Proceedings of the International Congresses of

Education for Shared Values for Intercultural and Interfaith Understanding

28 November - 3 December 2004
University of Adelaide, Adelaide, Australia

Religion in Peace and Conflict: Responding to Militancy and Fundamentalism

12 - 14 April 2005
Outlook International, Melbourne, Australia

UNESCO
United Nations
Educational,
Scientific and
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IO
INTERNATIONAL
OUTLOOK

AUSTRALIA

Division for the Promotion
of Quality Education

Division of Cultural Policies
and Intercultural Dialogue
Interreligious Dialogue Programme

NGO Outlook International

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Education Towards Preventing Extremism and Terrorism
Curriculum Design: Innovative and Effective Strategies

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UNESCO

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Department of Education and Children's Services

THE UNIVERSITY OF ADELAIDE
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A CENTURY OF SERVICE
A NEW CENTURY OF SUCCESS
100 Years

Message from
Mr Koïchiro Matsuura,

Director-General of UNESCO, for the Conference on Education for Shared Values for Intercultural and Interfaith Understanding

We live in difficult times when peace and human security are facing new challenges that could have very negative implications if we do not address them positively. Consequently, the theme of your conference "Education for Shared Values for Intercultural and Interfaith Understanding" could not be more relevant or timely. The outcomes of your meeting should be extremely helpful to UNESCO and its many partners as they address the threats posed by terrorism, fanaticism and intolerance.

Education is a key dimension of the long-term process of building peace, tolerance, justice and intercultural understanding. However, the fact that there are increased tensions and growing insecurity in the world today requires us to acknowledge that education, as practised in schools, families and communities, often does not contribute as it should to the promotion of mutual understanding and civic responsibility. In these circumstances, the need to re-orient education so that it can help to create a better world is truly urgent.

Your focus on content and curriculum, values, teaching and learning, and supportive learning environments is consistent with UNESCO's vision of a holistic approach to quality. Moreover, your choice of culture and faith as key areas on which to build understanding through dialogue gets to the heart of the matter. The results of this conference, and its direct linkages with the Associated Schools Project Network in your region, will support efforts to mould education so that it becomes more conducive to the development of world citizens, proud of their identities and able to contribute to a sustainable and peaceful future for the world's peoples.

Please accept my best wishes for a constructive and productive conference.

<div align="right">Koïchiro Matsuura</div>

Message from the HON Alexander Downer MP

Federal Minister for Foreign Affairs

I am pleased to support this important UNESCO conference. The values of tolerance, universality, mutual understanding, respect for cultural diversity and the promotion of a culture of peace are central to UNESCO's mission. Now more than ever, the threat of terrorism around the world and in our region has brought home to everybody the need to work tirelessly towards the goal of enhancing peace, security and tolerance.

UNESCO is taking a leading role in this endeavour and its initiatives in education, including this conference, are to be commended. The main conference theme – strengthening values education - is important and topical. It will provide educators with practical tools to promote intercultural and inter-faith understanding through innovative curriculum and teaching approaches. It demonstrates also Australia's commitment to working towards enhanced cultural diversity, peace and environmental stewardship.

Australia is a culturally diverse society, tolerant and inclusive, a nation built by people from many different backgrounds and many faiths. Our people-to-people links play a pivotal role in increasing mutual understanding of each other's culture and communities, and form part of Australia's bilateral relation-ships in the region. These bridges of understanding need to be strengthened as we work together internationally to confront a terrorist threat that seeks to foment hostility between cultures and faiths.

I congratulate the Australian National Commission for UNESCO and its partner agencies for bringing such a distinguished group together for this conference. I would like to welcome to Australia the eminent educators, community and faith leaders and others who have travelled from all around the region to participate. Please accept my best wishes for a constructive and productive conference.

The Hon Alexander Downer MP
Minister for Foreign Affairs

Message from Mr Mike Rann

Premier of South Australia

Welcome, delegates – and especially our overseas guests – to Adelaide.

We in South Australia are delighted to be hosting the *Education for Shared Values for Intercultural and Interfaith Understanding* conference, and my Government is honoured to be taking part.

I am very impressed with the conference program. The breadth and calibre of your speakers are outstanding, and you have set down for discussion some of the most urgent and critical issues facing the world in 2004.

War and global terrorism have dominated international affairs over the past three years, and much of this conflict can be sourced back to ignorance and intolerance of one another's cultures and faith.

In this environment, it is critical that we reinforce the universal value of education as a means of fostering understanding and harmony. Clearly, all of us – not just educators and students – have a role to play in this task.

South Australia is a richly multicultural society, and we have long been considered an open, tolerant and socially progressive place to visit and live. My Government believes that this ethos does not simply develop of its own accord and persist without effort. It needs to be kept in good repair. And it needs to be discussed, explained and encouraged – especially among our young people.

As part of a historically progressive education system in South Australia, the Government has in place a Human Rights Education Program (HREP) for primary and secondary school students.

This is complemented by a human rights professional development program for teachers and early childhood educators. I am especially pleased that a number of Adelaide schools taking part in HREP will be hosting conference guests. We have learned a great deal through these programs, and we are happy to share our knowledge with visitors.

Most all, however, we in South Australia are really looking forward to learning from Education for Shared Values. We see it as a superb opportunity to gain valuable insights from some of the world's leading figures in the field and – as a result – to practically improve the standard of our own education.

I am confident this conference will help us identify common human values and inculcate them among those who represent our strongest hope for the future – our young people.

I hope the conference proves rewarding and stimulating, and that you have a wonderful time in South Australia.

Mike Rann
Premier of South Australia

Message from
Professor Ken Wiltshire AO

Chairperson of the Australian National Commission for UNESCO

We are delighted to join with the UNESCO National Commissions of the Asia-Pacific region in hosting this very timely event. Ours is a region with a rich mosaic of cultural diversity, symbols, and beliefs, and we look forward to a fruitful dialogue on the important themes we will be addressing.

In our turbulent world it is clear that we need to deepen our understanding about each other's culture and faith in order to develop a consensus around shared values. We also need to build upon existing good practice for

developing education curriculum frameworks which reflect these shared values and spread greater intercultural and interfaith understanding. In doing this, we will have made a signficant contribution for future generations.

The Conference and its workshops are inspired by the challenges of Mr Kofi Annan and Mr Koichiro Matsuura for UNESCO to fulfil its role in contributing to the eradication of terrorism through education and culture. Our foundation is based on the Report of the UNESCO International Commission on Education for the twenty-first century and its pillar "Learning to Live Together", and the ongoing Dialogue among Civilisations.

Thank you to all the members of the Steering Committee drawn from across the Asia-Pacific region, to all of our eminent presenters, and, most of all, to you our guests and delegates.

A warm welcome to Australia and to Adelaide.

Professor Kenneth Wiltshire AO
Chairperson, Australian National Commission for UNESCO
Australian Representative UNESCO Executive Board

Members of the Conference Steering Committee

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Opening Speech
Dr Mary Joy Pigozzi

Director Quality Education, UNESCO Paris
representing the Director General UNESCO

On the occasion of the opening of
the Conference on Education for Shared Values
for Intercultural and Interfaith Understanding

Mr Chairperson,
Excellencies,
Participants,
Ladies and Gentlemen

Let me welcome you to this conference on Education for Shared Values for Intercultural and Inter-faith Understanding, which addresses this theme in the Asia Pacific Region.

The urgency of our work was not determined by 9 11, but this terrible event highlighted situations and perils that have dogged the planet for decades now, and which UNESCO has striven to grapple with since its creation. However, the willingness of individuals to annihilate themselves at the same time as they annihilate innocent others, and indeed as many others as possible, represents a distillation of nihilism that disturbs everybody, and flies in the face in our deepest instincts, and values.

But this is only one expression of forces that manifest themselves along the spectrum of hatred and violence, and which feed upon radical perceptions of differences. From Rwanda to Bosnia we have seen the extraordinary scale of human suffering that can be unleashed, quickly and decisively, in the name of fear of the other, and not a distant other, but one who was proximate, and who had been a neighbour for centuries. Indeed, I understand it was the Honourable Delegate from Indonesia, who during our last Executive Board remarked that three of the four Pillars outlined in the Delors Report were relatively easy to accomplish, but that the fourth- "learning to live together", remains the biggest challenge.

Globalization does not explain all recent violent phenomena. The increase in exchanges and the interpenetration of economic, social and cultural goods do much to meet human aspirations everywhere. However, globalization unde-

niably contributes to the sense of loss of identity, and to the search for what is perceived as an older purity and coherence. Paradoxically, those who wage war, terrorists and ethnic-cleansers also seek the mythical, perfect community, but they seek it through blood-letting.

The defence of authenticity is a human need, but it cannot seek to rupture the interdependence of humanity and the obvious necessity of "living together". For if human beings do not "live together" they will fall together, as the catastrophic world wars of the last century amply demonstrated.

The challenge posed by terrorism to our understanding of the world is that it tends to thrust upon us an inhuman, indeed demonic vision of another whom we do not know very well. We think that the world is small, a kind of global village, but the actions of the terrorists, the justifications they give for their actions, and the spontaneous reactions, and sometimes over-reactions, of people to terrorist strikes, resemble strongly the attitude of peoples in the past who did not know the peoples of neighbouring states very well, and who could be easily enlisted in wars against a phantom image of their neighbours. However, on account of the fear of globalization, ongoing migration and increasingly diversifying societies, this demonic other threatens the peace of our societies.

In the UNESCO General Conference of 2001 the members of the Conference unanimously passed a resolution (No. 39) affirming that "the values of tolerance, universality, mutual understanding, respect for cultural diversity and the promotion of a culture of peace, which are central to UNESCO's mission, have acquired new relevance for inspiring action by international organisations, States, civil society and individual citizens". The Conference went on to express "its firm conviction that, based upon its mandate and within its areas of competence- education, science, culture and communication- UNESCO has a duty to contribute to the eradication of terrorism, drawing upon on its character as an intellectual and ethical organization."

This position was consonant with the Organization's "culture of peace" programme, which was predicated upon a broad understanding of culture, and the way culture was abused to lay the foundations of war, and notably "ethnic" war. Some of these wars clarified our understanding of the importance of religion in identity: in some cases to identify by name a nation was to name its religious affiliation. It goes without saying that the role of religion and spirituality have has been underscored in the work of UNESCO: the Delors report stressed that "the teaching of the history of religions and customs can thus serve as a useful benchmark for future behaviour." At a conference in Tashkent, in the month of September 2000, the participants underlined the necessity of innovative approaches in education for interfaith and intercultural dialogue. The recent manifestations of terrorism, the twisting of religion to represent justification of violence, and the risk of "falling together" required that the thrust of UNESCO be focussed somewhat more. This is why, in February 2003, at the opening of the interagency meeting in Paris on "Promoting Peace and Security

through Education and Science: Elements for a UN Strategy against Terrorism" (1), the Director-General noted that "It is essential to encourage the acquisition by all learners of a basic level of knowledge and understanding of the world's main cultures, civilizations, and religions."

But mutual understanding is a possible goal only if it is grounded in commonly held values. Education for Tolerance, Peace, Human Rights and Democratic Citizenship can be effective only if they repose upon these values. The Medium-Term Strategy of UNESCO for 2002-2007 stresses "mutually shared values through education" (para.67) in addition to dialogue and harmonious interaction between cultures. The respect and understanding of differences is one pillar of our action, but success can only be attained if there is another pillar- the universalism that is derived from "the human condition" and the commonality of responses to that condition that emerge in different civilizations and faiths.

The challenge to the UNESCO's work for peace is a vast one, for not only does it mean working along the axes of universality and difference, it involves what Pierre Weil (2) calls a shift from "a fragmentary view of peace", which is to say, a state of non-war, to "a holistic vision of peace", with its roots in the individual's being internally at peace, to the intricate relation of the individual to the surrounding world, both proximate and distant, and to the individual's relationship with the past. Accordingly, quality education must address the interaction of a person with a series of enveloping, concentric rings- family, community, society, country, the world. In his speech to the interagency group cited above, the Director-General stressed that the overall task of those working for Education for All was "a larger vision of education, one focusing on a new vision of quality education encompassing all aspects of human development: values, knowledge, attitudes, and skills."

None too surprisingly the issues that must be addressed are not neatly boxed: they tend to overlap, and they tend to multiply. Genocide rubs shoulders with human trafficking, for these dramatic crimes are not just denials of elementary human rights- they often share elements of ethnic stereo-typing. Sexual slavery is also a part of gender issues. Child prostitution is no less a basic issue of human security than is the right of a minority to live on a territory with others. Attitudes to migrant workers sharing the same beliefs but coming from a different region pose the question of intercultural dialogue from yet another perspective. Still more issues involving trans-national crime are sure to be addressed in education following the session of the United Nations Chief Executives Board for Coordination of May this year.

The complexity of the task is also daunting because the weight of history and human experience does not spontaneously dictate the right way out: memories are long and the dynamics of war leave lasting marks. Individuals

can be deeply damaged, and may pass on the damage to their children. The positive contributions of all human cultures, including spiritual traditions are also interwoven with ambiguities and divisiveness. Moreover, shared values may not always be positive. Our colleagues who work in the UNESCO offices worldwide, and not just in post-conflict countries, are well versed in the intractability of situations and attitudes.

Finally, no single discipline or sphere of activity can solve the problems on its own. Well might we be deeply concerned that history textbooks provide a "balanced view" of the past, but we also know that most of the useable and formative history learned by children is learned outside of school, from family, from the media, from films, from theatre, from comic books, and from other sources as well. Well might we strive, and we should strive, to eliminate the mechanisms of violence and oppression from school dynamics, but a child may well return to a society where those forces are given full rein. Multi-cultural and multi-ethnic curricula have been used in societies that exploded, ripped apart by the forces that the education system bravely strove to tame.

In institutional terms for UNESCO this means that intercultural and inter-faith understanding, and the understanding of shared values, must be a movement staged across a broad front, drawing upon the energies of all UNESCO sectors. In the last few years the culture sector of UNESCO has brought together eminent religious figures, philosophers, historians, anthropologists and sociologists in well-publicized meetings, within the perspectives laid out in Tashkent, which flagged the importance of academic research, favoured through the network of UNESCO chairs. Among other meetings are the conference on "Global Ethics and Good Governance- Buddhist-Muslim Dialogue", held in Paris on 5-7 May 2003, and the "International Congress on Dialogue of Civilization, Religion and Cultures in West Africa", held in Abuja, Nigeria, on 15-17 December 2003. The Oslo Global Meeting of Experts, on 2-5 September 2004, addressed a theme close to that of this conference- "Teaching for tolerance, respect and recognition in relation with religion or belief". The Social and Human Sciences sector addresses similar topics, many of them relevant to our work, such as initiatives for professional ethics for teachers and the development of ethics teaching programmes. A major theme related to peace is water, which various programmes of the Science Sector deal with. In cooperation with the European Commission, the Communication Sector promotes media literacy in the schools of the Mediterranean region and in Thailand initiated the preparation of a secondary school teacher guide on media education. Many of these initiatives are cross-sectoral, bringing the Organization into new practices of synergy. The Ohrid Declaration, signed by the leaders of the countries of Southeast Europe in August 2003, recapitulated this cross-sectoral vision in a given regional context.

It goes without saying that many of these initiatives involve close partnerships with UN agencies and civil society organizations: the World Programme on Human Rights Education is developed by the Office of the High Commis-

sion on Human Rights and UNESCO, and will be launched in 2005. This programme provides UNESCO with the opportunity of mainstreaming into Education for All a vital theme for quality education.

As an international organization UNESCO also understands that common approaches will also call upon the diversity of cultures. The dialogue is not intended to help different peoples of different cultures and faiths attain an abstract understanding of one another: it is intended to promote *within them* the approaches needed to shape "living together". Some approaches work better in some cultures than in others, but the dialogue brings to light approaches that can also be used elsewhere. Human history is also the history of cross-fertilization, and UNESCO is called upon to play an honourable role in that process.

For this reason, your conference has, in addition to a regional importance, a worldwide importance for UNESCO, and what you accomplish will be closely watched in other regions. Already UNESCO national commissions and its field offices, the ASP network, ACCU, and our partners, such as the WEF, APNIEVE and APCEIU, have made a substantial contribution in this area. Let me signal just one of the most recent accomplishments, the publication by the Bangkok Regional Bureau of Education of *Embracing Diversity: Toolkit for Creating Inclusive, Learning-Friendly Environments.*

In his address to the Policy Working Group on the United Nations and Terrorism the Director-General noted that "a key concern for UNESCO is the promotion of quality education to prevent violence, to strengthen a climate of tolerance and security, and to foster the development of values of peace, tolerance, and mutual understanding as well as capacities for the non-violent resolution of conflicts. This action requires substantial time and resources, as it calls for far-reaching changes in teacher training, the revision and development of textbooks and curricula, and the general improvement of learning environments so that stereotypes, violence, prejudice and discrimination have no place."

It is important to stress quality in the context of this conference and the themes that it addresses: the diversification of societies, largely as a result of migration, urbanisation and cultural change, combined with increased sensitivity to the numerous different aspects of individual and group identity, places new burdens upon education systems. These threaten to undermine education quality if they are not dealt with adequately, but at the same time they encourage a dynamic of research, experimentation and exchange of experience that can mightily advance the agenda of quality education.

The organizers of this conference are addressing all these themes and others. It is manifestly not a talk-fest. Workshops will be a key component to commence the design of curriculum frameworks and modules, and teacher/

student resource material, relating to intercultural and inter-faith understanding. The integration of values is part of that work. It will pay close attention to the crucial question of supportive learning environments. It is not abstract, as it draws upon alternative approaches and methodologies that have worked, and possibly have not worked, in various post-conflict situations. It brings together educationists, including teachers and students, government policy-makers and advisers, leaders of religious and cultural organizations.

Your work is framed in a larger, integrative process- the United Nations Decade for Education for Sustainable Development, which begins next year. (3) UNESCO is the lead agency. Educating for sustainability focuses on quality education, at all levels, reorienting programmes, public understanding and training. The International Implementation Scheme for the Decade identifies four key values that underpin sustainable development: "*respect* for the dignity and human rights of all people throughout the world and a commitment to social and economic justice for all; *respect* for the human rights of future generations and a commitment to intergenerational responsibility; *respect* and care for the greater community of life in all its diversity which involves the protection and restoration of the Earth's ecosystems; *respect* for cultural diversity and a commitment to build locally and globally a culture of tolerance, non-violence and peace." It goes on to say that "education constitutes the central pillar of strategies to promote such values."

The key word here is respect. This subsumes, or makes possible, many of the other terms that describe the goals we are attempting to attain. The word is in all cultures, civilizations, faiths and religions, for the relationship of human beings to the divine begins with respect for the divine.

There are many targets that mankind will have difficulty reaching if it does not successfully grapple with the challenges of education for values. Many of the countries that risk not attaining the goals of Education for All are countries undergoing, or which have recently undergone conflict, usually civil war. There will be no sustainable development if conflict precipitates us into a "clash of civilizations." But lasting peace, and lasting development require security that goes beyond the state of "non-war". Neither political nor social stability will be realized if groups within society are threatened. Fear, discrimination and intolerance instill the habits of mind and habits of being that erode living together. In an age of globalization we are all aware that we are faced, in the mid-term or the long-term, with a common destiny. For it to be one we can live with happily it must be suffused with common values, and this is your work, here and beyond.

Thank you.

(1) Convened by UNESCO and UNDPA following consultations with the Sec-
retary-General of the United Nations to discuss interagency followup and
implementation of the recommendations contained in the Report of the
Secretary-General's Policy Working Group on the United Nations and Ter-
rorism (August 2002). Recommendation 10 (b) stipulated "Dissemination
of the work of United Nations agencies on the broad range of problems
that relate to terrorism, including giving greater prominence to the work
undertaken by the United Nations Education, Scientific and Cultural Organ-
ization and other organizations of the United Nations system in respect
of educational initiatives, such as curricula reform, that aim to increase
understanding, encourage tolerance and respect for human dignity, while
reducing mutual mistrust between communities in conflict. Elements of
the United Nations system which address the issue of education should
meet to determine how best to mount a coherent worldwide programme
to assist countries in which the educational systems need support or that
are under control of groups advocating terror."

(2) Pierre Weil, Rector of the International Holistic University of the City of
Peace Foundation in Brasilia UNIPAX. Educator and psychologist, author
of numerous works on psychology, ethics and holistic studies. *The Art of
Living in Peace, Guide to Education for a Culture of Peace*, was published
by UNESCO-UNIPAIX in 2002.

(3) UNESCO is also the lead agency for the United Nations Decade for a Cul-
ture of Peace and Non-violence for the Children of the World (2001-2010).
The action plan for the decade sets out, among eight action areas, the
following one for education: "Fostering a culture of peace through educa-
tion by promoting education for all, focussing especially on girls; revising
curricula to promote the qualitative values and behaviours inherent in a
culture of peace; training for conflict prevention and resolution, dialogue,
consensus-building and active non-violence…"

Conference Plenary Sessions

The conference plenary sessions were held each morning in Union Hall, on the campus of the University of Adelaide. During these sessions, keynote speakers and discussions by expert panellists were heard.

Hon J Lomax-Smith

South Australian Minister for Education and Children's Services

UNESCO International Conference 28 November- 3 December

It is with great pleasure and honour that I stand here before you all to open this important international UNESCO Education Conference with the title of *Education for Shared values - for intercultural and interfaith understanding.* The conference has brought together professors, world educational leaders and educators at all levels of international standing to explore this important theme. To have the collective wisdom of people from over forty countries in the Australia and Asia-Pacific region participating in this conference is in itself a great achievement. I am looking forward with much interest to the outcomes and any recommendations that arise at the end of the conference.

Values education is growing as a key educational focus for many countries and within Australian the emergence of a values education framework supports the international commitment in this area. The development of shared values for humanity is challenging theme for this conference for it implies the search for common peaceful solutions at time of competing values and great uncertainty in the world today.

A leading Educational figure, MVC Jeffery's wrote *'We are fighting* a *war* of *values and we will not survive until we win it".* This statement is relevant today as it was over twenty years ago. It illustrates the importance and urgency of the work in education for developing a sense of shared values such as acceptance, peace and understanding for the future of humanity.

Education for peace and Peace Education can only come about through inclusive practices, collaborative action and building of partnerships. I am very pleased that children and students will join the distinguished list of professors and educators here today to bring the views and voice of our young people. The Youth Forum to be held during the conference is titled 11 Learning to live together", which is also one of the *Four Pillars* of *Education* described in the well known UNESCO Delors Report - *Learning the Treasure within.* I am sure we will all listen with great interest and take note of the concerns, ideas and messages that the young people will bring with them and share at this Youth Forum.

Building and working towards a culture of peace is sometimes a difficult and daunting task for educators in a competing and sometimes crowded cur-

riculum. But we are not alone. The work of this conference is a continuing journey. It builds on previous and current international UNESCO work for promoting diversity and building a culture of peace and understanding in the world.

I would like to applaud the work of the many educational initiatives by UNESCO in the past ten years that aim to make students aware of their own languages, culture and heritage, to help them learn to respect other people and cultures and to feel a common responsibility for our fundamental rights and humanity. In a sense, these are the very principles that underpin multicultural education in South Australia.

The universal cultural values to be cultivated by education for global ethnics, include an awareness of Human Rights combined with a sense of social responsibilities. I am therefore very proud and applaud the work and commitment of the government and non-government schools and centres in South Australia regarding Human Rights Education that is coordinated by the Multicultural Education Committee. I believe all conference delegates will have the opportunity to visit some of these schools to see and learn more about the programs that incorporate values and religious education in the broader human rights education programs.

The planning and organization of this conference has been a collaborative effort. I would like to thank the Australian National Commission for UNESCO, World Education Fellowship (WEF) and the coordination team within the Multicultural Education Committee (MEC) for their work and organization in bringing this conference together, and also for the support from the Department for Education and Children's Services for their contribution to the organization and schools participation program.

In conclusion, I extend a very warm welcome to our international guests from over forty Asia-Pacific countries and wish all the delegates and young people attending the conference the very best in your collaborative effort in building a culture of peace for our region and the world.

Dr Karan Singh

Chancellor, Jawaharlal Nehru University, New Delhi (India)

Humanity stands today at a crucial and potentially decisive crossroads in its long and tortuous history on planet earth. On the one hand the 20th century a.d. witnessed an astounding development in almost every sphere of human activity, with science and technology transforming life on this planet before our very eyes. The breaking of the space barrier, the landing on the moon, the probing of the planets and the stars beyond are a symbol of the astounding creativity of the human mind. Instant communications have now become routine, the Internet and other aspects of Information Technology have spread around the globe. For tens of millions of human beings there has been a substantial rise in living standards, and some have reached levels of affluence unknown in the past. The world has literally shrunk before our eyes and whether it is probing the majestic rhythms of cosmos or the sub-atomic dance of the neutrinos, human ingenuity has broken all barriers. We now have enough resources, if used with wisdom and compassion, to ensure for every human being on Planet Earth the material, educational and vocational inputs necessary for a decent human existence.

On the other hand, the 20th century has been probably the most lethal and destructive in the entire recorded history of humanity. The first and second world wars, and dozens of regional conflicts some of which are still raging, have killed millions of human beings – men, women and children alike – and dislocated many millions more. The rise and fall of Nazism and of Marxism-Leninism carried with them immense human suffering, death and disaster. The advent of nuclear power has introduced a new and deeply disturbing dimension into possible future conflicts. Fundamentalism, fanaticism and terrorism are on the rise in many parts of the world, and while the number of nations living in a democratic system have considerably increased, there are still grave threats to global peace and stability. Unilateralism has become a new doctrine putting in the shade the United Nations attempts to build a more democratic global society.

In this ambiguous situation, education for inter-cultural and inter-religious understanding assumes tremendous significance. The Unesco Commission for Education in the Twentyfirst Century, of which I had the privilege to be a member, came out in 1996 with a report entitled *"Learning: The Treasure Within"*. I would warmly commend this report to educationists around the world as it covers in a comparatively short compass a broad gamut of educational problems and challenges. In this report we identified what we call **Four Pillars of**

Learning – *Learning to know, Learning to Do, Learning to Live Together* and *Learning to be.* I will direct my remarks today at the third pillar, *Learning to Live Together.* There is an ancient Sanskrit hymn which exhorts "Let us work together, let us enjoy together, let us achieve together, may there be no hatred between us". To achieve this we need to develop at least six dimensions of value education.

The first dimension relates to family values. By this I do not mean a reversion to conservative or retrogressive social structures. What I speak of is the necessity for there to be harmony within the family, which after all is the first classroom and laboratory for every child. If there is constant conflict within the family, the effect upon children cannot but be negative. Family values such as respect and regard for elders, helpfulness, cooperative functioning and mutual affection can go a long way in laying the foundations for a positive mindset in the future. True, our educational system does not reach into the families, but that is where the first elements of education are inculcated, and where parent-teacher associations have an important role to play.

Here I must mention that the constant stream of horror and violence, of ultra-promiscuity and hyper consumerism that constantly bombard us through our television screen is surely having a negative impact upon young and impressive minds. The frightful images that dominate our films appear as if they are rising from some bottomless pit of darkness and despair. The American obsession with death, disaster and dinosaurs is something that always astounds me. Small children are now plonked down in front of television screens even before they learn to run, so that these images become etched in their subconscious minds to fester and explode later in negative emotions and action. I am not sure what we can do about this, but I do wish to place this matter on the table so that educationists can seriously consider the implications. Certainly television is a marvellous tool for education, and programmes like the Discovery Channel and the National Geographic Channel are profoundly educative. But how do we ensure that children watch the positive rather than the negative programmes is the question.

The second set of values can be called societal values, which include courtesy, consideration to strangers and elders, punctuality, cleanliness and cooperation. After the family it is the school and college where these values need to be inculcated. Competition is certainly important, but in the process we must not lose the art of cooperative functioning within the educational institutions. Involving students in the proper maintenance of the campus and other activities such as catering and socially productive work is an excellent training for inter-cultural understanding. Educational institutions wherever possible should have an outreach to the community. In developing nations like India we have introduced the concept of Socially Productive Work (SPW) which involves students making periodic visits to slums or villages in the vicinity and assisting in projects designed to improve the standard of living, specially vis-à-vis health and education. This early training helps in developing a social

conscience among students, and is important because it contains the seeds of what will hopefully grow into a cooperative society.

The third set of values involves environmental issues. It is now well known that the 20th century witnessed a massive exploitation and degradation of the biosphere. Millions of acres of forest have disappeared, tens of thousands of species have vanished, the ozone layer is steadily attenuating and global warming is already upon us. If this trend continues, the long-range prospects for the very survival of the human race may itself be brought into question. It is, therefore, necessary that the students develop an awareness of the importance of preserving and improving the natural environment. All the religions of the world speak of this dimension. Almost two decades ago the historic conference at Assisi in Italy came out with Inter-religious Declarations on Man and Nature. I happened to write the Hindu Declaration. These declarations, although written from the point of view of the different religions, all stress the significance of nurturing Mother Earth. I have brought with me a publication by the WWF India which contains the text of these eight Declarations as well as supplementary material which could be valuable as an educational tool.

The fourth set of values involves inter-religious understanding. Religion in history had had a very mixed record. On the one hand much that is great and noble in human civilisation – art and architecture, painting and sculpture, scriptures and literature, moral codes and social organisations can be traced back to one or other of the great religions of the world. On the other hand, more people have been massacred and burnt, tortured and persecuted in the name of religion than any other. Now that we have entered a new century where globalisation is growing rapidly, we can no longer afford the luxury of endless conflict in the name of religion. Even as I speak, fierce conflicts are raging around the world pitting one religion against the other and causing havoc and massive suffering.

In many countries even today school textbooks are full of venom against other religions. Racism and tribal conflicts fall within the same category. In order to counteract this, an interfaith movement has developed over the last century which seeks to bring together people of different religious persuasions in a harmonious and creative dialogue. Between the First Parliament of the Worlds' Religions in Chicago in 1893 and the Fourth in Barcelona earlier this year, there have been hundreds of interfaith meetings around the globe and several major interfaith organisations are active, including the Temple of Understanding of which I happen to be Chairman.

The key to inter-religious understanding lies in the acceptance of multiple paths to the divine. We must realise that there can be no monopoly of divine wisdom or spiritual methodology. The Rig Veda has a significant statement – The Truth is One, the Wise call it by Many Names. If the divine exists, surely it cannot be monopolised by any one creed or religion. It is open to us to claim that our own religion is the most effective way to achieve the spiritual goal, but it is not acceptable that we should therefore persecute and terrorise people

who belong to different religious tradition. Who are we, denizens of a tiny speck of dust that we call Planet Earth, to lay down that in the infinite billions of galaxies that surround us the illimitable spirit of the divine can appear only in one form or at one place or at one time. Prima facie this is unacceptable, and the time has now come when the great religions of the world must forgo their mutual antagonism and work together for the abolition of poverty and deprivation, hunger and malnutrition, disease and deprivation that still engulf the more than half the population of our planet.

In this context it is important that interfaith education should become part of curricula around the world. I am aware that this is a very sensitive matter, but if at least a basic introduction to the great religions of the world could be available to students, it would help to broaden their outlook, prevent extremism and further Interfaith and inter-cultural understanding. For example I have brought with me a small book entitled *Unity in Diversity* which contains extracts from the great religions of the world on a large number of topics. If even a book like this is available to students around the world as supplementary reading, it would help in the process of developing inter-religious understanding.

This brings me to the fifth set of values that I wish to speak about today, and that is spiritual values. I am making a distinction between religion and spirituality, although they are in fact closely intertwined. Religion necessarily involves a great deal of outer conformity and often mutual antagonism, whereas spirituality attempts to access the divine's power that resides within the deeper processes of our consciousness and cuts across theological and denominational differences. This is the many splendoured light mentioned in all the great religions of the world, what the Bible calls "the light that lighteth every man that cometh into the world", Sufism the 'Noor I-Ilahi'; Buddhism 'the Bodhi-chitta'; the seers of the Hindu Upanishads exclaim in ecstasy "I have seen that great being shining like a thousand suns beyond the darkness". It is this inner light that we all need to access, whether through prayer, meditation, yoga, zen, tao, zikr or any other methodology. This, in the ultimate analysis, is the treasure within.

Finally, we need shared values for the emerging global society, and here I venture to quote from my essay in the Unesco Report:

We must have the courage to think globally, to break away from traditional paradigms and plunge boldly into the unknown. We must so mobilize our inner and outer resources that we begin consciously to build a new world based on mutually assured welfare rather than mutually assured destruction. As global citizens committed to human survival and welfare, we must use the latest array of innovative and interactive pedagogic methodologies to structure a worldwide programme of education – for children and adult alike – that would open their eyes to the reality of the dawning global age and their hearts to the cry of the oppressed and the suffering. And there is no time to be lost for, along with the emergence of the global society, the sinister forces of fundamentalism and fanaticism, of exploitation and intimidation are also active.

◨ That the planet we inhabit and of which we are all citizens – Planet Earth – is a single, living, pulsating entity; that the human race in the final analysis is an interlocking, extended family – *Vasudhaiva Kutumbakam* – as the Veda has it; and that differences of race and religion, nationality and ideology, sex and sexual preference, economic and social status – though significant in themselves – must be viewed in the broader context of global unity;

◨ That the ecology of Planet Earth has to be preserved from mindless destruction and ruthless exploitation, and enriched for the welfare of generations yet unborn; and that there should be a more equitable consumption pattern based on limits to growth, not unbridled consumerism;

◨ That hatred and bigotry, fundamentalism and fanaticism, and greed and jealousy, whether among individuals, groups or nations, are corrosive emotions which must be overcome as we move into the next century; and that love and compassion, caring and charity, and friendship and cooperation are the elements that have to be encouraged as we transit into our new global awareness;

◨ That the world's great religions must no longer war against each other for supremacy but cooperate for the welfare of the human race, and that through a continuing and creative interfaith dialogue, the golden thread of spiritual aspiration that binds them together must be strengthened instead of the dogma and exclusivism that divides them;

◨ That holistic education must acknowledge the multiple dimensions of the human personality – physical, intellectual, aesthetic, emotional and spiritual – thus moving towards the perennial dream of an integrated individual living on a harmonious planet.

If these six sets of values could be incorporated into educational theory and curricula around the world, it will surely help in the process of global understanding. In addition, exchange of academics and students between different countries can help to break down barriers and negative stereotypes that have grown over the centuries. It is my sincere hope that this meeting in the beautiful city of Adelaide will represent a small but significant step in the realisation of a dream is inspiring thoughtful people around the world, the dream of a sane and harmonious global society based upon inter-cultural and inter-religious understanding.

Mary Joy Pigozzi

The Implications of Global Challenges for Education for Shared Values for Intercultural and Interfaith Understanding

29 November 2004

Mr Chairperson,
Excellencies,
Participants,
Ladies and Gentlemen,

It is a pleasure for me to address you for a second time on the crucial issue of Education related to Intercultural and Interfaith Understanding. Let me take advantage of this opportunity to share some thoughts on the implication of global challenges for Education for Shared values. As has been noted a number of times in this meeting, education, defined broadly, is a principal means of promoting peace and tolerance in the long term, since ignorance is a basis for conflict and misunderstanding.

Defining QE

What kind of education do we mean? We are referring to education whose quality is not watered down: for the international community and also for educators from across the world, quality is a universally recognized reference. Accordingly, we mean quality education.

The World Declaration on Education for All (1990) and the Dakar Framework for Action (2000) – the two most recent United Nations declarations focusing on education – recognize *quality* as a prime condition for achieving Education for All. The Dakar Framework affirms that quality is 'at the heart of education'. Goal 6 especially includes commitments to improving *'all aspects of the quality of education and ensuring excellence of all so that recognized and measurable learning outcomes are achieved by all, especially in literacy, numeracy and essential life skills'.*[1]

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1 In this context "Life skills" has to be broadly defined, including not only literacy and numeracy, but also skills training for economic self-sufficiency, health education, HIV/AIDS prevention and *skills for conflict prevention and resolution, methods for learning to live together.*

Despite a growing consensus about the importance of quality, there is much less agreement on what the concept means in practice. For UNESCO, four aspects characterize most attempts to define quality in education: the first identifies learners' cognitive development as the major explicit objective of all education systems. The second emphasizes education's role in promoting values and attitudes of responsible citizenship and in nurturing creative and emotional development. The third is skills or competencies—a secure command of how to solve problems, to experiment, to work in teams, to live together and interact with those who are different, and to learn how to learn. And the fourth is behaviours. That is, the willingness to put into practise what has been learned.

I think that it is in relationship to this second aspect, values and attitudes, that it is possible to define the contribution of quality education to the process of mutual understanding among cultures and faiths. Quality education seeks to provide understanding of the past. It is relevant to the present, and it looks to the future. It relates to knowledge building and to the skilful application of all forms of knowledge by individuals who function both independently and in relation to others. Quality education reflects the dynamic nature of culture and languages and the importance of living in ways that promote equality in the present and foster a sustainable future and the value of the individual in relation to the larger context.

In this sense quality education is the key to all efforts to counteract intolerance and violence and to foster a culture of peace. It is a key to peace, which is at the core of UNESCO's mandate.

QE for peace - UNESCO's mandate

This mandate presupposes an ethical role. From the moment we recognize this, it is impossible to ignore the values and content that are expressed in the constitutive act of UNESCO: peace is "the content of contents"**, the ultimate objective, the raison d'être for programmes for quality education. In order to assure that cultures dialogue and people understand each other and communicate at all levels, from the personal level to that of politics, Education for All must be based on a system of universally recognized values.**

Definition value, universality

The next question is what is meant by values. And what are these values that we call universal? A value is taken to mean an idea or concept that someone thinks is important in life: "Like ideas, values do not exist in the world of experience; they exist in people's minds. They are standards of conduct, efficiency, or worth, that people endorse and that they try to live up or maintain. All people have values, although they are not always consciously aware of what these

values are."[2] With this in mind, we could say that education for values is an activity in which learners are assisted *to make explicit those values underlying their own attitudes and to assess the effectiveness of these values for their long term well-being as well as that of others*.

When we educate or teach, we communicate values. But which values do we transmit in the act of educating? I think that there are two frames of reference, which are not mutually exclusive but are worthwhile distinguishing here:

◘ The first is the frame of humanistic values, which is founded mainly on the Declaration of Human Rights, and has, therefore, universality. These values (respect for others, concern for the knowledge of cultures in all their diversity, the need for international understanding, etc.) are those promoted by the system of the United Nations, and especially by UNESCO. According to this vision, humanistic values and human rights provide the basis for the quality of education, including, but not limited to, content because « …education is necessary to promote Human Rights and their universalization. In turn, the right to education, to education turned towards the fulfilment of the individual and the respect of others, is the very basis of the educative act."[3]

◘ The other, around which it is more difficult to obtain consensus, especially given the present state of the world when, once again, we hear about "wars of religion", is a vision of values common to all faiths. According to this vision there is a Common Frame of Reference: "The source of the Frame of Reference is in the common spiritual attitude to life that is bred by the Judeo-Christian-Islamic belief in God, our human accountability to a {higher order] (…). From the point of view of faith this is acceptable to Jews, Christians and Muslims and also to Hindus, Sikhs and Buddhists"[4], as well as those who do not support a particular faith but still appreciate a spiritual component in the human condition.

The two approaches do not oppose one another, particularly when we look at those values that are "universally" recognized and shared by both: tolerance, respect, friendship, love, understanding, cooperation, responsibility, etc. It is, therefore, necessary to return to the origins of our different faiths and cultures in order to find the roots that are common to all humanity and that can constitute the foundations for quality education.

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2 Fraenkel, 1977, P. 6
3 Francine Best, *« Promotion des valeurs éthiques, scientifiques, culturelles et humanistes dans l'éducation et la recherche pour favoriser la paix, la tolérance et la démocratie »*, intervention au colloque L'éducation face à la crise des valeurs, Budapest, 1991
4 Syed Ali Ashraf, *A view of Education – An Islamic Perspective* In B. O'Keeffe *Schools for Tomorrow: Building Walls or Building Bridges,* The Falmer Press, London 1988. p. 72

Values education in practice

Regarding this I wish to address a question that is constantly put to us: how do we translate a value, which is essentially a concept, into practice. According to UNESCO, one solution that has given good results is through the learning experience, which can be enhanced through the training of teachers and other educators.

A concrete example is a manual for values education prepared by UNESCO and its partners in India: "Learning the way of peace"[5], which is based on a model for peace education and non-violence that is strongly inspired by Oriental philosophies and culture according to which peace is, above all, an inner state. Accordingly the values that must be developed are essentially those of compassion, non-violence, kindness, empathy, cooperation, the truth (according to Gandhian principles). On the basis of this, pedagogical activities and role-playing exercises have been developed for classes or groups of students.

This approach is **particularly important in work with different ethnic or faith-based groups**, because it is possible to lead back to the same values that comprise the ethical basis of all spiritual and faith-based thought. For example, concerning the value of non-violence, which is the foundation for all education for the prevention of conflict, there are references in the Christian New Testament, in the Koran (especially in the Sufi tradition), in Buddhism and in Hinduism. Gandhi contributed greatly to making this value known through his practice of an active militancy that refused conflict, but what was this—other than a message and a discipline of love?

Another practical example comes from an area that has seen increased attention recently, sustainable development, a concept that is underpinned by the principles and values that support sustainability in three domains—economic, social, and environmental. For education this means developing learning opportunities that facilitate the development of and respect for these values, starting from the wider definition of development that places Humanity at the centre.[6] It is equally necessary to move the notion of development beyond that of economic growth and of sustainability beyond that of the environment, since no cultural and social development is possible **outside of the well-being of individuals**.[7]

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5 "A human value is an intrinsic positive human quality that enriches living, i.e. Love, Kindness, Courage (…) Once you identify a value in a lesson or bring in a complementary value it has be done in a manner so that it gets characterized in children. For this purpose, a teacher needs to analyse and identify the basic components of a value. A value has three basic components. They are: the cognitive or knowledge component, the affective component (feelings, emotions and attitudes) and the behavioural (skills, practices) component." (pages 21-22)

6 It would be more appropriate to speak of "sustainable human development".

7 In this case one could take as an example the initiative of a small country like Bhutan. Far from providing a model to adopt in its totality, this country has made considerable efforts to maintain the uniqueness of its cultural richness in the present context of globalization and has set down its own philosophy of development, called "Gross National Happiness". In this model individual happiness comes before material profit. The main characteristics are sustainable socio-economic development, good governance, conservation of the environment and preservation of culture and traditions. (see the website : http://www.unhchr.ch)

The issue of learning the values that enable sustainable human development is a cause for which UNESCO is in the forefront as it is the lead agency for the United Nations Decade of Education for Sustainable Development, beginning in 2005.

I believe that to put principles in practice is the challenge with which teachers and, indeed, all educators, are faced in their daily work. Again, to make this practical. I suggest a simple framework that is more generalisable than the first two examples.

In the 21st Century we must be working under a new paradigm. We must move from a focus on teaching to a focus on learning. Let's put learners at the centre and take an approach that allows us to focus on values as a frequently under-represented part of educational planning and offer.

Figure 1. A Quality Education - A Framework

Managerial and Administrative System

Implementation of Good Policies

What the Learner Brings

Seeks out Learners

Processes

Learning

Supportive Legislative Framework

Content

Environment

Resources

Means to Measure Learning Outcomes
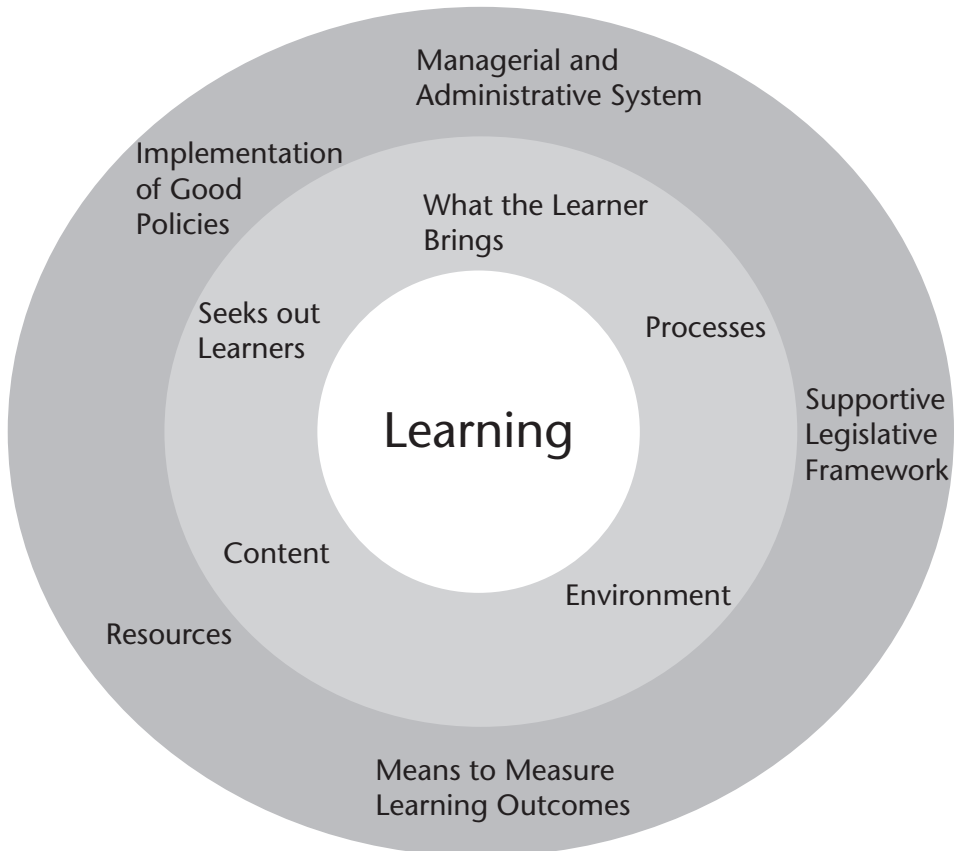
The quality framework

Our primary concern is learning, so we must focus on the learner. But, the inputs, processes, enviroments and outputs that surround and foster, or hamper, learning are key as well.

These can be seen as affecting learning at two levels. At the **level of the learner** in her or his learning environment and at the **level of the system** that creates and supports the learning experience. Each of these two levels can be divided into five dimensions. These 10 dimensions of a quality education will be summarised below in light of how values come into play. Both of these levels operate within a specific context, which can vary considerably from location to location.[8]

This framework does not emphasise teaching about values. It addresses how values can be put in practice.

At the level of the learner

Seeking out learners. Values include—non discrimination, equality (especially equal access), inclusivity (including with regard to sex, age, belief system, language and ethnicity).

What the learner brings. **Values include respect for existing knowledge (indigenous and modern), for family background, for social circumstances, diversity of experiece and skills.**

Content. Values and descriptors include curriculm that is relevant, truthful, and respectful; curriculum on rights, gender equality, respect for the earth and other life forms, health, nutrition, HIV/AIDS, peace, and respect for and appreciation of diversity, etc.

Processes. Values include non-discrimination, dignity, right of expression, equality and respect with regard to culture, language, and gender, for example, and justice.

Learning environment. Values include respect for mental and physical health, safety and security, non-violence,

The system level

Managerial and administrative structure and processes. Values include justice, participation, respect for diversity, respect for learners and other participants in the system, transparency (clear rules and procedures), openness (all, including communities, can bring difficult issues to the fore).

Implementation of good policies. **Values include commitment to free flow of information, transparency, coherence among policies.**

Appropriate legislative framework. Values and descriptors include non-discrimination, equity (possibly affirmative action), fair application of the

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law, openness, transparency, clear role of the state, consistency with other legally binding instruments, issues relating to corporal punishment.

Resources. Values include equity, non-discrimination, and long term commitments.

Measurement of learning outcomes. **Honest assessment of the extent to which the intended purposes of education are being met:**

◘ Knowledge: the essential cognitive achievements that all learners should reach (including literacy, numeracy, core subject knowledge);
◘ Values: solidarity, gender equality, tolerance, mutual understanding, respect for human rights, non-violence, respect for human life and dignity;
◘ Skills or competencies: to know "how"; and
◘ Behaviours: the willingness to put into practise what has been learned.

A global challenge

We are faced with a challenge without precedent: for the first time in the history of humanity we are confronted by phenomena and issues so complex and diverse, from school to society, that it will be increasingly difficult to resolve them with the same elements and the same approaches as those of our parents (in the past, at least in the Western world, this vision was purely Cartesian and materialistic): Albert Einstein said: "The problems that exist in the world today cannot be solved by the level of thinking that created them." Now there is also a need to address the social and other dimensions of learning. Education today is expected to make a contribution to addressing sustainable human development, peace and security, and the quality of life at individual, family, societal, and global levels.

From the classrooms to the parliaments, from the interpersonal relations to the media, we have to learn how to communicate, at different levels, with people who have different opinions. It would indeed be dangerous to limit the work of inter-faith and intercultural dialogue only to the convinced and the converted. The need is to reach the hitherto "unreached".

Conclusion

In education we have a powerful tool—for good or for evil . . . . for values that are shared or for values that can be imposed. To use this tool for good, for shared values, for learning to live together, for intercultural and interfaith understanding we need to re-orient our education systems so that they reflect a more holistic, and realistic, vision of quality education. We can do it. Let us act!

Thank you.

Dr Maosen Zhong

Senior Lecturer of the University of Queensland

29 November, 2004; University of Adelaide, Australia

Ladies and Gentlemen,

It is my great pleasure and honour to participate in this first plenary panel discussion on "the implications of global challenges for the shared values education". I would like to offer my humble views from the perspectives of Chinese traditional moral values and Buddhist faith.

Today, the biggest global challenge that confronts the world's people is the increased tensions, growing insecurity, and the risk of wars. Its root cause is that in the past century, we have neglected the education for moral values and over-emphasized the education of science and technology that leads to over-materialism, consumerism, and egoism. As a consequence, there is a growing misunderstanding, intolerance and conflicts between persons, nations, races and faiths.

I would like to cite a recent case in China that I think represents a serious challenge and an urgent call for moral values education. This case was given and analyzed by Venerable Master Chin Kung when he was giving the on-line Loving-Kindness and Peace lecture series. He will be a plenary speaker this afternoon. Recently, a young man indulged himself in immoral activities. His mother was strict with him. He then killed his mother. Soon afterwards, the police caught him and found him guilty. However, he refused to repent and did not even think that he had committed a wrongdoing. He did not have a slight love and gratitude towards his mother! Apparently, without moral values, the young man was ruined and the family was destroyed. Likewise, without moral values education, the order of countries and the world will collapse.

The fundamental moral value in the Chinese traditional culture is the filial piety, whereas the premise of all moral values is mutual understanding, tolerance and forgiveness.

I am going to draw upon two stories from Confucianism and Buddhism, respectively, to illustrate such a premise of these moral values. Confucius was a saint and educator in ancient China about 2500 years ago. He had an excellent student by the name of Ming Zi-Qian, who was known for his filial piety. Ming's mother had passed away early and his father re-married. Ming's step-mother abused him and was partial to her own son and daughter. In the winter, the step-mother made a coat with cotton for her own children but made a coat with only grasses for the step-son. One day, it was snowing hard. Ming's father

took him to work outside. Ming was freezing and could barely stand. His father thought that he was slacking and angrily seized his coat. His coat was torn out and the grasses showed up. His father then knew it was the stepmother who abused him. The father got enraged and wanted to drive the stepmother out of home. Ming knelt down and begged his father not to do so. Ming said, "Although I was freezing just by myself, if mom left, then my brother and sister and myself would be lonely." His father was touched by these words so he forgave his stepmother. The family resumed its unity. Ming's stepmother changed her attitude from then on. She started to care Ming as her own son. Ming reclaimed his stepmother with his tolerance and sincerity. The family conflict was resolved. Ming's filial piety was built on the wisdom, tolerance and patience. It brought harmony to the parents and stability to the family. As a consequence, Ming's filial piety was complimented by Chinese throughout thousands of years in history.

Chinese Confucianism says, "A kind person has no enemy." That is, there is no enemy in a kind person's mind, because the kind person has only love and respect for others. When he encounters hindrances, he will look at himself and not blame others. The Chinese Taoist master Zhuang-Zi said, "I only see the good in others and faults in myself." We learn from others' advantages and improve ourselves. When dealing with people, Buddhism emphasizes, "We should respect and love each other. Do not envy. Share our wealth with others. Do not be greedy or mean. Always display harmony on your face and speech." (translated from the *Infinite Life Sutra*).

Buddhist faith advocates patience and tolerance which can convert enemies to friends. There is a famous story about Shakyamuni Buddha in the Buddhist scriptures. Long eons ago, the Buddha in his former life was a Bodhisattva practicing forbearance. One day, a dictator came across this Bodhisattva. Because of some misunderstanding, the dictator got furious and cruelly slaughtered the Bodhisattva, knife after knife. The Bodhisattva did not have any hatred against the dictator. On the contrary, the Bodhisattva vowed that when he became a Buddha, he would firstly help the dictator to achieve enlightenment. After countless lifetimes of practices, the Bodhisattva attained the Buddha hood and became the Shakyamuni Buddha in northern India three thousand years ago. Shakyamuni Buddha's first disciple to get enlightened was indeed the reincarnation of the dictator. In that lifetime, Shakyamuni Buddha and this disciple had a very good teacher and student relationship. Isn't this to convert enemies to friends?

Buddhist faith teaches that conflict resolution must start from the resolving one's resentments and oppositions against people, affairs and objects. The *Infinite Life Sutra* says, "when occasionally an opposition or anger arises, it can lead to serious hatred animosity in the future. This means, when we are unable to eliminate a small grudge in our mind, it can bring about huge hatred and conflicts. It is believed that this is the fundamental cause of today's conflicts worldwide. Therefore, the interpersonal conflicts, international conflicts, inter-

faith and inter-race conflicts must be ultimately resolved at the micro level—i.e., one's heart. As the Taoist master Lao-zi said, "When a great conflict is pacified, but if remnant hostility still exists in mind, how can this pacification be effective?"

Tolerance and forgiveness are just one part of the moral values education. Education for a deeper and wider range of the shared moral values from various faiths should be discussed and implemented. It is hopeful that UNESCO promotes the shared values educations in all regions of the world promptly and effectively, through curriculum designs in schools, through the television and radio broadcasts, through art and literature, through the Internet, and so on. When the shared values education can reach all angles of the society, there will be much hope for a peaceful world.

Thank you very much!

Venerable Master Chin Kung

President of Pure Land Learning College, Honorary Professor of the University of Queensland and Honorary Professor of the Griffith University.

Reflections and Proposals for Action.[9]

Outline:

    I. The root cause of conflicts
    II. Conflict resolution must rely on education
    III. Traditional Chinese value education
    IV. All religions should cooperate to promote the education of loving, kindness and peace
    V. Proposals for implementing the education of loving, kindness and peace

Principles of virtues:

1. Filial piety
2. Fraternal love
3. Loyalty
4. Trustworthiness
5. Courtesy
6. Righteousness
7. Honesty
8. Honour
9. Humanity
10. Love
11. Harmony
12. Equality

Four modes of moral education:

1. Family education
2. Academic education
3. Social education
4. Religious education or education for faith or spirituality

Teaching tenet of the University:

1. To treat others with filial piety, fraternal love, loyalty, trustworthiness and humanity;
2. To coexist with others courteously, justly, honourably and peacefully.

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9 This presentation was a PowerPoint one made of five slides.

Venerable Master Chin Kung

*President of Pure Land Learning College,
Honorary Professor of the University
of Queensland and Honorary Professor of the
Griffith University*

Plenary Speech

*Education for Shared Values for Intercultural and Interfaith
Understanding: Reflections and Proposals for Action*[10]

Ladies and Gentlemen,

It is my great pleasure and honour to be invited to this conference to speak on the topic of: "Major issues and challenges in addressing the need for intercultural and interfaith understanding through education and shared values."

In this severely chaotic world in which we are living, conscientious people like you working together to save the world is like a dawning of a new morning, giving hope to all people. I greatly appreciate this opportunity to share my humble views.

I would like to talk about how to resolve conflicts and promote collaboration among diverse cultures and faiths, and ways to implement the education for shared values for intercultural and interfaith understanding in today's world. I deeply feel that the answers to this question are crucial to the survival of humanity and well-being of this world in the 21st century.

I. The Root Cause of Conflicts

The current times that we are living in are the times with unprecedented unrest, and with conflicts between nations, religions, and ethnic groups. What is the root cause of these unrest, conflicts, and confrontations?

In my view, the root cause lies in our inner minds. There are conflicts between our self-nature and habits. Nature is referred to what Confucianism says "human's innate nature is complete kindness". The self-nature is pure

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10 This contribution represents the written content and development of Venerable Master Chin Kung's PowerPoint presentation.

kindness. The habits are contaminated by various self-benefiting viewpoints and knowledge acquired in our societies. Put it simpler, this is the conflict between altruism and selfishness. At the micro levels of society, this conflict is expressed in discordances between husbands and wives, between parents and children and between siblings. In the wider society, it is manifested in negative relationships between governments or leaders and ordinary citizens, or between employers and employees, or between institutions/organizations and the public. These discordances and disputes bring about negative effects and harm to societies and the world.

Therefore, to resolve conflicts, we should start with resolving the contradictions and confrontations within our own mind, letting go of selfishness, and letting go of the ideas and behaviour of controlling and appropriating people, matters and objects. This is the ultimate method of resolving all conflicts in the world. The notion that conflict resolution is related to resolving confrontations within our inner mind is based on both Buddhist scriptures and scientific evidence. The most famous Buddhist scripture, The Avatamsaka Sutra (also known as the Flower Adornment Sutra), says: "We should observe the nature of the universe. All are created by mind. Another famous Buddhist scripture Surangama Sutra says: "All phenomena are reflections of the mind. All causes and effects, from large worlds to tiny dusts, are created by mind… All phenomena are creations of mind." These true sayings indicate that all matters and objects are the creations of our mind. Our thoughts affect the outer phenomena. This is a very profound truth which has been clarified in detail in the teachings of Buddhism. For example, if our mind is kind, we will often have good dreams. If our mind is evil, we will often have nightmares. All phenomena such as people, mountains, rivers, and all other aspects of existence in our dreams are created by our mind.

Modern science has begun to explore and prove this point. For example, Dr. Masaru Emoto in Japan has been investigating the nature of water for ten years. His research supported the notion that the true nature of the universe lies within the virtue of love and gratitude. He found that human consciousness can change the shape of water crystals. Kind thoughts and goodwill can make the water crystals look beautiful and wholesome; Evil thoughts and viciousness make the water crystals look ugly and nasty. For instance, a scientist affixed the words of 'peace' and 'war' to two different glasses of water for a while and then observed the water crystals with microscopes. It is found that the water crystals with the word 'peace' affixed turned out to be very beautiful and the water crystals with the word 'war' affixed appeared to be ugly and miserable. Dr. Emoto recently shared his scientific findings in a presentation at the United Nations in New York, USA this year. The groundbreaking finding that human consciousness can affect the environment not only triggers the new ideas that purification of the environment should start with purification of human mind, but also presents to peace builders some far-reaching implications for transformation.

The inner mind affects all external phenomena. Thus, to change our mind can change the environment. The Pure-Land Buddhist practitioners focus on the practice of purity of mind. Purity of mind leads to purity of body, purity of action, and thereby purity of the environment. For this reason, it was stressed, only by resolving the conflicts, discontentments, and disputes within our mind and authentically following up with practices and action that truly express love and gratitude for all living beings and its physical environment, can we attain external peace, peace of families, societies and the universe. This rationale is based on the Buddhist teaching that we are all part of one single living entity.

Similarly, the ancient saints and sages in China used this very notion to teach the people to guide their lives and to govern the country. Confucians put forward the teaching of "maintaining sincere mentality, protecting our faultless mind, cultivating ourselves, then educating our family, followed by governing the country, and ultimately, making peace of the world." To attain the harmony of families and communities, stability of countries, the peace of the world, one should start with cultivating oneself, maintaining a faultless mind and sincere mentality. However, self-cultivation cannot remain only at the personal or individual level. It needs to lead to action that transforms inter-personal relationships from micro to macro levels of life in ways that promote the well-being of all other peoples and communities. Otherwise, cultivation will remain self-centred, benefiting only oneself or at most one's family.

Self-cultivation also requires a capacity to be humble and to engage in self-criticism. One is reminded here of Emperor Tang of the Shang Dynasty in ancient China, who proclaimed that "if all my people are at fault, all faults are mine." He believed that if the country was not governed well, it was his own fault. He then reflected upon himself and improved himself. As a consequence, the country at the time was peaceful.

Therefore, we should also make a change to our previous mentalities. If we always think that we are correct and others are wrong, conflicts and oppositions will never be resolved. We should change the attitude and think others are correct. We need to look at the goodness of others while thinking we are wrong. Then we can always correct our own mistakes and make progress. As Zhuang Zi, the Taoist master in China said: "all merits lie with others and all faults lie with me."

In today's contemporary world order, this insight and wisdom needs be heeded by especially powerful states and leaders, and other groups that may be struggling to gain power. Otherwise, policies and decisions will be made on the basis of the fallacy that one nation or coalition of nations is always "right" and "good", while others are deeply "evil", and hence require "correction", using force if necessary. This approach can only lead to more conflicts and chaos.

II. Conflict Resolution Must Rely on Education

The fundamental reason of today's world unrest stems from the inner confrontations and conflicts within the mindset of human beings when people temporarily lose their inherent nature and intrinsic kindness. Therefore, only when human is awakened to this truth can conflicts be ultimately resolved.

Awakening relies on learning the teachings about the truth of the universe which includes:

1) The relationships among people;
2) The relationships between people and their living environment;
3) The relationships between people and all beings in multiple dimensions of existence.

These three relationships contain the order of nature, and are called "Tao" (the Way) by ancient Chinese. For example, the relationships of parents and children, husband and wife, siblings, the leaders and the subordinates, and among friends are the "Tao" of being human. Being able to fulfil these five relationships well is referred to as the Virtue. Reciprocity should underpin all of these relationships. Hence, all parents should love their children, and children should be filial and equally loving to their parents. Husbands and wives should respect and love each other. Siblings should live in harmony. Leaders should be kind to their subordinates, and the subordinates should be loyal to the leaders. Friends should be mutually trustworthy and caring. These are the moral principles and virtues. Chinese saints summarized twelve principles of virtues, namely:

Filial piety, fraternal love, loyalty, trustworthiness, courtesy, righteousness, honesty, honour, humanity, love, harmony and equality.

If everyone learns to practice these principles, the world will naturally be at peace. Thus, the most effective method of resolving conflicts and stabilizing societies is to implement religious education for the formation and practice of these virtues.

Confucius stressed that all people are innately good. This is the very first philosophy of education that should be affirmed. "Bad" qualities and characteristics of a person are acquired after birth. One must rely on sages' teachings to clean up the inner pollution, avoid badness, and protect the innate goodness of human nature. Education can turn malevolent people into good ones, enemies into friends, hated foes into close brothers and sisters, deluded people into awakened beings, and ordinary people into sages. Chinese ancient saints and sages taught us that "education is essential to building a nation and governing its people." Education is a priority strategy and process for establishing a nation and for guiding citizens.

More specifically, the education of virtues has four modes:

1) family education;
2) academic education;
3) social education;

4) religious education or education for faith and spirituality.

While family education provides the foundation, religious or faith and spirituality education completes this holistic paradigm of education. These four educations form the education of morality and virtues that the ancient Chinese taught their descendents. Throughout history and the world, all teachings of various saints and sages and of the religious scriptures taught moral education, which is following the natural rules of our world. Similarly, the teachings of the Buddha, Jesus Christ, Prophet Mohammad and many founders and prophets of faiths all confirm the indispensable role of education deeply rooted in the many common values that are found in diverse faiths and spirituality traditions. These include values such as love, compassion, forgiveness, reconciliation, honesty, respect and peace.

When all four modes or dimensions of education are well implemented, people will be happy, societies will be stable, and the world will be at peace. If we neglect these four modes of education, serious conflicts will undoubtedly continue to escalate causing chaos and great suffering to all humanity.

Regrettably, when the present state of educational systems and processes, whether informal, formal or non-formal, across the world is examined, there are disturbing signs of imbalances and weaknesses. Dominant sectors of family education, academic education, and social education in the modern world are invariably neglecting or abandoning ethics and virtues. There is now an over-emphasis on the learning of scientific techniques and knowledge, while the goal, content and techniques of modern education are also imbued by the ideology of over-materialism and consumerism.

In my view, religious education or education for faith and spirituality is urgently needed to propagate loving-kindness, peace and respect for all beings of the world. Religious education teaches us to believe in God and his teachings, to believe in the principles and facts of cause and effect. Conscientious people who want to save the world from pending disasters must restore religious education urgently to gradually revive the teaching of morality and virtues in family, school, and social education which can encourage people to solve social problems and eradicate the social unrest.

In this regard, as the famous English historian Dr. Arnold Toynbee said in his influential article "The Genesis of Pollution" published in 1973 (in *Horizon*, Volume 15, No. 3, summer issue, pp.4-9.), "the founders of the less crude religions and philosophies have perceived that the nature of divinity is not power but love, benevolence, and humanity. The Buddha, the Bodhisattvas, and Christ stand not for the exercise of power but for self-abnegation and self-sacrifice. Confucianism and Shinto stand for a harmonious co-operation between man and nature; Taoism for letting nature takes her course…. Surely the Weltanschauung that follows from these more perceptive and less aggressive religious and philosophical traditions is the one that now offers the most promising hope of salvaging mankind."

III. Traditional Chinese Moral and Virtue Education

To clarify my ideas on education for morality and virtues, I would like to now briefly introduce as one exemplar or model the education system which had been so influential in China since the time of Emperor Yao and Shun forty-five hundred years ago. This form of education kept ancient Chinese society in a relatively stable state for this long period of time. However, for the past two hundred years, Chinese people gradually neglected this old form of education system in favour of a more scientific and technological education methods that had been offered by the West.

(1) The aim of ancient Chinese teachings

The aim of ancient Chinese teachings was to advocate the importance of being a moral and upstanding member of the society. The standard for being such a person was to understand how to care, respect, help and love others. However, for the past century, due to technological advances in the West, scientific progress has been seen as vastly more important than moral values. Hence these moral teachings have been largely ignored. Competition against each other in advancement and innovation in all areas led to conflicts of interest. Eventually conflicts turned into war. We see modern society grew complacent in hearing tragic news such as father and sons killing one another, murders between husbands and wives. When societies and the world have evolved to our present condition, one must carefully consider the merit of competition versus moral values and virtues. If technological and economic advances were directed by persons of high moral and virtue, they would have utilised their wisdom in accord with the natural path of our living environment. Those without moral and virtue would disregard any damage that will result from the various exploits of technological implementations. The imbalance of Earth's ecosystem that has been causing havocs across the world is the result of human-made decisions. We have to contemplate on these consequences.

(2) The content of ancient Chinese teachings

The ancient Chinese (like many indigenous communities and diverse traditions worldwide) started educating their young as soon as they began to walk and talk. Children are taught to respect and care for everyone and everything. This education of love asked that everyone exercise humility to others. Always harbour thoughts that would benefit all people. Competition had no place in this education system. It is entirely different from modern education that teaches people to be concerned about personal right (without a corresponding sense of responsibility), privacy and individual gains. The teaching of Confucianism emphasized that "We do not do to others what we do not want others do to us." One then would always be considerate of others' well-

beings. This is how an education of love was actualised. There were ample ancient Chinese teaching materials for young children. The booklet titled, "The Standard for Being a Good Student and Child" was a landmark example. This booklet was complied based on the famous Song dynasty scholar Mr. Zhu Xi's book, "Essential knowledge for Children". With over four thousand years of experiences, this paradigm of Chinese education theory provides us with a reference to reflect on the importance of promoting educational systems that deeply integrates values.

We could simplify this comparison as utilitarianism versus altruism. Utilitarianism provokes competition and even conflicts while altruism emphasize helping others and paying less attention to self, so there is no room for conflicts. Modern society urge parents to love their children but when children grew up, they do not necessarily love their parents. Traditionally, Chinese society educates their children to love and care for their parents and to respect their teachers. Here we can see a vast difference between the two systems.

(3) The foundation of ancient Chinese teachings

The essence of traditional Chinese education relies on the affirmation of the innate goodness of human nature. All negativities that contaminated the minds were the result of acquired habit later in life. In traditional education, there is not a single evil person in the world. There is only "bad" or a lack of education. Therefore, education must start at young age, teaching the fundamental values such as love for parents, respect for teachers, harmony between couples, caring between parents and children, love between brothers and sisters, and loyalty between leader and citizens, and trustworthiness between friends.

The five thousand years of Chinese traditional education can be summarized in the Figure below:

How Chinese Ancestors Taught Their Children (4500 years ago)

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28 November - 3 December 2004 - Adelaide, Australia

The Five Teachings
(The teaching of these 5 subjects)
(These are the ultimate goals in which scholars strive to achieve.)

- Loving relationship between parents and children
- Loyalty and fairness between leaders and followers
- Husbands and wives perform their roles
- Elders and young understand appropriate courtesy for each other
- Friends are honourable and trustworthy to each other

Order of learning in five steps

- Learning eruditely and extensively in all areas
- Reviewing and questioning
- Careful consideration
- Clearly distinguish the details
- Practice truthfully and diligently

Thus we understand fully.

- Cultivate ourselves for the better
- Be better in dealing with various affairs and situations
- Be better at paying proper courtesy and respect to others

Practice Truthfully and diligently

Cultivate ourselves for the better
- Trust worthiness, Practice respect and sincerity, Stop anger, Control desires, Do good, Correct faults
- Honesty Courtesy and respect Without anger Without greed Without ignorance

Be better in dealing with various affairs and situations
- Follow the proper course of action and have no intension for self gain. Understand the right path to success and do not ask to be praised.
- As long as the cause is just and moral, do not think of our self-interest or ask any reward in return.

Be better at paying proper courtesy and respect to others
- We do not do to others what we do not want others do to us.

Presently, traditional moral education is regaining recognition in China. In January 2001, the former Chinese President and CCP chairman Mr. Jiang Zemin pronounced the importance of "ruling with moral and virtue". At the beginning of 2004, Chinese President and CCP chairman Mr. Hu Jintao asked to improve and better establish the youth moral and virtue education. Under these guidance, the "Love and Honesty" Children Learning Centre in Hai Kou, China, started its mission to promote the return of the values of morality and virtue. Started in October 2003, teachers from this Centre toured China and gave over three hundred lectures on Chinese traditional moral and virtue education in all parts of the nation. Many people were invigorated and astounded by their teachings. Many audiences started their search for a positive solution in life after listening to these awareness-awakening lessons. People from all age group responded positively to these tried-and-used traditional teachings. Invitations for their teachings that spoke of innate goodness and morality are being made from diverse parts of Chinese society.

IV. All Religions Should Cooperate to Promote the Education of Loving-kindness and Peace

Originally all religions and faith traditions were forms of multicultural social education. We identify Buddhism as a multicultural social education because Buddha Shakyamuni had taught all people regardless of their cultures, nationalities, "races", castes, and social positions. As long as they were willing to accept the teachings, the Buddha accepted them as his students. Everyone studied together and was treated equally. Therefore, Buddhism is considered as a multicultural social education.

Other religions, such as Islam and Christianity, also teach people regardless of their social and economic differences. No religion limits of its teachings to people in only one country or to only one race; it propagates its teachings to the whole world. Therefore, all religions are multicultural social educations.

The scriptures of all religions emphasize the teaching of loving-kindness and peace. For example, the Quran says "Allah is indeed loving and merciful to all people in this world." It also says "You shall be dutiful to your parents, live in harmony with your kinfolk, and speak kind words to others."

It is repeatedly stated in the Old and New Testaments that God loves all people. Buddhism says that "Compassion is the essence" and that "do only the good and refrain from doing the bad." Thus, all religions use "Compassion, Loving-kindness, Harmony, and Equality" as their guiding principle of teaching. They all teach people to respect one another, to live in harmony, and to treat all people equally regardless of nationalities or races. The "Golden Rule" earlier mentioned is manifested in diverse traditions.

Therefore, all religions are really the education of peace and loving-kindness. All the religious texts reflect broad-mindedness. Buddhists say "The mind

is as broad as the universe." It is not God's will or the aspiration of religious teachings that we be concerned only with ourselves and belittles others. Rather, this is only the will of certain individuals.

If followers of a religion do not study the scriptures of that religion and do not implement the teachings in daily life, then their beliefs in this religion are deluded. There is no delusion in religion. The nature of religious education is therefore in theory good. Religious education aims to help all beings. Thus, we should not be misled by the external forms of religions but should absorb and propagate the elite of religious scriptures.

Everyone asks the same questions: How was the universe formed? Where did life come from? How was the world created? Where do space, the Dharma realms, all the lands, and the sentient beings mentioned in Buddhism come from? Who created them?

The teachings of many religions say that God created everything. The creator is God, and there is only one true God in the universe. While, different religions or faiths use different names, I believe they are talking about the same God. Even though Buddhism uses the term "Dharma Nature" (also called the "Truth") instead of God. there is the saying in the Avatamsaka Sutra: "Manifested by the mind and altered by the consciousnesses." The mind and the consciousness mentioned here are True Nature and are in my view equivalent to God and Allah in other religions.

Thus I firmly believe that different religions are created in different forms and taught through different methods by the same God. The different manifestations of God are for the convenience of teaching and accommodating people from different areas or cultures, and of different abilities.

When we study all the religious scriptures, we will find considerable common ground of shared values and principles. They all teach people to refrain from wrongdoing and to cultivate good deeds; to end delusion and attain enlightenment; and to transform from an ordinary person to a sage or saint. From this perspective, we will realize that there is only one true God. Increasingly, the growth of inter-faith dialogue movements at local, national and international levels such as the World Conference on Religions and Peace, the parliament of the World's Religions and the United Religions Initiative, are demonstrating that diverse religions and faiths can learn to share their respective knowledge and wisdom and many common values and virtues for cooperative action for world peace.

I have myself been involved in inter-faith dialogue initiatives in Singapore, Indonesia, Australia, and China, and the outcomes have been very fruitful. During a recent visit of an official Indonesian inter-faith delegation to Al Azhar University in Cairo and the Pontifical Council for Inter-religious Dialogue at the Vatican, which I was able to join as an honorary adviser to the Indonesian delegation, it was most encouraging to see representatives of diverse faiths growing in respect, understanding and harmony with one another. In turn, I am hopeful there will be a positive impact on building intercultural and inter-faith harmony

in Indonesia. The vision and programs of the Griffith University Multi-Faith Centre likewise shows that diverse faith communities and spirituality traditions society can dialogue and collaborate with each other to build a more peaceful, just, sustainable and multi-cultural society locally and internationally.

Therefore, different religions can unite to cooperate to teach their followers to cultivate the virtues of sincerity, purity of mind, non-discrimination, loving-kindness, and peace; to accept, respect, love, and trust one another; to care for and cooperate with one another. Together, this is the mission and responsibility of every religious worker and every peace-builder. We should make every effort to move towards this goal. Then disasters will be avoided, world peace and stability achieved, and happiness will indeed prevail.

V. Suggestions of Implementing the Education of Loving-Kindness and Peace

Real and persistent peace can only be realized through the holistic education of values, morality and virtues as suggested in this paper — education which can turn malevolent people into good ones, enemies into friends, hated foes into close siblings, turn the deluded into the awakened, and ordinary people into sages. Religious or faith education should inspire family, school and social education and we should advocate the twelve principles of virtues of filial piety, fraternal love, loyalty, trustworthiness, courtesy, righteousness, honesty, honour, loving-kindness, love, harmony and equality.

In my opinion, the most cost-effective and efficient approach is to fully utilize the increasingly available information communications technology (ICT), such as satellite TV and the Internet. Furthermore, may I suggest the establishment of an "International University for Loving-kindness and Peace" as soon as possible in order to foster sustainable development of such education of loving-kindness and peace.

(1) My first suggestion is the setting up of a program called "The Great Forum of Loving-kindness and Peace" on satellite TV stations. Teachers would be selected and appointed by UNESCO or other international and national agencies to promote religious and faith education which empower learners to embrace and practice the principles of "Filial Piety, Fraternal Love, Loyalty, Trustworthiness, Courtesy, Righteousness, Honesty, Honour, Humanity, Love, Harmony and Equality." The program should be broadcast in four languages: English, Chinese, Spanish and Arabic. Other languages can be translated from these four. In the beginning, we can purchase time blocks, hopefully in prime time, from existing satellite television stations and broadcast our program one hour a day so that people from all over the world can watch it. Gradually we can increase the airtime. Ultimately, we should set up our own satellite television station to ensure 24-hour broadcasting of programs on the teaching of

morality and peace. The lecturers should be selected by UNESCO from morally respected and learned elders and professors of various religions and universities across the world.

Should any country be interested in providing sponsorship, that country could provide a piece of land and build a recording studio complex with suitable accommodation facilities. The teachers and lecturers would be invited to the studio complex for one month to record their teachings, which would undergo censorship by UNESCO. The teachings that are considered to be of no threat to the stability of any society can be broadcast in four languages worldwide. We can start this stage immediately so as to provide materials for the satellite television program. I believe that we can see good results after one year of broadcasting.

I have been promoting the teachings of the Buddha for forty-six years. For the past two decades, with the help of many supporters, we have distributed numerous cassette tapes, video tapes, CDs and DVDs of lectures on the sutras. It was not until six years ago that I started to use the Internet. Last year, satellite television broadcasting was introduced. These means of communication have greatly benefited many Buddhist practitioners around the world. We have been quite successful in promoting the values education for peace and loving-kindness worldwide. Regarding distance education, apart from the Internet, we also have our own global satellite TV—Hwazan Satellite TV, which began to broadcast on January 1, 2003. This Satellite TV channel broadcasts the educational programs of Buddhism and traditional values of virtues and moralities. All of our educational initiatives are free for the public worldwide. Though we never advertise or solicit for donations, we have never encountered funding problems. This demonstrates that a vast number of people welcome and support the education for traditional values of loving-kindness and peace.

If UNESCO could promote distance learning using ICT, I believe that positive results achieved by UNESCO in one year will surpass what we have done over the past twenty years and contribute to the promotion of global security. After seeing these results, other countries will also wish to follow suit. People will return to their true nature of honesty and kindness, and social stability, economic prosperity, and world peace will prevail. These approaches are truly the answers to the prevention of world disasters. If these approaches can be implemented, you will be the angels of God and the saviours of this world.

Should UNESCO want to set up such an education program, I definitely will advertise it on the satellite television to help raise funds. I would like to provide ten hours of free broadcasting time each day on my satellite television station to UNESCO. I sincerely wish UNESCO could one day have its own global education satellite television station.

(2) Secondly, The undertaking of the global teachings is a long-term work, requiring qualified successors to carry it on. Thus, it is recommended that UNESCO establish a university to cultivate saints and sages. When they finish their studies, they should become the people of exemplary virtues and ethics.

This proposed university will offer educations from kindergarten all the way to research institutes of universities. Students can be nurtured to have a pure clean and virtuous morality from a very young age as well as acquire a wide range of knowledge. Only the best materials will be used for their learning and entertainment.

The teaching tenet is only two sentences, namely "to treat others with filial piety, fraternal love, loyalty, trustworthiness, and humanity; to coexist with others courteously, justly, honourably, and peacefully." The students follow the teaching philosophy of "cultivating oneself, putting the family in order, governing the country properly, and making the world peaceful," taking self-cultivation as the fundamental principle. The Great Learning of Confucianism says "From the emperor to an ordinary person, self-cultivation is the foundation." In self-cultivation, people should be filial to parents in the family and have fraternal love for everyone in society; In addition, his words should be trustworthy, and his behaviour should be sincere and respectful; In interacting with other people, he should follow the rules of "Do not do to others what you do not want to be done to you," and "When our actions do not get the expected results, we should examine ourselves." These rules are the same as the loving-kindness that Confucius taught. We should treat others the way we wish to be treated. From other diverse religious and faith traditions, likewise the learning in this proposed institute will draw on their values, principles, wisdom and knowledge to strengthen education for peace and sustainability.

The principle that "When our actions do not get the expected results, we should examine ourselves" teaches us to repent and mend our ways sincerely. I often remind my students that, when they are involved in a conflict, they should always try to admit that they are at fault and that others are right. This will make them to constantly strive to mend their ways and improve themselves. The History of Lu says that the foundation of all of one's undertakings is self-cultivation, and that successful self-cultivation leads to successful governing of the country.

The teachings of the sages tell us that in society, regardless of our occupations, everyone has the mission to be a leader, a parent, and a role model. Anyone who wishes to attain virtues and succeed in a career in this lifetime needs to follow this principle. To be a leader is to take up leadership by making plans and guiding other people. To be a parent is to act like a parent by guiding and providing a good life for others. To be a teacher is to teach others and to be the good example for people. To be a leader, a parent, and a teacher is to embrace and practice the ancient saints and sages' attitudes towards all people and matters.

Therefore, the students in this University should follow these teaching philosophies. They should start from cultivating themselves from within before teaching others. If this can be done, there is hope for world peace. Furthermore, the pedagogy fostered in the proposed University needs to be consistent

with what peace educators have been emphasizing, namely that how peace is taught is just as important as the content. Hence, as the Laureate of the 2000 UNESCO Prize for Peace Education, Professor Toh Swee-Hin, proposed, education for peace needs to be based on the principles of holism, dialogue, values formation, and critical empowerment. Education for peace and loving kindness surely must be taught in peaceful and loving-kind ways.

The primary criterion for admission is the student's morality. I believe that there must be many far-sighted parents who would like to send their children to this school for their education.

In order to guarantee the teaching quality, we need to consolidate the use of our human, financial, and material resources. It is not recommended to build other campuses for the time being. Scholarships and student loans can be provided to encourage talented students and help impoverished students to attend this University. We will provide our limited resources to help and support this great undertaking. We deeply believe that peace-lovers throughout the world will also extend their greatest support for this project. Then there will be hope for the world in the 21st century.

At the same time as this proposed University is established, UNESCO and all other like-minded agencies and institutions will also need to promote the transformation of their basic school systems from the earliest age. By integrating values, principles and virtues found in all their faiths and religions into the curriculum as well as culture of schools, societies will be educating the next generation of adult citizens oriented to the practice of loving-kindness and peace.

Not surprisingly, there are major challenges in implementing both of my proposals for action. As earlier noted, there is a strong culture of individualistic materialism and over-consumerism and an over-emphasis on science and technology in dominant educational systems and societies at large. But there are hopeful signs of projects and programs, many supported by UNESCO and civil society movements worldwide, that are making gradual progress in raising the awareness and commitment of learners from young to adult. These include education for peace, conflict resolution, sustainable development, multiculturalism and international understanding. Diverse faith communities and leaders are also contributing wisdom, resources and knowledge to such efforts. Let us therefore not be discouraged by the obstacles, but rather pursue our vision with patience and hope.

I am indeed fortunate to have this opportunity to offer my humble opinions on how to promote and implement educations for intercultural and interfaith understanding. Your reflections and sharing of ideas will be greatly appreciated. Ten thousand thanks!

Acknowledgement:

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From the Scriptures to the Life:
A Hope for the Education for Shared Values
in Today's China

November, 2004, Beijing

I. A Shift and an "Undercurrent"

The last twenty years witnessed an evident shift of emphasis and resources in value education in China. Although the Marxist-Leninist and Communist propaganda has never been abandoned and has constantly been set up as an important duty of the Party (Communist Party of China) committees and governments at all levels[11], the "patriotic education" has been included in the "the major melody of propaganda and education", according to the Party leadership, and has been taking an increasingly great part in the education of the people. Such a new emphasis is manifest not only in the textbooks and instructions for schools of every kind and level, in the TV and radio programs, in the newspaper and magazine editorials, in the cinemas and theatre performances, in the picture books and extra-curriculum readings, but also in all kinds of recreational and cultural activities organized or sponsored by the Party committees and governments, even in the public discourses and official press of the religious organizations or institutions sanctioned by the Government.[12]

As far as patriotism is one of the traditional values shared by various nations, such a shift of emphasis is certainly helpful to the education for shared

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11 For example, just mention a few within the national education system, Mao Zedong Thought and Deng Xiaoping Theory remain the compulsory courses for every student; the State Education Ministry planed and funded three huge projects of research in Marxism and of propagation of Jiang Zemin's "Three Representatives" thought with millions of RMB Yuan in 2003 and five similar projects with much more financial supports in 2004.

12 Such as *Tian Feng* (Heavenly Breezes) (published by the Three-Self Patriotic Movement Committee of the Protestant Churches of China and the China Christian Council), *Zhongguo Tianzhujiao* (Chinese Catholicism) (the Chinese Patriotic Catholic Association and the National Administrative Commission of the Chinese Catholic Church), *Fa Yin* (Dharmaghosa) (the Chinese Buddhist Association), *Zhongguo Daojiao* (Chinese Taoism) (the Chinese Taoist Association) and *Zhongguo Musilin* (Muslims in China) (the Chinese Islamic Association).

values. However, as far as intercultural and interfaith understanding is urgently needed for the Chinese as well as for every other nation in this age of global interdependence, such a new emphasis and orientation should be reflected upon and reconsidered. As we can see in today's China, such an emphasis has little to do with the interdependence of various nations, the interaction of different cultures and the understanding of alien religions and faiths on the one hand, and some kind of extreme nationalism has already emerged and spread on the other hand.

In the recent years, the extreme nationalism expressed itself in quite passionate forms, especially appeared as drastic mass reactions to some events in relation to foreign nations. It is called an "undercurrent" in a book published recently[13] in which it is analyzed and criticized by some famous Chinese scholars who formed a very small intellectual minority characterized by the rational insight in this matter. But one would say that it has become a dangerous "mainstream" when he or she has a look at the discourses on the Chinese internets during those events or "crises".

Therefore, we should seriously consider whether and how such an emphasis in value education has something to do with this kind of nationalism. And of course, some observations of the shift of resources resulting from and serving the new emphasis would be helpful and meaningful for the consideration.

II. The Teachings of Scriptures

As the major and rich resources for the patriotic education,[14] the teachings of China's history and traditional culture have been playing an especially important role.

The Chinese scholars do nearly unanimously agree that Chinese traditional culture expressed itself mainly in Confucianism, Chinese Buddhism and Taoism for the most part of China's history. So it is natural that the scriptures of the three "isms" or three religions (San *Jiao)* have become the main resources to which the scholars and educators turn in the shift mentioned above.

We should recognize that Chinese traditional culture, especially the part expressed in the scriptures of the three religions, includes a lot of teachings about charity, humanity and fraternity. From those teachings and their theoretical foundation, one can come to some conclusions that would be useful and favourable to the mutual understanding and peaceful coexisting of various cultures and faiths.

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13 *Qianliu* (Undercurrent), East China Normal University Press, Shanghai, 2004.
14 And, one can say, profound and more far-reaching than, for example, the propaganda of such achievements as the growth of GDP in recent years and the increase of gold medals won from the Olympic Games.

As for Confucianism, every Chinese scholar knows that its central teaching is the ideal of *Ren* (Charity, or Love, or Humanity). And in the traditional China, every schoolchild could recite and keep in mind all his life the Confucian sayings such as " *Ren* means to love people" (*Analects* 12:22), "To be humane is to be a man" (*The Doctrine of the Mean*), and "(People are,) by nature, near together, by practice, far apart" (*Analects* 17:2). And even an illiterate Chinese peasant knew the famous quotation from *Analects* of Confucius: "all the people in the world are brothers." (*Analects* 12:5) As for Buddhism, its teachings about "all the living things are equal", "taking *Ci Bei* (maitri and karuna) as the root", and "keeping *Ren Rang* (forbearance and conciliation) in our mind" are also very familiar to the common Chinese people. And we can find such words in the primary Taoist scripture *Tao Te Ching* by Lao Zi: "The sage has no fixed (personal) ideas. He regards the peoples' ideas as his own. I treat those who are good with goodness, and I also treat those who are not good with goodness. Thus goodness is attained." (Chapter 49.) "I have three precious things which I hold up and preserve: The first is love; The second is economy; The third is to dare not to go ahead of the world." (Chapter 67.) "The sage has nothing to reserve. He gains more since he does his utmost to help others, And gets richer since he gives all to others. The Tao of Heaven is beneficial to all things, but not harmful. The Tao of the sage is to compete against nobody in what he does." (Chapter 81.)

