from the papers presented by the keynote and panel speakers on all the themes of the symposium, the notes and ideas of workshop facilitators, and feedback from participants.

Symposium Recommendations

I. General

- 1 Recognizing that the process of education for cultivating wisdom and harvesting peace is a lifelong process and continuum that extends from early childhood to adulthood, all modes and levels of education, including formal agencies (e.g., schools, universities, and seminaries), nonformal institutions (e.g., faith bodies, workplaces, and civil society organizations) and informal contexts (e.g., family, peer and media) should be called upon to integrate values, virtues and principles of building a culture of peace drawn from diverse faiths, cultures and civilizations.
- 2 Education for wisdom and peace building should provide understanding, respect, and harmony among diverse faith and spirituality traditions. While recognizing that differences in faith beliefs and practices exist and need to be understood, education for wisdom should also promote key values in various faiths and spirituality traditions that have been recognized, through interfaith and intercultural dialogue, as a body of common and shared values for guiding peaceful conduct and relations among peoples, communities and nations. These shared values include *inter alia* peace, compassion, justice, love, respect, reciprocity, kindness, selflessness, freedom, tolerance, empathy, mercy, responsibility, trustworthiness, discipline, patience, honour, benevolence, fairness, equity, diversity, forgiveness, reconciliation, sharing, harmony, sincerity, acceptance, truthfulness, truth, humaneness, harmony, integrity, humility, generosity, gratitude, hope, solidarity, empowerment, and sustainability.
- 3 In education for cultivating wisdom toward building a culture of peace, all relationships in society and the world, from interpersonal (e.g., family and peer) to social (e.g., administrators and employees) and political (e.g., rulers-citizens) need to reflect values, virtues, principles and knowledge that promote peaceful transformation of conflicts as well as the well-being of all individuals, communities and societies.
- 4 A holistic education for the younger generation requires the creation of a learning circle that is made up of key formal, non-formal and informal institutions or contexts in society, including family, school, friends, neighbours, faith organizations, workplaces, and the planet, so that human beings can learn from an early age that they are members of communities (local and global) who need to live together in harmony and peace.
- 5 Education for the cultivation of wisdom and building peace should encourage learners to draw lessons and inspiration from the role-models provided by innumerable human beings respected for practising values, virtues and conduct that transcend greed, animosities, and desires to control and possess others or things.

II. Curriculum Content

- 6 Curricula, formal or non-formal, for cultivating wisdom toward the building of a culture of peace need to be holistic and multi-dimensional encompassing various key themes and issues including overcoming wars and other forms of direct violence; transforming local and global injustices towards a fair and compassionate world; enhancing sustainable futures; creating a culture of human rights; weaving cultural harmony and solidarity; and nurturing inner peace and spirituality.
- 7 We recommend a paradigm shift in curriculum design, for far too long curriculum has been functional rather than developing ethical character and life skills and nurturing the seed of peace and compassion within all human beings. Too much emphasis is placed on cognitive learning and assessment (grades). The humanities are important in this paradigm shift for they teach important skills like critical thinking and reflection and communication. These subjects, when designed with the goals of cultivating wisdom and harvesting peace, would reveal to us the interconnected nature of life, and therefore, our shared histories and our shared responsibility for the well-being of all beings, including the environment.

- 8 The curriculum content recommended for “Cultivating Wisdom and Harvesting Peace” should be holistic, encompassing the following themes:

Overcoming wars and other forms of direct violence

9. All individuals, families, communities and citizens in every society need to be educated in the values and skills of nonviolent resolution and transformation of conflicts and disputes.
10. Education for overcoming wars and other forms of direct violence needs to examine the root causes (political, economic, social, cultural and psychological) of all forms and levels of militarization, including terrorism by individuals, non-state groups, or by states.
11. All faith institutions should emphasize the core values of peace and nonviolent resolution of conflicts found within their doctrines and traditions, and educate their communities to reject interpretations of doctrines that encourage extremism and violence.
12. Education for disarmament needs to be based on a universal sense of compassion for all victims rather than selected individuals or peoples affected by the tragic consequences of militarization.
13. The concept of security in education for a nonviolent world should be premised on a comprehensive agenda of human security that meets the basic human and social development needs of all peoples.
14. The vital role of women in building a culture of peace needs to be acknowledged and integrated into curricula for disarmament education.
15. Education for overcoming wars and other forms of direct violence should enable learners to cultivate their moral imagination whereby they are able to understand their interrelationships and interdependence with other peoples and nations, including those with who they may be in conflict.

Transforming local and global injustices toward a fair and compassionate world

16. In response to the realities of economic and social marginalization and suffering of a majority of humanity, notably vulnerable groups (e.g., women, children, and indigenous peoples) and the growing inequalities within and between societies, there is an urgent need for education which develops a spirit of compassion and justice to transform local and global injustices toward a fair and compassionate world.
17. Education for local and global justice helps learners to critically assess the values and outcomes of globalization, and to promote globalization and development that is fair and fulfills the common good of all peoples, such as fair trade and the ethical and socially responsible conduct of business, financial, state and inter-governmental organizations.
18. Learners, whether children, youth or adults, need to be educated in their faith, spirituality and cultural traditions which emphasize values and principles of sharing, compassion, justice, interconnectedness, social responsibility, solidarity, voluntary simplicity and the rejection of over-consumption and excessive materialism.
19. Education for wisdom toward a culture of peace helps members of all societies to understand that local and global injustices can often constitute a key underlying cause of conflicts, including those that result in directly violent outcomes, and hence must be addressed in peace building efforts.
20. Educational programs should actively help to develop values and promote ethical formation among learners that reject corruption and the abuse of power that aggravates the inequitable distribution of basic needs and resources among all members of societies and the world.
21. A comprehensive approach to educating for wisdom and building peace needs to include an acknowledgement of and addressing the continuing impact of past negative legacies, including colonialism, racism, slavery and exploitation, in order to promote truth, peace and reconciliation.

Enhancing sustainable futures

22. Educating for cultivating wisdom and building peace recognizes that the ecological crisis in the contemporary world is due to the worldviews and actions of individuals, institutions and systems that accelerate environmental destruction and humanity's unsustainable use of planetary resources.
23. All educational programs need to draw on the values and wisdom of diverse faiths, cultures and civilizations to nurture the moral, spiritual and ethical commitment of human beings to relate with each other and our planet in ways that enhance ecological integrity and sustainable futures.
24. It is vital for learners to understand that the building of a peaceful and just world is integrally related to the promotion of ecological security.
25. Education for enhancing sustainable futures needs to encourage children, youth and adults to reflect on their lifestyles and consumption patterns and to lighten their ecological footprints, and practice voluntary simplicity, compassion and loving-kindness for the well being of current and future generations.
26. Ideas and recommendations drawn from the growing number of international declarations and programs of action including the Earth Charter and the International Decade on Education for Sustainable Development will be essential resources in implementing education for enhancing sustainable futures.

Creating a culture of human rights

27. Education in cultivating wisdom toward the building of peace necessarily includes the challenge of promoting and respecting human rights and dignities of all peoples according to the Universal Declaration of Human Rights and numerous successive covenants, conventions and charters of human rights.
28. Education that helps to create a culture of human rights needs to focus on all categories of human rights (civil, political, economic, social, cultural) and respond especially to the most vulnerable and marginalized sectors of societies including women, children, and people with disabilities, indigenous peoples and refugees.
29. Human rights educators need to be open to the wisdom and values found in faiths and spirituality traditions that uphold the rights and dignities of all peoples.
30. In their contribution to human rights education, all faiths and spirituality traditions should also be open to self-critical reflection and to transforming their own beliefs or institutional practices that may violate human rights, dignities and freedoms of specific groups or sectors in society and in the world.
31. Education for creating a culture of human rights needs to simultaneously promote values and commitment to a complementary spirit of responsibility.

Weaving cultural harmony and solidarity

32. Education for cultivating wisdom toward a culture of peace needs to promote active harmony and solidarity between cultures and civilizations through the promotion of values, attitudes and policies based on mutual respect, understanding, and non-discrimination on the basis of ethnicity, faith, and other cultural characteristics.
33. Educational programs for children, youth and adults should reflect the principle of "unity in diversity", whereby peoples of diverse cultures and civilizations learn to understand and respect

their differences and multiple identities, while also discovering shared values and principles that lie at the core of a common humanity.

34. Education for weaving cultural harmony and solidarity is vital in overcoming the problems of stereotyping, intolerances, xenophobia and racism that continue to harm and marginalize different communities and groups within and across nations and which have been accentuated by local and global conflicts and tensions.
35. Educational institutions should encourage dialogue among peoples of diverse faiths, religions and spiritual traditions in a context of equity, mutual openness and reconciliation and openness to learning from the richness and wisdom of other traditions to help develop greater active harmony of peoples within and across societies.
36. Recognizing that Indigenous Peoples are the most marginalized human beings, all faith traditions and educational institutions need to dialogue and enact their responsibility to address the conditions of marginalization and exclusion faced by the indigenous peoples of the world, including indigenous peace gatherings that are culturally and socially relevant and integrating indigenous conflict resolution strategies.

Nurturing inner peace and spirituality

37. Education for cultivating wisdom and building peace needs to also nurture the core values and principles of diverse faiths and spirituality traditions, which provide guidance and inspiration for developing a sense of inner peace essential to the promotion of social peace.
38. Educational programs should recognize the potential for all learners from young to develop their inner peace and spirituality which in turn helps to promote healthy living, simplicity, humility and overcoming attachments to excessive materialism, consumerism and various forms of addictions.
39. Education for nurturing inner peace and spirituality should draw on diverse strategies of contemplation and meditation found in the traditions of cultures, faiths and civilizations which lead to knowing the real nature of self and mind, and enables all of us to behave and make choices that support peaceful relations and thus a peaceful world.
40. In the cultivation of inner peace among learners, educators need to avoid promoting a worldview of egotistic individualism by nurturing a sense of individuality based on principles of compassion, creativity, justice, nonviolence, truthfulness, trustworthiness, integrity and sustainability.