From such words and many other teachings, one can naturally conclude that the Chinese scriptures of the three religions have really meaningful and important resources for the education for shared values. So, as far as such teachings are used in the value education, the recent shift of resources in the Chinese education, we can say, is really helpful for the intercultural and interfaith understanding and is towards preventing extremism and terrorism.

III. The Teachings of History

Just as we can get meaningful teachings from the scriptures of our traditional culture, we can also get meaningful teachings from the events of China's history.

China's history witnessed many events relating the encounters of different cultures and faiths, such as the encounters of Buddhism, Christianity and Islam with Confucianism and Taoism when the former three entered China as alien religions. All the encounters imply both positive and negative teachings to the peoples in China as well as to those in the world.

All the three religions had respectively undergone some long course from seeming unaccountable or being misunderstood to becoming understandable or being acceptable to innumerable Chinese people. On the one hand, we

can see the fact in China's history that myriad Chinese people had received and embraced Buddhism, Christianity and Islam through centuries, and even the fact that the missionaries, leaders and scholars of the three religions had respectively received welcomes, entertainments, helps, esteems and even offers of official posts from Chinese rulers or emperors of many dynasties. On the other hand, however, we cannot deny the facts that Buddhism had experienced severe nationwide and political persecutions in China, including the well-known "*San Wu Yi Zong Mie Fo*" (the Destructions of Buddhism by the Emperors Tai Wu Di of Northern Wei, Wu Di of Northern Zhou, Wu Zong of Tang and Shi Zong of Latter Zhou), that Nestorian Christianity had suffered an once and all destruction in Tang Dynasty, Catholic missionaries had undergone many grievously wrong accusations, arrests and expelling measures in late Ming Dynasty and in early Qing Dynasty, Catholic and Protestant Christianity had had to face one after another of the antichristian events which had continued from mid 19th century to early 20th century and often been with bloody violence exemplified typically by the Boxer Uprising in 1900, and even after the departure of all foreign missionaries in early 1950s, all the Chinese Catholic and Protestant churches had been destroyed for a decade, and that Muslims in some parts of China had suffered cruel suppressions, especially in Qing Dynasty and during the "Cultural Revolution".

Of course, all the events had their complex historical backgrounds and political, economical, ethnical, cultural and ideological causes. However, we should recognize that one of the causes is the arrogant element in our cultural tradition that results in some kind of anti-foreign mentality. Such an element has derived from the political tradition of despotism, the Confucian tradition of patriarchy and the combination of the two.

In the early years of Tang Dynasty when China was powerful and open, not only Christianity and Islam received welcomes as new comers, but also Buddhism and Taoism enjoyed prosperity as non-establishments. This fact tells us how important the self-confidence and open-mindedness of a nation is for her understanding and tolerance of alien cultures and faiths. On the other hand, the role of the Chinese tradition of despotism and patriarchy in the historical disasters tells us that the reform and opening-up of a country towards the democracy and rule by law is even more important for intercultural and interfaith understanding.

IV. The Present Contradiction

It is regrettable and unfortunate that most of the Chinese people just have very little and partial knowledge of those facts showing the existence of conflicts between religions (even between the originally Chinese religions, namely Confucianism and Taoism) and of persecutions of religions in the history of China. And it is interesting and significant to see how the Chinese faith leaders, aca-

demics, teachers, researchers and officials are quite reluctant to mention those facts on the one hand, but are usually willing to emphasize the comprehensive or tolerant nature of the traditional teachings of the Chinese scriptures, and to conclude that Chinese culture and religions do value tolerance, harmony and peace, while Western culture and religions do tend to intolerance, competition and confrontation on the other hand. Since the common people draw very much upon the leaders and academics and teachers and other elite groups, through their instructions, textbooks, TV programs, newspapers and other mass media in getting their knowledge of the history and of the world, and they have been taught that harmony and the like are more valuable, it is then natural that many of them often do in life assume some arrogant and nativist attitude to western and foreign religions and cultures.

Such an attitude can even be seen among many intellectuals or faith leaders, even though it seems to be contradictory to their emphasis on the harmonious and tolerant nature of Chinese culture of which they think themselves to be the heirs and protectors.[15] It comes, in my observation, from the deep and wide gap between their knowledge of the scriptures and their practice of the teachings of the past sages. In them, the pride aroused by the splendor of the resources has detracted from their effort for practice of the content of the teachings in everyday life, from their recognition of the facts about the historical conflicts between religions, and from their acknowledgement of the modern principle of separation of state and religion. With such an attitude and mentality of confrontation, some intellectuals has gone so far as to advocate that the concept of state security should include so-called "cultural security" and that the government should control the development of cultures in favor of the native and in resistance of the western.[16]

As for the effect of the official organizations and institutions of all the five legal religions in education for shared values, we can see that while they have been assuming some courteous and respectful attitude to each other on public occasions (in fact, their leaders can meet just on some political occasions or meetings organized by the Party or government), they have done very little in promoting the mutual understanding of their doctrines of one another which have some commonality, similarity or compatibility in my analysis[17]. In their

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15 For example, as one of the most active and influential champions and faith leaders of Confucianism, the Dean of Hongkong Institute of Confucianism, Mr.Tang En-jia has been for years advocating to re-establish Confucianism as State Religion and has been urging the Chinese government to support powerfully the three native religions in order to "confront and compete" with "foreign religion". He warns repeatedly that "the believers of foreign religion (i.e. Catholic and Protestant Christianity) will dominate religious faith in China", though he says he "agree to religious freedom". (Tang En-jia's Global Lectures in His Travels of Reverence of Confucius, vol. 7, Hongkong Institute of Confucianism, 2004.)

16 "The Cultural Manifesto of the Year of Jiashen" drafted, signed and published by nearly 70 Chinese celebrities a few months ago can be seen as one of the representatives of the movement, though it has been fully and rationally criticized by a famous intellectual, Professor Yuan Wei-Shi at Zhongshan University, Guangzhou.

17 Cf. the essays on Christian and Chinese religious philosophies and on Global religious philosophy of the present author, in He Guanghu, *Yue Ying Wan Chuan (The Moon in Streams),* China Social Sciences Press, 2003; and *He Guanghu Zi Xuan Ji (He Guanghu's Self-Selected Works),* Guangxi Normal University Press, 1999, etc.

own publications, one can find very few words about or comparative studies of, not to mention understandings of, any other religion.[18] By the way, even the official discourses of the Christian leaders has not displayed much learning about the relatively balanced and sympathetic understanding of past western Christian missionaries among today's Chinese scholars that has been based on the historical researches since 1980s when China began her reform and openness.

However, every observer could find out that there is a very small but growing number of Chinese academics and professors who are promoting the intercultural and interfaith understanding. They are almost those who are active in the fields of religious studies, especially of Christian studies, but never affiliated to any religious organizations or institutions. Some of them include the comparative or dialogical study of religions in their researching, writing, editing, translating and teaching in the fields, so they keep away from the average narrow perspectives of many religious believers and professionals. In nearly all the journals and books produced by them, one can easily find the content or material that is beneficial to the understanding of different religions and faiths.[19]

V. Three Suggestions

With the survey of the situation of education for shared values in today's China, I would like to put forward the following suggestions:

1. The Chinese faith leaders, academics, teachers, curriculum developers and policy makers should continue to emphasize and spread the teachings from Chinese classics and scriptures that are beneficial to fostering and cultivating tolerance, charity and harmony with the whole humanity.
2. They should learn their lessons from the negative as well as positive historical facts, through facing them and attempting to comprehend their political, social, mental, conventional and institutional causes in the history of encounters, conflicts, understandings and coexistences between the foreign and the native religions and cultures, so that they could help avoid repeating past errors.
3. They should learn more about the alien cultures and faiths of other nations, recognize more of their positive meanings and universal

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18 We can see some change in an exception of the appearance of *Tianzhujiao Yanjiu Lunji (Journal of Catholic Studies)* edited by Fr.Zhao Jian-min and published in September,2004.
19 For example, among many others, *Journal of the Study of Christian Culture* (edited by Yang Huilin), *Comparative Study of Religion* (edited by Zhuo Xinping) and Dialogue: *Confucianism, Buddhism, Taoism and Christianity* (edited by He Guanghu and Edwin Hui).

values, manage to moderate or even correct the misunderstandings, prejudices and discriminations around them, and attempt to discern their compatibilities, similarities and even commonalities with the traditional Chinese culture and faith, so that they could contribute very greatly to the education for shared values for intercultural ad interfaith understanding.

VI. Of the Life, by the Life, for the Life

For the urgent and great cause, we need a more radical shift—from the scriptures to the life.

The scriptures are of the life, of the historical and the eternal life.

The scriptures are by the life, by the past, present and future life.

The scriptures are for the life, for the life of individuals, of nations and of human race.

We must bridge the man-made gap between our scriptures and our life, interpreting them in terms of life, distinguishing their spirit from letters by life, holding on their essence for life.

We must live up to the teachings of all the cultures and faiths that is beneficial to tolerance, sympathy and harmony, so that we can make the pluralized life of humanity a harmonious and happy life.

We must, in our practice of education, teach the young people with the shared values such as love, justice and peace, and then we can make the

Professor Gary D. Bouma

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The Challenge of Religious Revitalisation to Educting for Shared Values and Interfaith Understanding

29 November 2004

Religion has come back on to the agenda since September 11, 2001. Policy makers, educators, law enforcement agents, security now all seek to know about religions. We must remember however, that it was coming back before then.

I. Religious Revitalisation

Religious revitalisation has been sweeping the globe. Most noticeably in Islam in Indonesia, Iran, Iraq and elsewhere. But there is also the Christian Right, muchly noticed in the USA, but alsoLatin America, Africa, and parts of Asia. But it is also happening here. Second generation muslims are more religious than their parents and the Christian right is growing in numbers and influence.

There is a noticeable shift to the right – conservative / family values – anti – abortion, anti – fetal stemcell research, pro-creation/science, pro familist.

Australians are not prepared for this. We have little experience of or training in religion. The reigning secularist hegemony in universities made the study of religion, particularly living religions seem obsolete and irrelevant. Religion was supposed to fade away according to Freud, Marx and other gurus of the Chardonnay liberal left. But it is not.

While many secular analysts keep trying to do so, revitalisation cannot be reduced to other explanations – concern for social justice, poverty or ignorance. Those who flew the planes into the Twin Towers were not ignorant, poor or concerned for social justice. They had religiously inspired goal and considered themselves gods agents. Similarly the Christian right are not ignorant, or poor, nor are they motivated by social justice. They are both technologically well advanced on liberal Christians, using latest cell phone technology, the web, and advance audio systems.

Revitalised religion is a religion of the aspiring middle class. It always has been. It is at time a mechanism for transition to middle class from traditional economies and cultures. Often associate with the introduction and acceptance of free market economies. They are more ready to compete in a world of religious ideas and practices.

MOREOVER, Religion is back with teeth. Revitalised religions tend to be more hard edged pursuing, offering and demanding moralities of purity and exclusivity. While starting out by insisting also on withdrawal from engagement with the world, they are now moving to engagement with world. Thus, not only are today's religions revitalised and more conservative they are also engaging the world shifting from disengagement to engagement.

Examples of this process can be seen in the neo-cons in the USA, religious links to government in Iran, Islamic movements in Asia-Pacific, and Malaysia.

However, engagement is a two edged sword. Yes religious conservatives will have an impact on other sectors of the society. The irony of engagement is that it leads to a loss of purity. For example, The Family First won a senate seat in Victoria with only 44,000 votes, but they did so only through a deal with the devil – The ALP. Engagement requires compromise, listening and the formation of alliances which in time erode the purity positions of radical religious groups bringing them closer to more widely accepted positions and the acceptance of greater diversity.

II. The Religious and Spiritual Life of Asia Pacific

The religious and spiritual life of Asia Pacific has become not only more vital, but also much more diverse through revitalisation, migration and conversion. It is also more prone to conflict; both conflict within and between religious groups as well as increased tension between them and other groups. As a result of migration, mobility and globalisation religious groups which previously existed in isolation from each other are now more likely to contact others who are different.

The likelihood of conflict is increased by the presence of intensified ideologies of conflict stemming from residual and renewed Christian missionary zeal, new found Pentecostal zeal, Wahabbist theologies of Islamic purity and domination, as well as conflicting political interests.

Again it is important to note most of these causes are not social / economic. Yes declining economies exacerbate the situation making conflict more likely. But these are not movements of social justice; they are movements of believers seeking to put their beliefs into practice. These are not easily reconcilable beliefs or practices. Theologies of purity are exclusivist, denying the right to exist of those deemed to be in error.

III. Educating for Shared Values
has Become Much More Difficult

Religious revitalisation and conflict make the Asia Pacific a very different context for education in values and religious education. It does not presuppose the liberal, laissez-faire values basic to much of Western education. It does not commence with mutual respect, but moves with suspicion. It does not commence with inclusivity, but preaches exclusivity. It commences with a negative assessment of difference, resistance to multicultural policies and a readiness to condemn. This poses a huge challenge to those who do operate from values of inclusion, fairness, openness, tolerance, and who view diversity positively.

For many, including many at this conference, the call to shared values becomes a call to take my values, become like me. On what basis is this missionary approach taken? On what basis do we seek to impose, develop, or cultivate our values among these people who differ with us?

The problem with saying that we 'really do shared certain universal values is that while they may be similar, or seem to be from outside, these values do not hang in space – unless you subscribe to a neo-platonic world view – but are grounded in difference, in different communities, histories, traditions, and religious belief and practice. What are the bases for shared values? Externally perceived similarities laced with a few differences which will not lead to conflict so long as each group makes a few 'minor' corrections to its beliefs and practices.

The attempt to educate for shared values may well be inimical to conservative, revitalising religions. It undermines the very differences they seek to emphasise. It relativises the absolute truth claims they make. Educating for shared values often operates, usually uncritically, by proposing 'another' value system, one that is overtly or covertly claimed to 'transcend' the value systems of those being educated.

IV. The Problem of Values Education
in Multicultural Multifaith Society

What is needed? First of all, classmates need information about the religious beliefs and practices other classmates, those whose difference they deal with daily. What do my class mates do when they are being religious / spiritual? This can be extended to a description of the religious and spiritual life of other Australians, particularly for students in comparatively religiously homogenous classrooms.

This is not a 'comparative religions' approach, because that approach takes a superordinate view of religions, comparing one with another in terms of some set of themes, analytical frames, or intellectual structures. It is also not a 'history of religions' approach or 'sociology of religions' for similar reasons.

This learning needs to be offered early in schooling. It provides information about different religious groups/practices current in Australia. It should use Australian material, Australian data, and Australian examples. What is needed is an introduction to Australian religion and spirituality as practiced today by a diversity of Australians including Indigenous and more recently arrived Australians, groups as diverse as Anglicans – noting their internal diversity and Brahma Kumaris.

The call for this kind of education was one of the dominant and oft repeat themes of the research Des Cahill and I did. This study of Religious and Cultural Diversity in Australia involved community studies, discussions among faith leaders in each capital city and the gathering of responses from many ordinary people. At all levels, people were sensing their own need for education about the religions and spiritualities of Australians. They did not feel helped by overseas material because, like it or not, Australia is different.

The call is for materials, curricula, and personnel able to implement them. The need is at all levels of education.

Sheldon Shaeffer

Director, UNESCO Asia and Pacific Regional Bureau for Education

The Role of Education for Sustainable Development, the Four Pillars, and Child-friendly Schools in Intercultural/Interfaith Education[20]

"Globalization, the extent of migratory-related phenomena, and multi-culturalism have today recast the question of how to live together for many communities with different cultures and religions. Tolerance is thus important to us all, as it makes possible the existence of those differences at the same time as the differences make its existence necessary."

Message of the Director General of UNESCO on the occasion of the International Day for Tolerance, 16 November, 2004

Premises:

There is not enough values-based education in the region today.
There are too many values-based curricula in the region today.

Question:

What needs to be done to bring some sense of order to this often confusing and even competitive situation?

THE CONTEXT OF EDUCATION IN THE 21ST CENTURY

◘ **A change of the development model**
from economic growth to social cohesion and human-centred development

◘ **A widening rift between rich and poor and increasing social exclusion**

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20 This presentation was a PowerPoint one made of thirty eight slides.

the importance of education for poverty alleviation, rural development, and social inclusion

◪ **Alienation and de-humanisation in the process of material development**
the need for humanistic values education

◪ **The exploding AIDS epidemic**
the need for better preventive education and new roles for teachers and schools

◪ **Rapid changes of economic structures and labour market needs**
education for adaptability to change rather than for specific occupational skills

◪ **The rapid advance of ICTs and the increasing digital divide among and within countries**
the role of ICTs to reduce, rather than increase, disparities in educational access and quality

◪ **Globalisation**
the need to preserve cultural identity and promote education for inter-cultural understanding

◪ **An apparent increase in intolerance, violence, and terrorism**
the need for inter-cultural and inter-faith education and education for peace

THE DELORS REPORT: THE FOUR PILLARS OF LEARNING

In order to help modern society cope with the challenges in the world around it, the Delors report, **Learning: The Treasure Within**, recommends four goals of learning:

◪ Learning to know – acquiring the instruments of understanding, or learning how to learn
◪ Learning to do – applying learned knowledge in daily life, to be able to act creatively and responsibly in one's environment
◪ Learning to be

- acquiring universally shared value
- developing one's personality, self-identity, self-knowledge, and self-fulfillment – the complete person
- in essence, developing wisdom and becoming immersed in one's culture
- empowering people to learn about ourselves and become more fully human

◘ Learning to live together – what is it?
- the social dimension of human development
- the basis for social cohesion and harmony, conflict avoidance, non-violence, and peaceful coexistence
- the recognition that difference and diversity are opportunities rather than dangers and are a valuable resource to be used for the common good
- the ability to tolerate, respect, welcome, embrace, and even celebrate difference and diversity in people and in their histories, traditions, beliefs, values, and cultures, and to use this diversity to enrich our lives
- the essence of inter-faith/inter-cultural education

◘ Learning to live together – why do it?
- to cope with urgent situations of tension, exclusion, conflict, violence, and terrorism
- to respond constructively to the cultural diversity and economic disparity found within and across the region
- to enable people to live in increasingly pluralistic, multi-cultural societies
- to provide a peaceful environment for sustainable socio-economic development
- to further the mission of "constructing the defense of peace in the minds of men"

◘ Learning to live together – how to do it?
- reformulate policies for systematic education reform – towards education for social inclusion, conflict resolution, and mutual understanding – constructing the defense of peace in the minds of all
- emphasise changes in knowledge, skills, attitudes, and behaviours via changes in educational content, approaches, and ethics, both in and out of school
- reorganise curricular contents with a central emphasis on moral, ethical, and cultural education

- teach such content through individual subject areas as well as integrate it in the core curriculum

◪ Learning to live together – how to do it?
- retrain and mobilise teachers and school administrators towards more democratic, participatory interactions and as role models of learning to live together
- create a safe, peaceful, and harmonious school climate which reflects the ideal of learning to live together
- renew partnerships for the mobilisation of all actors in and for education – and among all entities concerned with values education
- link it with what it taught in homes, communities, the media, the workplace and other informal learning contexts

UN DECADE OF EDUCATION FOR SUSTAINABLE DEVELOPMENT (DESD)

VISION

A world where everyone has the opportunity to benefit from education and learn the values, behaviours, and lifestyles required for a sustainable future and for positive societal transformation.

Objectives
- Enhance the role of education in sustainable development
- Facilitate links between stakeholders
- Promote the vision through learning and awareness
- Fostering quality of learning
- Develop strategies at every level

CORE ISSUES

Socio-Cultural Issues
- Human rights
- Peace and human security
- Gender equality
- Cultural diversity and intercultural understanding
- Health
- HIV/AIDS
- Governance

Environmental Issues
— Natural resources
— Climate change
— Rural transformation
— Sustainable urbanization
— Disaster prevention and mitigation

Economic Issues
— Poverty reduction
— Corporate responsibility and accountability
— The market economy

Key characteristics of esd
— Interdisciplinary and holistic
— Values-driven
— Focused on critical thinking and problem solving
— Multi-methodological
— Participatory in decision-making
— Locally relevant

Esd and the four pillars
— Both are concerned with the development of knowledge and skills, values and attitudes, and behaviours
— Learning to live together – including between faiths and cultures – is an essential part of ESD
— But ESD, in a sense, adds a "fifth" pillar – learning to transform society and change the world
— ESD offers the possibility of serving as a larger framework for all values-related education

To add to the confusion: The UN Decade of Peace and Non-violence for the Children of the World (2001-2010)

Activities and programmes aimed at:
— Mobilizing efforts at national level
— Mobilizing international NGOs
— Maintaining an interactive Culture of Peace Websites (www.unesco. org)
— Strengthening partnerships and programmes in the following eight action areas:

1. Fostering a culture of peace through education

— Developing curricula and materials to promote peace and conflict reso-
lution, shared values, democracy, mutual understanding, human rights,
and a knowledge of other cultures, civilisations, religions, and traditions
— Training trainers, decision-makers, and educators for conflict preven-
tion and resolution
— Promoting linguistic pluralism and multi-lingualism

2. Promoting sustainable economic and social development

— Targeting the eradication of poverty
— Working towards environmental sustainability
— Fostering national and international co-operation to reduce economic
and social inequalities

3. Promoting respect for all Human Rights

— Promoting the Universal Declaration of Human Rights at all levels – and
the implementation of other international instruments on human rights

4. Ensuring equality between men and women

— Integrating a gender perspective and promoting equality in economic,
social and political decision-making
— Eliminating all forms of discrimination and violence against women
— Supporting and aiding women in crisis situations

5. Fostering democratic participation

— Promoting education for democracy
— Reinforcing actions to promote democratic principles and practices
— Establishing and strengthening national institutions and processes that
promote and sustain democracy

6. Advancing understanding, tolerance and solidarity

— Promoting a dialogue among civilizations
— Promoting actions in favour of vulnerable groups: migrants, refugees,
AIDS-affected people, and indigenous people

— Promoting respect for difference and cultural diversity (including through tourism)

7. Supporting participatory communication and the free flow of information and knowledge

— Supporting independent media in the promotion of a culture of peace
— Taking measures to address the issue of violence in the media
— Sharing knowledge and information through new technologies

8. Promoting international peace and security

— Promoting general and complete disarmament
— Encouraging the greater involvement of women in preventing and resolving conflicts and in promoting a culture of peace in post-conflict situations
— Encouraging confidence-building measures and efforts for negotiating peaceful settlements

TO MAKE VALUES-BASED EDUCATION A REALITY: CHILD-FRIENDLY, RIGHTS-BASED SCHOOLS

— Implementing the Four Pillars and learning about ESD require schools to reflect and demonstrate the essential core messages of these two movements.
— Their teaching processes and learning environments, their organisational structures and personal interactions, must demonstrate the Four Pillars and reflect ESD in all of its components.

THUS, A CHILD-FRIENDLY (RIGHTS-BASED) SCHOOL...

1. is a child-seeking school

◘ **actively identifying excluded children** to get them enrolled in school and included in learning
◘ **promoting and helping to monitor the rights and well-being** of ALL children in the community

A CHILD-FRIENDLY SCHOOL...

2. is a child-centred school

◘ acting in **the best interests of the child**
◘ leading to the realisation of **the child's full potential**
◘ concerned about **the "whole" child**: health, nutritional status, and well-being

◘ **concerned about what happens to children** before they enter school and after they leave school

3. above all, has <u>an environment of good quality</u>
  ◘ inclusive of children
  ◘ effective with children
  ◘ healthy and protective for children
  ◘ gender-responsive
  ◘ encouraging the participation of children, families, and communities

A CHILD-FRIENDLY SCHOOL...
INCLUSIVE OF CHILDREN

1. Does not exclude, discriminate against, or stereotype on the basis of difference
2. Provides education that is free and compulsory, **affordable and accessible**, especially to families and children at risk
3. Respects diversity and ensures equality of opportunity for all children (e.g., girls, ethnic minority and working children, children with disabilities, AIDS-affected children)
4. Responds to diversity and meets the differing needs of children (e.g., based on gender, social class, ethnicity, and ability level)

A CHILD-FRIENDLY SCHOOL...
EFFECTIVE WITH CHILDREN

1. Promotes good quality teaching and learning
  — instruction appropriate to each child's learning needs, abilities, and styles
  — active, co-operative, and democratic learning
2. Provides structured content and good quality materials and resources
3. Enhances teacher capacity, morale, commitment, status, and income
4. Promotes quality learning outcomes

A CHILD-FRIENDLY SCHOOL...
HEALTHY AND PROTECTIVE FOR CHILDREN

1. Ensures a learning environment of good quality - healthy, hygienic, and safe
2. Provides life-skills based health education
3. Promotes both the physical and the psycho/socio/emotional health of teachers and learners
4. Helps to defend and protect all children from abuse and harm
5. Provides positive experiences for children

A *child-friendly school...*
responsive to gender

1. Promotes gender equality in enrolment and achievement
2. Eliminates gender stereotypes
3. Guarantees girl-friendly facilities, curricula, textbooks, and teaching
4. Socialises girls and boys in a non-violent environment and encourages respect for each other's rights, dignity, and equality

A *child-friendly school...*
encouraging the participation of children, families and communities

1. Child-centred
   — promotes child participation in school life
2. Family-focused
   — works to strengthen the family as a child's primary caregiver and educator
   — helps children, parents, and teachers establish harmonious, collaborative relationships
3. Community-based
   — encourages local partnerships in education
   — acts **in** and **with** the community for the sake of children

How are the initiatives linked?
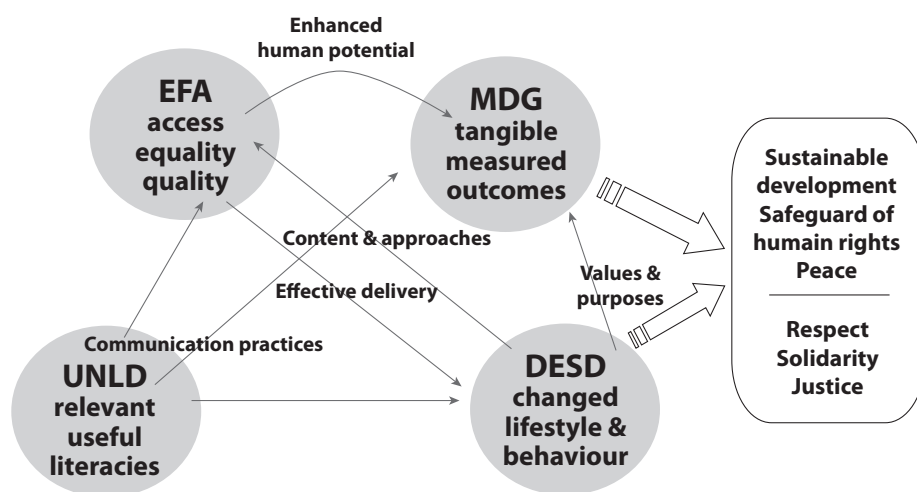
Source - Clinton Robinson

Bruce Wilson

Chief Executive Officer
Curriculum Corporation

Innovative Approaches
to Curriculum Development[21]

Curriculum innovation
- ◨ What seems obvious is not always right
- ◨ Head-on approaches won't work:
    - — Student views
    - — Teacher views
- ◨ Sneak up on the problem

Curriculum design principles
- ◨ Start from where they are (students <u>and</u> teachers)
    - — Materials in subjects
- ◨ Change teachers' practice and their hearts and minds will follow
    - — Practical materials

Sierra Leone Peace Education

<u>Lesson 1</u>:   Defining human rights
<u>Time required</u>:   5 minutes
<u>Objective</u>:   The objective of this lesson is to raise students' awareness and understanding of the connection between democracy and human rights.

- ◨ Teacher preparation
- ◨ The things you will need
- ◨ Introducing the lesson
- ◨ The activities and how to teach them
- ◨ Concluding Lesson 1
- ◨ Suggestions for assessment
- ◨ Other possible links

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21 This presentation was a PowerPoint one made of twenty one slides. Nevertheless, for technical reasons, some of them, which are web pages from the internet, could not be transcribed in the proceedings. The electronic address is http://www.curriculum.edu.au/accessasia/promotion_site/inspirations

Curriculum innovation: themes
- Rich, relevant, meaningful content
- Deep understanding
- Fun
- Core, not add-on
- Values

Values
- Tolerance and understanding
- Respect
- Responsibility
- Social Justice
- Excellence
- Care
- Inclusion and trust
- Honesty
- Freedom
- Being ethical

Final messages
- Innovation is situation specific
- Remember the tamarind tree

Geoff N. Masters

Australian Council for Educational Research (ACER)

Human Learning and Values Formation[22]

Important research-based insights into the nature of human learning and development

> *"How People Learn: Brain, Mind, Experience and School"*
> (Bransford, Brown and Cocking, 2000)

"A new theory of learning"

A new theory of learning is coming into focus that leads to very different approaches to the design of curriculum, teaching, and assessment than those often found in schools today.

Q. What is the relevance of these advances in learning theory and pedagogy for the development of intercultural and interfaith understanding?

Three key principles…

"Evidence from research indicates that when these three principles are incorporated into teaching, student learning improves."

Principle 1:

Learning is enhanced when teachers identify and work from where learners current are.
> Learning is an ongoing, lifelong process.
> The process of making sense of the world begins at a very early age.

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22 This presentation was a PowerPoint one made of sixty three slides.
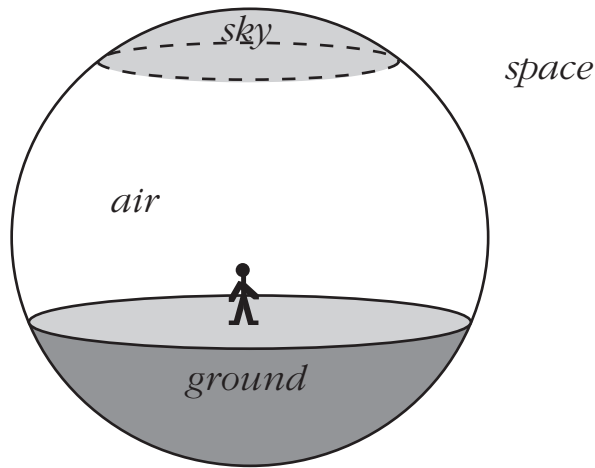
"There is a good deal of evidence that learning is enhanced when teachers pay attention to the knowledge and beliefs that learners bring to the learning task, use this knowledge as a starting point for new instruction, and monitor students' changing conceptions over time."

Implication:
Teachers need to establish where individuals currently are in their learning / development.
 (Child-centred approach)
 Teachers need an understanding of how progress typically occurs in an area of learning.
 (Pedagogical content knowledge)
 Teachers need to provide learners with challenges/experiences appropriate to their current levels of progress.
 (Just-manageable difficulties)
 Teachers need to make learning meaningful by connecting it to individuals' interests and motivations.
 (Show how, when and why relevant)

Values Formation

Research shows that the formation of values begins at an early age and is an ongoing, lifelong process...
 A moral sense begins to develop within the first two years of life. (Kagan and Lamb, 1987)
 Empathy emerges at around 18 months when children show a desire to comfort other children.
 Emde *et al* (1987) argue that such empathy may be a universal process which provides early moral development with a maturational basis.

Challenge

Recognize the possibility (and desirability) of developing increasingly deep intercultural and interfaith understandings across the years of school.

(i.e., a developmental view)

Recognize the importance of monitoring individual progress towards deeper understandings and of providing learning experiences appropriate to students' current levels of progress.

Research also shows that the norms established in the classroom have strong effects on students' learning...

Learning is facilitated by the encouragement of risk-taking, opportunities to make mistakes, to obtain feedback and to revise.

(Community of learners)

Implication:
Teachers need to create learning environments that are socially supportive and that model desired behaviour.

Values Formation

Numerous researchers have identified the social context of learning as an important element in values formation

The ethos of the school is crucial:
— patterns of communication
— the nature of relationships
— the way that conflicts are resolved
— discipline procedures
— anti-bullying, anti-racist policies
— underlying philosophy and aims

Challenge

Recognize the importance of providing educational contexts that model and encourage deep levels of intercultural and interfaith understanding.

Principle 1:
Learning is enhanced when teachers identify and work from where learners currently are.

Principle 2:
Learning is most effective when it results in: well-organized knowledge and deep understanding.

Advanced levels of learning usually involve:
◨ a deep foundation of factual knowledge; and
◨ a conceptual framework that allows knowledge to be organised.

The knowledge of 'experts' (masters) is organised around core concepts that guide their thinking and enable them to identify what is relevant.

Implication:
Knowledge is important to high levels of attainment. This knowledge must be organised (not disconnected facts).

Q. What is important knowledge in intercultural and interfaith understanding?

Values Formation

e.g., knowledge about diversity.
Children can be taught that, globally, there are many different practices and beliefs in relation to specific human needs and issues.
"Children require a basic knowledge of other cultures and faiths."
"Ignorance can be a basis for misunderstanding and conflict."

Challenge

Identify important knowledge (e.g., about differences in human cultures, practices and beliefs).

Implication:
Teaching also must focus on the development of conceptual understanding (through many examples of the same concept at work)

Q. What are 'core concepts' in intercultural and interfaith understanding?

A. "a <u>value</u> is essentially a concept"
e.g., concept of 'fairness'
Children can be made to recognize the unfairness of their racist views and can be helped to modify them.
(Francis, 1984)
(Brown, Barnfield & Stone, 1990)

(Living Values Education Program)

Peace	Cooperation
Respect	Humility

Love	Honesty
Tolerance	Simplicity
Happiness	Freedom
Responsibility	Unity

(Venerable Master Chin Kung)

Filial Piety	Honesty
Fraternal Love	Honour
Loyalty	Humanity
Trustworthiness	Love
Courtesy	Harmony
Righteousness	Equality

Challenge

Identify core values (concepts) that underpin intercultural and interfaith understanding.

Q. How is deeper understanding of these core values best developed?

Values Formation

Research suggests that the cognitive exploration of concepts such as *fairness* and *tolerance* can lead to a deeper understanding and appreciation of their importance.

"Children and youth rarely acquire positive social skills or values simply by being told to do so… They gain greater benefit when guided through an exploration of values and their implications for self, others and larger society… *(LVEP)*

Students benefit by developing skills to cognitively explore and understand values."

[i.e., develop conceptual understanding]

Research is clear that mere "values clarification" programs are ineffective in influencing students' values formation. These programs may simply model indifference or value relativism.

(Lockwood, 1978)

(Leming, 1985)

Numerous studies indicate the effectiveness of "dilemma discussion" strategies (Kohlberg) aimed at stimulating cognitive conflict in students' awareness of problematic situations. (Halstead and Taylor, 2000)

(Values formation through exploration <u>in context</u>)

Challenge

Identify **instructional strategies** (such as "dilemma discussions" and "just communities") that are effective in promoting intercultural and interfaith understanding

Principle 1:
Learning is most effective when it results in: well-organized knowledge and deep understanding.

Principle 2:
Learning is enhanced by the ability to monitor progress in learning.

    Action on the part of education systems, schools, teachers, parents and students to improve learning outcomes depends on timely, relevant feedback on learning progress. (monitoring)

    Research shows that 'experts' continually question their current levels of understanding and attempt to move beyond them.

    (metacognitive; 'self-cultivation')

    The development of skills in monitoring one's own development ('metacognition') is important to becoming an independent, lifelong learner.

Implication:
The teaching of metacognitive monitoring is important in all areas of learning / development.

Implication:
The monitoring of development depends on understanding the nature of 'development' (What does it mean to improve? What would be evidence of progress?)

Q. What do we know about students' current levels of intercultural / interfaith understanding?

Challenge

Develop ways to monitor intercultural / interfaith understanding and thus to evaluate the effectiveness of educational initiatives in this area.

Thank you.

Dr Peter Vardy

*Vice-Principal, Heythrop College,
University of London*

November 30, 2004

> *"Turning and turning in a widening gyre,*
> *The falcon cannot hear the falconer;*
> *Things fall apart; The centre cannot hold;*
> *Mere anarchy is loosed upon the world,*
> *The blood-dimmed tide is loosed;*
> *And everywhere the ceremony of innocence is drowned.*
> *The best lack all conviction, whilst the worst*
> *are full of a passionate intensity."*
> W.B. Yeates

On 18th November 2004 Crown Prince Hassan of Jordan said that *'the fundamental standards of humanity are increasingly being ignored'*[23] and that there is *an 'absence of justice'* in the world. I believe he is right.

Imagine a see-saw – its swings up and down on a central pivot. It is hard to hold the see-saw straight – it will tend to swing down on one side or another. I want to suggest that the see-saw can provide us with an image of the difficult situation we face today in terms of values education as well as, just possibly, a way forward.

I should say at the outset that I start from a position of pessimism about values education in an interfaith and intercultural world. The challenges are immense and meeting them is not easy.

One side of the see-saw – tolerance and relativism

The Greek philosophers were by no means the first of the world's great thinkers. The Chinese philosophers and the Buddha pre-dated the Greeks (although Confucius lived within 57 years of Plato), the influence of the Persian Zarathustra on both the West and the East has been enormous and Hindu sages have had a profound influence. Nevertheless we owe the Greeks and particularly Socrates, Plato and Aristotle the idea of a search for values such as Truth, Jus-

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23 BBC Radio 4 interview

tice and Goodness and this search has pre-occupied many people for more than two thousand years. It has traditionally been part of the western legacy. I want to argue that, for many, this search has become a thing of the past and the very idea of the word 'values' needs to be re-visited.

Human beings often consider their individual choices to be vital, but they are also in the grip of historical forces which affect their lives. The British Empire, for good or ill, left a legacy across the world including round the Pacific Rim and this legacy, whether in India, Sir Lanka, Bangladesh, Burma, Singapore, China, the Pacific Islands, the Americas or Australasia still affects us. In the same way in the area of ethics and values the legacy of the past and the forces at work within culture have a great effect on where we are today.

Unless people understand where they have come from and the influences that shape their civilisation and culture they may not be able to understand who they are. if we do not understand our roots, we do not know who we are. Goethe is quoted as saying: *"Anyone who cannot draw on 3000 years of history is living from hand to mouth. It's the only thing that separates us from being a naked ape."*

The influences affecting the countries and cultures of the Pacific Rim are many and various and I do not have the space (nor the expertise) to explore them all. This is an exercise which we each need to undertake within our own cultures and societies. Nevertheless it may be possible to give some brief account of the global cultural forces that affect our societies. Western culture – again whether for good or ill – has had the greatest impact on the world because of the power of the media to expose the world community to Western ideas. We see this at work in China where the appetite for Western consumerism has taken hold in the last ten years and traditional Chinese values may be seen to be under threat. The power of brand names[24] and the aspirations of the consumer combine to have an enormous effect on culture. The individual is increasingly seen as being paramount and the cult of the individual and personal freedom is central. A former British prime minister, Margaret Thatcher, expressed this when she said: "There is no such thing as society" – the individual reigns.

Several twentieth century thinkers and events shaped our common culture. At the beginning of the 20th century, Nietzsche's Zarathustra proclaimed 'God is dead' and, within a few years, the carnage of the first world war undermined any idea of absolute values. In art, art denied art with Dadaism subverting traditional ideas. In 1917, Marcel Duchamp painted the Mona Lisa with a moustache and the Berlin Dadists, Raoul Hausman and Kurt Schwitters made art from refuse. Then came the Great Depression which had a devastating effect on the hopes that were beginning to rekindle after the War and this was followed by the Second World War which had a much greater effect on the Pacific Rim than had the First.

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24 Coca-Cola; Mercedes Benz; Volkswagen, Amarni, Dior, Rolex; MacDonalds to name but a few

In the West, the nineteen sixties was an era of great change – protests against the injustice of the Vietnam war, the introduction of contraception and of relatively freely available abortion, enabled women to take charge of their reproduction whilst increased wealth and greater travel all undermined the old certainties. Attendance at Churches declined and new ways of looking at ethics such as situation ethics and the political impact of liberation theology undermined the old certainties. Coupled with this was the arrival of post-modernism which was particularly linked to the French student riots of 1968 and the subversion of traditional reading of texts. The idea of any single reading of any text increasingly came to be rejected and all was held to depend on the reader's individual response to the text. No one text was given priority and the works of Shakespeare, the Bible, The Qu'ran and the Boston telephone directory were considered to be on the same level (indeed the students in the English department at Harvard demanded that the Boston telephone directory should be placed on the reading list with the works of Shakespeare on the basis that no text was of any more value than any other).

There is no one thing that post-modernism is. Postmodernism resists description. However there are some features of it that have had a tremendous effect on global culture including:

1. The denial of any absolute truth
2. The idea that claims to absolute truth are an exercise in power which subvert the feminine and the indigenous by, for instance, the power of Western ideas subverting local cultures,
3. The importance of sexuality and gender and the recognition that much of world history has been written from a male perspective
4. The denial of any meta-narrative[25]
5. The denial of any neutral reading of any text.

It is a mistake to associate all forms of post-modernism with relativism nevertheless relativism is certainly a feature of some forms of post-modernism. Every perspective needs to be accepted and tolerated. **Relativism combined with tolerance have become new gods**. Young people are taught to be tolerant of different views, to value alternative perspectives and alternative opinions. They are asked their opinion about a whole range of matters and everyone is meant to respect their opinion. In a multi-cultural world tolerance seems to be a very good thing, but I want to argue that it carries with it considerable dangers which I will explore later on.

So we have a western world which no-longer believes in its own traditional values. The words are maintained but they no longer stand for anything. The meaning of the words have been eaten away and undermined by the post-modern tide and whilst slogans such as 'freedom', 'democracy' and 'justice' are proclaimed, there is little content to these:

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25 As Jean-Francois Leotard puts it

◘ In the name of freedom, democracy has often been subverted by the U.S.[26] and increasingly in Russia[27],

◘ In the name of justice, the world protests against Palestinian suicide bombers whilst too often remaining silent regarding the non-implementation of U.N. resolutions on the state of Israel – partly because of the importance of influential lobbying groups in the United States.

◘ In the name of freedom and justice the West – particularly the United States and the European Union - insist on free trade whilst at the same time radically subverting free trade by means of subsidies that prevent poor countries exporting many of their goods,

◘ Even the Kyoto protocol has not been signed[28] because it is not in the self-interest of a small group of countries – including Australia – in spite of the clear threat that climate change provides to islands in the Pacific and to lower lying countries such as Bangladesh.

The idea of the West being accountable to any system of values, even their own, has increasingly been undermined. 'Western values' are, I would argue, increasingly to be seen as being more closely associated with consumerism, the power of the successful (which means wealthy), the power of multi-nationals, individualism and self-interest than with genuine ideas of justice, truth or goodness. The idea of tolerance is subversive of a search for values and underneath the thinking of many Western academics and politicians is a post-modernism which denies any search for truth.

The glue that held western society together – traditionally family values, shared religion, shared moral ideas and shared nationalist assumptions – has increasingly been undermined. Individualism has combined with a decline in the importance of family and society and there is little that binds society together except, perhaps, the media and common cultural pastimes and heroes (whether these be football or movie stars) or, more than anything else, consumerism. Shopping has, for the first time in history, itself become a pastime and an aspiration. Appearance has taken the place of depth and any absolute values are widely derided – at least by the cultural elite[29].

Two competing themes are particular modern exports by the Western world:
1. A subversion of traditional western values such as justice, truth and goodness which originally derived from Greek philosophy but which have been undermined by post-modernism and relativism, and

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26 For instance in South America where U.S. interests were not seen as being served by genuine democratic movements

27 For instance in Checknya where the 'war against terror' has provided the opportunity to subvert local culture and local expressions of opinion both within Russia and in Russian satellites

28 The recent endorsement by the Russian Duma may obviously now open the door to this being signed but it is unlikely to affect the major polluter – the United States

29 Academics, those who control the media, opinion formers and politicians

2. An increase in globalisation with global brands carrying global values of consumerism, materialism, a subversion of traditional cultures and the fostering of aspiration towards individual success and autonomy.

Taken together these have had a corrosive effect on any ideas of values education and it is not surprising that, in many western countries, governments are left struggling to know what values education actually means. **When relativism and tolerance rule, what becomes of talk of values?**

Subverted 'western values' are spread by the increasingly centralised power of the media (including radio, television and the internet) and these are becoming so ubiquitous and are so attractive that they are almost impossible to resist. If values are the glue that hold society together, then the glue has become so diluted that 'society' has increasingly been undermined. Relativism dissolves the glue and we are left in a post-modern sea where 'values' cease to have meaning.

This, then, is one side of the see-saw that has effected values education and these Western influences have profoundly affected many countries in the Pacific Rim. Different countries and cultures are at different places on the see-saw but, at one end, stands the god of relativism supported by the god of tolerance which have dissolved the glue binding communities together. I call these gods, because gods cannot be challenged and the very idea of challenging tolerance will, to many, be unacceptable as the opposite of tolerance is seen as being 'intolerant' and who would wish to advocate intolerance?

The other side of the see-saw - fundamentalism

Any reaction provokes a reaction – this is not only a basic principle of physics but also of sociology and cultural analysis. The rise of subverted or diluted western understandings of values has produced reactions which some would group under the banner of fundamentalism. **When truth is derided, when the search for meaning and wisdom becomes a dirty word, then one reaction is to turn away from the search and to seek refuge in certainty. Certainty provides the glue that can bring communities back together. Certainty is comforting, it is secure.** It enables individuals to find meaning and to identify with their own groups. It gives them strength and conviction and the feeling that they are invincible and that they alone have the truth. Once certainty is linked with religion, it opens the door to self-sacrifice in the knowledge that, even if in this life one faces persecution, a reward awaits after death. It was this conviction that motivated the early Christian martyrs who sang as they were led to their deaths in the Roman Colloseum as they were convinced that death for their faith would lead them straight to heaven.

We find fundamentalism at work in the West as much as in the East and certainly we find it round the Pacific rim. We find it in major religious groups whether these be different Christians groups, Islamic, Jewish or Hindu

groups. **We find it on the streets of Tel Aviv and Gaza City, in both Shia and Sunni Islam, in rural Afghanistan, in Hindu nationalism and some sections of the BJP in India, in the moral majority in the United States, in groups such as Opus Dei within the Catholic church or in evangelical Anglican groups in Sydney.** The fundamentalists all too often harbour a righteous indignation about the world which they see as having subverted important values and has left them adrift with nowhere to go except to retreat into their own certainties.

Fundamentalism flourishes wherever a community feels threatened and it provides a way of holding on to meaning and even to hope when a culture is in danger of being overwhelmed by external forces. Fundamentalism is not interested in argument or debate – it is secure in its own truth and see this truth as being threatened by outside and alien forces which must be resisted at all costs. The impact of this on any idea of values education is obvious. Education will be seen by the fundamentalist as being about inculcating young people into their own certainties and seeking to keep them free from corrupting influences which may undermine their own beliefs.

Fundamentalism encourages a 'we' and 'us' attitude:

◘ 'We' are right, 'they' are wrong.
◘ 'We' are virtuous, 'they' are wicked.
◘ 'We' have the truth, 'they' are creatures of the lie.
◘ 'We' are good, 'they' are evil.

Where cultures are not under threat, dialogue becomes possible. Where cultures see themselves as oppressed then dialogue is impossible.

Some sections of United States society are increasingly fundamentalist with the 'we' and 'us' attitude clearly on the rise. After 9/11 there has been a dangerous increase in the idea that 'we' are good and 'they' are evil. 'We' stand for freedom, democracy and the American way (including capitalism, low taxes and, in some quarters, with links to negative attitudes to homosexuality and abortion) and 'they' stand for anyone who rejects 'we':

— In Russia after Beslan, 'we' are the Russian people, 'they' are those who stand against 'us' – namely the Chechnyan and other minorities.
— In Israel, 'we' are the righteous who have been promised this land by God and 'they' are any who dare challenge this claim.
— In Afghanistan 'we' are the Taliban with their assurance of the correct way of reading the Qu'ran and the 'correct' understanding of the place of woman in society and 'they' are the godless forces of the 'great Satan'

Anyone who dares to dissent, who dares to reject the attitudes of the 'we' then becomes, by definition, a 'they'.

The reaction is as obvious and as predictable as night following day. Those who are rejected retreat into their own fortress certainties, they on their

own part emphasise the 'we' and reject the 'they'. The glue of certainty brings society back together, it provides mutual strength and support. **The language of hatred, the language of 'they', and of a 'war against evil' are not far behind. Common ground proves hard to find.**

Yeates was right when he said 'The worst are full of a passionate intensity'. He can be seen as commenting on one end of the see-saw – the passionate intensity of those who are so sure of their rightness that they cannot see the 'they', the human face of those who are different.

The other side of the see-saw to relativism and tolerance is, then, fundamentalism.

My argument is that we cannot begin discussion on values education unless we understand these cultural movements and, once we do, we can begin to see the magnitude of the task we face.

Unless we are willing to look at the human face of those who are other, those who are different, those who are 'not-we', then we will either believe in nothing or only in our own certainties.

Both sides of the see-saw are perfectly understandable and I can sympathise with and understand those who say that:

1. On the one view, values education is about a broad, western, liberal approach to education which affirms tolerance, rejects any absolutes and exposes young people to a complex multiplicity of ideas. This can easily foster relativism and dilutes the glue which holds society together. Young people then sit outside any cultural or ethical framework. They become disinterested observers and their 'objective' contemplation of the alternatives leaves them effectively adrift on a postmodern sea.

2. On the other side, values education is about affirming the value of our own culture by holding on to what we are certain is true and standing fast against the encroaching tide of relativism. Society needs the glue of firm rules to bind it together. On this view, education should be about teaching about what is good and what is evil, about what is right and what is wrong, about who is good and who is bad, about what people can do and what they cannot. The aim should be to inculturate the young into our own certainties and to prevent them being corrupted by influences from the 'they'. We find this attitude in many schools (including some here in Australia) where the emphasis is on educating people into 'the truth', into catechising them into the framework certainties of their own culture and thereby preventing any threatening influences undermining the transmitted certainty.

Can the centre hold?

So where do we go? In our different societies we are caught between these competing global trends which, even if they have not affected us yet, are likely to do so in the future. One answer is to abandon values education – to say that this is not the business of a school at all and to leave this to parents and family. This, however, is to abdicate our responsibility and taking this route will certainly not combat the different swings of the pendulum as parents are as much influenced by the cultural forces as educators and, perhaps, may be less aware of them.

W. B. Yeates' poem says that *'the centre cannot hold'* and tells us that *'mere anarchy is loosed among the world'*. He was remarkably perceptive. *'The best lack all conviction'* fits well with relativism – how can one have conviction when any idea of absolutes seems to have disappeared? Yeates says that *'The worst are full of a passionate intensity'* – and we see this amongst the fundamentalists who are so sure of their own certainties that they refuse to engage in debate. So how can the Centre hold in the modern world?

I want to suggest that values education is about seeking to hold the see-saw in balance. It involves the attempt to hold onto the claim that there is an absolute distinction between good and evil between right and wrong between truth and falsity whilst avoiding slipping into fundamentalism. Trying to do this is very hard when it is so very easy to tip over. Both sides will seek to seduce us towards one end or the other. The see-saw swings all too easily and we begin running down one side and forget the effort to keep the balance. Where is the point of balance? It is between the forces of relativism that tell us we should tolerate all perspectives and that there are no absolutes and the forces that tell us that they have the truth and all we have to do it to obey it. Both are mistaken and both are dangerous.

The search for truth, for wisdom and for understanding matters – but it is hard and difficult to achieve. Post-modernists are right to warn us of the danger of truth being used as a weapon to subvert the indigenous and the feminine. We do need to be alert to the power of the media and to reject the imposition of so-called Western values. It is also right to be tolerant and to listen to others – but only if we are listening to others who are also engaged in a search for wisdom. Otherwise the relativist view will take us nowhere.

Stories are told of a Sufi mystic, Nasrudin, who lived in the 11th century at the beginning of a particularly rich period when Christians, Muslims and Jews – all influenced by the philosophy of Aristotle – sought wisdom and understanding about the nature of God and how life should be lived. In the first few hundred years after the death of the Prophet, Islamic philosophers were far ahead of their equivalents in the Christian West. The Holy Qu'ran exhorted Muslims to use reason and understanding and the Islamic philosophers took this search seriously.

Sufism is something that is lived and is a progressive and life-long journey. The fables and tales which contain Sufi teaching are meant to challenge the perceptions and understanding of those who hear them. One set of these fables are the Nasrudin stories. Nasrudin probably did not exist, but the stories about him nevertheless disclose truths. One story is as follows. A king was complaining to Nasrudin that his subjects were untruthful. Nasrudin replied: *"Majesty, there is truth and truth. People must practice real truth before they can use relative truth. They always try the other way round. The result is that they take liberties with their man-made truth, because they know instinctively that it is only an invention'.* "The king thought that this was too complicated as he believed that something was either true or false and he decided to make people tell the truth and by so doing to instil in them the habit of truthfulness. He therefore set up a gallows at the entrance to his town and everyone entering had to answer a question as he came in. Nasrudin was the first to come in and the Captain of the guard said *"Where are you going? Tell the truth - the alternative is death by hanging."* Nasrudin replied *"I am going to be hung on the gallows".* *"I don't believe you"* said the captain. *"Then hang me"* said Nasrudin. The captain realised, of course, that if he hung him then he would have hung a truthful man.

Nasrudin was not denying truth. He was not a relativist – but neither was he willing to accept the simple fundamentalism of the king. He put his own life on the line to show the king his error.

What is good or bad often depends on individual or group criteria and a great deal depends on perspective – but that does not mean the categories of 'the good' and 'the bad' do not exist. The point is made by another story about Nasrudin. He was once invited to a bear hunt by a king who liked him to go on such hunts. Nasrudin was very frightened but he had to go. When he returned to his village in the evening, his friends asked him *"How did the hunt go?".* *"Very well"* replied Nasrudin. *"How many bears did you see?"* asked his friends. *"None".* *"How could the hunt have gone marvellously then?"* his friends asked. Nasrudin replied *"If you are hunting bears, and when you are me, seeing no bears at all is a marvellous experience."*[30]

Stories can often do more to develop values than philosophy or religion. Stories help us to see the human face of the other – they help us to identify with the humanity of those who are 'they'. They force us to recognise that 'we' may be in error. At their best, stories can and should be subversive but they are rarely relativist. They affirm the importance of the distinction between right and wrong, good and evil but resist and undermine simplistic categories.

Plato, Aristotle and Confucius lived within 100 years of each other. Plato was concerned with the preservation of the soul – each individual needed to be a lover of their soul and to care for it. It was better to suffer harm than to inflict it as hurting others damaged one's soul most of all whilst if one was hurt

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30 Both these stories are adapted from the versions re-told in Indries Shah's 'The Sufis'.

this hurt could be absorbed. Plato was concerned with seeking to establish a just and fair society and, although he failed, he argued that philosophy should be rooted in civic action. Aristotle focussed on the search for what it was to live a fully human life and, again, relationships with others were vital to his understanding. Confucius, whilst more enigmatic, was concerned with 'humanness' or conduct worthy of a man ('ren' – the word appears 105 times in the Analects[31]) and with the right relationships in society and he argued for the need for individuals to practice justice in order that society should be just. The parallels are remarkable and similar parallels can be found amongst many other great classical thinkers. They were all concerned with truth, with justice, with right relationships in society – but they all thought there was something more fundamental than these and this is what I want to argue for in this paper.

Holding fast to the centre – a way forward

I have used in this lecture the image of a see-saw and I want to push this one stage further. **What is the pivot around which the see-saws dance?** What is the anchor point around which the wild gyrations take place? My suggestion is that it is a very old idea which is often derided today – namely that we are all human beings, that we all share a common human nature. White or brown, yellow or black, disabled or healthy, intelligent or simple, millionaire or pauper we are all human beings. None of us are wombats, none of us are kangaroos. We are human beings. **There is something called being human and there is such a thing as a fulfilled human life.** This may be difficult to define but we can recognise it when we see it. We can see such a life in Gandhi, in Martin Luther King, in Jesus, in many of the great Sufi mystics, in King David, in Florence Nightingale, in Guru Nanak and in the Buddha or the Dalai Lama today. Defining what it is to be fully human may not be easy, it may not even be possible – but the search for what it is to be human and then the far more perilous task of seeking to live this vision is what values education at its best should be about. It is about a dance, sometimes with wild gyrations, but anchored on the vision that being fully human is of profound importance and it is not easily achieved.

If this insight is accepted, then it can provide a basis for values education in an apparently relativistic and certainly multi cultural and multi-faith world. We can all be committed to becoming fully human and also to helping our young people to take this quest seriously. Nation states need to recognise that economic success should not be their sole aim – helping their people to have the freedom to realise their potential is also important.

Of course there will be questions about what it means to be fully human and there will be differences of interpretation in different cultures, but there are

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31 I am grateful to Flint McLaughlin for this figure

also many core values held in common. In spite of appearances to the contrary, there are core spiritual values which the great world religious traditions share. Certainly their cognitive beliefs may differ, but underneath this difference there is a surprising unity about what it is to live a fulfilled life. The problems come when one tries to codify what this means in a single set of values – when one subjects the Buddha, Jesus or Muhammad's life to philosophic analysis. **St. Augustine said that we all know what time is but it is impossible to define it – similarly we can all recognise a good life but it may be impossible to define.**

Trying to show young people what it means to live a fulfilled human life is, I want to argue, the core of values education today. **This means challenging the increasingly prevalent culture that sees meaning in terms of what people own, their gender or even what they do rather than in what they are. The search for what it means to live this sort of life and then attempting to live this out is at the heart of the human journey.** It is something that may often come with the passage of the years and that is one reason why many traditional societies have valued the wisdom of older generations as older people have had time to come to an understanding of what a fulfilled human life means. They may develop the wisdom to see through the media and also through the simplistic certainties of their young brothers and sisters. The presence of death and the passage of the years can provide wisdom which few others paths can approach.

Aristotle first emphasised the search for our common humanity and this gives rise to a broad understanding of moral behaviour. **There are ways of behaving that diminish us as human beings and other ways of living that enhance us and help us fulfil out potential.** This, I suggest, would be commonly accepted amongst almost all cultures. Defining these ways is, of course, more difficult but three examples may help:

1. In the field of international law, the idea of 'crimes against humanity' is generally accepted. After the Second World War, Nazis were put on trial for 'crimes against humanity'. Their defence was that they were simply obeying orders, that German was an internationally recognised state and they were obeying the orders of the lawful government. This, however, was rejected. Certain actions go against what it is to be human. The same applies today with individuals being called before the International Court at The Hague for genocide, rape and murder in warfare – again we have the acceptance of crimes against humanity – actions that go against our common human nature.

2. The United Nations declaration of human rights accepts that all human beings share certain rights which are grounded in what it is to be human. These rights are held to be innate – they are not conferred. This is precisely why there is such universal anger when, for instance, Sadaam Hussein displayed and humiliated American pilots on television; when the U.S. government showed television pictures of the dead

bodies of Saddam Hussein's sons against the provisions of the Geneva convention; when suicide bombers killed Australian civilians in Bali or when 600 men are imprisoned without trial at Camp X Ray in Cuba. If rights are innate, then they cannot be simply taken away by a State or, indeed, by individuals who are passionately convinced of the rightness of their own views.

3. In the field of sexual morality, many young Westerners feel that 'anything goes'. Sex is seen as being about pleasure and when pleasure is the highest good anything that brings pleasure is acceptable. The front cover of the British edition of Cosmopolitan four weeks ago had the headline: *"Forty ways to orgasm – are you woman enough this weekend?"* Values education grounded in what it is to be human challenges this perspective. However instead of the challenge being seen as being by old fashioned people who the young perceived to be grounded in the past, it can be seen as being grounded in the idea that there is something called 'Being Human' and that acting in ways which go against this common human nature diminishes us. Sex, when it is seen as just being about pleasure without being linked to intimacy, long term commitment and the possibility of having children, can and will diminish us. Modern young people do not respond to having rules laid down for them – but they do respond once they can begin to understand that certain forms of behaviour go against our common human nature.

The advantage of the idea of a common human nature as the core to a values education programme to increase multicultural and multi-faith understanding is that no-one can deny that we are all human beings. Differences may, naturally, arise when we seek to define what this nature is and how it is to be fulfilled.

◘ 'Some will say that to become fully human means joining a particular religious tradition and only by doing this can one embark on the path to full humanity,

◘ 'Some will say that becoming fully human means acquiring material possessions or power (although it is interesting that when it is put in these crude terms this is a position with which almost no-one would identify),

◘ 'Some will say that becoming fully human is about being happy – this is an increasingly common perception amongst young people in the more affluent nations the world. Happiness is actually seen as the prime aim of life,.

◘ 'Some will say that to become fully human means ceasing from desiring things as desire is the root of misery and it is desire that prevents a person from fulfilling his or her potential.

However wherever people are coming from, they can and should recognise their common humanity with others. They may well see others as denying what they consider is essential to the search for common humanness and, to this extent, others may be considered to be 'lower down the ladder' than they

are, others may not be realising the potential that they feel they have realised. However in this case the appropriate response is to seek to help others and not to undermine them.

The fundamentalists will deride the western liberals who have, they may claim, lost any connection to God or the transcendent and seek only self-interest, whilst the western liberals may deride the fundamentalists for remaining committed to what they regard as outmoded and outdated ideas. However they should both equally see their responsibility to seek to help others to realise their potential and allowing them the freedom to do this. The search for what it is to be fully human and helping people to live this out is the cornerstone of good education.

I would suggest that the chief evil in the world today is not due to the suffering caused by natural disasters not is it moral evil such as perceived sexual sins. Instead it is the institutional evil embedded in our organisations, trade bodies, governments, NGOs and, indeed, even in organisations such as UNESCO and the United Nations. Many of these pay lip service to the task of helping individuals to fulfil their potential, but often this amounts to little more than a cloak for fostering the influence of the powerful and the influential. The idea of our common human nature should encourage us to challenge institutional evil wherever it is found and to stand up for those whose human potential is restricted by injustice, poverty and oppression. Again this is something that almost every group would endorse in principle but once the commitment to others interferes which the self-interest of powerful groups, it is remarkable how rapidly the common humanity of all individuals is ignored. **Good values education needs, therefore, to foster a developing sense of our common humanity and to engage young and old in the question of what it means to live a fulfilled human life.**

This is an enterprise that, I suggest, many disciplines need to engage with including sociology, psychology, psychiatry, physiology, anthropology, philosophy and even theological reflection from different religions. It is an enterprise in which UNESCO is uniquely placed to provide a lead – bringing together a variety of interest groups to address this common question. The search for the nature of human fulfilment is a search that should preoccupy our schools and should be a legitimate matter of debate even between fundamentalists and relativists. Of course, the two ends of the seesaw will dismiss the question from their predictably clear positions:

1. The relativists will deny that there is any single way to human fulfilment,
2. The fundamentalists will assert that only they have the answer.

However both are wrong. Some ways of living clearly fulfil human potential in a way that others do not. Psychiatrists know this having studied human behaviour – sexual abuse, rape, torture and oppression cannot possibly be argued to foster human flourishing. At the most they may be regrettable means which some may argue foster a wider end or vision, but no-one can hold that these are positive ends in themselves. We can recognise people who have developed

their full potential in many cultures and from many backgrounds. They do not follow a single ethical system but they have achieved something which most of us can only aspire to – a rounded and committed human life.

Schools need to ask themselves what they do to foster the search for human wholeness and how they help their young people to fulfil their human potential. This, after all, is the aim of good education. **Good education is not just about producing economically effective 'units' that will be of service to their nation and economy. It is at least partly about helping people fulfil their potential.** Many schools in the West pay lip service to this, but many also do not cherish this vision and develop it. Indeed, the broader view of what it is to be human is all too often neglected entirely. Some might refer to this vision as part of our common spiritual nature – although I confess to being nervous of the word 'spiritual'[32]. It is used in so many different ways and its meaning is unclear. Nevertheless I believe we can all understand what it is pointing towards – it is affirming the importance of a broader approach to education that reading, writing, mathematics and science often lacks. It reminds us that human beings have potentialities that can be actualised if we will not turn our backs on them – but they can only be actualised when people know that they exist and are willing to take them seriously.

Values education cannot just be about teaching people which acts they should and should not do. It needs to be located in a broader educational setting and this setting, I am claiming, is part of the search for human wholeness and the development of human potential. This is, I have argued, something about which we can unite in spite of our cultural and faith differences. It is something that we can work at together in dialogue and it is something we can each seek to foster in our own countries. It is also, to repeat, something that UNESCO can play a central part in developing – if, of course, the leadership is there to confront the challenges that will come from the relativists and the fundamentalists.

The centre can hold. Yeates was wrong. But balancing on the see saw is challenging and demanding and can only be achieved if we are willing to commit energy, intellect and resources to ensuring that our young people realise that the search for wisdom about the human condition and the endeavour to live a fulfilled human life are the most important objectives of all and they are worth standing for in a world which increasingly does not recognise them.

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These issues are dealt with in more detail in 'BEING HUMAN – FULFILLING GENETIC AND SPIRITUAL POTENTIAL' (DLT, London 2003) and 'WHAT IS TRUTH' – BETWEEN FUNDAMENTALISM AND POSTMODERNISM (John Hunt Publishing 2003) both by Peter Vardy

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32 'Spirituality' is a popular subject today. There are many different forms of spirituality and many who have no religious inclinations would nevertheless accept the importance of a spiritual dimension in life. Nevertheless the term is vague and is often misused – nevertheless it can stand for a broader vision of what it is to be human that goes beyond pleasure, materialism and those 'goods' which, today, many regard as of supreme importance.

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The National Framework for Values Education: Implications for Research on Quality Teaching

In order for values education to become part and parcel of mainstream schooling, especially in public systems, the closest possible links need to be found between it and the world of teachers and schools. Teaching has undergone a revolution over the past decade or so. Once a profession whose systems focussed preponderantly on the more academically selective portion of the population, especially towards the top end where the more academically gifted set the practical benchmarks for goals, objectives and outcomes, it is now a profession whose systems have to find the point of relevance for education of all comers because the social agency role of schooling has expanded beyond even the very lofty goals of its foundation advocates.

Teaching was once a profession in Australia that was geared unapologetically to the learning and cultural preferences of the hegemonic white, largely Anglo-Celtic, Christian or Jewish population. It is now a profession that has to accommodate the languages and cultural norms of one of the world's great polyglot societies, including the indigenous portion of that society. It also has to accommodate the religious beliefs of traditions with a dominant history of conflict within and between themselves. In some cases, increasingly on the edges of our major cities, we find the kinds of cultural melting-pots that once characterized the peculiar charm of Beirut, Barcelona and Kosovo. In their midst, we find the modern teacher and the modern challenge of teaching.

As well, teaching was once a profession with a seemingly containable set of responsibilities. Essentially, the teacher's job was to inculcate the literacies of language, mathematics, science, history and the arts. Especially in the public setting though, in my own view, not so differently in religious and independent schooling, there was a tradition, if not policy, of segregation of the academic from the private. Public school teachers dealt with the academic as it was part of the world of public knowledge. They did not, however, venture into the private domain of personal morality, belief and practical conduct, unless the latter brought students explicitly into conflict with the rules of the school. If any agency had a right to enter the private domain, it was exclusively the family and perhaps the church. This too has changed. With the greater breakdown of family life as once known, the greater fluidity of the moral authority of religion

over the mainstream population, and in the face of what are seen to be the more complex social issues of a heterogeneous society as well as the global issues of a divided world with powers of self-immolation, the role of the school and the teacher is turned to increasingly as a major socializing force, beyond that of academic tutelage, with assumed power to be able to make some difference around these things. Teachers now often find themselves playing the roles of stand-in parent and even counsellor at the local level, as well as semi-public intellectuals about world events.

Clearly, these changes, that have nothing to do with values education *per se*, have nonetheless created an environment more conducive to the acceptance of values education as a natural attachment to the roles of the teacher and the school. Moreover, the environment is not only conducive to values education as an academic exercise but to it as a practical agency of moral formation. Whether they like it or not, teachers cannot stand wholly apart from this role any longer. The only questions now are around the extent of the role, the kinds of strategies(including curricula) that the teacher should use in playing this role and, of course, performing evaluation studies that allow us to know how effective or not these strategies are in inculcating the ideas and behaviours associated with moral formation.

It is at this point that one will tend to run into opposition from a large slice of the education community. So fixed is it in the mind of many teachers' and systems' executive that the role of the teacher is a more limited one that many will not easily accept the idea of stepping into the private domain, of teachers making the kind of difference that can actually 'change one's stars', not just in an academic sense but in a personal and moral sense. Here again, we find there are events occurring quite independently of values education that may well create quite different expectations in the next generation of teachers.

Especially for those teachers trained in the 1970s and 1980s, there was a dominant credo that limited teachers' self-perception of their role. It was captured well in the words of the educational sociologist, Christopher Jencks. Jencks proposed that "… the character of a school's output depends largely on a single input, namely the characteristics of the entering children." (1972: 256) This was the classic 'you can't make a silk purse out of a sow's ear' kind of belief. In other words, there is not much that a teacher can really do to change the stars that have already determined the fate of one's students, primarily through their physical and familial heritage, and one shouldn't beat oneself up too much trying to achieve the unachievable. Now, if this belief related to the teacher's incapacity to make much of a difference even around the business of academic prowess, how totally incapacitating was the belief around issues of instilling personal and social morality. If a teacher could not even rely on their role to take a student struggling with literacy and numeracy to truly new standards of achievement, then what hope could there be of convincing them they could play a determinative role in moral formation?

In the 1990s, however, the Jencks thesis was well and truly challenged by a raft of educational research around the notion of 'quality teaching' (cf. Newmann, 1996; Darling-Hammond, 1997). This was highly interventionist research designed to show once and for all whether the power of the teacher was in fact as minimal as Jencks had supposed or whether it could effect change in students' prospects. A number of key researchers conducted some of the most wide-ranging research ever held in trying to determine this central question. In short, what they discovered, and what is now generally held to be true, was that the power of the teacher to effect change was limited only by the extent to which one did not fully utilize all the capacity one had, or perhaps to the extent that one's training had been deficient.

Studies were conducted that pitted virtually every category of disadvantage (as Jencks would have had it) against the power of 'quality teaching'. In many cases, the studies were around comparisons with equivalent non-disadvantaged cohorts matched up with what came to be known as 'ineffective teaching'. To the astonishment of a sceptical public, in virtually all cases the results were the same. Where the disadvantaged (including even disabled) cohorts were facilitated by quality teaching, and their non-disadvantaged equivalent cohort was being supported by ineffective teaching, it was the disadvantaged who were shown to achieve at a greater rate. In short, when faced with all the 'chestnut' barriers to learning (as Jencks would have had it), be they barriers based on gender, class, language or even disabilities of sorts, quality teaching had the power to overturn the disadvantage. The power of quality teaching had been demonstrated almost beyond contention. This now almost truism is to be found in the thinking of most systems, including in Australia, effectively replacing the earlier Jencksian thesis with a new anthem around teacher quality (Rowe, 2004). In Queensland, the 'New Basics' project was run out in the late 1990s around the belief in the power of 'productive pedagogies', a concept that captured a central belief in the comprehensive power of positive teaching to impact on student learning across a wide range of indicators (Qld, 1999). In WA, Louden and colleagues (Louden et al., 2004) have engaged in intensive analyses of classroom practice that illustrates the relative effects of socio-economic readiness in the face of the overwhelming effects of quality teaching practice. In NSW, we have experienced the roll-out of the system's Quality Teacher Program (NSW, 2000; 2003), with the dominant assertions in its foreground: "The quality of student learning outcomes is directly dependent on the quality of the teacher." (NSW, 2000:2) and "(it) is the quality of pedagogy that most directly and most powerfully affects the quality of learning." (NSW, 2003:4)

But what is quality teaching? It is in probing this question that the inherent connection with values education becomes particularly and perhaps surprisingly stark. Quality teaching has been defined in various ways within different projects. Among the differences, however, there is a discernible pattern that has stretched the conception of 'teacher' beyond its former constraints. Beyond the expected criteria related to qualifications and updated skills, there are more

subtle features that speak, for instance of, 'intellectual depth'. This is a concept that identifies the need not only to drive students towards dealing with the full array of facts and details related to any topic (in other words to avoid surface factual learning), but to induct students into the skills of interpretation, communication, negotiation, and reflection. In a word, the teacher's job is well beyond preparing students for 'get the answer right' standardized testing, but to engage the students' more sophisticated skills levels around such features as 'inter-relational capacity' and 'self-reflection'. Inter-relational capacity takes in many of the dispositions necessary to a highly developed social conscience and self-reflection may be taken as the basis of a truly integrated and owned personal morality. In other words, it is not just the surface factual learning so characteristic of education of old that is to be surpassed, it is surface learning in general that is to be traded in in favour of a learning that engages the whole person in depth of cognition, emotion and self-knowledge.

For those who know his work, it will not be surprising to learn that the thinking of Jurgen Habermas (1972; 1974; 1990; 2001), the German philosopher, has been instrumental in much of the educational thought that lies behind the moves towards deepening the learning of our youth and stretching the role of the teacher. I say now of these moves what I said about Habermas when first studying him for my own PhD a quarter of a century ago: it all reminds me of the work of the mystics, the mystics of Judaism, Christianity and Islam, and of the profound spiritualities of personhood to be found in the likes of Hinduism and Buddhism. For Habermas, the alleged agnostic, it is quite a feat to have brought to life in modern education these forms of mainstream spirituality. Beyond the importance of base technical learning (that is, the knowledge of facts and figures), Habermas spoke when it was entirely unfashionable of the more challenging and authentic learning of what he described as 'communicative knowledge' (that is, the knowledge that results from engagement and interrelationship with others) and of 'self-reflectivity' (that is, the knowledge that comes from knowing oneself). For Habermas, this latter was the supreme knowledge that marked a point of having arrived as a human being. There is no knowing without knowing the knower, he would say, and the knower is oneself. In a sense, the ultimate point of the learning game is to be found in knowing oneself.

There have been several attempts in the English-speaking world to capture some of these thoughts and find their application to the formalities of schooling. Stenhouse (1975) was one of the first curriculum theorists to stretch earlier work done by Bloom (1956) and Krathwohl et al. (1964) around taxonomies of learning and to make application to the practical world of curriculum planning and design. Stenhouse did not resile from the importance of instilling strong foundations in children's learning, foundations which were best managed by learning functions he described as 'training' and 'instruction'. These were hardly new concepts in the exploration and elaboration of learning. The important balance of Stenhouse, however, was in his estimation of training and

instruction functions as constituting only the beginning of learning. His great contribution was in reminding educators that the grand vision of learning was way beyond those technical detailed, facts-and-figures goals that occupy so much space in the average curriculum. Instead, the true end of learning was in drawing people into the higher learning functions of what he described as 'initiation' (where one grasps and truly understands for oneself) and 'induction' (where one comes to own, value and believe for oneself).

While quality teaching research is often said to have revived the importance of training and, especially, instruction (Fallon, 2003), it has, far more importantly, ratified the grand vision of Stenhouse. Quality teaching research has illustrated the true and full power of the teacher to make a difference in student learning not only around the technical (or factual), but around the interpretive (or social) and reflective (or personal) as well (after Habermas, 1972; see also Lovat & Smith, 2003). The notion of 'intellectual depth' is teased out to illustrate that the teacher's job is far more than simply preparing students for 'get the answers right' forms of standardized testing but to engage the students' more sophisticated skills levels around such features as 'inter-relational capacity' and 'self-reflection' as well.

In the USA, it was the Carnegie Corporation's 1994 Task Force on Learning (Carnegie, 1994) that in many ways impelled the modern era of Quality Teaching. It represented a turning-point in the dominant conceptions placed on the role of the school and, in turn, on the power of teaching to effect change in student achievement. It also played a part in identifying the range of learning skills that should constitute student achievement. Beyond the more predictable aspects of intellectual development, the Task Force report introduced for the modern era notions of learning concerned with communication, empathy, reflection, self-management and the particularly intriguing notion of self-knowing. It is also explicit in making the point that, while heritage and upbringing can make a difference to the ease with which these forms of learning can be achieved, they are in no way certain predictors of success. Consistent with the era of Quality Teaching which the report in some ways ushered in, the final onus is placed on the school (especially the early years of school) and the teacher in making the bigger difference.

There are other criteria found commonly in the literature of quality teaching that merely serve to support and affirm the above essential positioning of education and the teacher. One of these is 'relevance'. The quality teacher is one who can find the point of relevance for students around any topic. The notion of relevance is teased out to illustrate that teaching is not about imposing fixed ideas from on high but entails the art of connecting and being seen to connect with the real worlds of students. The quality teacher is one who is able to enter these worlds with comfort and conviction and win the trust of the students in his or her care.

Another criterion is variously titled 'supportiveness'. It further reinforces the notion that the quality teacher will be at pains to construct a positive and

conducive environment. It builds on the fundamental notion that people will learn best when they feel comfortable, secure and affirmed. It is a notion that goes to the heart of the relationship between the teacher and the student. The teacher is not merely one who deals with students' intellectual capacities but one who relates to the whole person and the whole person's needs and development.

In summary, quality teaching illustrates the power of teaching across the range of technical learning (otherwise known as the factual), interpretive learning (otherwise known as the social) and reflective learning (otherwise known as the personal). Quality teaching has alerted the educational community to the greater potential of teaching, including in such areas as personal and social values inculcation. As such, it has huge relevance for the world inhabited by a comprehensive and exhaustive values education.

These are the underpinning philosophies of teaching which must be understood in order for the modern values education pursuit to be truly saturating of our schooling systems, religious, independent and public. Especially in relation to the public system, it is only through these linkages with the most updated educational theory and teaching philosophy that the words of the Adelaide Declaration on the National Goals for Schooling in the Twenty-first Century, and the even sharper words of the 2003 Federal Government Values Education Study (DEST, 2003) and the 2005 National Framework for Values Education (DEST, 2005), will truly capture the hearts and minds of the average teacher.

The Adelaide Declaration (1999) tells us that schooling is to provide young Australians with a foundation for "… intellectual, physical, social, moral, spiritual and aesthetic development," while the Values Education Study tells us that "… schools are not value-free or value neutral zones of social and educational engagement,' that they are "… as much about building character as … equipping students with specific skills,' and that "… values education is … an explicit goal … aimed at promoting care, respect and cooperation." (DEST, 2003:) In a very explicit connection between the goals of values education and the centrality of a quality teaching perspective, the National Framework for Values Education tells us that: "Values education reflects good practice pedagogy." The report makes explicit reference to the language of quality teaching in extending the general notion of good practice pedagogy to incorporate the specific notion of 'good practice values education.' (DEST, 2005:7)

So what of teachers against this mosaic? First, teachers must be trained around the criteria of quality teaching. While values education will be just one feature of the total curriculum to benefit from this, values education will be forever marginal without quality teaching as its basis. With the criteria of quality teaching in place, the focus of good teaching titled values education will fit well and be at one with the underpinnings of teacher practice. Intellectual depth will ensure that values education never settles for its own surface learning (= a distinct possibility). Impelled by intellectual depth, a la Habermas, values education will be building on any factual knowledge (about values) to

develop in students the kind of inter-relational capacities, interpretive skills and powers of negotiation that are at the heart of a social conscience, and, moreover, the reflective and self-reflective growth that is the foundation of a personal morality. Similarly, the criterion of relevance will serve to ensure that values education is always connected with the real contexts and concerns of the students and the criterion of supportiveness will underpin the credibility of the values educator as being someone who practises what they preach, as an authentic and live model of the care, respect and love they are proposing as the basis of personal morality and social citizenry.

Of course, there are other foundational components of teacher readiness that proposes to induct the values educator. These include a knowledge of ethics as a field of intellectual endeavour, a personal commitment to the ethical proprieties that govern the rules of conduct of the teaching profession and a conviction that not only quality teaching as a generic force but values education as a specific curriculum force can make a difference. Let me take each of these three in turn.

The values educator should be literate about the history and range of ethical thought. From the great ethical debates of the ancient Greeks about whether the good life is taught or caught, through the rise of Christian and Islamic ethics, more latterly those of the renaissance and enlightenment and, finally to the ethical moment in which we find ourselves at the birth of the twenty-first century, all of this history captures the parameters and positions held about ethics through the ages. Being exposed to its vastness, the teacher can begin to see the scope of the field, to know that morality is not something easily defined or grasped. It is complex and, like all things that pertain to the human community, it is characterized by difference.

Teachers will also need to be inducted into the moral codes of conduct of their profession, codes which are becoming more explicit with the development of such phenomena as a national standards framework and registration and de-registration measures. Teachers need to be alert to the grand ethical principles that have guided professional practice since the ancient Pythagorean, Hippocrates, laid down clinical guidelines for ethical procedures in the healing profession. Among these, non-maleficence (above all, do no harm!) was foundational, with beneficence as its counterpoint. In other words, above all, never use the power of your profession to commit any harm to those in your care; always use it to achieve positive benefit. This is the twin principle of 'duty of care'. Then there was the principle of justice, with its central notion of equity and fairness in the way one distributes the goods pertaining to one's profession. Finally, was the principle of autonomy, that principle that reminds the professional that the person in their care is a human being with rights that forbids any subjecting of them to inhumane treatment or impositions that deny them these inalienable rights (cf. Mitchell et al, 1996).

While these principles were formulated a long time ago, and with particular focus on the healing professions, they have come to have rejuvenated

meaning for schooling in an era of quality teaching and values education. Ken Rowe (Rowe, 2004), one of Australia's leading educational researchers, notes that of all the teacher qualities nominated by those students who achieve best at school, that 'this teacher cares' about me/us is first and foremost, with 'knows her/his stuff' a poor second and 'makes things interesting' a distant third. In other words, the content and substance of Values Education has potential to go to the very heart of the power of quality teaching by focussing teacher attention on the feature of their professional practice that has most impact, namely the relationship of due care, mutual respect, fairness and positive modelling established with the student.

Above all, teachers must be exposed to the data and experiences that will allow for conviction that areas of the curriculum like values education not only have a place but they have a central role to play in the regimen of the modern quality teacher. The quality teacher of the type described can make a difference in the lives of their students, not only a difference in basic knowledge and skills development but in students' social and personal development as well. However, as with any area of impact by teachers on students, a mechanism must be in place. In the area of social and personal development, the central mechanism is the curriculum area known as values education. The hard evidence before us is that, in spite of a traditional scepticism about its potential to impact, an explicit curriculum around values education, taught using the criteria and parameters of quality teaching, can make a difference to the ways students speak about moral issues and, it would seem, how they behave as well.

If I could just go to one strand of evidence to support the above assertion, I will quote a school principal whose school was in the trial group for a study focussed on the implementation of the UNESCO-sponsored *Living Values Education Program* (LVEP):

> *There was the issue of time … some teachers complained of already having too much to do (how predictable! Isn't this always the teacher's defence from trying anything new)? But for us, LVE has meant that we have more time. Our school is a more peaceful place, we have less interruptions and discipline problems now, and this means we can do more teaching in all aspects of our classroom.*

Hence, to conclude: we live in a time when our understanding of the role of the teacher and the power of Values Education are coalescing. No longer is values education on the periphery of the central roles to be played by the teacher and the school in our society. It is at the very heart of these roles. Unlike the assumptions that seem to underpin so many of our concerns around structures, curriculum and resources, Values Education is more clearly than anything I could point to in contemporary education premise on the power of the teacher to make a difference. While the artefacts of structure, curriculum

and resources are not denied, the focus is, appropriate to the insights of the day, on the teacher's capacity to engage students in the sophisticated and life-shaping learning of personal moral development.

Perhaps I should give the last few words over to John Hattie of the University of Auckland. Hattie has performed what may well be the vastest meta-analysis of half a million research studies relevant to quality teacher research. He says:

When I review the initiatives of the previous Ministries of Education up to a couple of years ago, and when I review the policies in so many New Zealand schools, I note that the focus of discussions are more about the influences of the home and the structures of schools. We have poured more money into school buildings, school structures, we hear so much about reduced class sizes and new examinations and curricula, we ask parents to help manage schools and thus ignore their major responsibility to help co-educate, and we highlight student problems as if students are the problem whereas it is the role of schools to reduce these problems. Interventions at the structural, home, policy, or school level is like searching for your wallet, which you lost in the bushes, under the lamppost because that is where there is light. The answer lies elsewhere – it lies in the person who gently closes the classroom door and performs the teaching act – the person who puts into place the end effects of so many policies, who interprets these policies, and who is alone with students during their 15,000 hours of schooling.

I therefore suggest that we should focus on the greatest source of variance that can make the difference – the teacher. We need to ensure that this greatest influence is optimized to have powerful and sensationally positive effects on the learner. Teachers can and usually do have positive effects, but they must have exceptional effects. We need to direct attention at higher quality teaching, and higher expectations that students can meet appropriate challenges – and these occur once the classroom door is closed and not by reorganizing which or how many students are behind those doors, by promoting different topics for these teachers to teach, or by bringing in more sticks to ensure they are following policy.

I suggest that the nature, shape and intent of Values Education has potential to re-focus the attention of teachers and their systems on the fundamental item of all effective teaching, namely the teacher her or himself, the quality of the teacher's knowledge, content and pedagogy, but above all the teacher's capacity to form the kinds of relationships with students which convey their commitment to them as individuals and to playing their part in forming personal character and tomorrow's citizenry. I know it's a challenging thought for many who, rightly or wrongly, were trained to think differently about the role of the teacher and the social agency of the school. However, Values Education or no Values Education, we live in a society that is shouting out a new charter to us.

Values Education is merely an artefact, a way of conceiving of our role, which might actually help us to achieve it.

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Dr Samuel Lee

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Pedagogy for Peace in the Asian-Pacific Cultural and Religious Conflict Zones

In this conference, we are expected to develop and share about the pedagogical methodology and innovative curriculum for educating peace and peace related values toward the better intercultural and inter-religious understanding. I understand the education for shared values for intercultural and interfaith understanding in a broader term as peace education, because most of shared values like respect of others, tolerance, human dignity, social justice and sustainable development could be comprehended in the positive concept of peace, as Johan Galtung has defined.

But coming to the question, how to materialize peace education in the schools and civil societies of Asian-Pacific countries and with what materials and themes, we have to teach on living together peacefully with the people of other faith and culture, we can not but realize the necessity and importance of the contextual approach to peace education for intercultural and interfaith understanding. The context and situations, where the learners and teachers are located for intercultural and interfaith understanding are not just empty space, but a concrete field full of conflict and tensions.

Education for international understanding and inter-cultural and religious understanding, and dialogue among civilization, have been emphasized by UNESCO for a long time before September 11, as the end of the cold war and ideological conflict in the 1990's had not brought the era of peace, but more often wars and violence among the countries and ethnic groups of different culture and religion like Gulf war and wars in Bosnia, Rwanda, Somalia and Kosovo, Chechenya.

There have been a lot of conferences and symposiums on culture of peace, and tolerance, and non-violence and also quite a lot of educational efforts and initiatives for "Learning to live together", education for peace and harmony, Intercultural understanding, before and after September 11. However the bloody wars and violent conflict have not decreased, but the terrors and war on terrors, bombing and killings, suicides and genocides have been continually expanded and escalated in Afghanistan, Iraq, Palestine, Kashmir, Maluku, Mindanao and maybe possibly there can be another hot war on our Korean peninsula.