III. Teaching-Learning Approaches and Processes

41. Recognizing that education for cultivating wisdom and building peace is education for life, teaching should be based on an integrated, experiential and holistic approach, which infuses, shared values, virtues and principles of a culture of peace and diverse cultures and faiths throughout the curriculum.
42. Teaching for cultivating wisdom and harvesting peace requires integrative, holistic and multi-dimensional educational practices that value human relationships, nurture the mind, heart, body and spirit and all dimensions of human capacity (spiritual, emotional, intellectual and physical).
43. The pedagogical principles of holism (inter-relatedness of all issues and sectors of life), dialogue (collaborative and respectful sharing of alternative perspectives), values formation, and critical empowerment (capacity and courage to translate critical understanding into transformative nonviolent action for building peace) need to be integrated in all teaching and learning for wisdom and peace.
44. Quality teaching needs to be defined in terms of providing a balance between knowledge, skills and values towards peaceful, just and sustainable societies, and adequately resourced to achieve equal access to basic educational programs.

45. Teaching-learning processes for cultivating wisdom and building peace should reject methods that indoctrinate learners into exclusivist worldviews that can lead to extremist and intolerant attitudes fuelling cycles of violence and counter violence.
46. Education for cultivating wisdom toward a culture of peace should be based on diverse, creative collaborative and culturally inclusive teaching-learning methods, including drama, popular theatre, brainstorming, storytelling, individual/group analysis, study circles; arts, music and dance to enhance understanding, reflection and dialogue and critical empowerment, as well as direct experiences in the wider society or world (e.g., community immersions; home stays, social action and solidarity projects, youth peace and interfaith camps; environmental protection; fair trade campaign; ethical consumption, no war toys, etc.).
47. In educating for wisdom and peace building, values cannot be taught in the abstract but rather need to be contextualized in relationships, institutions and structures and learners facilitated in self-critical review of their own values systems.
48. Educators for cultivating wisdom should be willing to serve as role models in building a culture of peace within their classrooms, schools and wider community.
49. Teaching and learning for wisdom and building peace should also be integrated in sports curriculum and co-curricular programs so that values such as fair play, respect and non-violence can be nurtured and practised.
50. A broad range of educational technologies and channels should be employed to enhance the accessibility of peoples to education for wisdom and building peace, including the creative use of the internet, web-based teaching-learning, and radio and satellite television broadcasts.

IV. School Organization

51. In education for cultivating wisdom and building peace, a whole school approach needs to be promoted so that administrators, teachers, students, parents and community leaders (civic, social, cultural, faith) are collaborating with each other to synergise their contributions and energies in all aspects of teaching-learning (formal and hidden curriculum), co-curricular programs, and school-family- community relationships.
52. Schools need to continuously reflect on their vision, policies and practices to ensure that these are consistent with preferred ethics and values relevant to the building of peaceful citizens, families, societies and world, instead of reproducing a culture of fierce over-competitiveness, lacking compassion, justice and solidarity.
53. If teachers are to be empowered to promote education for cultivating kindness and a culture of peace, they need to more highly valued and respected which can be achieved through more participation of teachers in the decision making process of their school in relation to curriculum, school governance, the care of students and their working conditions.

Involving parents, families and wider community

54. As parents and families play a vital role through cultural development and faith and spiritual growth in the formation of values of the younger generation, education for cultivating wisdom and building peace undoubtedly requires their participation and commitment to serve as good role models for parenting for peace.
55. Recognizing that values, principles and beliefs formed within the complexities of cultural, social and faith contexts may not necessarily be consistent with the values, virtues and practices underpinning a culture of peace, schools and educational institutions will need to engage in inter-cultural and/or interfaith dialogue with parents and families to gain their support for teaching and learning oriented towards cultivating wisdom and building peace.
56. Appreciating that efforts for cultivating wisdom and building a peaceful world needs the support of ordinary citizens, educational institutions and peace educators should create partnerships with grassroots social groups and organizations including indigenous and minority groups, and share

with them ideas, research and technologies helpful in the promotion of a culture of peace.

V. Role of media

57. As the media, including newer information and communication technologies, today play a powerful role in shaping values and attitudes and transmitting information and “knowledge”, education for cultivating wisdom and harvesting peace needs to include the development of critical media literacy among learners of all ages, so that all citizens can detect any biases, distortions and manipulation that help fuel conflicts, divisions, discrimination and perhaps even violence.
58. Educators engaged in cultivating wisdom towards a culture of peace need to creatively engage with and create partnerships with journalists and media organizations to identify and promote aspects of their educational programs that are challenging, interesting, inspiring and relevant.

VI. UNESCO, National Commissions of UNESCO, and UNESCO Centres

59. As the United Nations organization responsible for educational, scientific, and cultural programs, UNESCO through its Secretariat and Offices, National Commissions for UNESCO, and UNESCO Centres and Institutes, should continue to play a significant and leadership role in promoting peace education, dialogue among civilizations and cultures and the contributions of religions or faiths to a culture of peace.
60. UNESCO and UNESCO-affiliated institutions and organizations are requested to integrate ideas and recommendations from this International Symposium on “Cultivating Wisdom, Harvesting Peace” in their implementation of relevant international declarations, conventions, reports and frameworks for action such as the Declaration & Integrated Framework of Action on Education for Peace, Human Rights and Democracy; *Learning: the Treasure Within*, Report to UNESCO of the International Commission on Education for the Twenty First Century; Declaration and Programme of Action on a Culture of Peace; Universal Declaration on Cultural Diversity; Declaration on the Role of Religions in the Promotion of a Culture of Peace; CEDAW (Convention on the Elimination of All forms of Discrimination towards Women); the UN Decade on Education for Sustainable Development; the UNESCO Conference on Education for Shared Values for Intercultural and Interfaith Understanding, Adelaide (2004) and the UNESCO-International Outlook Conference on Religions in Peace & Conflict, Melbourne (2005).
61. UNESCO and UNESCO-affiliated institutions and organizations are also urged to collaborate with numerous civil society initiatives and programs that are relevant to educating for cultivating wisdom and building peace, such as the Earth Charter; World Conference on Religions for Peace; Parliament of the World’s Religions; United Religions Initiative; Assisi Peace Declaration; Consultation for Interfaith Education; Hague Appeal for Peace Global Campaign for Peace Education; Peace Education Commission, IPRA; World Council for Curriculum & Instruction; and the World Congress on Comparative Education.
62. Recognizing the importance of modelling in learning about and educating for a culture of peace, UNESCO and National Commissions for UNESCO and UNESCO Centres and other affiliated bodies should identify schools, universities and programs in region that embody principles, values and practices on education for cultivating wisdom and building peace and foster and support the study and exchange of information about these models, including the network of UNESCO associated schools (ASP Net).
63. Educational programs for cultivating wisdom and building peace need to draw on available curriculum resources for including such exemplars as the “Learning the Way of Peace: A Teacher’s Guide to Peace Education” (published by UNESCO Delhi), EURED (European Education as Peace Education), and teacher’s resource manuals of APCEIU, APNIEVE and other UNESCO-related, regional and national educational bodies, as well as promote the sharing of other national and regional resources for enhancing the professional capacity of teachers and other educators.

64. UNESCO and UNESCO National Commissions should collaborate in creating a virtual education for cultivating wisdom and harvesting peace forum for the exchange of best practice, resources and training materials through linkages with other centres and networks;
65. Under UNESCO's leadership, an international consultation should be held with all nations and faiths to develop a definition of "universal spirituality" that can be negotiated and agreed among diverse faiths and cultures which can encompass the common or shared values, virtues and principles vital to the building of a culture of peace ensuring the well being of humanity and planet Earth for successive generations.
66. UNESCO, National Commissions of UNESCO and UNESCO Centres should continue to promote greater awareness of the complex relationships between science, technology and ethics (including spiritual and cultural dimensions) and the formulation and implementation of universal norms on bioethics.

VII. Governments and Ministries/Departments of Education

67. Government agencies, especially Ministries or Departments of Education, need to accord priority to formulating and implementing reforms in curriculum and other institutional policies that promote education for cultivating wisdom and building peace.
68. Recognizing that in recent decades social audits of governmental, religious and civic institutions have been undertaken to prevent discrimination on social and cultural criteria, similarly a social audit of those same institutions should be undertaken in terms of their practice and promotion of a culture of peace.
69. Government should consider creating a Ministry or Department for Peace and Sustainable Development, which will draw on the values and principles of wisdom found in diverse cultures and faith traditions to build a culture of peace in all areas of life in local and international contexts.
70. Recognizing that education is more than academic learning or skills training, and that children need play for emotional health and for the development of their imagination, and that too rigid a schedule and too crowded a curriculum stifles the seeds of creativities and joy, Ministries or Departments of Education should limit the study load of learners and seek the advice of psychologists, social workers and early childhood personnel in planning an appropriate scope and level of curricula content.
71. As teachers play a crucial role in implementing quality education, including educational programs to cultivate wisdom and build a culture of peace, governments and Ministries or Departments of Education need to enhance the status of teachers and their working and social conditions in terms of adequate remuneration, opportunities for professional development, improved school resources and facilities, and participation in educational policy making and implementation.
72. Governments and educational agencies need to consider a paradigm shift in curriculum design that has tended to emphasize technical and functional rationality, cognitive attainment and an over-competitive and individualistic ethos towards a paradigm that acknowledges the importance of the humanities, the development of ethical character and life skills and nurturing the seed of peace and compassion within all human beings.

VIII. Universities and Higher Education

73. To effectively fulfill the vision of education for cultivating wisdom and building a culture of peace, universities and higher institutions of learning need to re-examine the existing emphasis on producing graduates in response to narrow criteria of economic growth and market competitiveness and to re-orient tertiary learning to cultivate the values, attitudes, understanding and skills graduates need to be socially responsible citizens in their chosen profession (e.g., economics, business, law, medical, politics, education, etc) for the greater common good of humanity and the environment.

74. The curriculum content and pedagogical methods of tertiary institutions should integrate values, virtues and principles drawn from the wisdom of diverse cultures, faiths and civilizations, including indigenous knowledge systems and contemporary social analysis, that help to build a culture of peace.
75. Universities and higher institutions of learning need to be open to self-critical assessment of their ethical conduct internally as an organization and externally in their relationships with the wider society and the world, so that they can promote the rights of poor and marginalized sectors in a context of justice, intercultural respect, sustainable development, human security and global solidarity.
76. In educating for wisdom and building peace, tertiary learning institutions need to be engaged with the community at local and international levels through teaching, research and service in ways that are transformative and contribute to addressing the root causes of conflicts and peacelessness (e.g., student immersion and exposure to realities of marginalization; collaboration in people-centred grassroots development projects; participatory action research to empower the poor and other marginalized groups for just and social transformation).
77. Interfaith and inter-civilizational dialogue courses and programs need to be expanded in universities and higher institutions of learning thereby enhancing the openness and intercultural skills of their students and the wider community to relate with other cultures, communities and social groups.
78. In helping their learners to cultivate wisdom and build peace, science and technology programs in tertiary learning institutions should also be infused with values and principles of spirituality.
79. Assessment of the quality of university teaching should include the criterion of how well professors are able to facilitate the ethical and values formation of their students on their journey of cultivating wisdom and building peace, including their will and courage to raise critical questions and translate theory into practice.
80. In the quest to understand more about the basis of compassion and empathy, peace educators of various faith traditions are urged to create multidisciplinary dialogues so that the contributions of social scientists, theologians, psychologists, biologists, neurologists and other intellectuals can enrich our understanding of human and spiritual development, and the means for extending the boundaries of compassion beyond ones' own kith and kin can be identified and promoted.