We are all convinced that this conference for Intercultural and Interfaith Understanding is very timely and with the urgent necessity. However I think we should ask during this conference, honestly, can our educational effort for peace and intercultural religious understanding really help to stop or prevent the cruel wars and terrors in our countries? Are we really sure to believe that this world full of conflicts, violence and frustrations can become more peaceful and harmonious through our peace education and our effort for intercultural understandings? If we are not sure, we have to ask now, what are the faults of our education systems, and especially what are the defects and weakness of our peace education, which have been practiced, promoted and propagated so much through our schools, mass communications, churches, temples and mosques everyday.

I have been very much privileged to be director of the Asia-Pacific Center of Education for International Understanding last 4 years, which was established in the years 2000 according to the resolution of UNESCO General Conference 99, to promote education for international and intercultural understanding toward a culture of peace within Asia-Pacific region, where more than half of the world population are living with the most diverse traditional, cultural and religious backgrounds. APCEIU has been struggling to develop the philosophy and contents of education for peace and international understanding, and the produce the curriculum and teaching modules and resource books for teachers on BIU and to provide the professional teacher training workshops. Our first Asia-Pacific Teacher Training Workshop was in 2001 in Korea jointly organized with APNIEVE, for 35 teachers out of 14 countries on the "Learning to Live Together". Joy de Leo, Prof. Romero, Dr. Quisumbing were the facilitators. Our second workshop was held in Fiji, Suva for 50 teachers out of 10 Pacific Island teachers in 2002. During last two years, APCEIU has brought a long term 3-4 weeks courses for the teachers of international, intercultural understanding for 80 teachers from 30 countries. I was very pleased to meet some of teachers here, who have participated in the Training Workshop of APCEIU and who continued seriously to practice this special education of EIU in their schools.

The concept and philosophy of EIU, which APCEIU has promoted, was rather a holistic one, and a interconnected character of various themes like, "Dismantling the Culture of War", "Living with Compassion and Justice", "Promoting Human Rights", "Cultural Respect and Solidarity", "Living in Harmony with the Earth" and "Cultivating Inner Peace", which were presented in a way of lively teaching aiming at participatory dialogue critical empowerment, value formation and attitude changes.

The participants were totally involved in a variety of activities, drawing out visions, hopes, creative and cooperative skills and were moved to the greater understanding, commitment and confidence as educators for peace. Activities also produced group songs, films, role plays, posters and poetry writings. The final section of the workshop was the planning work for the implementation of programs of education of a culture of peace back in the participants' own

schools, which sometimes brought out a model curriculum and mapping of the school reform policies. Participants have given much praise to the pedagogy of APCEIU in their evaluation, especially the open forum method and motivating, interest creating and provoking, challenging methodologies.

However, I would like to ask some of our teachers here, who have participated in our Teacher Training Workshop, how much was it helpful to bring about peace education in your school, frankly. Have you been able to change the attitudes of your Moslem students to understand and respect better Christian students, so that they could never join any group fighting against each other?

Have you been able to talk with the students, the concrete issues and agenda of cultural and religious conflict in your country and village and seek together ways of conflict resolution and reconciliation?

I think, our pedagogy for peace was too much formalistic and concerned about the formal process of understanding and dialogue, but not much touched the realities and contexts of the conflict and reasons of confrontation and violence.

If we would like to solve the problems of religious, cultural conflicts, which have provoked serious violence and wars, our pedagogy for peace should be developed and elaborated more profoundly and responsively. The normal pedagogy for peace equipped with the principle of non-violence, mediated negotiation and conflict resolution through dialogue and understanding is not enough and adaptable for the very critical conflict situations, where thousands and hundred thousands people have been killed, and their homes and villages have been burnt out.

In order to know the better ways of peace education and movement in the serious conflict areas, APCEIU had organized an international symposium on "Peace movement and education in Asia-Pacific conflict zones" in 2001, in which case studies on Israel, Palestine Northern Ireland, Sri-Lanka, Kashmir, Mindanao, Maluku, Indonesia and Bougainville of Papua New Guinea were presented. Another symposium on Inter-religious dialogue for peace and reconciliation in the Asia-Pacific region has followed in 2002. International Institute on Peace Education together with the peace education center of Columbia University was facilitated in 2003 to share various experiences of peace education and movement in the divided societies and war-like situations.

Besides these symposiums and workshops, APCEIU has undertaken a research project on Cultural-religious conflicts and peace education in Asia because it was necessary to learn about the concrete realities and causes of conflicts and violence in the region to develop the pedagogy for peace and reconciliation in the conflict zones. A research team of eight scholars has launched the field research project on the Christian-Muslim conflict in Mindanao, Philippine and Ma1uku and Po so in Sulawesi of Indonesia, Sinhala Buddhist-Tamil Hindu conflict in Sri-Lanka and Hindu-Moslem conflict in Kashmir.

I myself joined the research team on the Muslim-Christian conflict in Maluku island and Poso in Sulawesi, and I was really shocked to find out

that during 3 years of conflict from 1998 to 200 I, 20,000 Christians and Muslims have been killed by the violent conflict and hundreds of churches and mosques, schools and universities were burnt out, and 3 hundred thousand people have been displaced in the small island of Maluku. In the small city of Poso in Sulawesi, hundreds of killed bodies were thrown into the river of Poso, at one time. So it was said, "people of Poso are eating fishes, that have eaten human body."

It was not only in the islands of Indonesia that the barbaric genocide and destruction have occurred out of conflicts among the different religious, cultural, ethnic groups. In Kashmir between India and Pakistan over half million people have been killed during the last 50 years, and still killing, bombing, arson are not stopped on prevented until now.

In Sri-Lanka over 65,000 Sinhala Buddhists and Tamils have been killed during last 20 years of war, and in the areas of Tamil Tigers and city of Jaffna, most of the public buildings and thousands of private houses were burnt and destroyed, so it looked like a ghost city. In the cities of Mindanao, Basilan, Zamboanga, Kotabato, killings, kidnapping, bombings, setting fires between Moro people and armed forces are continued many decades long.

What we have found out through our symposiums, case studies and research projects, was that peace and reconciliation cannot be easily found, if the deep root causes of conflicts and violence are not understood and identified rightly. In most of the post-colonial countries the conflict among the different cultural, and religious groups are not simply religious or cultural conflict. But intermingled with the socio-economic and political conflicts, which has been historically rooted many countries. We have to listen carefully, what the experienced peace worker and educator at the fields of religious and cultural conflict say to us.

Koren Taneda, peace educator in Mindanao said, "It would be erroneous to attribute the centuries long conflict simply to religious differences. Unless the history of economic displacements of Moros from their ancestral hands is fully understood and addressed, lasting peace will be elusive, because the roots of structural injustices that led to marginalisation of the Muslim peoples are not recognized."

Marshal Fernando explained how political, economic, social and cultural domination of the ethno-religious majority in Sri-Lanka has contributed to the frustration and rise of separatism by the minority Tamils.

We have fortunately today among us, the very dedicated peace worker from Maluku island Rev. Jack Manuputty, who has worked hard to bring peace and reconciliation among Christians and Muslims in Maluku, where so many people are killed in the same village. He will explain why Christians and Muslims have killed each other, out of what conflict and frustrations and structure of alienation.

In spite of the horrible situations of war and violence in the religious, cultural conflict zones, there have always been courageous attempts and efforts of

peaceworkers and religious peace movements to educate people for peaceful resolution of conflict and reconciliation like Baku Bae movement in Maluku, Simsila movement in Mindanao, Savodaya in Sri-Lanka. Regardless of their success and failure, they have contributed a great deal to overcoming the terribly cruel violence and confrontation and resolving the deep conflict through non-violent communication and mutual understanding.

I think, the precious experiences and very valuable reflections of these dedicated peace workers in the conflict zones should be listened carefully and digested well in order to develop a elaborated contextual pedagogy for peace and the effective and practical methods of peace education in the serious cultural and religious conflict zones.

There are many advices and recommendations of the experienced peace workers and educators, which will be presented and discussed in the afternoon workshop. What I want to underline here is, peace education is not done in the empty space, nor is it values neutral, but should be practiced with deepened contextual analysis and understanding of the conflicts.

Thank you.

Alisher Ikramov

*Secretary-General, National Commission
of Uzbekistan for UNESCO*

New Paradigms in Teaching Intercultural and Interreligious Dialogue

Human development in the XX century has been characterized by profound changes in the way system and society interact, decisions are taken and with regard to the participation granted to citizens in public space. Such processes of transformation have marked the history of system and society all regions of the world, irrespective of national, cultural, geographic or religious contexts.

Otherness was an important instrument for policy making and justification of isolation in the past. Diversity has been considered as threat to security of both system and society. System and society which see otherness as a threat will tend to build "walls", to loose rather than foster creativity and capacity for interaction and hence for development and growth. Misperception of diversity was the consequence of the lack of knowledge.

Creation of the United Nations system in XX century was an answer to these new challenges, which leads to the eradication of "mental borders" and creative approach to the notion "diversity". International legal framework is very important for consolidation of joint efforts and similar attitudes. However, implementation is very often related with "double standard" approach as influence of old paradigm.

Economical globalization and ICT development are creating conditions for new paradigms such as non-formal unions, which are not based on system (state entities) and represent transboundary institutions. Ideology of peace by any means is substituting by ideology of fair peace resolution (for example: antimonopoly regulations, protection of environment, labor market innovations and others). Probably that resolution of problems based on new paradigm will be more complicated rather than based on old paradigm. New paradigms also appearing as consequences of labor migration and human trafficking, transformation of the "otherness" image into the image of "partner".

New paradigm requires new consciousness in the mind of people. The themes of the evolution of consciousness, human unity, service to mankind and universal growth of world citizens should be key factors of teaching process.

Intercultural and inter-religious dialogue should be preceded by intra-cultural and intra-religious dialogue. Dialogue of spiritual and ethical values should aim at discovery of universal sources of consciousness. Ethical and

spiritual values should infuse the processes of education, so that education becomes a process of transmutation. There should be schools which train individuals in the art and science of a life of non-violence and fair peace. Learning process should reflect following aspects of new paradigms, such as:

- ◪ 'equality and understanding of diversity;
- ◪ 'rethinking the notion of "enemy";
- ◪ 'decentralization of power;
- ◪ 'personal motivation and interest, personal responsibility;
- ◪ 'creativity for result-oriented networking and connections.

Equality in learning process should not be considered as charity actions, but should be considered as an opportunity to present own views, as an opportunity to actively participate in local and international public life. Respect to law increase the degree of equality in society.

Each citizen is obliged to observe the law, to build his/her own social behavior, and not to restrain the liberty of other members of society. This requires developing a legal culture. The legal culture is formed through interrelations developing in society and objective conditions. The legal norms act as a result of long-term experience of interrelations between the individual and social groups. The legal system affects other people's sense of justice. Strict observance of the laws enables them to become part of everyday life. Respect for the law should become a fundamental value within dialogue programs. Freedom is an activity of the individual based on the expression of personal will. The restrictions of it are accepted by each individual based on ethical norms and principles. A person is primarily free, his/her moral autonomy allows personal choice, and therefore the parameters of his/her life depend on him/her. Humanism in social policy and in education can be understood as recognition of a person's self-worth through the security of his/her liberty. It consists of the objective of a free society, in which democracy becomes the condition for achieving freedom for all. A free society and its democratic institutes recognize and guarantee the individual's right to freedom from moral humiliation, economic deprivation, and infringement of rights, along with protection from social, national, and intellectual discrimination. It secures liberty for the development of personal abilities and unique individuality, and for the realization of a fulfilling vocation and a happy life. Values are formed in society, and conditions are created for the organization of such education, based on refusal of pedagogical authoritarianism and the assertion of human rights for free self-development.

Notion "enemy" was important attitude for state governance during whole history of humanity. Today, we are witness of integration of values, economics, finance and even politics. "Enemy" is no more personality, culture, state or religion. Lack of knowledge and non-appreciation of diversity were reasons for old notion of enemy. Very often image of "enemy" was raised form the

memory of history. Appearance and growth of different deceases (HIV/AIDS, SARS and others), non-tolerance, poverty, terrorism, weapons of mass destruction and proliferation of sequential armaments, drugs abuse, to name some of them, are became "new enemies" in the world. The traditional single-identity society, which perceived of the "enemy" as entities beyond national boundaries, has been replacing by society which are being characterized not only by a growing plurality of different identities living next to each other but by multi-identity personalities who have succeeded in internalizing otherness.

In fact, the category of identity is becoming very complex. Traditionally, identity of person defined his/her behavior in respect to environment and events. Nowadays, there are new phenomena when surrounding environment is defining identity of human being.

Most probably, "new enemies" will try to compete with humanity rather than to destroy society. In economy and social affairs, instead of "enemy" notions "competitor" and "interest", respectively, are broadly used. There is increasing number of facts related with transformation of "enemy" into the "partner" and even into "ally". Term "partnership" is also becoming broadly utilized in society. However, human solidarity is rather more crucial than simple partnership. Therefore, learning intercultural and inter-religious dialogue means learning human solidarity.

Development of civil society leads to new paradigm as decentralization of power. New power could appear not from results of election or following to the decisions adopted by leaders within old paradigms. New power as creative networking could appear from attraction of public opinion or by practical solution of local as well as global problems. However, voluntary unions and networking, is not pretending to present new philosophy of the life and it is not necessary should be elected.

Access to knowledge and to information allows to new power to make substantial input to the decision making process. Knowledge and information are the first steps for influence, creative networking and connections is the next stage for decentralization of power. Only issues of security remain in the hand of traditional power institutions. New paradigm could challenge direct democracy or representative character of a parliament or even to the concept of election as the only sources of delegated mechanism of power.

The main criteria of the decentralization of power are trust. Trust provides support from society and system. New power centers should be legal, transparent and accountable within existing traditional institutions. That means that educational process "for dialogue among cultures" within decentralization of power should necessary cover issues on global ethics, on assuming personal responsibilities in the selection of leadership in bottom-up processes, on capacity building for the individual citizen to move into public space.

"Zero sum game" is an old paradigm. Humanity is living in one ecosystem and in one free market. Increasing capability to make impact to the life of other people, despite to space and time, is requiring us to be responsible. Tangible

and intangible heritage should be preserved and transmitted to future generations. Individual and society are two sides of one medal, two types of mentality, and two ways of world perception. Acceptance of diversity and respect to human dignity requires that every side should have sense of belonging to common ideal. Sense of belonging is very important for motivation and responsibility. Thus, sense of interest in Earth's future should be reflected within human rights education and learning for interaction with otherness within giving society and beyond. Any well understood affirmation of human dignity and of a culture of human rights by necessity must include an exploration and affirmation of otherness and plurality. Only in this way the capacity for cross-identification will be sustained and, as a consequence, the capacity for solidarity and sense of community.

Esiteri Nuenue Vakalala Kamikamica

Education for Shared Values for Intercultural and Interfaith Understanding

Fiji as a case study, an example of a post-conflict Pacific Island State[33]

Historical Background

- ◘ 'Discovered by European explorers in 1700s
- ◘ 'Settled by European traders in early 1800s
- ◘ 'Evangelized by Christian missionaries in 1800s
- ◘ 'Ceded to Britain in 1874
- ◘ 'Indentured laborers from India and Pacific Islands introduced in 1900s
- ◘ 'Became Independent in 1970
- ◘ 'Conflicts caused by:
- ◘ '2 Military coups in 1987
- ◘ 'The Civilian coup in 2000

Geographical Background

- ◘ Comprise of over 300 islands
- ◘ The two main inhabited islands are Viti Levu and Vanua Levu

Population Composition (Estimate 31/12/00)

	TOTAL	
POPULATION	810,421	**%**
Indigenous	426,243	52.6
Multi–ethnic		
Indians	332,302	41.0
Europeans	1,949	0.2
PMEND	11,508	1.4
Rotumas	9,856	1.2
Chinese	5,083	0.6
Others	23,479	2.9

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33 This presentation was a Power Point one made of thirty nine slides.

Curriculum Content

◘ 'British colonial influence since cession in 1874.

◘ 'Curriculum content based on British educational system and external exams were set and marked in London.

◘ 'Independence 1970 New Zealand assisted and NZ School Leaving Certificate and University Entrance Examinations introduced.

◘ 'Fiji School Leaving Certificate was developed and is now in place.

◘ 'Curriculum development for a relevant and suitable content is ongoing.

◘ 'Ministry of Education Curriculum Development Unit developed programmes on values and virtues education for primary and secondary schools.

◘ 'Contents of the course consist of moral and human values such as kindness, honesty, tolerance, love, etc. totaling 41 values.

Values in Education

◘ 'Ministry of Fijian Affairs Department of Culture and Heritage is currently working on identifying cultural values of indigenous and multi-ethic communities through the tangible and intangible norms.

◘ 'Extensive research is carried out in pilot villages of the 14 provinces for the indigenous population.

◘ 'The Ministry of Multi-Ethnic Affairs, National Reconciliation & Unity is currently consulting members of the community through organised workshops to identify common values.

◘ 'Recently a two day workshop for religious leaders was conducted to identify values for interfaith and intercultural understanding.

◘ 'Since the creation of the Department of Reconciliation initially under the Prime Ministers Office many successful, creative initiatives for inter-cultural exchange between the Indigenous and the Indian communities have been achieved e.g. Dreketi 'vanua' solution.

The Teaching/Learning Processes

◘ 'To implement and promote the teaching of values/moral values in classrooms the Curriculum Development Unit, the Educational Resource Center and the two government Teachers Colleges are working together on designing appropriate, relevant and creative methodologies for peace through interfaith and intercultural processes.

◘ 'Creative and innovative methodologies using the latest information technology is considered and introduced when finance is available.

◘ 'The need to design teaching methods to make learning enjoyable and exciting.

◘ 'To complement the values education programme a cross-cultural programme for the non-Fijian and non-Hindi speakers have been implemented for better understanding between the two major races.
◘ 'Lack of skilled trained personnel and finance is inhibitive and a constraint.
◘ 'NGOs such as the Ecumenical Center for Research and Education Advocacy (ECREA), *Interfaith Search* and the Catholic Education Department are piloting work in this area amongst others.

Curriculum Approaches

Government curriculum work is ongoing and inclusive. A Corporate Plan titled 'Empowering Communities Through Quality Education' implementing the 2003-2005 Strategic Plan is now being carried out by the Ministry of Education.
◘ 'The objective is to strengthen life skills education through:
— integrating Values Education into other areas of the curriculum
— promoting environmental education in schools through implementation of a new Fijian cultural studies
◘ 'Religious Bodies approaching curriculum content from perspective of own beliefs e.g Christians, Muslims, Hindus etc. – yet to be coordinated.
◘ 'Indigenous Fijians approaching curriculum content from the 'vanua' traditional perspective.
◘ 'Multi-Ethnic communities do the same from own perspective.
◘ 'Individual, academic and group approaches all need to be researched for a national cultural studies policy.

Supportive Learning Environment

◘ 'Provision of library text books in the Fijian language.
◘ 'Provision of trained teachers to teach the Cultural Studies programme.
◘ 'Identification of suitable resource persons from local communities to assist in the delivery of cultural instruction and information.
◘ 'Developing a policy of how the cultural studies program should be implemented.
◘ 'Awareness programme for all members of the community especially parents and relatives through workshops organised jointly by government and non government agencies.

Engaging Young People

◘ Strengthening and encouraging all Parents and Teachers Association (PTA) in all schools to be culture sensitive to learning for intercultural and interfaith understanding involving young people in and out of school.
◘ Youth groups promoting programmes with positive youth participation through cross cultural activities.

- ◘ Sports and intercultural activities through national programmes such as annual sports events, concerts etc.
- ◘ Youth camps and training programmes.
- ◘ Encouraging youth groups and movements such as girl guides, scouts and religious groups.

Implication For Teacher Training And Research

- ◘ Determination of the type of information needed for intercultural and interfaith understanding for peaceful co-existence.
- ◘ Methodology and approach to be used for the information required.
- ◘ Alternative approaches based on community needs to be participatory, individualised, integrated and consultative.
- ◘ Post – structuralist method involving everyone is recommended to achieve immediate response by participants in the communal setting.
- ◘ Teacher training approach will then be based on the research findings mentioned above.

Observations

- ◘ Post conflict situation faced in Fiji since the coups of 1987 and 2000 and the resultant trauma means that the process of conflict resolution, awareness raising, researching, strategising, curriculum planning and implementation for effective inter cultural and interfaith understanding has just begun.
- ◘ An integrated approach may be more relevant to the Fiji community.

Recommendations

- ◘ Recognition of the three components of the community which influences and determine all existing cultural norms namely the 'vanua' (the traditional indigenous system), the 'lotu' (religious communities) and the 'matanitu' (government).
- ◘ The need for each components to continue to network within their circles as well as network inter alia.
- ◘ That a Peace Resource Center be set up to co-ordinate and promote the much needed research, initiatives, processes and activities contributing towards intercultural and interfaith understanding.
- ◘ The Fijian Teachers Association has set up such a Resource Center at its headquarters to respond to such a need for coordination.
- ◘ The work will be voluntarily done by its members including retired teachers who are doing community work in the Fiji community. Members of the community within the 'vanua', 'lotu' and 'matanitu' are also invited to participate.

- ◘ Volunteers from the multi-ethnic community are welcome.
- ◘ A participatory, individualized, integrated and consultative approach will be used.

How to begin

- ◘ Talk to each other, share ideas and initiatives, through joint and enjoyable activities.
- ◘ Research values and norms to identify conflicting elements and reconcile them through current and creative network structures with the Vanua, Lotu and Matanitu in order to learn from the past live the present and plan the future.

Suggested motto

- ◘ Search it
- ◘ Research it
- ◘ Learn it
- ◘ Teach it
- ◘ Do it!

VINAKA VAKALEVU !

BHOUT DHAN BHAT !

THANK YOU VERY MUCH !

Sivakumar Alagumalai (PhD)

The Learning context : Fostering a School Culture and Learning Environment Conducive to Intercultural and Interfaith Understanding[34]

Learning in context

In the same way that words are given meaning by the text surrounding them, the context in which students learn is important in providing meaning and deepening understanding of the concept, procedure, information or skill that they are required to learn. Providing an environment which facilitates and enriches learning, which helps students to bridge the gap between the seemingly isolated facts and abstract learning of the classroom and the practical application of learning outside the formal education environment poses a challenge for most teachers.

Learning context: Fostering a school culture and learning environment conducive to intercultural and interfaith understanding

- ◘ the data – information – knowledge – wisdom transitions
- ◘ a changing world
- ◘ exponential growth in the use of ICT (the media)
- ◘ reasoning, science and inquiry
- ◘ problem solving and reflection (grounded in reality)
- ◘ engaging student, teacher and community learning simultaneously

"A changing world"

This book would not have been worth writing a generation ago – and will not be worth recalling a generation from now. But it is timely and relevant today. People living today are fortunate enough to be witness to the accelerating rate of development in the science of the brain and the understanding of human learning.

> *OECD. (2002). Understanding the Brain: Towards a New Learning Science. Paris, France: OECD. p.9*

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34 This presentation is a PowerPoint one made of fifty one slides.

The theory of learning is pre-scientific – in the sense it lacks as yet either predictive or explanatory power... Education is a pre-scientific discipline, reliant upon psychology, philosophy, sociology, etc., for its theoretical foundation…

> *OECD. (2002). Understanding the Brain: Towards a New*
> *Learning Science. Paris, France: OECD. p.9*

Today's children view of the world is very different from that of adults.
Consider any family of immigrants; who learns the language first? Who adopts the aesthetic, cultural, and spiritual values of the new country? The children, of course... Well, welcome to the 21st century. We are all immigrants in a new territory.

> *Rushkoff, cited in Gina, B., et al., (2002). p.6*

The challenge to educators is to help students develop 21st century skills and make a positive IMPACT on their learning.

> *Gina, B., et al., (2002). enGauge 21st Century Skills: Literacy*
> *In the Digital Age. USA: NCREL/METIRI Group.*

"The way ahead"

In the past, the trans-disciplinarity, bridging and fusing concepts that brought together widely divergent fields were the exclusive privilege of genius, but in the 21st century these tools must become more widely available. (…) The provision of trans-disciplinarian education that will enable future trans-disciplinary studies is an urgent need that we must satisfy for the benefit of future generations.

> *Koizumi, H., cited in OECD (2002). Understanding the Brain:*
> *Towards a New Learning Science. Paris, France: OECD. p.81*

Globalisation and Culturalisation

Globalisation has also meant an increase in knowledge not only of cultures but also of human rights violations. Globalisation has produced the means by which people can group together from all around the world fighting for the respect of cultural diversity, freedom, democracy and human rights.
Modes of self-organization, which follow different logics from that of the market are needed. Issues that focus on Identity and Culture could work against a total commodification of the Internet and help making the Internet a true empowering tool.

Zurawski, N. (1998). Culture, Identity and the Internet

THE 21st Century Skills

- ◘ **Digital Literacy** (Basic scientific, economic, and technological literacies; Visual and information literacies; multicultural literacy and global awareness)
- ◘ **Inventive Thinking** (Adaptability and managing complexity; Self-direction; Curiosity, creativity, risk taking; Higher-order thinking and sound reasoning)
- ◘ **Effective communication** (Teaming, collaboration, and interpersonal skills; Personal, social, and civic responsibility; Interactive communication)
- ◘ **High Productivity** (Prioritizing, planning, and managing for results; Effective use of real-world tools; Ability to produce relevant, high-quality products)

Gina, B., et al., (2002). enGauge 21st Century Skills: Literacy In the Digital Age. USA: NCREL/METIRI Group.

… It is immature to see oneself as always being correct; and doing so could involve one's philosophically misunderstanding the nature of truth. It is correlatively immature – and philosophically naïve – to regard all of one's opinions as constituting knowledge or as being well supported by good evidence. … Epistemological thinking provides ways of confronting such possibilities consciously and conscientiously. Metaphysical thinking is important to growing emotionally and intellectually. To mature is, in part, to understand what one has in common with other people: you are whatever you are by having properties that others also share. Yet you remain a unique person too, different from others.

Hetherington, S. (2003). Reality? Knowledge? Philosophy? An introduction to Metaphysics and Epistemology. Edinburgh: Edinburgh University Press

Knowledge	Discipline(s)
Mathematics Biology	*Formal disciplines*
Psychology	*Empirical disciplines*
Literature	*Interpretative disciplines*

"every actual discipline embodies all three aspects"

Kyburg, H.E. (1990). Science & Reason. Oxford: Oxford University Press
… Mathematics is ultimately tied to facts about the world; biology is concerned with formal structures on occasion, and psychology involves interpretation; literacy criticism deals with both the formal structure of the poem and the facts about the society that produced it.

Kyburg, H.E. (1990). Science & Reason. Oxford: Oxford University Press., p.16

Scientific theories (in particular physics) arise in a certain milieu and against certain background of philosophical thought. Inquiry in science facilitates the abstraction of information, and in the move to 'wisdom'.

Alagumalai, S. (2005). Insights into Years 10-12 Physics Problem Solving: A Comparative Study. The Netherlands: Springer
Kyburg, H.E. (1990). Science & Reason. Oxford: Oxford University Press., p.16

Inquiry – provide insights both into the role of reason in science and into the role of science in the life of reason.

Understanding a unique event in the history of science is a very different matter from analyzing the formal relations that obtain between a newly emerged theory and the experimental data by which it is alleged to be supported.

Kyburg, H.E. (1990). Science & Reason. Oxford: Oxford University Press

Inquiry
allows us to differentiate between
data
and
assertions.

Alagumalai, S. (2005). Insights into Years 10-12 Physics Problem Solving: A Comparative Study. The Netherlands: Springer

Speculation can be an initiator of Inquiry

There must be a difference when we speculate about seven-inch green man and when we speculate about a spiral ladder structure for the DNA molecule.
Reason is the driving force behind science. Science is the embodiment of reason.

Highest goals of science education – improvement of students' ability to:

◘ evoke moral, ethical and spiritual 'thoughts'
◘ think critically
◘ reason logically
◘ solve problems
◘ activate creativity and inventive thinking
◘ evoke moral, ethical and spiritual 'thoughts'
◘ think critically
◘ reason logically
◘ solve problems
◘ activate creativity and inventive thinking

The ability to think, to reason, to create, and to seek solutions to problems have been valued within society, as is evidenced by the inclusion of problem solving in the curricula goals.

Black (1986)

Problem solving is at the top of the intellectual hierarchy and major contributors are the internal conditions of the learner and learning.

Gagne (1977)

Text? Language? Words?

… Words and language, written or oral, seem not to play any role in my thinking. The psychological constructs which are the elements of my thoughts are certain signs or pictures, more or less, which can be reproduced and combined at liberty.

Einstein, cited in Hadamard (1945, p.82)

Reflection and problem solving

Reflection referred to as a consistent individual tendency to respond slowly and correspondingly with high accuracy in situations with response uncertainty.

Kagan (1965)

Piaget's reflective-abstraction level of student's thinking. Superiority of students who reflected when solving a problem.

Alagumalai, S. (2005). Insights into Years 10-12 Physics Problem Solving: A Comparative Study. The Netherlands: Springer

'Defining' Reflection

Good metaphysics consists of 'reflection', which might be described as observing limits, but dynamically.

Roberts, J. (1992). The Logic of Reflection. New Haven: Yale University Press
Roberts (1992, p.5).

'Reflection' is a term beset by vagueness!

Roberts (1992, p.5).

Metaphysical thinking is important to growing emotionally and intellectually. To mature is, in part, to understand what one has in common with other people: you are whatever you are by having properties that others also share. Yet you remain a unique person too, different from others.

Hetherington, S. (2003). Reality? Knowledge? Philosophy? An introduction to Metaphysics and Epistemology. Edinburgh: Edinburgh University Press

Components of Reflection

Reflection is the act by which we discover the subjective conditions under which we arrive at concepts.

Kant cite in Roberts (1992, p.5).

To Kant, reflection does NOT mean any of the following:
1. It does not mean to 'think hard about something'.
2. It does not mean subjective introspection or being aware of one's empirical self (I am not happy, sad or pissed off!).
3. It does not mean physical reflection (as in mirrors).
Reflection is the concern with what lies outside the regular (and, in principle, mechanically reproducible) use of reasoning. Reflection includes the following dimensions/instances:
◘ orientation (spatial and temporal)
Note: In time, orientation consists of datability – capacity to identify relations of 'earlier' and 'later'. Spatial orientation would be vocabulary in space.

- ◘ the transcendental subject
- ◘ self-reference

Roberts, J. (1992). The Logic of Reflection. New Haven: Yale University Press

Reflection and associated questions

- ◘ What do I do?
- ◘ What does this mean?
- ◘ How did I come to obtain this solution?
- ◘ How might I do it differently?

Dubinksy (1991); Canning (1991); Sparks-Langer & Colton (1991)

Schoenfeld (1985) Reflection Scale
1. Before solving the problem [REFL_BEF]
2. While working on the problem [REFL_WHL]
3. Immediately after solving the problem [REFL_AFT]
4. Retrospect review of the whole problem [REFL_RET]
Knowledge grows in discontinuity and dialogical confrontation with the unfamiliar. Reflection seeks to provide that continuity in enabling pattern recognition and cohesive knowledge formation.

Alagumalai, S. (2005). Insights into Years 10-12 Physics Problem Solving: A Comparative Study. The Netherlands: Springer

SOLO taxonomy

Biggs and Collis (1982) offer an empirically derived general taxonomy of levels of learning outcome, called SOLO (Structure of the Observed Learning Outcome). The categories Biggs and Collis describe are intended to be generally valid, independent of the kind of questions asked, or the subject matter contained in them. It describes level of increasing complexity in a student's understanding of a subject.

In the SOLO taxonomy five levels of learning outcome can be distinguished, of increasing complexity:

1. **Prestructural** no evidence of anything learned.
2. **Unistructural** one correct and relevant element is present.
3. **Multistructural** several relevant elements are present but in an unrelated way, often in list form.
4. **Relational** the relevant elements are integrated into a generalised structure; there is evidence of induction.

5. Extended-abstract the structure of elements is related to other relevant domains of knowledge; answers are not bounded by the question.

With the identification of consciousness as the basis of technology, and the intelligent properties of technology as reflections of our consciousness, a new-emphasis is placed on finding methods for assuring the integrity, growth, and evolution of this most fundamental aspect of human intelligence. It is interesting and somewhat ironic that an investigation of the growing intelligence of technology leads us back to the domain of human intelligence.

Gackenbach, J., Guthrie., G., Karpen., J. (1998). Chapter 13: Psychology and the Internet: Intrapersonal, Interpersonal, and Transpersonal Implications" NY: Academic Press.

Only by developing a level of consciousness comprehensive enough to know the totality of nature can one safely develop advanced technologies without harmful effects.

Gackenbach, J., Guthrie., G., Karpen., J. (1998). Chapter 13: Psychology and the Internet: Intrapersonal, Interpersonal, and Transpersonal Implications" NY: Academic Press.

It is in the interest in apprehending other as self, and being oneself apprehended as others. More generally, we could say that any interest in 'truth' presupposes interaction between plurality of knowledge-bearers. The first task of a philosophy of reflection is to explore this interpretation of formal logic. That is, the search and maintenance of HARMONY.

Roberts, J. (1992). The Logic of Reflection. New Haven: Yale University Press

Learning in Context

In the same way that words are given meaning by the text surrounding them, the context in which students learn is important in providing meaning and deepening understanding of the concept, procedure, information or skill that they are required to learn. Providing an environment which facilitates and enriches learning, which helps students to bridge the gap between the seemingly isolated facts and abstract learning of the classroom and the practical application of learning outside the formal education environment poses a challenge for most teachers.

(http://www.csd.uwa.edu.au/newsletter/issue0898/learning.html)

Our Learning!

Design Principles

◘ Focused on what students are to utilise and learn.

◘ Involves teachers in identifying what they need to learn and developing corresponding learning experiences.

- �«ß School-based and infused within day-to-day practice.
- ◙ Organised around collaborative problem solving.
- ◙ Continuous, ongoing, includes formal and informal follow-up.
- ◙ Critical evaluation of multiple sources of information on student out-comes and instructional processes.
- ◙ Opportunities to develop understanding of the theory underlying knowledge and skills learned.
- ◙ Connected to a comprehensive change process focused on student learning.
- ◙ Extend the tripartite connection between the community, schools and industry.
- ◙ Empower teachers to extend their RESEARCH into publications.

Reflection as the Executive Business Process

Implications for Curricula
Implications for Learning
Implications for Instruction
Implications for Assessment
Implications for Professional Development
Implications for Living and Learning through
REFLECTION (reality based)

COMMUNITY
OF
PRACTICE
http://apipd.org

Thank You.
sivakumar.alagumalai@adelaide.edu.au

Bruce Wilson

Chief Executive Officer; Curriculum Corporation

November 30, 2004

Congratulations to Ken Wiltshire and Joy de Leo, and all those others who have worked so hard to bring this event into being. And congratulations to UNESCO for having the longest and most complex titles for conferences of any organisation in the world.

I was in Thailand last week, meeting with some colleagues with whom we are conducting a project on ICT in education. One of these colleagues, Chantana, told me a lovely story from her own experience. Chantana was raised in Bangkok, while her husband was raised in the countryside. As a result, as she said, she always felt she knew more about everything than her husband did.

One day recently they were driving in the country. They passed a tamarind tree which was laden with beautiful ripe fruit. Chantana said to her husband, 'Please stop so I can pick some of those tamarind'. Her husband just laughed and drove on. Chantana said, 'Why don't you stop. I want to pick some tamarind!'. Her husband replied, 'You see those tamarind? The birds doesn't eat them. The monkeys doesn't eat them. The villagers doesn't come for them. What do you think about those tamarind?'.

This story illustrates one theme in what I have to say to you today. It is this: that what seems obvious is not always right. The solution that presents itself first might bear bitter fruit, like that tamarind tree.

We are here to talk about teaching for intercultural and interfaith understanding. My role is to discuss innovative approaches to curriculum development. Now it must sometimes seem that the best way of getting teachers to address these issues is to tackle them head on. We could establish a class in inter-cultural understanding, focused on the experience of students, and directly addressing issues in inter-cultural relationships. In most parts of Australia, the ordinary experience of students would provide rich examples of inter-cultural issues and in some cases of inter-faith issues. We are a country made up of a wide variety of cultural backgrounds and experiences, and a day on the streets of Melbourne or Adelaide will bring you into contact with the evidence.

But I guess that many people here would agree with me that a head-on approach to dealing with these issues is unlikely to be very effective. It will probably be ineffective for two reasons: firstly, because many students will regard it as an attempt to mess with their minds, and will be resistant to engagement and negative about the intention of the class. And secondly, because some teachers will feel the same way. And even teachers who would

support the establishment of a class in inter-cultural understanding will feel, in many cases, that they would not be proficient enough in dealing with sensitive issues, or knowledgeable enough about inter-cultural themes, to be able to run such a class.

Even quite well-intentioned students and teachers would prefer not to have their values challenged and their practices questioned through their experience of school. Most people feel they are already as inclusive, tolerant, generous-spirited and welcoming to other cultures as they should be. They might be wrong, but telling them so is unlikely to be an effective way of addressing the problem. Of course we want teachers and students to think about their values and their practices. But as with the tamarind tree, the most obvious conclusion is not necessarily the best.

So teaching about Intercultural understanding is not necessarily something that should happen head on. As is often the case with complex and difficult social issues, our best strategy is likely to involving sneaking up on the problem, rather than engaging it in a fist fight.

My organisation, Curriculum Corporation, has considerable experience in the design of curriculum and curriculum materials which deal with inter-cultural issues. I am going to spend a little time shortly talking about this work, and using it to illustrate a general case. But when I look back at our experience over the past one and a half decades, I can see that our approach has been driven by two very simple, powerful principles:

1. Start from where they are: We know that when we teach students, we have to identify their level of development, the current state of their knowledge and skills, and build from that point. The same is true of teachers. There is no point in asking teachers to lead classroom activities or approaches that they are not equipped for, that demand levels of skill and understanding that they don't possess. Asking teachers to do things for which they feel ill-equipped is one of the reasons for the continuing high rate of failure in large-scale curriculum reform. So our principle in designing curriculum and materials for teachers should be the same as it is for students: start from where they are.

2. Change their practice and their hearts and minds will follow: whenever we ask teachers to try new or challenging things, we are engaged in professional development. And it is my view that a significant proportion of professional development programs fail because they start from theory and belief, and only then move into practice. Leaders in the education profession always seem to feel that their initiatives should start with a lengthy lecture about values and theory. In fact, we should start with a few simple examples of changed practice, which are thoroughly supported and easy to implement. If teachers try enough of these, in the end their ideas and values will change. The principle is: change their practice, and their hearts and minds will follow.

These are the two principles on which our work is based.

I can illustrate how these principles affect our approach to the work, by referring to the work we have done through out Access Asia range of materials. Firstly, we start from a point at which most teachers will feel confident and comfortable. So we aim materials at the English teacher in the English class, or the Art teacher in the art class. This is the domain in which those teachers feel competent. It is their territory. So we focus our resources on the task for which they are responsible: teaching their students English, or Art, or Science.

And secondly, rather than providing teachers with a long and challenging explanation about the need to view other cultures through different eyes, we provide them with practical materials and activities which achieve the same effect, but indirectly. We enable teachers and students to work together on their classroom program using materials which, as a sub-text, encourage a more open and generous view of different cultures. Our preferred kind of material does not preach or hector. It offers practical approaches which teachers are likely to find easily usable and attractive. Our theory is that if we can persuade teachers to use such materials, enjoy them and see their power, then over time the attitudes and beliefs of those teachers will be affected. We are sure this is the better way around than trying to persuade people to change their views before they start using the materials.

Our materials, then, are based in the subjects teachers are already familiar with, and populated by exemplary material, stories, images and experiences from cultures which might experience the world in ways different to the Anglo-celtic one the predominates in Australia. Curriculum Corporation, through its Access Asia range of materials and through other initiatives and partnerships is and has been for a number of years now developing materials that encourage students to appreciate the world, their world, through different eyes.

Let's look at some examples of this…

Inspirations was designed to introduce Primary school children to a range of images from Asia. A number of these images are contemporary works and all of the cards provide background text for the teacher and a series of stimulus questions and activities. The materials are firmly located in the study of the Arts.

These two cards can be used by an Art teacher to explore the notion of writing as visual art. Children are particularly interested in this notion as graffiti and 'tagging' attests. The card on the left is from a Koran of the 11th century and the card on the right is in fact in English. Read from the top left heading down it reads Little Bo Peep has lost her sheep… I'm sure you know the rest.

Notions of Globalisation may be a complex topic to address in the Primary art classroom but this image suggests a very easy entry point for teachers interested in addressing issues of nationality. The flags of 36 nations have been created in coloured sand inside plastic boxes and linked with plastic tubes by the Japanese artist Yukinori Yanagi. Ants are then released into the whole 'Ant-Farm'. As they move around the whole they create tunnels, move sand around and generally blur the boundaries of nationalism. This is an elegant

and engaging piece of art. It also introduces opportunities for discussion of nationalism., globalisation, borders and boundaries, forces for change, and the role of the individual ant, and of ants working together, in changing the whole picture

With the *Really Big Food Project* we took a student-driven approach to exploring the diversity of the Australian community. The subjects addressed are those in the area of Studies of Society and Environment and English and the theme is a project on rice. But as the children enthusiastically interview people from different backgrounds and in investigating their topic they discover the cultural diversity within their community. The second in this series, specifically looking at different Ways of Life in our communities is in development at the moment.

They key innovation in this project is the use of student voice to engage the interest of the classroom, and to bring into the mainstream what is often considered "other". This resource makes clear by implication that other cultures are firmly located in the Australian community, not out there or over there, or somewhere else.

Australia Kaleidoscope, written by Julie Hamston and Kath Murdoch, tackles issues of intercultural understanding in a more straightforward manner, rather more directly than the other resources I have described and provides materials and activities around six case-studies which, in different ways, illustrate how ideas, people and traditions from Asia have profoundly influenced our society. The chapters include a young Muslim woman from Western Australia who was awarded the Multicultural Youth Ambassador Award, a practitioner of Chinese medicine and a Buddhist monk from Braybrook in Melbourne's inner western suburbs.

A key feature of this resource is the very explicit and practical explanation of new pedagogies. The units of work explain to teachers how they could use innovative approaches, and what those approaches might mean in their classrooms. The resources provide clear, straightforward explanations and ideas for teachers wanting to expand their range of practice. So they introduce ideas such as Preparing to read the text (or looking ahead); Examining, critiquing and understanding the content of the text (or looking behind); Exploring beyond the text (looking beyond); and Reflecting and connecting (looking within).

The 4 Voices and Visions CD-ROM's were developed to provide Australian senior English students with a selection of visual texts such as poetry, prose, films, music videos and commercials. These were from four countries: Indonesia, China, Japan and the most recent, India.

This series is innovative especially in its use of the multimedia format to support a program on intercultural understanding. The medium allows the presentation of a rich range of texts and voices, television, film and images. It enables the voices and texts to be supported with extensive online professional development and suggested lesson plans. All of this is structured to challenge

stereotypes and broaden the understanding that teachers have of the range, breadth and power of the cultures which are the subjects of the series.

Whatever the resource, the challenging of stereotypical views of a country and its inhabitants is one of our main considerations. For example in the Rice book I mentioned earlier it would have been easy to reproduce a community of clichéd cultural ghettos where the various people interviewed provided an identikit everyman representing Japan, India, Korea etc (there is an American book on this theme which does just that) such that the Japanese Australian ate sushi, the Chinese Australian fried rice, and so on. But that would be neither an accurate representation of our society nor of the countries of origin.

The slide with the lesson planner from the Sierra Leone Peace Education Kit is innovative for a different reason. In Sub Saharan Africa, teachers jobs are constantly interrupted by civil war, lack of resources, and insufficient training to drive good teaching practice.

Curriculum Corporation has undertaken a major project in Sierra Leone, funded by the World Bank: the development and dissemination of the Sierra Leone Peace Education Kit. This work brought together units of work across four Learning areas, English, Social Studies, Health and Physical Education and the Arts to assist teachers to build a culture of peace in post conflict Sierra Leone. The slide shows the simple unit template, which brings together student content and teacher pedagogical advice in one document in an easy to follow format.

This illustrates the two principles I started with. We were dealing with an education system in which an approach which might be seen as innovative in some countries would have been too difficult to implement. We started where the teachers were, and provided them with explicit, structured materials and templates that supported their work. We did not lecture them, or tell them what to think. We worked with them, and listened to their accounts of their teaching and the conditions of their work. In this case, the innovation was enabling teachers in Sierra Leone to address issues in their teaching that are painful and challenging. We supported them with materials which addressed those needs, and which reflected the way in which education is conducted in Sierra Leone.

I don't want to pretend that that project broke entirely new ground, or to hold it up as a model for innovative curriculum development in all circumstances. I want to use it to make the point that innovation is situation-specific. There are no universal rules of innovation, no definitions of good teaching which apply in every case. There are procedural guidelines, such as the two guiding principles I outlined earlier. And there are the things we learn from practice, those ideas which seem to work pretty often, those conditional, uncertain, unproven ways of working which do nevertheless seem to be effective when we try them.

So apart from the two guiding principles, I outlined earlier, there are five general themes, things we have learned from practice, and which seem to us to underpin effective approaches to materials-based curriculum reform:

1. Resources should include rich, relevant and meaningful content. The materials should address issues of significance. They should introduce both teachers and students to the power of cultures other than their own. We want such materials to be accessible for students and easy for teachers to incorporate in their classroom practice. But this does not mean that the content of the materials should be simple or trivial. We have to find ways to tackle difficult, higher-order issues, but to introduce them in captivating, manageable ways for teachers who are new to such inter-cultural materials, and for students who might find the underlying values and concepts threatening. The current wave of curriculum reform sweeping Australia is based on the power of the underlying content as much as on improvements in teaching practice.
2. Teachers need to deepen student understanding and challenge their views and thinking skills. It is sometimes difficult to balance the wish to shape values, and the need to engage students actively in the higher-order elements of the work. Materials should be aimed at deep understanding of a small number of powerful, generative concepts, not at survey coverage of everything that matters. One truly engaging, exciting, stimulating experience for a student, involving grappling with and resolving difficult inter-cultural concepts, will be more powerful in achieving inter-cultural understanding than any number of survey courses.
3. This material should be fun. As in the case of the Little Bo Peep slide, we should not become so concerned with the seriousness of what we do that we ignore opportunities to laugh, to play, to engage joyously with new ideas and cultures. The seriousness of our intention will be well served by laughter and enjoyment.
4. Inter-cultural materials must be integrated into existing subject and discipline structures, and not offered as an add on. This is partly because of the two guiding principles I outlined earlier. It is hard to start where teachers are if your first decision is to adopt a new curriculum structure, or demand the establishment of a new subject with which teachers are unfamiliar. Equally, however, innovative materials must be integrated into existing arrangements because of what matters in schools. School politics is often dominated by the power interaction around the timetable and the curriculum. If we want our work to be taken seriously, we must integrate with those structures, not sit outside them. I would rather have a couple of lessons incorporating inter-cultural materials and activities taught enthusiastically by the Physics teacher, than a whole year of inter-cultural studies taught as an elective, and regarded as important by nobody.
5. And lastly, everything we do should be driven by a set of core values which are shared, and which we articulate explicitly. I know that Dr Hidalgo will address this issue in greater detail, but I do want to make

a couple of quick points about values, because they are so funda-
mental to education. Ideally they will be general public values, but
they should at least be explicit values of a school system, a school, or
even a classroom. Many of us already have commitments to particular
sets of values, and at one level, what is important is being clear about
values, rather than what the particular values are. On the other hand,
our values must be consistent with our intention to achieve inter-cul-
tural and inter-faith understanding.

Here is a set of values which has been developed following a national Values
Education Study on behalf of the Australian Government, endorsed by Minis-
ters from all States and Territories. The work is now in national consultation. It
was designed to develop a framework and set of principles for values educa-
tion in Australian schools. The values outlined draw on work done by the 69
schools participating in the Values Education Study.

1. **Tolerance and understanding** (Accepting other people's differences
    and being aware of others)
2. **Respect** (Treating others with consideration and regard)
3. **Responsibility** – personal, social, civic and environmental (Being
    accountable for and in charge of a course of action – responsibil-
    ity for one's own actions, including the exercise of self-discipline;
    responsibility for the way in which one interacts and cooperates with
    others especially for resolving differences in constructive, non-violent
    and peaceful ways; responsibility for one's role in and contribution to
    society; and responsibility for one's own role in the maintenance and
    preservation of the environment)
4. **Social justice** (Being committed to the pursuit and protection of
    the common good where all persons are entitled to legal, social and
    economic fair treatment)
5. **Excellence** (Seeking to accomplish something noteworthy and
    admirable individually and collectively, and performing at one's best)
6. **Care** (Caring for self and showing interest in, concern for and, caring
    for others)
7. **Inclusion and trust** (Being included and including others, listening
    to one another's thoughts and feelings actively, and creating a climate
    of mutual confidence)
8. **Honesty** (Being truthful and sincere, committed to finding and express-
    ing the truth, requiring truth from others and ensuring consistency
    between words and deeds)
9. **Freedom** (Enjoying all the rights and privileges of citizenship
    free from unnecessary interference or control, and standing up
    for the rights of others; ensuring a balance between rights and
    responsibilities)
10. **Being ethical** (Acting in accordance with generally agreed rules or
    standards for right [moral] conduct or practice).

As you can see, many of these values are directly relevant to work and resources aimed at achieving inter-cultural understanding. Some of them, notably social justice, excellence and aspects of responsibility, are likely to be areas in which cultures differ, or at least in which interpretations differ between cultures. It is my view that inter-cultural understanding will be more robust, substantial and long-lasting when it is built on a strong foundation of values, and a clear and explicit recognition of those areas in which values differ. Inter-cultural understanding is not worth much if it glosses over or ignores important cultural and value differences.

I want to ask you finally to take two messages away from my presentation today. The first is that curriculum innovation is situation specific. When we want to engage in curriculum innovation, whether for intercultural understanding or for any other purpose, we must recognise the circumstances of those teachers and students who must practice the innovation. If we do not start with their experience and capability, but rather with our own ambitious ideas about what curriculum reform ought to look like, we will fail.

And secondly: remember the tamarind tree. In all our work, there will be obvious solutions which present themselves, solutions which are as seductive and attractive as Chantana's tamarind tree. We should look behind those solutions, and identify the bitter fruit before we eat it.

Workshops

Takashi Tada

Mejiro University, Tokyo, Japan

1 What peace means for the Japanese

An episode from the bombing of Nagasaki

Here is an episode that I heard from a friend of mine. Only a week after he was born, the atomic bomb was dropped on Nagasaki. His father was killed instantly trying to shield his wife and his baby from the bombing. Still his mother was exposed to the bomb's radiation holding her baby. Two weeks after the bombing, she died. My friend was told that his mother had been staring at him until she took her last breath. Having a very sad and cruel experience like this in our minds, we Japanese think nothing is more important than peace.

The development of irenology in Japan.

There are 3 streams of development in the development of irenology in Japan.

The first stream comes from a peace movement based on the narrative of the A-bomb survivors. In this movement people have been trying to spread the pacifism of the Japanese Constitution.

The second stream arose in the latter half of the 1990s. It is an extended peace movement opposed to globalization.

The third stream is a peace movement which tries to realize "the foundation of a culture of peace" as proposed by UNESCO in the year 2000. This particular peace movement is different from the other two in that a special emphasis is put on "daily life perspective" and "regional perspective".

My report today is about the learning methods for "the foundation of a culture of peace" which is advocated in the third stream of these peace movements.

2 How to perceive peace

Galtung's irenology

An irenologist Johan Galtung distinguishes between "Negative Peace" and "Positive Peace". "Negative Peace" means the absence of war. Whereas "Positive Peace" means a world in which social justice is achieved. It is a world

with no poverty, no epidemics, no suppression, or no discrimination. Galtung also extends the concept of violence. According to him, what we usually call violence is classified as "Direct Behavioral Violence". And there is another kind of violence. He considers poverty, epidemics, prejudice, and discrimination as "Indirect Structural Violence". In considering what peace is, his views on peace can be a great help for us.

I have read many reports and proposals such as "Education for Sustainable Development" to think about the meaning of "the culture of peace". And I found the following points very important while doing so.

1) It is important for us as a member of the community to participate in social activities, collaborate, and actually feel our relationship with other people.

2) Filling the local community with the culture of peace will eventually help realize peace in the whole world. In other words realizing peace in the local community will eventually lead to the world peace.

3 A project in Joetsu

A project was carried out at an elementary school in a small town called Joetsu in Niigata Prefecture, Japan. The town has an international port. Ships come and go from 12 different countries. Near the school there are international facilities such as an immigration office and a custom office. Students often see foreigners, many of whom are Russians, walking around in the town. Some students were told by their parents not to come near the Russians because they were dangerous. Before the project there were no friendly relationships between the Russians and the residents of the town.

The goal of the project was to get the students to realize how important it is for people to recognize the difference, appreciate good points in others, and together live in harmony. In order to achieve this goal the project leader encouraged them to interact with people from foreign countries especially Russians.

First, the students conducted a questionnaire survey to know what people in the city of Joestu thought about the Russian seamen. They found that people were afraid of the Russian seamen, but that at the same time people wanted to develop their town into a cleaner, safer, and more lively town.

Then the students discussed what they could do to realize those wishes of the Joetsu people. What they decided to do were:-

Project 1: Say hello to the Russian seamen and interact with them
Project 2: Pick up trash in town
Project 3: Set up a direction board for the Russians.

The students visited Russian vessels several times to talk to the Russian seamen. And on their way home they picked up trash in the port area and on the streets. The students asked the Russian seamen what they thought about the idea of setting up a direction board for the Russians. They said it was a

very good idea and that they would really appreciate it if it were set up. They also told the students what would be a convenient direction board for them. The students then wrote a letter to the mayor of the city asking for help to set up a direction board. The mayor agreed to the idea and he said, "Let's do this project together." The city council prepared a budget for the direction board. People in the city office also helped the students. They discussed the plan together with the students. And finally the direction board was set up. It is a result of efforts made by the Russian seamen, the students, and the people in the city of Joetsu.

4 Learning methods for peace education employed in the project

In this project the students themselves found the problems of the community. Then they participated in the activities for the solution of the problems. They collaborated with the people in the community. And through that process they established good relationships with people from foreign countries. The students learned that by tackling the problems of the community they could establish good relationships with people who have different cultures. I believe that it is learning by participation and collaboration like this project that can help establish "a culture of peace".

Three important perspectives

I think the following three perspectives are very important for the learning which emphasizes participation, collaboration, and relationships.
    1) Holistic Perspective
    2) Multiple Perspective
    3) Transformative Perspective
A holistic perspective is to get the students to realize that people are not living by themselves but that we are living having relationships with various people and events.
    A multiple perspective is to accept and respect that in this world there are many kinds of people who have different values and patterns of behavior.
    A transformative perspective is to learn to adapt properly to something dynamically changing.

Three stages of learning process

If we look at the learning process from the learners' viewpoint, we can see stages of development. It starts with "the recognition stage", where the learners figure out the event properly. And then it goes to "the conversation stage", where they

tell each other what they think and feel. And finally it reaches "the internalization stage", where they review their experiences and fix them in their minds.

To put it in terms of actual learning activities, it proceeds in the following order.

1) Finding a problem
2) Exploring it
3) Taking action for it
4) Reviewing
5) Finding another topic

It shows kind of a spiral development. And in this learning process they can feel the joy of collaboration, participation, and having relationships with various people.

What we have to keep in mind is that we have to give up projects which look superficial, conceptual, or elegant and smart. It is quite natural that students have a hard time looking for solutions. They may get upset or make mistakes. But nothing is wrong with that as long as it is a project that will help them grow. I would like to emphasize that it is participation, collaboration, and networking with people in the community that improve students' ability to sympathize and collaborate with people all over the world who have different cultures.

From local to global

The basic idea for the curriculum development is that learning more about the local community and how people are living around students eventually leads to the structural understanding of global issues. This idea goes against the trend of globalization in that through learning the students maintain local cultures and the local way of living.

To be able to make a project from the local community means that we can carry out education for global understanding using course materials taken from our daily life. It also means that we can easily create an educational environment in which students can learn with reality. I believe it is the sensitivity and intellect acquired through learning with reality that develops the students' ability to structurally understand global issues.

Visions for the twenty first century, culture of peace, culture of human rights; I think these are all generated from among people in the local community participating and collaborating for solutions to their problems.

5 Three proposals as strategies to fill this world with the culture of peace

1) Give young people and teachers more chances to interact with each other across borders.
2) Promote the usage of ASP to form an international network.
3) Publish an international case study report on peace education.

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*Peace Education Programs in the UNESCO ASPnet Schools in the Philippines.
A Model for a Madrasah?*

Alhamdulillah... Assalamu Alaikum...

I praise the Lord, and I extend the greetings of Peace to all.

These days, people talk more about Islam and Interfaith Dialogue because of 9/11 and the sad events in the Middle East, South Asia, and the ASEAN countries. It would have been ideal if the interest in Islam and Interfaith had resulted from cordiality, not morbidity. But as "Advocates of Peace," we must not tire searching for the right mix in bringing about a better world for our children, the family, and humanity as a whole.

The role of UNESCO in educating mankind for a better world must be anchored on the situations obtaining in the particular community where its presence must be felt. In the Philippines, for example, one has to consider the following realities:

◘ The Government is grappling with a peace and order crisis which is brought about by centuries-old religious, economic, cultural, and political problems, involving its constituents - the Christian majority and the Muslim minority; and

◘ The Government is now addressing issues about the Madrasah, an Arabic/Islamic school which antedates the coming of the Spaniards in 1521, after realizing that such educational institution can both enhance the mainstreaming of the Muslims into the body politic and the transformation of the Muslim youth as peaceful and productive members of Philippine society, if appropriate and effective support is extended by it.

The first reality is being taken care of by Peace Talks, the latest of which is between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF) to be held in early 2005 in Kuala Lumpur, Malaysia. It is everybody's hope that the Mindanao problem will be put to rest finally after the conclusion of the 2005 Peace Talks. UNESCO may not be an active participant in this Peace effort, but its educational thrust of addressing the concerns of everybody, regardless of race and creed, can be a guiding light in charting the direction of the negotiations.

The second reality is where UNESCO can play an active role and it can team up with the National Government in the effort. Since all educators agree that values education must start early in one's life, the ASPnet Program of UNESCO must include the Madrasah so that the Muslim children can be molded as potential partners in nation-building, not as "potential extremists" as they are pictured by both media and some agencies of the Government.

The compatibility of the UNESCO ASPnet schools and the Madrasah can be seen very conspicuously in their being both "child-friendly." Both have the following features:

a) **child-centered** - promotes child participation in school life
b) **family-focused** - strengthens the family as a child's primary care-giver and educator, and helps children, parents, and teachers establish harmonious and collaborative relationships, and
c) **community-based** - acts in and with the community for the sake of the children, and encourages local partnership in education.

Among the twenty-three (23) ASPnet schools in the Philippines, the Madrasah Educators in the country have visited and showed preference for the curriculum of the OB Montessori Mothercraft Functional Literacy Curriculum. Let us take a closer look at this very outstanding educational institution.

The OB Montessori Mothercraft Functional Literacy Curriculum: A Model for Interfaith and Intercultural Understanding through Education

"Humble Beginnings"

The OB Montessori schools trace its roots back in 1964 when some 3,000 squatter families were relocated from the historical walls of Intramuros to Sapang Palay by its parent organization, Operation Brotherhood International (Om). The OB! team made up of "volunteer" doctors, nurses, food technologists, agriculturists and social workers, also assisted in the difficult task of relocating families from Vietnam and Laos between 1956-1973 - helping them establish economic independence. (This inspired Dr. Tom Dooley in Laos to start the u.S. Peace Corps volunteer groups.) The principle of "self-help" pervaded all om activities and the education of the family unit was given emphasis. To help parents engage in livelihood activities, their children were kept busy in preschools.

In 1964, Operation Brotherhood began to rehabilitate families to be financially self sufficient. Filipino families who have squatted at the historical walls of Intramuros, as well as victims of Taal volcano disaster were relocated to the

countryside. Mrs. Preciosa Soliven, then a recently-trained Montessori teacher, who worked in Saigon and Italy organized the Operation Brotherhood Montessori preschools.

In 1975, Operation Brotherhood Montessori Center (OBMCI) was incorporated and Amb. Preciosa S. Soliven (now the Philippine UNESCO Secretary General) assumed the Presidency of this non-stock, non-profit corporation. At present, the OB Montessori Center (OBMCI) serves 4,500 students in the four branches in Manila, Las Piñas, Greenhills, San Juan and Angeles, Pampanga offering preschool, grade school and college levels. Its campus in Greenhills, San Juan is an active member of the ASPnet project in the Philippines.

The OB Montessori Twin Project

In 1983, OBMCI formally launched the OB Montessori Child and Community Foundation's Mothercraft Literacy Twin Project. Ambassador Soliven reprogrammed the system into the Montessori Pagsasarili preschools making it affordable in eight (8) slum-improved areas of Metro Manila, two of which have been extended to grade school.

Its twin project uses the *"Help Me to Help Myself"* principle of the OB Montessori Mothercraft Functional Literacy Curriculum developed by Ambassador Soliven for village mothers. In contrast to the lecture system, the Mothercraft Literacy course is practical - using the community multi-purpose hall, a corner of which is fully equipped simulating a one-room village house complete with dining area and sleeping quarters with a kitchenette, toilet and laundry area built outside. It aims to elevate the status of women, develop their potentials to the fullest and keep them economically self-sufficient.

Between 1984 and 1988, 14 OB Montessori Pagsasarili Mothercraft Literacy Centers were established in Cadiz and Sagay, Negros Occidental during the economic depression when the main source of livelihood - sugar - dropped in the world market. Village mothers were trained in better Personal Grooming, Cooking and Nutrition, Good Housekeeping and Child Care as well as Literacy. These were extended to "backyard businesses" such as ambulant hair cutters and cosmetologists, food vendors and caregivers.

The Bilingual Literacy Manual for Village Families

In 1993, the OB Montessori Mothercraft Pagsasarili Literacy Twin Projects won the UNESCO International Literacy Award in New Delhi, India. At the turn of the century, Ambassador Soliven authored and published the UNESCO-sponsored English- Tagalog manual fully illustrated with step-by-step procedures teaching village mothers the importance of "analysis of movement" and reiterating that "work is a recipe." Thus, "recipes" have ingredients, step-bystep procedures and products. If there is no order or precision of movements, accidents may occur.

The Mothercraft Literacy Twin Project proved to be a moral booster gaining support from the local mayors and plantation owners. Cadiz Mayor Guanzon provided a multi-purpose house for training and a Montessori Pagsasarili Preschool which benefited children of vendors, pedicab drivers and farmers. Later, this project was also done in Bulacan with the assistance of Gov. Roberto Pagdanganan for Malolos, Calumpit, and Pulilan, then continued by Gov. Josie dela Cruz where she included Sta. Maria, Bulacan.

By 2003, Marikina Mayor Marides Fernando had 15 of her Community Leaders trained. The Department of Education's Bureau of Non-Formal Education has also adopted the Mothercraft Curriculum in their Family Literacy Programs in six pilot projects in the provinces of Region 3 in coordination with their respective local government officers. This is being replicated this year in the four regions of Visay as and Mindanao.

A Model for Interfaith and Intercultural Understanding

The 20-year-old tried and tested Pagsasarili Literacy Curriculum for Asian village women and children has, through the years, resulted in an inner transformation regardless of race, religion, and social status. The curricular activities have conditioned them to love order and work and with restored self-confidence, they have established backyard business for economic independence.

The use of the OB Montessori Framework as a Model for Interfaith and Intercultural Understanding through Education surfaced during a forum organized by the Mindanao Research Institute (MRI) last May 6, 2004 on the theme: **"Madrasah Education: Nurturing Spirituality and Peace, Not Radicalism and Terrorism"** held at the Maria Montessori Hall of the OB Montessori Center in Greenhills. More than 100 educators, parents, students and government officials and workers in the Forum presented and exchanged opinions and perspectives on the current situation and future direction of the Madrasah.

The acceptability of the Pagsasarili curriculum to the Muslim community came out during the forum after the participants were given a background of it. The Muslim participants signified their appreciation of the usefulness of the curriculum and expressed interest that their educational system makes use of the same framework.

The Madrasah is the foundation of education for every Muslim individual. The Muslim child's character is shaped by the ideals and values nurtured by the Madrasah in their tender years and these values are, in more ways than one, similar to the same values upheld by individuals of any religion. Similar to this is the Pagsasarili Mothercraft Literacy Center's framework that Lifelong Education begins from preschool to adult years. The science of Lifelong Education for Sustainable Development from preschool, elementary school to technical high school addresses the fundamental issues such as capacity-building leading to economic sustainability based on environmental conservation resulting on conflict prevention and eradication of poverty. This provides the ethical

context for improving the human condition. It is desirable therefore to have a consolidated education programme.

At the end of the forum, the Muslim participants had a tour of the OB Montessori Center, where they were given a glimpse of the Montessori education system. They expressed their wish that the curriculum and teacher training of the OB Montessori be adopted for the improvement of Madrasah education system in their own community.

The Madrasah Curriculum

In the Philippines, the Madrasah Educational System is being given priority attention by the Government especially after some critics opined that the Madrasah is breeding terrorists. The Ulama, Muslim religious leaders, took turns in proving the critics wrong. The Muslim Educators, including those in Government, joined the fray by reviewing the curriculum of the Madrasah, and by analysing its background.

Since the various Madaris (plural of Madrasah) do not have a uniform curriculum, owing to the absence of an official recognition by the Department of Education among majority of them, one can only come up with a generalized picture of the Madrasah curriculum.

Among the common subjects are:
Qur'an reading
Arabic language
History (of the Philippines and the Muslim World) Mathematics
Science
Fiqh (Islamic Law)
Tawheed (Oneness of God)
Seerah (Biography of the Prophet Muhammad, pbuh) Adab (Good Manners and Right Conduct) Geography
Physical Education

The limited scope and "world" of the Madrasah pupil prompted some critics to suggest that the institution "breeds terrorists." However, a closer look at the background and curriculum of the Madrasah reveals that the values being imparted to the pupils are the same ones being taught in regular schools (including UNESCO ASPnet schools). The perspective only differ one focuses on nationalism and Christian values, whereas the Madrasah highlights the Islamic World and the Muslim values.

It is proposed that to shed-off any image of extremism, and to make the Madrasah pupil more cosmopolitan and relevant to the changing times, the following subjects be introduced and/or integrated into existing ones:
a) SEERAH - emphasis on the moderate teachings and practices of the Prophet Muhammad, peace be upon him;

b) GEOGRAPHY - emphasis on Globalism, to highlight the importance of interdependence among the citizens of the world;

c) ENGLISH LANGUAGE - must be offered to make the Muslims qualify for jobs in both domestic and international markets;

d) COMPUTER SCIENCE - to make the Muslim youth updated on the latest trends in information and communication technology;

e) INTERFAITH PROGRAMS - emphasis on *Youth Camps and Immersion activities* to encourage the Muslim Youth to "live together with his/her counterparts in the other religious groups;" and

f) CURRENT EVENTS - to update the Muslim Youth about information and happenings in the world so that he/she can have an enlightened (not radical) view of events as they unfold.

Three (3) NGOs are pioneering on the implementation of a new Literacy Program for the Muslim Youth in the Philippines. The OB Montessori Mothercraft Literacy Curriculum is being eyed as a reference in the design of a new curriculum for the Madrasah. Right now, consultations are being conducted by the Philippine Islamic Council (PlC), the Mindanao Research Institute (MR!), and the Center for Moderate Muslims (CMM) in various Muslim sectors and communities regarding the Program. The Groups have already gone to the provinces - Davao, Zamboanga, and Marawi - for such consultations, which are aimed at designing a curriculum to make the Madrasah pupil a good Muslim and a productive citizen of the country at the same time. Instead of "breeding extremists, indolents and isolationists, the Madrasah will produce a moderate Muslim, who is productive and a friend of everybody (in accordance with the teachings of Muhammad, peace be upon him).

Conclusion

UNESCO and its allies aim to produce tolerant, moderate, global, selfless, productive, spiritual, moral, honest, and peaceful individuals. This vision must be shared by everybody.

The Muslim Educators must be prodded to work hard for success in the Madrasah. But their counterparts in the various Interfaith Groups must exert parallel efforts in their respective communities, too. Our Interfaith concerns must be addressed collectively with seriousness and sincerity. IF we just watch the Muslims, or a particular group, to do their homework while we fail to check our own ranks from going wayward, then we are just allowing the "vicious cycle of the aggressor and the oppressed" to continue dictating the tempo and direction of world events. WE must therefore work for World Peace through respecting each other's culture and faith.

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Developing a Culturally-Specific Peace Curriculum for Vietnamese Primary Schools:

A Case Study of Participatory Action Research in Cross-Cultural Design

Abstract

In 2003 the International Conflict Resolution Centre at the University of Melbourne, Australia, produced a primary school teaching manual for UNESCO Vietnam in consultation with ASP schoolteachers and principals. The finished manual included lessons plans and materials for a five year, 50 lesson peace education course. The Manual is one of the first examples of a systematic core national curriculum in peace education worldwide.

Development of the Teaching Manual posed a number of challenges including differences in language, culture, government and education system. To meet these challenges, a Participatory Action Research approach was central in the project's development and curriculum design. This case study is offered as a model for effective cross-cultural curriculum development of peace education materials. In particular, the creation of a systematic core course in peace education and the use of UNESCO's peace keys are outlined as innovative aspects of the project.

Biographies

Melissa Conley Tyler is Program Manager of the International Conflict Resolution Centre. The quality of Melissa's work in peace education has been recognised by invitations to speak at international forums including in New York,

Columbus Ohio, Adelaide, Brisbane, Canberra and Wellington. Her research will be presented at the Global Conference on Prevention of Armed Conflict, Second Annual Conference on Conflict Resolution Education and National Civics and Citizenship Forum in 2005. Melissa is co-author of the Peace Education Bibliography at www.psych.unimelb.edu.au/icrc and her work has been featured in a special peace education issue of the Association for Conflict Resolution's ACResolution magazine. In June 2005, Melissa is convening the 2005 Fulbright Symposium on Peace and Human Rights Education in conjunction with the Faculty of Law.

Anna Halafoff has a particular interest in religion and peace and peace education. She has a Master of Letters in Peace Studies from the University of New England and is currently completing a Graduate Diploma in Secondary Education. She also works at Sophia Mundi Rudolf Steiner School and has taught Yoga to children and studied Yoga philosophy. Anna is a personal student of Ven. Robina Courtin, a western Tibetan Buddhist nun and founder of the Liberation Prison Project. She is also an external student of the Buddhist Studies Program (BSP) at Chenrezig Institute, a Foundation for the Preservation of the Mahayana Tradition (FPMT) centre in Queensland, Australia. She is co-author of the Peace Education Bibliography at www.psych.unimelb.edu.au/icrc

Introduction

Peace education is a growing area of focus for conflict prevention. However surprisingly little of the literature promoting peace education has reflected on the experience of cross-cultural development of peace education curriculum. For example, of the more than 200 books on peace education listed in a recent bibliography, none have as their primary focus the theory or practice of cross-cultural peace education (Halafoff and Conley Tyler, 2005). This provides limited guidance for peace educators wishing or required to work outside their own culture.

In 2001, the International Conflict Resolution Centre, University of Melbourne, Australia (ICRC) began working with the UNESCO Hanoi Office to promote peace education in Vietnamese schools. By 2003, the ICRC had produced a Primary Education Teaching Manual: Education for Peace and Conflict Resolution (Teaching Manual) for UNESCO in consultation with schoolteachers and principals. The finished Teaching Manual (Bretherton, Conley Tyler & Le 2004) includes lesson plans and supporting materials for a primary-school level five-year course of 10 classes per year based on eight keys for a culture of peace and non-violence. While initially the material developed is being introduced into UNESCO Associated Schools Project (ASP) network and pioneer schools, it is hoped that eventually all Vietnamese primary schools will make use of the Teaching Manual.

Educators in Vietnam, the UNESCO Hanoi Office and the ICRC established the need for co-operative development of a culturally specific core course in peace education for primary schools. A participatory action research approach was central to the project's development and curriculum design.

The project offers a practical model for working co-operatively across cultures to develop age- and culturally-appropriate curriculum and teaching materials. This case study offers insights to educators and policy-makers on innovative and effective strategies for developing educational materials that promote peace.

Background

There have been elements of peace education in the Vietnamese curriculum for a very long time. Traditional proverbs, folk stories and songs are frequently used to teach values that build positive relations. The work of UNESCO Associated Schools Project (ASP) schools in Vietnam draws on this traditional foundation.

Prior to 2001, a number of meetings promoting a culture of peace had been held in Hanoi, including the National Workshop on a Culture of Peace 1999, National Seminar on Education for a Culture of Peace for UNESCO Associated Schools in Vietnam 1999 and UNESCO Conference on Asian Women for a Culture of Peace during the United Nations International Year for a Culture of Peace in 2000. This demonstrated both a national and international commitment to peace education in the region.

By the time of the National Seminar on Education for a Culture of Peace in 2001, these discussions had produced a proposal for the development of primary school peace education materials through UNESCO. UNESCO Hanoi Office thus commissioned the International Conflict Resolution Centre to undertake a project to produce the *Primary Education Teaching Manual: Education for Peace and Conflict Resolution.*

An early decision was reached in consultation with Vietnamese educators that it would not be possible to simply translate existing peace education materials and that a co-operative development process making use of international expertise would be required to meet the culturally specific needs of schools in Vietnam.

The Challenges and Benefits of Cross-Cultural Peace Education

For an Australian peace education team, the project presented a number of challenges. The three-person team included a Vietnamese-Australian, an Australian who had long-term contact with Vietnam and had some Vietnamese language skills and an Australian with one day's Vietnamese cultural awareness training. Even for the Vietnamese Australian, there were still important cultural differences involved in undertaking the project.

The largest challenges were differences in government and teaching context. Vietnam has a communist government and mixed economy compared to Australia's democracy and market economy. It has a centralised education system and a highly standardised teacher training culture. This means that individual teachers are trained and oriented more towards the delivery of prescribed knowledge to students than is usual in Australia. There is greater standardisation of materials and less latitude is given to teachers to develop their own materials and teaching styles.

However the advantages of working cross culturally, clearly outweighed the difficulties.

Working cross-culturally enabled Vietnamese teachers to access a wider range of source material and examples of peace education. The team worked with Vietnamese teachers to ascertain what use could be made of existing knowledge and material. Due to language and cultural differences they identified a need to take materials that had been predominantly developed using for other languages and context and adapt them to local conditions.

In addition, because of the teacher training culture Vietnamese teachers are not used to the idea of "cherry picking" from existing materials to incorporate just some exercises or materials into their own teaching. By contrast, almost all current peace education materials are based on teachers exercising choice and selecting which of a range of options is most suitable for their class (for example UNESCO, 2000a; Office of the High Commissioner for Human Rights, 2003; Fountain/UNICEF, 1995). This is foreign to traditional teacher training in Vietnam.

These factors meant that it was difficult for Vietnamese teachers to adapt existing peace education curriculum developed outside Vietnam and that it would be more beneficial to co-develop culturally specific material.

As well as enabling access to materials, the project also allowed Vietnamese teachers to draw on international expertise. One of the International Conflict Resolution Centre team members, Associate Professor Di Bretherton, was able to draw on her decades of experience as a teacher, educational psychologist and scholar of peace studies. For example, concurrently with the project, she was involved in developing a national peace education curriculum for Sierra Leone in conjunction with the Curriculum Corporation for the World Bank.

Along with her real connection with Vietnam developed over many visits, this meant that the project could offer a link to international experience combined with significant local understanding.

Finally, a key argument for working cross-culturally was the potential role of the "outsider" team as a change agent. As is the case in many contexts, an outsider can sometimes ask questions and make suggestions that someone embedded within a society cannot. Informal feedback suggested that the involvement of international experts had beneficial effects for the teachers involved.

Participatory Action Research as a Suitable Approach for Peace Pedagogy

Taking into account these advantages and disadvantages, the ICRC chose to use a Participatory Action Research (PAR) approach to project development and curriculum design.

PAR methodology has been well established since at least the 1980s. Kurt Lewin, a German social and experimental psychologist, is generally considered the 'father' of action research (O'Brien, 1998; Lewin, 1946).

Simply described, PAR consists of a cycle of planning, doing and evaluating (Kemmis & Taggart, 1988; Wadsworth, 1998; McTaggart, 1991). A standard model would include:

Step 1. Plan
Step 2. Implement
Step 3. Evaluate/Review

The methodology is cyclical in that reflecting on the implementation throws up ideas for how things might be done better and this begins the planning of a new cycle. Planning and implementation require listening and discussion while evaluation requires reflection.

In particular, participatory action research can be seen as a methodology which is consistent with peace pedagogy. As understood by most practitioners, peace education is not centered in content, rather it is centered in the process of acquiring the knowledge, attitudes, values and skills to promote peace.

Peace pedagogy emphasises the role of the peace educator as one who works with students to develop a more positive and elaborated concept of peace, leading them from the most obvious manifestation, the absence of war, through an appreciation of less visible forms of violence, such as structural inequalities, towards an understanding of the conditions which build positive peace (for example Brock-Utne, 1989; Reardon 1993). This suggests the benefits of a participatory, co-operative process to foster learning, whether by students or by their teachers themselves.

Given its commitment to such principles, the ICRC adopted a co-operative development process with Vietnamese educators. Rather than develop a generic peace education curriculum and impose it onto schools in Vietnam, Vietnamese educators were involved in deciding both the content and process of development of the Manual.

The ICRC was conscious that in introducing peace pedagogy to teachers in Vietnam, both the planning process and the Teaching Manual itself were intended to have a peace-building effect. Examining the way of teaching and encouraging it to be consistent with peace values of mutual respect, acceptance of diversity, co-operation and mindfulness, not only deeply enriches the experience for the educator and for students but also encourages peace values in the community.

Vietnam Peace Education Manual: A Case Study

A PAR approach was adopted in the following way. The project was divided into three stages corresponding to the three stages of the PAR approach:

Stage One: Review (Early Recommendations), 2001
Stage Two: Planning (Curriculum Specifications), 2002
Stage Three: Implementation (Curriculum Design), 2003

Stage One was achieved through a National Seminar on Education for a Culture of Peace in 2001 and Stage Two by a National Review Meeting of UNESCO and ASPnet in 2002. Stage Three was the only part of the process conducted in Australia.

Each stage involved a PAR approach consistent with peace pedagogy.

In the first stage, attendees put forward a series of recommendations for the preparation of the manual and the introduction of a core peace studies course in primary schools. Participants discussed the values of a culture of peace and how these might be implemented as concrete projects and activities in the school.

Participants recommended that the starting point for the introduction of a culture of peace should be teacher training. By starting with teachers, there is a flow-on effect to parents, children and other members of the community. A Teaching Manual for primary school teachers was recommended using the peace keys laid out in the Manifesto for a Culture of Peace and Non-Violence (Nobel Peace Prize Laureates 2000) as a tool to systematise peace activities. Participatory Action Research was supported as a framework for compiling the Manual in partnership with key users and stakeholders such as teachers, children, parents, and the Ministry of Education and Training.

Following these recommendations, the UNESCO Hanoi Office in collaboration with the Vietnam National Commission for UNESCO formally committed to working together with ASP schools to develop a Teaching Manual to draw upon and extend existing experience and knowledge of peace education and make it more widely available to other teachers. The International Conflict Resolution Centre was commissioned to carry out this project.

Stage Two comprised a workshop which discussed peace education in Vietnam to gather experiences and material from educators, to identify their needs and topics they felt were most important and to determine where they felt that they lacked skills and needed more information to include in the Manual. Principals of 22 ASPnet schools in Vietnam attended along with representatives from the Ministry of Education, provincial educational authorities and researchers from the National Institute of Educational Sciences.

Participants were presented with key concepts relevant to peace education and a series of activities and questionnaires. Evaluation of their findings by the participants themselves and evaluation of the overall workshop and its findings by its facilitators comprised the final step. This led to the planning of the Manual.

Table 1: Summary of Teachers' Responses

Teachers in Vietnam need:

◘ Knowledge: to provide basic peace concepts for students
◘ Skills: to be able to resolve conflict and teach conflict resolution
◘ Resources: Teaching Manual and room for keeping peace education materials
◘ Support: co-participation with parents

Teachers want the following topics covered in the Manual:
◘ Concepts of peace and culture of peace
◘ How to prevent war and violence in family, community and the world
◘ Conflict resolution theory and techniques
◘ Awareness of behaviour that protects peace
◘ Respect for human rights and children's rights
◘ Skills for cooperation, sharing, listening
◘ Respecting differences
◘ Protecting environment
◘ International relations
◘ Development
◘ Equality between male and female
◘ Democracy
◘ Cultural diversity in Vietnam

Teachers want the Manual to:
◘ Be culturally specific and suitable to the situation of education in Vietnam
◘ Refer to Vietnam's tradition of loving peace
◘ Provide teachers with concepts, specific terms and teaching methods for each lesson and each activity
◘ Be presented across the curriculum particularly in moral, history, literature and geography subjects and not as a separate subject.
◘ Be relevant to the level of understanding of target/age groups
◘ Include games, pictures and songs related to peace issues
◘ Include non-formal education such as forums, discussion and role-play
◘ Be integrated with other activities (e.g. an excursion visiting a historical site)
◘ Open more activities for Vietnamese children to make international friends (e.g. write a letter to them)

Finally, in Stage Three the Manual was drafted according to the specifications developed in the previous two stages and the translated, illustrated and published. The final stage of development of the Manual was curriculum design. This was undertaken in Australia making use primarily of UNESCO and other United Nations materials on peace education (for example UNESCO, 2000a; Office of the High Commissioner for Human Rights, 2003; Fountain/UNICEF, 1995). Based on the recommendations of teachers in Vietnam from Stages One and Two of the project, the ICRC produced a Teacher Manual for a comprehensive five year, 50 lesson peace education program.

A fourth stage of evaluating and reviewing the curriculum produced was planned for 2003-2004.

Innovative Features

There were at least three innovative aspects to the Manual:
- ◪ Creation of a systematic core course in peace education
- ◪ Use of the UNESCO "peace keys" to organise material
- ◪ Focus on improving teachers' skills as part of the delivery of peace education.

Each of these is described further below.

Creation of a Systematic Core Course in Peace Education

Unlike most peace education materials which offer a "smorgasbord" of choices, the Teaching Manual was organised as a sequenced program of 10 classes per year for each of the five years of compulsory primary schooling. The constraints involved in working with a communist government meant that it was imperative to develop a core course that could be approved for government schools. This created challenges in considering how a systematic core program in peace education should work.

Each class was designed to build on the lessons learnt in the preceding classes and thus offered developmentally-appropriate, staged learning of key concepts and skills in peace education.

Use of UNESCO "Peace Keys"

In line with the aim of the project to support the United Nations International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010), each year of the Teaching Manual was organised according to eight "peace keys" as adapted from the Manifesto 2000 (UNESCO 2000) which provided a focal point for the decade. These were originally drafted by a group of Nobel Peace Prize Laureates (2000). UNESCO has been active in promoting a culture of peace throughout the decade, particularly under Director-General Federico Mayor. For more information see Adams (1995), UNESCO (1997), Mayor (1999) and Reardon (2003).

Use of these peace keys gave the structure of the Manual with a lesson on each of the keys each year bracketed by an introductory and concluding module:
- ◪ Introduction
- ◪ Respect all life - respecting the rights and dignity of each human being
- ◪ Reject violence - obtaining justice by convincing and understanding
- ◪ Share with others - living together in harmony
- ◪ Listen to understand - giving everyone a chance to learn and share

- ◪ Preserve the planet - making sure that progress is good for the environment
- ◪ Tolerance & solidarity - appreciating that everyone has something to contribute
- ◪ Work for social equality - ensuring an equal place in building society
- ◪ Participate in democracy - participation by everyone in making decisions
- ◪ Conclusion

Because this format was repeated each year, by the end of the course students will have had five lessons each on each of the peace keys, ensuring that knowledge is reinforced.

Interestingly, the use of these peace keys meant that the Manual covered all of the five ways in which peace education is being conducted as identified by Harris 2004: international education, human rights education, development education, environmental education and conflict resolution education. Different types of peace education received greater weight in each of the peace keys.

Many of the exercises and lesson ideas for each peace key were drawn from existing UNESCO materials, particularly online materials. However, existing UNESCO materials revealed few examples for the "preserve the planet" peace key and other sources had to be investigated. Myths, stories, illustrations and other cross-cultural materials were also adapted from a range of sources including Quaker Peace and Service, the Nuclear Age Peace Foundation and internet compendiums.

Focus on Supporting Teachers and Improving their Skills

The Teaching Manual was designed to provide a comprehensive resource to meet teachers' needs. Each of the 50 sections of the Manual was self-contained and organised in three parts: preparation, lesson plan and reflections.

The preparation section set out the aims and any preparation required for that class. For example, in this class in level 3 a little preparation before class is required:

Respect All Life

Aim

To help build awareness of other living creatures, review the role of the senses and to define the basic elements of humanity.

Preparation

You will need:

- ◪ to find or clear a space for pupils to stand in pairs
- ◪ The Message of the Sunflowers story included in this pack

◘ an object to decorate as a "visitor from another planet", such as a cardboard box or waste paper bin

◘ a range of craft materials, including sticky tape, fabric, wool, coloured paper and ribbons.   © UNESCO 2003

The lesson plans then gave detailed instructions for teachers in conducting each class. This was divided into a warm up activity, lesson guide and practical activity. Any supporting material required was provided unless it was of the most basic type, such as plain paper or string.

For example, the following is drawn from the level 3 class on the peace key "listen to understand":

Warm Up

"The Silent One"

Find or clear an enclosed space large enough for pupils to walk around.

Ask pupils to spread out in the space so that they are not touching anyone else. Blindfold all pupils or ask them to close their eyes. Tell them that the aim of the game is to find "The Silent One."

Once pupils cannot see, choose one pupil to be the Silent One and touch them gently. The pupil chosen can open his or her eyes.

Explain to students that they should walk gently and slowly around. When a pupil bumps into another pupil, he or she should hum or sing something. If the other pupil answers with the same phrase, that means neither of them are the Silent One and they should separate and keep looking.

Tell pupils that the first one to find the Silent One should hold hands and become silent as well. As more and more pupils find the Silent Ones, they will form a chain. The game is over when the chain of Silent Ones includes the entire group.

After pupils have removed their blindfolds or opened their eyes, ask them the following:

◘ what was it like searching for something when you couldn't see?
◘ did you become aware of areas of silence amidst the noise?
◘ did you sense the area of silence grow as more and more pupils joined the group of silent ones?
◘ is it possible to "hear" silence?

Lesson Guide

Give each pupil a piece of paper. Ask pupils to think of an emotion and write it down at the top of their piece of paper.

Pupils may choose a simple emotion such as "happiness" or "sadness" or something more complex such as "pride" or "envy".

Encourage pupils to think about the emotions they have felt recently and to be creative about the emotion they write down

Ask pupils to fold their piece of paper and drop it in the bowl, basket or other container you provide. Mix up the pieces of paper in the bowl.

Ask one pupil to take a piece of paper from the bowl. Ask that pupil to mime the emotion written on the piece of paper he or she selected. Ask other pupils to try to guess the emotion being mimed and call out their guesses.

If a pupil is correctly guesses the emotion being mimed, that pupil then takes a turn in miming the emotion on his or her piece of paper.