IX. Teacher Education and Development

81. In education for cultivating wisdom toward a culture of peace, the significant role of teachers must be recognized in terms of the curriculum content and processes by which teachers are educated as professionals, whether in pre-service or in-service contexts.
82. Recognizing that there is a need to educate the educators, teacher education institutions need to provide a holistic and integrated curriculum and pedagogical resources (as earlier recommended) which enable and inspire prospective and current teachers to effectively motivate students to seek knowledge for wisdom and building peace, including UNESCO's goals of learning to know; learning to be; learning to do; and learning to live together.
83. In their formation and continuing professional development, teachers need to be challenged to act as role models for integrating values and principles of wisdom and peace in their daily lives, while at the same time, administrators, parents, families, students and the wider society also have the responsibility to support their teachers by similarly translating values into personal and social practice.
84. Teachers and teacher educators should be encouraged to develop model classrooms in different countries worldwide and which can serve as exemplars and success stories for wider adaptation or adoption in programs to cultivate wisdom and building peace.

85. Teacher education programs oriented towards the cultivation of wisdom and building peace should integrate inter-faith dialogue and intercultural education perspectives and experiences, so that prospective and current teachers will be empowered with the knowledge, values and skills to nurture their own students to grow up as wiser and peaceful citizens.

X. Faith/Religious Institutions and Communities

86. Education for cultivating wisdom and building a culture of peace should draw on the principles and practices of interfaith dialogue which has helped to promote deeper understanding, a sense of shared values and cooperation and solidarity among diverse faiths and spirituality traditions in promoting peace in all its multiple dimensions in local, regional, and international contexts.
87. Educational programs through interfaith dialogue need to emphasize the belief in the goodness of human beings and harness the potential and energies of compassion, love, justice, forgiveness, respect, hope and reconciliation found in all cultures and faiths.
88. Educators promoting inter-faith dialogue need to help learners of diverse faiths explore not only common and shared values and to be open to learning from each other's wisdom, but also to understand differences in beliefs and doctrines in a spirit of respect and learning to live together.
89. Education for cultivating wisdom and building peace should also encourage members of all faiths to engage in intra-faith dialogue whereby they gain not only a deep understanding of their beliefs and traditions, including alternative interpretations, but also an openness to self-critical reflection and a capacity to challenge and transform faith-based ideas or practices inconsistent with the values of their faith identity (e.g., extremism, violence, human rights violations, injustices, etc).
90. All faiths should be critically reflective and be committed to examine and transform the social, economic and political conditions that have led some of their adherents to misuse and abuse religious teachings for harmful ends.
91. The formation and preparation of faith or religious educators in schools and training institutions need to be guided by principles and values of interfaith dialogue and the building of a culture of peace.
92. Interfaith dialogue and education needs to prepare and encourage faith communities and their representatives to engage with political, economic and social leaders and institutions as well as civil society organizations and offer the wisdom of their faith traditions for helping to overcome local and global conflicts and problems of peacelessness.
93. Faith groups and educational institutions should be encouraged to significantly increase the use of mass media to reach large numbers of people with positive, contextually sensitive, and non-proselytising programs for promoting a culture of peace.
94. In promoting interfaith dialogue for building peace, the role of faiths in inspiring and educating their followers to practice ecological sustainability needs to be expanded through projects for establishing ecological communities, conservation, ecological investment portfolios, eco-camps, organic gardens; environmental restoration and pollution clean-ups, use of alternative renewable energy, sustainable building practices, waste management, recycling and implementing the Earth Charter, thereby helping to create a global green belt around the world that infuses a culture of ecological caring.
95. Educational and faith institutions should help to promote interfaith dialogue using participatory and experiential learning strategies including visits and exposures of children, youth and adults to diverse places of faith worship, multifaith prayer services, ceremonies to learn about each other's beliefs, sharing perspectives on doctrinal beliefs, arts festivals, and collaborative social action projects to promote peace, justice, sustainable development, reconciliation and anti-racism.

96. Recognizing that education for peace is also an education for social and ecological justice, all faith communities and institutions need to participate in efforts to build a global economic order in which transnational corporations and all other economic institutions conduct their activities in ways that improves rather than diminishes the social and economic well-being of human societies and the environment.
97. Education for cultivating wisdom and building peace should promote a critical dialogue between faiths and “secular” human rights discourses whereby the latter can be enriched by faith teachings that uphold the rights and dignities of individuals and groups are affirmed, while faiths in turn are open to learning from the principles and implementation of universal human rights.

Speakers (in order of presentation)

Ven. Master Chin Kung, AM President, Pure Land Learning College, Australia; Honorary Professor of the University of Queensland and Griffith University, Australia; Honorary Doctorate of the University of Queensland and Griffith University, Australia and Syarif Hidayatullah State Islamic University, Indonesia; spiritual leader of the Amitabha Pure Land Buddhist community worldwide; leader in promoting interfaith dialogue and universal values education in several countries including the Peoples Republic of China, Indonesia, Singapore, Australia, Japan, and the US; awarded the Order of Australia (AM) 2005, the highest honour that Australia can confer on any of its citizens.

Rev. Prof. James Haire President, National Council of Churches in Australia; former president of the Uniting Church in Australia; Professor of Theology, Charles Sturt University; Director, Public and Contextual Theology Strategic Research Centre; an Honorary Doctor of Griffith University; former Head of the School of Theology, Griffith University; Dean/President, Brisbane College of Theology; former Principal of Trinity Theological College, Brisbane; former Chairperson of the National Heads of Churches in Australia; worked as a theologian for many years in Indonesia, and has lectured regularly in Indonesia for the past thirty-two years; active in national and international interfaith dialogue programs; Executive Director, Australian Centre for Christianity and Culture.

Azyumardi Azra Rector/President, Syarif Hidayatullah State Islamic University, Jakarta, Indonesia; internationally recognized scholar in Islamic education; one of Southeast Asia's most prominent liberal Muslim intellectuals; founding President, International Association of Multi-Faith Educators; Editor-in-Chief, *Studia Islamika*, Indonesian Journal for Islamic Studies; has presented numerous papers at international conferences and lectured at such universities as Columbia, Harvard, ANU, Kyoto, Leiden, and many others; has published books, the latest is *The Origins of Islamic Reformism in Southeast Asia*.

Boni Robertson Director, Griffith University Gumurrii Centre, established to facilitate research, teaching, student support and community interfacing for indigenous peoples; former State Chair, Aboriginal and Torres Strait Islander Education Ministerial Advisory Committee; Member, Executive Committee for the World Indigenous Higher Education Council and the National Women's Justice; extensive experience working in tertiary education and justice; founding member of the Aboriginal and Torres Strait Islander Women's Legal Service; held Ministerial appointments at State and Commonwealth levels in areas pertinent to Indigenous justice, education and health.

Archbishop Fernando Capalla President, Catholic Bishops Conference of the Philippines; Member, Pontifical Council for Interreligious Dialogue; Chairman, Episcopal Commission on Ecumenical Affairs; former Chairman, Episcopal Commission on Interreligious Dialogue; Co-convenor, Bishops-Ulama Conference promoting Muslim-Christian dialogue in Mindanao; since 1980, has taken an active part in commissions for mediation and negotiation with rebel groups in Southern Philippines through invitation of former Philippine presidents Aquino, Ramos, Estrada, and Arroyo.

Ken Wiltshire, AO Chairman, Australian National Commission for UNESCO; Australian representative on the UNESCO Executive Board; JD Professor of Public Administration, University of Queensland; former Special Adviser to the Australian National Training Authority and Chair of the Review of the Queensland School curriculum; past Chairman of the Australian Heritage Commission; received Order of Australia Medal (1998) for services to policy making, public administration and UNESCO.

Vinya Ariyaratne Executive Director, Sarvodaya Sharmadana Movement, Sri Lanka, world renowned movement for grassroots development based on principles of non-violence, compassion and sustainability; Member, Asia Pacific Forum on Environment and Development; Resource Person, UNEP-Tongji University Leadership Programme on Environment for Sustainable Development; a medical doctor specializing in community medicine; fields of expertise include community development, primary health care, nutrition, refugee health care, disaster management, environmental health, reproductive health, HIV/AIDS, and early child development.

Kamar Oniah Kamaruzzaman Associate Professor in Comparative Religion and Islamic Civilization, Kulliyah of Islamic Revealed Knowledge & Human Science, International Islamic University Malaysia; Regional Representative for Australasia of the World Council of Muslims for Interfaith Relations (Australasia Chapter); founder member of the World Council of Spiritual and Religious Leaders; co-director of the Malaysian Inter-faith Network; participated in numerous inter-faith programs locally and internationally; extensive teaching experience in Comparative Religion; a writer on Islam and inter-faith subjects; promotes dialogue between religions in Asia.

Kevin Clements Professor of Peace and Conflict Studies and Foundation Director, The Australian Centre for Peace and Conflict Studies, University of Queensland; former secretary-general of International Alert, one of the world's largest non-governmental organizations working on conflict transformation; former Professor and Director of the Institute for Conflict Analysis and Resolution, George Mason University; past president of the International Peace Research Association and General Secretary of the Asia Pacific Peace Research Association; involved in conflict transformation and peace building projects worldwide.

Swami Agnivesh President, World Council of Arya Samaj, India; Recipient, Right Livelihood Award Sweden, 2004; Rajiv Gandhi National Sadbhavana Award 2004, India; Freedom and Human Rights Award 1994, Switzerland; Anti-Slavery International Award 1990; Chairperson of the United Nations Trust Fund on Contemporary Forms of Slavery (since January 1994 till December 2004.); Vice President, Niwano Peace Prize Committee, Tokyo; Member, International Peace Council, (since January 2003); spearheaded the movement towards liberation of bonded labour and child labour throughout India; strengthening the Arya Samaj Movement to fight against various forms of casteism, communalism, religious obscurantism and other social evils.