If no one can guess the emotion being mimed after one or two minutes, call on another pupil from the class to join the pupil who is miming. Ask the second pupil to show the first his or her piece of paper and then ask both of them to try to mime that emotion, including acting out a story or situation if they wish. The group can keep growing until another pupil is able correctly to guess the emotion involved, at which point that pupil then takes his or her turn in miming for the class.

The exercise is complete when all pupils have had a chance to mime an emotion.

After each correct guess, ask the following question:

◘ how could you tell what emotion the person was feeling?

Encourage pupils to be as precise as possible about what they saw: such as "he was hanging his head," "her eyes were looking down," etc.

Practical Activities

Ask pupils to write and illustrate a story about the emotion on the piece of paper they selected. This can be fictional or drawn from real life. Ask them to try to illustrate a person feeling this emotion in a picture to accompany their story.

Finally, the reflections section asked teachers to take note of the class and their reaction to the material presented. This included questions such as how pupils responded, how the lessons from activities could be reinforced in other classes and the implications of the class for future teaching. This balanced the directive nature of the lesson plans, enabling teachers to reflect on their own practice.

The following example is from the level 2 lesson on the peace key "participate in democracy":

Teacher's Observations

How did pupils respond to giving a speech in front of their classmates? Were some pupils particularly shy or reluctant? Is there any follow-up action you should take?

What were pupils' ideas of the United Nations? Can you reinforce messages about the United Nations in other classes?

> Were pupils able to understand the simplified Declaration of the Rights of the Child when presented to them?
>
> Did pupils have a good sense of fair and unfair treatment? Were pupils able to articulate their views?
>
> What are the implications of this class for future classes?

Conclusion

In summary, production of the *Primary Education Teaching Manual: Education for Peace and Conflict Resolution* for UNESCO Vietnam involved a high degree of commitment, systematic planning and co-operation from educators in Vietnam, UNESCO and the ICRC. We believe that both the process of development and the Manual itself are examples of innovative and effective strategies for curriculum design that promote peace.

The ICRC responded to a need identified by Vietnamese teachers and prepared the Manual according to their recommendations. The greatest disappointment with the process was that funding was not available for the planned Stage Four of the project where draft materials would have been presented at a teacher training course and refined in response to teacher feedback guaranteeing a larger component of input from Vietnamese educators in the development of the Manual itself. Due to lack of budget, this final review and evaluation stage of the cycle was not able to take place.

It is hoped that others involved in similar projects can drawn upon this experience to develop even more effective processes for cross-cultural peace education curriculum design.

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Contribution of Indian Philosophy in Promoting World Peace / International Understanding

Inculcation of Non-Violence Through the Formal System of Education

The presentation deals with a significant contribution of Indian Philosophy- 'Non-Violence'- in making for a World Society free from violence and terror.

Non-Violence implies a war without weapons where the only weapon is Compassion. This profound philosophy has not just been preached but actually practiced by Spiritual heads, Leaders and Individuals in India.

The presentation focuses on the origins of this philosophy, the essential attributes and their implications for Education. It highlights the role of Educational Institutions, Teacher and Curriculum in inculcation of this high order attitude among students

Abstract

The rampant use of violence has been popularized by the mass media, as a weapon of power in the fight against injustice. The inculcation of Non-violence is a challenge to the educational system. For this, we need to look into various aspects of this profound philosophy. We also need to understand the nature and causes of violence.

1. The History of Non-violence in India:

    (i)   The contributions of Buddha, Mahavira, Ashoka and Mahatma Gandhi in the building of a Non-violent society and

    (ii) The profound, far reaching effects of the practice of this philosophy as revealed by the efforts of dynamic and pro-active individuals.

2. The true meaning of Non-violence:

    a. Abstaining from Violence in Thought Word and Deed.
    b. Confronting Violence with Non-violence.
    c. Absence of fear while dealing with violence.
    d. Compassion for all forms of life.

3. The causes of violence and its implications:

    a. The struggle for survival as evidenced by Charles Darwin's Theory of Evolution ensuring only the survival of the fittest.
    b. Greed for Power and Wealth, root cause of wars, invasions.
    c. Negative emotional states: such as Anger, Jealousy, and Fear
    d. Imbalance of Personality.

4. The Justification of violence:

Two situations alone justify the use of violence;
    a. Natural survival of the species—i.e. killing for food as in the case of carnivorous wild animals
    b. Self-défense.

5. Inculcation of Non-violence through Curriculum of formal Education:

    a. Hidden Curriculum: absence of fear, abolishment of corporal punishment,ragging and other forms of violence.
    b. Promoting hatred for War and love for Peace: Through the purposive teaching of History from a global perspective.
    c. The Power of Science: Understanding its potential for promoting world progress as well as destruction.
    d. Co-curricular activities: Specifically organized to inculcate Non-violent behavior patterns among students.

What is ultimately important is the development of individuals who create a society free from violence, hatred and fear.

Bronwyn Knox

Catholic Education Office, Melbourne, Australia

Teachers of the Future Initiative (TOFI)

A Project of the Australian National Commission for UNESCO Education Network

Implications for Teacher Training and Research

Participants in this workshop should:

Gain an overview of the UNESCO Teachers of the Future Initiative, including the TOFI website

Develop awareness of the initiative's potential to link educators online in meaningful ways

Review what is being learned and achieved through the initiative

Explore and discuss issues relevant to educational and cultural exchange in an online context

Aim

With the aim of contributing to the UNESCO goal of achieving Education for All, this project sets out to:

Encourage professional exchange between educators in the Asia Pacific region

Share expertise in a variety of areas in education and technology

Build the capacity for sustainable professional learning networks through online collaboration

Context

Initial project scoping revealed that similar projects already existed to link teachers in Asian countries through ICT

It was decided to focus the Teachers of the Future Initiative within the Pacific sub-region

Support

Seeding grants for 2004 and 2005 from
Australian National Commission for UNESCO
Inkind contributions from partner organizations

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Education for Shared Values for Intercultural and Interfaith Understanding
28 November - 3 December 2004 - Adelaide, Australia

Development – Phase 1

It was proposed that PAN would:
- ◘ Promote a professional learning community as being about people, interaction and identification of shared values
- ◘ Offer the potential to engage a few who can then harness digital technologies for the benefit of many
- ◘ Create the potential for online participants to link with and involve offline colleagues in PD activities
- ◘ Offer the opportunity to create knowledge that is useful and useable in local communities
- ◘ Promote shared leadership and potentially reduce isolation

Learning from Action, June - Nov 2004
- ◘ Professional collegiality strengthened through Melbourne face-to-face activities
- ◘ Cluster of teachers from Fiji encouraged to join following PAN training program
- ◘ Chat sessions involving Fijian and Australian participants
- ◘ 16 new expressions of interest - Fiji, Marshall Islands, Australia, Brazil
- ◘ Developing strategic links with TELCOs and ISPs in Pacific countries – as consequence of PAN training program

Development – Phase 2

Strategies planned for implementation in the next phase will focus on:
- ◘ On-going recruitment
- ◘ Identifying and developing authentic online content
- ◘ A second PAN Training & Development Program
- ◘ A follow-up program for the Fijian cluster of educators
- ◘ Monitoring and evaluation

Challenges
- ◘ Encouraging online engagement
- ◘ Generating real purposes to participate and contribute
- ◘ Accommodating diverse professional interests and needs
- ◘ Catering for diverse levels of ICT skill and proficiency
- ◘ Accommodating limited and at times failing internet access
- ◘ Finding sustained time for project development and management
- ◘ Establishing a regular pattern of steering group consultation

Nasreen Iqbal

HRE and Peace Education Programme in Schools at the Grammar School Rawalpindi, Pakistan

Human Rights /Peace Education Flagship Projects and Activities

1. Literacy initiative by Grammar School Rawalpindi

- ◪ A literacy initiative was undertaken to disseminate literacy through the students of the school on the basis of "each one teach one" from classes V to IX.
- ◪ A literacy primer was prepared by the teachers, with a complete teaching guideline of methodology to enable the students to teach the primer effectively.
- ◪ The students conducted a survey in disadvantaged and slum areas to assess the needs of the target groups. A realistic time frame of eight months was given to make one person literate. GSR is now sharing this literacy initiative with many schools.
- ◪ GSR has established two evening literacy centres for street children since 2001 with very successful outcomes.

2. Global launch for the International Year of Peace September 1999

GSR celebrated the launch by a week long series of meaningful activities culminating in a major event at the school premises. Parents, students and teachers from public, private and NGO run schools participated. A report was documented in the form of a publication. Thousands of signatures were collected by the students of GSR pledging to adopt the manifesto 2000 which declared "peace is in our hands". A group painting on the six points of the manifesto was enthusiastically made and sent to UNESCO Head Office, Paris. A poster was also made of the same painting by United Nation Information Centre, and circulated widely.

3. We Are Concerned. – Helping people in distress

Students organize book sales, fun fairs, collect donations to help communities and victims of natural calamities, e.g. fund raising for earth quake and drought

stricken victims. The students organized a book sale and acted as a strong pressure group in their communities to generate support for the people who suffered in the calamities.

4. Student Activity Festival for A Culture of Peace

◪ The theme was "Lets Become Humane And Responsible Citizens of Pakistan and the World"
◪ 45 schools participated from public, private, NGO sector and rural areas.
◪ 1150 students took part in the activities.
◪ Literary competitions, art, dramatic enactments and group paintings were the main activities.
◪ The responses were creative and original.
◪ Students from a spectrum of society got an opportunity to interact and work together.

It was interesting to observe that students from rural areas secured a large number of awards!

5. Green Mapping Activity

◪ Students spent eight weeks in mapping the area around the school to find why there were very few trees and the situation of pollution and environmental hazards.
◪ The students wrote a report in the papers and sent letters to the municipal authorities with their concerns.

6. Celebrating International Human Rights day

◪ Since December 2001 GSR in partnership with UNESCO and ILO celebrates IHRD with a net work of 40 schools.
◪ Awareness and sensitization on Human Rights is created through diverse activities.
◪ Message of IHRD by Mr. Kofi Annan is shared by representative of UNDP with speeches by Director UNESCO, ILO Pakistan. The Pakistan government is represented by a high profile government dignitary who speaks about the government's commitment to Human Rights.
◪ In 2003 the national plan of action on Human Rights Education was launched at the venue where IHRD was celebrated.
◪ A walk was organized of all the participating institutions to the parliament house to meet the speaker of the National Assembly and present students recommendations on children's rights. The Education Minister, Heads of UNESCO and ILO also participated in this walk.

7. Universal Children Day

◘ GSR participates/organizes UCD with national organizations and a network of schools.

◘ The focus is on participation of children from the grass root level.

8. World Heritage in Young Hands – to know, to cherish, to act

In order to create an awareness about the outstanding universal value of our heritage which is in fact common heritage of mankind. It is critical that young people are encouraged to take part in the conservation and the promotion of their heritage sites. The future of our irreplaceable heritage is in the hand of young people. So young people must be inspired to become actively involved in conserving their heritage.

World Heritage Site - Taxila

A. Heritage visit to Taxila and Taxila Museum.

◘ GSR students did a pilot testing activity of the educational kit for teachers of World Heritage in Young Hands.

◘ Students studied and did research on Taxila and Ghandhara Art before their visit.

◘ Prepared students activity sheets were given to the students.

◘ Some students made drawings and sketches and wrote their impressions.

◘ They obtained detailed information about the Taxila sites and artifacts from the tour guides.

◘ They helped in cleaning up the grounds outside the Museum.

◘ Photographs were taken and a thank you card was given to the curator of the Museum.

◘ After returning the students gave some recommendations for the Taxila sites and Museum:

1. Tour guides should provide more detailed information. Earphones with audio recordings should be provided to make the place alive.
2. Students should be invited to perform enactments from history creating history alive for tourist on special days.
3. Visitors should be encouraged to clean the premises.
4. Written material about the artifacts, Ghandhara should be available at the shops.
5. Students can be used as volunteers to look after and act as guides.
6. A festival celebrating Ghandhara art can be held annually.

B. Painting a mile mural at Taxila

Students of Grammar School Rawalpindi, along with those of eight other schools participated in a Heritage Festival activity organized by Heritage Foun-

dation of Pakistan. Students travelled by train to Taxila, the capital of the Ghandhara civilization. They toured the Taxila Museum and they trekked up to the excavated site of the University at Jaulian. Here, they collectively painted a mural depicting various facts of Lord Buddha's life. Entitled a "Mile Mural", the various renderings of the students are now displayed at the Peshawar Musem, which has the largest collection of Ghandhara artefacts.

C. *Dramatic presentation on Taxila*
On Parents Day and IHRD students of GSR did a presentation entitled "Taxila".

It was a very well researched and well presented display. Besides, the experience of sheer joy and excitement in participating in the project on Taxila, the process helped in :
   i. Creating awareness and appreciation of our cultural heritage.
   ii. Enabling students to recognize the richness created due to cultural diversity.
   iii. Creating recognition of similarities between different cultures.
   iv. Developing a sense of ownership and pride in our ancient and diverse cultural heritage.

9. World Aids Day

To create awareness in youth about facts and fallacies regarding Aids GSR organized a World Aids Day campaign and event for ten schools and awareness raising in under-privileged areas near the school.

Some students activities:
   1. Report writing.
   2. Art activity.
   3. Dialogue sharing.
   4. Poetry.
   5. Dramatic presentation.
   6. Information sharing and awareness raising in schools, vocational centres and the community.

10. Teacher Training for HRE/Peace Education

For the success of an HRE/Peace Education programme, teacher training is the most critical area. Hence GSR developed and started teacher training for HRE.

The first workshop on HRE by the Ministry of Education Curriculum Wing was organized by Grammar School Rawalpindi in 1999.

Workshops were organized by GSR:
   Locally:
   1. For ASPNet, public, private NGO schools and organizations working for HRE and Peace Education

Nationally:

2. In all provinces of Pakistan at least one workshop has been organized.

Globally:

1. ASPNet Srivikorn School, Bangkok, Thailand.
2. Vidyla Visaka School for Girls, Colombo, Sri Lanka.
3. Washwood Heath Secondary School Birmingham, U.K.
4. Hellipolis Secondary School for Girls, Cairo, Egypt.

Outcome and Impact:

The observations were:

◘ That hands on activities and active participation helps to change mindsets and attitudes which eventually bring about behavioral changes.

◘ Many schools were inspired to initiate HRE/Peace Education in their schools. In extension, parents and local community are now becoming aware and enthused.

◘ The active participation of pupils and students in the planning and execution of projects have made them feel a sense of ownership of the project, which is a highly motivating factor.

◘ The literacy project is an excellent prototype of a project which was entirely handled by the students.

They developed a questionnaire to assess the needs of literacy of the target group.

The students went on survey visits to four slum areas. As a result of the findings of the questionnaire the teachers were helped to develop a literacy primer through which students are disseminating literacy.

◘ The students have become action oriented because they feel that they can make a difference in peoples lives.

◘ Projection in the media of student activities has also been a source of encouragement for these young people.

◘ H.R.E activities have aroused young peoples interest and curiosity. It has enabled young people to discover new talents and skills in areas they were not aware of i.e. dramatics, speech making, team work and independent project work.

◘ Through HRE/Peace Education Activities, the four pillars advocated by the International Commission on Education, for the Twenty First Century by Jacques Delors, learning to know, learning to do, learning to be, learning to live together can be seen in action in schools.

◘ This process has developed high self-esteem a sense of self worth, a sense of responsibility. Students who did not achieve high grades in academics have now started getting better grades due to the feeling of "I can and I will do it".

The students are involved in social activism, a sense of empowerment and a feeling that they are making a positive difference in their own local commu-

nity, which is part of the world. Hence they feel they are making an impact not only nationally but globally.

Project Report on Student Activity Festival

Theme: Lets Become Humane and Responsible Citizens of Pakistan and the World

General objectives:
1. The main objective of the project was to widely disseminate and introduce Human Rights and Peace Education in schools which would promote a culture of peace amongst a large number of students and teachers and by extension in society.
2. To orientate teacher and students about basic concepts of HRE and promote awareness and enthusiasm for this vital component of education.

Specific objectives:
1. To sensitize children from highly diverse backgrounds to the idea that they could focus on becoming responsible and humane citizens.
2. An effort was also made to create an atmosphere of solidarity, integration and intercultural understanding.
3. A culture of peace could be re-enforced by allowing students to participate in creative and interactive activities, establish contacts and enable them to co-exist and commit positive and peaceful actions.
4. The activity created a platform where students from differing backgrounds had the opportunity to interact and give expression to their creative abilities.

Expected results:
1. The activity was expected to generate interest in students to think about concepts of humanness and responsible citizenship. These values would benefit them personally and once internalised would help in bringing about societal changes.
2. Creative abilities of the students would be encouraged.
3. The students would get an opportunity to give expression to their own ideas and offer solutions and strategies to promote peace in society.
4. The activity would create attitudinal transformations and behavioral changes towards developing a culture of peace in their environment.
5. Inter-action between students of diverse backgrounds would create greater understanding amongst them.

6. Networking and linkages would be established between schools and institutions for future joint activities and programmes both academic and co-curricular.
7. The government would be motivated to initiate HRE/ Peace Education in public schools and encourage partnerships between private and public sector institutions.
8. NGO's and UN agencies would get an opportunity to observe HRE activities in schools and support could be expected for future HRE/ Peace Education programmes.

How were the Project's expected results obtained: what was the overall impact of the project on the pupils/ students/ teachers/ community:

◘ The project of the Students Activity Festival was activity based. The students wrote speeches, poetry and made individual and group paintings on the following topics:
  – Appreciating diverse ethnic cultures.
  – How can we promote a Culture of Peace in Pakistan?
  – My dream of a happy home.
  – Sharing and caring at home and in the community.
  – The role of youth in reviving Jinnah's Pakistan.
  – Creating a Culture of Peace in my school and at home.

Impact on students
1. The students and teachers were excited to collect together on one large platform. For some it was the first time to come to the city to participate in a community event of any kind.
2. As the activities were conducted informally and the participants were informed that language structure would not be a criteria of judging their work but original creative ideas would be the basis for awarding prizes, the students enjoyed complete freedom of creative expression.
3. The experience of working and interacting with students from diverse socio-economic backgrounds was a great learning experience for all.
4. The students acquired a great feeling of self worth and felt highly empowered and responsible when they were asked to propose solutions and strategies which would promote peace in society.

Impact on teachers:
1. The teachers of GSR had a hand on experience of conducting activities for a large number of students and schools.
2. This was an orientation and sensitization experience for many school teachers on human rights education in schools.
3. This project has created a forum for teachers from many institutions where they can share and exchange experiences both academic and co-curricular.

4. The teachers accompanying participants expressed appreciation of the idea and expressed the desire to carry forward this kind of activity. The Students Activity Festival with its expectation of future fruitful and action-based endeavours was a launching pad for collective initiatives in the field of human rights, values and civics education.

Impact on community:
1. As students and teachers are a part of the community how can ideas flow from them to other stake holders in the community.
2. Parents, government authorities (both local and provincial), some NGOs and UN agencies became aware of the vital importance of human rights education in schools.

Project outcomes:
The Students Activity Festival has proved to be a torch bearer project for GSR as it was at that point in time that HRE activities began to formally expand their scope. Since linkages with schools were created, GSR began a series of activities to promote HRE. Previously, the school was working in partnership primarily with disadvantaged schools; however after the festival the scope for its activity was substantially widened, so that its action plan included the following activities:

- Goodwill Ambassadors:
Forty four goodwill ambassadors selected by twenty two schools took an oath to spread the message of peace and human rights in their schools and in their communities. As a first resource material they were provided a kit to use with the following objectives in mind:
a) Steps to undertake for resolving conflicts.
b) The Rights of the Child (translated into Urdu).
c) A booklet on relevant short plays on social issues that could be easily performed anywhere in the school or in the community by the students.
(Further resource material was made available to the goodwill ambassadors).

- Teacher Training Workshop:
A workshop for teachers and principals on "Responsible Citizenship" was held in November, 2000 in partnership with UNESCO and ILO. Teacher representatives of seventeen schools that had participated in the Students Activity Festival earlier were invited.

- Celebrating IHRD
International Human Rights Day 10th December, 2000 was celebrated with schools GSR is linked up with. UNESCO, ILO and GSR were hosts at the event which was attended by Ms. Zubaida Jalal, Federal Education Minister, Dr. Attiya

Inayatullah, Federal Minister for Social Welfare and Women's Development, Mr. Onder Yucer, Representative United Nations, Mr. Hans Lokollo, Representative, ILO, Mr. Prem Kasaju, Representative, UNESCO and Mrs. Nasreen Iqbal, Director, GSR. Several representatives from public and private sector schools participated.

- CPHRE

Centre for Peace and Human Rights Education was launched. CPHRE is a non-government, non-profit, non-political organization. It aims to promote education for peace, human rights and democracy by integrating these concepts into educational contents, methods, materials and teacher training. It aims to provide a platform for the promotion of Peace and Human Rights Education through capacity building and information sharing thus creating a critical mass of catalysts for change.

- Community Outreach Programme

A feeling of greater co-operation has been fostered amongst some institutions. The schools with which linkages have been established and the community of the parents has developed a better understanding of GSR's HRE/ Peace Education programme and more support is expected in future.

1. GSR was selected as the venue for a meeting of municipal authority head consumers and shopkeepers of the local community to form a pressure group to ensure that quality products at realistic prices would be available for the consumers.
2. GSR students are involved in garbage clean up campaigns in the local neighbourhood.
3. Ten percent of the students are involved in making one person literate in one year.
4. GSR's Volunteer Corps help in organizing activities at a local national park.
5. GSR Volunteer Corps are responsible for collecting funds and materials for people in distress e.g. drought victims, refugees, students from disadvantaged areas.
6. Students were involved in a Green mapping project

Did the Project result in the production of new educational resource material (e.g. posters, manuals, videos etc.)

1. One of the activities of the Project was the making of posters on the spot at the festival. In furtherance of this, schools participating in Human Rights Day celebrations (as an extension of the project activities) made collective posters (see photos).
2. Some of the educational resource material (enclosed four publications by GSR) made before and after the exercise were:
   a. Lesson modules to promote tolerance, peace and understanding.

b. Join hands for peace (prepared for the global launch for the International year of Peace 2000).
c. Lesson modules for a Culture of Peace.
d. A literacy primer.
e. Two videos on the Activity Festival the award distribution ceremony and Human Rights Day were prepared.

Did the Project require financial/ material support? How was this obtained?

The project received some financial support from UNESCO office Islamabad and some was provided by the school.

Was the Project covered by the media?

The project was covered by the print media while Radio Pakistan produced a programme based on the festival, that was inclusive of interviews of participants, observers and organisers.

Radio Pakistan covered the award distribution event.

Can the Project be duplicated in other parts of the world? How could the Project be improved?

The Project can be easily duplicated anywhere in the world where schools exist.

It could be improved in the following areas:
1. Pleasanter weather conditions should be selected for such a large-scale project.
2. Actual meetings with heads of schools could motivate greater participation.
3. To give more time for motivation, the planning stage could be pushed back further by a few weeks.
4. An improved system for judging the declamation could be devised, given the fact that more participants than are expected are bound to turn up.

Sample Lesson A:

In the integrated approach, development takes place of
— Cognitive skills
— intellectual tools to facilitate critical thinking
— participatory skills.
An example of this approach is a geography lesson which deals with water.(The sample lesson is from Class VI geography book taught at GSR). Components of the lesson What is water, the importance of water for life, newspaper clip-

pings regarding the water problem in Karachi and possible solutions for the water shortages in the Karachi area (treatment of sewage and desalination of sea water), water shortages in other parts of the world, the hydrological cycle, the work of rivers and their features uses of rivers, irrigation in the Indus River system, where the Indus water comes from, why it varies from year to year, what was done to overcome this variation in flow (the major dams) sharing of irrigation water, the roles of IRSA and WAPDA (the diagram of the organization and distribution of irrigation water in the Indus River Irrigation System) and finally a comparative study of irrigation in Egypt focusing on the Nile basin)

The lesson provides:
- ◘ knowledge regarding water and its sources
- ◘ Skills based on knowledge to think analytically on the issue i.e. why dams are required
- ◘ Development of thought processes in which fairness may be seen as a solution to the problem of water distribution.

Sample Lesson B:

Link up with core concept of Tolerance
- ◘ This lesson is about a Mulsim festival. Through this lesson, a respect of the rights of the follow citizens, regardless of their religion can be highlighted.

Objectives
- ◘ To enable students to understand that everyone has their religious festival.
- ◘ To enable students to realize that everyone has a right to celebrate their own religious festival.

Teaching guidelines
- ◘ Focus of the lesson should be on creating the realization that in Pakistan, people of different religions live and celebrate their own festival.

Sample Lesson C:

- Title
Lesson on Religious and Cultural Diversity.

- Objectives
At the end of the lesson the students will:

1. become aware of ethnic and religious diversity.
2. be able to recognize and appreciate that every culture has its own unique and wonderful traditions.
3. develop the awareness that co-existing with diverse cultures leads to enrichment of one's own culture and creates a bonding in communities.

- Age Group
>13 – 14 years.

Methodology
– Brainstorm and discussion with students Pakistan's Cultural heritage which has evolved over the centuries on the basis of it being at cross-roads between East and West. In the four provinces, thus, there are varied historical, linguistic and social influences at work that have created an interesting cultural reef.
– Cultures in isolation lead to stagnation. Their intermingling with others significantly strengthens them and makes societies inclusive and vibrant.
– Ask students to do a research project in their communities and in nearby villages of many ethnic groups who lived together in harmony decades ago and suggest how that culture can be revived.
    1. Select Buddhism as theme of a class presentation
    2. Make groups in the class to research and present:
        ◘ The life of Buddha
            ▣ his rejection of a life of luxury and power
            ▣ his meditation in the forest.
            ▣ his Enlightment
        ◘ The teachings of Buddhism: - the eight fold noble path teaching, understanding, tolerance, coexistence.
        ◘ The common features of major religions such as Islam, Christianity and Buddhism.
    3. Have all groups make a presentation.

Evaluation
1. Review through discussion the merits of cultural diversity.
2. Observe, monitor and direct the discussion towards meeting the above-mentioned objectives.

Sample Lesson D:

Lesson Plan on Democracy / Justice

- Title
>Lesson on sharing and fairness

- Objective
1. To develop in children a natural sense of fairness.
2. To clarify the ideas of fairness and unfairness.
3. To realize that conflict situations are not clear cut and therefore not easy to judge.

- Age group
10 – 16 years

- Methodology
a. Brainstorm with the class on the question "What is fair/ unfair?" (To supplement the concept formation teacher may write a simple definition on the chalk board: "Fair means honest and just, giving the same chances and treatment or the same amount to everyone according to the rules if there are any".)
b. Ask the questions below to help the children to think about what fairness means. (The teacher can relate it to the basic rights of the children here, i.e. equal health care, equal right to education, enough food and clean water to drink.)

- Questions
◘ Is fairness important? Why?
◘ How do you react when someone is unfair to you?
◘ How can we try to make things fair in one class?

- Evaluation and follow up:
Class responses after discussion:

Q. Is fairness important? Why?
Ans: Yes, it's extremely important because people cannot live peacefully and happily unless they know that their rights are being respected by others.

Q. How do you react when someone is unfair to you?
Ans:
◘ "I feel angry."
◘ "I get unset."
◘ "I pay back in the same coin."
◘ "I try to reason out with the other person."

Q. How can we try to make things fair in our class?
Ans:
◘ "By making classroom rules."
◘ "By having ain impartial prefect."
◘ "By having a teacher who treats everybody in the same way."

Allow the students to read through the following cases carefully and after discussing them with their partners, they decide whether the outcome is fair or unfair.

Is it Fair?

Case study	Fair or unfair? *Evaluation and follow up*
1. Seema and Rabia want to join in a game of running and catching with a group of boys at break-time. The boys will not let them play because they are girls. Is this fair to the girls?	**Unfair** 1. "The girls should have an equal opportunity to play whatever they want to and it should be left to them to decide which games are suitable for them."
2. Four boys want to play football and two boys want to play cricket during break-time in the school ground. They end up playing football. Is this a fair decision?	**Fair** 2. "The majority of the boys want to play football."
3. Ilyas is ten years old and wants to stay in school, but his family needs him to earn money for food. Ilyas therefore has to drop out of school. Is this fair to Ilyas?	**Unfair** 3. "Ilyas has a right to education and no one should deny him his basic right."
4. Shakoor does not like school and wants to leave. His parents say he can't leave because he is only 10 years old. Is this fair to Shakoor?	**Fair** 4. "Shakoor has a right to education and it is his responsibility to educate himself."
5. Asim has not done his homework because he went to his friend's birthday party. He gets into trouble with the teacher. Is this fair to Asim?	**Fair** 5. "Asim knew in advance about the birthday party. He should've planned accordingly."
6. Muneeza has not done her homework because her grandmother was ill and had to go to hospital. She gets into trouble with her teacher. Is this fair to Muneeza?	**Unfair** 6. "Muneeza was unable to do her homework because of an emergency in her family. She has a genuine reason.
7. Sarah is standing with a group of children who are bullying Farah in the playground. Although Sarah herself is not doing anything, she is punished along with the group by the teacher. Is this fair to Sarah?	**Unfair** 7. "The teacher should've investigated properly before punishing Sarah."

Role Play

Scene:

After break-time when the children come back into their class-room, they find that there is a graffiti scribbled on the wall. Three children spot a black marker near Ahmed's feet and run to the teacher.

Teacher: Who wrote that on the wall?

Bilal: Miss! When we came into the class only Ahmed was in the room.

Rabia: Yes Miss! And we also found this black marker near his desk.

Teacher: Ahmed, you have been so naughty lately. Wait till the principal hears about this.

Ahmed: But Miss! I didn't do anything Miss. Really, Miss! I really didn't do anything.

Teacher: Just keep quiet, Ahmed. I am not interested in your excuses. Come with me to the Principal's office.

Discussion after role – play.

– What do you think was unfair in the role-play?

– What do you think should have happened instead?

– Ask the children to write a story of when they were punished unfairly.

Evaluation and follow up:

A class response

– The teacher and the two children Bilal and Rabia were very fair when they accused Ahmed right away.

– The teacher should have made inquires before blaming Ahmed and dragging him to the principal's office.

✄

The Grammar School Rawalpindi was founded in 1986. In 1995 it became a member of UNESCO's ASPNet with the objective of promoting a Culture of Peace through a Human Rights and Peace Education programme.

In the current national and global scenario and in the context of a social milieu battered with globalization, unilateralism and terrorism, there is an urgent need to develop a programme of education that holistically incorporates the concepts of human rights, peace, citizenship, intercultural and international understanding. Grammar School Rawalpindi has been involved in this education for over a decade. The focus is to enable students to develop appropriate attitudinal mindsets and behaviours to counter global and societal pressures.

GSR is disseminating this programme with schools locally, nationally and globally through information sharing, awareness raising, student activities and teacher training.

Nationally GSR is working with the Federal Ministry of Education Curriculum Wing as a member of the sub group committee on HRE and as Peace and HRE experts. Internationally GSR has conducted workshops and participated in seminars on Peace/Human Rights Education and we are the recipients of the prestigious Peace Pillar Award of UNESCO for our Human Rights and Peace Education programme in the year 2000.

Dr Margaret Henry

Educating to Meet Developmental Needs

The following document is a draft, for circulation and discussion, of what is to be a chapter in a forthcoming collection. In part, it is a response to the comments and ideas of a number of people round the world who took part in a study seeking ways of contributing, through education, to a desirable future for the planet.

Introduction

Around the world, we respondents to this study have strongly endorsed the view that those who are likely to help bring about desirable futures for the planet will be people who have:

> *Senses of trust, "connectedness" to others, autonomy and initiative, and are able to enter into mutually supportive relationships (Rating Scale response).*

The basic tenet of this chapter is that the resources on which we respondents have placed such high priority - that is, trust, autonomy and initiative - are built up as our developmental needs are met, and, further, that it is only through the meeting of these fundamental developmental needs that we have the prospect of a desirable future - indeed any ongoing future - on this planet.

The chapter will explore this statement by discussing in turn:
1. The relationship of trust, autonomy and initiative to our developmental needs;
2. How we humans meet our developmental needs;
3. How educators help or hinder the meeting of our developmental needs;
4. An educational example of the meeting of developmental needs across cultural boundaries.

1. The relationship of trust, autonomy and initiative to our developmental needs

The high priority that we participants in this study have given to trust, autonomy and initiative indicates, I believe, that we intuitively recognize how fundamental our needs for these three internal resources are.

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The notion of resources should be clarified at the start. Resources are not needs. Rather resources are what we acquire as we meet our needs. Some of these needs we humans share with other species, some are particular to ourselves. All species have a fundamental need for some material resources, for example a life sustaining environment, air, food, water, shelter. But beyond the material resources, we have other fundamental needs which, when we meet them, give us essential internal resources.

The fundamental needs of a species are those whose fulfilment (at least to a reasonable degree) provides resources that lead to the longterm survival of that species, and what I shall be attempting to show in this section is that the meeting of our fundamental human needs is a developmental process, a subset of the evolutionary development of the whole range of life on earth. I see the meeting of these fundamental human needs as a manifestation of the processes of evolution through natural selection.

These processes of natural selection are:
◘ Differential fit with the environment
◘ Variation
◘ Replication
(Darwin, 1859:127; Dennett, 1995: 343).

To understand how the meeting of our fundamental needs is simply one example of the ongoing processes of natural selection (see Henry, 2004), we may consider the following sequence. First, if they are to thrive, all species, including our own, need goodness-of fit between themselves and their immediate environment (survival of the fit). Second, all species, including our own, need to be able, as they change or mutate or their immediate environment changes, to engage in self-initiated action, exploring/influencing in diverse ways (variation) the many properties of the options offered by their environment. Third, many species, including our own as well as mammals, birds, reptiles and fish, are able to and need to preselect the behavioral options worth repeating (replication), and here our own species moves to a different plane because of the flexibility and capacity of the human brain both to give and to get insights about the environment and to share those insights with others. As our expanded insights feed in to an enhanced goodness-of fit with the environment, the process begins again.

The three processes of natural selection identified by Darwin – fitness, variation and replication – are all clearly to be seen in the sequential aspects of human development that the developmental theorist Erik Erikson (1950) has described taking place in the first half-dozen years of a child's life. Erikson calls these aspects challenges; I am calling them fundamental human needs. Thus Erikson sees one-year olds hard at work affirming a sense of trust or confidence, in themselves and in their world. (In terms of natural selection, babies are consolidating the *fit* between themselves and their immediate surroundings.) Next, Erikson describes toddlers attempting to "do their own thing", to build up autonomy. (In terms of natural selection, toddlers' self-initiated action

means trying out the great variation of possible explorations accessible as they become increasingly mobile. A challenge to parents and careers!) And in the preschool years Erikson sees a great explosion of new ideas as young children talk, begin to create, ask questions, and carry these ideas through in what he calls initiative. (In terms of natural selection, it is the carrying through of these ideas - often by means of language and child-child or child-adult exchange – that constitutes the *replication* that adds to human insights.) Erikson believes that each of these phases needs to be at least substantially fulfilled if the child is to move on to the next. That is, as one internal resource is acquired it provides the means towards acquiring the next. Referring back to the previous paragraph, one sees Erikson's phases precisely mirrored in the brief account given there of human evolution, at every point emphasizing the relationship between the organism and the immediate environment (i.e. between genes and experience, Magnusson & Cairns, 1996). Setting out the parallels in italics, infants building *trust*/confidence are acquiring a sense of *"goodness-of-fit between themselves and their environment".* Toddlers building *autonomy* are engaging in *"self-initiated action, exploring in diverse ways... the options offered by their environment".* In building *initiative* preschoolers are demonstrating the *"capacity of the human brain both to give and to get insights about the environment".*

While Erikson's theory of human development proposes that over our lifetime we all encounter five further challenges (resulting, if fulfilled, in outcomes of industry, identity, intimacy, generativity and integrity), I believe that an amendment of his theory would see his first three challenges covering the whole of the lifespan, as would their outcomes, the internal resources of trust, autonomy and initiative. Already a variety of habituation experiments (Werner & Lipsitt, 1981) have shown that babies from birth onwards are not only consolidating trust but are avidly interested (emerging autonomy) in watching, listening, tasting and smelling and can also discriminate (initiative) between different sights, sounds, tastes and odors. Turning to later age-groups, the very composition of industry, identity and so on may be conceived as a mix - in each case in varying proportions - of trust, autonomy and initiative. For example, industry in the school age child may be thought of primarily as a confluence of activity and new ideas, emerging from a bed of trust/confidence. The mutual relationships that make up intimacy may have as primary ingredients trust (in each other), confirmed by self-initiated activity (toward each other) and the exchange of ideas (with each other). At every age, as change occurs, adults may have to find - or re-find - ways of meeting their fundamental needs for the internal resources of trust, autonomy and initiative.

Thus the fulfillments of these basic human needs are developmental in two quite precise ways. First, they occur in sequence, in the order given: trust provides the feeling of ease (goodness-of-fit) which allows humans to act more freely in exploring and influencing the changing environment, exploration opens up the limitless discovery of new ideas to be found in the environment.

Secondly, and in the same sequence, to every human undergoing this process, new capacities become available. The person who feels confident has a greater capacity to act. Broadening one's scope of action brings one in contact with new things to think about. Meeting these three successive fundamental and continually recurring needs enhances the totality of human functioning: feeling, action and thought.

Meeting the need for new ideas - the need that education is specifically concerned with - occurs, as we have seen, as the needs for trust and autonomy are first met, and met in that order, opening up the capacities just described. But if we, as adults, missed out when we were young on adequately meeting our needs for trust or autonomy, the developmental nature of these processes across the lifespan means that we may have more chances to meet them later on in our lives.

2. How do we meet our developmental needs?

In this section we explore the propositions that:
- ◘ Adults continue throughout life to attempt to meet the three developmental needs for the internal resources of trust, autonomy and initiative;
- ◘ Adults can help to fulfill these needs in both adults and children by exercising particular and very ordinary behaviors;
- ◘ Adults who exercise these behaviors increase the internal resources not only of other adults and children, but of themselves.

The first of these propositions we have dealt with very briefly in the last section, and wherever we are in the world we have evidence of it every day as we (and other adults) ceaselessly try to feel comfortable or more comfortable in our situations, try to do our own thing/s, and try to think of new and better ways of carrying those things through. It is when we even moderately fulfill these needs that we are in a position to help others to do the same.

Chief among those who purposefully set out to do this with young children are parents and other early childhood educators. When Robert Hess in 1969 and 1971 looked at the US studies up to that time which linked parental behaviors in the very early years with children's emotional, social and intellectual performance in the first years of school, he identified ten adult behaviors which continue to emerge in subsequent Western studies of facilitative adult-child (not just parent-child) interactions (Amato, 1987; Ochiltree and Edgar, 1995; Pierrehumbert et al., 2002; Schaefer, 1981). In assessing positive child outcomes, raters in the Hess studies referred to children's happiness, ability to act/interact, and to operate intellectually at potential - three sets of characteristics that reflect the reasonable fulfillment of the developmental needs discussed earlier, and the acquisition of the internal resources of trust, autonomy and initiative.

In my own work with parents, adult student teachers and child care providers (Henry, 1996), the ten adult-child behaviors identified by Hess (1969;1971)

have proved equally effective in adult-adult interaction. A later section of this chapter will provide some substantiation.

In Table 1 below, I set out the ten behaviors identified by Hess (but in a different order from his) within three behavioral dimensions that summarize our connections with one another through feeling, acting and thinking. I call these three dimensions responsiveness, control and involvement. Table 1 also includes the internal resources, trust, autonomy and initiative that result when these behaviors are exercised at the positive poles of the dimensions.

Table 1. **How do adults help children and one another to meet developmental needs?**
We adults can:

Promote trust in children and in adults through our **responsiveness**, by:
◘ relating warmly to them
◘ expressing a high regard for them
◘ being attentive to and engaged with them

Promote autonomy in children and in adults through our **control** methods, by:
◘ encouraging their independence
◘ explaining why some things have to be done
◘ being as consistent as we can

Promote initiative in children and in adults through our **involvement,** by:
◘ encouraging them to achieve
◘ talking with rather than to them
◘ engaging in 'by the way' teaching
◘ having interesting resources around for them

Table 1 shows how we ordinary human beings can - and do - put the the principles of natural selection into action. Note, in particular, that the Table shows the promotion of trust, autonomy and initiative occurring developmentally, that is, in sequence. Promoting - and enabling - trust allows the promotion of autonomy allows the promotion of initiative. As suggested in Section 1, this sequence is a subset of the working of the processes of natural selection among human beings in general, where the establishment of goodness-of-fit with the environment leads us to be able to explore and thence to consider the new ideas made available by that exploration. Observations of very young children (Henry, 2004) make this developmental sequence readily apparent:

In young children one may see the sequence proceeding as one need after another is met. Babies who have had their trust needs reasonably met, so they do not feel threatened by scarcity of emotional resources (Crittenden, 1985), grow into toddlers who are able to extend some of their resources to their peers. An example was the18-month old girl I saw, with a piece of cake in each hand, offering one piece to a fellow-toddler. Very often, though, as physical powers increase, the need for autonomy - to do one's own thing - produces struggles over ownership of objects. Although these struggles are

uncomfortable for all concerned, they are an important part of exploring the properties of the world:

> *Rather than being a sign of selfishness, early struggles over objects are a sign of developing selfhood, an effort to clarify boundaries between self and other...The ability to distinguish self from other also permits young children to learn how to resolve disputes and share (Berk, 1998:425).*

> *Once toddlers learn (from the feedback- new ideas - they receive from others) what belongs to them, they can know what belongs to someone else. Empathy and cooperation - sociable independence - become possible. Shared feedback, among children and adults, about rights and responsibilities, is thus an essential factor in "the creation of a more equitable society" (Lubeck, 1996:159).*

> *Collaboration, then, can be seen not as a practice that can be taught in itself, but as the culmination of the meeting, to a reasonable degree, of the three fundamental needs: for trust, for autonomy and for initiative (Henry, 2004).*

A similar sequence applies among adults (as will be shown in an example at the end of this chapter). We participants in this study seem to have understood this, in endorsing the Rating Scale item, framed by Jack Campbell, that global citizens will have:

senses of trust, "connectedness" to others, autonomy and initiative, and [be] able to enter into mutually supportive relationships.

Why, in this item, are "trust, autonomy and initiative" bracketed with "mutually supportive relationships"?

Because they are bracketed in life. When two or more adults engage in two-way (mutually supportive) relationships by applying the behaviours listed in Table 1 towards each other, the processes of natural selection come into play as:

◘ Each adult exercises responsiveness towards the other/s, leading to an increase in trust (goodness-of-fit) for all;

◘ Each adult exerts some input or control over the diversity of opportunities (variation) offered by the situation, creating mutual control - that is, the greatest degree of autonomy compatible with the autonomy of others;

◘ Each adult practises involvement with the other/s in terms of talking and thinking, leading to the enhancement of initiative and further replication of ideas.

These are the processes of democracy. Just as interdependence and collaboration are the outcomes of meeting the fundamental human needs of an adult/

child or an adult/adult dyad, so a major outcome of fulfilling the fundamental needs of large numbers of people around the globe is participatory democracy.

In a democracy, the interchange of ideas with members of other social groups, essential if inclusive decisions are to be made and the society held together, is ultimately dependent on citizens' feeling of goodness-of-fit, of being reasonably at ease within the larger society. Behm (2003:63) has drawn attention to the absence of this fit within societies that produce terrorism, societies whose philosophy has been described by a spokesperson: "Between you and us there will be forever a ravine of hate" (Four Corners, 2002). Behm writes:

> *The fact is that Islamic terrorist groups do not simply express ideological hatred of the US and "Western values", but rather reflect the massive social, political and economic discontinuities that engender alienation and hopelessness - particularly among youth... Show the alienated groups that there is more to life than martyrdom.*

Economist Thurow (1996: 276) also draws out the wider political implications of fit, calling for "an understanding that free markets require a supportive physical, social, mental, educational, and organisational infrastructure. More important, they require some form of social glue if individuals are not to be constantly battling each other." That social glue is a sense of trust.

When people are able to move on from achieving some sense of trust to exploring *variation*, meeting their second need, the need for autonomy - doing what they want socially and politically, consistent with other people being able to do what *they* want - this is a brief definition of democracy, as well as of freedom and justice. As Amartya Sen (2000) notes, famines do not occur in a democracy. Combined action through the ballot box lays a powerful base for equality.

Societies in which people of whatever kind or occupation are encouraged, rather than stifled, in attempting to meet the third need, the need to pursue ideas, are in fact democracies. The specifically human need (because of our brain potential) to exchange new ideas with one another and *replicate* them through language, through published experiment, through discussion, means that we do not have to kill ourselves trying out options that the environment will not reinforce. Satisfying the need to exchange ideas with others, as Karl Popper remarked (in Dennett, 1995:375), "permits our hypotheses to die in our stead". Democracies will continue to benefit from such exchange, since, as noted earlier, "expanded insights feed in to an enhanced goodness-of-fit with the environment, and the process begins again".

It is as, and only as, this developmental sequence occurs on a widespread scale - trust engendering autonomy empowering initiative - that our global future as a species will be assured. For the outcomes of not meeting our developmental needs also extend throughout communities and globally: child and

adult abuse of many kinds, for example, bullying, exploitation, vindictiveness, cheating, crime, cruelty of various kinds, terrorism. Such behaviours are carried out by people who instead of trust exercise mistrust, instead of autonomy, aggression, instead of the exploration of new ideas, the imposition of ideas. In the long run, if too widespread, such behaviours threaten the survival of the species.

3. How do educators help to meet our developmental needs?

Often they don't. As noted at the end of the first section, "Meeting the need for new ideas - the need that education is specifically concerned with - occurs as the needs for trust and autonomy are first met, and met in that order." Because this developmental sequence is not as yet widely recognised in society, it is frequently not recognised in education. Educators often see initiative as the first, rather than the culminating, outcome to be achieved. Hill (2001:76), for example, writing of education for moral responsibility, calls for approaches to the learner which:

> *carry the individual from the mere getting of knowledge to the achievement of critical autonomy, and from this to a critical loyalty to humane personal and communal values.*

Observation and this chapter suggest, however, that the reverse process is what actually happens in life: that how one *feels* about oneself and other people (one's "personal and communal values") determines the degree or otherwise of self-initiated *action* of which one is capable ("achievement of critical autonomy") and that such autonomous exploration in turn influences one's approach to *thinking* and the "getting of knowledge", leading to an enhanced *feeling* of goodness-of-fit, and so on and on.

Where educators ignore trust and autonomy and go all out for initiative, they fail to help students to meet their first two fundamental needs. So children continue to sit in their seats attempting to absorb and regurgitate information. If educators in their own lives have built and drawn on trust and autonomy and allow these internal resources an opportunity to operate among their students, the learners can do well. Otherwise their learning (and future achievements, jobs, success in life) may well suffer. And the societies which encompass them will also suffer as the bases on which the accomplishment of great initiatives must rest are ignored or downplayed and the initiatives remain pipedreams.

We see an example of this in our own study where, in the Rating Scale responses we respondents have made, the internal resource of autonomy has been downplayed. As noted at the beginning of this chapter, we gave a high rating to the importance of autonomy. But thereafter many of us largely ignored it. Looking back to earlier chapters at the ratings we have given, first, to highly

desirable world features, and, second, to the attributes necessary to achieve these, it can be seen that we have given high priorities to:

◘ connectedness/mutual relationships and to a variety of other sensitivities, attitudes and values that reflect *feelings* of goodness-of-fit (trust);

◘ desirable *ideas* to be carried through (initiative), eg. sustainablity of planet earth, diversity, supra-national entities, social justice.

But given these sensitive feelings, how would we *act* to bring about the ideas they stimulate? In our ratings, we have given low priority to items encompassing both Participatory Democracy and Action Competencies. As Campbell (p) has noted, "it could be argued that each of the sensitivities, attitudes and values, too, has limited significance until translated into actions". In general, we respondents have not emphasised how feelings would be "translated into actions" (autonomy) which might lead to the carrying through of new ideas.

Perhaps we should not be surprised at this result. In countries where participatory democracy exists, it is often taken for granted, with widespread ignorance of the immense struggle to get it. In places where it does not exist, there is no model to demonstrate its benefits. In either case, we respondents have failed to rate its benefits highly. We ignore the means, but want the ends, sustainability of planet earth, social justice and so on.

In the last section of this chapter, I shall be retelling a true story, one of hundreds my students, internal and external, have told me in their teacher education course (Henry 2000). In one course ("Working with Parents and Community") in one semester, the task of the students has been to practise collaborating with families and to evaluate that collaboration. So this is a story about how we can translate the kindly feelings many of us undoubtedly have towards one another into a situation that can continue because it can be replicated. In particular, this story is about that educationally downplayed factor of autonomy, and about what happens when adults engaged in care and education exert *mutual* control over the diverse opportunities in our environment. The story models, on a local scale, some principles that can serve universally in educating global citizens.

4. Meeting developmental needs across cultural boundaries

Jean Carden, the senior author of "Across cultural boundaries in child care" (Carden and Henry, 1996) was group leader of the preschool group in a Brisbane child care centre where more than a third of the families using the centre were Mandarin speakers from China, Taiwan or Hong Kong. The remaining two-thirds were local Australians. The children in the Mandarin speaking and English speaking groups kept very much to themselves, the Mandarin speaking children participating very little in any of the activities going on in the centre.

Distressed by the lack of understanding or common activity among the children, Jean wondered what could be done. She decided to seek the views of the adults involved with the children: the parents and her own colleagues.

A letter sent home to parents (translated for the Mandarin speakers by a visiting member of the Ethnic Childcare Development Unit) asked questions such as: What should our Centre's goals be for your children? Would you like your child to mix with children from other countries at our Centre? How important do you think childhood is? The ECDU worker then translated the responses for Jean.

With her colleagues Jean held informal discussions, asking how they felt about the Mandarin speaking families.

Though only just over a quarter of both the Mandarin speaking and the Australian families responded to the letter they were sent, Jean took their comments seriously. She was impressed at how similar the two sets of comments were. All the respondents, from both cultures, said they wanted the centre to provide care and stimulation for the children. All wished their children to play with *all* children at the centre and to learn from their varied backgrounds. All complimented the centre staff on their courtesy and their professionalism. An Australian parent said how important it was to know the children were cared for safely while parents were working. A Mandarin speaker said that the care provided by the staff was like the fertilizer and water that would help to turn a young plant into a fine tree.

In her conversations with her colleagues, Jean at first received very different messages. While staff members sympathized with the difficulties newcomers must have in a country where they do not speak the language, and while they valued the visits of the ECDU worker who gave the Mandarin speaking parents some explanation of life in the centre, the staff also revealed that they felt resentment towards these parents. They felt that the newcomers were treating them as low-status babysitters.

When Jean read out to the staff the translated responses of the Mandarin speaking parents, resentment changed to enthusiasm. Staff realized that inability to communicate must have led to misunderstandings. They were not regarded as low-status babysitters! They were courteous professionals! They began to plan ways of making the newcomers, both children and parents, feel more at home.

Over the next weeks, these ways included the retaining, part-time, of a second ECDU worker who enabled much more communication between staff members and Mandarin speaking parents. The latter began to stay a little longer in the afternoons, watching their children play and (through the ECDU worker) starting to exchange remarks with Australian parents at drop-off and pick-up time. The Mandarin speakers responded to a request for materials from their own culture. In home corner Mandarin speaking and Australian children began to dress up in Chinese silks and "eat" with rice bowls and chop sticks. In the library area, the ECDU worker and children from both cultures began to share illustrated story books in Mandarin as well as English. Taped Australian and Mandarin songs were played in free play periods, and Australian children attempted to join in the songs sung by the Mandarin speakers and the ECDU helper. In their increasing play together, it was noted that the older Mandarin

speaking girls were playing 'mother' in a gentle, serious way to younger children in contrast with the Australian children's more rough and tumble games, but along with these continuing differences, Jean recorded that the English speaking children were giving more attention and respect to the Mandarin speaking children.

If we look back to Table 1 in which adult behaviors are set out that have been found to help children to meet their developmental needs, we can see examples of all these behaviors in the short description above of the changes that occurred in the centre. In the discussion below, the Hess behaviors are numbered in the order of their appearance in Table 1.

All the adults, beginning with the group leader, helped to promote *trust*, not only in the children who lacked it, the Mandarin speakers, but also in the Australian children for whom apparent cuckoos had appeared in their nest. All the respondents to Jean's letter demonstrated underlying warmth (1) and regard (2) for the children in wishing them to mix with one another and learn from one another. What Jean saw above all was that if warm relationships and high regard were to be demonstrated, this could only be done by improving communication - in this case through translation, enabling attentiveness and engagement (3). She enlisted the aid of not one but two ethnic helpers/translators who could help children (and adults) to understand each other. For the newcomers a feeling of goodness-of-fit, was affirmed, too, through the appearance in the centre of materials, books and music with which they were familiar. And because the reactions of significant others are important in influencing our emotions (social referencing, Berk, 2003), all the children must have felt more comfortable as they began to see their parents at pick-up time communicating with the parents of the other culture.

As the adults laid the conditions for the children to feel more trust, they were then able to help the children to build their *autonomy*. Staff members encouraged the children to begin forming new relationships with one another (4) while, at the same time, they ensured by words as well as actions (5) the preservation of the children's somewhat differing patterns of play. Staff tried to be consistent in these approaches (6). The upshot, the group leader noted, was a change in the children's behaviour towards greater attention and respect for one another.

The upshot of these staff behaviors was a dramatic increase in the children's *initiative* or ability to handle new ideas. The centre's greatly enriched setting was a beacon that invited them to cross the cultural divide. This crossing was itself an achievement (7), triggered by the translations of the Ethnic Child Development Unit helpers. Their conversation (8) and information (9), modeled by the other staff members, empowered the children to embark together on making new connections through storybooks, unusual dress-up clothes, cooking utensils, and music shared by the two cultures (10).

Just as we can remember occasional happenings in our own early lives that have made lasting positive differences in the way we continue to think

(in other words educative happenings), so such educative happenings can occur for children from their earliest moments in schools or child care. As in this example, it is when adults in these settings use behaviors that affirm trust sparking an increase in exploration leading to an expansion of ideas that children are helped to meet their fundamental developmental needs.

But none of this would have occurred for the children in this centre but for the operation of precisely *the same behaviors among the adults towards one another.* Not only between the children but between the adults was there a chasm at the beginning of the story. Two chasms, indeed, one between staff and Mandarin speaking parents, the other between these parents and Australian parents. At the point where we leave the parents and staff, all these adult groups had established mutually supportive relationships and had enhanced their internal resources of trust, autonomy and initiative, as one final episode from the story will make clear.

For the Australian children, a favorite place to play was the sandpit, magnet for learning through digging, channeling, hosing, filling, emptying, building, planning, talking while tea partying with water, sand and utensils. The Mandarin speaking children had always kept away from the sandpit, despite the staff's attempts to introduce them to it. As the Mandarin speaking parents began to feel at ease in the centre, they would often sit for a few minutes on the side of the sandpit in the afternoons, conversing through the ECDU helpers with other parents and staff. There they revealed that they were distressed at the removal of their children's shoes and socks, a cultural difference accounting for their children's aversion to the sandpit. As the parents watched, the staff were able to point out to them how much fun and learning there was to be had in the sandpit, but that it was not possible in shoes and socks. Could the staff help the children to remove these and then replace them when they left the sandpit? The parents happily agreed, the staff's knowledge and flexibility were advanced, and the children joined the group with pleasure. A win all round.

In this episode we see all the Hess behaviours (Table 1) occurring between the adults at the positive poles of the dimensions of responsiveness, control and involvement. *Responsiveness* had already been established, beginning with the *goodness-of-fit* affirmed by the positive feelings expressed in Jean's letter to the parents. The warmth (1) and regard (2) which the Mandarin speaking parents had demonstrated for the staff, and which had been reciprocated by the "courteous professionals", had led to an increase in engagement/attentiveness (3), as we see in this episode as the adults, confirming their *trust* in one another, sat together round the sandpit. Here all these adults exercised *mutual control* of the issue which concerned the staff members: how the Mandarin speaking children could come to enjoy the sandpit. All embarked on self-initiated *(autonomous)* communication with one another. While educational staff often see it as their role to tell parents what they should do, in this instance staff members consistently (6) listened to the Mandarin speakers' independent (4) and culturally different voice concerning shoes and socks, while simulta-

neously offering the parents a perspective (5) on the learning they could see before their eyes that was taking place in the sandpit. From this mutual exploration of the *variety* of opportunities offered by the situation, a further *involvement* of parents and staff took place as a choice was achieved (7) that satisfied all parties - removal and later replacement of socks and shoes. All the adults extended their *initiative*, gaining new ideas from one another by exchanging views (8), passing on information (9) about cultural differences on the one hand and learning opportunities on the other, the solution allowing full use of the stimulating resources offered by the sandpit (10). Adults from both cultures could take all these ideas further, *replicating* them as they interacted at home and in the centre.

Conclusion

What we are seeing in this story is democracy in educational action. The behaviours between adults and children and between adults and adults that we have identified in Jean's child care centre are the two-way behaviors that characterize a democracy.

Moreover, when these behaviors are enacted among adults, at the positive poles of the dimensions of responsiveness, mutual control and involvement (Table 1), they are examples of the principles of natural selection identified by Darwin (1859:127) and discussed in Section 1: goodness of fit, variation and replication. Responsiveness leading to trust is an example of goodness of fit. Mutual control leading to autonomy in action by several people is an example of the exploration of variation (in this story multicultural variation). And involvement among adults leading to initiative is an example of the passing on or replication of workable ideas which allow the process to begin again. It is through the operation of these dimensions that our species evolves.

The second facet of the process of natural selection identified by Darwin is the interaction of the organism with its *immediate* environment. Not a universal environment, for, as Gould (1996: 139) has put it: "Natural selection can only produce adaptation to immediately surrounding (and changing) environments". Similarly, Bronfenbrenner (1994:62) defines human development as what "takes place through processes of progressively more complex, reciprocal interactions between a child (or human being of any age) and the persons, objects and symbols in its immediate environment". In Jean's child care centre, Jean and the children's immediate environment included all the adults with whom they were closely associated. These were the people with whom they took part in "progressively more complex, reciprocal interactions", with the results we have seen. When educators become aware that parents, along with children, are part of their immediate environment and begin to interact with them as Jean did in her centre, working together, even briefly, on aims, meth-

ods and evaluation of projects concerning children's developmental needs, a transformation will occur in education, as we adults as well as children increase our own internal resources of trust, autonomy and initiative, helping to meet our own fundamental needs.

In this study, we respondents have given a range of responses in our ratings. Some of us have set store by all three of our fundamental needs related to feeling, action and thought. Many others, however, have emphasized positive feelings and then moved directly to implementation of ideas, with little suggestion of intervening participatory action to try out what we are exploring. I believe such a sequence will not work in the real world where all three fundamental needs are of essential significance, and where only if all three are at least moderately fulfilled through reciprocal relationships will our species continue to exist. Acting as colonizers, imposing one-way directives, will ultimately destroy our species. We need a plan of action, one that is uplifting but which also works on an everyday level to meet our developmental needs and provide resources that can bring about a global community.

The model set out in Table 1, based on the widespread observations of human groups underlying Hess's studies, is such a plan for action. It is ordinary because it works. It is also uplifting, and will become more widespread as it is reinforced. A student of mine, a practitioner, gave a copy of the model to the parents of the children in her class. One of them said to her: "I've put that model up on the wall in my kitchen. Every night before I go to bed I say to myself, I've done all those things today. I wish somebody would compliment me sometime, but they never do." The teacher told me she began to look at this mother and learn from her behavior with her child. She also complimented her.

We could all put the model up on our wall. Parents, educators, community members, as we interact with one another we are all practitioners.

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The Valuing Process:
  A Holistic Approach to Teaching and
  Learning Values Education
  A Model of the Valuing Process in the Context of the
  Teaching and Learning Cycle

Since our emphasis on Values Education is one of a holistic and integrated approach, all human faculties of the learners must be tapped and developed. In this light, the Teaching and Learning Cycle as proposed by Quisumbing is most appropriate as both a reference and a model.

Quisumbing proposes a four-step process, which includes (See Figure below):

Step One: Conceptual Level – Knowing. Valuing does not exist in a vacuum. It has to have a knowledge base from which values will be explored and discerned. This level basically introduces specific values that are to be the subject area to look into and examine. How these values affect the self and others, our behaviours, culture, history, country is suggested for the learners to consider. Knowing, however, is within the parameters of facts and concepts. This level should therefore move into a second step.

Step Two: Conceptual Level – Understanding. In the proposed cycle, distinction is made between knowledge and wisdom. This is why the conceptual level is divided as two separate steps. Knowledge could be easily explained by the educator and in turn quickly memorized by the learners. For the learners however to understand and thereby gain "intimate knowledge of objective and subjective realities, which converge into the capacity to clearly comprehend persons and systems and their inter-relationships." Concepts that are made concrete for the learners could be grasped more fully and easily by them.

Step Three: Affective Level – Valuing. As discussed in previous sections, knowing and understanding are not guarantees that values would be internalized and integrated. The third step, therefore, ensures that the value

concepts are filtered through one's experiences and reflections and are eventually affirmed in the affective dimension. In short, these concepts will flow through the three processes: chosen, prized and acted upon. Since teaching and learning is conducted on a group level, the additional benefit of this step is the appreciation, acceptance and respect of both one's own value system and those of others.

Step Four: Active Level – Acting. The value concepts that are valued ultimately lead to action. Whether the action is expressed in improved communication skills, better decision-making, non-violent conflict resolution, etc., the value concepts find their way into our behaviours. The learners are thereby challenged to see through the spontaneous flow of the concept and affective dimension into behavioural manifestations. Sometimes, this is automatic. Other times, it involves further skills enhancement in the particular area. Although the steps presented follow a logical sequence, they are by no means sequential. This means, creativity could allow the interface or reordering of such processes. Our example in the figure below will illustrate this.

The Teaching and Learning Cycle

Conceptual Level

KNOWING
about oneself and others;
their behavior, culture,
history, country, etc.

Active Level

ACTING
decision-making,
communication skills, non-
violent conflict-resolution, etc.

UNDERSTANDING
oneself and others, concepts,
key issues, and processes

VALUING
experience-reflection
accepting, respecting,
appreciating oneself and others
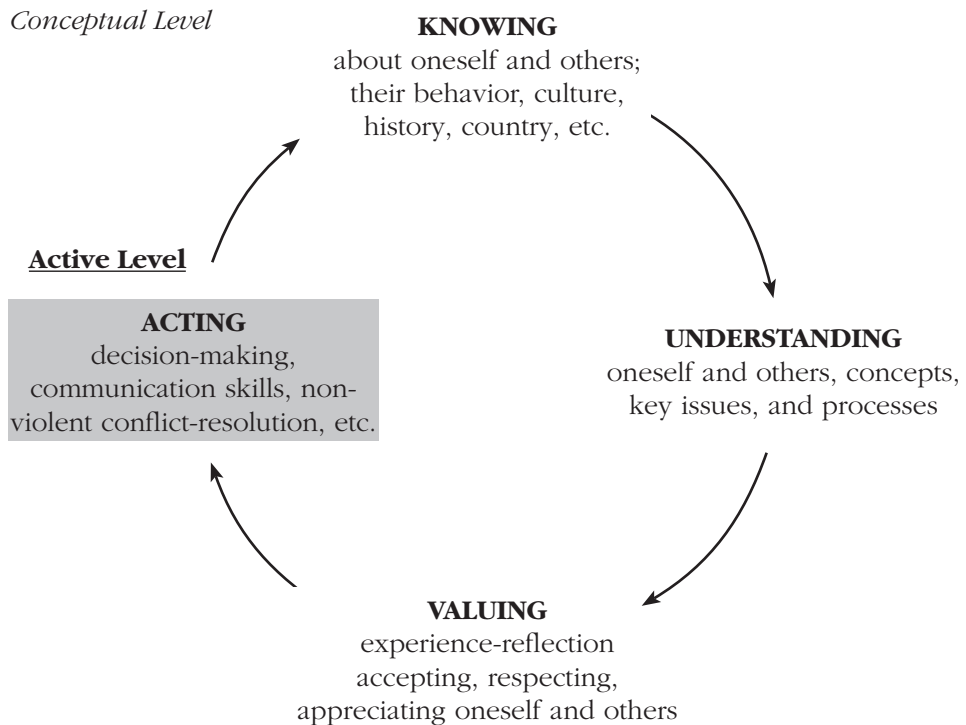
Affective Level

L.R. Quisumbing, "A Framework for Teacher Education Programmes Towards International Understanding and a Culture of Peace", Kyongju, Korea September, 1999.

The following is a sample model on how the Valuing Process could be conducted in the context of this Teaching and Learning Cycle. The core values involved are peace and justice, while its related values are non-violence, cooperation, collaboration, and respect for human rights. These values will be presented in the light of how people respond to conflict and why a collaborative problem-solving approach is suggested.

Valuing

The educator begins by introducing an Unfinished Sentence strategy.

Learners are instructed to complete the following statement:

"When I get into conflict, I usually…."

Their responses are then placed in meta cards and posted on the board.

Knowing

The educator summarizes the various responses which surfaced and goes into the different approaches toward conflict. These are avoidance, aggressive confrontation and collaborative problem solving approach.

Understanding

The educator then prepares the learners for a role-playing game. A conflict situation will be provided them in which the different conflict resolution strategies are employed. (refer to said activity for detailed steps).

The game is discussed afterwards and the corresponding input on why the approach of collaborative problem solving is preferred in the light of peace and justice is explained.

Valuing

After knowing and understanding the importance of collaborative problem-solving approach as a more peaceful and just means to conflict, the educator invites the participants to refer back to their previous responses in the meta cards.

Then, the following questions are posed for reflection:

1. What do you observe are your general response and attitude towards conflict?

    Do these jibe with our discussion for the preferred approach of collaborative problem solving?

2. What could account for your response and attitude?

3. Having gone through the activity, how strongly do you feel now towards collaborative problem-solving as an approach to conflict resolution? Given a scale of (1) (referring to 'completely disapprove') to

(10) (referring to 'completely approve'), where would you place your-self. What could be your reasons for your rating?
4. What factors could help or hinder you from adopting this approach to conflicts in your life?

Acting
The educator could end the learning experience with two proposals:
1. Ask the learners to respond to this new unfinished sentence: "When confronted by conflicts in the future,I will…."
2. Identify the factors, which hinder the learners from adopting a more collaborative problem solving approach to conflict resolution and explore ways by which they could overcome them.

Take note that in this model, the valuing process is divided into two parts. The first part, which comprises the Unfinished Sentence strategy, is utilized both as a motivation and as valuing. The second part, which includes reflection questions, probes deeper into the learners' behavioural and attitudinal patterns vis-à-vis the approaches being discussed. In this manner, the non-congruence between the ideal approach and that of the learners' actual disposition is brought into consciousness. This poses greater challenge to the learners when it comes to the Active Level.

Also, look into the differences between the questions used for discussion in the Conceptual Level (Understanding) and those use for reflection in the Affective Level (Valuing). There is indeed a vast distinction between discussion of simulated ideas and reflection of actual experiences and personal values.

Implications of the valuing process
The following are some implications for the educator engaged in the valuing process:

1. Ultimately, the ownership and decision of a value lies with the learner. Values cannot be forced, even if conveyed with good intentions. No real integration or internalization of a value can be achieved unless the learner desires or agrees with the said value. Educators may impose their values and may succeed in making the learners articulate them, but this does not stop the learners from living out their own values when they are out of the learning environment. Thus, to engage in valuing requires the educator to learn to respect others, in the same manner that one expects to be respected in return. As this climate of respect exists, the learners also begin to adopt a disposition of tolerance towards each other. Values may be shared and argued, but not imposed. The individual holds the right to his or her own choices in life.

2. The lesson in a valuing process context is about life itself. What is being discussed is not a mere subject area. It is about issues that concern the learner and the educator. Thus, the experience becomes both practical and relevant. Educators however, must not be afraid to admit that there are many questions

about life that do not have answers. Together, the educator and learner must work towards searching for answers.

3. Above all, the learner exposed to the valuing process begins to master the art of discernment. This means that the learner will be more able to live consciously and responsibly. The learners in this approach have reportedly become more critical and independent-minded, more attuned with their inner selves and empowered to do something about their conditions, rather than blame outside forces.

4. Valuing is definitely a complex process. It involves both advocacy and pedagogy. The educator is attuned to the process of learning, at the same time sensitive to opportunities for teaching which result from the meaningful inter-action between the educator and the learner and also between the learners themselves. Although the popular notion now is that values are better caught than taught, the truth is they are both caught and taught. This time however, the learning does not solely come from the educator. This role is shared with other learners. In this light, the educator is more of a guide and a facilitator, but in essence is also a true partner in learning.

5. The essence of valuing lies in helping the learner asks the "why?" and "what for?" in life. In one institution which promotes more value-based educa-tion, aside from science and technology focused, any new advancement, which emerges, is always subjected to these two questions. They are not blindly adopted. For instance, with the overwhelming scientific advancement, such as the ability to clone animals, the institution engages in a dialogue on: Why do we have to clone animals? What is this for? Valuing, therefore, guarantees a humanism that otherwise may sadly be lost in the excitement of new scientific discoveries and technological advancement.

In summary, the valuing process in the context of learning to be fully human challenges the individual not to lose his or her self (soul); a self that is discerning and empowered to define and not be defined. For what good will a new order serve if this would be inhabited by a people who have lost all sense of civility and human-ness. This effort to be fully human is rarely actualized through the traditional approach to education. In the words of Andrew Greeley (Virgin and Martyr, 1985): "Values are developed not by forcing (young) people to memorize words which they do not understand and are not interested in; rather by letting them talk, ventilate their issues, search for their own values, and eventually articulate their God within."

Module Title: Values in the UN Millennium Declaration
Core Value: National Unity and Global Solidarity
Related Values: Interdependence/Global Peace

Objectives
   1   To be familiar with the values and principles contained in a landmark document, the UN Millennium Declaration

2 To affirm these values and principles contained in the document

3 To identify concrete measures by which these values and principles could be realized in the local context

Content:
The United Nations Millennium Declaration

Procedure/learning activities

A. Conceptual level: Knowing and Understanding

1. F engages the Ps in reading the signs of the times by identifying together some global and national realities and trends:
   ◘ Fall of the Berlin Wall and the disintegration of USSR indicating the end of the Cold War.
   ◘ The rise of terrorism – the attack on the World Trade Center in New York, bombing of US embassies in Kenya and Tanzania, hijacking of airplanes, nerve gas attack in Tokyo subway and kidnapping of foreign hostages by Abu Sayaff in Basilan in the Philippines.
   ◘ The rise of global economic organization WTO, and regional organization e.g., APEC, ASEAN and EC.
   ◘ Global health problems – e.g., spread of AIDS, drug addiction and trafficking, smoking, bioethics (cloning), etc.
   ◘ The rise of new information and communication technology e.g., computer, Internet, Websites and rapid expansion of communication network.
   ◘ Environmental degradation e.g., ozone layer depletion, desertification, global warming (El Niño phenomenon), air pollution, deforestation.
   ◘ The emergence of extreme intolerance in the form of: xenophobia, sexism, racism, religious and ethnic conflict, bigotry, fundamentalism and fanaticism.
   ◘ Asian financial crisis of 1997-1998 and its social repercussions.
   ◘ The triumph of freedom (from authoritarian rule to democracy) in Eastern Europe, Southeast Asia including Philippines and some Latin American countries.
   ◘ Economic globalization and the dangerous polarization between the impoverished South and the affluent North.
2. F leads the Ps to classify if these are considered "breakdowns" or "breakthroughs."

B. Affective level: Valuing

3. Using a continuum of 1, referring to "extremely pessimistic," to 7, referring to "extremely optimistic," F asks the Ps indicate their feelings about the existing global and national trends and realities.
4. F draws out the reasons for their ratings.

Conceptual level: Knowing
4. F invites Ps to read the UN document.

United Nations Millennium Declaration

Values and principles

a) We, heads of State and Government, have gathered at United Nations Head-quarters in New York from 6 to 8 September 2000, at the dawn of a new Millennium, to reaffirm our faith in the Organization and its Charter as indispensable foundations of a more peaceful, prosperous and just world.

b) We recognize that, in addition to our separate responsibilities to our individual societies, we have a collective responsibility to uphold the principles of human dignity, equality and equity at the global level. As leaders we have a duty therefore to all the world's people, especially the most vulnerable and, in particular, the children of the world, to whom the future belongs.

c) We reaffirm our commitment to the purposes and principles of the Charter of the United Nations, which have proved timeless and universal. Indeed, their relevance and capacity to inspire have increased, as nations and peoples have become increasingly connected and interdependent.

d) We are determined to establish a just and lasting peace all over the world in accordance with the objectives and principles of the Charter. We rededicate ourselves to support all efforts to uphold the sovereign equality of all States, respect for their territorial integrity and political independence, resolution of disputes by peaceful means and in conformity with the principles of justice and international law, the right to self-determination of peoples which remain under colonial domination and foreign occupation, non-interference in the internal affairs of States, respect for human rights and fundamental freedoms, respect for the equal rights of all without distinction to race, sex, language or religion and international cooperation in solving international problems of an economic, social, cultural or humanitarian character.

e) We believe that the central challenge we face today is to ensure that globalization becomes a positive force for all the world's people. For while globalization offers great opportunities, at present its benefits are very unevenly shared, while its costs are unevenly distributed. We recognize that developing countries and countries with economies in transition face special difficulties in responding to this central challenge. Thus, only through broad and sustained efforts to create a shared future, based upon our common humanity in all its diversity, can globalization be made fully inclusive and equitable. These efforts must include policies and measures, at the global level, which correspond to the needs of developing countries and economies in transition and are formulated and implemented with their effective participation.

f) We consider certain fundamental values to essential to international relations in the twenty-first century.

These include:

- ◘ **Freedom.** Men and women have the right to live their lives and raise their children in dignity, free from hunger and from fear of violence, oppression or injustice. Democratic and participatory governance based on the will of the people best assures these rights.
- ◘ **Equality.** No individual and no nation must be denied the opportunity to benefit from development. The equal rights and opportunities of women and men must be assured.
- ◘ **Solidarity.** Global challenges must be managed in a way that distributes the costs and burdens fairly in accordance with basic principles of equity and social justice. Those who suffer or who benefit least deserve help from those who benefit most.
- ◘ **Tolerance.** Human beings must respect one another, in all their diversity of belief, culture and language. Differences within and between societies should be neither feared nor repressed, but cherished as a precious asset of humanity. A culture of peace and dialogue among all civilizations should be actively promoted.
- ◘ **Respect for nature.** Prudence must be shown in the management of all living species and natural resources, in accordance with the precepts of sustainable development. Only in this way can the immeasurable riches provided to us by nature be preserved and passed on to our descendants. The current unsustainable patterns of production and consumption must be changed in the interest of our future welfare and that of our descendants.
- ◘ **Shared responsibility.** Responsibility for managing worldwide economic and social development, as well as threats to international peace and security, must be shared among the nations of the world and should be exercised multilaterally. As the most universal and most representative organization in the world, the United Nations must play the central role.

Conceptual level: Understanding

6. F discusses the document with the Ps using the following guide questions:
   a) Is there a general agreement on the basic values and principles contained in the millennium document? What are these?
   b) Are these values and principles contained in the document time and context specific or culture bound?
   c) Which of these fundamental values and principles listed in the document would the Southeast Asian citizens have ease or difficulty internalizing? Why is this so? Explain.

Affective level: Valuing

7. F invites Ps to review the document. This time, as they read it, they will be instructed to place a "+" sign next to the statement that they "strongly

agree with" and a "-" sign next to the statement that they "strongly disagree with."

8. Ps share their ratings within a small group.
9. F gathers what seems to be emerging as general agreements of the class.

Active level: Acting

10. Based on what has surfaced in step 9, the Ps will come up with their own group declaration. Common points must be agreed upon and a core group will be assigned to work on the final draft. This will be approved by the class and duly signed by everyone.
11. Lastly, the Ps arrive at specific measures by which their own declaration could be actualized in their local community. This could be their own mandate to the class.
12. A commitment ceremony or ritual could be conducted to cap this process.

Evaluation

13. F asks the Ps to discuss and answer the question, "In the past decade, how successful or otherwise was the UN in fulfilling its mandate?"

Suggested Readings

The Annual Report on the *Work of the UN Organization 2000:*
"Common Destiny, New Resolve" by Kofi A. Annan, Secretary General of the United Nations

Garry Putland

General Manager, Business Development

*The Supporting Role of ICTs in Education
or Educational Transformation Supported by ICT*

Economic Benefit

"Information and communications technologies are essential for developing countries' self-reliance, economic health and parity with more developed nations...."

Sergei Kambalov, deputy head of the United Nations ICT Taskforce secretariat

Reported in Computerworld NZ, in an interview by Stephen Bell, June 2004.

Access and Equity

2003 1st World Summit on the Information Society held in Geneva. **Declared**

> *"…a common desire and commitment to build a people-centred, inclusive and development oriented Information Society, where everyone can create, access, utilize and share information and knowledge, enabling individuals, communities and peoples to achieve their full potential in promoting their sustainable development and improving their quality of life…"*

Education as a foundation

'Young people are growing up in a world characterised by rapid technological change and global communication. School education provides the foundation for the information economy and the knowledge society. Educators across Australia recognise that children living in an online world must have a school education that enables them to participate in and contribute to that world."

Dr Martyn Forrest, Chair MCEETYA ICT in Schools Taskforce formerly the EdNA Schools Advisory Group, 2000

Transformation

In what ways is banking different today?

How would a surgeon cope in today's world?

Use of email
- ◘ 1993 Brunei received 349 000 kilos of conventional mail and sent abroad 78 700 kilos.
- ◘ 2001 Brunei received 222 900 kilos and sent abroad 37 300 kilos.

Digital Natives

- ◘ Children have grown up with ICTs
- ◘ Extensive experience in using technology for
  - – communication, research, games
  - – do students learn more about ICTs outside of school?
- ◘ Valuing what students bring to schools
  - – multiple literacies, learning styles and skills
- ◘ Facilitating authentic learning experiences
  - – motivating and engaging
  - – contemporary and relevant
  - – aligned with curriculum outcomes
  - – enabling global links and cultural understanding

Innovation Collaboration Transformation

Innovation
Learning to do things differently in order to do them better

Collaboration
Methodology that encourages networks to work together on the basis of trust and mutual benefit to share experience, expertise and solve problems.

Transformation
An interactive model that creates new knowledge and professional practice through innovative networks of leaders, teachers and students.

Innovation Collaboration Transformation
Practical
Examples
- ◘ Australian Maths and Science School
  - – Learning Commons – flexible space where groups of students can work via access to technology
  - – Studios – specialist learning areas such as science, control technology, multimedia laboratories

- – Rooms where AV or videoconferencing facilities are made available
- – Students have own timetable and work is tracked through online systems
- – Links to Industry and the University
◩ Online content for Australian schools
◩ Widen and enhance learning experience
◩ Standardization framework so that material works in multiple environments locally and globally
◩ Content is tested with the learner and teacher during the development phase
◩ Learning Object Exchange (LEX) will be a national repository for managing content
◩ Five organizations around the world are using their experience in accessing online resources and databases to 'unlock' the web.
◩ EdNA Online (Australia), Multimedia Educational Resources for Learning and Online Teaching (MERLOT – US), EduSource (Canada), National Institute of Multimedia Education (Japan), ARIADNE (Europe)
◩ Using existing technologies to explore scalability of federating searches across the world.
◩ International collaboration where organizations are sharing expertise, experiences, development of technologies and solutions to problems.
◩ Reach In - Reach Out project aims to promote communication, between remotely located Lockhart River students and their families, friends and community.
◩ NetTel@Africa – an example of a multiple alliance which has facilitated the delivery of a master program of 10 course modules and thesis or equivalent.
◩ Of significance is the degree to which copyright, traditionally a great impediment to sharing content, has been waived in this project.
◩ The Mindset Network in South Africa, aimed at the personal, social and economic support of all South Africans through better education.
◩ Delivers free educational material via satellite broadcasts with supporting multimedia material in print and on the Internet.
◩ Kothmale Community Radio/Internet Project (Sri Lanka)
  - – Benchmark study found
    - ▣ Lack of access to facilities
    - ▣ Language barriers
    - ▣ Shortage of information tailored to the needs of the local rural communities
    - ▣ Lack of motivation to use the Internet
  - – A new Approach
    - ▣ Community radio broadcasts a daily 'Browsing the Internet'
    - ▣ Listeners ask the presenters/experts to browse the internet – for example a doctor may explain data on health website

Challenge
◘ C19th buildings
◘ C20th teachers/curriculum
◘ C21st students

Educational Vision for 21st Century
◘ Student identities and destinies are fluid
◘ Education is lifelong, informal and formal
◘ Education is unconstrained by time and place
◘ Roles of teachers and students are overlapping
◘ School is multi-cultural and within a global community
◘ Schools and teachers are embedded in complex interconnected networks
◘ Education is user led!!

Resources
◘ EdNA Online (http://www.edna.edu.au)
◘ Global Education Website (http://globaled.edna.edu.au)
◘ OzProjects (http://ozprojects.edna.edu.au)
◘ education.au website (www.educationau.edu.au)
◘ Teachers of the Future Initiative (http://www.unesco-tofi.org)
◘ The Learning Federation (www.thelearningfederation.edu.au)
◘ Myfuture (www.myfuture.edu.au)
◘ The Australian Science and Math School (www.asms.sa.edu.au)
◘ Questacon Science Website (www.questacon.edu.au)

Thank you.

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www.educationau.edu.au

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The Importance of Having a Dialogue Among Cultures

Introduction

I believe that most of the conflicts occur because people do not pay respect and understand others. Understanding could be enhanced through dialogue especially dialogue among people of different cultures should be enhanced. In this article I try to contribute some ideas how we should encourage dialogue among cultures as an important aspect of cultural understanding to avoid violent conflicts. Aside from that I provide an example of dialogue among cultures in Indonesia.

1. What is dialogue?

Dialogue as an instrument of transformation, a way for tolerance and peace, a vehicle for diversity and pluralism -hence a means for furthering the common good presupposes the capacity to listen with accommodating attitudes which implies a moral risk. The effort of listening is one of accommodating the other without changing oneself, completely without abandoning oneself.

Thus, dialogue is a testing ground of tolerance. Dialogue and tolerance is closely connected. Without tolerance one can not expect to be able to create a healthy dialogue. Through dialogue a mutual understanding could be achieved. The goal of a genuine dialogue is not conversion but mutual understanding and it is achieved by conviction not convenience.

We must attempt to capture the significance of dialogue in an increasingly interconnected world where cultural diversity presents not only difficult challenges but also opportunities for mutual understanding, tolerance and peace.

The three guiding principles of dialogue are universality, diversity and dignity. And these principles are closely connected with the values of justice, solidarity, tolerance, sharing, equity, respect for human rights, and democratic principles which could be acquired effectively through education.

2. How does Real Dialogue Occur?

Real dialogue occurs when a full recognition of the different "other" generates a preoccupation with and responsibility for the "other". In many respect it is an invitation to rethink the idea of humanity. The capacity of human being to feel empathy and compassion for others goes deeper than the mere coexistence of different cultural ethno-groups.

This is possible if a person has three potentialities:

◘ The potentials of self, a clear picture of one's obligation to achieve the goal of life
◘ The potentials of you and I, a clear picture of one's obligation to communicate with others.
◘ The potentials of we and I, a clear picture of one's obligation to work and live together with others.

3. What Requirements are Needed to Have a Better Dialogue?

In order to have better dialogues among Civilizations the following requirements should be met:

◘ Clear identity of other cultures and their life expectations
Each of those who are involved in dialogue should verify the following questions: Who are we? What are our hopes and concerns? What do we want to achieve? What ways should we try to achieve a happy life? How do we do it?

◘ Tolerance to differences among cultures
Equity and cultural recognition are major avenues to turning cultural diversity into an opportunity rather than an obstacle, they hold the key to cultural pluralism. Therefore, differences among cultures should be recognized and respected.

◘ The need to work together and seeing the world as one society that should be interdependent.

We live in the age of interdependence, therefore, we have to collaborate with each other in solving all problems of mankind.

◘ The spirit of seeking commonality
The spirit of seeking commonality such as the need for basic necessities, security, love, respect, and self-actualization is only possible if we respect and accept differences such as traditions, customs, belief, religion, language, ways of life and political interest and look for common goal.

◘ The spirit to respect differences
The spirit to respect differences such as to recognize other existence and rights. The ambition to have a healthy democratic society that allows people to have the right to express their ideas, to adjust to different ideas and systems. And finally to promote human rights, gender equity and the skill of living together.

◘ Apply six core values as the moral basis of international relations among nations
The UN Millennium Declaration has adopted six core values as the moral basis of relations among nations, namely:
Freedom, Equality, Solidarity, Tolerance, Respect for Nature and Shared Responsibility

4. What kind of Education Could Involve Youth in a Better Dialogue?

Education is a process of a conscious action through an unconscious learning achievement. Thus, educators should avoid a learning process that does not allow a learning motivation to exist. Good educators should love their pupils and love their work and they should be masters of humanity and masters of knowledge. Therefore, the kind of education needed is the one which could shape the character building concentrating on certain values to be nurtured to enable individuals to develop awareness of themselves and their environment and encourage them to play their social role at work and in the community in order to be the future leaders of the universe in preserving the planet to be a better world to live in.

In this respect, the task of an educator is to teach students about human diversity and to instill in them an awareness of the similarities and interdependence of all people. From early childhood, the school should seize every opportunity to pursue this approach through the teaching of human history, geography, languages, etc.

The content of learning should be focused on the following values/subject:

- ◘ Human Rights Education
- ◘ Multilingual education
- ◘ International understanding
- ◘ Cross Cultural Understanding
- ◘ Skill on living together
- ◘ Peace, tolerance, equality of the sexes, friendship
- ◘ Inter-cultural understanding
- ◘ Universally shared values
- ◘ Values forming the basis of social cohesion and respect for human dignity and linguistic diversity/values clarification/shifting values.
- ◘ History, religion, heritage and customs of other nations.

Education is to help students to grow towards self-actualization to develop their full potentials: spiritual, emotional, intellectual, social and physical potentialities. Evaluation, therefore, is needed to know the learners' achievement and their potentials. Most of the time, however, an evaluation of an educational achievement is only focused on intellectual capability rather than their other capabilities.

Franco & Patricia Rodi

Values Education Initiatives in the Solomon Islands School Curriculum

Introduction

The recent conflict in Solomon Islands not only devastated its people but it also shook the very fabrics that bind Solomon Islanders together. The conflict traumatised many people who were affected. The nation and people have thus been urged to critically look and plan for the future. While the underlying social structures and values may have contributed to the conflict, they have also enabled families and communities to cope with its impact. The need for Peace Education in the Solomon Islands has thus become eminent.

Many people believe that the values and attitudes promoted through the westernisation of Solomon Islands society, and in particular by the education system, has been a root cause of the conflict. Although this is debatable, there is general acceptance that education has increased tensions within communities, especially between younger people and their more conservative and traditional elders, by its promotion of and focus on economic advancement. The education system is seen by many as being unconnected and antagonistic to the social and cultural values on which the Solomon Islands communities and society is based.

This paper briefly describes the initiatives of the Solomon Islands Ministry of Education to incorporate 'Values Education' in its 2004-2006 Curriculum Reform and Review Programme. The Solomon Islands Ministry of Education sees values education that promotes peace, social, cultural, moral and spiritual values and values that promote peace, democracy and national unity as vitally important in nation building. The Ministry is currently working with UNICEF to develop a curriculum package on Peace Education for Solomon Islands Primary and Secondary Schools that will be incorporated into the National School Curricula.