Trish Hindmarsh Social activist, educationist, former school Principal, resource person for curriculum development in social justice and care for the earth; Schools Consultant, Sydney Catholic Education Office; Member of the Advisory Council for Catholic EarthCare, an initiative of the Australian Catholic Bishops Conference; member of the Catholics in Coalition for Justice and Peace, member of the Women and the Australian Church.

Toh Swee-Hin (S.H. Toh) Professor and Foundation Director, Multi-Faith Centre, Griffith University, Australia; Laureate, UNESCO Prize for Peace Education 2000; contributed to the UNESCO Culture of Peace Program and Asia-Pacific Centre of Education for International Understanding; former Director of the Centre of Education for International Development, University of Alberta, Canada; promoted peace education in various North and South contexts with extensive cooperative links with numerous NGOs and civil society organizations in peace, human rights, social justice, and interfaith dialogue.

Sulak Sivaraksa A teacher, scholar, distinguished professor and Buddhist social activist for grassroots community development; a publisher and author of more than a hundred books and monographs in both Thai and English; an activist and the founder of many organisations; Founder, International Network of Engaged Buddhists, Thailand; Recipient, Right Livelihood Award, Sweden, 1995; Director of Spirit in Education Movement; Trustee, International Committee of the Peace Council; has demonstrated that the interior life of spiritual contemplation and the exterior life of political action need not be considered opposites or hostile to each other.

Patricia Mische Founder and President, Global Education Associates; Lloyd Professor of Peace Studies and World Law at Antioch College; collaborates with UNESCO's program on the Contribution of Religions to a Culture of Peace; contributes actively in promoting interfaith dialogue initiatives in various regions; has received numerous awards honoring her contributions to peace and global education; recipient of a number of research grants like the Simons Foundation; has published more than 100 articles and chapters in periodicals and books on topics related to peace, social justice, economic development, human rights, and ecological security.

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Larry Hufford President, World Council for Curriculum and Instruction; Professor, International Relations Graduate Program, St.Mary’s University, Texas; active in social justice and holistic human rights advocacy and education focusing especially on US foreign policy, Central America, Chiapas, Mexico, Haiti and Cuba. He has been an official NGO election observer for national elections in Guatemala and Nicaragua, and part of an international research team analyzing the human impact of the economic embargo of Iraq after Gulf War 1. His main area of teaching and research is: causes of conflict, conflict resolution and ethical issues in international relations.

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Sebastiano D’Ambra, P.I.M.E. Founder and President, The Silsilah Dialogue Movement promoting a culture of dialogue, path to peace and a deeper understanding and better relations between Muslims and Christians, together with peoples of other living faiths; organized the Inter-Faith Council of Elders, Zamboanga City, Philippines; Resource Person of the Episcopal Commission for Interreligious Dialogue; arriving in the Philippines in 1977 as a young Italian priest, he lived in a community of Muslims near the sea and shared with them a simple life where he felt a special call to dialogue, immersion in the language, culture and problems of Christians, Lumads, and Muslims.

Sarah Ozacky-Lazar Research Fellow at the Center for Strategic Analysis and Policy Studies at the Hebrew University, Jerusalem; has been engaged in work for peace, co-existence and dialogue between Israelis and Palestinians for over 20 years; until recently she was the co-director of the Jewish-Arab Center for peace at Givat Hahaviva, Israel, a Center which under her leadership won the UNESCO Prize for Peace Education in 2001; member of “The Citizen’s Accord Forum” based in Jerusalem, an organization

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Victor Ordonez Currently working to formulate new program in Educational Leadership for the East West Center, based on collaborative sessions on new education paradigms for rapidly changing, interdependent societies; formerly with UNESCO, as Director of the Basic Education Division in Paris, then as Director of its Principal Regional Office for the Asia Pacific; former Undersecretary, Department of Education Culture and Sports; Chair, Presidential Commission on Education Reform in the Philippines; he was visiting professor, UCLA; Dean of the Graduate Schools of Education and Business, De La Salle University, Manila.

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Kath Podger A member of the National Spiritual Assembly of the Bahai's of Australia; former National Baha'i Education Officer and as a visual arts teacher and community artist, she coordinated an annual Children's Arts Festival hosted by Baha'i community in Australia; in recognizing the role of teachers, Ms. Podger says: "The Baha'i Faith teaches that our true reality is spiritual, rather than physical and that one of the attributes of man is his nobility," ... hence it is the teachers' responsibility to "assist the child to develop and take ownership for their own spiritual progress."

John Allan A Buddhist practitioner for over 30 years, has run two Buddhist groups every week for the past four years in Lismore and Byron Bay; Lay coordinator of Bodhi Tree Forest Monastery and Retreat Centre, Vice Pres of Buddha Dharma Education Association and Buddhane.net; a nationally exhibited fine wood worker and a community artist; works with The Spirit of the Land Foundation to "build bridges of understanding between indigenous and western cultures;" was empowered by the Elders of the Galpu Clan of Eastern Arnhem Land, in full ceremony, as the first non Yolngu Custodian of the Rainbow Serpent or Witij Dreaming an ancient lore concerned with peace, compassion, and healing.

Nurah W. Ammatullah (Rosalie P. Jeter) Executive committee member of the Consultation for Inter-faith Education; member of working committee for the USA group in the Trans-Atlantic Dialogue between the Chicago based Council for the Parliament of World Religions and the Protestant Academies of Germany; founder and executive director of the Muslim Women's Institute for Research and Development; as a Muslim woman who self identify as western in culture, Ms. Ammat'ullah is always seeking ways to enhance her knowledge base as well as ways to contextualise the Islamic traditions within the western frame of reference; recently earned a Graduate Certificate in Islamic Chaplaincy at Hartford Seminary.

Konai Helu Thaman Professor, University of South Pacific, Fiji; holds a Personal Chair in Pacific Education and Culture from the USP and the UNESCO Chair in Teacher Education and Culture; has held senior administrative positions in the USP including Director of the Institute of Education and Pro Vice Chancellor; member of several international and professional organisations including the UNITWIN/UNESCO Asia Pacific Higher Education Network and the Joint ILO/UNESCO Committee of Experts on the Application of the Recommendation on the Status of Teachers (CEART), and the Pacific Women in Higher Education Network (PWHEN); a widely published poet.

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John D'Arcy May Acting Director, Irish School of Ecumenics, Trinity College Dublin, Ireland; International Advisor, Society for Buddhist-Christian Studies; Member, Irish Council of Christians and Jews; Member, Australian Association for the Study of Religions and the American Academy of Religion; served as Ecumenical Research Officer with Melanesian Council of Churches, Port Moresby, and Research Associate at the Melanesian Institute, Goroka, Papua New Guinea; Visiting professor in Fribourg, Switzerland, Frankfurt, Germany, Wollongong, Australia, Tilburg, Netherlands, and Australian Catholic University, Sydney.

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Maosen Zhong Associate Professor, University of Queensland Business School; member, Pure Land Learning College, Australia; received the UQ Business School Research Excellence Award, 2003 and The University of Queensland Research Excellence Award, 2004; has studied and practiced Buddhism under the guidance of Venerable Master Chin Kung and has been actively involved in the promotion and development of Buddhist teachings; active in interfaith dialogue initiatives for world peace in Australia, Indonesia, Japan and China.

Abelardo Brenes Peace Education Program Coordinator and former Director, Program for a Culture of Peace and Democracy in Central America, United Nations University for Peace, Costa Rica; teaches Irenology and Peace Education; member of the Drafting Committee of the Earth Charter; research focus on development of educational strategies, linking culture of peace and the promotion of healthy lifestyles, the development of HIV/AIDS prevention strategies in youth populations, and the development of indicators for cultures of peace.

Ofelia Durante Director of the Ateneo de Zamboanga University Research Center; Visiting Professor of the Graduate Schools of Ateneo de Davao and Notre Dame University; founder and first director of the Notre Dame University Peace Education Center; facilitator of the Peace Education Course of the Mindanao Peace Institute; Executive Director of the Mindanao Peace and Development Education Institute; Member of the Peace Education Commission of the International Peace Research Association (IPRA) for which she is currently undertaking a research on interfaith dialogue.

Joy de Leo Member of the Australian National Commission for UNESCO and President of UNESCO APNIEVE Australia; formerly Director of Multicultural Affairs in the State of South Australia and Director of the South Australian AUSAID office; 30 years experience working in government in Australia at state and federal levels, related to education in a multi cultural context; received an Order of Australia Medal for Public Service related to her work with indigenous and culturally diverse communities; active member of the Multifaith Association of South Australia, seeking to promote understanding and harmony through the promotion of universal values.

Tony Kitchen Executive Officer for Education at the Catholic Education Commission, Queensland; Member of the Team of Global Education Advisors of Caritas Australia who is available to speak and/or run workshops about issues surrounding aid and development and to raise awareness about the interconnecting factors that cause poverty, oppression and injustice; has been extensively involved in education for justice, peace, and sustainability, and the review of the Studies of Society and Environment syllabus for Queensland schools.

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Maxine Cooper Director, Centre for Professional Development and a member of the Research Centre for Applied Language, Literacy and Communication Studies at Griffith University, Australia; research interests include social and cultural contexts in education and teacher education; experienced facilitator in 'Alternatives to Violence Projects' and has facilitated workshops in the community, schools and prisons; works with 10 schools on a community partnership project entitled "Peaceful Schools, Peaceful Classrooms Project" to establish ways to construct and maintain safe, supportive and productive learning environments.

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Richard Waters Principal of The School of Total Education for almost 25 years; has been involved with the Total Health and Education Foundation's Teacher Development Program, training teachers for The School of Total Education since the 1970's; has also been a group leader with the Parent Education Centre in Taringa, Brisbane; given workshops on the topic of Peace Education; interested in the exploring the concept and practice of Peace Education with the broader educational community and in particular teachers and educational leaders through the establishment of The Institute of Total Education.

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Brian Garrone, Edmund Rice Education, Christian Brothers

Ann Morgan, Mt. St. Michael's College, Brisbane

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Margaret Naylor, Commission for Ecumenism and Interfaith Relations, Catholic Archdiocese of Brisbane

Peter Jones, Northside Interfaith Group

Students & Members, The Church of Jesus Christ of Latter-day Saints, Brisbane

Members, The Baha'i Community of Brisbane

Symposium Recommendations Report

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