Background

To address the conflict and turmoil, the Solomon Islands Ministry of Education has responded by developing an Education Strategic Plan 2004-2006. This Plan

was developed with the intention to recover the education system from the effects of the recent ethnic tension and conflicts. The prime objective of the plan is to rehabilitate and reform the education system to make it more responsive and appropriate to the needs of Solomon Islanders. The plan outlines the strategic framework by which the Ministry of Education in partnership with local education authorities, the Sol.omon Islands College of High Education and donor community will work together to rehabilitate the education system. It identifies strategies for enhancing the capacity of the system to be better able to cope with the rapidly expanding demands being placed upon it by the Solomon Islands society.

Moreover, the plan recommends changes and reforms to the provision of basic education, technical, vocational and further education, teacher education and the management of the education system (Solomon Islands Education Strategic Plan 2004-2006). The Curriculum Development Division (CDD), which is a division of the Ministry of Education has been identified as one of the key implementers of the plan particularly to review and reform the national school curriculum so that it is made more relevant to the learning needs of the school populace.

The consequences of the ethnic tension and conflicts in Solomon Islands between 1999 and 2003 have led many stakeholders to rethink the direction in which the education system should be rehabilitated and reformed. There is scope for rethinking education directions in this modern age because many stakeholders claim that the education many young Solomon Islanders have received in the past and present, is not adequate for a country that is being transformed rapidly by social, economic, religious and political pandemonium. Critics of the current education system seem to be saying that there is a mismatch between our aspiration for modernization and development and the quality of education provided. The education system the country has adopted have over the years believed to have allowed Solomon Islanders' to compromise 'modern' ways of thinking with their traditional and cultural values to the detriment of our society. The recent tension has culminated as a result of an education system which alienated people from their roots thereby caused frustration, suspicion and eventually conflict that devastated not only the economy but also the social fabric of our society. It is therefore vitally important that the education system be rehabilitated and reformed so that it not only facilitates the development of knowledge, skills, values and attitudes of young Solomon Islanders but also to promote social cohesion and peaceful coexistence between the different ethnic groups that make up Solomon Islands.

In planning and taking action to rehabilitate and reform the education system, the Ministry of Education recognises traditional, social and culture values, and the important stabilising role of rural and village communities.

Post Conflict Curricula Initiatives

In collaboration with the National Peace Council of Solomon Islands (NPC) and UNICEF, the CDD has drafted a curriculum package in peace education for primary and secondary schools in Solomon Islands. Since 2001 the CDD and the NPC curriculum subcommittee have been consulting each other on the need for an introduction of peace education in the national school curriculum. The NPC's notion of peace education includes: tolerance for differences between the different ethnic groups that make the Solomon Islands society, respect, leadership, good governance, and impacts of urbanization on traditional practices, such as the 'wantok' tradition.

In early 2004, the NPC sought assistance from UNICEF in the form of technical assistants (TA) to develop a curricula package for peace education for Solomon Islands primary and secondary schools. In consultation with relevant stakeholders, the two TAs have drafted peace education teaching and learning materials for the secondary and primary schools.

From the 25-29 October 2004, the UNICEF in collaboration with CDD conducted a workshop to review the secondary peace education curriculum materials and to provide feedback for Draft 2 of the materials. The TA also worked with the CDD curriculum officers and youth leaders to decide on how the lessons in the package can be integrated into the revised secondary social studies syllabus. The TA also trained participants in teaching the lessons for field testing.

Plans have been put in place for a similar workshop to be held in early February 2005 to review the primary peace education curriculum materials.

The Ministry of Education through the CDD has commenced the secondary curriculum and rewriting learning outcomes and has an interest in incorporating lessons in peace education in its new secondary syllabus. The CDD aims to implement the revised syllabus in both primary and secondary schools in 2006.

Secondary Peace Education Curriculum

The selected content of the secondary school peace education curriculum package includes (Smith, 2004):

Unit I: Understanding Peace
    Lesson 1: What is Peace?
    Lesson 2: Conflict and Change: Challenges of Peace
    Lesson 3: Valuing Diversity
    Lesson 4: Respecting Others

Unit II: Practicing Interpersonal Peace
Lesson 5: Problem Solving
Lesson 6: Reconciliation
Lesson 7: Mediation

Unit III: Understanding Good Governance and Peace
Lesson 8: Understanding and Exercising Rights and Responsibilities
Lesson 9: Good Leadership and Peace
Lesson 10: Good Governance and Peace

Unit IV: Practicing Peace in Our Communities and Country
Lesson 11: Group Problem Solving and Decision Making
Lesson 12: Facilitation Skills
Lesson 13: Advocacy Skills
Lesson 14: Youth Participation

Primary Peace Education Curriculum
The draft primary peace education curriculum package covers the following topics (Ashton, 2004).

Section I: Introduction
Lesson 1: Introduction To Peace Education A: What Is Conflict?
Lesson 2: Introduction To Peace Education B: What is Peace?
Lesson 3: Rules for a Peaceful Classroom

Section II: Interpersonal Skills for Peace
Lesson 4: Active Listening
Lesson 5: Blind Man's Trust
Lesson 6: Feelings
Lesson 7: "I" Messages - Communication Lesson 8: Anger Management
Lesson 9: Coming To Consensus
Lesson 10: Forgiveness

Section III: Understanding and Accepting Differences
Lesson 11: Similarities and Differences
Lesson 12: Appreciating Differences
Lesson 13: How Do We See Our Roles?

Section IV: Children's Rights
Lesson 14: What Do We Need?
Lesson 15: What Are Our Rights and Responsibilities?

Section V: Our Culture, Our Nation
Lesson 16: Traditions and Change

Intended Outcome

The ultimate goals of peace education initiatives in Solomon Islands are to:
- ◘ Develop tolerance between the different ethnic groups,
- ◘ Develop respect for one another,
- ◘ Develop good leadership and good governance,
- ◘ Build and sustain peace,
- ◘ Tackle injustice,
- ◘ Empower individuals (especially youth) to make right decisions and choices
- ◘ Develop the local capacities of individuals
- ◘ Improve the participation of young people in legitimate grievance resolution processes which will lead to reduced outbreaks of violence.

Issues and challenges

The successful implementation of peace education initiatives in Solomon Islands will depend on the following factors:
- ◘ Incorporation of peace education concepts in the national school curriculum. Availability of peace education curriculum materials
- ◘ Pre-service and in-service training of teachers on peace education
- ◘ Selection of appropriate teaching methodology to implement the curriculum initiative
- ◘ Willingness of Solomon Islanders to forgive each other, build and sustain peace in the long term.

Conclusion

Numerous resources are being injected in Solomon Islands by the government and other stakeholders, including donor communities, to bring back peace and normalcy to pre-conflict levels. Since the arrival of the *Regional Assistance Mission to Solomon Islands* (RAMSI) led by Australia, notable changes have occurred to bring back peace and normalcy in Solomon Islands. Now Solomon Islanders are enjoying relative calm. People of all works of life have returned to their normal routines and enjoying peace. The people of the Solomon Islands in partnership with the government and non-governmental organisations are turning to rebuilding their communities and addressing injustice. Various networks have been set up to assist those who were directly affected by the conflict. Through these extensive networks, the government aims to strengthen the ability of Solomon Islanders to build peace, tackle injustice, and develop their local capacities. There is a new sense of national consciousness in the making. These are initiated through the many peace efforts by various local organisations including the churches. The positive developments occurring in the education reform programme, such as the peace education curriculum, will hopefully instill in the minds of young Solomon Islanders a sense of shared values and expectations, out of which a sense of common purpose in the future will be developed.

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1. Ashton, C (2004). Primary peace education curriculum for Solomon Islands (draft). UNICEF, Honiara.

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*Mastery of Languages as a Key Factor
to Facilitate a Good Dialogue
for Inter-cultural Understanding*

Introduction

Mutual understanding among people could be achieved through a good and healthy dialogue. The good and healthy dialogue requires:
- ◘ Clear identity of other culture and their life expectations
- ◘ Tolerance to differences among cultures
- ◘ Spirit of seeking commonality
- ◘ Working together and seeing the world as one society that should be interdependent
- ◘ The spirit to respect differences

And all the above mention requirements could not be achieved unless both parties speak the same languages and understand the cultural expressions used in that language.

Therefore, mastery of languages is a key factor in facilitating a good dialogue leading to inter-cultural understanding.

In this article, I want to contribute some ideas on the importance of mastery of native and other languages to facilitate a healthy and good dialogue to enhance understanding among cultures in order to minimize conflicts which might arise because of misunderstanding. among people of different cultures.

Fist of all, we have to understand what is meant by a dialogue.

A Dialogue as an instrument of transformation , a way for tolerance and peace , a vehicle for diversity and pluralism –hence a means for furthering the common good presupposes the capacity to listen with accommodating attitudes which implies a moral risk.

Thus, dialogue is a testing ground of tolerance. Dialogue and tolerance is closely connected. Without tolerance one can not expect to be able to create a

healthy dialogue. Through dialogue a mutual understanding could be achieved. The goal of a genuine dialogue is not conversion but mutual understanding and it is achieved by conviction not convenience.

A Real dialogue occurs when a full recognition of the different "other" generates a preoccupation with and responsibility for the "other". In many respect it is an invitation to rethink the idea of humanity. The capacity of human being to feel empathy and compassion for others goes deeper than the mere coexistence of different cultural ethno-groups.

This is possible if a person has three potentialities:
– The potentials of self, a clear picture of one's obligation to achieve the goal of life
– The potentials of you and I, a clear picture of one's obligation to communicate with others.
– The potentials of us and me, a clear picture of one's obligation to work and live together with others.

In order to have a better dialogue as it is mentioned above, the following requirements should be met:

◪ **Clear identity of other culture and their life expectations**

Each of those who are involved in dialogue should verify the following questions: Who we are? What are our hopes and concern? What do we want to achieve? What ways should we try to achieve a happy life? How do we do it?

◪ **Tolerance to differences among cultures**

Equity and cultural recognition are major avenues to turning cultural diversity into an opportunity rather than an obstacle; they hold the key to cultural pluralism. Therefore, differences among culture should be recognized and respected.

◪ **The need of working together and seeing the world as one society that should be interdependent**

We live in the age of interdependence; therefore, we have to collaborate with each other in solving all problems of mankind.

◪ **The spirit of seeking commonality**

The spirit of seeking commonality such as the need for basic necessities, security, love , respect, and self-actualization is only possible if we respect and accept differences such as traditions, customs, belief, religion, language, ways of life and political interest and look for common goal.

◪ **The spirit to respect differences**

The spirit to respect differences such as to recognize other existence and rights. The ambition to have a healthy democratic society that allows people to have the right to express their ideas, to adjust to different ideas and systems.

And finally to promote human rights, gender equity and the skill of living together.

Thus, a good dialogue needs understanding each other using the same language and having the same cultural expressions. Therefore, mastery of languages should be enhanced in education for inter-cultural understanding because of the following reasons:

◘ **Learning a languages is a strategic dimension of understanding other people.**

It would be unrealistic to suggest that people in the twenty-first century should not be able to learn languages which facilitate regional and international communication. More precisely, when deciding on education for international understanding greater importance needs to given to the fact that learning each language provides a new opportunity for a better dialogue.

◘ **Language is the best means of communication**

And the best communication could be done through spoken or written language. It is language which instructs people to do things, narrate a series of events, describe things , thoughts, ideas and philosophies. Therefore, correct spoken language is a key to better understanding among people.

◘ **Language can resolve conflicts**

Another example is that children, the young and adults who can use language to resolve conflicts can avoid using force. Those in favour of peace, justice and the truth need the ability to develop stronger arguments, in which language plays a central role alongside scientific knowledge and modern information means.

But learning another language requires the mastery of the native language correctly. Therefore, in the development of language teaching, it should allow students to practice correct spoken and written language so that they will be able to communicate in their community correctly and be understood well.

◘ *The need to master native language*

Language is used for communication among people of the same cultural background. Therefore, instruction in the mother-tongue is of crucial importance for pedagogical, social and cultural reasons, in fact it has been recognized as a top priority in many educational systems. Thus, it is very important to develop the teaching of native language as the mother tongue at the family and at school since the priority given to the native language of students constitutes the best basis for further learning (including for the learning of other languages) and fosters positive emotions needed for the building of a personal and cultural identity, as well as the sentiment of belonging to the community.

Besides, the correct teaching of the mother tongue will make it easy to learn other languages in the future. Convergent teaching gives priority to the

child's own language, which serves at the same time as a means of communication and expression and as a tool for structuring thought and personality. The introduction of a second language should be contemplated only when the most important types of behaviour, especially those concerned with writing have been mastered in the mother-tongue. A child's mother- tongue, in our view, is the only language that can develop in the child the behaviour, attitudes and aptitudes needed for all types of learning. It generates trust and harmony between pupils and their teacher and amongst themselves. It provides the children with a better opportunity to perceive and query the world around them., it frees them of their inhibitions and develops their imagination and creativity.

A child who has learned to read, write and calculate in his own language will use the same skills when learning a second language, which in turn will give him a clearer awareness of his own tongue, his culture, and the world around him. According to convergent teaching, initial learning should start from the child's personal experience and should use his awareness of his socio-cultural environment as a reference. The opening to the outside world will occur gradually as the child progresses through school. This also enables the learner to incorporate the school as part of his daily life.

�%◊ *The need to master another language*
Speaking more languages makes one more human .Language learning is a precious tool understanding each other. For the purpose of citizenship in ever more multicultural and diversified societies, the native language, the local language, the neighbour language and the world communication language are as many challenges if one accepts that a language is not only a means of communication but includes a strong cultural component combined with the dimension of identity.

Some Challenges in the Existence of Language

1. The decrease of motivation to learn language in many developing countries
   Sinece and Technology is empowering over the learning of language and art
2. Many local languages are in danger of being extinct.
3. Powerful language such as English has weaken the power of local language and the extinction of local languages is followed the extinction of culture, tradition and local wisdom
4. Many leaders do not speak the language properly and it is followed by the incorrect use of language by media, and it seems there is not authority which can control this.
5. Face to face language communication is taken over by the advancement of technology. People are loosing heart to heart communication and brain to brain communication has become more powerful since everything is computerized.

Thus, the disappearance of the quality of language bring about the disappearance of human values which creates difficulty in fostering a healthy dialogue.

Strategies in teaching and learning Languages

Since language mastery include the understanding of its culture, the important items of culture should be introduced in the right way through authentic sources from native speech community which will help to engage students in authentic cultural experiences through the best methods of teaching.

The strategic of teaching language for inter cultural understanding should incorporate culture as a vital component of language learning. Language should identify key cultural items in every aspect of language taught since students can be successful in speaking a second language if cultural issues are an inherent part of the curriculum.

Thus, language learners need to be aware of appropriate ways to address people, express gratitude, make requests and to agree and disagree with someone. They should know behaviours and intonation patterns that are appropriate in their own speech community.

Using authentic sources from the native speech community helps to engage students in authentic cultural experiences. Sources can include films, news broadcasts, and television shows; web sites; photographs, magazines, newspapers, restaurant menus, travel brochures, and other printed materials.

Teachers can adapt their use of authentic materials to suit the age and language proficiency level of the students. The teacher might supply students with a detailed translation or give them a chart, diagram, or outline to complete while they listen to a dialogue or watch a video. After the class has viewed the relevant segments, the teacher can engage the students in discussion of the cultural norms represented in the segments and what these norms might say about the values of the culture.

Discussion topics might include nonverbal behaviors (e.g., gestures, eye contact, societal roles, and how people in different social roles relate to each other).

Students might describe the behaviors they observe and discuss which of them are similar to their native culture and which are not and determine strategies for effective communication in the target language.

The important of teaching cultural items which could enhance the understanding of culture of the language spoken through the use of:

◻ **Proverbs**
Discussion of common proverbs in the target language could focus on how the proverbs are different from or similar to proverbs in the students' native language and how differences might underscore historical and cultural back-

ground. Using proverbs as a way to explore culture also provides a way to analyze the stereotypes about and misperceptions of the culture, as well as a way for students to explore the values that are often represented in the proverbs of their native culture.

�(«») **Role Play**

In role plays, students can act out a miscommunication that is based on cultural differences. For example, after learning about ways of addressing different groups of people in the target culture, such as people of the same age and older people, students could role play a situation in which an inappropriate greeting is used. Other students observe the role play and try to identify the reason for the miscommunication. They then role play the same situation using a culturally appropriate form of address.

◻ **Cultural objects**

Students can be presented with objects (e.g., figurines, tools, jewelry, art) or images that originate from the target culture. The students are then responsible for finding information about the item in question, they can either write a brief summary or make an oral presentation to the class about the cultural relevance of the item. Such activities can also serve as a foundation from which teachers can go on to discuss larger cultural, historical, and linguistic factors that tie in with the objects. Such contextualization is, in fact, important to the success of using culture objects.

◻ **Students as Cultural Resources**

Schools are more culturally and ethnically diverse than they have ever been. Exchange students, immigrant students, or students who speak the target language at home can be invited to the classroom as expert sources. These students can share authentic insights into the home and cultural life of native speakers of the language.

◻ **Ethnographic Studies**

An effective way for students to learn about the target language and culture is to send them into their own community to find information. Students can carry out ethnographic interviews with native speakers in the community, which they can record in notebooks or on audiotapes or videotapes. Discussion activities could include oral family histories, interviews with community professionals, and studies of social groups . It is important to note that activities involving the target-language community require a great deal of time on the part of the teacher to help set them up and to offer ongoing supervision.

◻ **Literature**

Literary texts are often replete with cultural information and evoke memorable reactions for readers. Texts that are carefully selected for a given group of stu-

dents and with specific goals in mind can be very helpful in allowing students to acquire insight into a culture.

◘ Films or video

Film and television segments offer students an opportunity to witness behaviors that are not obvious in texts. Film is often one of the more current and comprehensive ways to encapsulate the look, feel, and rhythm of a culture. Film also connects students with language and cultural issues simultaneously. such as depicting conversational timing in conversation.

A. Toktosunova

The Kyrgyz Republic

*Capacity-Building of Higher Education
of Kyrgyzstan for Studies of Ethnicity and
Processes of Ethno-Cultural Self-Identification
in Multi-ethnic Society*

Inter-ethnic relations in such multiethnic country as Kyrgyzstan present one of the main aspects of state development and civil society formation. Understanding and realistic assessment of ethnic processes enhance the formation of democratic foundations of the society.

Dissemination of objective knowledge about the ethno-sphere, ethno-cultural and democratic development of multiethnic societies is an important task in the field of education. Creation of a tolerant climate in inter-ethnic relationships is one of the main factors influencing the formation of a consolidated civil society and achievement of the following goals:

◘ To enhance formation of principles and skills of peaceful co-existence of different ethnic groups;
◘ To form among youth an active civil position aimed at consolidation of people belonging to different social, ethnic and territorial communities;
◘ To teach tolerant attitude towards different ethnic groups living in Kyrgyzstan;
◘ To develop capacities of different ethnic groups to respond to the new challenges, including the threat of international terrorism, nationalism in its negative manifestations and religious extremism.

The current situation in teaching of subjects related to theory and practice of inter-ethnic relations in multiethnic environment is characterized by some paradoxical features:

◘ Weak communication in scientific-educational component of ethno-sphere on the one hand and a great number of projects related to education and studies of inter-ethnic relations on the other hand. As a rule, these projects are ordered by international Funds and are implemented by various non-governmental organizations with involvement of educators, and the results of studies are not always freely accessible depending on the conditions offered by customers.
◘ Absence of system approaches to programming and methodical elaboration of the problems of ethnic consolidation and ethno-cultural self-identification on the one hand and many ethnicity related disciplines

at the humanitarian faculties of the universities in the country (ethnology, ethno-psychology, ethno-sociology, ethno-journalism etc.) on the other hand.

◘ Absence of platform in educational and communicational area of ethno-sphere and impetuous expansion of a dialogue area in different format: from local trainings and seminars to international forums and web sites.

◘ Weak interdisciplinary links in teaching ethnology related disciplines on the one hand and general informal adherence to primordial concept of ethnicity in teaching university courses on the other hand.

In the present situation it is important to undertake the following measures:

◘ To initiate and support the discourse in the education and communication area in Kyrgyzstan aimed to study the phenomenon of ethnicity and processes of ethno-cultural self-identification in multi-ethnic society in the view of new advanced concepts of ethnicity.

◘ To enhance creation of a scientific-educational platform for comprehensive studies of ethno-sphere in the form of a Scientific-Educational Association involving teachers of university Chairs on social and human sciences, researchers (ethno-sociologists, ethnologists, ethno-psychologists, culturologists, politologists etc.), representatives of NGO-s and Ethnic-Cultural Centres of the country.

◘ To develop a quality methodical and program basis for the higher education system.

To implement the above measures we have started:

◘ To develop the mechanism of creating a Scientific-Educational Association of teachers, researchers, representatives of the Assembly of People of Kyrgyzstan and public organizations whose activities are aimed to study the phenomenon of ethnicity and to develop the processes of ethno-cultural self-identification with preservation of ethnic diversity and civic harmony in multi-ethnic society.

◘ To create a scientific-educational data base as a resource for a quality program and methodical base for higher educational institutions.

◘ To elaborate the structure of interdisciplinary teaching aids on theory and practice of inter-ethnic relations and problems of ethno-cultural self-identification in multi-ethnic society and to prepare the Analytical Report to be submitted to the Ministry of Education of the Kyrgyz Republic.

The following social effect is expected as a result of our work:

◘ Elaboration of general principles of teaching university courses associated with studies of ethno-sphere.

◘ Development of interaction between teachers, scientists, the Assembly of People of Kyrgyzstan and non-governmental organizations aimed at promotion of theory and practice of ethno-cultural self-identification.

�’◻️ Creation of a scientific-educational platform to adapt the modern ideas of ethno-cultural self-identification to the conditions of societies in transition.
◻️ Preparation of new works in the field of a quality programme-methodical basis for university courses on theory and practice of inter-ethnic relationas and ethno-cultural self-identification.

Dr Arief Rachman

MPd Executive Chairman, Indonesian National Commission for UNESCO

Ministry of National Education

Dialogue Among Cultures - The Indonesian Case

Introduction

Many of the developing countries ignore the socio-cultural challenges in local original, belief and language which undergo a widening process of diffusion into a larger integrated group. It means that the success of the building of a nation of national integration of plural societies is actually a readjustment of local traditional primordial ties towards the forming of a new national identity. However, the need for a national cultural identity to unite the plural and previously independent societies is generally ignored by political leaders. The need of a national culture as a common frame of reference for the whole nation is generally defeated by political issues which stimulate a political action instead of cultural response.

1. Development of a National Culture

In a plural society like Indonesia, development of a national culture as a common frame of reference for the whole nation is inevitable. It is a fact that since the proclamation of the independence, the development of national culture as the many manifestations of the active disposition of the Indonesian to the new challenges has been proceeding very fast. The national cultural development in Indonesia is an integrative revolution because it succeeds in breaking up the primordial ties based on the family, tribe, coincidently socially very diverse like Indonesia the building up of a national unity has been often ignored. Lack of attention to the diverse character of the society might result into an asymmetry of development, which could hamper the realization of the unity of the nation (M.G. Smith 1960: 763-77).

This phenomenon is not difficult to understand as the community often has to make a choice of priorities in the implementation of the building of the new borne nation.

Although social tensions and frictions are usually of temporary character, preceding the readjustment process of the living structure of the community concerned, they should be taken into consideration and properly mended as to a achieve the objectives in line with the goals of the national development.

2. The Challenges Faced by Indonesia

After China, India and the United States, Indonesia is the fourth most populous nation in the world. It is one of the nations on the earth which span such a broad spectrum of world history and human civilization, from its Hindu-Javanese temples to Bali's modem luxury resorts, from the stone-age lifestyle in West Papua to the immense metropolis that is Jakarta. Indonesia with the largest Muslim population of any Muslim country is a religious country but not Islamic country. There are five recognized religions in Indonesia: Islam, Christian, Buddhist, Hindu and Protestant. Islam peacefully came to and grew in Indonesia. They succeeded in infusing the spirit of Islam into cultural expression of the local communities, thus avoiding cultural conflicts. This is evidenced by the tradition, arts, and built environment of our Indonesian Muslim communities. And this process continues today.

The population is nearly 220 million people is derived from 300 ethnic groups who speak over 250 distinct languages. Almost 90 % of the people are Muslims with a significant Christian population. The largest non indigenous ethnic group is the Chinese, who control nearly three quarters of nation' wealth while comprising only 3 % of the population.

Although Indonesia is one nation, it is impossible to talk about one Indonesian culture since we have a multitude of thriving cultures. These different cultures should live harmoniously, side by side, acknowledging and appreciating differences. The geographic and cultural diversity of our nation led our founding fathers to formulate a state ideology characterized by tolerance and directed to create a Unity in Diversity.

3. Pancasila as the Binding Unity among Cultures and Declared as National Cultural Identity of Indonesia

The Founding Fathers of the Republic of Indonesia were fully aware of the need of a national culture as a uniting force in the plural society of Indonesia. The awareness is reflected, especially, in paragraph' 32 of the National Constitution which was read: "The Government Promotes National Culture." In its explanation paragraph, it is mentioned that the National Culture should be

based on the "old and genuine" cultures as they are manifested in the paramount cultures of the 'regions'.

It was not so difficult for the government to establish the cultural foundation of the national culture, because the paramount cultures of the regions have been discovered and formulated by the Founding Fathers of the Nation in the form of *Pancasila* or the Five Principles. And the *Pancasila* as a set of core-values has been accepted by Indonesia as the National Cultural Identity and it was formally confirmed in 1988. However the acceptance of *Pancasila* as the national cultural identity is not the end of the national cultural promotion as it is ordered by the National Constitution.

The cultural identity of *Pancasila* should be implemented and institutionalized in the daily life and socio-political and economic activities of the nation. It means that the social acceptance of the national cultural identity must be followed up with the inculcation of the core values of the national culture as the national frame of reference to facilitate an even intensive inter-ethnic and regional social interactions.

In its implementation the government has to face the internal as well as external forces which sometimes do not support the endeavour. The internal force which is less favourable in the promotion of the national culture is the plurality of the society with the heterogeneous cultural background. Although the plurality of the society and the heterogeneous cultures of Indonesia is formally considered great national assets, sometimes it caused problems in the promotion of national culture. In fact, the ethnic as well as the regional community generally interpret and express the national cultural identity according to the ethnic and regional cultures. The multiple interpretations and expressions of the commonly accepted symbols may invite social tension even if they do not stimulate social conflicts. However, the multi-interpretation and expression may be accepted as a great contribution in colouring and enriching national culture in the future. As a matter of fact, the selection of cultural elements which will be contributed to the development of national culture is in the hands of the people in general.

The intensive involvement of the government may raise the suspicion of the people as it is reflected in the fading issues on Javanization and Islamization of national culture. What can be done and in fact it has been carried out by the government is providing public facilities and guidance to prevent the deviation growth from the nationally accepted principles of Bhinneka Tunggal Ika which means Unity in Diversity in promoting the national culture.

4. The Importance to Have a Dialogue among Cultures in Indonesia

It is worth to mention that the National Constitution recognizes three categories of the Indonesian culture:

◘ The Ethnic Culture, the culture belongs to certain ethnic group.
◘ Regional or Local Culture, the culture belongs to local region.
◘ National Culture, the culture which has been developed since the Independence.

The three categories of culture each have their own function and social arenas. Therefore the Indonesian may interpret and make his strategic choices referring to three different cultures. The choice depends on the most beneficial to response with and the social arena they are involved in. On the other hand, the government may also make its own interpretation and develop action to facilitate and direct the development of national culture.

Over the last fifty years we have made major efforts to formulate our basic cultural values. In our efforts to build one nation based on our basic values, Pancasila, we have learned how difficult it is to forge relationship between different sub cultures, because certain groups in Indonesian society are still undergoing an acculturation process.

Therefore, a dialogue is important where ideas are exchanged on issues considered important from the perspectives partners. The dialogue should be free from the domination by recognizing that the truth as viewed by one side is not necessarily the same from the other side. Dialogue among cultures should be oriented towards uncovering common problems and providing solutions which are mutually beneficial.

We should retrain from focusing on stereotypes because it can only lead to polarization and should enhance learning from each other. In different cultures there are differences in their viewpoints and perspectives, therefore in entering the dialogue there should be no winners and losers. But both partners should be winners because each of the partners has learned from the other and has advanced on the road toward enlightenment for the good of mankind. It is the development of mankind, approached from different cultural angles, should be the real focus of our dialog.

Aside from domination of certain groups in having dialogue most of the time the failure in dialogue in Indonesia because of the interference of the third group which is powerful or because of having prejudices or stereotypes attached to certain ethnic groups.

In Indonesia, we teach moral education to cultivate common values to the students. There are 82 universal values derived from Pancasila that should be taught to the students at all levels. Indonesia is facing various changes such as the shift from traditional values to modem values. The changes in values may bring about excesses which will disturb the nation's development as the modernization which becomes the ideal has harmed the development of the Indonesian if it not process with care. The rapid changes as a result of the people's strong demand for reformation and democracy can be overwhelming and should be accompanied by education on democracy and the application of it in all aspects of life. Principles and educators need to foster environment for the young to learn, explore in order to adopt new value sand integrate them

with the prevailing values in the society. The shift of values from traditional to modem values is attached as annex.

5. Cultural Values to be Preserved

In the acculturation process of the new modern cultural values, the following characteristics should preserved:

5.1 Nationalism

As future leaders, Indonesia should know and. love their country, understand its reality and have the ownership of the challenges as well as the potential of national development. Nationalism can be learnt from outside and inside the country. The exposure to different cultures and nations assist young to appreciate other cultural values and widen their horizon and develop new ideas for the future development.

5.2 International View

As citizen of the world, Indonesian youth also need to be aware of the need for synergy between nations and to believe in the equality of dignity among nations as the base of International cooperation. Intercultural education for the youth should go beyond knowledge and skill, it should promote cultural empathy and respect.

5.3 Tolerance toward Pluralism

After being used to conformity and uniformity in the past 32 years, Indonesian need to increase their tolerance towards pluralism, to accept and respect different perspectives and beliefs especially those regarding the national politics, capitalize on the plurality and live together peacefully in synergy as one nation.

Introduction to new policies in the government and encourage participation in the national development.

As future leaders young people need to be aware of what is taking place around them. Introduction to government's policy will not just increase their knowledge and critical thinking but also built a sense of ownership to the problems facing society and encourage participation. While learning from other cultures, there are a lot of Indonesian cultural values that are very important to preserve, for example, conviction to God has been one of the key to a balance life between material and spiritual needs, having faith in God should serve Indonesian' people main foundation of life and constitute the building block of life. Faith bring about direction, sense of responsibility and the ability to make decision by complementing logical and emotional reasoning.

5.4 The Importance of Family

The importance of family is the characteristic of Indonesian people that need to be maintained. Being a collectivistic society, Indonesian people are integrated into strong, cohesive in groups, which through out people's lifetime continue to protect them in exchange for questioning loyalty.

5.5 Respect for the Elders

This is another characteristic of the Indonesian society which is important in offsetting the shift from traditional to modem educational style.

In modem community, education is considered more important than experience, therefore, a person is considered more solid if he or she has special expertise and achievement from his/her education. The society is still respect a person's status in the community, however if a person with high status does not have any significant achievement the respect is only formality which is not authentic. If mutual respect is created only by achievement, many parents who do not have any academic achievements will not be respected. Children have the obligation to take care of their parents in their old age, while grandparents become another educator in the family in preparing the young grand children for the future.

5.6. Moral Education Values

The teaching of moral education includes five basic human relationships to be understood and practiced. The values which serve as the moral basis for these relationships should be cultivated to children at their earliest age through family education, education at school or out of school or at the community level.

These moral values should be taught and practiced every day. The moral educational values contain in these relationship are as follows:

- ◘ Relationship between Human Being and God
- ◘ Relationship to Selves
- ◘ Relationship to Family
- ◘ Relationship to Society
- ◘ Relationship to Nature

6. Some Challenges

In order to preserve the above mentioned characteristics, we have to be aware the existing challenges in the society because of the shift from traditional values to modern values as described annex. For example, the following values are taken for granted to be good values to be adopted by modem society:

- Being Dependent on Technology
- Being too much Liberal
- Being Individualistic

�« Being Secular (the separation of the earthly life and spiritual life)
◻ Being Materialistic, no balance between earthly and spiritual values.

7. Management of the Nation

All good ideas can only affect and change the life of the grass root level community if the national policies support those ideas to be implemented. Such policies could be created through clear mandate which are executed by professional manpower equipped with adequate facilities and fund.

8. Conclusion

We are living in a critical and transitional civilization. If we do not do anything the earth will be an unhappy place to live in. As we have mentioned above, understanding and relationship with others has a new urgency in the contemporary International context. Through a dialogue a mutual understanding could be achieved. Therefore, UNESCO should facilitate dialogue among cultures and civilizations in accordance with its mandate since the need to dialogue is relevant and acute both at the international and national levels. And a good dialogue should be guided by certain principles which contain universal values such as justice, solidarity, sharing, equity, respect for human rights, democratic principles and tolerance which could be taught through education for international at their earliest stage of human life.

Appendix I

Education for Shared Values for Intercultural and Interfaith Understanding

Call to Action, Adelaide, December 2004

The conference on *Education for Shared Values for Intercultural and Interfaith Understanding* was organised by the Australian National Commission for UNESCO and National Commissions and other agencies of the Asia-Pacific region in the belief that education has a key role to play in the immediate and long-term process of building peace and intercultural and interfaith understanding. The conference supports other UNESCO priorities, especially in the areas of peace and education for all.

The conference recognises that education institutions operate in local, global and multicultural contexts that often involve conflicts between peoples, injustices, illiteracy, poverty, extremism and intolerance. The conference also recognises that education institutions work alongside other institutions, including families, cultural and religious institutions, governments, the business community, NGOs, and the media, all of which have the potential to promote shared values, mutual understanding and respect. The success of educators in advancing these objectives will be enhanced by effective partnerships and dialogue with parents, other institutions and local communities, and through the direct involvement of young people themselves.

The conference calls on education systems and institutions to explore ways of incorporating into curricula:

(1) Common and agreed values; and

(2) Educational content capable of promoting intercultural and interfaith understanding.

Education curricula should promote and reflect shared human values that go to the heart of what it means to be human. These values—shared by diverse cultural and faith traditions but also extending beyond them—do not deny value differences, but are essential to preserving the dignity and rights of individuals and the harmonious co-existence of people of all cultures and faiths. These shared values include the non-violent resolution of conflicts. UNESCO has a role to play in supporting the development of consensus and clarity around a set of shared human values and in promoting values-based quality education.

A basic understanding of the diverse range of cultures and faiths and their histories is a starting point towards greater mutual understanding and respect. Such understanding also is important in challenging stereotypes and preconceived ideas. For these reasons it is important that school curricula include among their objectives an understanding, appreciation and a welcoming of the diversity of human cultures, practices and beliefs, as well as the diversity of nature and the environment.

The conference calls on education systems to review, build and promulgate knowledge about the most effective ways of promoting values and

intercultural and interfaith understanding through pre-school, school and tertiary curricula, including out-of-school and non-formal education programmes.

There is evidence that the formation of values is facilitated by their application and exploration in a range of practical and experiential contexts across the curriculum. Reflective and critical thinking and dialogue are important to the internalisation and application of values.

The development of intercultural and interfaith understanding is more likely to result from direct personal experience (eg, cultural exchanges/immersion, opportunities to share cultural traditions, celebrations, music, languages, etc) than from indirect teaching about cultures. There is also evidence to support the use of multiple instructional approaches, local community resources and youth networks.

There is a need for further research to identify effective educational practices in the development of intercultural and interfaith understanding. Better assessments, improved indicators of effectiveness, improved systems for recognising and acknowledging successful teaching, and better ways of disseminating models of effective practice are desirable.

Such research ought to address the need for coordination among the many diverse values-based education programmes available, to ensure that values related to intercultural and interfaith understanding are appropriately reflected or integrated in these programmes through an inter-disciplinary approach. Given the UN Decade for Education for Sustainable Development, it is now opportune to develop a holistic, integrated curriculum framework under the umbrella of Education for Sustainable Development, which includes intercultural and interfaith understanding.

The conference recognises the importance of establishing institution-wide cultures that model and support intercultural and interfaith understanding.

The intention to promote shared values and intercultural and interfaith understanding through curricula is unlikely to succeed if it is not supported by an institutional ethos and policies that reflect values such as non-discrimination, inclusivity, equality, equity, respect and justice. Educational leaders and community members in their various capacities, have a shared responsibility for valuing and building learning cultures that are child-centred and that ensure a sense of security, self-esteem, open discussion, harmony and mutual respect.

The conference recognises the necessity of preparing and supporting teachers to model and promote values for intercultural and interfaith understanding.

The development of intra- and intercultural and interfaith understanding across the curriculum has significant implications for pre-service and in-service teacher education programs. Quality teaching of shared human values requires new levels of personal commitment and competence on the part of teachers, in

already overcrowded school curricula. Teachers must be supported with time and resources for collaboration (eg, staff exchanges) and to undertake local research into best practice. The status of teachers within society also needs to be raised given their key role in promoting intercultural and interfaith understanding.

An offer was made by the Pure Land learning College and the Hwazan Satellite Television station, which has five satellites with global coverage, to partner with UNESCO to develop and transmit values education programmes for up to ten hours a day, starting with a Values Education lecture series by leaders in the field.

The conference calls on governments and UNESCO to support the development and exchange of quality teaching resources for intercultural and interfaith understanding.

The pressures under which education institutions operate and current low levels of teacher preparation to teach values for intercultural and interfaith understanding are creating a need for the cooperative development of high quality teaching resources, access to outside professionals, and time for reflection on practice. Resources should include online materials, resources targeted at specific needs (eg, conflict and post-conflict situations), and positive uses of the mass media. Advice to teachers on how to incorporate and adapt materials to local contexts also is required. UNESCO's Associated Schools Project network is an essential mechanism for advancing this objective, supported by the UNESCO Chairs/UNITWIN and CLC Networks.

The conference further calls for UNESCO to hold an international conference on the theme of *Education for Shared Values for Intercultural and Interfaith Understanding* **every four years with the next one to be held in China in 2008 to coincide with the International Olympics.**

An offer was also made by Iran for a conference to be held in Teheran to monitor progress on the implementation of recommendations, exchange good practice and share innovative ideas and approaches.

Appendix II

The Australian National Commission for UNESCO and National Commissions in the Asia Pacific Region present an international conference and workshops in partnership with:

WEF World Education Fellowship - Australian Forum

APNIEVE Asia Pacific Network for International Education and Values Education

APCEIU Asia Pacific Centre for Education for International Understanding, Seoul

MEC Multicultural Education Committee, South Australia

IBE International Bureau of Education

UNESCO ASPnet UNESCO Associated Schools Project Network

UNESCO Regional Office, Bangkok

UNESCO Office for the Pacific, Samoa

Appendix III

ACKNOWLEDGEMENTS:

The conference organisers wish to sincerely thank and acknowledge the generous assistance and support of all the conference partners, friends, volunteers and in particular the sponsors. They are:

UNESCO Participation Programme
AusAID, Department of Foreign Affairs and Trade
Multicultural Education Committee, South Australia for providing all the conference administration, hosting the conference website, coordinating the School Visits, the Cultural Programme, the Youth Forum and co-hosting the Public Forum with CISME.
Centre for Intercultural Studies and Multicultural Education (CISME)
The University of Adelaide
South Australian Department of Education and Children's Services
Venerable Master Chin Kung and the Pure Land Learning College
Professor Geoff Masters
Adelaide City Council
Rotary International
Multi-faith Association of South Australia
National Catholic Education Commission, Australia
Victorian Catholic Education Commission
Malaysia Airlines, Adelaide, South Australia
Ms Mandy Armstrong, Show Travel
Stamford Plaza, Adelaide, South Australia
The Sikh Community of South Australia
Baha'i Community of South Australia
Multicultural Communities Council
Kaiy and Wendy Azadegan
Mr Ernie Goh, International Wine Distributors
Ms Daisy Gan
Ms Miriam Cocking
Mr Alan Wong
ANCOL (South Australia)

Conference Programme

SUNDAY 28 November 2004

Education for Shared Values for Intercultural and Interfaith Understanding

TIME	EVENTS
13.00 – 16.00	Arrival – Airport reception for international delegates. Conference Registration St Mark's College, 46 Pennington Terrace North Adelaide
15.45	Meet at 15.45 at St Peter's Cathedral, Corner of Pennington Terrace and King William Road
16.00 – 17.30	Multifaith Service at St Peter's Cathedral Pennington Terrace North Adelaide. Meet outside St Peter's Cathedral at 17.45 and walk next door to St Mark's College for BBQ afterwards
18.00	Welcome BBQ at St Mark's College 46 Pennington Terrace North Adelaide Sponsored by Rotary International

Conference Themes:

Content
Developing appropriate content for promoting shared values for intercultural and interfaith understanding.

Values in Education
Identifying shared values for intercultural and interfaith understanding as foundations for education systems and curriculum frameworks.

The Teaching and Learning Process
Developing alternative teaching methodologies for peace, tolerance and understanding.

Curriculum Approaches
Developing innovative approaches to curricula for education in shared values for intercultural and interfaith understanding.

Supportive Learning Environments
Developing a whole school-community culture sensitive to learning for intercultural and interfaith understanding.

Implications for Teacher Training and Research
Explore teacher training and research issues for education in shared values for intercultural and interfaith understanding.

Case Studies
Investigate alternative approaches, methodologies and student learning experiences leading to intercultural and interfaith understanding in a range of situations.

Engaging Young People
Fostering positive interactions for promoting intercultural and interfaith understanding.

Conference Programme

MONDAY 29 November 2004 - Morning

TIME	EVENTS
8.30 – 10.15	**Opening Ceremony – Union Hall, University of Adelaide** **Indigenous welcome - Dr Lewis O'Brien,** *Kaurna Elder* **Professor Ken Wiltshire AO** *Chairperson Australian National Commission for UNESCO* **Hon Jane Lomax-Smith MP** *State Minister for Education* **Dr Mary Joy Pigozzi,** *Director Quality Education UNESCO Paris representing the Director General UNESCO* **Professor David Turner,** *Member, International Guiding Committee World Education Fellowship London UK* **Ms Joy de Leo,** *President UNESCO APNIEVE Australia* **Mr H. Arief Rachman M.Pd.,** *Executive Chairperson, Indonesian National Commission for UNESCO* **Conference Logistics** Ian Penny (Conference Manager) Joy de Leo (Director of Studies)
10.15 – 10.45	**Morning Tea**
10.45 – 12.45	**Plenary Session Chair – Professor Ken Wiltshire AO** **Dr Karan Singh MP,** *Member, UNESCO International Commission on Education for the Twenty-First Century* The current global context - Issues and Challenges **Dr Mary Joy Pigozzi,** *Director Quality Education Division UNESCO Headquarters Paris* The implications of global challenges for Education for Shared Values for Intercultural and Interfaith Understanding **Panel Discussion:** **Dr. Kamar Oniah Kamaruzaman,** *Associate Professor, Faculty of Islamic Revealed Knowledge and Human Sciences, Department of Comparative Religion, Malaysia.* **Dr Maosen Zhong,** *Senior Lecturer, University of Queensland* **Rabbi John Levi AM DD,** *Executive Council of Australian Jewry*
12.45 – 14.00	**Lunch** Welcome by Professor James Mc Wha, the Vice-Chancellor University of Adelaide Children's Cultural performance

Conference Programme

MONDAY 29 November 2004 - Afternoon

TIME	EVENTS
14.00 – 15.30	**Plenary – Union Hall, University of Adelaide** **Pleary Session Chair - Mr H. Arief Rachman M.Pd.** **Venerable Master, Professor Chin Kung,** *Honorary Professor, University of Queensland and Griffith University* Major issues and challenges in addressing the need for intercultural and interfaith understanding through education and shared values **Professor He Guanghu,** *Renmin University Beijing China Intercultural and Interfaith Understanding in today's China* **Professor Gary Bouma,** *Unesco Chair, Interreligious and Intercultural Dialogue Asia-Pacific, Monash University, Australia*
15.30 – 15.50	**Afternoon Tea**
15.50 – 17.00	**Pleary Session Chair - Mr H. Arief Rachman M.Pd.** **Ms Cecilia Braslavsky,** *Director International Bureau of Education* Best practice approaches to education for shared values for intercultural and interfaith understanding **Mr Sheldon Shaeffer,** *Director UNESCO Regional Office, Bangkok, Thailand* The Role of Education for Sustainable Development, the Four Pillars, and Child- Friendly Schools in Intercultural and Interfaith Education
17.00	**Pre Forum Refreshments**
17.45 – 19.00	Public Forum in Union Hall - **Learning to Live Together** Speaker: **Dr Karan Singh**
19.00	**Following the Public Forum, International visitors will be met outside Union Hall and hosted to dinner by South Australian families and community groups**

Conference Programme

TUESDAY 30 November 2004

TIME	EVENTS
9.00 − 10.40	**Plenary – Union Hall, University of Adelaide** **Pleary Session Chair - Mr Tupae Esera** **Mr Bruce Wilson,** *CEO Australian Curriculum Corporation* Innovative Approaches to Curriculum Development **Dr Fe A. Hidalgo,** *Undersecretary, Pragrams and Projects, Department of Education* Innovative and effective strategies for incorporating Values in Curriculum Design for intercultural and interfaith understanding **Panel Discussion:** **Professor Paul Hughes,** *Director of the Centre for Indigenous Education, University of South Australia* **Professor H S Srivastava,** *Professor and former Dean, National Council of Educational Research and Training, New Delhi India* **Dr Sharifah Syed Zin Maimunah,** *former Director, Curriculum Development Centre Malaysia*
10.40 − 11.00	**Morning Tea**
11.00 − 12.45	**Pleary Session Chair - Mr Alisher Ikramov** **Professor Geoff Masters** *CEO Australian Council for Educational Research* The Process of human development and values formation - Innovative teaching and learning methodologies **Dr Peter Vardy** *Vice-Principal Heythrop College University of London* Values Education for intercultural and interfaith understanding **Professor Terrence Lovat,** *Pro Vice-Chancellor, University of Newcastle* The implications for Teacher Training and Research of shared values for education for intercultural and interfaith understanding.
12.45 − 13.45	**Lunch**
14.00 − 15.15	**Concurrent Workshops**
13.00 − 15.00	**Youth Forum - Learning to Live Together Room Number EM 205** The Youth Forum will be presented and facilitated by students.
15.15 − 15.45	**Afternoon Tea**
15.45 − 17.00	Concurrent Workshops
19.00 − 22.30	**Conference Dinner - Terrace Ballroom, Stamford Plaza, North Terrace Adelaide** Sponsored by the Venerable Master Chin Kung and the Pure Land Learning College

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Adelaide

Ms Alicia Botardo and Venerable
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Ms Alicia Botardo, Mr Sahebzada Syed N Murad and Ms Joy de Leo
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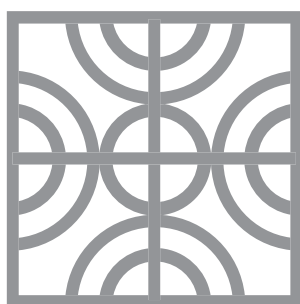*Mr. John Baldock, Phrarajabhavanavisudh The Most*
Venerable Dhammajayo Bhikkhu
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Religion in Peace and Conflict:

Responding to Militancy and Fundamentalism

12 - 14 April 2005 - Melbourne, Australia

Conference Proceedings

An initiative of the Interreligious Dialogue Programme of the Division of Cultural Policies and Intercultural Dialogue at UNESCO and International Outlook

A message from International Outlook

The 'Religion in Peace and Conflict' conference was a timely response to an issue of critical importance for our time. Recent terrorist violence is a potent reminder of how resurgent forms of sectarianism have come to profoundly influence modern social and political affairs, often with devastating consequences.

In that context, the conference provided an important opportunity for developing linkages and strengthening collaboration across Southeast Asia and The Pacific. Drawing together religious leaders, senior policy-makers, and specialists in the field of religion and conflict, it also helped to strengthen relations between faith communities, practitioners and governments in promoting more tolerant and cohesive multicultural societies. These issues spanned a broad spectrum, from the development and implementation of public policy, cooperative government and religious programming, addressing religious grievance, promoting human rights, and strengthening social cohesion.

The 'Religion in Peace and Conflict' conference was a landmark event and an exciting forum for exploring new approaches and policies responsive to the complex challenges now facing many societies. It was a great honour that International Outlook (IO) was chosen by UNESCO to develop this important event. I hope this Report further stimulates interest in how governments and religious communities can work together to end violence and build more tolerant and peaceful societies.

John Baldock
Executive Director, International Outlook

A message from the Australian Government

I am delighted to support this important UNESCO conference. UNESCO's mission "to build peace in the minds of men" - is ever more relevant in today's climate of religious extremism, terrorism and conflict. The rise of religious militancy and violence has led to a serious erosion of respect and tolerance for religious diversity and basic human rights. The time is right to focus our efforts on practical means of achieving genuine dialogue between civilisations and religious groups, to enhance peace and security both in the Asia-Pacific region and around the world.

UNESCO is playing an important role in these efforts through a number of initiatives. This conference - which will address as its key theme the appropriate response to militancy and fundamentalism in the region - will be an important and timely endeavour in the fight against terrorism. It will gather together a mix of religious and political leaders, government and academic specialists to examine practical means of strengthening cohesion and tolerance within and between religious and civil communities. I am pleased that Australia is hosting this event, demonstrating the strength of our commitment to building greater harmony in our region.

Our nation has been enriched by the many people from diverse cultural and religious backgrounds who have made their home here. Australia today is a truly multi-faith and multicultural society which encourages respect for shared values and upholds the dignity of its varied faith communities. However, around the world the rise of religious fundamentalism and sectarianism has raised the spectre of discrimination, terrorism and conflict and compromised efforts to build tolerance and harmony among nations and faith communities. Strengthening communication and cooperation between religious groups, governments and civil society is critical to confronting these significant threats.

I would like to congratulate UNESCO, International Outlook and their partner agencies for gathering together such an impressive group of regional government and community leaders for this Conference. I would particularly like to welcome all those who have travelled to Australia from around the region to participate. Please accept my best wishes for a successful and enlightening Conference.

The Hon. Alexander Downer MP
Minister for Foreign Affairs

Mounir Bouchenaki

Assistant Director-General for Culture

Message from UNESCO

I gladly join in inviting all stakeholders to participate in this regional initiative to bridge the gap between faith communities, practitioners and governments in the 'Religion in Peace and Conflict' conference. It will be a great opportunity for government officials, representatives of civil society, organizations, religious communities, regional institutions, academics and practitioners to share experiences and learn new tools for resolving violence and promoting cohesive and tolerant multicultural societies.

The Division of Cultural Policies and Intercultural Dialogue at UNESCO, in the framework of its Interreligious Dialogue Programme, attaches great importance to this conference, particularly within the context of the complex challenges now facing many communities. This is a unique initiative undertaken with International Outlook and we are most optimistic about the outcomes arising out of this event.

We look forward to sharing this unique experience with you!

Rosa Guerreiro

Programme Specialist, Intercultural and Interreligious Dialogue Programme, UNESCO

Religion and Peace
Responding to militancy and Fundamentalism

First and foremost, I wish to thank heartily the organizers of this timely meeting, in particular Mr John Baldock who is well acquainted with our programme and dedicated all his might in preparing and hosting this event in Melbourne, the most multicultural city in Australia. Without his untiring efforts and commitment, this meeting would not have been possible to take shape. Indeed, the Member States approved this activity during the General Conference of 2003, which will be the most important one of this current biennium. Needless to say, that during the next General Conference scheduled for this fall, the Members States would like to be informed of the outcomes of this Meeting and take into account the recommendations you will make in order to maintain the momentum of our gathering here. I hope that the proceedings could be made available for the next General Conference so not only the Members States but also the public at large may share the experience that we are about to commence.

In fact, during the past years main encounters, meetings and workshops took place in several areas of the world, mainly around the Mediterranean and in Central Asia. The last one took place in West Africa, in Abuja. Mr. Baldock attended two of these important meetings, in Malta and then in Tashkent. Even since, we have been collaborating and these three days will be a milestone in this cooperation that, I hope, will continue and yield practical results in the region specifically but around the world as well.

Indeed, ever since the inception of the programme some years ago, many States from the Pacific Rim have asked me: Why does the Intercultural and Interreligious Dialogue programme not come to us? We are far away, but we need your expertise since we have also issues to address to. Despite many difficulties, I committed myself to take the dialogue here in the far side of the world, but it is the sum of you all who will voice out your preoccupations and try to find out local solutions to your problems. As I often say, UNESCO is just a catalyser, a forum where debates can take place with freedom and conviction while respecting the others even if their opinions collide with your own. As I say, dialogue is the right to agree to disagree.

Furthermore, we have chosen the Southeast Asia and the Pacific region for several reasons. First of all, it is still an uncharted territory in the field of religious studies and there is the feeling of an authentic need and willingness to root interreligious dialogue. I am very pleased that we will have the opportunity to learn about "best practices" of mediation, which took place in Mindanao, the Moluccas and so forth. This Conference should also lead to a Report with pragmatically strong proposals. Moreover, UNESCO has decided to focus on the small Islands and eventually, the Interreligious Dialogue Programme will become a flagship project for the next biennium. So, in a certain way, we have here two priorities in one.

In Melbourne, the objective is to deal with terrorism, fundamentalism and religions: issues that are really high in UNESCO's and the United Nations' agenda since the 9/11 tragical events. Fundamentalism is a threat to peace but we have to understand the very causes of its rise and growth. Just a week ago, President Khatami and President Bouteflika were in UNESCO's Headquarters at the invitation of the Director General. Many religious participants as well as delegates voiced out their preoccupation about these issues. Not one Nation is left aside and this is a common fight, leaving aside manicheistic views. Most of all agreed that these problems rise out of ignorance and the rejection of the other. This is why one of the tools to fight obstacles that hamper dialogue is teaching and learning. Hence, the importance of the establishment of UNESCO Chairs as one of the main activities of the Interreligious Dialogue Programme. Some 15 UNESCO Chairs are already created and I have the pleasure to announce the "newcomer" here in Australia at the University of Monash. Professor Gary Bouma, who also worked to make this meeting a successful event, will become very shortly a coordinator for the South East Pacific area. A UNITWIN agreement will be established at the same time, binding all these Chairs worldwide in an effort to build common research programmes, foster exchanges of students and professors but also, attempt to go beyond the academic arena to become peacemakers in their respective zones. Some of these Chairs carry out research on the topics to be discussed here such as fundamentalism, conflict mediation and negotiation.

The link between religion, fundamentalism and terrorism does exist. The aim is to understand the phenomenon, to analyse it and to educate everyone to overcome stereotypes on those topics. Education is one of the clues to understand the history of the world in which we live. Aware of this gap, UNESCO has undertaken an International Survey on Education and Teaching of Intercultural and Interreligious Dialogue during the period of 1999-2001 to better adapt education to the needs of the countries and regions.

Thanks to education we could be able to better understand the History of the region where we are: that before the imposition of monotheistic religions, traditional beliefs coexisted, that the "globalization" of the XIX th century, with the past colonial dominant countries led to a mix of peoples and beliefs that were exogenous from those of the countries where they settled. One of the

results was violation of the fundamental human rights of conviction that, in a way or another, explain clearly the current expressions of frustration among the indigenous populations. Migration is another point, which is leading to the rejection of the other, in many nations, including here. These layers of populations can and must live in peace with a sense of togetherness and of a common citizenship. They have to discover, if not common values, at least common aspirations. If a proper policy of integration taking into account the multiple identities that we carry within us is not implemented, the rise of communities with entrenched identities will last and give way to manifestations. They are happening in every part of the world.

However, those manifestations are sometimes violent and extremist. This is a process whereby conflicts born and hence this meeting addresses the necessity and the urgency of such trends. Terrorist attacks took place in many parts of the region. Sometimes, the reason was religious, although it is relevant to note that other factors are intertwined with the religious ones. We have to do all we can to avoid future ones.

The dialogue we are going to commence should aim at identifying the potential risks that exist in the region- by mapping the points of tensions where we should focus our attention for example- and examining some proposals to avoid those tensions.

The fact that we have been able today to gather national authorities, civil society and religious leaders is a real hope that the resolutions that will be adopted in this forum will not remain written in a paper but applied. We cannot miss this opportunity.

I can only wish that, without indulging in a sort of idealism, many things can be achieved if we join our efforts to build a better world, to bring a sense of brotherhood and friendship, of solidarity towards those that are left aside on the road of development and empowerment. Yes, I dare to hope. Even while watching the horrible tsunami that took place in this region, the day after Christmas, I could realize that there was space for solidarity and cooperation. In this, the religious communities and associations brought their efforts together to ease the pain and suffering of the populations who lost their dear ones and their belongings. Still, much has to be done.

Much has also to be done to understand the other, not as a simple act of toleration; otherwise, we will only be able to build juxtaposed societies and not integrated ones. The duty of memory, of voicing grievances and being cognizant of past faults, are altogether paths towards reconciliation. This process may cause pain and hurt feelings, but we need to have the courage of facing our history to be able to respond to the many questions that are put forward to us in this meeting. I trust that a stronger sense of communality will come forth and all of us, despite our different opinions, convictions and way of life, will have the feeling of experiencing the fact that we are just one "humankind".

Thank you for your attention.

Conference Report

Conference Overview

Resurgent sectarianism divides many communities. Religious discrimination threatens human rights. Intolerance of diversity often ends in conflict. Militant extremism endangers individuals and states. Religion remains a powerful influence on the social and political affairs of many societies. Coherent policy-making responsive to the complex social and political dynamics shaping the modern world now needs to contend with the influence of religion on contemporary global and domestic affairs.

Cognisant of the particular challenges presented by religious militancy and violence, a range of governments and community organizations have responded with innovative programmes to engage religious communities in preventing and overcoming conflict. The 'Religion in Peace and Conflict' conference aimed to provide participants with an opportunity to hear and share some of these examples of best practices from around the region, to discuss current challenges, and address fundamental theoretical and practical issues. The programme was designed to encourage dialogue and develop productive relations between governments, religious communities and civil society organizations. The issues addressed spanned a broad spectrum, from the development and implementation of public policy, religious and government programming, promoting human rights, addressing religious grievances, and achieving social cohesion.

Objectives

— Explore the dynamics of religious fundamentalism, violence and terrorism;

— Promote an exchange on regional challenges to achieving cohesive and tolerant multicultural societies;

— Facilitate the sharing of experiences, best practices and resources for responding to conflict and promoting interreligious and intercultural harmony;

— Investigate ways in which religious leaders and communities can work with governments and other institutions for healing divisions, overcoming violence and strengthening democratic governance;

— Facilitate an exchange on how educational programmes can be strengthened to enhance understanding, shared values and cooperation towards common goals;

— Investigate ways of strengthening shared values and cooperation towards common goals;

— Facilitate an exchange on how existing structures and networks for dialogue and cooperation within the Asian and Pacific regions can be strengthened.

— Establish ongoing national and international networks and collaboration creating communities of interest around the issue of religion, conflict and peacebuilding.

Significance

Gatherings of faith leaders are not uncommon now. Interaction, however, between governments, civil society and religious communities around issues of policymaking and cooperation are much less frequent. The 'Religion in Peace and Conflict' conference, therefore, provided a unique opportunity for developing important linkages and strengthening cooperation across societies and the Southeast Asian Pacific regions.

Conference Rationale

Religion has gained a new importance in international affairs. Resurgent sectarianism divides many communities. Religious discrimination threatens human rights. Intolerance of diversity often ends in conflict. Militant extremism endangers individuals and states. Religion remains a powerful influence on the social and political affairs of many societies. Coherent policy-making responsive to the complex social and political dynamics shaping the modern world needs to contend with the influence of religion on contemporary domestic and global affairs.

Governments and Religion

Many decision-makers, however, remain highly reluctant to cooperate with religious communities or actively engage with issues involving religion. Governments and policymakers are not so much indifferent to the impact of religious traditions on individuals and societies, as determined to clearly differentiate religious from public affairs and to limit the involvement of secular institutions in matters outside direct state responsibilities. Moreover, the history of religion

and its often negative impact on human affairs leads many to dismiss these communities as inherently capricious and unreliable. The ability of religion to inspire dedicated service may well be acknowledged, but the contradictions apparent within these bodies undermines their credibility as potential partners in developing secure, cohesive and open societies.

Reassessing Relations

Several factors in contemporary social and political affairs, however, challenge a too rigidly exclusive stance to religion and religious actors. First, civil dissonances long suppressed under Cold War politics have in many places resurfaced with a vengeance, with most conflicts in the past decade centred around the borders of ethnic and religious communities. Second, the manipulation of religious ideology to justify global terrorism has compelled governments to actively intervene in religiously motivated violence and militancy. Third, increased religious violence in itself has required a more inclusive approach to conflict resolution, responsive to the interrelationship of many players and processes and the need for participation across the whole of society. Fourth, the growth of radically pluralist societies are in the need to actively promote harmonious and cohesive multifaith societies. Finally, an increasing reliance on religious agencies to deliver community-based services in developed and developing societies has greatly increased government interaction with faith communities and blurred conventional distinctions between state and religious functions.

Strengthening Interaction

Yet nowhere has the importance of strengthening government and religious cooperation become more apparent than in those settings where religious ideology and divisions contribute to conflict and terrorism. While the actual causes of violence involving religion are often multi-faceted, the stimulus to ending such conflict will frequently lie in the persuasiveness of alternative religious visions or values and the ability of community activists and leaders to stand against hatred and division. The role of governments in ending violence and war is still paramount but their capacity for overcoming conflict involving non-state, and especially religious actors, is often severely limited. Those who plan interventions are increasingly required to directly negotiate with, work alongside and cooperate with religious actors and organisations, with the consequence that increasing understanding of the potential benefits and constraints of such interaction has become an important priority.

The Need to Respond

If religion is, therefore, a significant influence upon or direct cause of conflict and terrorism, then decisionmakers need to respond to its role when developing programmes and policies. Alternatively, if as modernisation and secularisation theorists have argued, religion is a declining or irrelevant force in violence, then interventions would be better focused on addressing those economic and political factors that are ultimately said to be more important in motivating violence and war. For many decisionmakers, however, the question is not whether religion is or can be influential on individual and group behaviour, as they clearly believe it can be so, but to what extent governments and institutions are thereby either obliged or able to address these issues in policymaking or programmatic terms.

It is these matters that were the principle concerns of the 'Religion in Peace and Conflict' conference. Aiming to provide a broad coverage of the issues raised by the growth of religious violence and the need to engage these communities in addressing potential sources of division, it provided a valuable opportunity for examining current challenges to regional stability and catalysing responses for building more tolerant and cohesive multicultural societies.

Conference Programme

The 'Religion in Peace and Conflict' conference was held over three days, with a mixture of plenary, seminar and panel discussion sessions. The program was designed to provide maximum learning opportunities by incorporating a range of forums for participants to meet, discuss and network with others. Each morning, keynote addresses by high profile, informative speakers, were followed by interactive panel discussions, while in the afternoons, a mixture of seminar and workshop sessions created an opportunity for interaction around wideranging themes and relevant issues. Individual country experiences and case studies were woven into each theme, with an emphasis on identifying best-practices in countering religious militancy and promoting tolerance. As such, the format of the conference was structured to stimulate fresh approaches and achieve concrete outcomes. Four themes focused these discussions:

Religion in Conflict: Clarifying the Problem and Identifying Sources of Violence

Initial sessions focused on the interrelationship of religion and conflict, including global terrorism. Concerned with clarifying how religion is a factor in violence and the extent to which it causes conflict independent of wider social, economic and political influences, these sessions aimed to increase understanding of major risk factors and to provide a substantive basis for initiating policies and programmes to counter religious conflict and terrorism.

Government and Religious Capacities for Responding to Religious Conflict and Terrorism

Participants examined government and religious capacities for overcoming violence and terrorism, with an emphasis on identifying areas of potential and greater collaboration.

Strategies for Countering Religiously Motivated Violence: Best-case Examples

Speakers presented practical examples of government and religious initiatives to end conflict involving religion and address potential sources of division. Individual country experiences were woven into a broader examination of the social, cultural and political dimensions of responding to violence and terrorism. Particular attention was given to exploring ways of preventing con-

flict, rebuilding trust and promoting rehabilitation, along with avoiding recurring hostilities. The contribution of religious communities to peacemaking and rehabilitation was also considered, together with strategies for strengthening structures and resources for maximising these contributions.

Promoting Cohesive and Tolerant Multicultural Societies

Participants explored ways in which governments, communities and nations can nurture social cohesion, religious tolerance and the benefits of diversity. Particular attention was given to domestic and international examples of policy-making and programmes in religiously diverse societies. The efficacy of a broad range of strategies was considered, including the role of education; responding to religious grievance and discrimination; the contribution of inter-religious dialogue; and utilising the media for promoting peace and tolerance. Detailed Reports from each session are included below. A detailed conference programme is attached as Annex A.

Participation

Over 60 government and religious leaders from 15 countries in Southeast Asia and The Pacific attended the conference as delegates. Keynote presentations and panel discussions were open to broader public participation, with more than 110 people attending over the duration of the conference. Participants from the following religions and spiritual traditions participated in the 'Religion in Peace and Conflict' conference: Baha'ism, Buddhism, Christianity, Hinduism, Australian Indigenous traditions, Islam, and Judaism.

Conference Organisers

International Outlook (IO) is an independent, non-profit organisation, recognised as a creative leader in ethnic and religious conflict resolution and promoting tolerant and cohesive multicultural societies. IO also conducts critical research, analyses local and national disputes, authors' reports, and initiates seminars and conferences that assist decision-makers and communities to understand and respond to crises.

   For further information on the 'Religion in Peace and Conflict' conference or the work of International Outlook, please contact the conference organisers on:

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Conference Websites

Please access the Conference website for updated papers and reports on
www.religionandpeace.org

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Conference Papers

Teresita Quintos-Deles

Philippines Presidential Adviser
on the Peace Process

Modern States and Religious Violence

Good morning.

The topic I am asked to share my perspectives on today is one that resonates deeply with the work we do to realize a just and lasting peace in the Philippines, particularly in the southern islands of Mindanao. But, more importantly, the theme of state collaboration with civil society, whether religious or secular, has been my long-term personal advocacy, spanning over a decade of my involvement as a peace advocate. I have at turns been an activist, a civil society advocate, a straggler, a meddler, now a government official, and perhaps, in time to complete the circle, a practitioner of genuine partnership between state and civil society. The insights and stories I wish to share this morning therefore draw from this experience and highlight the current arena I am in of waging peace as government and the initiatives we hope would open this arena to more stakeholders, deepen our understanding of how conflict may be addressed, and foster more genuine dialogue between and among peoples.

Theory and Context of Religious Conflict

Religion makes up a definitive aspect of civilization. Historically, faith has been fundamentally culture and identity-based, at the same time that it shapes and provides what is perhaps a principal basis of a person's sense of identity and culture. It constitutes a belief system that is intrinsically tied to, and yet powerfully influential over how we perceive our world and our environment. I would venture further to examine faith as a source of identity and belonging to a cultural community.

In this respect, the conflicts we seek to understand today are perhaps legacies of contested identities. Violent conflict arises as a result of the lack of space for these contested identities, when people lay more than their aspirations and entitlements on the line as they wager mainly and, more importantly, their identity and their sense of security over their identity. When we sit at the

negotiation table, the Bangsamoro (literally, the Moro nation, referring to the original Muslims in southern Philippines) and other indigenous peoples who are also involved in conflicts with government or some other sectors of society bring worldviews and systems that many of us in the so-called "mainstream" still have to fully comprehend.

Current discourse on religion in peace and conflict broaches the possibility of a "Clash of Civilizations". This catchphrase attributed to Mr. Samuel Huntington encapsulates his belief that, and I quote, the "fundamental source of conflict in this new world will not be primarily ideological or primarily economic. The great divisions among humankind and the dominating source of conflict will be cultural." This hypothesis has been roundly challenged by peace advocates globally in that it attributes and reduces violent conflict to a difference in culture and identity rather than the factors and roots that have brought about this sense of otherness and division between peoples.

The tendency to attribute conflict to differences in religion, faith, or culture must be avoided in order to enable us to look at the real causes of conflict. The emotional, spiritual and identity-based power of religion is a factor in all the major conflicts around the world today but it is rarely the sole or primary cause. Globalization has made the world smaller. It has placed different systems and worldviews at close and perhaps contentious proximity. This proximity and the political and economic imbalances between nation states and within nation states place fault lines between civilizations that create an illusion of religious and cultural conflict which in fact belie the more fundamental causes of conflict.

The development of nation states marched along histories of expanding territory, trade, and political influence. The emergence of monolithic populations as "protected" and governed by governments necessitated that these populations assume common traits, beliefs, and norms. This imperative to assume a common political and cultural face, however, by necessity had to turn a blind eye, or worse an aggressive hand, towards those who refused to conform, refused to be assimilated, or refused to be mainstreamed. What resulted was a layering of identities and nations, peoples within populations, and cultures within states: contentious, simmering, and latent potential conflicting aspirations at the margins of dominant systems. These tensions that developed and remain at the periphery now push us to reexamine how dominant systems create conditions that may fuel feelings of cultural and economic oppression or exclusion between nation states as well as within one nation.

National security became defined and, to some extent, remains to be defined, as protecting the sovereignty, integrity, and productivity of the nation state and the status quo. Under this definition, the misunderstood periphery and the marginalized peoples became threats to security. The individual or the community took second priority to the security of the national identity and sovereignty. State policies failed to take into account the effect of predominant mainstream development and economic frameworks on the identities and security of local communities and peoples.

As a governing entity, the nation state draws primarily on its rule of law. Policies, processes, and systems are set in place to address issues, situations, and challenges to the status quo. While being secular, the nation state also tended to become "blind" to the spiritual, cultural and identity-based nuances of challenges to this status quo. This has led to historical incidents of state-supported policies of displacement, war, discrimination and marginalization of peoples, cultures, and religions—part yet apart from the mainstream. Magnified by globalization, these layers of non-accommodation characterize the context which we now seek to understand and address. It is important to reflect on the roles of states before we can expound on collaboration against violence because, in most instances, the state itself is party or has become party to the creation of tensions, fault lines, and, inevitably, conflict between and within civilizations, cultures, and religions.

The Philippine experience of armed conflict and the southern secessionist movement provides a backdrop for a closer examination of the roots of conflict and the legacies of contested identities that challenge the country's search for a just and lasting peace.

Philippine history and heritage (like most Asian states) reflect the multicultural, multi-ethnic, and multi-faith nature of our nation state. Being an archipelago with more than 7,000 geologically and biologically diverse islands and over 20 languages, the Philippines is in fact a nation of nations built on the diverse traditions and lifeways of our indigenous peoples; some of us imbibing, others resisting, the cultural and religious influences of centuries of colonization and conquest by the Spanish, Japanese, and Americans; and forged in our own quest of nation building. That is why I like to say that the challenge is to see how to bring about a peace built on a rainbow of colors of the different beliefs and lifeways of our peoples. A peace built on a rainbow of colors is at the very least more interesting—and certainly more beautiful—than a peace built to accommodate the uniformity of a dull and monolithic gray. For sure, only a rainbow kind of peace will endure.

While separation of church and state is enshrined in the Philippine Constitution, our history illustrates intertwined issues of state-sanctioned policies that have resulted in both physical and psychological disenfranchisement of the periphery or marginalized groups like the *Bangsamoro* and the (non-Muslim) Indigenous Peoples who have held their ground in different parts of the country--particularly, in the highlands, marshlands, and marginal coastal areas— who did not or would not march to the beat of the mainstream.

The US Department of State 2004 International Religious Freedom Report on the Philippines cites the following data from the official year-2000 census data on religious preference: Over 81 percent of an 84 million population claim membership in the Roman Catholic Church. Other Christian denominations together comprise approximately 8.9 million, or 11.6 percent of the population. Muslims total 5 percent of the population and Buddhists 0.08 percent. Indigenous and other religious traditions comprise 1.7 percent of the population of

those surveyed. Atheists and persons who did not designate a religious preference account for 0.5 percent of the population.

The report further asserts that some Muslim scholars argue that census takers in 2000 significantly undercounted the number of Muslims because of security concerns in Muslim-majority areas of western Mindanao, thus preventing them from making an accurate count. The 2000 census placed the number of Muslims at 3.9 million, or approximately 5 percent of the population, but some Muslim groups claim that Muslims comprise anywhere from 8 to 12 percent of the population. Muslims principally claim their homeland in Mindanao and nearby islands and are the largest single minority religious group in the country.

The tensions of identities in the conflict in Mindanao started as early as the advent of Islam in the Philippines. Local myth and legend speak of two brothers, *Tabunaway* and *Mamanlo,* ancestors of the peoples of Mindanao. *Tabunaway* embraced Islam whose descendants became a distinct part of the Mindanao sultanates who did not necessarily trace their ancestry to the prophet Muhammad. The decendants of *Mamanlo,* on the other hand, retained their original, indigenous culture and therefore were outside of the sultanate and Bangsamoro identity. The arrival of the Spanish conquistadores began what would be a three-century resistance by the Bangsamoro people to colonization. Military tactics were repulsed but the identity-divide between the conquered Christians in the north and the resisting south grew with each attempt.

Even then, religious propaganda was effectively utilized by the colonizers through the Catholic Church in the form of folk theater. The popular and still recognized *"Moro-Moro"* was populist theater at its best in propagating the negative characteristics of the Bangsamoro people as well as to criticize Islam and its religious leaders. To date, the term *"moro-moro"* in the Philippines connotes a sense of insincerity and lack of integrity. The victory of the Bangsamoro in resisting Spanish colonization furthermore left a legacy of economic and political decay in Mindanao and the loss of governance by the ruling sultanate elite who had been battered by the long struggle.

What the Spaniards could not achieve by sword and cross, the American period in Philippine history completed in less than a decade. Through the Treaty of Paris, Mindanao was annexed to the Philippines and ceded by Spain to the United States without the consent of the Bangsamoro. With policies to "systematize" land registration, land ownership, and natural resource use, the United States began resettlement programs encouraging Christian settlers (largely displaced by the agrarian unrest in the north) and large US corporations to occupy areas of Mindanao. This state policy for economic development pushed the marginalized Bangsamoro and indigenous peoples out of their ancestral lands and domains even further to the periphery—physically and psychologically. Time immemorial concepts of governance, community resource use, land ownership, and communal trust broke down against the predominant system of the colonial administration. Bangsamoro leaders were

educated by the U.S. to become sympathetic allies to their concept of development. What was in fact economic and political marginalization was increasingly taking on the spectre of religious and cultural subordination and repression.

The struggle for Bangsamoro identity, however, continued throughout the U.S. occupation and Philippine Independence. New arenas of policy and legislature saw attempts to recognize the independence of the Bangsamoro and call attention to and redress for the injustice and oppression they had suffered.

In 1968, under Marcos, the Jabidah "massacre" where Bangsamoro military trainees in Corregidor, Bataan, were summarily executed by their Filipino Christian military superiors triggered a myriad of Bangsamoro movements towards an independent nation-state. Inquiries conducted by the state failed to unearth the real issue and the incident added to Bangsamoro resentment over the loss of their right to self-determination, control over their domains, and the lack of respect for their identity.

As the nation went under its darkest period in recent history with the declaration of Martial Law by Ferdinand Marcos, the struggle for self-determination of the Bangsamoro became a full fledged armed struggle for secession by the Moro National Liberation Front. The armed conflict spanned almost two decades with countless casualties on both sides and further economic stagnation of Muslim Mindanao.

With the 1986 Philippine People Power revolution came the opening of tables for a peaceful negotiated settlement with rebel forces by the Administration of Corazon Aquino. Faced with seven publicly know military coup attempts between 1986 and 1989, however, the overriding concern of the Aquino administration shifted to ensuring the survival of the constitutional and democratically elected government, causing the policy of conciliation to lose ground to the priority of security and military operations.

Human Security, Transitional Justice, Culture, Faith and Non-Killing Alternatives

The Philippine struggle to attain an end to its internal armed conflict, however, was happening alongside a greater paradigm shift on the global arena of looking back and valuing the heritage, wisdom, and sustainability of faith and culture-enriched policies. Social movements were recognizing that we have moved for so long along the lines of dominant economic and political policy and decision-making processes but the world is learning the hard way that these processes have not always worked, are not sustainable, and have created massive dislocations, disenfranchisement, violence, and misunderstandings of faith, cultures, and ways of life.

The post-Cold War discourse on threats to nation-states was greatly enriched by the UNDP discourse on Human Security. By focusing on people

and highlighting non-traditional threats, the UNDP made an important contribution to post-Cold War thinking about security. This shift has led to the recognition that to protect and promote human development in the future, emphasis has to be placed on the issue of human security. The institutional recognition of fundamental freedoms—freedom from want, freedom from fear, and freedom to live in dignity—are emerging as benchmarks for sound policy and good governance within and among nation states.

Non-violent and non-killing alternatives to securing state and national integrity have likewise drawn global attention. Glenn Paige in his book, *Nonkilling Global Political Science: Problem Solving Implications,* states that

> Nonkilling political science must solve the problem of providing credible security alternatives against lethal aggression at the individual, local, national and international levels. Conventional security theory and practice ultimately derive from the threat of lethality… Nonkilling security, however, departs from the contrary principle. In short, "We must make it absolutely credible to each other that we will not kill."

> Nonkilling problem-solving implies not only negation of killing but constructive engagement in need-fulfilling change. This means unequivocal engagement in abolition of war and its weapons, abolition of poverty, nonviolent expression of human rights and responsibilities, proactive promotion of environmental sustainability, and contribution to problem-solving processes that respond to human needs and evoke infinite creative potential in individuals and in humankind as a whole.

Non-killing and non-violent institutions and policies have emerged as the alternatives to predominant systems that have failed to incorporate and address the more expansive roots of conflict, aspirations, and entitlements of populations, civilizations, and cultures.

As these paradigm shifts influenced governments and inter-government relations, Dr. Paul Oquist, UNDP Senior Governance Advisor for Asia Coordinator further asserted that - and I quote,

> The interface between development, rights and human security calls forth a nation's capacity "to exercise political, economic and administrative authority" to set and achieve vital survival and developmental objectives. Promoting humane governance is key to building a society's institutional capacity to manage conflict without

violence. Contextualizing the notion of human security in a governance framework requires that policy formulation be based on both the assessments of threats (human security) and the capacity to deal with those threats (governance). Policy responses to human security threats can be evaluated in terms of their impact on safety, well-being, satisfaction and hope.

This imperative of understanding peoples and the impact of want, fear, and humiliation on development and security has greatly moved our capabilities to deal with culture and identity-associated conflict.

Alongside human security and human governance emerged transitional justice issues, arising from the imperative to justly address the legacies of the past to enable communities, cultures, states, and civilizations which have gone through violent conflict, oppressive rule, or systematic abuse to close these periods of their history and move forward. I like to look at this process in terms of the "four R's" of recognition, remembering, redress, and reconciliation. Part of the problem of addressing contested identities is our failure to acknowledge, redress, and put closure to periods of abuse. Truth-telling and just compensation and redress are difficult but imperative steps to address conflicts and provide foundations for healing, reconciliation, and unity. For culture and identity-based conflict, this process may provide the lenses and mechanisms to understand and justly address legacies of marginalization, disenfranchisement, and exclusion.

Amidst these forward steps, the Philippines contributed to People Power and the beginnings of a strong peace movement and civil society initiatives in a post-martial law environment. Recognizing the importance of establishing peace and political stability in the attainment of its primary goal of economic development and national prosperity, the succeeding administration of Fidel V. Ramos would reestablish the peace effort as a priority agenda. Under the Ramos presidency, the institutionalization of the government peace process and structure was significantly advanced. To provide the basis for a comprehensive policy, President Ramos established the National Unification Commission (NUC) as an *ad hoc* advisory body which was tasked to "formulate and recommend, after consulting with the concerned sectors of society…a viable general amnesty program and peace process that will lead to a just comprehensive and lasting peace" (Executive Order No. 19, s. 1992).

Drawing on progressive religious and active civil society groups, the NUC consultations reached a breadth and depth previously untapped to surface what the sectors of Philippine society considered as the root causes of conflict and the ways to attain a just and lasting Peace. Covering 81 out of 86 provinces of the Philippines, the NUC report laid the foundation for the Comprehensive Peace Process and the seminal policy for all state efforts to address armed conflict in the Philippines.

In brief, the five root causes of the armed conflict were identified as follows:

1. Massive and abject poverty and economic insecurity
2. Poor governance
3. Delay or failures in the justice system, abuse of those in authority and power, violations of human rights, and corruption
4. Structural inequities in our political system
5. Exploitation and marginalization of Indigenous Cultural Communities, including a separate focus on the Bangsamoro as a distinct peoples.

Responding to the NUC recommendations, President Ramos issued Executive Order No. 125 in September, 1993, which laid down the basic principles of a comprehensive peace process and outlined "six paths to peace," as follows:

1. Pursuit of social, economic and political reforms to address the root cause os armed conflicts and social unrest.
2. Consensus-building and empowerment for peace through consultations and people participation.
3. Peaceful negotiated settlement with different rebel groups and the effective implementation of peace agreements.
4. Programs for reconciliation, reintegration and rehabilitation of former rebels and their communities.
5. Addressing concerns arising from continuing armed conflicts, such as the protection of non-combatants and the reduction of the impact of armed conflicts on communities.
6. Building and nurturing a climate conducive to peace through peace education and advocacy programs for confidence building measures.

E.O. 125 furthermore established the administrative structure for carrying out the peace process under the "active leadership" of the President. It created the post of Presidential Adviser on the Peace Process (PAPP) with Cabinet rank, charged with the management of the comprehensive peace process, with a fulltime Secretariat to provide technical and administrative support (thereafter referred to as OPAPP). This institutionalization of efforts to attain peace brought non-violent and non-killing policy and process squarely into the arena of governance in the Philippines.

There have been landmark gains in Philippine governance to address culture and identity-based conflict. From the findings and recommendations of the NUC, several laws have changed the landscape of Philippine policy in dealing with marginalized peoples.

The Social Reform Agenda (SRA), conceptualized by OPAPP, was launched under the Ramos administration as the central mechanism for putting needed socio-economic reforms in place, particularly for identified basic sectors of poor and marginalized Filipinos. Drawn from a wide range of consultative processes, including the nation-wide consultations conducted by the NUC, the SRA underscored the partnership between government and non-governmental basic sectors in defining and influencing the country's development thrusts.

The definitive link between peace and development was recognized and the importance of human security in addressing armed conflict was institutionalized in June, 1998, as the Philippine Congress enacted R.A. 8425 or the Social Reform and Poverty Alleviation Act, which sought to institutionalize the SRA in Government's efforts in addressing poverty. The law created the National Anti-Poverty Commission (NAPC), which places basic sectors, through sectoral representatives of 14 basic sectors, in the mainstream of public policy discourse and decision-making on social reform and poverty reduction, as chaired by the President her/himself. The Indigenous Peoples' Rights Act of 1998 remains among the world's strongest state-promulgated policies to recognize, respect, and protect the fundamental freedoms of Philippine Indigenous Peoples (those who successfully resisted colonization and have retained their indigenous lifeways), including recognition of their ownership of their ancestral domains, and their guaranteed participation in policies, programs, and projects involving their development.

Initiated negotiations with the Moro National Liberation Front (MNLF) were concluded under the Ramos Administration with the signing of the 1996 Final Peace Agreement facilitated by the Organization of Islamic Conference (OIC). After the signing of the Peace Agreement, the Ramos administration opened formal talks with the Moro Islamic Liberation Front (MILF), a breakaway group from the MNLF and signed an agreement on cessation of hostilities in 1997. Almost ten years after the 1996 Peace Agreement signing, learnings from that process guide the Philippine government in refining the modalities of peaceful negotiated settlement, full implementation of the signed agreement, and broader understanding of the perspectives of conflict and the possibilities of peace.

At present, the Administration of President Gloria Macapagal Arroyo has bannered a 10-point "legacy agenda" as pivot for her governance and fight against poverty and armed conflict. Legacy agenda no. 9 calls for the just completion of the peace process while legacy agenda no. 10 calls for the healing of societal divisions from the EDSA people power revolution in 1986 that ended the Marcos dictatorship and the second people power revolt in 2001 that ousted then President Joseph Estrada on allegations of plunder and graft and corruption. Given the breadth of the issues and personalities involved in addressing these divisions, President Arroyo has called on religious leaders to spearhead threshing out the steps for agenda no. 10. To aid in this formulation, the Philippine government invited the International Center for Transitional Justice to conduct an exploratory visit to help define the layers of transitional justice issues, unravel key issues of each period of upheaval, and explore mapping out a committed track to address these periods of violence, oppression, or weak governance, including deep societal divisions and polarization of the Philippine community. An excerpt from their visit report on the complexity and considerations for Philippine transitional justice initiatives distinguishes the Mindanao problem, citing that "the Moro community expresses a sense of historical injustices which long precede the Marcos era and may require separate

as well as common transitional justice approaches. Parallel considerations may apply to indigenous communities elsewhere in the Philippines"

President Arroyo has enunciated three principles which guide our continuing search for peace: The first is that our ultimate objective should be both peace and development. Second, our framework for peace and development must be based on constitutionality, national sovereignty, and territorial integrity. Third, our society is a multi-ethnic one that should be focused on social justice for all and the institutionalized accommodation of all ethnic traditions. To these three, she has added a fourth that is relevant to the challenges of our times: In our search for peace, we unconditionally reject terrorism. The scourge must be universally condemned and addressed decisively. That is why in Mindanao today, we are dealing with terror with an iron hand as we sever its links with rebels and insurgents with whom we are waging peace across the negotiating table.

Under the President's Legacy Agenda No. 9 to bring a just closure to all armed conflict, seven tracks have been identified clustered under two categories of tasks. Aside from peace negotiations with major rebel groups (including the longest-running communist insurgency in the world), the cluster on peacemaking and peacekeeping includes complementary measures by local stakeholders to reduce the level of violence in their own areas, the complete implementation of existing final peace agreements, and an enhanced reintegration and rehabilitation program for former combatants. Under peacebuilding and conflict prevention, three tracks are identified: namely, the rehabilitation and development of conflict-affected areas; a catch-up development program for Muslim Mindanao and affirmative action agenda for Muslims; and community-based inter-faith, multi-cultural dialogue, healing, and reconciliation.

The Philippine Government has taken seriously the definitive link between peace and development. The catch-up plan for Muslim Mindanao has focused limited government resources toward critical basic infrastructure and social services for the area; institutional recognition, strengthening, and mainstreaming of Madrasah education; the practice of Shariah Law; and support for initiatives to ensure good governance. Delivery of much needed services where they are most needed provides a greater peace dividend to push the peace process forward. The challenges to the economic stability of the Philippines have prompted us to look outward to ensure the viability of our peace process. Alongside government efforts are those of civil society and international development institutions which have responded to the need to put up a multi-donor trust fund to accompany the signing of a Final Peace Agreement and the beginnings of reconstruction, poverty alleviation, development, and healing and reconciliation in Mindanao.

On the negotiating table, the Government and the MILF are scheduled to meet next week, on April 18 to 20 in Kuala Lumpur, hosted by our third-party facilitator, Malayasia, in informal round of talks that will begin the long awaited discussion on the last remaining substantive agenda of Ancestral Domains for

Moros. The geopolitical reality of governance, populations, and peoples in southern Philippines pose the greatest challenge to the issue but we are confident that a sufficient policy environment has already been laid down with the Constitutional recognition of ancestral domains and the enabling law of the Indigenous Peoples' Rights Act. Nuances to our policies will benefit from the expected dialogue and bridging of worldviews across the negotiation table. In governance, the challenge is to continually ask the question if policy, program, or development takes into consideration the issues of identities, cultural traditions, and faith.

Bridges of Culture and Faith

At this point, I would like to wrap up my presentation with the directions that we would still want to explore, utilize, and strengthen.

Externally, the Philippines has already taken an active stand on promoting inter-religious dialogue on the Asia-Pacific level as well as in the United Nations. Regional geopolitical initiatives for understanding civilizations and managing conflict shall draw from the individual diversities of member nation states but also from the common cultural and religious ties that permeate neighboring countries. The Secretary General of the United Nations has asked UN member states to comment on initiatives and issues on UN General Assembly resolution A/RES/59/23 on the promotion of inter-religious dialogue that was proposed by the Philippines and unanimously approved last November.

The ability of Modern States to address identity and religion-based conflict will, however, go beyond the governance perspectives I have shared this morning. Modern states will have to develop the ability to recognize community and civil society-led processes and engage in, or facilitate inter- and intra-cultural dialogue based on recognition of rights, trust, and mutual respect.

Existing inter- and intra-cultural mechanisms for dialogue exist in societies and nation states that have maintained a measure of their heritage and communities. These processes are non-violent, draw upon the common and communal identities of communities, and generally build on time-immemorial concepts of justice, truth, equity, healing and reconciliation.

State mechanisms to surface inter- and intra-cultural perspectives will also emerge. The separation of church and state must remain but the bridges of dialogue and the spheres of influence shall converge hopefully towards genuinely addressing the root causes of conflict and the attainment of a just and lasting peace. Directions for Philippine interfaith initiatives look forward to the first National Interfaith summit to be convened by civil society with the support of government later this year—in September, which has been declared National Peace Consciousness Month in the Philippines. This hopes to catalyze enough religious groups and affiliations towards establishing an institutional-

ized mechanism for sharing perspectives and discussing issues across different faiths and even cultures. Government can effectively communicate during the summit that "Government has listened politically, it has listened economically, it is now ready to listen to perspectives of spirituality and faith." The summit may likewise facilitate and expand dialogue and spaces for religious leaders to do their parts in talking about peace.

The Philippine state's experience with identity and religion-associated conflict has also become the backdrop of infinitely creative non-governmental actors and peace initiatives that have colored our peace process and raised the bar of possibilities and processes that address conflict, open dialogue, and effect peaceful transformation. World social movements and local community-nurtured processes combine to present alternatives and new directions we may have previously ignored or forgotten.

Today, in Mindanao, civil society, religious leaders, and even the business community are converging in building a brave, vibrant, creative, and dedicated peace constituency. Citizens' efforts continue to carve out zones/spaces/sanctuaries for peace which bar armed conflict within delineated territories. A recent effort in Central Mindanao declared Children as Zones of Peace. Peace advocates have pushed campaigns for ceasefires as well as provided local third party monitoring of ceasefire agreements. They have built bridges of dialogue, healing, and reconciliation between and among the tri-peoples of Mindanao. Bangsamoro women are holding workshops, using story-telling to surface and, hopefully, thereafter to heal the hidden wounds of war which continue to fester and poison psyches and relationships. Civil society peace advocates have sometimes shuttled across the divides caused by armed conflict to restore connection and rebuild trust between combat parties. NGOs and some business organizations are converging with government to bring about an early peace dividend after areas have been cleared of fighting. A strong peace constituency is needed to enable government as well as other concerned armed parties to muster the political will needed to pursue, conclude, and, most especially, to fully implement a peace agreement.

Here, I draw now from my varied spheres of experiences and pick up a few lines from an earlier speech I wrote as a part of civil society. I found these assertions to be true then and I would wager that they are even more so nowadays. I said that "our hopes and aspirations for peace will not happen unless its citizens become involved and show government and other armed opposition groups that this is what the vast, unarmed majority desire. To bring the point even further, the lesson is that it is possible for a reluctant government as well as other parties to be goaded into responding to the demands of communities and the basic sectors if they are persistent enough and take creative and unrelenting routes that the government will not be able to resist." In some key processes, in fact, especially in the needed processes of healing and reconciliation, civil society and religious leaders need to take the lead role because, in these matters, government capacities are weak and its motivations will likely

be suspect. A constituency of peace is what will bring about the transformation to a culture of peace.

One particular direction I relentlessly advocate is to recognize the roles of women as culture and peace bearers embedded in different levels of our culture. Birgit Brock-Utne in her essay, "Rethinking Peace" eloquently puts this forth as she asserts that "Women working for peace today share three general characteristics: they use nonviolent techniques, actions and strategies; they value all life in nature, especially the life of children; and their work is transpolitical, often aimed at reaching people in the opposite camp."

While I have discussed the issues of peace and conflict in broad strokes and in largely conceptual levels, I would like to end my sharing with one story of concrete peacemaking and peacebuilding which illustrates what we have been trying to do to transform conflict and build peace on the ground in our conflict-affected areas.

Last April 1 and 2, I went to Basilan, an island-province off the western coast of mainland Mindanao. In the late 90s and into the turn of the century, Basilan had gained not only national but international notoriety as the haven of the Abu Sayyaf, which regime of terror had broken into international prominence through the commission of a series of high-profile kidnapping acts, involving foreigners as well as natives of the island, with some incidents resulting in the beheading of some of their hostages. A beautiful island with thick forest cover and pristine beaches, Basilan was better known as a killing zone with wide stretches conceded to be "no man's land." While its residents are predominantly Muslim, a significant segment of the population are Catholics with the Church running the major educational and welfare institutions, and the rest belong to non-Muslim indigenous tribes. During this dark age, no segment of the population was spared from the terror, even as the Abu Sayyaf leadership utilized Islamic rhetoric and symbols to try to legitimize its lawless actions.

I first went to Basilan when I was still an NGO and, at that time, one didn't venture outside the provincial capital without military escorts and, even in the capital, one kept within the church compound at the first hint of dusk. For the past three years since I joined government, I have made several visits to Basilan. Simply what I kept seeing was the continuous advance that beheld the island, in terms of peace and order, economic improvement, and political stability. This time around, we traversed the long roads to its inner terrains to visit projects and dialogue with the people. We slept a peaceful night in its lone city after a dinner and dialogue with provincial leaders from local government, military and police, the religious sector both Christian and Muslim, as well as business. The dialogue, which was held in the new and first-ever resort constructed in Basilan, ended long after dark, with the voices of children ringing in the background, still at play at the swimming pool.

The turn-around has not been lost to its own residents, who have undergone decades of strife and terror, until they decided they have had enough. On this visit, a reporter asked the Mayor of Lantawan town, hometown of key

Abu Sayyaf leaders, what peace meant for the people of Basilan. Mayor Tahira Ismael replied, quoting her constituents, *"ang makatulog sa gabi na walang takot* (to be able to sleep at night without fear)." Today, she said, people stream to the streets after dark—to market, play basketball, to socialize. When she took over that was not the case. Lantawan used to retire as soon as the sun set, fearful of dangers that lurked in the dark. Mayor Tahira was 29-years-old when she first assumed office as Mayor, also newly wed and pregnant with her first child. With her Vice-Mayor who was male, Christian, and elderly, and a multi-ethnic municipal council, the town has battled with terrorists, some of whom were the mayor's classmates in elementary grade. They reopened the schools, ordered the confiscation of boats illegally parked along their shores, held office at the municipal hall which previously was used to shelter goats and chickens, the walls of which had to take several coats of paint to cover the bullet marks.

The good news of Basilan is that all sectors have decided to do their part. An NGO, the local office of the Christian Children's Fund (CCF), has played a key role in generating opportunities and hope for development in the furthest-flung villages. Departing from the conventional approach of CCF in simply providing educational assistance for the children of the families, whether Muslim or Christian, the office in Basilan has decided to enter into the lives of the families and communities of their sponsored children. In partnership with local government, the military, and even former combatant groups, along with the beneficiaries contribution of "sweat equity," CCF has built core shelter units along some of the most dreaded portions of the highway, where curtained windows and flowering gardens today give proof of communities which have been rebuilt and their sense of confidence in the permanence of their new life. Local CCF partnerships have brought potable water systems, health centers, and livelihood projects into communities previously unserved by government and the private sector. With peace advocates and trainers, CCF conducts values education for the enlisted men in the local commands as well as for the members of the community who serve in the territorial defense units, imbuing the men in uniform with a sense of discipline and mission as peacemakers and public servants. CCF also touched base with the local ulamas, who started meeting regularly, now numbering 400-strong, and ever-ready to mediate disputes and address development issues such as responsible parenthood. CCF in Basilan is also headed by a woman, Eliza del Puerto, who grew up in one of the small towns of Basilan and told me, "I had to do my part."

Under the leadership of the provincial government, the island today is dotted with rubber plantations, source of livelihood and habitat for watershed. Efforts have been started in the planting of diversified crops, food crops especially, to be grown in between the rows of rubber trees. Mangroves were rehabilitated about a year ago. Road and bridge construction has been accelerated to connect all towns and villages to the main highway. Even the Americans did good here, with visiting American troops involved in joint training with govern-

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ment forces undertaking civic action which built the first roads and won the hearts of the local people before they flew back to the United States. Today peddlers of all sorts of goods ply the streets; women and children trek the roads to and from school; and Jollibee, our local hamburger chain which has beaten McDonald's in its own game, opened its first outlet in the province and, as everywhere else in the Philippines, its tables are swarming with people.

About three years ago, the people of Basilan decided they would do the work themselves, because if they didn't, no one else would. The Abu Sayyaf have since fled the province. Today, the most pressing needs are potable water, electricity, sustainable livelihood. This indicates that people are already flexing for growth, having gone beyond the initial stages of recovery.

During my last day there, I held a dialogue with representatives of our troops stationed in a remote barrio. Field commanders of the MNLF and MILF also came. A member of the media who witnessed the event was awed. "Truly a sight to behold," he wrote in the news the following day. Not too long ago, the only arena of encounter was in the battlefield, in the jungles of Basilan. In our dialogue that day, government troops, the MNLF and the MILF were thanking one another for the mutual support and cooperation that have made possible a peaceful shared existence at long last.

I wanted to end with this story—and there are many others—which serve as pockets of hope and promise towards the peace our people long for. Despite the challenges that confront us, I cannot help but think that these are times of opportunity and renewed commitments to addressing conflict. There is no time to lag or waver in the face of violent conflict, especially one so imbued with religious undertones. This is the time for us to stake our claim to the process of peacemaking and peacebuilding and bringing about a society where identity and culture are secure and solid foundations of a lasting peace—in other words, where a rainbow kind of peace will prosper and endure.

Thank you and good morning.

Conference Papers

Session 2

Phrarajabhavanavisudh, The Most Venerable Dhammajayo Bhikkhu,

Delivered by Taworn Chaijak,

Chief Adviser, Religion, Culture and Education Committee of the Thai Senate. Thailand.

Violence in the Name of God, Buddhism and Violence

"World Peace through Inner Peace"

Venerable Sirs, Mr. Chairperson, Conference Organizing Committee, Distinguished Guests, Ladies and Gentlemen, on behalf of Phrarajabhavanavisudh, the Most Venerable Dhammajayo Bhikkhu, the founder of the 60th Dhammachai Education Foundation of Australia, may I take this opportunity to deliver his message and to share with you a simple resolution of today's major world problem, which I will refer to as World Peace through Inner Peace?

Ladies and Gentlemen, basically, World Peace depends on peacefulness of mind in each person. Over the past hundred years, our world has continuously put great effort into solving the problem of a lack of peaceful means in relation to world economic structure, governmental structure, international relations, development and so on. However, no matter how an executive system might be adjusted, the smoke of war has not yet disappeared from the earth. Many innocent people still perish as the victims of wars. In the southern of Thailand, obviously, many innocent Buddhists, in particular Buddhist monks and novices have been killed. The world still witnesses repeated calamities on this planet. We ourselves must somehow realize that humans compete with one another over trivial matters despite the fact that death will one day arrive for each of us, and that everyone will have to leave behind beloved treasures.

The cause of this is that we attempt to resolve the problem of a lack of peace by looking in all the wrong places. It is as if the world were a pot sitting above a large cooking stove and that six thousand million people could be compared to six thousand million burning logs in the stove. It is as if the

heat from each individual contributes to a general heating up of the world. Nevertheless, if each person takes away his or her burning log from the stove, the world's heat will be reduced. Although the heat in this world would not disappear overnight, that person would no longer be responsible for the heat - that is, the anger - of the world.

Please do not allow any political, economic or other conflict to disturb, or kill the innocent. Such conflicts should be resolved by more appropriate means, through a realization that world peace can come about through the individual's inner peace. When everyone is at peace, the world will be also at peace. When the mind is at peace, the person's speech will be peaceful; the body will also be peaceful. To bring the mind to a state of peace is one of the principles being practiced in all religions and spiritual movements. To bring about this peaceful state is to practice meditation regularly. The mind will thus gain peacefulness. To make meditation practice possible, beginners firstly need to control speech and body and to be calm, in order not to cause trouble to our self and other. Some sort of spiritual self-discipline is common to every religion and is practiced in order to control one's body and speech. Likewise, Buddhism provides the Five Precepts. If these five precepts are followed, the mind will gradually reach a peaceful state.

Secondly, one needs to live in a temptation-free environment. In the present global society, tremendous temptation has been created that destroys the peaceful environment of each individual. As temptation disrupts the mindful consciousness that controls body, speech, mind, it is hard to be calm. In order to create such a temptation-free environment, society has to keep the means of temptation under control. With the cooperation of all sectors of society, peaceful environments could be creatively constructed so that a high degree of peacefulness might emerge.

Thirdly, we should be truly aware of ourselves by not doing anything which involves having a biased mind. Being non-biased is to avoid making decisions based on love, anger, ignorance and passion. We need to consider carefully the matter at hand, as, if consciousness is tranquil and mindful, bias will not arise, and social peacefulness will come about. Consequentially, all conflicts caused by economic failures, crime, corruption, prostitution and other illegal occupations will be reduced as a matter of course. Lastly, the world needs virtuous role models. When one trains oneself to possess peacefulness - physically, orally and mentally - to a high degree, one can conduct one's affairs without bias. Society will not be in trouble because of such a person. He or she would also be kind enough to share with other people in developing goodness. He would not sit by, watching other members of society struggle with temptation, without doing anything. The world role model would share with others what he has practiced himself and demonstrate the ideal morality of a virtuous person. When a person gets used to controlling the mind, the qualifications of the necessary world role model are absolutely cultivated in himself, naturally and automatically.

Ladies and gentlemen, one should begin to resolve any problem by contemplating one's own weaknesses. By making the improvement of oneself the first priority, one can then encourage others to follow one's example by presenting whatsoever one has been capable of, by being a great role model. However, many people would like to impose regulations for the control and improvement of other persons before taking care of improving themselves. All pressing issues in this world, no matter where they exist, all aim at the correction of others. Therefore, the more correction that is made, more pressing the issue becomes. The more accusations that are thrown, the more unpredictable problems that are created. By solving problems in the wrong places, the world does not become a more peaceful place.

How to see the self's weaknesses? Closing the eyes to make the mind neutral can do it. When the mind is in moderation, we will see ourselves in the light of our true behaviors. We can see when we act correctly and when we act incorrectly, and then, start to correct ourselves in all the right places. If already correct, we could still improve ourselves and be even better. If we see clearly that we are wrong, we can begin to transform ourselves. Ladies and gentlemen, looking for similarity between people and uniting the differences, is a means of living together peacefully. Although we are different in customs, cultures, sects, beliefs and religions, we have universal goodness as a common practice. This universal goodness acts as a socially cohesive force within multicultural and diverse societies. The common cohesive practices of all societies include generosity, kind speech, rendering service and behaving oneself properly. With this in mind, looking for similarities and uniting differences will be the strategy that government and religious leaders need to employ, in order to promote cohesive behavior and tolerance of multicultural and multireligious societies into one single mind. Suggest that this conference adopt the proposal that the world's problems should be resolved in ways that will not harm the innocent. Let's keep in mind that sooner or later, we all will die. Death is unavoidable. Before we die, we should decide to leave some virtue on earth. When we can imagine some good deed, we should do it immediately but if we can't recall anything, we could practice at least four universal ethical acts: generosity, kind speech, rendering service to others and behaving oneself properly. Even though, they might not calm the world instantly, this world would definitely not be more troubled because of our actions. Indeed, if we can persuade others to share in fostering this universal goodness, peacefulness will be gradually increased.

I would like to conclude by extending my deep appreciation for your kind attention. Hopefully, the introduction of World Peace through Inner Peace today would be beneficial for everyone in creating peace for all. May I congratulate the Organizing Committee on this successful conference. May Buddha bless you all. Nibbana Patjayo Hotu.

Thank you.

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*Religious Terror: Critical Issues
and Strategic Responses*

Introduction

After being invited to address this UNESCO Conference on the question of religiouslymotivated terrorism, I thought long and hard about the best way to convey in just twenty minutes a topic that has become my profession - an issue that occupies almost all of my professional time as a researcher and a teacher - and about which I still have more questions than answers.

It is also a topic that impacts directly upon my private life - as a father and a partner - I find it impossible to quarantine my professional immersion into some of the most heinous acts of violence imaginable from deeper personal concerns about the fate of the world that my son and his friends will inherit.

Will it be, as some suggest, a world marked where reinvigorated forms of religious and cultural violence displace conventional warfare between nation states over tangible things like territory or access to resources?

If so, will the re-emergence of religious and cultural violence be matched by another trend - the erosion of States' once unshakeable monopoly over the means of violence?

In short, will it be a more violent future characterised by a plethora of religiously or culturally motivated private armies and vigilante groups, a scenario referred to by the great Polish sociologist Zygmunt Bauman as an era marked by "Wars of Recognition".

An intractable debate?

The attention generated since the early 1990s by acts of mass casualty terrorism undertaken within overt or subtle religious contexts has given rise to a great deal of thought on these questions.

And it isn't possible to cover even a tiny fragment of the theories and debates stimulated by these concerns in the time I have been allotted today.

However, I think it is safe to say, sadly, that there is an emerging consensus among many scholars, on both the Left and Right, is that this form of violence is indeed a harbinger of a more violent and less predictable world.

This view holds that the forces of change are so overwhelming that the middle ground will struggle to hold, and that the use of religion only as a palliative to the pain caused by modernity will result in what the German sociologist Max Weber referred to as, "fanatical sects but never a genuine community." (Weber 1970b:155)

Of course, not all aspects of religious revivalism are fundamentalist, and even fewer are violent. Indeed, there is something natural - dare I say historically inevitable - about the role of religion as a social and ethical compass in an era marked by rapid and profound changes that are driven by forces that few of us understand well. Religion offers comfort and security.

Religion's violent edge

The question that Weber pondered, and which again is the focus of much attention almost a century after Weber penned his most famous study of religion and modern society, is under what conditions does religiosity lose its inclusive 'other-worldly' appeal to become an exclusive 'this worldly' vehicle for political agitation.

According to Malise Ruthven (2004), this transformation occurs when social anxieties reach such a level that those who struggle to cope detach themselves psychologically from the assumed cause of their pain and retreat into a comfort zone that they believe is detached from the realities of the contemporary world.

This socio-psychological perspective informs a great deal of contemporary scholarship - and it is consistent with my research into different forms of political and religious extremisms in South and Southeast Asia.

In particular, it informs the highly influential works of scholars such as the American sociologist Mark Juergensmeyer and the late Israeli scholar Ehud Sprinzak, both of whom identified among members of fundamentalist groups of different religious orientations Christians, Sikhs, Jews, and Muslims - a sense that they were disproportionately victims of larger malevolent forces which reign unchallenged in the wider world.

Those who embrace this view have several options, the most common of which include:
1. A deliberate retreat into an aesthetic community of fellow believers who collectively strive to shut out the deprivations of the outside world and to seek God and redemption for themselves only.

For Ruthven, this kind of approach is less that of fundamentalism and more one of passive traditionalism. This is an important distinction.

2.   Secondly, they can embark on a peaceful campaign to convince others as to the evil of the system.
It is here that proselytisation and political activism is important. I believe that it is essential that non-violent religious fundamentalisms as all kinds need to feel they have a place in mainstream political discourse.
There is a need to engage with such discourses, not to ridicule nor to punish those no matter how offensive their dogmatism might at first blush appear to committed secularists such as myself.

3.   If we deny religious revivalisms the space to make their case - to critique globalisation and secularism - and accordingly to subject these to the processes of public scrutiny, rejection and, occasionally, acceptance, then we raise the prospect of a third option coming into play, and that is the option of violence.
Religiously-motivated terrorism is in many respects a misnomer. To be sure, such violence is couched in religious terms, but it is at heart, as pointed out above, an overwhelmingly political phenomenon rooted in a rejection of core aspects of the social, economic and political superstructures inimical to global modernity.
Religiously motivated terrorism is not a spontaneous occurrence. Unless criminally insane, no-body is born with an inclination to mass murder. Religiously-motivated terrorists are crafted within modern societies - they are not born among us.

History repeating itself?

Historically, religiously motivated terrorism has been most common during times of rapid social upheaval when local traditions have been under challenge from external forces especially those of a cultural and political character.

It has also been most prominent when the alienated and disenfranchised have perceived there to be no possible avenue for a peaceful transformation of the system.

That is, when the institutional and structural obstacles to addressing satisfactorily the illness perceived to have robbed them of their identity and voice are seen to be so formidable that peaceful agitation is useless.

This is as much the case with the al Qaeda network as it is with Sikh extremists, Jewish extremists, and of course with those elements of the Christian fundamentalist movement in the United States who condoned the murders of employees of women's health clinics.

Addressing the threat

The fact that there is an emerging consensus among scholars and policy makers on the inevitability of an increase of religiously motivated terrorism to my mind points to a deeper belief that the forces of globalisation that are creating the anger and alienation that feeds violent forms of religious extremism are beyond human control.

This belief has stimulated two generic sorts of policy response.

The Triumph of Realism

For most of our communities, there has been an instinctive tendency to see the emergence of religious terrorism both as an inevitable part of the cycle of political life, but also through the traditional lens of the nation state. Both, in my view, are dangerous tendencies.

Looked at in largely Hobbesian terms, the sorts of frustrated demands that give rise of religious terrorism are looked upon as part of a zero-sum game whereby belligerently expressed demands made by any minority or outside belief systems can only reasonably be met with a similarly belligerent rejection.

Adherents of this approach inevitably draw comfort from moral absolutes; they divide the world into right and wrong, and reflect a dogmatic adherence to the inerrancy of their own belief systems.

And to rally support behind their belligerent resistance of the demands of cultural outsiders, there has been a parallel tendency to cultivate alternative fundamentalisms.

In this sense it is no coincidence that in trying to meet the perceived challenge posed by Islamic fundamentalism the Bush administration has drawn closer to Christian fundamentalists. Carl Jung might have referred to this process in terms of a cycle of archetypes - mutual fear between potential protagonists igniting a process of mutual demonisation.

For those of this persuasion, compromise by the State is perceived as weakness, and weakness is politically dangerous in that it is a breach of the social contract that commits a state to defend to the best of its ability the collective interest of its constituents - including the primacy of their cultural and religious reference points. In this sense, weakness is also morally wrong.

The cosmopolitan option

Meanwhile, an alternative perspective holds that religious violence needs to be seen in terms of the redundancy of old notions of citizenship and rights.

Religious violence is less a part of a reflection of humankind's urge towards tribalism and the aggressive pursuit of self-interest and more about the system's failure to accommodate social and political demands generated by modernity.

This is mainly because granting such recognition is perceived (incorrectly in my view) as requiring a reduction in the privileges and freedoms enjoyed by those who consider themselves members of established religions or cultures.

Adherents of this approach, such as scholars like Mary Kaldor and Sehlya Benhabib, advocate a cosmopolitan reconfiguration of politics so that rights and obligations are no longer defined purely in terms of citizenship and more in terms of shared humanity.

As Bryan Turner has argued … cosmopolitanism is a normative standard of public conduct, and its development is urgent given the fact that, empirically, the global order is breaking down into antagonistic ethnic, regional and national identities. (Turner 2001:132)

Before moving on to why I believe a more Cosmopolitan approach to politics offers the best way for dealing with the threat of religiously motivated terrorism - it is worth pausing to reflect on how the Realist response is working to exacerbate the problem.

Misplaced strategies

It seems to me that the types of policies currently arrayed against the dynamic of religiously-motivated terrorism in most parts of the world are short-term in perspective, poorly calibrated, and over the longer term are likely to intensify rather than militate against the dynamics that lie behind the spread of religious and cultural violence.

For Neo-Realist governments such as that of the Bush Administration and the Howard government in Australia, religious terrorism not so much as a threat to human kind, but to the integrity and power of the nation state.

Moreover, it is seen as systemically embedded, and as such there is no option but to resort to violence - killing the carries of the disease seen as the only sure fire way to end the threat.

Hence, the focus has been on the pre-emptive use of military force, a sanctioning of the use of torture, stricter immigration regulations on minority religions and cultures, greater powers of state surveillance against target groups and individuals, and a paring back of the civil liberties of these individuals under a spurious piece of reasoning that holds that such freedoms are somehow inimical to security.

Coupled with this has been the use of a largely rhetorical strategy designed to renew and bolster national cohesion and unity in what is, after all, a "War" against "Evil".

This strategy has been renewed emphasis placed on the mythology of cultural and civilizational unity - a tactic that has included the deliberate cultivation of conservative religious revivalist movements.

One of the most intriguing aspects of the response to religiously motivated terrorism has been the extent to which the Neo-Realist approach has taken root even in countries with a strong rationalist tradition, or where a cosmopolitan subtext has long informed much of their foreign policy.

Although they have stopped well short of endorsing the concept of preventative warfare, the Netherlands and the Scandinavian countries have nevertheless seen the introduction of a range of restrictive initiatives relating to immigration, the rights of immigrants, and enhanced intelligence and security powers.

Blowback

In many respects all of these reactions are testimony to the extent to which religiously motivated terrorist groups, especially Islamic groups, have succeeded in fostering a sense of fear among target communities.

Moreover, the spread of this fear works to the advantage of the terrorists in several important ways.

1. Firstly, at the domestic level the reactive targeting of immigrant communities and religious minorities adds empirical weight to the message peddled by religious terrorists that there is indeed a system of institutionalised prejudice that works against 'true believers'.

    It is no surprise, therefore, that European security officials have expressed their concerns that the appeal of al Qaeda is growing, rather than shrinking, among the Middle Eastern diasporas in their countries.

2. Secondly, and also at the national level, the deliberate targeting of immigrant communities, coupled with attacks on the principles of multiculturalism, and the belligerent expression of culturally and religiously exclusivist forms of national and civilizational pride reinforce a sense of marginalisation and alienation among minority groups.

    Denied mainstream acceptance, members of minority groups are forced to turn inwards, to look to 'their own types', in order to satisfy that deeply human of needs the yearning for community and belonging.

    This dynamic feeds the development of religious enclaves - pockets of human difference detached from mainstream society.

    It is precisely within such enclaves, that alienation can fester and turn to paranoia and anger with the wider community. And it is such enclaves that, historically speaking, demagogues and terrorists have found to be especially fertile ground for recruitment.

3. Thirdly, these dynamics are also being played out at the international level - as evinced most clearly by the US decision to invade the secular state of Iraq after it was attacked by a collection of non-Iraqi non-secularists.

   The irony of this approach - and the farrago of lies that were deployed to justify the invasion of Iraq - merge with the micro-level discrimination and surge of triumphalist religious rhetoric to feed the perception that conflict is inevitable.

   It is worth noting, that after experiencing a surge of international sympathy after the attacks of 9/11, support for the US around the world is at record low levels. Opinion polls by the reputable Pew Research group suggest that more Indonesians would prefer Osama bin Laden as their President than George Bush.

The critical paradox

This brings me to a critical paradox inherent in our inability to craft better mechanisms for dealing with the threat of religiously motivated terrorism.

The fact that our policies are likely to intensify rather than dilute the appeal of religious violence it seems to be, rests mainly in our failure to grasp this nexus between globalisation and alienation. Rather than addressing terrorism at its roots - the alienation and anger generated by globalisation's disembedding of traditional belief systems which create a space for demagogues, we are feeding the problem.

The problem is that we have abrogated the responsibility to look after those excluded from a system that we have created.

We reify globalisation - confer on it a nomological character and expect its losers to fend for themselves.

Lending a helping hand does not require a utopian restructuring of the global order, but it does require us to acknowledge that we are part of the problem. It requires a more humane approach to development and adjustment. It requires a significant effort to move beyond tolerance to acceptance. It means we need to create a space to accommodate differences.

Conclusion: Montaigne

There is much we can learn about how we might best deal with the contemporary problem posed by religious polarization and terrorism from the essays of the Sixteenth Century French writer Michel de Montaigne.

In order to understand the violence of his time, Montaigne deliberately withdrew from the world and immersed himself in alternative cultures - deciding

that it is only through an appreciation of Otherness that we can best comprehend things close at hand.

In other words, the experience of strangeness is a necessary stage on the path to self awareness.

Montaigne's cosmopolitan sympathy with difference provided him with the basis for a constructive form of self-criticism.

His gift to us is that the presence of cultural and religious differences can, through ecumenical encounter, lead to a more sceptical and ironic approach to the values of ourown period. It is this ironical distance from the warrior culture of the French nobility that makes Montaigne's humanism both relevant and attractive to the modern consciousness.

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Southernmost Thailand Violence: Illiteracy, Poverty, Politics, Illicit Drugs Trafficking, Smuggling and Nationalist Separatists - not Religions and Cultures- the Issue.

Preface

The researcher was kindly invited by the UNESCO "Religion in Peace and Conflict" Conference to present this paper in Melbourne on 12/04/2005 to address the causes of violence in southernmost provinces in Thailand; is the violence more a matter of economic deprivation, political motivation and grievances borne out discrimination and abuse of rights, or are people primarily influenced by religious ideology? Or is it a mixture of all four, but even then, which is dominant? The researcher had also to address the examples of how religious groups in southernmost provinces in Thailand have worked to mediate peace and respect for rights? Finally, how have governments and religious communities in Thailand responded individually and collectively to the violence in the southernmost provinces? What lessons are there to be learnt? What does this say about the emphasis that should be given to addressing human rights issues when attempting to stop endemic violence and avoid terrorism? However, as the researcher has been teaching in the College of Islamic Studies, Prince of Songkla University, Pattani, Thailand, which is a government College in the southernmost provinces, for the last two and half years, the researcher thought that he should accept this honorable invitation to highlight his own ideas and observations through this Conference without creating any troubles to the National Security of Thailand. However, In spite of the fact that the researcher has the authority to conduct an academic study about this difficult, critical and delicate issue, still he would like to state that this study represents his own understanding, observations and personal experiences in this region. The researcher has accepted this invitation simply because he is a university lecturer in the southernmost region and it is his moral duty as a researcher to enlighten people about the causes of violence in this part of the world.

The researcher would like also to take this opportunity to thank his Dearest Friend Capt. Prawit Bibithkosolvongse R.T.N. (Royal Thai Navy) for donating his time and expertise to review this paper. Capt.Prawit is a Ph.D. candidate in Public Administration, Faculty of Politics, Ramkhamhaeng University, Thailand. He is also a visiting lecturer in The Graduated School of Bangkok University (Subject: Development Communication) and a visiting lecturer in Krirk University (Subject: Political Decay and Political Development). Capt. Prawit has worked in the Southernmost Thailand provinces for a long time since he was a young navy officer and he has provided the researcher with lots of recommendations and suggestions that without him this paper will not be at this level. The researcher would like also to mention that it is Capt. Prawit who had invited the researcher to work in Thailand and in fact he had encouraged the researcher to be a university lecturer in the College of Islamic Studies, Prince of Songkla University, Pattani Campus. It is essential to mention here that Capt. Prawit believes, as the researcher does, that the socio-economic and political development and the erasing of the violence in this region will be achieved by improving the education in the region.

Introduction

South Thailand comprises fourteen provinces such as Chumphon, Trang, Phuket etc, but the great majority of Thailand's Muslims live in the four southernmost provinces of Thailand: Satun, Pattani, Yala, and Narathiwat. The Malay[1] culture, though clearly a Muslim culture[2], which is demonstrated through local customs and traditions such as marriage ceremonies, dance and arts, a complex mix of Buddhist, Muslim and early Langkasuka Hindu cultures. Muslims comprise 5.5% of Thailand's population.[3] Although the Muslim population in Thailand is about 5.5% but still they form the biggest majority in southernmost provinces which comprises approximately 71 percent of the total southernmost population and known as Malay Muslim.

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1   "The Malays are the dominant race which live in Malaysia, Indonesia, Brunei and the Philippines which, together with Singapore, make up what is called the Malay archipelago. The Malays are traditionally classified as a member of the Mongoloid race, along with other Asiatic peoples, including Chinese, Mongols, Japanese, Koreans, Thais, Vietnamese and Burmese. They are also closely related to the Micronesian and Polynesian groups in the Pacific, with evidence to suggest that these peoples were the descendants of one large Austronesian racial stock". "The word «Malay» comes from the Dutch word «Malayo», which comes from the original Malay word «Melayu», the word they use to identify themselves". "The term «Malay» is both generic and specific". http://encyclopedia.laborlawtalk.com/Malay_people

2   "In terms of religion, most of the Malays are Muslims; they form the dominant religious group in Indonesia, Malaysia and Brunei. Their conversion to Islam from Hinduism and Theravada Buddhism began in the 1400s. Most Malays in Singapore, Thailand, South Africa, Sri Lanka and Surinam are also Muslims". http://encyclopedia.laborlawtalk.com/Malay_people

3   Professor Syed Serajul Islam, October 2000, "The Liberation Movement of the Muslims in Thailand," *Asian Profile* (Canada), Vol. 28, No. 5 (October 2000): 400-411. Lakehead University: Department of Political Science.

In these four southernmost provinces, Muslims speak mainly Malayo language[4] beside Thai language. Few people can speak Arabic and English languages. The remaining population is made up of Thai and Chinese Buddhists and Christians. Songkhla is also considered as a southernmost province with a 19% Muslim population. The Thai and Chinese Buddhists who live in the urban municipal area primarily come from outside the area and work as government officers and/or entrepreneurs. The life of common rural Thai Buddhist is similar to the common rural Malay Muslims in terms of occupation and economic livelihood whereas the Chinese Buddhists are the merchant and entrepreneurs; have more money and better education.[5] Nevertheless, the majority of other Muslim communities exist all over Thailand are from the earlier Patani Kingdom and have the same ethnic origin of the Malay Muslims who live in the southernmost province. Consequently, it is obvious that the southernmost region is of a crucial importance for socio-economic, political stability and security in Thailand.

People in the southernmost provinces are distinct in terms of Malay ethnic identity, the widely spoken Malayo language and the Islamic way of life. Due to their geographical proximity with Malaysia, continued communication, visits, religious education and inter-marriages, the southern people seem to identify more with Malay than Thai. However, the Thai government tried in the past to integrate the south Muslims into the national Thai Buddhist mainstream through unifying the administrative and education system but it was not successful. The Muslim parents, in that time, felt that the mainstream Thai education curriculum did not conform to the life style, culture and aspirations of Malay Muslims. Rather, the system tried to imprint a consciousness of Buddhism and most of the parents felt hesitant to accept such a system. That is why in the past, Most Muslim families wanted their children to study religious education in traditional Pondok (Islamic Education Boarding institutions).

> "The confrontation policies of General Phibul [6] strengthened polarization among Malay Muslims in southernmost provinces Dr. Surin Pitsuwan who identified education as the central issue for the emancipation of Malay Muslims and for their sense of recognition as a distinct Malay ethnic identity. The Malay Muslim population remained

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4   "The languages spoken by the Malays were classified in the Malayo-Polynesian family of languages which is now known as Austronesian family of languages which includes the language spoken by the Merinas in Madagascar, the Maori language in New Zealand and other Polynesian languages such as Samoan and Hawaiian". http://encyclopedia.laborlawtalk.com/Malay_people

5   M. Abdus Sabur, Secretary General, AMAN, Thailand, November 2004, "The Present Situation in Southern Thailand and Its Impact on the Local Population", paper presented at the Regional Workshop on Pluralism and Multiculturalism in the Southeast Asia: Formulating Educational Agendas and Programs organized by the International Center for Islam and Pluralism (ICIP) with the Support of European Commission (EC) Jakarta, p 1.

6   General P. Phibulsongram Prime Minister of Thailand 1938 to 1944 and 1948 to 1957

outside of the mainstream Thai education system as they perceived it as an attempt to weaken Islamic teachings and to imprint Buddhist orientation on students. This confronted the Southern Muslims with the challenge of either being loyal to their faith or to their state."[7]

However, since the late 1970s the situation has been changing for the better. Muslims have been given full freedom to practice their religion, culture and language; consequently Muslims have been integrating again to the national mainstream Thai civil society. In addition, Prime Minister Thaksin Shinawatra's government has been sponsoring some Pondok and supporting Muslim Schools which have grown in numbers and now teach both: the Islamic education and the government curriculum education. Moreover, the public schools in the southernmost provinces have started teaching Islamic education to Muslim students beside the government curriculum education. Moreover, to improve the Islamic education in this region, the Thai government had established the College of Islamic studies which is a part of the Prince of Songkla University in 1989. Today this College offers Bachelor and Master Degrees to many Muslim students in Thailand. Also the Prime Minister Thaksin Shinawatra's government is establishing Princess of Narathiwat University, at Narathiwat which mainly will teach Islamic education. In addition, there is the private Islamic college of Yala province.

Area and Population of the Muslim Provinces of Southern Thailand

Province	Area (sq. miles)	Total	Population Muslim (%)	Rural (%)
Pattani	812	467,621	77	91
Yala	1,799	469,735	78	87
Narathivas	1,821	291,166	63	76
Satun	1,076	179,565	66	89
Total	**5,508**	**1,408,087**	**71 (average)**	**86 (average)**

Source: Thailand, National Statistical office, 1982.

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7   Ibid., p. 6.

Age Wise Population of Various Religious Groups in the South

	Total	Buddhist	Muslim	Christian	Others
Age	6,326,732	4,562,031	1,756,318	8,118	265
13-14	340,906	236,636	104,270	-	-
15-19	766,823	522,024	244,799	-	-
20-24	708,476	489,200	218,883	393	-
25-29	686,757	481,369	205,112	276	-
30-34	688,009	489,676	197,889	444	-
35-39	630,057	454,321	175,185	551	-
40-44	565,194	416,920	147,265	953	56
45-49	480,487	363,698	116,570	166	53
50-54	392,906	288,674	104,265	64	49
55-59	305,841	235,847	69,206	681	107
60 +	761,276	583,666	173,020	4,590	-

Source: Thailand, National Statistical office, 2002

Key statistics of population and households of 5 southern frontier provinces of Thailand

(From Population and Housing Census 2000)

Item	Narathiwat	Pattani	Satul	Songkla	Yala
Demographic Characteristics					
Total population ('000)	662.4	596.0	247.9	1,255.7	415.5
Population in Municipal Area (%)	24.6	19.5	16.1	32.4	27.6
Sex ratio (Males per 100 females)	99.8	97.8	101.5	96.1	99.9
Median age	23.5	24.1	25.1	27.5	24.3
Population by age group					
0-14 years (%)	32.9	32.4	30.0	25.9	32.2
15-59 years (%)	59.2	58.3	61.9	64.4	60.2
60 years and over (%)	7.9	9.3	8.1	9.7	7.6

Item	Narathiwat	Pattani	Satul	Songkla	Yala
Age dependency ratio (per 100 adults 15-59 years)					
Total	*68.9*	*71.5*	*61.5*	*55.3*	*66.2*
0-14 years	*55.6*	*55.5*	*48.5*	*40.3*	*53.5*
60 years and over	*13.3*	*16.0*	*13.0*	*15.0*	*12.7*
Singulate mean age at first marriage (SMAM)					
Males	28.0	27.9	26.4	27.6	27.7
Females	23.9	24.0	23.8	24.8	24.0
Thai nationality (%)	99.8	99.9	99.9	99.8	99.8
Buddhism (%)	17.9	19.2	31.9	76.6	31.0
Minority population					
Muslims (%)	82.0	80.7	67.8	23.2	68.9
Population speaking Malay (%)	80.4	76.6	9.9	4.6	66.1
Population speaking Chinese (%)	0.3	1.0			3.0
Education					
Average years of education attainment of population aged 15 years and over	5.9	6.0	6.7	7.5	6.6
Population aged 6-24 years not attending school (%)	38.2	39.4	36.8	36.5	34.9
Employment characteristics of population aged 15 years and over					
During last year industry					
Population in the agricultural sectors (%)	56.3	55.5	63.9	46.7	58.8
Work status (%)					
Employers	1.7	1.5	1.4	2.0	1.5
Own account worker	32.3	35.6	37.3	33.1	32.7
Employees	45.3	36.9	36.5	41.4	38.7
Unpaid family workers	20.3	25.9	24.7	23.4	26.7
Members of producers' cooperatives	0.4	0.1	0.1	<0.1	0.4

Item	Narathiwat	Pattani	Satul	Songkla	Yala
Fertility					
Mean number of children ever born (per ever married woman 15- 49 years)	2.54	2.51	2.28	2.05	2.50
Mean number of children still living (per ever married woman 15-49 years)	2.45	2.41	2.20	2.02	2.42
Migration					
Five-year migration (1995-2000)					
Population who migrated within previous 5 years (%)	3.2	3.0	5.8	7.9	5.5
Lifetime migration					
Population who were not living in province of birth (%)	9.7	9.2	21.5	15.5	20.0
Housing characteristics					
Average household size	4.6	4.7	4.2	3.9	4.3
Female headed households (%)	21.0	26.1	17.0	24.1	20.9
Population Data (As of 31 December 2001)					
Total Population	690,001	618,268	267,095	1,249,402	451,190
Males	343,329	305,065	133,815	615,043	225,891
Females	346,672	313,203	133,280	634,359	225,299
Reproductive Health Statistics (2001)					
Family Planning					
Contraceptive Prevalence Rate (per cent)	35.05	45.47	52.23	55.80	36.58
Maternal and Child Health					
Infant morality rate	6.83:1,000 live birth	11.00:1,000 live birth	4.13: 1,000 total births	8.32:1,000 live birth	8.05: 1,000 live birth
Parental mortality rate	12.77:1,000 total births	11.65:1,000 total births	10.74: 100,000 live births	9.35:1,000 total births	8.11: 1,000 total birth

Item	Narathiwat	Pattani	Satul	Songkla	Yala
Maternal mortality ratio	71.94:100,000 live births	59.11: 100,000 live births	83.68: 1,000 live births	25.63: 100,000 live births	20.80: 100,000 live births
Birth asphyxia rate	35.97:1,000 live births	48.13:1,000 live births	26.44: 1,000	47.45:1,000 live births	34.19: 1,000 live births
Low birth weight rate	8.28	8.07	8.84	8.57	7.88
Rate of anemia in pregnant women	14.22	17.39	9.50	17.51	20.58
Ratio of delivery attended by traditional birth attendants	43.86	36.40	9.69	5.25	22.58
Pregnant women received dental care	90.33		93.60	76.36	100.00
Rate of mothers aged less than 20 years	8.79	7.05	12.18	5.60	38.62
HIV/AIDS					
AIDS case rate	30.35: 100,000 population	33.76: 100,000	38.96: 100,000	16.37: 100,000	13.43: 100,000
Prevalence rate of HIV infection in pregnant women	0.58 %	1.09	1.28	1.60	0.91

Key Issues of the Conflict in South Thailand:

1. Education

Prime Minister Thaksin Shinawatra has decided to improve the excess to education, promote Islamic education, create more employment and improve job opportunities in southernmost provinces. However, according to many Muslim education specialists in the southernmost region (there is no accurate data available), only 60-70% of Muslim students finish their elementary study and 25-30% of Muslim students finish their secondary study. It is only less than 10% of Muslim students who study in universities and finish undergraduate degrees and very few continue their graduate degrees. Twenty years ago, figures were even worse than that. Nevertheless, the education situation is improving all the time. There are three types of educational institutions in southernmost provinces where Muslims are majority:

1.1 Islamic Education Boarding Institutions (Pondok)

Pondok in the life of Muslims are not merely educational institutions but also social institutions. Pondok are historically important to the Malay-Muslim community in Thailand. They perform a key role in providing religious instruction and also in deepening the community's understanding of Islam. Moreover, they are closely associated with Malay-Muslim identity and often act as a pivot for Malay social life.[8]

> *"In the pondok tradition, teaching is done in Malay and Arabic, and the emphasis is on religious learning. There is no system of assessment in place, and hence these schools are not accredited by the government. Lessons revolve around prayer and memorizing the scripture (Koran), commentaries and exegesis provided by Tok Guru.[9]*

However, the word Pondok is derived from the Arabic word "Fondoq" or in Arabic «فُنْدُقْ» which in English means "Hotel". Hence, any Islamic educational institution in Thailand that provides students with boarding or accommodation is called Pondok whether this educational institution teaches Islamic education only or both; Islamic education and Thai academic curriculum. But people nowadays in Thailand call educational institutions which only teach Islamic education as Pondok whereas the other private Muslim schools which teach Islamic education and the Thai academic curriculum as "Muslim Schools" even they provide accommodation to their students. Many years ago Muslims in these three southernmost provinces mostly sent their children to study in Pondok. In that time, Pondok were neglected by government and were not granted any budget or training. Pondok are not funded by government nor charge student fees but depend only on peoples' donations. The income of the Pondok teacher can be 8-10 times lesser than the income of other teachers in Muslim and Public Schools. Hence, Pondok are very poor and cannot afford good meals, good accommodation and good pay for students and teachers and that is why teachers who teach in Pondok are not highly experts nor have the best Islamic education in many cases.

However, because this type of Pondok teach only Islamic education, their students have no chance to further their education anywhere except

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8   Assistant Professor Dr. Hasan Madmarn, ex- Director of College of Islamic Studies, Prince of Songkla University, Pattani, Thailand and currently he is the Curriculum Committee Member, Faculty of Arabic Language and Islamic Studies, Princess of Narathiwat University, Narathiwat, Thailand, 1999, "The Pondok and the Madrasah in Patani", published by Bangi Universiti Kebangsaan Malaysia Press, adapted by Naimah Talib a lecturer at University of Canterbury in Christchurch, New Zealand.

9   Assistant Professor Dr Joseph Liow, Sep 3, 2004, "The truth about pondok schools in Thailand", Institute of Defense and Strategic Studies, Nanyang Technological University, Singapore. Asia Times Online http://www.atimes.com/atimes/Southeast_Asia/FI03Ae04.html retrieved on 25/04/05

in religious institutions: Pondok do not give any recognized degrees or certificates and that is why their graduates have been unable to pass university entrance examinations in Thailand or abroad. Consequently, Muslim students in southernmost provinces could not excess to job markets and due to that they have been poor and backward. Nowadays, the situation is totally different especially after Prime Minister Thaksin Shinawatra's government decided to improve the academic and living standards of Pondok. This initiative has been welcomed by Muslims. The Bangkok English newspaper "The Nation" mentioned in Thursday, March 31, 2005 that the Education Ministry permanent secretary Khunying Kasama Worawan announced on Wednesday, March 30, 2005 that;

> *"Three pondok, or private Islamic boarding schools, in the deep South have been chosen for government-sponsored development into "model pondok" at a cost of Bt5 million each.*
>
> *Education Ministry permanent secretary Khunying Kasama Worawan announced yesterday that the three were Darussalam Pondok in Pattani, Mahhadfudrul Pondok in Narathiwat and Darussalamin in Yala.*
>
> *The curricula, training of teachers and personnel, classes and buildings of the three schools would be overhauled, she said. Attention would also be given to vocational curricula.*
>
> *Kasama said another 78 pondok would also be improved. Teachers would be sent to Malaysia to learn how schools there taught Islam and how they provided formal and vocational classes. Teachers would also receive training in computer skills.*
>
> *She said pondok teachers should also be given the chance to study for bachelor's degrees."* [10]

1.2 Modern Islamic Private Schools:

These schools used to be Pondok years ago and their owners lifted them up to become Muslim Private Schools known as Muslim Schools. They are registered with government and enjoy its budget and training. These schools nowadays teach Islamic education and Thai academic education side by side and are able to graduate students who can further their education in Thai universities and around the world. Dr. Surin Pitsuwan, a Muslim ex-Foreign Minister of Thailand 1991-1993 said in his Keynote Address on "Conflict Resolution Policies on Ethnicity, Religion, and Culture in Southern Thailand";

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10 http://www.nationmultimedia.com/2005/03/31/national/index.php?news=national_16899387.html
    retrieved on 05/04/05

> *"In late 1970s the state decided to adopt these Pondoks, these Madd-arasahs (Schools), helped them to transform, introduced a modern curriculum. In the morning they studied Islamic study; in the after-noon they studied the Thai curriculum."* [11]

Although, the academic standard of the overwhelming majority of these schools are not fully satisfactory and need more advancement by government and school owners still this school system is far better than Pondok system and able to graduate many students who are able to create their own jobs and/or work in government. According to many Muslim specialists in the southern-most region (there is no accurate data available), 70-80% of Muslim students join this category of schools as they can learn their religion and study the Thai academic curriculum.

> *"There are nevertheless two lingering misconceptions regarding pon-dok education in Thailand. First is the mistaken assumption that southern Thai pondok schools teach only Islam. This is not neces-sarily the case as many pondok do integrate secular and vocational subjects into their syllabus as well. Second is the popular perception that Muslim parents prefer to send their children to pondok rather than state schools. This, too, is not entirely so. Recent research con-ducted by the Prince of Songkhla University (Pattani) has found that up to 64% of the people desire general education for their chil-dren. Nevertheless, they also want secular education to be balanced with religious instruction from the pondok."* [12]

1.3 Public Schools:

Public school system is the third education system available in southernmost provinces. However, in these provinces government hires academic Muslim teachers to teach Islamic education in public schools. This initiative by Thai government is great. More and more Muslim students join public schools where the standard of education is far better than the Muslim Schools. Accord-ing to many Muslim education specialists in the southernmost region (there is no accurate data available), 15-20% of Muslim students join this category of schools as they can learn their religion and enjoy a better education than in the Islamic Private Schools.

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11 http://intranet.pn.psu.ac.th/fc/surin_speech.html retrieved on 25/04/05

12 Assistant Professor Dr Joseph Liow, Sep 3, 2004, "The truth about pondok schools in Thailand", Institute of Defense and Strategic Studies, Nanyang Technological University, Singapore. Asia Times Online http://www.atimes.com/atimes/Southeast_Asia/FI03Ae04.html retrieved on 25/04/05

Finally, the level of education in southernmost provinces is low as compared to the rest of the country. For example, students in Narathiwat province have three and a half years less schooling than those in Bangkok. I believe that this should be blamed on the local government of Narathiwat and not on the central government of Thailand. The researcher believes that the government is on the right path and keen to strengthen education in southernmost province, but still it has a long way to go. Nevertheless, although the government provides free education to all students in Thailand from elementary to high school still there are lots of Malay Muslim students who do not join secondary education mainly because of poverty. These families cannot afford the financial expenses of their teenager children who will have to roam around the streets with no education and no money. Many Muslim teenagers have no hope in their future. They are poor, illiterate, and discontent and some of them can be misused by anybody who offers them some money and then drag them into violence. These teenagers become a source of risk to themselves and to the society and that is why the region needs a comprehensive development plans in all walks of life especially in education.

However, in the past, many Thai people in both public and private sectors thought that Pondok were the center of violence in southernmost provinces, but after government investigations about Pondok, the government has decided to foster Pondok as the researcher mentioned earlier. The situation now is improving but the efforts of short time cannot erase the ignorance had happened for long time. The researcher is sure that Mr. Thaksin Shinawatra,s government is serious to solve southernmost provinces problems through better education. In fact, Thai government hires many foreign lectures in all subjects from the entire world to improve the standard of education in these provinces. The researcher also believes that Prime Minister Thaksin Shinawatra and his government try hard to lift the standards of Muslim schools. The government supports Muslims by promoting the teaching of Islam as well as general and occupational subjects. The approach is expected to eradicate illiteracy and poverty. On this issue, Prime Minister Thaksin Shinawatra told Thais during his weekly Talk to the People's radio program on May 1st, 2004 that:

> *"…People in the three southernmost provinces are poor. The pace of development in the area is slower than neighbouring Malaysia, causing villagers to cross the border for jobs. Some families have many children. Some allow their children to study only in Islamic teaching schools, depriving them of the opportunity to learn vocational subjects or other fields. Children are unable to find jobs after completing schools, leaving them in chronic poverty." [13]*

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13 D:\Documents and Settings\user\Desktop\Daily News.htm
   Radionews Division National News Bureau Public Relations Department retrieved on 05/04/05

2. Economic Development to Eliminate Poverty

This region is marked by a high level of poverty and under-development. The prevailing lack of economic opportunities has alienated the local Muslim population. The region needs a sustainable economic development. Muslims in southernmost provinces, particularly youth, often go to Malaysia for both seasonal and permanent work. This is primarily because jobs in the Thai public sector are difficult to obtain for those Muslim students who did not ever fully accept the Thai education system or learn the Thai language, for example Pondok students. Also many students drop out their study due to the lack of money to support learning and the need to get financial support for family members. Over the last 20 years Thailand has achieved significant economic growth but large numbers of rural and urban poor areas have not reaped the benefits especially in southernmost provinces.

Figure 1 – Regional Economic Indicators
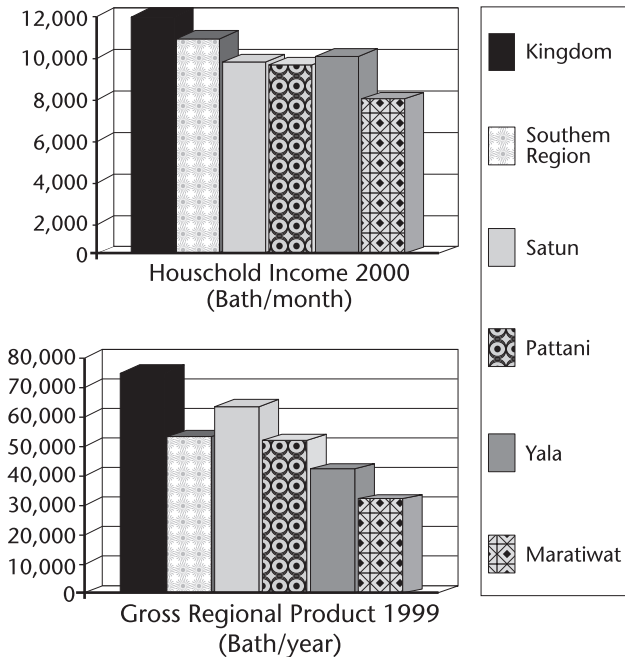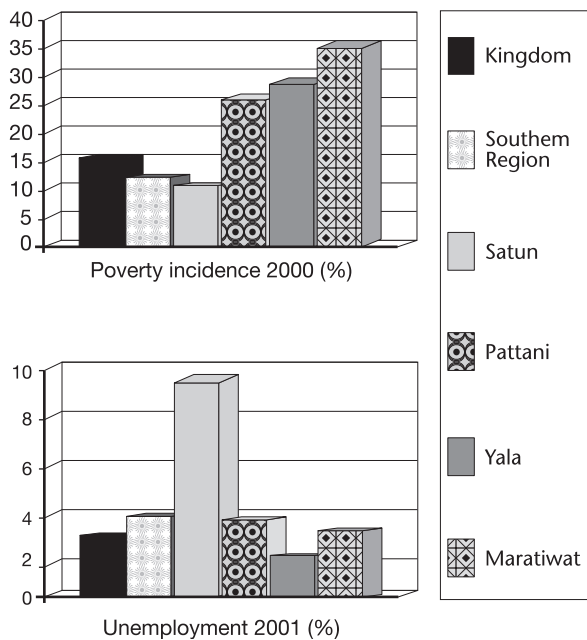
Table 2 – Trends in relative deprivation

	Household income by region		Gross Regional Product	
	1962	2000	1960	1999
Whole Kingdom	100	100	100	100
Southern Region	120.7	91.8	126.2	68.7

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[14] Aurel Croissant, February 2005, "Unrest in South Thailand: Contours, Causes, and Consequences Since 2001"
Strategic Insights, Volume IV, Issue 2

Although income levels increased in absolute numbers, the gap in mean household income and per capita income (Gross Regional Product) has widened between the regions. The relative deprivation of the region thus is now even greater than it had been under the earlier phase of economic development.[15] But unfortunately up till now the shift of government policies towards the promotion of development in the peripheral region failed to reduce regional economic disparities between the southernmost provinces and the center. In the early 1960s, the mean household income in the south was one fifth higher than the average national household income and the regional GDP per head was one quarter above the national average. Four decades later, the southernmost region has significantly fallen behind.

Nevertheless, to solve economic problems, the government has set up a policy to bring peace into the 3 southernmost provinces. The policy emphasizes on developing the economy in the long run, upgrading living standards, developing communities, and integrating governance. The government will provide job opportunities and career training so that local people will be able to make a living. At the beginning, the government will focus on careers by hiring 100,000 employees from the 3 southernmost provinces. Moreover, there will be career training courses such as raising cattle and improving agriculture. The government will use His Majesty the King's Royal idea about the sufficient economy as a guideline to develop the community security. There are 78 projects for the development of Narathiwat, Pattani and Yala. These projects include education, career development, transportation, public health, the safety of life and assets, as well as the prosperity in the local area, as mentioned by Prime Minister Thaksin Shinawatra on his radio program on April 10th, 2004.

> *"… The Cabinet has agreed with the plan, which involves the 78 urgent projects according to the southern borders development strategy during 2004 to 2005, with a budget of 9 billion baht. I have to explain to the people in the other provinces that the 3 southernmost provinces are connected to the Malaysian border. The development of the 3 provinces is far behind the development of Malaysia. Therefore, there is a big difference in their development. We have to urgently develop the area so that there will be no differences. If there are no differences, there will be more understanding in various problems and the economy will be better. Therefore, people will be able to live a better life and be happier."* [16]

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15 Ibid.
16 D:\Documents and Settings\user\Desktop\Daily News.htm Radionews Division
    National News Bureau Public Relations Department retrieved on 05/04/05

Also the Department of Skill Development (DSD) has a primary role in developing the labor skills of all people in the southernmost provinces by providing pre-employment and up-grading training to the labor force in order to facilitate the region economic development.

3. Drugs and Smuggling

Drugs and drug trafficking is a threat to the socio-economic structure and to the stability of the world and not to Thailand only. This threat goes beyond country's borders to be a problem needs to be solved by the cooperation of all governments. Nevertheless, this threat is worse for Thailand as drugs are produced and trafficked over its land in the "Golden Triangle" which borders the northern part of Thailand, the north-eastern part of Myanmar and the north-western part of the Lao People's Democratic Republic covering an area of approximately 75,000 square miles (200,000 square kilometers). Therefore, drug-related problems and illicit trafficking is a threat to its national security, stability and resilience;

"Narcotics are illegally produced from raw opium in the refineries along the border between Thailand and Burma and are transported from the "Golden Triangle" for sale on the illicit market.

Consequently, Thailand has been considered the gateway for drugs coming directly from the "Golden Triangle" and most of the ASEAN countries are the transit points of the illicit drug traffic for further distribution to the illicit market around the world.

Member States of the Association of South-East Asian Nations (ASEAN) have decided to concert their efforts in order to overcome drug-related problems and illicit trafficking, which are recognized as a threat to their national security, stability and resilience. The activities and significant achievement of each member State show the important role that has been played by each country in combating illicit d rug traffic. Member States of ASEAN realize the importance of mutual cooperation between themselves as essential in the effective fight against illicit drug traffic.

Basically, the degree of the problem in each member State does not differ much, except for Thailand, which faces the problem of drug abuse and illicit traffic as well as illicit cultivation of the opium poppy. Raw opium is refined into various narcotics, such as heroin and morphine, at clandestine laboratories scattered along the border between Burma and Thailand. Owing to restrictions in the north of Thailand and the effectiveness of the declaration of a

chemical free zone, illicit drug production is moving towards the south of Thailand along the border between Malaysia and Thailand. Opium and its derivatives are the main illicit drugs that flow in the ASEAN region. Drug traffickers use Thailand as the route for smuggling opium, heroin or morphine from the "Golden Triangle" for further distribution in Europe, North America and Australia. Other ASEAN Countries are also used as illicit d rugs transit points and the illicit passing routes.

Unlike other member States, Malaysia and Singapore are not sources of illicit drugs but they are traffic routes of illicit drugs produced in the "Golden Triangle"." [17]

Nevertheless, the various steps that have been taken against drug-related problems to ensure peace, prosperity and stability through social and economic cooperation in South-East Asia are strong prove that drug-related problems have been clearly recognized as a threat to the regional socio-economic development and that such problems can bring instability to South-East Asia region including Thailand. These drug-related problems can be multidimensional problems that not only ASEAN drug experts have shown concerns but even the ASEAN parliamentarians have shown concern for the growing menace of addictive drugs and the adverse effects of narcotics abuse. The ASEAN parliamentarians, through their ASEAN Inter-Parliamentary Organization (AIPO), at their fifth General Assembly at Manila in April 1983 resolved that each ASEAN member State, through its respective Parliament, should include in its legislative program measures to enact common legislation on penalties and their enforcement, including the death penalty for trafficking in drugs.[18]

Consequently, drugs are transported from the Golden Triangle through transit points and passing routes in Thailand's southernmost provinces. Trade in drugs, diesel and arms smuggling are rampant in this part of the country. These could be used to finance terrorist activities which are blamed on Muslims and Islam in most of the occasions. It is highly probable that there is already a connection between different terrorist groups and the drug kingpins operating in southernmost region.

"The south has long been Thailand's untamed frontier. This is a region where almost anything goes: drug smuggling, prostitution rackets, gun-running, people trafficking. One of the main export

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17 Police Major General Chavalit Yodmani, 01/01/1983, "The role of the Association of South-East Asian Nations in fighting illicit drug traffic", Secretary-General of the Narcotics Control Board, Office of the Prime Minister, Sala Santitham, Bangkok, Thailand pp. 97-104
    http://www.unodc.org/unodc/en/bulletin/bulletin_1983-01-01_4_page013.html retrieved on 20/04/05
18 Ibid.

pipelines for Burmese heroin runs through here. Until recently, this was an important conduit for weapons smuggling to Sri Lanka's Tamil Tiger rebels. Lucrative prostitution rings, recently augmented by an influx of women from Eastern Europe, are spreading along the Malaysian border.

"At the core of the problem in the south is not politics and ideology but crime, money and influence," says Robert Karniol, Asia-Pacific editor of defence specialists Jane's Information Group." [19]

Consequently, drugs, drug trafficking and illegal smuggling are widespread problems in Thailand and southernmost provinces. The huge size of these problems have urged Prime Minister Thaksin Shinawatra's government to promote co-operation both between Thailand and with the international organizations in preventing and eradicating drug abuse and illicit trafficking in drugs. However, it seems that the more government tries to suppress and eliminate drugs, drug traffickers and smugglers in Thailand the more the drug traffickers and smugglers create violence and bloodshed in the southernmost provinces. They do that mainly to cloak themselves and to divert government and public attention away from them and also to discredit the government. They fight the government in the southernmost provinces because these provinces had a history of discontent in the past and any sort of violence can be easily blamed on Muslims and separatists. These bad groups initiate violence to warn the government by hiring poor, illiterate and disparate young Muslim teenagers to carry on their plans.

"Historically, this region, consisting of the provinces of Satun, Songkhla, Pattani, Yala, and Narathiwat, has served as a dumping ground for corrupt and/or incompetent civilian and military officials. This has been further aggravated by the population's ethnic make-up, predominantly Thai Muslims, which has produced a major degree of alienation intensified by government misadministration. Additionally, daily life there, particularly in urban areas, is continually plagued by a higher level of common banditry and lawlessness, more so than in the kingdom's other regions, making it very difficult for authorities to differentiate between criminal lawlessness and terrorist acts commissioned by domestic Thai terrorist or Muslim Separatist groups." [20]

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19 Mark Baker the Age Asia editor, November 16, 2002 "Into the heart of darkness" The Age Fairfax Digital
    http://www.theage.com.au/articles/2002/11/15/1037080912898.html?oneclick=true retrieved on 03/04/05
20 http://www.globalsecurity.org/military/world/war/thailand2.htm retrieved on 05/04/05

The confrontation among drug traffickers and smugglers themselves and between them and the government troops is a serious issue that causes causalities and death in all sides. The researcher believes that such confrontation which causes causality and death should be mentioned seriously by any researcher wants to analyze the violence in the southernmost region. In fact, this phenomenon becomes more threatening with the presence of a very few corrupted government officials, police and military, as such violence can be easily wrapped as Islamic terrorism and/or reflected on Malay Muslim separatist groups.

> *"Throughout last year, 41 governmental officials, who were found to get involved with drug business, were arrested."* [21]

Moreover, with the help of these few corrupted government officers, police and military, bad groups can be easily freed from jails to commit more drug trafficking and smuggling while religions and cultures are blamed and held responsible for violence. Arguments and fights over profits, territories and also the clash of interests among these bad groups (drug traffickers, smugglers and few corrupted government officers, police and military) can take place any time and uneducated, illiterate and poor young people in the southernmost provinces, Muslims and Buddhists, can be used by traffickers and smugglers to be involved in armed conflicts. The researcher believes that bad groups misuse in a very uncivilized manner the history background of the southernmost provinces for their advantage without caring about the violence and the mischief they create in southernmost region;

> *"The fight against the illicit drug traffic is a difficult task since large, illegally acquired financial assets are involved. Traffickers risk illegal operations that can yield large profits, and undoubtedly, drug traffickers will always try to find alternative methods to avoid severe attacks by enforcement authorities."* [22]

What the researcher is trying to establish here is that drug-related problems should not be excluded as a key issue in the southernmost provinces violence

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21 The "Thailand Narcotics Annual Report 2002 ---The Year 2001/2002 in Review" revealed by the Office of the Narcotics Control Board, Office of the Prime Minister.
    http://www.thaiembdc.org/socials/narcotic.html retrieved on 20/04/05
22 Police Major General Chavalit Yodmani, 01/01/1983, "The role of the Association of South-East Asian Nations in fighting illicit drug traffic", Secretary-General of the Narcotics Control Board, Office of the Prime Minister, Sala Santitham, Bangkok, Thailand pp. 97-104
    http://www.unodc.org/unodc/en/bulletin/bulletin_1983-01-01_4_page013.html retrieved on 20/04/05

especially when this key issue has been always and for very long time considered by Thai authorities as a real threat to the security, stability, prosperity and socio-economic structure of the country. The statement of a high police ranking officer such as the Police Major General Chavalit Yodmani in 1983 gives more weight to include illicit drug trafficking and smuggling as a key issue in the southernmost provinces. What concerns the researcher here is that Thailand faces problems of drug abuse and illicit trafficking as well as illicit cultivation of the opium poppy and researchers should not exclude drug-related problems as a key factor in the current violence in the southernmost region. The fact that southernmost provinces are illicit drugs transit points and passing routes since a very long time allows the researcher to infer that the relationship between these two variables, the Illicit Drug Trafficking and the Violence in Southernmost Provinces is viable and real. Therefore the researcher believes that illicit drug trafficking and illegal smuggling can be taken into an account as an important key issue for the violence in the southernmost provinces. In fact, The "Thailand Narcotics Annual Report 2002 ---The Year 2001/2002 in Review" revealed by the Office of the Narcotics Control Board, Office of the Prime Minister Thaksin Shinawatra states that;

> *"During 2001/2002, seizures of illicit drugs throughout Thailand still increased, especially, methamphetamine seizures. Major seizures of methamphetamine tablets (above 1 million tablets per case) were made twenty times from the early 2001 till the mid of 2002. There were 152,773 cases with 163, 425 offenders dealing only with methamphetamine seizures in the last year round. The figure accounted for 81.56% of all drug cases in that year." [23]*

4. A Few Corrupted Government Officers

It is unfortunate but true that in every country in the world there are a very few corrupted government officers, military and police who deal and earn a lot of corrupted money from drug trafficking and smuggling. What is true for the world is also true for Thailand. Unfortunately there are very few and the researcher really means very few bad government officers, military and police in Thailand who have close ties with bad groups. This in fact, reflects the poverty and illiteracy in many regions in Thailand and not only the southern-

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23 The "Thailand Narcotics Annual Report 2002 – The Year 2001/2002 in Review" revealed by the Office of the Narcotics Control Board, Office of the Prime Minister.
http://www.thaiembdc.org/socials/narcotic.html retrieved on 20/04/05

most provinces and also indicates the need for comprehensive development plans nation wide. This corrupted category of people loses money and lots of benefits whenever government cracks on drugs and smuggling in any part of the country and might show their reluctant to government through creating conflicts and violence in southernmost provinces. Military can also cause fear and anger in the southernmost region which strengthen the cause of the insurgents;

> *"Cultural insensitivity and an increasing number of human rights violations committed by the police and the military have provoked fear and anger and strengthened the cause of the insurgents. According to reports by Thai newspapers and the National Human Rights Commission, as many as two hundred local Malay Muslims had been carried away by local police and military or disappeared after the security forces had looked for them."* [24]

Add to that a very few police and military earn lots of money directly or indirectly from illicit drug trafficking, smuggling, gambling and prostitution. Arguments between them and such groups may break out and lead to violence. Some other police borrow and/or lend money from public and when they cannot return what they have borrowed, they threat the public or the public threat them and violence might take place. Some other police on Thai boarder help the merchants who buy goods from Malaysia to sell them in Thailand to avoid paying custom if these merchants pay some amount of money to the police. Disagreements may erupt any time between police and smugglers and lead to violence. Such types of violence which arise from the above mentioned reasons can also be blamed on Muslims and separatists.

5. Separatists

The researcher believes it is wrong to wrap all violence and all forms of discontent in southernmost provinces into one key factor: "Malay Muslim Terrorism" and/or "Muslim Separatist groups in South Thailand". The researcher has noticed that the overwhelming majority of Muslims in the southernmost provinces do not want to split the southernmost provinces from Thailand as some people may say and think. As a lecturer in the southernmost region, the researcher has the chance to talk to many Muslim and Buddhist students,

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24 Mark Baker the Age Asia editor, November 16, 2002 "Into the heart of darkness" The Age Fairfax Digital
    http://www.theage.com.au/articles/2002/11/15/1037080912898.html?oneclick=true retrieved on 03/04/05

lecturers and staff and researcher has never heard or perceived that Muslims want to separate southernmost provinces from Thailand. Surprisingly for many people but true, even Buddhists who live in the southernmost provinces agree with the researcher. The researcher also has observed that the direct violence in the southernmost provinces is a combination of factors: separatists who have misunderstood the merciful teachings of Islam, smugglers and drug traffickers and people who the government describes as having a vested interest in seeing the region in a state of instability. The researcher has many Thai and Chinese friends and also the researcher has spoken to many Buddhists in the area and none of them blamed Islam or Muslims for this violence in the southernmost provinces. They do not blame Muslims for this violence because Muslims are their neighbors, friends, school mates, work mates, teachers, students, business partners, customers and clients. Not only that but also many Muslims and Buddhists in southernmost provinces are relatives through marriages and changing of faith; from Buddhism to Islam and from Islam to Buddhism. In these southernmost provinces the researcher himself was introduced many times to Muslim friends through Buddhist friends and vice versa to Buddhist friends through Muslim friends. Muslims and Buddhists in these provinces believe that there are nationalist separatist groups who create violence, but they also reveal the violence to other key factors that the researcher mentioned. Surprisingly, not one Thai or Chinese Buddhist even once has reflected southernmost violence to religions and/or cultures. On the contrary, both Muslims and Buddhist reflect the violence to illiteracy, poverty, ignorance, discontent, limited excess to education and health, wrong government policies, drug trafficking, smuggling, few corrupted government officers and nationalist separatists, and they demand better excess to education, job creation, improvement of social standards of living, eradication of bad groups and more understanding government officers, military and police who can deal with public with wisdom and justice.

Nevertheless, nationalist separatist movements are there and they also get involved in violence by also hiring young poor and illiterate Muslims to commit violence. But their involvement in violence in this region is much lesser than it has been provoked. In fact, the term used to describe the separatist violence in this region is "Nationalist Separatist Movements" and not "Islamic Separatist Movements" and without any doubts there are distinct differences between Islam and Nationalism. In fact the theory of Nationalism is just antithetical to the universalism of Islamic ideology. Consequently, the violence caused by "Nationalist Separatist Movements" should never be blamed on Islam and Muslims but this type of violence should be blamed on the narrow concept of Nationalism and Nationalists. However, such violence has been always condemned by elite and common Muslims who neither are happy nor supportive of those separatist movements.

But what makes few media writers believe that violence in this region is mainly created by Muslims and Malay Muslim separatist groups is the historical

background of the area which goes back to 1785 when there used to be two Kingdoms: Malay Muslim Kingdom in Pattani and Thai Buddhist Siam Kingdom;

"From the late nineteenth century on, the royal government developed a policy of nation-building from above, which forced the transformation of the multi-ethnic society of Siam into a unified Thai nation. In the south, however, Bangkok managed dissidence mostly by leaving the Muslims alone. This laissez faire policy changed shortly before and during World War Two when the country saw an acceleration of political efforts to assimilate the southern population. When the ultranationalist regime of Phibun came to power in 1938, it followed a policy of enforced assimilation of the various minorities cultures into the mainstream Buddhist "Thai-ness" in order to develop, in David Brown's version, "the mono-ethnic character of the state." In the 1940s, this provoked the emergence of a separatist movement fighting for an independent Pattani. In 1948, the **Gabungan Melayu Patani Raya** *(Union of Malay for a Great Patani) was founded in 1948. Following the setting up of the Barisan National Pembebasan Patani (BNPP) in 1963, violent clashes between insurgents and the security forces were the rule in the southernmost provinces. In the mid-1970s more than 20 separatist organizations agitated on both sides of the Thai-Malaysian border.*

In the 1980s and 1990s, however, the situation changed. The new government under General Prem (1980-88) stopped the assimilation policy; instead, it supported Muslim cultural rights and religious freedoms, offered the guerilla a general amnesty, and implemented an economic development plan for the south. In the 1990s, the democratic government formulated a new "National Security Policy for the Southern Border Provinces" based on a "development as security" approach, which was supposed to be implemented during 1999-2003. Deepened cooperation between the Thai and Malaysian authorities improved security along the borderland, which contributed to the decline of the insurgency movement as well. Most observers described it, thus, as "waning" and "relatively quit" at the late 1990s.

Escalating Violence

The latest outburst of violence started in 2001. While in the years 1993-2000, there were only a few incidents of separatist violence, accounting only for a handful of casualties, Ministry of the Interior statistics show and increase of violence from 2001 on. In 2001 alone, 19 killed policemen and 50 insurgency-related incidents across the three most affected provinces of Pattani, Yala and Narathiwat.

In 2002, several police stations were attacked when the guerillas seized huge amounts of arms and ammunitions and killed some 50 police and soldiers in 75 incidents throughout the year. In 2003 official sources counted 119 incidents. The latest outburst of violence began on January 2004 when about 30 armed men stormed the army depot in Narathiwat, stealing 300 weapons and killing four Thai soldiers. During the ten months between January and end of October 2004, over 500 people reportedly have been killed in more than 900 insurgency-related incidents, including civilians, police, soldiers, and other government officials. On October 25, 2004, the death of 84 Muslims at the provincial town of Tak Bai, once again elevated the conflict. Recent killings in Songkhla raise fears that violence could spill over into neighboring areas

The recent assassination of a private Islamic school teacher and the wounding of four others in gun attacks in Pattani and Yala raise concerns that members of the security forces or local village defensemen could adopt the insurgents' tactics to pay personal bills and to spread counter-violence. Separately, some 20,000 members of the notorious right-wing **Village Scouts** *organization rallied in November 2004 to prove their determination to drive out the "separatist enemies" in the south out of the country. This added to the fears by human-rights groups and civil society activists that ultranationalist elements may open a Pandora's Box of nationalist backlash against what members of these groups view as a threat to monarchy, Buddhism, and the nation.*

Responding to the emergent crisis, the government enforced martial law in Narathiwat, Yala and Pattani, and deployed than 12,000 Royal Thai Army troops in the region. Although several mobile units are dispatched to protect teachers and civil servants, public order and infrastructure are eroding. The educational system, for instance, came under serious stress after more than 1,200 teachers and education officials sought transfers out of the region; almost 1,000 schools in the three southernmost provinces had to be temporarily closed because parents were afraid to send their children to school. Several provincial court judges have also submitted requests for transfers out of the region following the killing of judges by Muslim separatists in 2004.

Actors

Both the scope and co-ordination of operations point to new dynamics within the traditionally factionalized and ineffectual separatist movement. Despite large intelligence and internal security appara-

tus in the south, different government agencies do not seem to have a clear understanding of the groups involved in the violence. It is clear, however, that several factions remain core actors in the insurgency. Even though any account on these groups has to be taken with a grain of salt, it seems that the original PULO, although it is still active and maintains a website in English, Thai and Malay language (http://www.pulo.org/), does not have much military power on the ground. BNP/BIPP is largely defunct and Bersatu—an umbrella organization attempting loose political coordination among separatist groups — is believed to have no direct military operations in Thailand. Of the three remaining factions, New PULO is believed to be the smallest. GMIP may have a wider area of operations but the largest of the three main factions most certainly is BRM." [25]

Thus the nationalist separatist groups are active in this region and do create violence. But the fact that these separatist groups become active and create violence when unjust is carried out by Thai government against Malays in southernmost provinces and that these separatist groups become inactive and do not create violence when justice is carried out by Thai government against Malays in southernmost provinces shows that these separatist groups are not global terrorist groups. But in my opinion this shows that this violence is the way for these national separatist groups to show their discontent and anger to central government when central government takes wrong decisions and/or decides wrong polices against Malay Muslims who live in this region. However, Islam does not allow the killing of Buddhists and Muslims who work for Thai government rather in fact prohibits the killing of Buddhists and takes tough actions against it. That is why the researcher stresses the importance of the principle that the violence which is created by nationalist separatist groups should not be blamed on Islam and general Malay Muslims but on nationalist separatist groups themselves. In Islam, Allah emphasizes in Qur'an that the relationship between Muslims and people of other faiths should be based on peace, tolerance, benevolence, love and charity and never on conflicts, violence and bloodshed. Allah says in Qur'an regarding the relationship between Muslims and people of other faiths;

"O mankind! We have created you from a male and a female, and made you into nations and tribes, that you may know one another.

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25 Cited in Aurel Croissant, 2005, "Unrest in South Thailand: Contours, Causes, and Consequences Since 2001" Strategic Insights, Volume IV, Issue 2, February 2005

Verily, the most honorable of you with Allah is that who has pious. Verily, Allâh is All-Knowing, All-Aware". [26]

"Invite to the Way of your Lord with wisdom and fair preaching, and argue with them in a way that is better. Truly, your Lord knows best who has gone astray from His Path, and He is the Best Aware of those who are guided." [27]

"Allah commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition" [28]

"…Help ye one another in righteousness and piety, but help ye not one another in sin and rancor..." [29]

In this study the researcher will not write in depth about the historical background as the researcher has observed that the historical background issue (there used to be 2 kingdoms: the Muslim Malay in Pattani and the Buddhist Siamese in Ayutthaya) of the area does not influence the violence in these southernmost provinces as long as there are just and fair Thai governments in power. However, the researcher believes that the publicity and the reflection of the violence in southernmost provinces on "Islamic terrorism" are absolutely detrimental to the process of peace in the southernmost provinces. In fact, such publicity can create worries among Muslims and Buddhists and the violence could spill across the borders of southernmost provinces to the rest of Thai provinces. In addition to that the violence could spill to Malaysia to harm the normally amicable ties between Kuala Lumpur and Bangkok on one hand and between Muslims and Buddhists in the entire South-East Asia on the other hand. Government and public in Thailand should be very careful when dealing with this issue and the researcher believes that people in media should be held responsible to what they say in their press conferences and releases. On the contrary, the researcher believes that Muslims in southernmost provinces are very loyal to His Majesty The King of Thailand and to His Family. His Majesty the King and His Family always visit the southernmost provinces and have many projects for Muslims. His Majesty the King helped in building the biggest Masjed (Mosque) in Pattani. The Royal Family also has a huge palace in Narathiwat in which the Royal Family spends lots of times in it. In fact, the Prince of Thailand visited the College of Islamic Studies where the researcher works not long time ago. So the Royal Family in Thailand and the Prime Min-

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26 The Holy Qur'an Chapter 49, Verse 13
27 The Holy Qur'an Chapter 16, Verse 125
28 The Holy Qur'an Chapter 16, Verse 90
29 The Holy Qur'an Chapter 5, Verse 2

ister Thaksin Shinawatra's government know for fact that Muslims are peaceful people and they never reflected the violence in the southernmost provinces on Muslims or Islam;

> *"It was also during the time of participatory democracy [late 1970s] that His Majesty the King had decided to establish a palace down in Narathiwat, the southernmost province. It was also during this time that you would have seen more frequent visits of the Royal Family down here, amongst with the people. So it's during this time of open a political system, participatory democracy, that I think you would see a more positive contribution from the people down here into the affairs of state. And I think the Thai people, the Thai Muslims, have traveled a long way to this point." [30]*

The Royal Family in Thailand and the Prime Minister Thaksin Shinawatra's government have never abused Muslims or discredit them. On the contrary, they always treat Muslims as Thai citizens and the relationship between them and Muslims is strengthening day by day. Thus, those people in media who try to reflect violence in southernmost provinces on Muslims and Islam do not understand the reality of the violence in the region nor the amount of fear and the size of damage they create to the government and people: Muslims and Buddhists. However, the researcher is worried by the widespread use of the terms "Southern Islamic Militant Separatists" and "Malay Muslim terrorists" when describing the violence in the southernmost region. In fact the researcher has in many cases heard incidents of violent attacks which were blamed on "Southern Islamic Militant Separatists" and "Malay Muslims terrorists" by Media that local people, Muslims and Buddhist, told him that these incidents of violent attacks were related to robbery, drug trafficking and arms smuggling. In fact, this false type of media testimony is repeated on daily basis and the researcher perceives it as detrimental to the peace process in southernmost provinces as it creates unnecessary fear among people which brings Muslims' and Buddhists' educational, socio-economical and political activities in southernmost provinces to a holt.

6. Political Climate

In January 2001 Thai Rak Thai party (TRT) led by Police Lieutenant Thaksin Shinawatra, who is the current Prime Minister now, was elected in Thai-

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30 Dr. Surin Pitsuwan, a Muslim ex-Foreign Minister of Thailand 1991-1993, "Conflict Resolution Policies on Ethnicity, Religion, and Culture in Southern Thailand" by http://intranet.pn.psu.ac.th/fc/surin_speech.html retrieved on 25/04/05

land. This party decided to impose greater central control over the southern-most provinces which used to be traditionally dominated by the TRT's main opponent, the Democratic Party. Upon taking office, Prime Minister Thaksin announced his intention to make major changes in the government's policy in the south. This step made sense to break up the control the Democratic Party exercised over the bureaucracy in the south due to the party's near-hegemonic dominance in the region. From the mid-1990s the only seats not held by the Democrats were those of a group of Muslim MPs from the National Aspiration Party (which merged with TRT) in 2001, all from the border provinces.[31]

Figure 3 – Elections in the South, 1975–2001
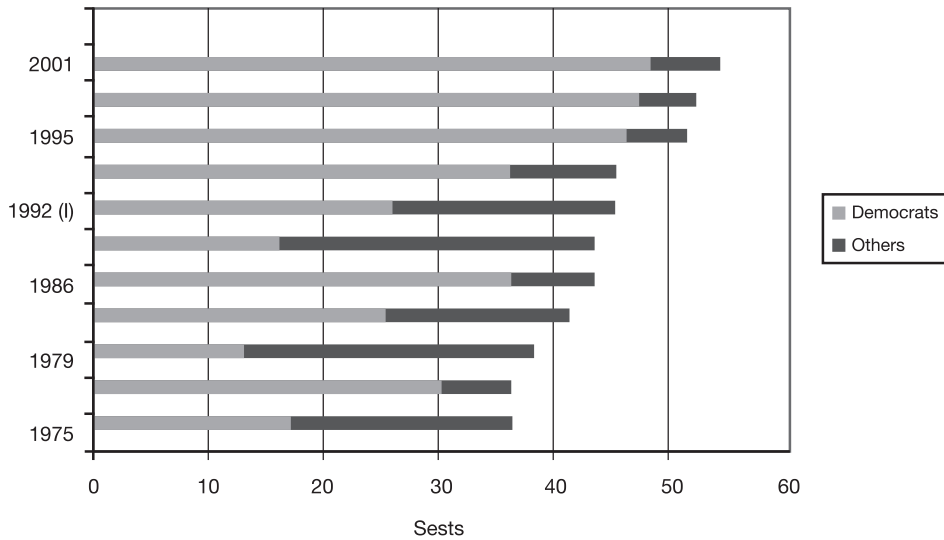
Source: Statistics taken from Michael Nelson, "Thailand," in Dieter Noblen et. al, eds., Elections in Asia and the Pacific: A Data Handbook, vol. 2 (Oxford: Oxford University Press, 2001), pp. 304-9, based on official sources.

A number of rich and educated Muslim politicians have been elected to Parliament and Senate recently and are trying their best to minimize the gaps in understanding and improving the situation of the southern people. Dr. Anthony L. Smith, who is an Associate Research Professor at the Asia-Pacific Center for Security Studies, U.S. Pacific Command, the U.S. Department of Defense, the U.S. Government wrote the following;

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31 The Election Commission of Thailand, http://www.ect.go.th/english/; Alpha Research, Thailand in Figures 1997-98 (Bangkok: Alpha Research, 1997).

> *"Thai Muslims have achieved good levels of representation in parliament, mainly through the Democrat Party that dominates in the southern provinces. The cabinet minister, Wan Muhamad Nor Matha, has played a special role within the Thaksin administration in tackling Muslim issues and concerns. The Thai government continues to rely on the advice of the National Council for Muslims, which consists of five eminent persons, who advise the ministries of education and the interior".* [32]

Nevertheless, in the government councils and assemblies of the southernmost provinces were Muslims comprise between 70-80%, the mayors are all Chinese and Thai Buddhist even in Pattani and Yala districts. In fact, Narathiwat city council is the only council in all the five provinces which has a Muslim Mayor. Muslims and Buddhists in these provinces refer this phenomenon to the illiteracy and poverty of Muslims and also to the huge amount of money distributed by politicians contesting the election to buy Muslim and Buddhist votes. However, in the last national election held in February 2005, TRT lost all its seats in all the 14 south provinces except one seat in the province of Phang Na and did not lose only in the southernmost provinces where the Muslims are in majority. The big sway in votes in South Thailand from TRT to Democratic Party suggests that people in these 14 southern provinces, Muslims and Buddhist, are more politically aware now and they are able to play the political game better than before by being able to lobby central government for better excess to education, to create more jobs, to provide better security to all south provinces and emphasis on better standards in human rights.

7. The Abolishment of the "Southern Border Provinces Administration Center"

The Southern Boarder Provinces Administration Center (SBPAC) was a military led government institution which was established at the time of the Democratic Party before Prime Minister Thaksin Shinawatra's government came into power.

> *"In March 2002 Thaksin abolished both the Combined 43rd Civilian-Police-Military Command and the Southern Border Provinces Administration Center, which were military-led institutions to coordinate monitoring of the south".* [33]

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32 December 2004, "Trouble in Thailand's Muslim South: Separatism, not Global Terrorism", Asia-Pacific Center for Security Studies Volume 3 - Number 10, P2 www.apcss.org
33 Ibid.

This institution was setup to allow public to participate with the government officers, military and police to find suitable solutions for the southernmost provinces and to help Muslims and Buddhists in their daily life. But when Mr. Thaksin Shinawatra came into power, he abolished this government institution because the interior security of Thailand is held by the interior ministry and the police and it is not the duty of the defense ministry and the military. He might also have thought that this institution added only to government bureaucracy and budget in southernmost provinces. He also might have thought that there are many other existing government channels such as local government offices, councils and village assemblies where people can participate and voice their issues to the government officers, military and police. Some local people say that some politicians, village heads and community leaders ,who used to get direct and/or indirect benefits out of that abolished institution, are angry and discontent with Prime Minister Thaksin Shinawatra's government. Simply, they did not want to see their institution abolished and their benefits vanish. And because of their anger, they might support directly or indirectly, some of the separatist groups to embarrass Prime Minister Thaksin Shinawatra's government and weaken its control in the south in general and in the southernmost provinces in particular. If this is true that some of the violence in the southernmost region is created by some angry and discontent politicians, village heads and community leaders, then the existing gap between the government and many people in southernmost provinces will only be widened and hence the violence in this region will take a long time to end.

Impact of South Thailand Violence on Thailand

1. Spread of Fear and the Widening Understanding Gap

Southernmost Muslims have never accepted the dismantling of Islamic forms of their religion and culture. They disagreed with the Thai governments' policy at the time of the Prime Minister of Thailand General P. Phibulsongkram (1938 to 1944 and 1948 to 1957) which included the prohibition of any designation other than Thai, the prohibition of the use of any language other than Thai, and the decree that homage must be paid to Buddha's image:

> *"The Malay speaking populations of the south have largely resisted Thai attempts to transform its Malay minorities into Thai-speaking Muslims. Patani-based resistance to the state of Thailand has been grounded in various discontents. Alongside the problems of under-development and maladministration rests this long-standing issue of identity. Separatist minded populations in Southern Thailand*

have an identity grounded in lineage from the Malay Kingdom of Patani, the Malay language, and the Islamic faith". [34]

Prime Minister of Thailand General P. Phibulsongkram main intention was to turn Thailand into a more modern country. Therefore, he brought laws to transform all Thailand's cultures towards the Western cultures. Under General P. Phibulsongkram administrative system, Muslims in southernmost provinces lost their customary right to self rule and were put under the control of Buddhist bureaucrats who often came from outside the region and were insensitive to their religious practices, traditions and cultures.[35] Muslims in southernmost region including their religious, community and political leaders were reluctant to those policies in that time. This reluctance widened the gab between Malay Muslims in southernmost region and the government in the past and was a cause for anger and discontent which eventually led to violence as Muslims were not allowed to practice their religion and culture nor to speak their Malayo language. So the deterioration in relations between Muslims in southernmost provinces and the government really started in the time of General P. Phibulsongkram in the late 1930s when somehow he lost the rationale of the Thai Buddhist/Malay Muslims coexistence in the region.

The researcher finds it very important to mention that General P. Phibulsongkram ideology had represented him only and not all Buddhists from that time till now. Thus it is not true that all Thai Buddhists want Malay Muslims in Thailand to denounce their religions and cultures. The researcher believes that the discontent of Muslims and their inclination towards violence in the time of General P. Phibulsongkram was a consequent effect caused by the serious efforts towards forced integration and unification of Malay Muslims into the main Thai Buddhist stream through a unified administrative and education system. In that time the Pondok posed a major challenge to the Thai government and viewed education as the central instrument for assimilation and integrating minorities into the nation state. Consequently, rather than transforming into channels of national consciousness envisaged by the government, pondok schools were mobilized to disseminate ideas of pan-Malay nationalism and Islamic revivalism.[36] But at the present time with Mr. Thaksin Shinawatra's government the cause of violence that existed in the time of General P. Phibulsongkram (efforts towards forced integration and unification of Malay

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34 Ibid.

35 M. Abdus Sabur, Secretary General, AMAN, Thailand, November 2004, "The Present Situation in Southern Thailand and Its Impact on the Local Population", paper presented at the Regional Workshop on Pluralism and Multiculturalism in the Southeast Asia: Formulating Educational Agendas and Programs organized by the International Center for Islam and Pluralism (ICIP) with the Support of European Commission (EC) Jakarta, p.4.

36 Assistant Professor Dr Joseph Liow, Sep 3, 2004, "The truth about pondok schools in Thailand", Institute of Defense and Strategic Studies, Nanyang Technological University, Singapore. Asia Times Online http://www.atimes.com/atimes/Southeast_Asia/FI03Ae04.html retrieved on 25/04/05

Muslims into the main Thai Buddhist stream through a unified administrative and education system) does not exist as Mr. Thaksin Shinawatra's government gives full freedom to Malay Muslims to practice their religion, culture and language. Consequently, the effect also does not exist (the discontent of Muslims and their inclination towards violence). In other words, the necessary conditions for the conflict in the past in the southernmost region were the prohibition of any designation other than Thai, the prohibition of the use of any language other than Thai, and the decree that homage must be paid to Buddha's image in order to force Malay Muslims into the Buddhist mainstream neglecting their religion, culture, language and Pondok and not separation. That is to say that the necessary conditions for the conflict in the past were not Islam or Malay Muslims separation and the fact that there were two Kingdoms: the Malay Muslim and the Siamese Buddhist. Otherwise, why the southernmost region of Thailand was very peaceful in the mid eighties till the end of the 20th century?!!! And why the region saw a great growth in all walks of life?!!! These 17 years of peace, harmony and tranquility among Malay Muslims, Thai government and Thai and Chinese Buddhists in the southernmost region is the vivid proof which cannot be rejected that the violence in this region is not created because of religions and cultures and that Muslims and Buddhist can live together peacefully all there lives without any sort of conflicts or violence. Therefore, the researcher comes to the conclusion that the violence in the southernmost region is more a matter of economic deprivation, political motivation and grievances borne out discrimination and abuse of Malay Muslims rights started in the time of General P. Phibulsongkram and carried out till the early 1980s of the last century and not a matter of religions and ideology. In other words, the researcher totally excludes the widening understanding gap between Malay Muslims on one hand and the government and the Thai and Chinese Buddhists on the other hand to religions and cultures. Dr. Surin Pitsuwan, said in his key notes;

"For a long time after World War II to be a Thai meant to be a Buddhist. That was the big problem.

Development as an ideology, meant the rush to build the state, the rush to develop the state, the country will have to make all people one dimensional rather than accepting the diversity of the population of the people. We have had so many problems during the early part of constitutional monarchy up until the time of Field Marshal Sarid Thanarat. But then came the period of participatory democracy. This was when we began to see again, the utility and the usefulness of diversity. This was when the state decided to accept the Islamic educational institutions down here called the "Pondok",…

So, that is my last observation to you, that for us her we are very privileged, we are very grateful, we are very fortunate to live in a

state that has evolved throughout the years to the point where we can participate fully, contribute fully." [37]

2. Restricted Movement in southernmost provinces

Students in the southernmost region feel that their movement has been restricted. Their dormitories can be searched at any time and arrests can be made arbitrarily. But again the way that the police carry out their interrogation and investigation in southernmost provinces may not necessarily represents what government wants rather interrogation and investigation process depend mainly on police themselves. The researcher noticed that central and north Thailand's Muslim and Buddhist students who receive their education in southernmost provinces are worried and their numbers started decreasing in the region. The researcher was told by many Muslim and Buddhist students who study in this region that their parents are worried about them and prefer if their sons and daughters find somewhere else to study rather in the southernmost provinces.

3. Main Stream Education Comes to a Halt

Due to the burning of schools, classes had to be suspended. Approximately 4,000 school teachers, who are also common targets of attack, demanded better protection and increased incentives to stay in their schools. Around 1000 teachers have lodged requests with the Education Ministry for a transfer to a more secure region. Only 40 percent have had their requests granted. Teachers have shown little interest in the economic incentives which include life insurance worth 500,000 baht and a 2,500 baht per month salary increase.[38]

4. Economic Down Trends, Unemployment and Increasing Poverty

Though the government declared an allocation of more resources to redouble efforts for local development, the situation is still difficult for government officials who are working in an environment of insecurity. One of the principle challenges for government is to mobilize local people and effectively imple-

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37 Dr. Surin Pitsuwan, a Muslim ex-Foreign Minister of Thailand 1991-1993, "Conflict Resolution Policies on Ethnicity, Religion, and Culture in Southern Thailand" by http://intranet.pn.psu.ac.th/fc/surin_speech.html retrieved on 25/04/05

38 M. Abdus Sabur, Secretary General, AMAN, Thailand, November 2004, "The Present Situation in Southern Thailand and Its Impact on the Local Population", paper presented at the Regional Workshop on Pluralism and Multiculturalism in the Southeast Asia: Formulating Educational Agendas and Programs organized by the International Center for Islam and Pluralism (ICIP) with the Support of European Commission (EC) Jakarta, p.8.

ment the development projects. However, due to continuing violence there is reluctance on the part of investors to invest in the southernmost provinces which is limiting prospects for economic strengthening and jobs creation. For example Prime Minister Thaksin Shinawatra's government and Pattani local government have been inviting foreign Muslim investors and entrepreneurs to establish halal food (halal food is the food confirm to Islamic dietary) businesses in Pattani but failed to attract any Foreign Direct Investment FDI to the region because of the current violence.

> *"The September 25, 2001 cabinet resolution has approved of the plan for halal food industry extension in the 5 southern border provinces. The marketing and mechanism development plan for halal food in which there is the Halal Food Industrial Development Committee whose board president is Mr. Wan muhammadnor Mata (Former TRT Member of Parliament). The principal obligation is to promote the halal food industry of Thailand in line with the government policies. The Office of the National Economic and Social Development Board which is the main undertaking unit is responsible for coordinating among the project's other units to work in line with the renovation. The purpose is to develop the halal food industry permanently."[39]*

The researcher has observed that the halal food project is still hanging in the air. Thai government could not attract (FDI) to the area mainly because of the violence. Moreover, the researcher has also noticed that some Thai local investors are closing down their businesses either due to financial difficulties, due to the violence or due to security issues. In addition, families who lost their loved ones, in many cases the only earning member was killed, are deep in poverty. The children, the youth and women members of the family are unable to cope with the situation and they need psychological counseling. In the international arena, the violence in southernmost provinces is serious not because this violence is about to topple Thai government but because it is bad for the economies of key countries like Indonesia and Philippines where the investor climate is already bad – violence makes it worse – making recovery more difficult. This violence is also bad for Thailand's image as one of the founders of ASEAN. Thailand may look unstable which may affect its bilateral and multilateral trade relations.

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39 Department of Export Promotion
    http://www.depthai.go.th/thaihalal/main2t.asp?pname=webshow41&SubDet=0

5. Migration/Refugees

So far there has been no study nor is there any data available about the number of youth and adults that have migrated since the conflict started in January year 2004. However, people from the southern region go to Malaysia for four reasons; Education, work, to visit relatives and for business. According to a preliminary government survey, it is estimated that about 10 percent of working age youth go to Kelantan, Kedah–Perlis, Trengganu for work. There is also a large community from Pattani who have settled in Kuala Lumpur. According to some community leaders and politicians approximately 20-30 % of youth have left for Malaysia to work and study. According to a village headman of the Telingchan sub-district, approximately 600 youth from his area have gone to Malaysia and 90% of them are Muslim. Because of the conflict some Muslim students are also moving to Bangkok for study.[40] On the other hand, some people who hold two nationalities, Thai and Malaysian, take the advantage of their bilateral nationality and can create violence in southernmost provinces and then hide in Malaysia to avoid Thai government legal system creating hindrances for both governments: Thai and Malaysian.

Responses from the Government

It is very important that Prime Minister Thaksin Shinawatra's government has changed its approach towards Muslims in general and Pondok in particular in the southernmost region. However, government has declared martial law to restore law and order[41]. Many people in southernmost provinces, Muslims and Buddhists, are unhappy with this decision. They do not want to see army forces in their cities and localities. The researcher believes the reason for Prime Minister Thaksin Shinawatra's government to use the army in southernmost provinces is that Mr. Thaksin has been unable to solve the violence with the help of police only and he had to call upon the military to join the police to maintain law and order. The researcher observes sometimes a few armed men here and there in the city of Pattani but it is not a major thing. Most of people like to resume their daily activities as usual. As far as for the sad incidents of Kruse Masjed (Mosque) militants on April 28, 2004 and Tak Bai protesters on Oct 26, 2004, Government has setup an inquiry commission to investigate

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40 M. Abdus Sabur, Secretary General, AMAN, Thailand, November 2004, "The Present Situation in Southern Thailand and Its Impact on the Local Population", paper presented at the Regional Workshop on Pluralism and Multiculturalism in the Southeast Asia: Formulating Educational Agendas and Programs organized by the International Center for Islam and Pluralism (ICIP) with the Support of European Commission (EC) Jakarta, p.8.

41 The researcher believes that if the Prime Minister Thaksin Shinawatra's government really need to enforce martial law, which is normally enforced in war time and not in the current prevailing situation of anger and discontent, then Mr. Thaksin Shinawatra's government needs to regulate and condition the martial law according to the specifications and the requirements of the southernmost region to suit the peculiarity of the existing situations of the region.

the military operations of the army and also allocated fund to compensate the families who lost their loved ones. The researcher prefers to wait for the National Reconciliation Commission (NRC) which is looking into these two cases to reveal reports before he shapes his believes about these two incidents, however, to calm the situation, the government should take action against anyone found to have broken the law in suppressing the protest at Tak Bai district police station. The government should base its action on facts and not wasting the time protecting certain individuals;

> *"Thaksin on Thursday expressed a willingness for the first time to release the full findings of investigations into the Krue Se and Tak Bai killings if the National Reconciliation Commission believed the probes should be made public.*

> *The prime minister said he had asked the commission "to consider how to publicly disclose the investigations. Most of it would be disclosed. There is no reason to keep it secret.""* [42]

Furthermore, the government initiated dialogue with Malaysia to strengthen cooperation to solve the border problems. The government also has allocated more budgets to the southernmost development. In education, government is giving lots of chances for Pondok to register themselves with government to become equal to other schools funded by government. Even government started building accommodation for some crowded Pondok to make students more comfortable while studying. Thaksin Shinawatra's government also decided to build more government universities in the southernmost region as for example Princess Narathiwat University in Narathiwat which will start teaching Islamic Studies very soon. In addition, Thaksin Shinawatra's government is trying to find long-term solution to the problems in the southernmost region. The government is developing a new counterinsurgency strategy that combines short-term measures focusing on stabilizing the security situation with a long-term approach that redresses the political, cultural, economic, illicit drug trafficking and arms smuggling root causes of the violence. The government has changed its tone when addressing Muslims in southernmost provinces. Add to this Thaksin Shinawatra's government is cooperating with Malaysia, on issues of border security and development. Moreover, government is bringing economic development to the southernmost provinces to improve living situations and eliminate violence. The government clearly understands that improving educa-

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42 http://sg.news.yahoo.com/050331/1/3rllp.html retrieved on 18/04/05

tion, political, social and economic conditions in these provinces is crucial to dry up the local potential for violence done by different groups. Government is also committing itself more to human rights which need to be at the forefront of any country's counter-terrorist strategy. Any further worsening of the human rights situation in the southernmost provinces will serve only bad groups who are creating the violence. The researcher believes that Mr. Thaksin Shinawatra's government is on the right track to solve southernmost region violence but needs to be given the time and support to do so on the other hand, the government needs to accelerate its comprehensive development plans and its efforts towards peace.

Responses from the Religious and Community Leaders

The religious and community leaders urge the government for restrain and not to use excessive force especially at this time of martial law. They want the government to call for dialogue when addressing the under lying causes of violence in the region. They have organized forums and many conferences and workshops to address the southernmost situation. In the same time, NGOs are initiating dialogue and encouraging local youth and community members to develop their own programs to address the immediate needs. But in some cases and with some religious and community leaders, especially the elderly ones, the situation is different. They prefer to keep away from politics and press conferences especially when unjustified harm is done to people. Nevertheless, I feel that this category is blamed by Muslims for their silence and the new election of Muslim Councils may bring more educated young men and woman to power. If this is the case, the researcher thinks the communication between the government and the Muslims will improve a lot. Unfortunately, there are also very few religious and community leaders who encourage the insurgency in southernmost provinces. They do that due to their ignorance about the merciful message of Islam. They do not allow only the killing of Buddhists but also the killing of Muslims who work for government such as Muslim teachers, nurses, police, military and other government officers.

Possibilities of Overcoming Present Crises

The situation is definitely complex. There is no easy way out. The Thai government and the Muslims and Buddhists in southernmost provinces want to find solutions maintaining the integrity of Thailand without violence or conflicts. The researcher believes that the overwhelming Muslims in southernmost provinces do not want the separation from Thailand, but they want Justice,

jobs, education and equality with other Thai people. Moreover, the researcher believes there is a strong hope for reconciliation under Mr. Thaksin Shinawatra's government if bad groups (drug traffickers, smugglers, bad government officers and military, separatists etc) give this government the chance to act without them creating violence to unable and to discredit the government. However, with the absence of comprehensive development strategic plans in the southernmost region, poverty has risen leading to illiteracy and discontent. Also there is an urgent need to increase the number of semi-skilled and skilled workers in this region to meet the labor market demand and to reach international standards and be prepared for the changing situation in the country and in the world globalized markets. Prime Minister Thaksin Shinawatra mentioned the problem in his "Talk to the People" radio program on May 1st, 2004.

> *"…Poverty is a weakness which allows other complications to develop. Influential groups, drug gangs and those engaged in contraband goods and other vices have tried to influence locals. They tried to instill a secessionist ideology in people, using it as a shield to instigate unrest against the government…"* [43]

Nevertheless, the government's strategy to improve education in the southernmost provinces is a good initiative to overcome present crises. The government should support the Malay Muslims to adhere to their religion, cultures and way of life especially after the government has understood that Malay Muslims want to live as Malay Muslims while integrating themselves to the majority Thai Buddhist under Thai government. The researcher believes Mr. Thaksin Shinawatra's government should acknowledge the unique heritage of the southernmost provinces and evolve a political and administrative frame-work within the Thai nation state where the Thai central government shall have sovereignty over national defense, currency, taxation, international relations, international trade, and inter-regional relations within Thailand and the southernmost provinces will have 70% local Muslims and 30% local Thai and Chinese Buddhists administration, representing the religious and racial nature of southernmost region, who work closely with Thai central government towards developing programs and strategic plans to address the region specific educational, social, economical, regional development, domestic security, local Islamic law and customs needs and aspirations of the Muslims and Buddhists in southernmost provinces. This shall help in evolving a political framework to identify Muslim representatives who would be in a position to communicate with the militant at the same time could negotiate the genuine demands of the Muslims and

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43 D:\Documents and Settings\user\Desktop\Prime Minister Thaksin and the Southern Development.htm

Buddhists in a peaceful environment. And finally to adhere to the Chaturan Commission recommendation of the withdrawal of the martial law and offer amnesty to the militant could be other integral part of a comprehensive peace process[44]. From the observations of the researcher as a university lecturer for the last two and a half years in Pattani, to solve and ease conflict and violence in South Thailand the emphasis should be given to the following issues:

1. **To Give the Full Support to the Prime Minister Thaksin Shina-watra and his Government,**

2. **Better Excess to Education,**

3. **More Employment and Skillful Training,**

4. **Guarantee Justice and Equality,**

5. **Maintain Human Rights,**

6. **Control Illicit Drug Trafficking, Arms Smuggling and Bad Groups,**

7. **Evolve a Muslim Administration who Works Closely with Thai Central Government,**

8. **Open Channels of Reconciliation with Separatist Groups to Assimilate Them Back to the Thai Civil Society Mainstream,**

9. **Muslims in Southernmost Provinces Should Come Out From Their Isolation and Make Efforts to Assemble More With the Thai Civil Society.**

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44 Abdus Sabur, Secretary General, AMAN, Thailand, November 2004, "The Present Situation in Southern Thailand and Its Impact on the Local Population", paper presented at the Regional Workshop on Pluralism and Multiculturalism in the Southeast Asia: Formulating Educational Agendas and Programs organized by the International Center for Islam and Pluralism (ICIP) with the Support of European Commission (EC) Jakarta, p.10.

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The Challenge of Religious Revitalisation to Peace and Harmony in the Asia-Pacific

Religion has come back on to the agenda since September 11, 2001. Policy makers, educators, law enforcement agents, security now all seek to know about religions. We must remember however, that it was coming back before then. I have been studying the management of religious diversity for over three decades. What is clear is that religious diversity is not a disease to be over-come, but a resource; nor is it a problem needing to be transcended for that only produces yet another religious group or perspective. Religious diversity is also often found to be at least as great within religious groups as between them. The internal diversity of Anglicans is legendary, but so too is the diversity of ways Muslims give expression to their faith in the one God, or the diversity of Buddhists, Hindus or any other group. It is impossible to begin a sentence, The approach to a topic is thus. Finally, while it has always been the case it has again been made clear that not all expressions of religion are 'moderate', innocuous or for that matter even safe. Some forms of religious expression found as minorities within some religious groups can be considered toxic as they erode human community and impair our ability to live together in peace and mutual respect.

The larger context of the launch of this UNESCO Chair is shaped by the revitalisation of several religious groups. This revitalisation challenges Western liberal secular notions of the place and action of religion in ways that make the work of this chair first and foremost the interpretation of the effects of religious change in the region is ways that assist the formation of needed social policy.

1. Religious Revitalisation

Religious revitalisation has been sweeping the globe. Most noticeably in Islam in Indonesia, Iran, Iraq and elsewhere. But there is also the Christian Right, muchly noticed in the USA, but also Latin America, Africa, and parts of Asia.

But it is also happening here. Second generation Muslims are more religious than their parents and the Christian right is growing in numbers and influence.

There is a noticeable shift to the right - conservative / family values - anti-abortion, antifoetal stem-cell research, pro-creation/science, pro familist, and an Australians are not prepared for this. We have little experience of or training in religion. The reigning secularist hegemony in universities made the study of religion; particularly living religions seem obsolete and irrelevant. Religion was supposed to fade away according to Freud, Marx and other gurus of the Chardonnay liberal left. But it is not.

While many secular analysts keep trying to do so, revitalisation cannot be reduced to other explanations - concern for social justice, poverty or ignorance. Those who flew the planes into the Twin Towers were not ignorant, poor or concerned for social justice. They had religiously inspired goal and considered themselves God's agents. Similarly the Christian right are not ignorant, or poor, nor are they motivated by social justice. They are both technologically well advanced on liberal Christians, using latest cell phone technology, the web, and advance audio systems.

Revitalised religion is a religion of the aspiring middle class. It always has been. They emerge as a mechanism for transition to middle class from traditional economies and cultures. They provide legitimations for new found wealth of the recently up-wardly mobile. They provide clear norms and rules for people who find themselves cut loose from their roots in traditional communities. Revitalised religions are often associated with the introduction and acceptance of free market economies. They are more ready to compete in a world of religious ideas and practices.

Moreover, religion is back with teeth. Revitalised religions tend to be more hard-edged; pursuing, offering and demanding moralities of purity and exclusivity. While starting out by insisting also on withdrawal from engagement with the world, they are now moving to engagement with world. Thus, not only are today's religions revitalised and more conservative they are also engaging the world shifting from disengagement to engagement.

Examples of this process can be seen in the neo-cons in the USA, religious links to government in Iran, Islamic movements in Asia-Pacific, and Malaysia. These groups seek to re-shape not only their own religious groups, but also their entire societies.

However, engagement is a two edged sword. Yes religious conservatives will have an impact on other sectors of the society. The irony of engagement is that it leads to a loss of purity. For example, The Family First won a senate seat in Victoria with only 44,000 votes, but they did so only through a deal with the devil - The ALP. Engagement requires compromise, listening and the formation of alliances which in time erode the purity positions of radical religious groups bringing them closer to more widely accepted positions and the acceptance of greater diversity.

2. The Religious and Spiritual Life of Asia-Pacific

The religious and spiritual life of Asia Pacific has become not only more vital, but also much more diverse through revitalisation, migration and conversion. It is also more prone to conflict; both conflict within and between religious groups as well as increased tension between them and other groups. As a result of migration, mobility and globalisation religious groups which previously existed in isolation from each other are now more likely to contact others who are different.

The likelihood of conflict is increased by the presence of intensified ideologies of conflict stemming from residual and renewed Christian missionary zeal, new found Pentecostal zeal, Wahabbist theologies of Islamic purity and domination, as well as conflicting political interests.

Again it is important to note most of these causes are not social / economic. Yes declining economies exacerbate the situation making conflict more likely. But these are not movements of social justice; they are movements of believers seeking to put their beliefs into practice. These are not easily reconcilable beliefs or practices. Theologies of purity are exclusivist, denying the right to exist of those deemed to be in error.

3. Educating for Shared Values has Become Much More Difficult

Religious revitalisation and conflict make the Asia Pacific a very different context for promoting harmonious living togther and for education in values and religious education. Revitalised religions do not presuppose the liberal, laissez-faire values basic to much of Western education. They do not commence interactions with other on the basis of mutual respect, but they move with suspicion. They do not commence with aims of inclusivity, but preach exclusivity. They commence with a negative assessment of difference, resistance to multicultural policies and a readiness to condemn those with whom they disagree including most vociferously those of their own groups. This poses a huge challenge to those who do operate from values of inclusion, fairness, openness, tolerance, and who view diversity positively.

For many working for interreligious harmony, the call to promote shared values becomes a call to take my values, become like me. On what basis is this missionary approach taken? On what basis do we seek to impose, develop, or cultivate our values among these people who differ with us?

The problem with saying that we really do shared certain universal values is that while they may be similar, or seem to be from outside, these values do not hang in space - unless you subscribe to a neo-platonic world view - but are grounded in difference, in different communities, histories, traditions, and

religious belief and practice. What are the bases for shared values? Externally perceived similarities laced with a few differences which will not lead to conflict so long as each group makes a few 'minor' corrections to its beliefs and practices.

But yes there are values that seem to be shared and universal. We must remember that shared values are not shared because they similar, or universal; they are shared by social groups that survive, because such values are essential to survival, to sustainability. Any group that survives a few generations will promote sustainable values - mutual respect, regard for the environment, forgiveness, readiness to understand, willingness to seek the common good and others. The divisive values of puritanical groups are not sustainable, which is part of why they do not survive long, but radically moderate their extreme views and adopt more sustainable values in the longer run, or die out.

The attempt to educate for shared values may well be inimical to conservative, revitalising religions, because of necessity such an approach undermines the very differences they seek to emphasise. It relativises the absolute truth claims they make. Educating for shared values often operates, usually uncritically, by proposing 'another' value system, one that is overtly or covertly claimed to 'transcend' the value systems of those being educated.

4. The Problem of Values Education in Multicultural Multifaith Society What is needed?

First of all, classmates need information about the religious beliefs and practices other classmates, those whose difference they deal with daily. What do my class mates do when they are being religious / spiritual? This can be extended to a description of the religious and spiritual life of other Australians, particularly for students in comparatively religiously homogenous classrooms.

This is not a 'comparative religions' approach, because that approach takes a superordinate view of religions, comparing one with another in terms of some set of themes, analytical frames, or intellectual structures. It is also not a 'history of religions' approach or 'sociology of religions' for similar reasons.

This learning needs to be offered early in schooling. It provides information about different religious groups/practices current in Australia. It should use Australian material, Australian data, and Australian examples. What is needed is an introduction to Australian religion and spirituality as practiced today by a diversity of Australians including Indigenous and more recently arrived Australians, groups as diverse as Anglicans - noting their internal diversity and Brahma Kumaris.

The call for this kind of education was one of the dominant and oft repeat themes of the research Des Cahill and I did. This study of Religious and Cultural Diversity in Australia involved community studies, discussions

among faith leaders in each capital city and the gathering of responses from many ordinary people. At all levels, people were sensing their own need for education about the religions and spiritualities of Australians. They did not feel helped by overseas material because, like it or not, Australia is different.

The call is for materials, curricula, and personnel able to implement them. The need is at all levels of education.

Agnes Titus

*Co-Founder, Leitana Nehan Woman's
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Strengthening Religion-State Cooperation

*Women as Peacemakers: The Story
of Bougainville*

At the outset, let me thank UNESCO, I also thank John Baldock and International outlook for facilitating my travel to this important conference.

Ladies and gentlemen, Australia is Papua New Guinea's neighbour, yet despite our closeness, most Australians know little about the war we had in Bougainville. But the Bougainville conflict has taught us many lessons for decision-makers, peace-makers, governments, churches, and perhaps those of us gathered here who are concerned about the future of our communities and cultures and the wider world as far as peace is concerned.

Brief historical setting of the problem:

– The political crisis has its origin back in the early 1960s with the Hahalis Welfare society in Buka, and Navitu Napidakoe Association in Kieta area.
– The first momentous height was reached over the anguish following the Robin-Moini incident in Goroka, Eastern Highlands Province, in the 1970s.
– The first and more serious political decision reached a crescendo on September 1st 1975 when Bougainville declared its independence from Papua New Guinea. The event demonstrated Bougainville's cultural and spiritual unity and identity. It also demonstrated widespread reluctance amongst Bougainvilleans to be railroaded into a united Papua New Guinea.
– A compromised peaceful solution was made when the Somare government offered partial self-determination to Bougainville through the formation of the North Solomons Provincial Government in 1975.
– Much earlier, in 1970s, the Rorovana people and the Panguna landowners were being denied the right to protect their land, houses and other property because the Australian Colonial Administration was assisting Bougainville Copper Limited to establish and develop the panguna mine.

- The Bougainville crisis became very critical in late November 1988 when militant landowners took the jungles and caused damage to properties. The militants also demanded the closure of the mine, K10 billion in compensation and the secession of Bougainville from Papua New Guinea.
- The Panguna Mine ceased operation in May 1989, and the state of emergency was declared in June. The Bougainville revolutionary army (BRA) was also formed about that time.
- The National government tended to approach the "crisis" as a law and order problem, and not as a political one.
- By the time, some resemblance of peace had been encountered and the Bougainville Peace Agreement was signed in 1998. However, 15 000 lives had been lost, countless injuries, millions of kina and the provincial economy reduced to zero. Worse, the entire Bougainville population was torn apart, politically divided, chaotic and the leadership anarchic with no health and education for its people.

Lessons learnt

- The solution to the Bougainville political crisis is a political one.
- That peace could be achieved through peaceful negotiations and NOT through the barrel of a gun.
- Peace comes from the heart.

Firstly, we suffered very much during the crisis as it was total chaos. No respect for anyone, life or property. Violence against women and girls was rampant, rapes, torture and so on. Freedom of movement, association and speech was restricted. All forms of violence against women were experienced.

There was so much fear on everyone because of the barrel of the gun. During the government sanctioned blockade, many more innocent women, men and children died from curable diseases because there were no health services and medicines.

The impact of churches on Bougainville

Ladies and Gentlemen, I will now bring your attention to Bougainville's Christian journey.
- European catholic missionaries first arrived in Bougainville in the early 1900s and established mission stations all aver Bougainville and converting Bougainvilleans from traditional religions to Catholicism.

Today, over 30 parishes are functioning, providing education and much needed health services, as well as spiritual nourishment.

- This brings the catholic church to a membership of 85% of the Bougainville population which is 175,160 according to the 2000 census.
- Some years later, the Methodist church got established and gathers followers among 10% of the population.
- Following that, the Seventh Day Adventists arrived and have followers among 5% of the population.
- Currently, Pentecostalism is creeping into Bougainville and is attracting people who are already in the three mainline churches.
- Catholic Charismatic Renewal is having an impact in the Catholic Church as well, as the peace process in general. The Charismatic Movement is headed by a very strong committed woman: Josephine Nakin.

Many reconciliations have resulted from the influence of spiritual healing at charismatic Seminars and conferences.

On the whole, the Bougainville people's strong belief in God sustained their hope for attaining peace. In fact, prayers and trust in God kept the people going in the midst of the war.

Besides the Catholic Charismatic Renewal, there are several devotions people find themselves in for a spiritual purpose.

Ladies and gentlemen, I want to make the point clear here, that people in Bougainville are born into their church, whether they are SDA, Methodist or catholic. When there are cases of mixed marriages, the parents decide and agree which church the offspring will be baptized into.

Women as peace makers

As far as women were concerned, there was a very strong established women network along church lines. This means that the catholic church had women associations in all the parishes. The Methodists had women fellowships in their circuits and the Seventh Day Adventists had Dorcas Welfare Associations in their areas. All these women groups were already established well before the "Bougainville Crisis". They still exist today.

- In 1990, on the island of Buka, in Gogohe village, the women staged a demonstration in protest against BRA refusing to let through much needed medical supplies. These supplies were being delivered by Papua New Guinea Defence Force. The woman who led the march, Anastasia Lapointe, was very courageous and talked to the BRA in order to make them understand the need for help. That they were victimizing innocent people like the frail and elderly, the women and children. - In 1993, a group of catholic women from East New Britain, a neighbouring province to the north, braved the war and came to Buka,

Bougainville as a peace mission to meet other women. They travelled by ship to Buka and went to some villages and parishes to offer hope basically. The warring factions respected them, as they brought in some humanitarian aid like clothes and a hand of friendship. It was a very emotional meeting.

– In august 1994, the Catholic Women Association of Bougainville organized a reunion for the catholic mothers where mothers and daughters were encouraged to share their stories, pray together, and encouraged to negotiate with their parties involved in the conflict to stop fighting, and to encourage reconciliation. More than two thousand women, from all over Bougainville, attended the reunion. At that time too, there was still very strong restrictions on movements and activities, but the women succeeded.

– In 1994 also, the Bougainville Provincial Women Council got re-established. That is the political organization for us, women, which could speak on our rights and other issues affecting us, regardless of creed or colour. The council took a bold stand for peace through peaceful means and for the barbaric acts of war to end. The women elected me to lead the organization then. Prior to the conflict, this was a very strong women organization.

– In 1994, Catholic mothers from Buka joined other catholic mothers in Port Moresby, the capital of PNG, at the national Catholic Federation Conference. This was an historic meeting because, at that time, there was so much hatred between PNG and Bougainville because PNG soldiers were loosing their lives in Bougainville. By listening to Bougainville women's story, it was possible to understand the situation and break down the barrier of hatred and head towards reconciliation and peace. PNG women lost their sons too.

– In 1994, the Arawa Peace Conference was held. Again women played a pivotal role, persuading the fighters, from opposing sides, to put their arms down. Because of fear, we, women, couldn't convince the leaders of the opposite side- The Bougainville Interim Government- to come from the hills and talk with us in the safety of the South Pacific Peace Keeping Force. Although this peace effort was short lived, the significant achievement was the coming out of Theodore Miriung who went on to become Premier of the Bougainville Transitional Government set up later in 1995, and which really took up the mandate to bring peace and normalcy back.

– All over Bougainville, mothers went into the forest to appeal to their sons to put their guns down and return to normal village life. In some areas, they entered the jungle and negotiated with BRA leaders.

– In 1995, it was against military rule to stage a march, a rally or a demonstration. Therefore, the women in Buka staged a silent march where they sewed together on cloths their messages about what was happen-

ing, about the rapes and other forms of violence that was perpetrated against women, girls and other innocent victims. Helen Hakena led and organized this silent march and this was documented by catholic Media. This was a very powerful way and the plight of the women was out as the media captured their messages. More than a thousand women attended the silent march and it had a very big impact. This idea we brought back from Beijing Forum.

– In 1995 also, women from the Selau District in northern Bougainville led Sr. Lorain, set a sit in march and appealed to both the PNG Defence Force and BRA to put the arms down and start peace negotiations. This was followed by an all night vigil for peace. A strong fighting was taking place in that area at that time with loss of lives. About five thousand Selau people attended and Selau was declared a peace area in August 1995.

The following organizations have become well established in Bougainville during the conflict in response to the needs of women and children.
– The Catholic Women Association
– Bougainville Inter-Church Women Forum
– Bougainville Provincial Women Council
– Leitana Nehan Women Development Agency
– And the many small women groups throughout Bougainville

These women organizations distributed humanitarian aid of food, clothing and medicines to a deprived population both in the government controlled areas and in the areas controlled by the BRA.

I will talk a little more about Leitana Nehan Women Development Agency because it has contributed a lot to the peace process through the programs it organized when the other organizations were not yet established and continued to focus its work on peace building.
– Since 1992, LNWDA has provided humanitarian aid to the care centres.
– From 1994-1999, Youth Mobilization Program was on. This involved bringing young people together and talk to them about the advantages of peace and harmony. This program succeeded in bringing combatants out of the fight and return to normal life in the villages. About 200 combatants, some hardcore ones, came out through this program.

Tomongko Youth Group is a success story because of the Youth Mobilization Program. This group is made up of ex-combatants and they are going from strength to strength in maintaining peace in their community through their Community Development Programs. Another group is the Hihatuts Theatre Troupe, this group supplements the work LNWDA does through theatre.
– 2000-2004, Strengthening Communities for Peace Project. This involved training men and women to work voluntarily in all the districts of

Bougainville advocating for the rights of women and children. Highly trained volunteers.

We raise awareness on these following issues:
– Domestic violence
– Rape
– Incest
– Child sexual abuse
– Drugs and Alcohol abuse
– Gender training community development training
– Integral human development

We also provide counselling and mediation help to victims of violence to welfare, Police and the Courts. We do a weekly radio program on the same issues and those that are affecting the community at large like corruption and injustice.
– In 2001, LNWDA received the Millennium Peace Prize Award in recognition for these peace works. Also, Recipient of the 4th Pacific Human Rights Award funded by the United Kingdom Department of International Development (UNDP Project) and the Regional Rights Resources Team (RRRT).

The Bougainville Transitional Government was in existence from 1995 to 1998. During that time, peace meetings were organized internationally and within PNG and Bougainville, thanks to the international aid from Australia and New Zealand. Help also, came from the smaller Pacific nations. At that point in time, a Peace Keeping Force was established.
– New Zealand and Australia hosted the Burnham talks where the Resistance Force and the BRA were brought face to face to talk.
– At the Lincoln Peace talks, an agreement was reached and signed. The women contingent played a significant role in that meeting where we reminded the parties and I quote: "We the women hold custodial rights over our land by clan inheritance. We insist on the fact that women must be party to all stages of the political process in determining the future of Bougainville."

And yes, our leaders have listened to us. Women have been included in most, if not all, peace-building efforts, from reconciliation to disarmament. Women have been included in the Bougainville Constitutional Commission, a body set up to prepare Bougainville constitution.

Ladies and Gentlemen, as I speak, Bougainville is about to embark on a new era. A "new Bougainville" as our politicians like to call it. On April 14th , today the writ for the elections of the Autonomous Bougainville Government will be issued and by June, Bougainville will, at last, have a real democratic

government in place and three regional seats have been specifically assigned to women!

Peace has come at a price! More than a mother had been raped at the hands of the warring factions. More than a mother had been sexually harassed and/or assaulted. More than a mother's son had been killed or injured. More than a mother's daughter had been raped, assaulted or harassed. And many, many, many mother's tear had been shed for the hurt caused by the wrongdoings of another mother's son!!!

However, women have built bridges between their own families, clans and displaced fellow Bougainvilleans by working for mutual survival, whether in the bush, in care centres, whether they have hosted strangers in their own communities. Without remuneration, they have laboured beside their men to create basic services using whatever talent they have.

There are so many stories to tell about the peace efforts of women, I could not possibly tell them all here. Every Bougainville woman has her story. A story of hurt and a story of hope.

Thank you.

Leitana Nehan Women Development Agency
Strengthening Communities for Peace

13 teams in 13 districts

13 teams
x 7 volunteers
_____
91 volunteers (men and women)

Advocate on Violence Against Women and Children
– Domestic violence
– Sexual harassment
– Rape
– Incest
– Child sexual abuse
– Gender training
– Drugs and alcohol abuse
   ◉ Counselling
   ◉ Mediation   Welfare
                  Police
                  Courts

Leadership
– Corruption
– Injustice

Seminar Five

Elga Sarapung[45]

Director, Institute for Interfaith Dialogue
in Indonesia (interfidei)

Learning from Life Experience in a Plural Society [46]

A. Forewords

This writing is an elaboration of what was conveyed in a sharing of experience during the Conference of Religion in Peace and Conflict in Melbourne organized by UNICEF and International Outlook last April, 12-14, 2005.

Indeed, the content is not packed systematically and comprehensively, but it takes more the form of sharing on certain experiences out of a wider scope of available ones.

May this sharing be an inspiration providing a meaning for us all to be able to see the future, to develop a collective life within a plural society dynamically and to have a life value which respects humanity and integrity of all creations.

B. Start of the Collective Learning

Ever since 1998, Institute for Interfaith Dialogue in Indonesia (Interfidei), under the coordination of the training department, has carried out workshops in several regions in Indonesia, as a form of alternative education in order to build a dynamic, constructive, and transformative plural society.

The main theme was "pluralism, conflict, and peace". The theme was then adjusted to the local context in each region. The emphasis of the program was on how the society in each region, with very rich plural potentials in terms of religions, ethnicity, and culture, could interact positively by means of a collective learning process. The issue and context of religions were the focus as it

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46 An elaboration of what conveyed at the Conference in Melbourne , April 2005, organized by UNICEF and International Outlook.

was adapted to Interfidei's area of interest. However, it is admitted that out of all existing experiences, religions and ethnic culture are very difficult to separate, although it is discernible.

The three subjects of this series of activities are *first,* the participants are asked to share experience as how they live as a part of a plural society in their own regions under the local social-cultural-political contexts. They are then to tell their experiences (good or bad) in their daily life: how they live, socialize, or simply be together with people of other religions or ethnicity: in personal experience (e.g. during dating or in a friendship), experience at home within a family (e.g. those who are married to a spouse with different religion or ethnicity), at the workplace, in the society, etc. *Second,* they are then asked to express their feelings, beliefs, or thoughts on other religions or ethnicity: what do they feel, think, or believe about people with different religions or ethnicity (the good and bad points)? *Third,* they are asked to list supporting or fundamental items for a positive as well as negative collective life that they can find in each of their scriptures or religious doctrines, philosophies or their local wisdoms and customs in their own local context.

Through such a process, there were discovered topics related to the issues around "minority and majority" (the understanding and connotation of this term requires specific further discussion - *ed):* what is the experience of Christian (individual as well as in groups) as the "minority" in midst of the Muslim society which serves as the majority like, whether in their own families, at work, or in the middle of the society (as neighbours, etc); and vice versa, what is the experience of Muslim (individual as well as in groups) in midst of the majority Christian society. These two situations could be met in certain regions, despite the fact that in Indonesia in general, majority of the people are Muslim. The data obtained shows that up to today, the percentage of Muslim is 85%, and Christians 10% (Protestants and Catholic); while the rest is adherents of Hinduism, Buddhism, Confucianism, and indigenous beliefs. It is out of the total population 220 millions.

C. Experience Talks

In practice, all participants were not reluctant in revealing and expressing what they felt, experienced, believed and thought that far on other religions. This openness occurred in both group and open discussions.

From such a process, almost in every region in which this workshop is carried out (about 27 regions in all), it has been discovered that there are many things Christians consider good, positive, and could be appreciated about what they feel, experience, believe, and think about Muslim or about the religion of Islam itself, and vice versa, from the Muslim to Christians or Christianity itself.

The same thing is found as they share experiences they consider distressing, dreadful, or difficult to tolerate, whether from the Christians about the Muslim, or vice versa.

With respect to the experience of Christians living in general in almost each region as the "minority", there is a similar issue: they feel that they are treated unfairly, e.g. an experience in building churches. Some have started the process of license-obtaining since 8, even 15 years ago, but they still haven't succeeded yet despite the fact that they have fulfilled all the requirements. There are numerous cases which according to them are caused by such narrow perception on another religion held by certain groups in the society, but in general they reveal that it is due to the role of the government that is not played well and properly. The government emphasizes more on normative things, and at times feels uneasy about certain Islamic group so that they are frightened to take an action – although the action is a wise one indeed. Another issue still concerns religious service. When Muslim have their religious service at mosque, there is no limit as to how loud their voice can be, sometimes the whole village can hear them; but when Christians have their religious service at houses (as in the tradition of Christians in Indonesia), even though they do not use any loud speaker, it is considered disturbing by their neighbours, so that such an activity is then banned.

With an experience as above, Christians then seek to find another alternative. Because they have no church building, they do their religious service at houses or rent shops with residence, or even hotel rooms. There they feel safe enough, although it is realized that the problem still has not been overcome fundamentally.

Another issue is experience at schools, in specific state-owned schools. In state schools, the students always come from different religious backgrounds, but in several specific state schools, a policy starts to be applied that all Muslim students are to wear Muslim clothes; even in the classrooms there are writings taken from the Koran. Such atmosphere then makes non-Muslim students, who are of small number, feel no longer safe at their own class or school. This could be due to the fact that the headmaster of the school is a Muslim with narrow mind and experience, so that s/he lets it happen, and even further makes such a regulation a school policy.

In the level of individual and certain groups in the society, appreciation and respect towards the minority is still quite visible. Christians admit that not all Muslims treat them discriminatively; many are still tolerating, appreciative, even helpful when they have difficulties. From various existing positive experience, they admit that Islam is also a religion that teaches goodness and truth – not just Christianity, as what they have learnt so far, especially from the teachings and doctrines of the church – which should already be improved.

Positive things meant are among others the issue of religious service activities. The surrounding society does not really object to its implementations at houses, as long as it does not disturb their privacy, moreover their faith, or in

other words, as long as they do not do Christianization. Even, in some regions, Muslims help Christians preparing for the activity, e.g. helping with the tent (if necessary) and arranging chairs.

There are still many experiences as such, but it does not mean it only applies to one side as narrated above. There are also a lot of experiences of Muslims treated unjustly by Christians. In the regions where the majority is Christians, similar issues emerge, experienced by Muslims: difficulties in building mosque or in conducting Islamic prayer at houses. Nevertheless, in certain matters within the context, the government is still considered unjust as in the end, for a Muslim group, there will not be any difficulty in building their house of prayer wherever.

D. Learning from Experience

What experience could be taken as a lesson from this sharing? There are at least two matters: first, that the problem of inter-faith relation and dialog first lies on individuals and each religious institution: how far could the congregation of each religion know and understand other religions? For example, why do Christians need to build a house of prayer in a village where there are several Christians living in it? Why is it necessary to build 2-3 churches in a village with small population and only a few Christians? Why do Muslims need mosque? Why do they have to use loud speaker? The answers are significant as in many cases, insufficient knowledge and understanding on such questions raise suspicion, envy, misunderstanding, etc, which all are potential seeds of conflict in a plural society.

The situation is worsened by the role and function of religious institutions that tend to be very formal; prioritizing strict regulations and doctrines than the values of religions themselves which should be a foundation to stand on and a reflection for the whole dynamics of collective life in diversity. Such strictness instead hinders the movement of the congregation who would actually like to be open, communicative, and to respect and appreciate plurality.

Second, the factor of the state or the government. The state or the government is supposed to function as a just and wise consultative institution, yet in many cases it serves as source of misunderstanding and dividing agent of its own society. From so many regulations, acts, and laws, the society is divided and separated further under primordial labels, complete with various stereotyping. The government that should be facilitating the society to live openly and dynamically in the plural context, not just in the tolerance level, but in static one – does not play its role. As the result, the people of this country have become very strict, suspicious to each other, and defensive towards one another. Take for an example the building of housed of prayer. This has been an issue ever since 40 years ago, yet up to this moment there has not been any

good and right solution; exact same problems re-emerge all the time. This portrays weak government institutions, especially the Department of Religions.

The question then raised is: does the plural society of Indonesia really need an institution like the Department of Religion? If the answer is yes – then, what should be the form, realization, and implementation within the context of a plural society?

From various existing experience, it is learnt that initiatives from the society on how to arrange and manage life in a plural society is significant. We should no longer just wait; moreover depend on the government or religious figures/leaders or religious institutions. It is the people who will have to take the initiative critically and creatively to develop a dynamic plural society that has a constructive interaction for the interests of our future collective life, especially for the humanity and integrity of all creation.

Such an initiative needs to focus not only on the practical level, but also on the discourses: how do we improve the knowledge and understanding of other religions? We will need activities with "collective learning" in their nature, whether in the form of discussions or informal talks with the people who understand the discourse. In addition, we also need natural skills as well as learnt ones based on the local wisdoms, while stay critical to religious institutions as well as to the government. Moreover, in a certain level, we will need to make an effort for a political solution, as in many cases political factors becomes hinders for such activities of the society, which then bring forward discriminative practices within the society, comprising in the life of religions.

There is a great optimism in the future that by means of such "learning" process, the dynamics of collective living in a plural society could develop even more. The factors of "majority" and "minority" which have always served as hinders and source of trauma will be made minimal. The role of the government will be more constructive. The society will feel more confident: those differences are not a hinder to build a better collective life.

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Rethinking Religion: Transforming Cultures of Violence to Cultures of Peace

Peace and the Cessation of Violence

Humanity has always been preoccupied with the search for peace and happiness. Many people turn to and rely on religion to provide them with a means of understanding the human condition and as a methodology of how to find peace within themselves and work towards the creation of peace on earth. Religions however, while providing many valuable tools for peacebuilding, can also contribute to perpetuating cultures of violence.

Religions and religious teachings have often been used to justify acts of terrorism and war. Prejudice, judgement and exclusivity, inherent in many religious traditions promote fear and division among people. Concepts of hierarchy and sexism are evident in eastern and western religions alike. All 'major' religions contain elements that can both support and undermine the development of cultures of peace.

The United Nations (1998) declared 2001-2010 the International Decade for a Culture of Peace and Non-Violence for the Children of the World. The Culture of Peace News Network devised eight peace key values to help establish a global culture of peace: They are: respect all life, reject violence, share with others, listen to understand, preserve the planet, rediscover solidarity, work for women's equality and participate in democracy (CPNN USA 2005).

If we agree on this definition of what is required to build a culture of peace we can apply this model to our religions and ask the question: are they promoting a culture of peace or a culture of violence? Which key values are they upholding and which key values are not being upheld? If we agree that it is peace we are working towards then we must begin a process of rethinking religion from a peace perspective. We can critically examine religious ideologies and images of 'God' that reinforce a culture of violence, be it direct or structural, and work towards transforming them.

Gandhi wrote:

> *Different religions are…beautiful flowers from the same garden; or*
> *they are branches of the same majestic tree. Hence they are equally*
> *true. They are also equal in their capacity to grow. (Gandhi in Jesu-*
> *dasan, 1986:114)*

Peace activists from all faith traditions can further the peace process by iden-
tifying what aspects within their religions are opposing a culture of peace and
by encouraging peacebuilding and growth in these areas.

Returning to the Centre

Among the earliest religious thoughts are recorded in the Vedas. The Vedic
civilisation believed 'that behind the multiplicity of worldly things, and behind
the various deities, lies an irreducible unity, which they called the One (eka)'
(Feuerstein, 1996:7). In the Rig-Veda X.129 (in Mascaro 1962:13) the One is
associated with both peace and love:

> *There was neither death nor immortality then. No signs were there*
> *of night or day. The ONE was breathing by its own power, in deep*
> *peace. Only the ONE was: there was nothing beyond.*
> *Darkness was hidden in darkness. The all was fluid and form-*
> *less. Therein, in the void, by the fire of fervour arose the ONE.*
> *And in the ONE arose love. Love the first seed of soul. The truth*
> *of this the sages found in their hearts: seeking in their hearts with*
> *wisdom, the sages found that bond of union between being and*
> *non-being.*

The sages of the Upanishads rebelled against the ritualism of the Vedic society
and sought a more direct experience of 'God'. They were the first Yogis and
retained a very similar vision of 'God' who they called Brahman.

> *There is a Spirit… [who] enfolds the whole universe, and in silence is*
> *loving to all…This is the Spirit that is in my heart, this is Brahman.*
> *(Chandogya Upanishad in Mascaro, 1965:114)*

The heart was the seat of the soul, the doorway to the One in Vedic times. In the Upanishads, this seat of the soul was given the name Atman, the 'higher Self' (Katha Upanishad in Mascaro, 1965:65). The Atman dwells 'within our heart' (Chandogya Upanishad in Mascaro, 1965:120-121). It is the aspect of Brahman dwelling within each being.

Yoga is most often defined as 'union'. The word yoga is derived from the Sanskrit root yuj which means 'to join'. It is ultimately concerned with 'the union of individual consciousness with the universal consciousness' (Saraswati, 1997:1); with the practice of Self-realisation, where the 'lower' self, the ego is transcended in order to realise the 'higher' Self, the Atman within (Feuerstein, 1996:1). Through the union of Atman with Brahman, Yoga leads to peace realisation. Atman is Brahman. The purpose of Yoga, is to realise that one is in fact one's Atman, and that Atman is Brahman: 'Thou art that' (Chandogya Upanishad in Mascaro, 1965, VI.8.7).

The Bhagavad Gita particularly emphasises peace as both a quality of Brahman and of the Yogic path. The destination of this path, having climbed and reached 'the heights of Yoga', is 'the land of peace' (Bhagavad Gita 6:3).

When his soul is in peace he is in peace, and then his soul is in God. In cold or in heat, in pleasure or pain, in glory or disgrace, he is ever in Him. (Bhagavad Gita 6:7)

Realisation of Brahman as a loving God, and of one's state of union with Brahman in this love, is the ultimate goal of the Yogi. This is the peace perspective of Yoga. It is expressed beautifully in the Svetasvatara Upanishad (in Mascaro, 1965:92):

In the vision of this God of love there is everlasting peace.

The Buddha chose not to speak of Brahman or Atman directly but retained the principle that our true nature, our 'Buddha nature', is loving, kind, compassionate and peaceful. Identical to Yoga philosophy, it is our ignorance and misapprehension of self that places obstacles in the way of this clear realisation that we are 'one with the ONE' (Svetasvatara Upanishad in Mascaro, 1965:86), that our true nature and our Buddha nature are identical. All else is illusion. In Yoga one works to purify the mind of the obstacles that stand in the way of clear perception. In Buddhism, similarly there is much emphasis of purification of negative karma, negative habits that prevent one from being virtuous. The realision of emptiness is the realisation that we are not separate, isolated selfish individuals. We are empty of an inherent self and therefore we are interconnected and interdependent with all beings. (Courtin 2003; Tsering 2003)

The realisation of emptiness awakens compassion, for if we are all interconnected why would we wish to do harm to ourselves? In Buddhism there simply is no 'other', all beings are equal. There is no 'God' either but there is an acknowledgement of 'Buddha nature' and a direct experience of a compassionate energy permeating the universe. Emptiness is not nothingness. Emptiness is a state of clarity, a place where there are no longer any illusions, a place of peace. Galtung (1994:1) explored 'the peace potential of the religions in terms of their inclination to condone or reject violence' and concluded that: 'Every religion contains, in varying degrees, elements of the soft and the hard. For the sake of world peace, dialogue within religions and among them must strengthen the softer aspects.' 'Soft' religion he wrote 'is warm, compassionate, reaching out horizontally to everybody, to all life, to the whole world without ifs and buts, reservations and exceptions.' He categorized Hard religion by its 'simple, primitive sentiments, a sense of chosenness, my religion is right, yours is simply wrong: the world would be better without you'. In Hard religion:

> *Hearts get frozen, love can no longer come forth; all people see is what divides, not what unites, includes others, all others. Exclusiveness is built into their minds through axiomatic, watertight dogma, and into their behavior through vertical religious organizations. Dogma, and the organization of temple/synagogue/church/mosque take on their own lives far from the key message of union, uniting, ligare; they feed on the cold, on frozen souls. Hatred, violence, and war easily sprout where love has died. (Galtung, 1994:7)*

If our true nature, our 'Buddha nature' and the nature of 'God/Brahman' and the universe we inhabit is peaceful and loving as eastern religions believe, the point of human experience is, in the words of Father Bede Griffiths to return to this 'Centre' (Griffiths, 1976). There is a valuable lesson here for all religions, to identify that which is hardening, that which impedes this process of peace realisation. The important point here is that according to eastern spiritual philosophy, the 'soft', cultures of peace inherent in all religions are the true, essential qualities of 'God' and humanity. All else, the 'hard' cultures of violence are in fact human constructs, illusions, obstacles that stand in the way of peace realisation and we can be empty of them.

Emptiness and Peace Building

Scott M. Peck (1987:86-106) explains four stages of community making which are equally applicable to the peace building process.

Peck (1987:86) calls the first stage Pseudocommunity, which is founded on 'the minimisation, the lack of acknowledgement, or the ignoring of individual differences' (Peck, 1987:88) and also the denial of the fact that to create a real community, conflict has to be learnt to be dealt with rather than be avoided (Peck, 1987:88). This is 'Pseudopeace'.

When individual differences and difficult situations begin to surface within 'Pseudpeace' it moves immediately to stage two: Chaos (Peck, 1987:90). And most dialogue breaks down there! 'Chaos always centres around well-intentioned but misguided attempts to heal and convert' (Peck, 1987:90). The motivation behind healing and converting is the need to make everyone normal (Peck, 1987:91), to return to the false security of 'Pseudopeace'. Chaos, writes Peck, is likely to bring on feelings of despair (Peck, 1987:92). It is painful yet it is the beginning of a real peace process for chaos 'is better than pretending you are not divided' (Peck, 1987:94).

The third stage is Emptiness. Emptiness is letting go of false expectations, preconceptions, prejudices, judgements, the premise that there is a 'one and only right way', the need to heal, convert, fix or solve, for what is right for one person may not necessarily benefit another (Peck, 1987:95-98). It is letting go of the need to control (Peck, 1987:98). I would also like to add, although Peck does not say it himself that it is also letting go of any behaviour we are engaged in that has the capacity to harm self or others. Peace can only be created through humble reflection and a willingness to let go of all that which stands in the way of peace. As Gandhi wrote, in the pursuit of truth the ends and means should be identical (Ostergaard, 1977, p.135).

Community, the final stage, is built on honesty, listening, compassion, understanding, equity whilst respecting differences, non judgement, the acknowledgement that sometimes its going to be tough and the dedication to genuinely support one another through it (Peck, 1987:103-105). This is true peace. A true community frequently revisits chaos and sometimes even pseudocommunity in the constant process of reemptying (Peck, 1987:104-105).

The paradigm shift that needs to occur within all religions for the sake of true peace is the same as what Peck describes above. If we believe in the peace process we need to begin reflection on what inside us and our religions needs emptying.

Religions must empty themselves of their 'hard' aspects, the misconception that there is only one right way, only one chosen people and of all inequity and all forms of direct or structural violence. A peaceful 'God' would not condone structural violence in the form of racism, sexism, exploitation, environmental degradation or inequity. If religions are genuinely committed to peace, religions must call for the cessation of structural violence as well as – and in order to prevent – direct violence such as terrorism. Religions should never condone the use of direct violence, for violence can never lead to true peace.

Wrathful, judgemental and punishing images of God are also problematic from a peace perspective. There is obvious benefit in depicting God as a lov-

ing but firm parent. Just as with effective parenting, boundaries need to be set and observed with not only loving kindness but with strength and consistency. All religions agree on the need to be virtuous at all times and the need to be disciplined but the responsibility for our actions needs ultimately to be driven not by fear of punishment but from a sense of respect and the wish to benefit all beings. Images of God that instill fear and judgement of self and others are counterproductive to the peace process. Instilling respect, the need to take responsibility for one's action in order to minimise harm to self and others and increasing one's capacity to be forgiving and compassionate when mistakes are made are peace promoting tools.

Towards a Culture of Peace

The CPNN peace keys are very useful indicators to measure one's religion by. They can also be expanded upon.

A true 'culture of peace' is one in which all beings are equal and realise their inter-dependence. By recognising, as eastern religions believe, that we have the capacity to be totally perfect and knowing that our essential nature is good, we can begin to understand that all that promotes a culture of violence, within ourselves, our religions and our societies, are merely obstacles that we have the ability to purify and to be empty of. If we are truly committed to peace realisation then we have the responsibility to change our negative patterns and change the negative aspects of our religions into positive ones. We must move towards the compassionate and peaceful qualities within us. We must affirm the peaceful and compassionate aspects of 'God' and of religious ideologies. This will not diminish the strength of our ideologies. It will reinforce our commitment to upholding virtue and all that is good within us through self-discipline and the wish to benefit others.

Religions do have a capacity to grow, and peacemakers have a responsibility to identify where this growth most needs to occur. The task for those who aspire to be peacemakers within a faith community is to strengthen the peace-promoting elements of their religious tradition and to seriously question the aspects of their tradition that support cultures of violence and transform them into cultures of peace.

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Governing Perceptions in Government and Religious Relations: In a word, cordial but wary?

On the face of things, the goal of cooperation between the state and religious bodies could easily be assumed in a modern liberal democracy. It might be a less easy thing to assume in a "pre-modern society" such as a theocracy where the state is subordinate to religion and religious law. It would be even more difficult in the reverse case, where all religious bodies are subordinated to the state in some form of Casearopapism such as existed in Eastern Europe, China and Russia until the early 1990's.

In the last example, authoritarian governments moved to restrict or oppose the activities of religious bodies and even to persecute them if they fail to submit. Clearly such situations pose a serious problem for achieving a genuine spirit of co-operation between the two parties, which need to be entered into by voluntary compact if they are to be effective.

Coming out of the Western Christian tradition, let me say my forebears of the eighteen century European enlightenment took a radically new and different approach which today now manifests itself in a number of modern democracies in our region. Most political philosophers of the eighteenth century European enlightenment concluded that religion should be removed from the centre of public life and discourse. No religious body in the emerging liberal democratic order would be allowed to dominate public life as the medieval church had done in the past and so the doctrine of sovereignty was enshrined in the individual. The idea of the modern society was then based on free association and consent of the governed; law, not faith was to define the new order, even though it recognized the law alone cannot make people virtuous or good.

Thus religious institutions, especially in western liberal democratic societies like Australia find their influence seriously diminished in public life, in its affairs and policy. They are not able and, I would add should not be able, to dictate the terms in shaping public life and values of secular democracy. Meanwhile religion has become relegated to the realm of the private and to the individual's pursuit of spiritual holiness and salvation. The secular state has emerged as the outcome of efforts to secure peace and enforce tolerance, though it comes at a price. One of the unintended outcomes is that in displac-

ing formerly dominant religious institutions, new forces have entered the public arena, occasionally creating fresh problems for the secular democratic state and its governance. Where there is a vacuum in the public arena in relation to values, principles and virtues, that vacancy has been and can be an invitation for other groups of questionable motivation with their own agenda to stake a claim for themselves. If they are well enough organized and can muster support for their position they can achieve considerable influence for their causes be they social, political or religious.

The first point I wish to make is that each of us from whatever political tradition we come needs to recognise that today there will have to be a new way, a new pattern of thinking and acting on the part of governments and religions. The old stereotypes need to be challenged, prevailing attitudes reviewed and rather than one party seeing the other as a competitive threat as has occasionally been the case in times past, they will need to find common ground on which they can cooperate and more particularly must cooperate in the interests of all citizens.

The emergence of apparently religiously motivated violence in the form of terrorism and other threats to civil order presents both parties with a new opportunity to find common ground and cooperate through joint action in the interests of peace, security and human wellbeing. Sometimes it requires an external common threat to cause the different parties to bury their historic vested interests or ancient animosities in order to secure that common good for all concerned. This surely presents a great and positive opportunity in our region to act together in a more effective way and to begin to think of this relationship between religion and the state as one of a co-operative partnership where each of the participants has a distinctive role from the other and yet recognizes there is common ground in the middle where both need to cooperate and can effectively do so where their civil interests overlap. The issue of religious violence and terrorism is a very obvious contemporary example of such common ground.

Finding that common ground will involve addressing the institutional conditions that would assist healthy communities of all kinds to flourish and nurture their members in a peaceful, cooperative and tolerant environment.

If we were then to address what those conditions might be, I would offer three. The first is that all social institutions should strive to protect the worth, inherent dignity and sacredness of all persons. The second is to ensure that social organisations are organised in such a way that the larger and more powerful institutions are charged with supporting and helping to sustain the smaller more vulnerable communities without seeking to dominate them. The third is to encourage and support social structures such as the family, religious bodies, professional and civic and voluntary associations to fulfill their roles for the common good. Such bodies are important mediators between the state and the individual. You will remember that sociologist Peter Berger described them as "mediating structures" and as important aspects of a healthy democracy,

charged with developing a civil society and bolstering the sanctity of individual human life while also offering protection against unbridled individualism.

The modern state for its part must always see that one of its primary tasks is to support those social structures that foster co-operation and wellbeing among individuals, groups and institutions, for these are an essential and legitimate part of the state itself, without which it could never function. The state should never again seek to dominate them or control them but acknowledge their worth and provide the necessary support for them to fulfill their essential function in community building.

The model of the modern secular democracy is the best known way that tensions between rival groups can be managed, religious extremism kept in check and a spirit of tolerance encouraged. My own view is that this has been achieved with a fair degree of success over the past 100 years and does at least provide a basis on which each constituent group can operate, have the right to be heard and taken seriously. That ought to include religious bodies who also must be acknowledged as having crucial roles to play in sustaining faith and values, in society and its institutions. It was Alexis de Tocqueville in his famous 'Democracy in America' who emphasised the need for a democracy to have the support of religion. "Despotism", he wrote "can live without faith, but freedom cannot."

All societies need to recognise therefore that if they fail to give a proper place and expression to the various faith traditions, they will do so to their peril and the diminishment of public life. Of course the reason why modern secular political activists have sought to keep religion to the sidelines is because they fear its potency in combating secular values and more seriously for sparking religiously based discord. Religious bodies must therefore take seriously that historic concern and make common cause amongst themselves before they can expect to be accepted as serious partners in such a vital cooperative process. There must be respect for human rights and those rights also have to extend to religious liberties in theory and in practice. Furthermore that respect for the liberty of any religious body has to include: a freedom to choose its own officials, to set internal policies and laws, to engage in missionary activity, to cooperate across national boundaries, to minister openly to oppressed or dissident groups within the society, to proclaim moral, social and religious teaching openly. Such freedom of religious expression which forms part of a modern secular democracy, implies that there will be critical participation not only in the private realm, but also in the social and political realm to try and ensure that the state itself reflects the wider liberties and values of peace, justice and tolerance.

Just as state authorities and those of secularist political persuasion need to acknowledge these fundamental rights within religious communities, so the religious communities have to accept that none of them can make an ultimate public claim on truth or to have captured the ultimate vision of the kingdom of God on earth. None the less they should proclaim ultimate truth as they have received it, but recognise that others can make equal claims and that the

full truth will finally emerge when people are free to engage and debate in a charitable spirit, using the God given gift of reason to inform them. To repeat the point made earlier, this will involve a significant shift in attitude and values in all societies whether they are modern or pre-modern or post modern.

I am aware of the range of different attempts in achieving these ends, given the fact that over hundreds of years there have been different and divergent relationships between religion and society depending upon the political conditions of the time. Drawing upon Richard Neihbur's schema these include:

– An inherent conflict of values between religion and state because religious discourse is not of this world but relates to a world beyond which is to come, as a threat to the authority of the state. Sometimes this is accompanied by state persecution of religion when it refuses to "bow down to Caeser".

– The task of religion is to convert humanity and to transform society in times when the society is in decay. There are two cities, "the city of God" which is eternal and "the city of man" which is always subject to political decay as St Augustine found in the fourth century.

– Religion may see its task as trying to restore the institutions of a good society at a time when they may have been diminished or obliterated by disruptive political forces. This was the position adopted by Thomas Aquinas in restructuring the medieval church and society.

– Another position is that each individual living in a society has to both be faithful to the state and to religion, to be a good citizen and a faithful practitioner. Recognising that religion holds a hope that ultimately lies beyond history and the domain of particular civilizations. Life involves living with the paradox of the two as Martin Luther's doctrine, "the two swords" asserted.

– Then religion in the nineteenth century was often seen as both an integral part and the climax of the predominantly western cultural inheritance received from the past achieved through continuing human progress. However two terrible World Wars have shown us that such progress is never linear and that even religious bodies have themselves been embroiled on different sides of the conflict.

How do we proceed in the twenty first century? And have we learnt anything of the lessons of the past. How could you secure a mandate for religious bodies of all kinds to engage together in society with Governments in a creative partnership? To begin with, we would all have to understand the root causes of our difficulties and to acknowledge humbly that there are some aspects of violence that have religious roots, arising out of attitudes of superiority and intolerance of others. This means there must be a first step forward in penitence.

Finally there needs to be a significant change in both government and religious sectors. Governments will have to stop acting as if they had all the answers or that Government was the only body capable of acting effectively.

Religious communities for their part would have to stop seeing cooperation with government as something corrupting for them. They do need of course to avoid being coopted by the secular agenda or of being rendered powerless to address major issues in a concrete way. They would need to accept that religious faith implies practical action which goes well beyond mere verbal calls for restraint and forgiveness.

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Religion in Peace and Conflict:
Strengthening Religion – State Cooperation

The old adage "Be careful what you pray for, you just might get it" is sage advice for anyone advocating religion-state collaboration.

Advocating closer cooperation between faith communities and governments is similar in a way to throwing a javelin in the air, watching it glide, but never being too sure whether its flight will progress as intended or it will end in a place nowhere near its original target.

Some reflections based on personal experiences:

In February 2004, the (Muslim) King of Morocco invited and hosted an international delegation of Jewish leaders to meet with the local Jewish community, political, cultural and intellectual figures and religious authorities. The State initiated the dialogue, as part of a multifaceted response to attempts by terrorists acting in the name of Islam to shake Moroccan society at its foundations. It was not that the Moroccan regime was not Islamic – it simply was not the style of Islam advocated by terrorists so blinded to human dignity that they even took some of their own lives as human bombs to murder innocents and, in one case, destroy an unoccupied building serving a non-Muslim minority.

An Australian government some years ago faced quite a different challenge – relations between Indigenous and non-Indigenous Australians. The government established the Council for Aboriginal Reconciliation, which then identified "stake-holders" in the development of a more just society. One group of stake holders was Faith Communities. The government, through the Council, invited representatives of Australia's religious groups to meetings, funded information campaigns and supported events designed to help heal historic wounds and promote a feeling that all Australians were walking together to a better future.

The future, or more correctly a repudiation of past behaviour, was also at the core of another example of a State-religion relationship. Communism in the Soviet Union had persecuted all who wished to be true to their religious beliefs and traditions. Russian administrations, in the years following the fall of Communism, facilitated the rebirth of religious life. In Moscow, for example, a magnificent church, mosque and synagogue were built in close proximity to

each other in an area of land with great meaning to Muscovites, with very public political support of those places of worship. The symbolism was extremely powerful.

Those were three vastly different societies, with dramatically different concepts of, and potential operation of, religion-state cooperation.

In a recent episode of BBC television's Doha debates, the topic for discussion was "This House believes in the separation of mosque and state". It is on the internet (www.heggy.org/doha.htm) and well worth viewing. The participants canvassed a number of matters relevant to this conference, and it was intriguing to observe the way the Negative rationalised a type of synthesis between theology and political power which has so often resulted in oppression rationalisation of diminution of human rights. The theory sounded plausible, but as Tarek Heggy pointed out for the Affirmative, the historical experience exposed its dangers.

There is an undoubted role for people guided by faith and religion to be involved in what may be referred to as affairs of the state. We should draw encouragement from the multifaith activities aimed at healing Bosnian society after it had been so cruelly ravaged. We can be less proud of the times when monstrous crimes have been committed, such as the Genocide in Rwanda or the mass murders by Saddam Hussein, where religious leaders were too slow to act, too quiet or otherwise failed to protect those who became victims.

Indeed, those acting in the name of religion need on occasion, on too many occasions, to be opposed by the State on moral grounds. Be it inter-communal violence in Asia, religious incitement in the Balkans, ethno-religious crimes against humanity in Africa, there are sufficient examples for any fair-minded person to acknowledge that both State and Religion can be the party which needs to be brought into line or bring the other into line.

Often the worst case scenario arises when State and Faith merge into one entity. The Faith of National Socialism, the Faith of Communism, the Faith of Totalitarian Islamist regimes, were stains on twentieth century humanity.

These "Faiths" presented a template of a Zero-Sum game – an "I win / you lose" mentality. If religion is to have a constructive role, it must argue for an "I win / you win" or "I lose / you lose" philosophy, it must, and it can.

Those of us from Sydney will have clear memories of what happened in the days immediately after September 11, 2001. The atmosphere in that city, or elsewhere, was one of fear, of despair, of shock, of confusion. How did religious leaders respond?

The peak bodies of Christian Churches, Australian Jewry and the Islamic community in Australia issued a joint statement, stressing our common humanity and the need for all of us to extend our hands in support and friendship. A wonderful multi-faith service was organised for the centre of the city, where Australians of all backgrounds came to mourn the victims of terror and pray for a better world. These activities were not prompted or funded by government, but other projects which have been initiated by some mutual responsibility to

take ethical, moral and humane public positions have received endorsement and backing at a political level.

When, in Australia, a formal relationship develops between government and any religious groups, dilemmas naturally arise.

If a religious group delivers a service on behalf of the government, will it lose its independence? What role should religious groups play in providing advice, or even advisors, to party-political governments? When should religious groups act as a united front, and when act separately? These are all real questions, and ones that loom large for socially conscious Australian religious leaders.

It is not only in times of conflict should we give consideration to the role of religions. Indeed, in conflicts religions may be the cause, the pretext, the bystanders or the victims. But after the conflict is over, and at all other times, religions have a vital role and enormous responsibility in the articulation of values, of morality and of hope.

When religions fail in this duty, they fail humanity. At this conference, we have seen and continue to see a commitment to make sure that, in this region, men and women of religion will work to be part of the solution to the major challenges we face, and not an additional part of the problem.

Jude Alfred
Former Head, The Melanesian Brotherhood,
the Solomon Islands

Rev. Richard Carter
Chaplain, The Melanesian Brotherhood,
the Solomon Islands

Lessons learnt from indigenous methods of peacemaking in
the Solomon Islands, with particular reference to the role of
the Melanesian Brotherhood and the Religious Communities

The Melanesian Brotherhood, the Society of St Francis, the Sisters of the Church and the Sisters of Melanesia are all Anglican religious communities. Each member of these communities takes the religious vows of poverty chastity and obedience. Living a life style of simplicity, prayer and service they aim to live out the Gospel in a direct way. The Melanesian Brotherhood is the largest male Anglican religious Community within the worldwide Anglican Church. It is an indigenous community founded in 1925 by a man from Guadalcanal, Ini Kopuria, and it now numbers more than 400 brothers working in Solomon Islands, PNG, Vanuatu and most recently the Philippines and the UK. The ethos of the community is to live the religious life but in a Melanesian, indigenous way. Thus their way of life tries to reflect many of the strengths of Melanesian tradition. There is an emphasis on working together, fishing, and growing gardens for self support It is a community which has inculturated the Christian message both in its Christian faith, and also in its collective lifestyle and dependence upon one another, the environment and the blessings of God rather than on individualism, competition or the desire for private profit. Even their religious vows reflect Melanesian culture for they take temporary rather than life vows for an initial period of three and then a further four years. Thus after a period of service they are free to leave the Brotherhood and return to their villages and the Brotherhood honours the important place marriage and family life holds in the community, rather than demanding life long celibacy. The Melanesian Brotherhood aims to reach out to the wider community, inclusively welcoming all who come to visit, sharing their resources, offering man power and support and showing care and respect for the wider community. Reciprocally they are respected by Melanesians for their sacrificial life style and service and are supported with food, prayer and offerings by many people.

All the Anglican religious communities have their headquarters in the area of rural Guadalcanal controlled during the conflict by IFM but also households in Honiara which became controlled by MEF. Thus the religious communities found themselves bridging the war zone, divided by the broken bridges, road blocks and check points of the two opposing militant groups. Throughout the conflict, when schools, colleges, villages, even families divided against each other on ethnic lines, in contrast each one of these communities managed to maintain their unity: Malaitans living side by side with Guadalcanal brothers and sisters on both Guadalcanal and Malaita. What is more most the militants themselves did not seem to discriminate against or judge according to island or tribe. They were considered first and foremost religious brothers and sister with an allegiance to God and to all Melanesians. This was an astonishing recognition in such an ethnic conflict where the opposing island groups were treated often with hatred and suspicion.

The first response of these religious communities was a humanitarian one. We had to do something to help those who were suffering.

As Malaitan villages were destroyed and the Malaitan settlers displaced Tabalia (the Headquarters of the Melanesian Brotherhood) to the west of Honiara and Tetenikolivuti (the headquarters of the Sisters of the Church) to the east of Honiara, became places of refuge for Malaitans driven from their homes. IFM respected the sacredness of these places and the community stations were places were no militant from either side would invade or defile. The communities were able to safeguard the Malaitans seeking refuge and transport them to Honiara. On the only time IFM chased a group of Malaitans into Tabalia, the leader of the IFM quickly controlled his men and apologised for failing to respect the Headquarters. During the height of the tension it was only the religious communities to whom the militants allowed freedom of movement - the trucks of the religious communities passing freely through the road blocks and check points of both the MEF and the IFM. The religious communities were able to help the displaced Malaitans get safely to Honiara and therefore prevent some of the violence that could have developed. At the same time he tried to be impartial and not to take sides. It was not long before the IFM were needing help from the religious communities and sanctuary when their own villages and homes were threatened by MEF and they were unable to get medicines and important supplies through the Honiara roadblocks. And so we tried to help the innocent on both sides especially women and children although we were sometimes falsely accused by both sides of helping their enemies.

In Honiara our religious communities remained places of sanctuary where the Brothers' authority was respected and those who ran away to these houses were safe. Therefore the Religious Communities became both in rural Guadalcanal and Honiara the only places which people felt were safe and could be trusted to help either side.

There were hundreds of requests for the religious communities. Brothers and Sisters were stretched to the very limits. People needed them to search for

relatives, to reunite divided families, We were asked to look for children We were asked to pick up property and possessions they had left behind in the displacement and to protect the threatened and to transport family members to safety. Many families and marriages were divided by tribe or island and once again it was the religious communities who people wanted to help reconcile these divisions and disputes.

Eventually the communities, especially the Melanesian Brotherhood, decided that they must become more directly involved to prevent further violence, killing and suffering.. At the Melanesian Brotherhood Great Conference at Tabalia in October 1999 we elected a Malaitan Headbrother and an Assistant Headbrother from Guadalcanal. In the middle of this tension it was an important and symbolic move. This new Head Brother Harry Gereniu expressed the belief that the community and ethnic unity of the Brotherhood must move out from Tabalia and be taken into the conflict zone. In May 2000 the Brothers chose and commissioned a team of brothers to directly work for peace; these Brothers moved into the no-mans land between the road blocks of the opposing militants and spread out to visit and to try to pacify those directly involved in the growing violence. Their message was a simple one and the following is an extract from a letter they took to the militants on both sides:

In the Name of Jesus Christ we appeal to you: stop the killing, stop the hatred, stop the pay back. Those people you kill or you hate are your own Solomon Island brothers. Blood will lead to more blood, hatred will lead to greater hatred and we will all become the prisoners of the evil we do. Stop this ethnic tension before more innocent people suffer.' The brothers continued to camp between enemy lines for the next four months moving backwards and forwards between the militant groups, talking to them, trying to calm them, praying with them, trying to lessen false stories and suspicion which generates between factions in such a context. And they forbade, in the name of God, either side to advance beyond their barricades. Similarly the brothers visited the camps of both the MEF and IFM where the training was taking place and prisoners were being held and tortured. By their words and presence they sought and were often successful in reminding the militants to use peaceful ways and to awaken Christian conscience to stop torture and violence. The Melanesian Brothers also became involved in negotiating the release of hostages taken by the rival factions, most notably a Solomon Islands Airlines pilot who had been taken prisoner on the Weather Coast of Guadalcanal.

The Sisters of the Church in particular worked very bravely trying to get supplies through the road blocks to families and children. They also carried the displaced, the wounded and the dead. Brothers carried the corpses of victims across the checkpoints to return them to grieving relatives for proper burial. They also investigated the deaths of those missing, even digging up the bodies so that they could be identified and their remains returned. The work of the religious communities was indeed very hard and painful. We Brothers actually involved have described how, as the conflict developed, there was no

glory; we have been left with painful memories we find it difficult to forget. One Brother after witnessing two violent murders said to me After this I felt so angry. Why had they done these things? I felt suspicious of everyone. I was afraid to speak to anyone about what I had seen. I could not forgive what I had seen. I felt unable to eat and tried to forget so I could feel peaceful again" My whole body felt sick at the terrible evil things I had seen done to another person.

When The Townsville Peace agreement was signed The Melanesian Brotherhood and the other religious communities shared in the celebrations. But as we were to learn the problems were far from over. The Melanesian Brotherhood were asked to work with the Peace Monitoring Council but we withdrew after only three months as we found the way of life we were being drawn into did not fit with our religious way of life or our life as a religious community. In 2001 increasingly the religious communities were being called upon to become the security for commercial property and people, a role that depleted their manpower. Those who felt threatened requested Melanesian Brothers to stay at their homes. Even Qantas Airlines wanted Melanesian Brothers present for their aeroplanes to land at Henderson. After the events of 2003 it is easy to say that the Melanesian Brotherhood had become too involved in protection and security of people and property but at the time there was no one else for people to turn to. Even the new Police Commissioner requested Melanesian Brothers accompany him on his tour of familiarisation for he felt they could help build trust with the grass roots Solomon islanders.

Later in 2002 approaches were made to the Melanesian Brotherhood to become involved in the disarmament process. On Pentecost 2002 it was decided in a meeting of the Brothers at Tabalia that the Melanesian Brotherhood must help in collecting guns for the guns were causing such injustices and social unrest in the nation. The Melanesian Brothers decided with one mind that there could be no chance of true peace in the nation unless the guns were destroyed. During the next five months the response to the Brothers call for guns to be returned was so great. The Melanesian Brotherhood worked to disarm all sides and this included guns held illegally by members of the police force, Malaitans, Guadalcanal or anyone else holding weapons. The many guns, bullets and bombs handed over to the Brotherhood were taken out to deep sea and sunk in the presence of The Police Commissioner, so that they can never be used again.

By 2003 it was increasingly obvious that the situation on the Weather Coast of Guadalcanal was growing worse. Harold Keke (The Guadalcanal Liberation Front Leader and his followers) based on the Weather Coast of Guadalcanal, had not given up his guns and many Malaitans used this as their excuse for refusing to hand over theirs. There was a culture of fear in which few were brave enough to speak out but rumours of the atrocities taking place on the Weather Coast of Guadalcanal reached Honiara including the murder of Fr. Augustine Gave, a retired Roman Catholic Priest. Many of those who Keke

suspected of complicity with the government or betrayal of his cause were tortured or executed including his own followers. The Solomon Island Police Force were poorly equipped and without the trust or expertise to deal with the Weather Coast situation and had enlisted the support of Keke's opponents and this joint operation was causing its own problems. There were accusations of the burning down of villages and human rites abuses on both sides.

The majority of the Weather Coast people including women and children were confused and afraid, caught between Harold Keke's militants and a joint operation militia which many did not trust.

Brother Nathaniel Sado, the first of the Melanesian Brothers to be murdered, had gone to visit Keke in February 2003 with two other Brothers. They took with them a letter from the Anglican Archbishop Ellison Pogo to try and open up a dialogue for peace to try and bring an end to the atrocities in which so many innocent people were suffering. When the other two Brothers unable to meet with Keke returned Br. Nathaniel, against their advice decided to stay. He made the mistake of believing Keke would not harm him. On Easter day one of Keke's followers who had escaped from him and run away to Mbabanakira reported on SIBC news that Brother Nathaniel Sado had been murdered. When the Brothers heard the news of this death they were deeply shocked and unsure whether it was true. While the Melanesian Brotherhood had always tried to advocate for others now there was no one to advocate for them.

On April 23d 2003, six Brothers led by the Assistant Head Brother Robin Lindsay, who was responsible for the welfare of the Brothers in the Solomon Island Region left Honiara by canoe for the Weather Coast. Their mission, as authorised by the Archbishop, was to visit the Brotherhood Households on the Weather Coast to find out what had happened to Brother Nathaniel and if his death was confirmed to try and bring his body back for burial. The other five Brothers who went with him were Brothers Francis Tofi, Tony Sirihi, Alfred Hill, Patteson Gatu and Ini Paratabatu.

The Brothers arrived on the Weather Coast and walked inland towards Keke's village. They came upon a group of Keke's followers (Keke was not with them) who attacked them and killed Brother Robin Lindsay, Brother Francis Tofi and Brother Alfred Hill when they refused to lie face down on the ground. The other three Brothers were taken back to Keke's camp where after humiliation and torture they were lined up in front of a single grave and shot in the chest, falling into the grave.

When the Brothers did not return three months of waiting, vigil and prayer began in which negotiations with Keke for their release continued. Keke claimed all these hostages were still alive and were being held as prisoners of war. In the meantime Keke took more Brothers and Novices hostages Five Novices and two Brothers were held for more than a month. These seven were all released unharmed. In fact Keke had asked them to pray with him and preach to his men. When they were later released he sent them back with gifts of shell money and pigs for the Melanesian Brotherhood. A week after

their release in a meeting with The Regional Assistance Mission to the Solomon Islands (RAMSI) Keke announced that the seven Brothers originally held were dead and had been killed on arrival. He also agreed to an unconditional surrender and the laying down of the arms of his followers. So the hope of peace came but for the Melanesian Brotherhood at great cost.

Lessons learnt from the indigenous peace-making of the Melanesian Brotherhood What can be learnt by the experience of the Melanesian Brotherhood and the religious communities in the Solomon Islands?

- Indigenous methods which were successful in conflict resolution and which were employed by the religious communities depended on the following processes.
- Everyone has a choice. There is a choice for all of us in all of this. Whether we have the courage to stand strong when all that we believe is threatened or whether we too by our actions or even our silence acquiesce in these acts of violence and death.
- The integrity and impartiality of the mediator: The Melanesian Brotherhood became the go-betweens in the conflict. They took the position taken in traditional society by the holy man, the priest, or elder in that they heard the story of both sides. They were considered impartial and men who could be trusted.
- As the mediators it was vitally important that they were not involved for personal profit or gain but seen to be acting on behalf of both sides and thus the whole reconciled community. When they received rewards for what they did their position was immediately compromised and they lost some of the respect they had gained. When that impartiality was believed to have been compromised then the mediator was in grave danger.
- The reconcilers must themselves be reconciled. The brothers represented the restored community in which both divided ethnic groups were represented and seen to be living in unity. Thus the role of peacemaker was not an individual but a community advocating a return to the community they themselves witnessed to by their very existence. Decisions in this peace making process were made and discussed by the community. Throughout the peace making there was a strong sense that the work would only be successful if it decisions were made "with the one mind of the whole community" This is very different from a western individualistic approach. It required waiting until the whole community felt the time was right and the whole community was unanimous in their support. Melanesians believe that a plan which is embarked upon in hostility and division will not bare good fruit.
- The peacemaker belongs to the people. This is neither a legalistic process nor one which can be initially conducted by court, police, or government legislation. It involves a face to face encounter. The

Melanesian Brother enters into the culture of those to whom he goes. He does not go as a judge or as a detached observer but as one who enters into real relationship with the people. People feel at home with the Brothers. They are familiar with them and their ways. They know that the Brother will understand their culture. These are peacemakers who eat the same food, respect the customs, and understand the way of life of those to whom they go.

– The peacemaker must have an indigenous record and history. Their work is known by the people. For years they have been called upon to help in the settling of disputes, marriage problems, sicknesses or family crisis. They have a proven record that people trust and have not just been pulled in at a time of a crisis.

The peacemaker is also seen to have a spiritual role which is honoured and respected. The Melanesian Brothers are seen as being immersed in the Melanesian culture but at the same time above it. They have a prophetic voice. As in traditional society it is believed there is an authority greater than human authority and the indigenous peacemaker is given the right to speak on behalf of that higher authority. Thus the indigenous peacemaker has a confidence in a greater justice, a sense that even if those in conflict fail to listen to the human negotiator there will be an ultimate justice to which they will have to respond.

– Ultimately however Harold Keke was to challenge that spiritual authority claiming a greater authority to judge and kill those he feared. The Melanesian Brotherhood's method of peacemaking acknowledges the spiritual dislocation conflict causes. It recognises the power of violence and evil to pull the community into its vortex and thus it recognises that reconciliation will involve healing not just physical injury and loss but also spiritual woundedness and the injuries of evil. By externalising the internal conflict both victim and perpetrator are able to seek repentance, forgiveness and healing and a new beginning. It is no accident that the victims of war and conflict turn towards God to provide answers and hope. The peacemaker does not seek publicity, self honour, or to serve private ends. The restoration of the community is often seen as more important than individual rights and wrongs. This is one of the hardest lessons for the expatriate to come to terms with but it is essential in indigenous conflict resolution. What may be judged as a failure to make individuals accountable is in fact an acknowledgement that the community has got to continue living together and there needs to be a way of saving face and returning to the community. In Melanesia criminals are not faceless statistics they are "wontoks," neighbours, those you will meet later in the village, greet and share betel nut with in the market. The emphasis is on the community being powerful and cohesive enough to absorb back into itself those who have rebelled against it without lasting dislocation and shame. In the

past this has seemed possible but now the disruption has been so great there is doubt whether the community can ever again contain its errant members. Leadership and authority. If respect and authority is going to return to the chiefs, priests and village elders and to the custom practices of conflict resolution and decision making then there must be a new inclusiveness in the distribution of authority. Western-style education and all the aspirations which cause and are caused by urban drift have left their mark on growing young population. Guns and violence gave young people a taste of power. Unless the younger members of the society are taken into the community decision making processes and empowered they will remain alienated and potentially rebellious. The Melanesian Brotherhood by attracting and empowering that very disaffected agegroup have shown the vitality and potential for this very group to become the community builders. True custom: Everyone whom I have spoken to makes a clear and dramatic differen-tiation between the true use of tradition and custom in conflict resolu-tion which they honour and respect and the misuse of custom which has altered and corrupted its meaning. The former is seen as an act of restoration in which a divided community publicly witnesses an act of self giving which restores harmony. The reciprocal giving of gifts to compensate a wrong done restores honour to the aggrieved person or tribe but also honour to the offending person or tribe because by this act of restoration they restore their own honour. Yet this use of custom has been corrupted by its use for personal profit and gain. Increas-ingly in the ethnic conflict the language of custom was employed to justify extortion and individual self interest. It was the exploitation of traditional methods of reconciliation which denied communities the very tools they needed for community reconciliation. The peacemaker communicates not just in words but also in symbol and action. Within Melanesian society ceremony, ritual and symbolic action and objects have as much power as words. In the role of peacemaking these actions are vital community signs of rites of passage and of sacred authority to bring change. Thus the presentation of strings of shell money becomes a powerful symbol of covenant and relationship binding together two parties. But similarly in conflict resolution there have been other signs, actions and symbols of the bringing of peace. Those returning guns to the Melanesian Brotherhood washed their hands in blessed "Holy Water" Returned guns were exorcised and prayed over before being destroyed. Similarly Christian signs and symbols are needed to bring healing and forgiveness. Those haunted by memories of their torture needed to be prayed over and the evil they had witnessed driven out by water prayer and the laying on of hands. The funeral of the seven martyred brothers became in itself part of the symbolism of bringing new life out of their tragic deaths.

– The act of conflict resolution is an act of reciprocity, a re-entry into relationship. If custom ceremonies and practices are to bring peace and restoration they cannot be imposed or fabricated. A custom ceremony like a religious marriage ceremony is three way process between two different parties and God. If it is not entered into with sincerity and trust then it becomes meaningless. Its strength is in the relationships it symbolises and for it to bring peace these relationships involve a costly giving and self-offering. The symbolic exchange of gift externalises an internal exchange of commitment, trust, hope and promise. The government cannot manipulate this on behalf of the people for it must come from the community itself with perhaps government as facilitator or aiding in negotiation: a custom ceremony symbolises that negotiations have taken place, that understanding and relationship has been restored. It is not the beginning of the process of conflict resolution but the end and the process cannot be short cut however much the government may like to avoid the implications of conflict. The experiences the Melanesian Brotherhood have been through there is a new understanding of the costly nature of their role. It was certainly the death of the seven brothers' that brought many to their senses. Those who died and the brothers and novices who ministered on the Weather Coast had in their hearts the enormous suffering the people in the Weather Coast have undergone because of the activities of Keke and his followers. They had in their hearts the need to work for peace in the midst of violence and they did this at great personal cost. They were killed for exercising their Christian ministries. Their deaths have brought the Melanesian Brotherhood and the Churches in the Solomon Islands and PNG and beyond to the Cross of Christ: away from simple magical understandings of the Brothers power to the terrible sacrifice that is sometimes required of Christians to bring change and to confront the terrible tragedy of human violence, fear and prejudice.

Zamzamin Ampatuan

Secretary for Muslim Affairs, the Philippines

Making Peace in Mindanao

I will be briefly presenting to you three modes of the Peace efforts in Mindanao such:

1. Government Initiated
2. Christian Initiated
3. Muslim Response to Islamist Extremism & Terrorism

We have very little to say about joint Muslim-Christian peace making or building efforts not that they are not existent but rather, they are either done at the instance of the government or of Christian institutions. Muslim initiatives to reach out to Christians are negligible or not much significant as there has been no such prominent story or information.

The Government Peace Efforts

As discussed to you by Secretary Teresita Deles, the government peace initiatives is focused on talking peace with Muslim and Communist rebels. In relation to the Muslim or Moro Rebels, an agreement has been concluded with the Moro National Liberation Front (MNLF) such as the 1996 Tripoli Agreement and the 1996 Jakarta Accord. Both agreements are currently enforced although not without challenges and problems.

Meanwhile, there is currently a peace talks between the Philippine government and the Moro Islamic Liberation Front (MILF). The talks with the MILF are also saddled with many challenges including the serious contention that MILF is an affiliate of the Al-Qaeda or the Jamaah Islamiya. But the government never budged in pursuing the talks with MILF as it believes that concluding an agreement with that group will also eventually deny the Islamist terrorists a key ally.

Parallel to the implementation of the agreement with MNLF and the talks with the MILF, the government also embarks on confidence building and affirmative measures to bring about development and address legitimate grievances of Muslims.

The Christian Peace Initiatives

The Christian churches, both Protestant and Catholic, in Mindanao had been active in peace outreach to Muslims in Mindanao. Among prominent characters of this mold are Bishop Bienvenido Tudtud, Fr. Salvatorre Carzedda and Fr. Eliseo Mercado. Instituional efforts and specific programs of note includes the Silsilah Dialogue, the Bishop Ulama Forum and Kolambugan Peace Movement. Education is another field where Christians have advocated for peace with Muslims.

Bishop Tudtud is known for his advocacy for Christian understanding of Muslims both on the theological and historical side. He had served in the Marawi Prelate which is in an area dominated by Muslims. The Muslim people in that area have seen the worst of war and have built mistrust and prejudice on Christians. The minority Christian community in Marawi have always been victim of kidnapping and discrimination but despite all that, Bishop Tudtud called for tolerance, patience and understanding. His effort has somehow generated a key symbolism of resilience in faith and an untiring courage despite difficulties.

Fr. Salvatorre Carzedda is another man of God who has personified a Christian character of love and amity. He headed the Silsilah Dialogue which is well known for bringing out common Biblical themes such as morality, ethics and even the persons of Jesus and Mary, pointing out that Christians and Muslims have nothing to fight about. Regular seminars and joint faith celebrations are organized by Silsilah such as Christians joing for Ramadhan fasting and Muslims enjoying Christmas with Christians. The dialogue campaign of Fr. Carzedda ired Islamist extremists and he was shot dead bu Abu Sayyaf elements in the late 1990s.

Fr. Eliseo Mercado is known for taking the cudgel for the Moro cause in Mindanao. He has educational background in Islamic studies in Cairo and as such, had a good grasp of Islamic issues which helped him appreciate the legitimate concerns of Muslims in Mindanao. He helped in the crafting of the Organic Law creating the Autonomous Region in Muslim Mindanao (ARMM) and had organized the Mindanao Peace Center when he was President of the Notre Dame University in Cotabato City.

Of note are institutional efforts which Christian religious leaders have initiated. The BishopUlama Forum (BUF) was organized by Bishop Fernando Capalla in 1996 and took center stage during the year 2000 at the height of government military campaign against the Moro Islamic Liberation Front (MILF). This is an important effort to dispel the notion that the war that was going on was between Muslims and Christians. The BUF succeeded in that campaign and have sustained the process of bringing top Muslim and Christian religious leaders to discuss current issues and take common stand.

Of recent note is a Protestant Movement focused on post-conflict rehabilitation in the town of Kolambugan, another scene of the MILF attack on civilian

populace. The Muslims in that town had been left with a stigma of the attack as they are natural target of blame for the rebel occupation. To secure the Muslims from such negative notions, a protestant Christian group initiated an outreach project headed by a military member of the congregation. At first, the outreach mission was received with cold response and even suspicion by Muslim residents. Eventually as it went on, the project included the rebuilding of the mosque in that area which had totally drove out doubts about the motive of the initiative. A scholarship component was also eventually undertaken which focused on the Muslim Youth.

There are countless of models in Mindanao of Christians trying to take the cause of Peace with Muslims which at this time can be attributed to the success in keeping the conflict in Mindanao from assuming a religious dimension.

A Muslim Response to Islamist Extremism and Terrorism

While the scourge of Islamist inspired terrorism and violence is wrecking havoc on civilian targets, there seemingly is a no decisive Muslim response to counter the mindset and campaign, especially in Mindanao. The common attitude by many Muslim intellectuals and religious leaders is to be apologetic and to out rightly absolve any Muslim caught or accused of committing or association with terrorists. They will always say that "Islam rejects terrorism" and should never be associated as such. While that is true, there is a need for a decisive approach to overcome the dominance of Islamist extremism in the religious discourse and religious outlook of Muslims which approves of or celebrates the achievements of Islamist terrorists.

The Kalimudan Campaign is of such mold, a self correcting effort among Muslims to shed of extremism, terrorism and deviant interpretation of Islam. The Kalimudan Group, composed of young Muslim intellectuals who had deep exposure with the global Islamist movements believed that indeed there is a strong wave of Islamist extremist mindset which approves of terrorism, suicide and violence as a means to advance supposedly Islamic goals. It also takes stand that Islamist extremism and terrorism can be effectively and efficiently confronted within the world of Islam and that external efforts will only be taken with suspicion by Muslims that it is meant to undermine Islam and its followers.

Rabbi Michael Weissner

Union of Progressive Judaism, New Zealand.

Common Essence of Our Faiths

I think the first thing we might think about is just how people come to be adherents of a particular religion. There are a few seekers who explore the religious options, of course, and they choose as adults to become associated with one religious tradition or another, but for most people religion is not a choice, but simply the result of being born into a particular family. Most Jews have parents who were Jews, for example. And the same holds true to a very large extent to Muslims, Christians, Buddhists, Hindus, Sikhs, and so on. Most people, in other words, don't consciously choose the religion they win identify themselves with over their lifetimes. That particular very important decision is most often made by others in their behalf when they are infants.

If this is the case, and it surely is, then it is logical to conclude that one religion is not superior to another, but simply what was available at the moment of a person's birth. From the same logical perspective we must conclude, I believe, that if GOD, or the SOURCE OF ALL THAT IS was interested in everyone following a particular religious path, as some of us may believe, then God might have created a situation in which what we think of as the highest life form lacked the imagination to bring into being such a wide variety of beautiful traditions for us to choose from. I think, however, that this wide variety of beautiful. traditions are not so different from one another, but are actually variations on a universal theme. You might say, in this way of thinking that there is in reality just one religion with a multitude of manifestations.

As we'll see later, what we think of as major differences between the religions of the world are largely outward appearances. One wears a small hat like the one on my head, another covers the hair, others wear white collars round their necks, and still others don the turban. Each tradition has its calendar of special days, and although they occur at different times and are observed with an immense variety of rites and rituals and personal practices, the fact remains that they are simply special days and that the differences are not in the essence, but rather in the details.

I say this with some confidence because as far as I can tell the essential elements of religious teaching, in terms of what the various religions are trying to accomplish on the human level, seem to be for the most part virtually identical. We tend to forget that the rituals we do, the holy days we observe, the special garments some of us wear, the dietary rules some of us follow and

the music of faith we may sing or chant are not the religious teaching; but are the means we have created from time immemorial to illuminate and amplify the teachings. Therefore, although ritual practices vary widely between one religion and another, they all seem to point in the same, or a very similar direction. And that direction, in each case is personal fulfillment and knowledge of the essence of the Divine.

All the traditions of our religions teach that at the core of our being is a reservoir of peace, of life in all its fullness to which we can aspire. They all teach that the goal is, simply, to be you, the best you you can possibly be.. They all attempt to provide models of practice with the express aim of bringing the human being to the point of feeling the kind of Goodness that has no opposite number. They all try to teach their adherents to experience the joy of Being that depends on nothing in the physical world, but on the LIFE SOURCE, or the spirit, or the soul, that resides within each person. In the language of some of the religions of the world the aim is to help people to "KNOW GOD" as the SOURCE OF ALL THAT IS (regardless of the name or names that have been created to help with our understanding), and to know themselves as inseparable from the formless, timeless, beyond eternal ONE from which all that exists derives its being.

All of our traditions, in one way or another try to offer freedom from fear. They all teach that is it possible to move ourselves beyond suffering and into spirituality. They all attempt to give insight into how we can move from a state of wanting and needing and clinging to false hope and all forms of negative thought. Each of our traditions tries to get us to understand that we need not be tied to an irretrievable past or to an illusory future, but can live in the present moment as fulfilled, complete, aware human beings.

These are some powerful ideas that permeate virtually all of the religious traditions of the world. That they are ritualized differently in each tradition doesn't mean the ideas themselves are not powerful, that they don't look and feel and sound and act the same no matter which religious tradition has articulated them.

Other than the fact that most people follow the religion of their immediate families from the time of childhood we can be certain of this: Anybody, of any national background or ethnic origin can follow any religious tradition.

If we ask the question "Who are the followers of the various religions?" we really can't come up with a satisfactory answer because:
   – You don't have to be Chinese to be Confucianist
   – You don't have to be German to be Protestant
   – You don't have to be Indian to be Hindu
   – You don't have to be Israeli to be Jewish
   – You don't have to be Italian to be Catholic
   – You don't have to be Persian to be Baha'i
   – You don't have to be Arab to be Muslim
   – You don't have to be Tibetan to be Buddhist

In other words, even though we might because of innate parochialism wish to think that only certain people can be followers of a particular belief system, the truth is that with very few exceptions anyone who wishes to do so can, with a bit of study and preparation, adopt any religious tradition as their own, and usually be accepted by its adherents.

Earlier I discussed some of what makes religious teachings similar to one another, but I think before we get to what I think of as essential elements that we should ask this question: "What makes religions different from one another?

For the most part the differences seem to be cultural in nature. Religion that arises in one part of the world will have features that are different from religions that have arisen in some other part of the world. The shape of a particular religion is certainly reflected in the cultural milieu of its origin and in the customs of the places in which it has established itself. This is true, I think, for all of the traditions. Thus, there is a distinctly Middle Eastern feel to Islam and Judaism, an Indian feel to Hinduism and Sikhism, a European feel to Christianity, and so forth, even though each of these traditions have moved well beyond the confines of the places in which they arose.

This is further reflected in the cycle of holidays for each of the religions, ritual practices, liturgies, creeds, music and the formulae that are recited in each of the traditions. They all seem so very different, and yet they all serve the same purposes: is to help adherents to feel they are a part of a cohesive whole, to give a sense of universality, to provide a common faith language, to make it possible for people in diverse places to be communicants, and so on. But, I believe, these differences are superficial in nature, and that beneath them are a multitude of commonalities. The trouble has been that the commonalities have often been swallowed up by the seeming differences to the point that it is the superficial differences that become the focus. It has often occurred in the history of religion that the ritual has become more important than the message, that the message has been concealed by the outward practices, and that the doing of the outward practices have become the end instead of the means to an end. It is almost as if once a group of people creates a set of rituals and practices those things become their gods rather than the means to commune with whatever it is they think of as God.

Why do I think the core essences of various seemingly different, even strikingly different, religious traditions are so similar? What is it that makes me think of them as variations on a theme? Why did I say at the beginning of this presentation that perhaps there is but one religion with a multitude of manifestations? And why do so many people fail to come to the same conclusions? I think the answer to most of the questions posed will be clear as I go through a few ideas that for me sums up this way of thinking and so I'll simply try to answer the last of my questions first: And why do so many people fail to come to the same conclusions?

I think many religious people have been taught by the leaders of their religions that they should not seek opportunities to explore the faiths of others.

There are lots of potential reasons for this but one of the standard answers is that there is a fear amongst some religious leaders that exposure to the ideas and rituals of other faith systems might prove attractive (albeit mistaken) to their own adherents and those people might be lost to them. It is a sad thing that some religions teach that only they have the right answers, the whole truth. I was disabused of that a long time ago by a man named Mr. Levine who owned a bakery. When I was a little boy, about ten years old, I used to sweep the bakery floor every day after school to earn a few cents. And I remember Mr. Levine saying to me once "Michael, I'm going to tell you something and I want you to remember it for the rest of your life: If anyone ever tells you they have the whole truth about anything, run like hell, because they're lying to you. I've never forgotten that, and I believe to this day that Mr. Levine was correct.

If we step outside our own self-created barriers in a honest way to see the beauty of other traditions we soon discover that those others have some truth, just as we do. And we learn that in some areas they are more highly developed than we are. And we come to understand that nobody has a corner on the truth, that each of us has a bit of truth mixed in with the myths of our particular faith tradition.

It is much more elaborate than what I am about to present to you I think this may be as good an outline for religion in general as any, and certainly encapsulates, without ritual and particularistic practices getting in the way of understanding, the teachings of your religion and mine. I offer it to as food for thought.

- God is real
- Prayer is effective
- Love
- Tolerance
- Non-Harmful Behavior
- Justice
- Righteousness

I'd like to tell you of a personal experience that helped me to come the some of the understandings I have shared with you this afternoon:

Once I was visiting the University of North Carolina in Chapel Hill for a meeting. I arrived very early for the meeting because I hadn't been sure of how to get there and allowed a lot of extra travel time. I had a couple of hours to kill and so, when I stumbled upon the campus planetarium I decided to take in the star show. The sign at the door said something like: «Today's star show-the Milky Way Galaxy. A young woman was operating the planetarium that day. The lights went down and the illusion was created that we were sitting under the night sky. The young woman began her narration. Her voice sounded is if she was bored-she'd probably read that narration a hundred times before. She was bored, but when I heard the beginning of her recitation I was blown away.

This is how she began:

«This is the Milky Way Galaxy -it is one among hundreds of billions of such galaxies in the known universe. A beam of light traveling at the speed of 186,000 miles per second would take more than 120,000 years to cross the Milky Way Galaxy at its narrowest point.

If we believe God to be the creator of that incomprehensible immensity then is it reasonable to think that God is a Jew, or a Muslim, or a Christian, or a Hindu, or Bah'ai, Buddhist, or any other religion? The religions we have created are simply the only way way we have been able to cope with the enormity of the ideas implicit in a created universe made by a creator god.

One final thought: We can easily ask the question: «But how can I overcome an the barriers that our religions have erected to prevent meaningful relationships with other religions? I'm just one person. The problem is too enormous for just one person. And to that I answer in the words of a very ancient sage:

«You are not required to complete the task, but neither are you free to stop doing it.»

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The Role of Religions in Fiji
Building Trust in Multifaith Fiji

1. Historical Background

1.1 A Divided Community

The Fiji islands were ceded to Britain in 1874 and remained a British until 1970. In its effort to preserve the identity and culture of the Indigenous Fijians the Colonial Government kept them in their villages under Government control with their own chiefly administration based on their traditional way of life. In order to develop the resources of the islands without disturbing the indigenous people, the Government stopped sales of land, thus preserving approximately 90% indigenous ownership, and imported indentured labourer from India. Between the years 1879 and 1916 some sixty thousand Indians arrived and at the end of their indenture period many took up the option to remain and became tenant farmers mostly in the sugar industry. By the middle of the twentieth century their descendents plus more recent arrivals of mostly business class Indians outnumbered the indigenous Fijians (1986 Census figures - Indians 49%, Fijians 46%, Others 5% of the total population). This situation was used by politicians to instil fear of Indian domination in the minds of the indigenous people, providing the excuse for the 1987-coup d'etat to overthrow the democratically elected Government, which was perceived as an Indian Government under a figurehead Fijian Prime Minister.

While the predominant sugar industry was being developed with Indian labour, employment of Fijians in the copra industry was permitted. The two world wars in the twentieth century saw the formation of the Fiji Military Forces, which is composed largely of indigenous Fijians.

The Colonial Government policy was to keep the two peoples separate, for example, schools were segregated until 1960s and the Government established two schools for the exclusive education of an elite Fijian group. Fijians voted for the first time in 1963, although the Indians had the franchise from the nineteen-twenties. Interaction between the two races was limited and intermarriage was rare. The Fijians are mainly Christians; Methodist missionaries working from around 1830 with policy of converting the chiefs whose subjects followed ensured that this was the religion of the majority of the indigenous people. The incoming Indians were mainly Hindu. Thus the racial and religious divisions largely coincide. This situation has encouraged the development of prejudice based on ignorance and stereotyping.

As the twentieth century progressed social interaction increased. Fijians began to migrate from rural areas in search of better education and job opportunities, leading to mixed communities in the urban areas. There was increasing interaction between tenant farmers and the local landowners.

Most Indians speak some Fijian and many Fijians especially in farming communities have some knowledge of Hindi. After independence in 1974 the Fijian led Government promoted the concept of a multi-racial society dubbed "the way the world should be", but beneath this veneer the Government pursued policies of positive discrimination in favour of the indigenous Fijians, giving scholarship and business encouragement, for example, which were intensified after the 1987 coup d'etat. This marginalisation of the Indian community led to increasing migration so that by 1996 the indigenous Fijians were back as the majority in their own land (400,000 as against 340,000 approximately - 1996 census). It should be noted that the remaining 35,000 of the population consists of other Pacific Islanders, people of mixed race, Rotumans, Chinese, and Europeans.

2. The Current Situation

2.1 Political and Social Scene

Fiji became independent in 1970 with a peaceful transition to a Government led by indigenous Fijians, which retained power until 1987 when an election brought to power a new coalition government consisting of more Indians than Fijians, but led by an indigenous Fijian Prime Minister. One month later, Rabuka, a third-ranking army officer, took control in a relatively bloodless coup d'etat, which was preceded by nation-wide nationalist agitation. The 1970 constitution was abrogated and replaced in 1990 by a new constitution heavily weighted in favour of indigenous Fijians. A decree was promulgated and remained in force for some time forbidding any activity on Sunday except Christian worship, and it was advocated that Fiji should be a Christian state. Wide condemnation of the 1990 constitution led to a review in 1995 culminating in the 1997 constitution

noted for its inclusively, protection of indigenous rights, and excellent human rights provisions. The following election in 1999 was won by a Coalition led by Chaudhry, an Indian. For one year Chaudhry and his multi-racial government remained in office while nationalist and disgruntled politicians combined to promote anti-government propaganda, which came to a head with the coup d'etat of 19 May 2000. This time there was more violence than in 1987. The Prime Minister and many of his colleagues were held hostage for 56 days and many civilians in different parts of the country were terrorised.

Eventually an interim administration was put in place by the army and it won elections in 2001. There are still questions about its constitutional legality, the level of corruption, and its affirmative action programme exclusively in favour of indigenous Fijians.

Land is a very sensitive issue in Fiji. The Fijian own most of the land through communal land-owning units and a Land Trust Board administers leases, which are mainly small 30year agricultural leases held by Indian tenants. These are expiring and most landowners are refusing to renew. Very little provision is being made for displaced farmers many of whom have nowhere to go. The sugar industry, which has been a mainstay of the Fiji economy, is collapsing. Tourism is being promoted as the main foreign-exchange earner. The poverty level is rapidly rising with an estimated 25% living below the poverty line, while a small elite of indigenous Fijians in positions of political or social power and elite Indian businessmen live in luxury.

2.2 The Religious Divide

Fiji is an overtly religious society. A mere 5,000 out of the total population of 775,000 (1996 census) have no religious affiliation. The two major religious traditions are Christians (58%), Hindu (34%). There are also Muslims (7%) and Sikhs (0.40%) and other smaller groups.

Christians are divided among the numerically predominant Methodists (280,000), Catholics (70,000), and Assemblies of God (30,000) Seventh Day Adventist (22,000), and other smaller Christian's groups. Since these figures were compiled from the 1996 census there has been an increase of at least 20,000 in new Pentecostal groups, mostly people moving from the Methodist Church (Manfred Ernst estimate). The rise of the Pentecostal groups is rapidly changing the religious scene in Fiji. A very large "World Harvest Centre" on the outskirts of the capital city, Suva, attracts large numbers with its lively worship.

During the 170 years of its existence in Fiji the Methodist Church has developed a close identification between some Old Testament ideas and indigenous Fijian culture. It has been claimed that the Fijian people are the lost tribes of Israel. Continual preaching that the indigenous Fijians are God's chosen people and that Fiji is their promised land has fuelled Fijian nationalist aspirations to have complete control over and benefit from all natural resources. The coup d'etat of 1987 was declared the "will of God" to "free Fijians from bondage" by

"heathen races". Rabuka, the coup leader was portrayed as a Moses. (Ratuva quoting oral sources). The concept of the divine right to rule is being used to bolster chiefly leadership at a time when democratic values are questioning the traditional role of the chiefs and calling them to account for failures in good leadership. Even Methodist ministers are accorded chiefly status and work closely with the local chief.

For most of the past seventeen years the leadership of the Methodist Church in Fiji has been closely linked with extremist Fijian nationalists. During this same period there has been numerous incidents of sacrilege against Hindus and desecration of temples, holy objects and books, and also the destruction of copies of the Qur'an on one occasion. Some of these incidents have been directly linked to Christian prayer groups. The Methodist Church has the declared aim to make Fiji a Christian state. This issue "is one that, both doctrinally and politically, unites a large section of all the Protestants communities in Fiji representing a majority of the whole Christian community" (J. Ryle). The present government has announced its intention to revise the 1997 constitution and the aim of the present government's Ministry of Reconciliation is to unite all the people of the country as Christians.

The political, social and religious pressures on the Indian community have fuelled a revival of Hinduism. A large Temple was constructed in recent years and smaller temples are receiving renovation and beautification. The largest Hindu group is the Sanatan Dharm Pratindhi Sabha of Fiji 194,000 and about 10,000 belong to the Arya Pratinidhi Sabha.

The Muslim community is divided into three groups, the largest of which is the Fiji Muslim League, the two smaller groups being Ahmadiyya.

Religious organisations have long been at the forefront of education and are the controlling authority for many schools (22% of primary schools and 40% of secondary schools). Muslims schools include Islamic teaching, and Christian schools include Christian instructions; Catholic schools prefer students from Catholic homes, but no school of any religious group excludes students on grounds of religion. Hindu run schools are very open and religious instructions is minimal. On the whole the non-Christian religious groups keep a low profile. There is a tactic acknowledgement that the culture and religion (Christianity) of the indigenous Fijians should take precedence.

3. Interfaith Search Fiji

3.1 Efforts to improve inter-religious relations in Fiji

Interfaith Search Fiji began as a response to the inter-religious tensions caused by the first coup d'etat in 1987. The aim of the organisation is "to build bridges of respect and understanding between peoples of different religious traditions

for the sake of the wider community". It was initiated by liberal members of the Methodist Church who still support the organisation as individuals, while the leadership of the Methodist Church declines to be involved, although it has never officially withdrawn its membership. There are 17 member organisations listed but support comes mainly from about 10 of these. The Methodist Church has at times spoken against Interfaith Search's activities, particularly against multifaith prayer gatherings. "Praying together is a problem to many Christians (in Fiji) who feel it is blasphemous to pray with non-Christians or even with those of other Christian denominations" (J. Ryle).

It has not been possible to draw in to Interfaith Search the Pentecostal groups, whose aim appears to be concentrated on making people Christian. The most active groups in Interfaith Search are smaller groups of each religious tradition. Although the current Chairperson belongs to the Sanatan Dharm Pratinidhi Sabha, he does this without active support.

Over the past seventeen years a programme of inter-religious discussions has been organised over a wide range of topics, and this has resulted in a deeper understanding between the participants. However it is noticeable that more effort is given to confirming commonalities than to acknowledging and exploring differences, particularly on the part of the non-Christians. This is because of a wish for harmony and acceptance in a climate of fear. Continual efforts which Interfaith Search makes to encourage participation of the general public in these discussions, have met with limited success.

In 1990 Interfaith Search Fiji published a booklet "Fiji's Faiths" - Who we are and what we believe. This has been available through bookshops and copies are almost exhausted. A revised and more attractive, user-friendly book is currently being compiled. Occasional seminars and workshops have been conducted over the past decade bringing together young people of different religious backgrounds. These youngsters have been surprised to realise how prejudiced and ignorant they are and have welcomed the opportunity to learn, and to be enabled to enlighten their peers. There has also been a series of workshops with various groups of adults in urban and rural areas to build peace and tolerance.

When the Fiji Constitution was reviewed in 1995, Interfaith Search Fiji contributed a comprehensive submission dealing with religious freedom and human rights to the Review Commission, and submissions have been made to government on various issues including the Education Review Commission, and in 2002 a submission was made to the International Convention for the Elimination of All Forms of Racial Discrimination, outlining some of the problems in Fiji which need addressing.

In 1995 the Council members of Interfaith Search Fiji organised the first multi-faith public prayer for the country, and this has been continued on various occasions, always with a specific intention, despite the condemnation of the Methodist Church leadership on the grounds that their members "cannot pray with idol-worshippers".

Current research shows that "Methodist understanding of Indian religions is sparse, many people classifying non-Christian religion as devil-worship. Pentecostal rhetoric…. demonising non-Christian beliefs connects well with this." (J. Ryle). However many meetings in Fiji, of any kind, usually commence with Christian prayer without objection from those of other faiths who may be present. Since the coup d'etat of 2000 Interfaith Search has refrained from organising public prayer, but members have participated in the Prayer Vigil held daily through May to August 2000, and monthly subsequently, and Interfaith Search took turns with other organisations to lead the Vigil with readings and prayers for peace. Interfaith search will provide multi-faith prayer when invited to by any organisation.

Interfaith Search responds with public statements whenever there are anti-religious incidents of violence. Letters are written to the press in reply to any articles or letters revealing ignorance, intolerance and bigotry. Many people quietly congratulate Interfaith Search on this aspect of the Interfaith Search work - there is a strong culture of silence in Fiji, which disables people from speaking out or demonstrating against injustices or wrongdoing.

With funding assistance from AusAID in 2001 Interfaith Search arranged for every secondary school in the country to receive a copy of the videotape "Where the Rivers Meet" together with Discussion Guidelines for student groups. This video was made in Fiji as part of the World Council of Churches' "Peace to the City" campaign and featured the work of Interfaith search Fiji as well as another two non-governmental organisations involved in the campaign - The Citizens' Constitutional Forum (CCF) and Peoples for Intercultural Awareness (PIA). For the last seven years Interfaith Search has conducted a World Religions in Fiji course for final year students at the Catholic Teachers Training College.

Because Fiji is still very much an oral society, especially in rural areas, Interfaith Search is exploring the possibility of short radio broadcasts. Discussions were held, unsuccessfully with the Curriculum Development Unit of the Ministry of Education to improve the inter-religious content of the social studies curriculum. The Ministry of Education controls the main curriculum in all schools but religious organisations may include their own instructions if they wish.

Outreach through small-scale workshops and seminars are perhaps the best way to improve inter-religious relations throughout the country. In the aftermath of the violence of 2000 the best reconciliation work is being done by the Ecumenical Centre for Research, Education and Advocacy (ECREA), formerly the Fiji Council of Churches Research Group. Although this is a Christian mainline Churches based group it has good relations with Interfaith Search Fiji, and has both trained is using the previous Coordinator of Interfaith Search in peace-building efforts country-wide. This means that an inter-religious aspect is included and allows Interfaith Search's ideology to be promoted in rural areas where Interfaith Search has not the capacity to work on its own.

4. Continuing Efforts to Rebuild Trust

There are several layers of trust building in Fiji at the present time, at the state level, the political level, and the community level.

The recent appointment of Ratu Joni Madraiwiwi to the position of Vice-President of the country is an encouragement to non-state actors in the field of reconciliation. Ratu Joni Madraiwiwi is by profession a lawyer and has served as the Permanent Arbitrator, as a High Court Judge, a position he resigned in 2000 on a matter of principle, and as a lawyer in private practice. He is known for his integrity and sense of justice and his support for democracy. Since his appointment at the start of 2005 he has appealed for tolerance, justice, and national unity. His most recent statements have included a call for religious tolerance and respect for the beliefs of others, and acknowledgement of the patience and forbearance of the Hindus who have suffered, and continue to suffer, occasional incidents of sacrilege.

Fiji still has to come to terms with the events of 2000 and, with the recent Court cases brought against some of the people implicated in the Coup, the nation is beginning to see justice. The insistence of the Military , under Commander Frank Bainimarama, and the Police, that justice must be pursued through the legal system in the absence of any independent process for Truth and Reconciliation, while appearing to nationalists, and some traditionalists to be against culture and custom, is bringing a sense of relief to the general public.

The Government level there is the Ministry of National Reconciliation and Unity. The work of this Ministry is hampered by being an arm of Government and it is viewed with some suspicion in many quarters for this reason. It also is closely associated with the Assembly of Christian Churches of Fiji, a group of mainly Pentecostal and fundamentalist Churches founded after the 2000 Coup to rival the Fiji Council of Churches, which consist of mainline Churches.. Government declared 2004 of Year of Prayer and Fasting, and the Ministry organised activities which, at the start were solely Christian and promoted a narrow, exclusive Christianity and aimed to make all people Christian. Interfaith Search attempted to cooperate with the Ministry, especially in the organisation of the national Day of Prayer and Fasting held mid-year, and held a multi-faith Prayer on the Day. This resulted in non-Christian religious organisations being given some space in the Ministry's programmes. The Ministry planned to hold a Week of Forgiveness in September but this was superceded by a directive that it be part of the Fiji Day celebrations. "At its meeting on 24th August, Cabinet agreed based on the submission of the Hon. Prime Minister, that the national Forgiveness Week observance culminate with the Fiji Day/Week celebration under the overall theme of 'Promoting National Reconciliation and Unity through Prayer and Forgiveness'" (Official Government Press release). Interfaith Search felt compelled to withdraw from the Week as the organisers ' understanding of forgiveness was shallow and it was feared it could do more harm than

good, while some people continue to suffer the effects of trauma caused by the events of 2000. Some individual member organisations of Interfaith Search continued to cooperate and take part, but the main thrust of the Forgiveness Week was based on fundamentalist Christian understandings. The Ministry has had programmes to go out to the various communities in Fiji to build reconciliation and unity, and some work has been done in areas badly affected by events in 2000 to rebuild trust in the broken communities. At present the staff of the Ministry is sincerely dedicated to achieving the Government's objective of bringing unity within the nation. However, they seem unaware that, with General Elections due in 2006, this may be a political objective of the ruling SDL party aimed at ensuring their return to power.

The political stand-off between the governing SDL Party and the Labour Party, which according to the Constitution should have Cabinet positions, has eased recently with the Labour Party taking up the Opposition benches. The "talanoa" sessions, one to one behind closed doors discussions between the two major political figures, and also sessions between representatives of the major political parties to discuss difficult issues such as land which have been, and still are being, facilitated by Dr. S. Halapua from the East West centre have undoubtedly moved the opposing sides closer.

At the community level a number of non-government organisations, such as Interfaith Search, People for Intercultural Awareness and also individual religious organisations including non-Christian organisations, have various programmes that directly or indirectly foster improved community relations. The Ecumenical Centre of Research, Education and Advocacy is at the forefront of rebuilding trust in Fiji. This Christian based organisation works with people of all religious beliefs to fulfil its mission to work for "a just, compassionate and inclusive society". It has poverty reduction, and community enabling programmes, and a peace-building programme which is doing invaluable work in different sections of the community from civil servants, the military and down to the grassroots through trauma healing workshops. In 2001, eighteen months after the 2000 coup it organised a week-long national consultation entitled "Towards a Culture of Peace" which made a big impact. ECREA has on its staff an expert in trauma healing and includes training of trainers in its programmes.

This year, 2005, is witnessing increased number of incidents of sacrilege. Figures for the last four years are alarming with a total for the period of 134 incidents according to Police statistics. In the first three months of this year Interfaith Search has recorded nine cases from media reports. Some cases do not reach the media and police figures, when released may be higher. When Temples are broken into and damaged there is a growing tendency to downgrade these incidents from desecration or sacrilege to "simple burglary", and a recent letter to the Fiji Times suggested that any damage done was due to burglars not being able to see in the dark! Pictures of cases of desecration show in many cases that damage to sacred objects has been deliberate. The increase

in incidents of sacrilege, coupled with the statements by the Vice-President has brought the matter out into the open and the issue is being publicly discussed and desecration is being condemned. A recent public statement by the President of the Methodist Church in Fiji, the Reverend Jione Langi, encouraging religious tolerance gives hope for the future.

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Appendix 1

– Interfaith Search Member Organisations Ahamadiyya Anjuman Ishaat-I-Islam (Lahore) Fiji Ahmadiyya Muslim Jamaat, Fiji

– Anglican Church

– Arya Pratinidhi sabha of Fiji Baha'I Faith

– Brama Kumaris Fiji Hindu Society Fiji Muslim League

– Methodist Church in Fiji and Rotuma Roman Catholic Church

– Saint Andrew's Presbyterian Church Sathya Sai Services Organisation

– Shree Sanatan Dharm Pratinidhi Sabha of Fiji Sikh Association of Fiji

– The Church of Jesus Christ of Latter day Saints Then India Sanmarga Ikya sangam

Appendix 2

– Topics Discussed by Interfaith Search Fiji Members

– 1988 What are we and what do we believe? Each group introduced itself to the others?

– 1989 How do we see the task of community and nation building from the perspective of our own tradition?

– 1990 Visiting each other's prayer and worship services.

– 1991 What in our tradition enables us to enter in to dialogue with those of other faiths?

– 1992 What are our teaching and practices about fasting? What does our faith tradition have to say about the environment? What is the vision for Fiji in our faith tradition?

– 1993 Introducing our scripture to each other. What does our tradition say about religious liberty?

– 1994 What does our scripture teach us about family?

– 1995 Introducing a significant personality from the past in our faith tradition.

– 1996 Our concept of God as found in our scriptures.

– 1997 Explaining the meaning of our symbols and rituals. The place of women in our scriptures, tradition and in practice today

– 1998 What does our scripture say about violence? What is the reality today?

– 1999 Death and the ceremonies connected with death

– 2000 Birth and initiations ceremonies during the first year of life. 2001 Religion, Culture and Social Interaction: The future of inter-religious relations.

– 2002 Finding resources in our scriptures to assist with reconciliation in Fiji.

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Inter-religious Peace-building in Muslim-Majority Societies: Christian Perspectives

I grew up in British Malaya when the majority of schools were run by Christian missionaries and church spires dotted the landscape amidst temples and mosques. I did not feel different from the fifty percent of the Muslim population nor did I feel marginalized then. This perception continued in the first decades after the country secured independence. Towards the mid 1980s and through the turn of the century, the position of Islam as the official religion of the country increasingly became the central question in defining the national identity of the country. Article 3 of the Federal Constitution states that, "Islam is the religion of the Federation, (but) other religions may be practised in peace and harmony in any part of the Federation." Article 11 elaborates on the rights of these religious groups. In spite of this, peoples of other faiths seemed to be encountering obstacles in the practice of their faiths.

For example, Christians faced difficulties in getting approval to build churches, open new burial grounds and import Bibles written in Bahasa Malaysia. While Muslim students had specific time during school hours to attend religious education classes on Islam, similar classes for Christian students were eventually phased out. According to some Muslim organisations and individuals in Malaysia, non-Muslims and even Muslims who are not "learned" in the religion are forbidden to talk about Islam.

The tenets of Islam began to encroach on the rights of individuals. For example, those who were compelled to convert to Islam through marriage lost the right to revert to their original faiths even after separation from their spouses, whether through death or divorce. Children who are born into the Islamic faith, or who were converted by one parent without the knowledge of the other, do not have the right to enter into another religion of their own preference even upon attaining the age of maturing.

In early 2005, there were instances where some Muslims themselves ran foul of Syariah laws when their lifestyles were called into question. A case in point was during a raid on a nightclub in Kuala Lumpur on January 20 by enforcement officers of the Federal Territory Islamic Religious Department (Jawi). There was public outcry when it was reported that the officers mishandled the Muslim youths, especially the girls, and showed scant regard for their

personal dignity. Besides this, there was also a suggestion that a special unit of moral guardians be formed. The work of this group was to inform the authorities about the "immoral" activities of others. Progressive Islamic scholars and groups, like Sisters in Islam, have also been called to account.

Against this backdrop, there is much to be concerned about with regard to establishing equality among the different faiths in Malaysia. While we are fortunate not to have outbreaks of violence due to religious differences, there is a need to encourage and promote better understanding of the different faiths among all the people. Any initiative in peace-building in Malaysia must therefore include elements of inter-faith dialogue so that all religions are understood, accepted and appreciated among the people. This is important to ensure that the fundamental birth right of each citizen to practice the faith of his or her own choosing is safeguarded.

How then, do we go about peace-building in Malaysia? What are the initiatives so far? Twenty-three years ago, the minority religions formed the Malaysian Consultative Council of Buddhism, Christianity, Hinduism and Sikhism (MCCBCHS) to meet with the government and collectively try to find solutions to issues that were causing tensions, to reclaim and restore specific religious rights, as well as to maintain harmony. Islam was not represented as the government is deemed to have the responsibility for looking after Islamic affairs. In fact, there are two departments to do this: JAKIM (Department of Islamic Development Malaysia) and IKIM (Institute of Islamic Understanding Malaysia). As a result, sometimes members of the MCCBCHS found themselves shunted from one department to the other when they sought dialogue on specific matters.

Back in the 1950s, a Hindu swami took the initiative to form MIRO, the Malaysian InterReligious Organisation. After several trying years, MIRO was reorganised in 1999 under the name of INSaF (Inter-Faith Spiritual Fellowship). This group, of which I am the current Vice-Chairperson, provides a platform and means for inter-faith dialogue through talks, forums, celebrations of religious festivals and networking with other inter-faith groups such as the Malaysian Interfaith Network (MIN) formed in 2001.

In recent years a few Muslim Non-Government Organisations as well as Muslim student groups have also seen the need to listen to other religious perspectives on common topics. The government on its part continues to invest in campaigns and activities that bring the different races together. For example, the Department of Tourism organises the celebration of the different religious festivals at national level. These mega public events see the King, Ministers and community leaders in celebration with the people. At these events, the artistic culture of the different communities is on display and there is a free flow of food during the fellowship.

A note-worthy attempt to reduce polarisation among young Malaysians is the National Service programme, which was introduced a year ago. This programme consists of different activities ranging from military-styled training

to community service. Participants are randomly selected from a database of 18-year-old students who have completed their secondary school education. The objective is for the young people from different ethnic communities to live together for a three-month period during which they would learn to appreciate each others' uniqueness and diversity of backgrounds.

Another initiative advocated by the current Prime Minister is Islam Hadhari or Civilisational Islam. This approach to practicing Islam places the faith in a position that supports progressive thinking and assimilating the tenets of the faith into everyday living. It encourages the pursuit of knowledge and openness when interacting with people of other faiths. The acceptance of people of other faiths and respect of their right to practise these faiths, the Prime Minister suggests, is embedded in the teachings of the Quran. My own Christian response towards peace-building was the result of two events. First, was a conflict between a group of Hindus and Muslims. A mosque and a temple were situated next to each other, which I thought was a fine example of religious tolerance. However, the rise of fundamentalism globally has affected Malaysia too. The noisy religious celebrations of one party annoyed the other, and this gave rise to tension between the followers. The government had to intervene. I could not understand how practicing followers of religion could turn violent over worshipping arrangements. This was clearly a case of lack of understanding, respect and acceptance of the other's religion. Second, at the Special Assembly of the Synod of Bishops for Asia in early 1998, all Catholics in Asia were called to engage in dialogue with their brothers and sisters of other religions in a paper called 'The Spirit at Work in Asia'. This paper evoked me.

With a small group of 2 men and 3 women, I formed a group called Fostering InterReligious Encounters (FIRE) in 1998. The intention was to encounter peoples of different faiths so as to build trust and friendship, to bring about a deeper understanding of the values, principles, rituals and essence of each other's religion, to reduce misunderstanding and misconceptions with regard to various forms of worship and thereby promote acceptance, to discover common areas of collaboration.

Just before I came here to Melbourne for this conference, I attended a conference whose objective was to propose the formation of an Interfaith Commission of Malaysia (IFC). Initiated by the Bar Council Human Rights sub-committee, it had the support of 40 NGOs. The draft memorandum, modelled after the Human Rights Commission of Malaysia (Suhakam), was unanimously endorsed by about 150 delegates who attended. The representation included some religious leaders, public interest groups, human rights groups, academicians and representatives of the smaller ethnic groups. This proposed commission was intended as an advisory, consultative and conciliatory body to resolve interfaith disputes, without any adjudicative or enforcements powers. However, because of opposition to the IFC by some Muslim groups and individuals, the Prime Minister has advised that it would not be timely to establish such a Commission as there are already other avenues that are available where

such matters could be presented. He suggested continued dialogue to deal with inter-faith issues.

It is inevitable that many other differences will emerge and challenges will continue to be faced by followers of different religions in their attempts to find common ground for promoting harmony. Nevertheless, it is heartening to note that inter-faith interaction is increasingly being encouraged and is progressively pursued by all who value peace and harmony.

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Religion in Conflict: Greed or Grievance?

Introduction

It looks like God of Janus in the ancient Greek epoch; religion appears to have two faces or identity ambivalances in social realm. On the one hand, sometimes religion strongly inspires and offers justified value for people to act violently in conflict. In the name of God, truth, sacred values, people easily cultivate religion for self-defence and coerce, repress, and conquest the other religious groups. But, on the other hand, we see there are religious communities who behave and act in peace, non-violence, tolerance with care to the other believers, and promote peaceful lives.

A critical question on the roles of religion in peace todays arouse as there is a fact that religion many often involved in affairs with what so called 'religious violent' in many parts of the world. The civil war in the Moluccas, for example, is a communal conflict that always brings religious issues into the front line of the conflict so made the region become protracted and prolonged social conflict. There are also ethnic-religious issues associated with the self-determination movements in Aceh and Mindanao, for instances, so that made the conflict in the region is sustained for long time. And, perhaps the most contentious issues todays is the growing numbers of religious militancy and terrorist movements so that our global politic has shift from "cold war" to the "global war" against terrorism lead by the United State.

We may be think that, as many primordialist argue, religion is the most powerful primordial value that can pervasively inspire and motivate people ideas and commitments to act not only in a noble acts of love, self-sacrifice, cares or services to others, but also in a bad doing of corce, repress, kill, and wage a war to others in the name of God, truth, sacred value. But, we may also think that, as the constructivists argue, it is not religion in theological meaning that causes the deadly violent conflict, but religion in social praxis, or religion in the interpretation and social construction of a group of people, a certain ethnic or culture. It is more a matter of people beliefs and the imposition of the beliefs into social praxis than the religion itself which inspires religious people to do violent conflict. As many other instrumentalist argue, we may also think that religion will not motivate religious people to do violent unless there

are economic and political interests driving the people, especially the political elites, to manipulate religious value and mobilize religious people sentiments for their ends.

These primordialist, constructivist and instrumentalist debates have occupied academic discourses on the role of religion in conflict and peace todays. Arguments about how and when religion contributes to conflict and how and when it promotes peace have extensively been studied. But, the world of religion and conflict is a complex reality. Reasons why the religious people doing violence or unethical behaviour in a conflict situation are complicated, sometime justified and sometime not in their religious belief. Especially in the protracted social conflict, the conflict sources from multi-layers issues of economic, political, ethnicity, security, and involves multi-parties of government and civil society, so that makes the conflict often become prolonged social conflict[47]. In such conflict situation, there are many justifications used i.e. political and social-economy by the religious people to engage in the violent conflict.

To comprehend these issues, therefore, we have to look closer to the conflict realities. Irrespective of whether religion becomes a primary cause or not in the conflict, its engaging in the conflict is unavoidable. This paper tries to examine of which is dominant in conflict involving religious people; motivated-economic and political interests or motivated-religion, greed or grievance?

To address this question, this paper, firstly, will examine theoretical debates among observers regarding the source of ethnoreligious conflicts to come up with the best alternative approach to comprehend the conflict. Secondly, to analyze and mapp out the religious conflict to capture the conflict complexities i.e. the interlinkages between religious factors and non-religious factors of economic, political, ethnicity, security in determining the conflict. A case of the Moluccas will be presented here to ilustrate how the complexities are. And, finally, based on theory and practical peace building experiences some lesson learnt and practical implications for best peace building practices in dealing with the religious conflict will be proposed in this paper.

Religious identity conflict

Facing religious conflicts, such as the Moluccas conflict or many others ethnoreligious conflicts, there are always questions: why do the conflict often happen by involving religious groups from Christian and Muslim communities? Are they inspired and motivated by religious values and sentiments or more driven by economic interest, political idiology, or elite conspiracies by using religious sentiment and mobilizing religious people for their power interests?

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47 See Harvey Starr (eds), The understanding and management of global violence, new approaches to the theory and research on protracted conflict. London: Macmillan Press Ltd., 1999.

These questions are relevant not only for academician but also for politician, policy makers, and peace builders for practical conflict prevention and peace building objectives to deal with the conflict.

Regarding these matters, the answers given by observers are various. One of the famous explanations is the culturalist approach who sees the causes of the ethno-religious conflict on the cultural characterisations i.e. the character of religious belief that attached to the related religious groups or communities. This point of view depicts the religious conflict as a conflict based on cultural identity or so called conflict of identity. According to this view, the religious conflict occurs when among religious groups in a country could not share their beliefs and identities together, or being contradicted one another[48]. Religion, according to this view, is a worldview, cosmoview, belief system that powerfully inspire, motivate, and guide people on how to perceive, construe, and impose the absolute values of religion to world realities. When in practical social lives it cannot be shared or being contradicted, then the religious conflict is likely to happen.

The religious identity itself is very specific attached in the people or group identity. People and group in social lives have not only a single identity, but multi-dimensions identities of ethnic, race, regionalism, religion, life style, social classes, political affiliation, etc. Those identities can change along with the time being and people lives. Some are hardly to change and relatively fixed or called ascribed identity such as ethnicity, race, religion, regionalism, but some others, or called achieved identity, such as class position or political affiliation are easily changed from time to time, for instance, due to economic or political development.

The importance of religious identity as the bases of the religious conflict and its changes from time to time attracts expertise to study more on how the religious identity is cohesively formed, changed, or in crises, so that its creates conflict. Three different views can be identified here in respect to this.

First, the primordialist view who sees that religious identity is stable, fixed, and if it changes it only happens for a relatively long term. The religious identity is rooted to primordial sentiments, that is a cultural consciousness and beliefs that internalized by community through its primary institutions such as family, neighborhood, school, religious groups, in which individuals are born and grew[49]. The religious conflict happens, according to this view, because of the institutionalization of the belief system and religious consciousness so that among the religious groups can not easily share and exchange together their beliefs.

Second, the constructivist argues that religious identity is not a fixed and stable identity, but flexibly constructed through a dynamic process of social

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48 See Louis Kriesberg, "Preventing and Resolving Destructive Communal Conflict", in David Carment and Patrict James (eds), Wars in the Midst of Peace. Pitsburg: University of Pitsburg Press, 1985.
49 See Clifford Geertz, "the Integrative Revolution: Primordial Sentiment and Civil Politics in the New State", in Clifford Geertz, Old Society and New State. New York: the Free Press, 1963.

lives. The awareness of religious myths, historical memory, tradition, symbolism, rituals, among the members of religious groups forms religious identity that is then used by the groups to create or reconstruct new identity suitable with their imagination. Ethno-religious conflict, according to this view, likely to happens when a religious group form a new identity and based on their construction and collective imagination people construe the other religion as an enemy or threat his identity existence. Thus, religious conflict is a dynamic process of social construction and identity formation of the community members[50]. Third, variant to this view, the instrumentalist view sees that it is the political elites who mainly construe, manipulate, and use religious sentiments and beliefs to compete for political and economic power, whether it used without or with people awareness. This especially happens as elite politicians take advantages from the significant number of religious groups that can be mobilized for getting political supports[51].

These culturalist views have given a significant contribution in explaining how the religious identity is formed and the basic of an impetus force in religious conflicts. However, the problems is: does a identity formation likely tend to be conflict? Or, can they be coexistence, to stand on their own without conflict with other, or even become the power of social cohesion? The culturalist view is still unsatisfying in explaining this problem. If we assume that religious identity is something fixed then it means that religious conflict will always happen, whenever there are two or more different ethnic groups live side by side. Even, if we assume identity formation can easily changes over time, as the constructivist argue, then it bears a meaning that religious conflict always occurs as there is two or more different constructing and constructed religious identities. The problem for this assumption is that many realities show that the existence of different religions with different religious identities can coexist peacefully. How do we explain this, we need the other perspective from structural explanations.

Religious conflict in relational context

The structural approach gives alternative answer for these problems. According to this approach, religious conflict can only be understood in relational context of the dynamic process of inter-relation among religious groups and its relation to bigger structures, it can be the state or globalization forces beyond the state. This perspective views that religion and ethnicity is not a 'thing for itself',

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50 See Roxanne L. Euben, Enemy in the Mirror, Islamic Fundamentalism and the Limit of Modern Rationalism. New Jersey; Princeton University Press, 1999; Richard Ashley, "Living on Border Line, Man, Poststructuralism, and War", in James Der Derian and Michael Shapiro (eds), International/Intertextual Realation. Lexington: Lexington Books, 1989.

51 See Paul R. Brass, Ethnicity and Nationalism, Theory and Comparasion. New Delhi: Sage Publication, 1991.

but an immanent capacity in responses to external forces. This claim is based on an assumption that religious consciousness is only realizable when groups feel either threatened with loss of previously acquired existence or conversely speculate that it is an opportune moment politically to overcome long-standing denial of existence. How ethnoreligious identities are formed, according to this view, depends on their relations with and responses to the other ethnoreligious groups or bigger structure[52].

In this respect, there are three sites of religious conflict can be identified; religious conflict in the context of the relations among religious groups, between religious groups and the state, between religious groups and globalization forces. The contesting spheres of the inter-relations between religious groups, the state, and globalization forces, produce three types of contentious contemporary conflicts; inter-religious conflict or civil war, selfdetermination, and religious fundamentalism.

Inter-religious groups conflict or civil war occurs when two or more religious groups are in competitions, confrontations, clashes, one another. To comprehend the civil war we needs to understand how the constellation of the inter-relations between religious groups making conditions for social cohesion or social polarization. The inter-religious groups relations can take two kinds of relationships: symmetrical and asymmetrical relationships. Symmetrical relationship is a relatively balance inter-relations that can take form of co-existence, equal exchange, cooperation, interdependency, competition or conflict. Asymmetrical relationship is unequal relations that usually take the form of domination, hegemony, super and subordinations. In the latter case, the religion majority usually tends to dominate the minority, but sometime the religion minority can hegemonize the majority.

Ethnoreligious peace is more common in symmetrical relationships in comparing to asymmetrical one, but it is not always the cases. In the symmetrical relationships religious people often engage one another to form civic engagements to share value, interest, to form social cohesion, but usually with a certain political control or coordination. However, the forming of civic engagement is difficult to take place permanently, especially in the multi-religious society. If there were conflict, the conflict often happens in a cold war connecting with comparison, social jealousy, suspicion, prejudice, imaginary enemy construction, and competition that are motivated by the offensive and defensive tendencies as the results of an attack thread or annexation with one another, or in many cases triggered by unfair state policies or unbalance political coordination. In the asymmetric relation, integration happens through domination, repression, cooptation, and dependency. But, it contains hidden conflict potency among sub-ordinate or minority groups to last power and

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52 See John L. Comaroff, "Ethnicity, Nationalism, and the Politics of Difference in Age of Revolution", in Edwin N. Wilmsen and Patrict McAllister (eds), The Politics of Difference, Ethnic Premises in a World of Power. London: University of Chicago Press, 1996.

their existence. In many cases, the sub-ordinate groups try to fight against the domination that imposed by super-ordinate to maintain its power monopoly. The conflict often comes up connecting with the problems of distributions of scare resources in a certain territory. If there is no clear and fair distribution of resources, power struggle is unavoidable in accessing those scare resources. Self-determination conflict occurs when a certain minority religion or ethnic groups within a specific territory try to defend its identity and existence against state domination and hegemony. To comprehend the conflict, we need to understand the constellation of the inter-relations between the state and religious groups that conditions the religious or cultural resistances and rebellions against the state.

Unfair state policies are the most influencing factors causing self-determination conflict. In many cases, state often used by certain religious or ethnic dominant, usually the religion majority who easily assess to the policy making, for his ends in the form of religious despotism. In this case, the monoculture control of the state often leads to selfdetermination conflict. Some governments are obsessed to maintaining political unity and territorial integrity by creating a single national identity and suppress or exclude the religion minority identity. In this case, the government run by religious majority wants to stay in power, keep other religious minority out of power, and corrupts democratic power to maintain the support of their religious majority, and has no concern about or want to accommodate the religious minorities. The self-determination movements in Indonesia, such as in Aceh and Papua, can be seen as the consequences of state failures to accommodate the religion and ethnic minorities. The self-determination conflicts in Aceh and Papua occur because of the Nationalist- Muslim-Javanese majority who control Indonesian state does not accommodate the interests of Acehness and Papuan minorities. Religious fundamentalism is a religious conflict caused by the penetration of global forces and secularization of the world of religion brought by modernization processes. Globalization, either in the form of cultural imperialism, penetration of global capitals, tends to create crises of religious identities[53]. There is also much evidence that globalization or market expansion created religious and ethnic hatred within the Southeast Asia region. The integrating religious people into global culture also creates a religious ambivalences and contradictions; on the one hand they try to preserve their religious beliefs and culture, but on the other hand, its not fit with the system of the modern institutions. The recent religious fundamentalism, militancy and terrorism emerges as the results of religious revivalism and resistance to break with the oppose to globalization and secularization forces. Religious fundamentalism basically has some characteristics; holding belief and culture absolutely, revitalizing religious tradition, some time using an ancient religious tradition, to oppose globalization, and

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53 See Bassam Tibi, The Challenge of Fundamentalism, Political Islam and the New World Disorder. Berkeley: University of California Press, 2002.

refusing globalization by retreating the past, practicing the very old and ancient religious tradition and radically imposing it into modern world[54]. Three kinds of religious militancy can be identified; fundamentalism who try to preserve and defend its religious belief and tradition by cultural movements, radicalism who try to impose and practice religious law and politics into modern state, and terrorism who act violently to oppose and confront the globalization force or regime or the state who loyal and permissive to globalization forces and modernized secularization.

Reflexive approach

These both cultural and structural points of views are valid with their strengths and weaknesses. Cultural approach superior for its exploration on how cultural bases of identity formation and religious consciousness forcefully drive the religious conflict. However, it has weaknesses in explaining how different religious groups comparing, competing, dominating, one another in generating religious conflict. The facts that religious conflict can only emerge in a specific structural conditions are not received much attention by this approach proponents. Structural approach, on the other hand, has its comprehensiveness in explaining how the relations among the actors in creating religious tensions and conflicts. However, this approach has its weakness that it is likely to ignore the internal dynamic and the formation of identity conflict.

To understand the religious conflict comprehensively, we need to take both cultural and structural approaches, take into account simultaneously religious identity formation in its relational context in our analysis. The question is then how we can explain dialectically the inter-relationship between both cultural and structural factors, the motivated-religious value conflict and oriented-economic and political objectives conflict, in determining the religious conflict?

The reflexive approach of social sciences can help us to illuminate this problem. The reflexive approach is an approach to study social phenomenon by examining its cultural and structural, subjective and objective, dimensions and its relationship in dialectical ways[55]. It will result in a discursive form of knowledge that reflects both the structural and cultural facts, the subjective and objective dimensions of religious conflict. Thinking on religious conflict reflexively means thinking dialectically the cultural or subjective motivation of religious groups in conflict and, at the same time, the structural or the objective conditions that generate religious tensions and conflict. The result will be a

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54 See Thomas Meyer, The Politics of Identity, The Challenge of Modern Fundamentalism. FES, 2002.
55 See C. Wright Mill, Sociological Imagination. Midlesex: Penguin Books, 1959; Anthony Gidden, The Consequences of Modernity. London: Polity Press, 1997; Pierre Bourdieu, In Other Worlds, Essays Toward a Reflexive Sociology. London: Polity Press, 1990.

comprehensive knowledge and understanding about the ethno-religion conflict that reflect not only its cultural dimensions but also its structural characteristics. It will not only reconcile the debates between idealist and instrumentalist, but also resulted in a meaningful identification of the subjectives and objective factors of religious movement and conflict. As we use the approach, some consequences on conflict and peace research will follow. By using this approach, the analysis and methodology we use should capture the multidimensions factors of structural, cultural, and conflict behaviour and its dynamic interrelations in making conflict and peace[56]. In addition, stakeholder analysis should also be part of it to identify the agendas of the conflicting parties and peace makers. The reflexive methodology of conflict analysis and mapping, such as the three levels/dimensions of conflict analysis (TDCA), peace and conflict impact assessment (PCIA), and conflict/peace and development analysis (C/PDA), are applicable for different types and levels of conflicts. The cases of the Moluccas conflict below illustrated how cultural factors of religion dialectically interlinkaged with non-religion factors of ethnicity, economic, and politics in making the politico-religious conflict.

The Moluccas: politico-religion conflict

Applying the reflexive theory and practical methodology of conflict and peace analysis and mapping, I found an enlighting experiences on how complex of the religious conflict realities is.

It contains multi-dimensions and multi-layers issues of economic, political, ethnicity, religion, security, involving multi-stakeholders of government and civil society so that it really makes us to rise a question: whether it is a 'religious conflict' or a 'related-religious conflict'. The former means religious issue becomes a primarily sources of the conflict, for the latter it means religious issue is not principal sources but merely attached to the other non-religious issues such as economic or political factors. As it will be discuss below, focusing on the dynamic process in the Moluccas conflicts and its local and national contexts we will find whether religious or non-religious issue is the primary sources and dominant factors of the conflict. The civil war between Muslim and Christian communities in the Moluccas is the worst conflict among the others so called 'religious conflict' in Indonesia during the last five years. The conflict had so far manifested itself to be protracted and prolonged communal violence resulted in fatal damage of the Moluccas society[57]. It has occurred

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56 See Johan Galtung, "Conflict as a Way of Life", in Johan Galtung, Peace and Social Structure, Essays in Peace Research, Vol. III. Copenhagen: Christian Eljers, 1978.

57 See Pieter Tanamal and Lambang Trijono, "Religious Conflict in Maluku: In Search of Religious Community Peace", in Lambang Trijono (ed), The Making of Ethnic and Religious Conflict in Southeast Asia, Cases and Resolutions. Yogyakarta: CSPS BOOKS, 2004.

ceaselessly for more than three years, not only occurred in Ambon Islands but also affected the whole Moluccas province, including the North Moluccas which is now become a new province because of the conflict. Tracing back to the trajectory of the conflict events from time to time, we found that religious issues always engaging in the conflict events with different level of magnitude. The conflict initially associated with the issues of social-economic disparities between the Moluccas indigenous and the migrants of Bugisnese, Butonese, and Makasarnese (BBM) that triggered by the dispute between Ambonese and Busisnese youths over economic resources. Yet, the issue was then overlapped with ethno-religious issues as the migrant BBM were generally associated with wealthier-Muslim people and the disadvantagedindigenous Moluccas as Christian people. The dispute then followed by destroying and burning religion houses of Churches and Mosques so it then triggering other religious community members from both Muslim and Christian communities involved in the conflict[58]. At this stage, the religious conflict then began to emerge.

The religious issues developed to become more silent issues during the conflict as the conflict claimed violence, human victims, and destructions of public and private properties which is either its perpetrators or its victims are always associated with religious people identity. While attacking specifically targeted on ethnic BBM villages were continuing, Muslim and Christian villages also became the targets. The conflict has been continuing to flame up in Maluku Islands wherever there were Christian and Muslim communities live side by side, except some villages such as Wayame villages and some other villages in the Southeast Moluccas. We cannot mention here the whole events for their extraordinary numbers. However, one thing is clear that the economic disputes and inter-ethnic conflict had become inter-religious clashes. The conflict events in the next days clearly seen that, from their acts, symbols they used, slogans they used, religious hatred motivated the conflict[59].

Religious issue then became more and more silently when religious leaders and politician involved in the affairs giving supports to their followers to maintain their legitimacy and power. Very often people required supports from religious leaders in the conflict, and it is very difficult for the religious leaders to refuse the demands. People asked religious leaders to pray for them, they came, met, and consolidated their collective power in the religious house, before they went to fight. Politician also give support by intentionally use and manipulated religious issues for the sake of their political interest. They see religious issues as strategic one and more sellable to mobilize people compared to the economic and ethnic issues. At this stage, we found that the conflict then was not merely related to the issues of religious identity but also political conflict. The conflict more escalated as there were political conspira-

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58 See Pieter Tanamal and Lambang Trijono, ibid, pp. 239.
59 See Pieter Tanamal and Lambang Trijono, op.cit., 244.

cies of political elites manipulating and using religious sentiments and commitments for their power benefits.

The conflict dynamic show us that the conflict issues changed over time in the conflict episodes. Initially, it was not religious conflict but more as economic dispute. But, when the issues were overlapped with ethnicity, religious identity, and political issues, then the conflict transformed to become religious violence. The question then is: why the issues are easily overlapped that make the Moluccas society become very fragile? Why economic disputes easily transform into ethno-religion conflict? What are political relevances of the issues that make the politician and religious leaders mobilized people for their political interests? The context of economic, political, and social-cultural changes in the Moluccas society and Indonesia in general will give answer to this question.

Before the conflict happened in 1999, the Moluccas society is popularly known for its peaceful plural society marked by ethnoreligion heterogeneity. The Moluccas are Islands of multi-ethnoreligious people. The majority of the Moluccas people affiliated to two major religions of Islam and Christian, while only small percentage of people associated with the minority religion of Buddha and Hindu. In term of ethnicity, the Islands are not only inhabited by indigenous Moluccas, but also unhabited by the outer migrants of Butonese, Bugisnese, Makasarnese, Minahasanese, Javanese, and Chinese ethnic whose numbers were drastically increased under the New Order era due to economic development progress. The increasing number of migrants has consequently changed population composition and their interrelation in term of economic and power distributions. As many migrants are devoted to Muslim, since 1980s the Muslim population in the Moluccas also increased, meanwhile the proportion amount of Christian has been decreased.

The other significant changes under the New Order also occurred in the social-economical and political realms. Since the New Order regime launched oriented-economic growth development, people employed in trading and services sector increased, especially in the Ambon city. Since Dutch colonial era, the service sector, especially civil servant, generally occupied by the indigenous Ambonese from Christian community because of their historical intimacy to the Dutch colonial rule. However, recently under the New Order government the Muslim Ambonese and migrants began to climb social strata and removed the Christian position. Steadily they grew to be a new social classes which occupied strategic positions in the government and economy.

The changes had endangered the Moluccas society to maintain its unity and social harmony. Although on the surface the society seems calm and harmonious, there were structural tensions encountered the social stability. Regarding the ethno-religious tensions,n the New Order government do not have clear formula of social policy on how to maintain ethnoreligious harmony. On the contrary, the New Order's growth oriented economic develop-

ment has created a wide social-economic gaps, especially between indigenous and migrants, Christian and Muslim communities[60].

The state-lead development not only created tensions among civil society members, but also creates frictions between state officials and community adat or religious leaders. The centralized development has delegitimised local adat culture that functions as a local mechanism to mediate and bridge interactions of the people from difference religious backgrounds. The state-lead development has also depoliticized civil society, incorporated the local adat and religious leaders into state political machinery that conflicts between state officials and religious and adat leaders is unavoidable in many cases of development and public policies[61]. There was also a strong feeling among the community members that the central government gave favor to Muslim leaders rather than Christian leaders to sit in strategic political position at the local government.

It was under the social gaps, structural tensions, and fragile society so that the merely triggering fought between Muslim and Christian, indigenous and migrants, over economic resources transformed into religious violence. The conflict occurred in the time when economic crises hit the country, including the region. Economic scarcity and jealousy, discriminated amongst the community's members, especially between the indigenous Christian and Migrant-Muslim, easily transform ethno-economic conflict to the politicoreligious conflict.

Practical Implications: peace building

As discussed above, reflexive approach suggests to examine critically the relationship between structural and cultural dimensions of religious conflict, not only economic and political interest based issues but also its relations to positional or identity based issues. As we believe to this perspective, some practical conflict management and peace building will follow. At this respect, the conflict management and peace building applied for the conflict should be pointed at two levels of facts; actors' subjective and social objective, cultural and structural dimensions simultaneously.

Let we start from the cultural point of view by building peaceful religion. If religion can inspire, motivate, and justify people to act conflict and violence, it is also possible that religion can motivate and inspire people to build peace. For the latter, the universal values within the religion can be medium or bridge for religious people in conflict to build peaceful religion. Religious value can contribute to peace in many ways. In the individual level, religious

60 See Collin Barlow and Johan harjono (eds), Indonesia Assessment 1995, Development in Eastern Indonesia. Canbera: RSPAS, ANU, 1996.
61 See Rom Topatimasang, "Pemetaan Sebagai Alat Pengorganisasian Masyarakat: Sejarah dan Politik Sengketa Sumberdaya Alam dan Hak-Hak Kawasan Masyarakat Adat Maluku", dalam Tom Dietz (ed) Pengakuan Hak atas Sumber Daya Alam. Yogyakarta: Pustaka Pelajar, 1998.

values is normatively powerful to support personal transformation, changes warring attitudes toward cooperation among religious members. The changes of attitudes are very significant to initiate dialogue and reconciliation among community members. Dialogue and reconciliation happens when the conflicting parties open communication, to break down the constructed enemy image from their side, for building reconciliation. In this respect, religious value and morality can motivate religious people to build open communication, dialogue, and common discourse to negotiate their conflicting issues. Moreover, the universal and same basic values of religion can help conflict transformation to happen through dialogue among religious communities. Inter-religious dialogue can deconstruct enemy perception toward other religion and facilitate inter-subjectivecommunication and discourses. By the inter-subjective communication among religious community, false perception and enemy image construction will be opened up and will create opportunities to build a new peaceful inter-subjective relationship and new religious discourse. The dialogue among religious community members will break down the dominant discourse, truth claim, religious narrative that has been used for the energy of conflict. It also opens up for the rising of non-religious discourse, or any non-contentious discourse based on common needs, social-economic issues, therefore, religious conflict can be transformed toward religious-based social-economic cooperations. Structural conditions should be created to back up those cultural efforts. From structural point of view, religious conflicts not only face cultural obstacles to peace but also structural blocks to peace. The conflict blocks can be found in social gaps, economic disparities, policy distortions, and social-cultural alienation. To break down the structural blocks to peace must be rebuild social-political institution to mediate and bridge the religious groups' differences. The point here is religious peace building in term of managing the religious differences rather than the religious sameness[62]. The ways to do it are many. Continuing the interreligious dialogue mentioned above, the next steps is to conduct conflict transformation toward social-economic cooperation. Social-economic relationship and cohesion are main targets to be rebuilt based on the inter-religious dialogue. Social-economic cohesion is by no means portrayals as mediation as daily needs are fulfilled and carried out by the people themselves. The people will not reject this kind of initiatives since it involved with noncontending issues. This model can transform the way of their thinking, and then it can be positive-sum game resolution[63].

Another ways to promote sustainable peace, from structural perspective, is through what called civic engagement promoting policy[64]. In this notion, efforts to strengthen civic engagement can prevent religious through establish-

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62 See John McGarry and Brendan O'Leary (eds), The Politics of Ethnic Conflict Regulation. London: Routledge, 1993.
63 See Thulani Ndelu, "Conflict Management and Peace Building Through Community Development", Community Development Journal, Vol. 33. No. 2, April, 1998.
64 See Ashutosh Varsney, Ethnic Conflict and Civic Life, Hindus and Muslim in India. New Haven: Yale University Press, 2002.

ing strong social foundation so that religious people is not easily mobilized by political elite for their objective. In this respect, two kind of civic engagements can be identified here; associational form and informal or everyday form of civic engagements. The former is a formal or organized inter-religious engagement such as business association, profession, trade union, social clubs, forum NGOs, etc. The latter consists of a simple, routine, interaction of life, such as whether families from different communities visits each other, met regularly in social rituals, etc. Both forms of civics engagements significantly promote religion peace. Contrariwise, their absence or lack opens up space for ethno-religious violence. Organized civic engagement and network not only do a better job of withstanding the exogenous shocks of economic crisis, political changes, they also constrain local and national politicians in their strategicinstrumental behaviour. Rebuilding social-economic-political institutions to manage the religious difference is not a easy task. An effort must involve multi-stakeholders of government and civil society. A multi-tracks conflict management and peace building are required to implement this model; the tracks of government, track two of civil society, and track three of development agencies.

Yayah Khisbiyah

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Changing Perceptions in Islam

Criticisms have been leveled at some religious institutions in Indonesia for creating prejudices against differing groups, resulting in the escalation of inter-group tensions and schisms. Such criticisms are based in the observation that religious organizations have propounded self-righteous and self-glorifying worldviews through their religious teachings and speeches (khutbah), making exclusive truth-claims and inculcating deductive and dogmatic content and method. The values constructed by such segregated religious sermons and speeches is suspected to have contributed to the sharpening of prejudices, as shown in the heightened demonisation of one socio-religious group by another and the institution of religious cleavages in terms of "us" and "them." This phenomenon is applied to any formalized religions in Indonesia to a varying degree, including Islam. The prevailing Muslim attitudes identified Islam with Arabia, so that Indonesian Islam has little respect for the plurality of indigenous cultures as well as of any perceived differing cultures which cannot be put in one box with Arab Islam. The cultural contents and expressions of "the other" are thus disparaged as "un-Islamic."

Based in these observations, this ongoing one-year study on "Pluralism and Religious Sermons and Speeches in Surakarta" is being conducted in order to gain comprehensive empirical data on the extent to which religious sermons and speeches promote or hinder pluralism and inter-group tolerance. The objectives of the research include (a) identifying the contents of religious sermons and speeches in different mosques and other religious forums, (b) mapping the contents of the sermons and speeches, and (c) examining how issues of multiculturalism and pluralism are addressed in the sermons and speeches. Aside from providing empirical analysis of content, the study will attempt to provide information to religious leaders and clerics on the polarizing and exacerbating effects of their messages. The major reason for choosing Surakarta (Solo) in this study is because that city has nurtured many different social and political movements of historical importance, and has also been the site of much interfaith and interethnic tension resulting from intolerance against plurality and multiculturalism.

Some initial results of this study are:
1) Although conceptual Islam promotes pluralism and multiculturalism, in practice these values are not the focus of most religious sermons;
2) Planning and programming of religious sermons in various mosques affiliated to different Muslim "sects" show that multicultural realms of listening communities are not taken into consideration. These arrangements show that the clerics only employ speakers from their own groups (insiders), while avoiding or rejecting outsiders;
3) The more heterogeneous the members (jama'ah) of a mosque, the more open the clerics to accept outside speakers and to choose themes appreciating pluralism. However, internal pluralism (intra-faith) is still more favored than external one (inter-faiths).

The implication of the results is that it is therefore crucial to reconstruct and implement an alternative paradigm and method of religious sermons and speeches that can eliminate inter-religious tensions and schisms. This means that the crucial and strategic role of religious institutions is to build the love of peace among people of different cultures and faiths, and to inculcate tolerant and appreciative attitudes regarding the diversity of other community members though public education by ways of sermons.

Dr Dvir Abramovich

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Lessons Learnt: Translating Models of Dialogue and Cooperation to Asia and the Pacific

It is always easier to believe in a polarized, black and white version of the past when paradise prevailed and only one narrative existed. Mediator Gene Knudson Hoffman once said that an enemy is one whose story we have not heard. The facts are that a series of interreligious initiatives between Israelis and Palestinians, Jews and Muslims have been in operation for many years now, overshadowed by the unrelenting carnage and conveniently overlooked by the world's media. To be sure, there are many unsung men and women within the story of interfaith dialogue who are deeply involved and committed to transforming their respective religion from one perceived as in conflict, to ones of peace and dialogue.

The narrative of the Israeli-Palestinian conflict is one mired in death and suffering, containing within its midst two mutually exclusive versions concerning the reasons and consequences of this tragedy. Moreover, both sides boast their own extremists and selfrighteous preachers who fan the flames of intolerance and furious hatred Indeed, more than any other clash in history, the Israeli-Palestinian conflict is a clash soaked in traumas and wounded feelings that seems to offer no hope for resolution. Throughout, commentators have observed that this was an ethnic conflict between two communities within one society or that it was a religious war, or a struggle for de-colonization. Yet, in essence, this is anguished clash is between two peoples asserting a right to the same peace. As one Israeli author put it, "In this conflict, one has to be on the side of peace… This is not a Hollywood movie with good guys and bad guys. The Israeli Palestinian conflict is not a black and white film, but more like a Greek tragedy."

It has been said that governments may sign treaties, but only people can make peace. And indeed, it is the religious leaders of Judaism and Islam that have been the piston engine for co-operation between the two peoples. It is unfortunate when events that showcase important progress in interfaith dialogue are trumped in the media by stories of conflict and death or are otherwise ignored. In various ways, it is religious leaders, infused with vision, courage and creativity, who are spearheading the building of bridges between

groups who view each other with suspicion and mistrust. Prejudice is based on ignorance. And ultimately, what inter-religious discourse stresses, is that Jews, Muslims and Christians are all children of God, all headed for the same destination, by different roads. No doubt, authentic Jewish Muslim and Israeli Palestinian dialogue is characterized by sharply conflicting views. And yet, Jews and Muslims, Israelis and Palestinian, are practically progressing the dialogue by establishing mutual trust and respect step by step. Jewish and Muslim leaders are organizing reciprocal visits to synagogues and mosques, developing joint strategies on issues such as discrimination, as well as supporting each other's attempt to maintain a distinctive religious identity in a society that promotes conformity to the majority culture. What you will hear today is of Jews and Muslims, and sometimes Christians, who are moving towards an encounter which is taking them on a journey from disdain to recognition, that helps people on opposite sides of the fence see the other as a creature of God and part of God's special design for humanity, towards a respectful relationship that is called dialogue.

There is no easy answer. This paper will demonstrate that in peace-building one should not seek to determine whose fault it was, or whose blindness it was that caused the strife and bloodshed. This paper maintains that the value that should prevail above all others, the value of life itself, is the key to solving the global bitter struggles that have claimed hundreds of thousands of lives in the 20th and 21st centuries. It will be pointed out that while all conflicts are political, there are also the moral, psychological and philosophical questions that reside within this discussion. It's noteworthy that for both Israelis and Palestinians, the word peace is always associated with a wish, with a non-existent state of being, as if peace in the Hebrew and Arabic language is a unique word. Life in a prolonged state of war has made the two nations forget the simple things.

In addition, the paper will argue that what warring parties need to do is to declare that they are willing to make all the compromises that are needed to be made to achieve real peace. Above all, reconciliation is constructed with tangible building blocks, a dense network of partnerships and common goals that transform destructive relationships into peaceful ones.

Lilian Holt

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From Rhetoric to Reality: Spirituality and Social Transformation

I would like to acknowledge the ancestral spirits of the ancient owners of the land on which we meet today.

I would also like to thank the organizers for inviting me to speak in this closing session.

In the original invitation, I was asked to speak specifically on the topic: "From rhetoric to reality; Spirituality and social transformation." Nevertheless, as you will note, the programme has the title of "Contemplation and Action." Therefore, there are some confusions but I'll stick to what I originally wrote after my return from the United States last week end.

Either way, I have decided to share some salient points pertaining to the use of those words mentioned in the initial invitation, namely: *Rhetoric, Reality, Spirituality and Social Transformation,* all of which involve the need for both *Contemplation and Action.*

I don't come here, today, with answers or formulas for anyone. Rather, I come to share my own journey and story. Of course, my views and observations are determined by the fact that I am an aboriginal Australian. However, let me state that whilst I am linked to my aboriginal ancestry I am not confined by it.

In this regard, my rich but racialised country of Australia, Rhetoric and Reality figures prominently in the Reconciliation movement between Indigenous and non-Indigenous people of Australia as well as their religion.

Indeed, one could make the bold assertion that Religion is tied to Reconciliation given that it is about the spirit and the identity of this land.

I have often perceived Reconciliation as a Pandora's Box of possibilities. But, Rhetoric has often got in the way of those possibilities which can conceal as well as reveal. Thus, its role for Reconciliation has often been a partner in error rather than truth.

Three centuries ago, Goethe, the famous philosopher and dramatist, spoke about error and truth; He said:

> *It is much easier to recognize error than to find truth.*
> *For error lies on the surface and may be overcome;*

But Truth lies in the depth,
And to search for it is not given to everyone.

Goethe (1749-1832) German poet and dramatist

I love Goethe's words because, for me, they contain the seeds of life's journey, namely Error and Truth, Surface and Depth. They remind me of the need for a deep interrogation of ourselves, first and foremost if we are to go beyond the surface of error towards the depths of truth, the latter of which has been sadly missing in the Reconciliation process.

I see both Reconciliation and Religion as a process of "physician, heal thyself" which, to me, means taking the risk of diving down towards the depths of ourselves' truth, going to the depths of our own interiority. For, when you talk about peace, conflict and understanding we all are implicated given that there are no innocent bystanders! But neither should there be any terrified ones.

Mahatma Gandhi said words to the effect that his religion, only, its attendant search and journey was Truth. He also said: "be the change you want to see". If that does not implicate us all in the interiority of our own journey, then I do not know what does! But as Nelson Mandela said on his trip to Australia, it seems so much easier to change society than to change ourselves. Hence, the remaining on the surface, on the exterior, where Goethe said error resides.

Hence, we often do not heed the clarion call to confront ourselves.

This externalization of matters, researching and studying "the Other" rather than collecting ourselves first is, I believe, one of the big problems of both religion and the reconciliation movement vis-à-vis aboriginal people in this country. That externalization of matters, researching and studying "the Other" have helped, I believe, in this country, to perpetuate a sense of disconnectedness which, in turn, has diminished all players.

For what needs to be understood, not just in this country but globally and universally, is what diminishes me as a human being also diminishes you and vice versa. This applies whether you are black or white, male or female, adult or child.

Diminishment doesn't need to be about a particular punishment or admonishment. It can be about pride, ignorance and other factors for which we can be diminished in so many ways and dimensions.

This is why we need to look at ourselves, interrogate and identify our own shortcomings and not necessarily those of others. I have found that such a process can be painstaking, at times, but also immensely productive.

In my own case, I know that my own resistance to change and my own self-righteousness are impediments. But I cannot afford to resile from my own journey of self-interrogation if I wish to be, in Gandhi's words, "the change I want to see".

I speak like this because I feel passionate about the condition of this country, its identity, its history and Reconciliation, all of which speak to human condition: Yours and mine.

Whilst I use the specific example of my own country, the principles are not limited to the shores of Australia. The letter may be different in the other countries but the spirit remains the same. So, talking about the issues pertaining to my own country, I also relate them to the issues of this conference. For a conference of this nature is surely about truth, the human condition, identity, error and truth. So, do not think that I am speaking in isolation from your issues for they are the same as mine, in terms of the commonality of our humanity.

I say that because I have been blessed to travel to many different lands and meet the diversity of humanity in its many hues, colours and cultures. In some ways, I have been struck by the differences which are essentially cultural and, thus, superficial. In that sense, but more so, I have been struck by the similarities which reflect the depth of our common humanity.

However, I can only act locally, beginning with myself, my community and then, my country. And, beginning with myself I have no excuses for inaction, for claiming immunity, for not being implicated!!!!!!

Furthermore, the reality is that I cannot ask others to change if I am not willing to do so myself. Otherwise, everything remains outside of myself, in the realm of rhetoric.

The beauty is that in being introduced to myself through the interior journey, I can then introduce myself to you. I can introduce a much more authentic self as opposed to the acculturated self where the externals matter.

The externals of what I call "check up from the neckup" which are, how many degrees one has, what is one's substantive position in the hierarchy, one's title and the suburbs in which we live and what type of car we drive which all seem so significant in a society which is so concerned by image, so geared towards individualism and narcissism.

Oh sure, degrees and qualifications are important for, without them, I would not be standing here, today, before you. But degrees don't necessarily make an educated person. A qualified one, yes. A skilled one, yes. A schooled one, yes. However, true education goes beyond the surface of acquisition to the core of our being, to the depth of humanity because some of the most truly educated people I know are often ones without the acquisitions and accoutrements of a formal education.

I know that is true for both my parents were considered illiterate and semi-literate for they were not qualified. But this did not mean they were dumb. Only unqualified.

As they were honouring the gift of intuition which, I believe, is a characteristic of most indigenous peoples, I, who have been educated and entrenched in western ways, miss their simplicity, their storytelling and a capacity to look beyond the surface of appearances to the spirit of the person.

At this point, I would like to share some elements of my own story with you for you may rightly ask yourself: Who is Lillian Holt, this Aboriginal woman speaking before you today? Therefore, let me tell you briefly, who I am. I was born in 1945 on Cherbourg Aboriginal Settlement, in Queensland. That makes me 60 years old of age. My mother was part of the stolen generation which means that she was taken away from north Queensland and put at Cherbourg when she was very young and died in 1987 without knowing her date of birth and her next of kin: her mother, father, neither her sisters nor brothers.

My father, in contrast, was the eldest of fourteen children. He was born in a cattle station in the rugged Carnarvon Ranges in Central Western Queensland. Due to circumstances, my father never went to school whilst my mother was educated until she reached only the fourth grade primary as that was the official Government policy of that time for those who lived in an aboriginal settlement. Then, as every young girl, they were sent out to work in stations as domestics, which is what my mother did.

The reason why I was born in Cherbourg is because my paternal grandfather was sent there in 1919 or 1922 (the records vary) to do what the Quakers would call "speaking truth to power". Ironically, Cherboug was set up in 1908, so the official spiel went, for so-called "difficult and disadvantaged" aborigines.

In the early sixties, I was in the first group of aboriginal students to enter high school in Queensland. This group comprised less than a dozen students. In the late sixties and early seventies, when I ventured into university, the numbers were approximately the same.

The sixties were a period of changes especially for aborigines when a referendum was held in 1967, which meant that we were counted in the census of Australia for the first time.

From the early seventies, I became formally involved in Aboriginal education and have remained so for the past thirty years. Until my current appointment at the University of Melbourne, six years ago, my most substantial work was at the Aboriginal Community College, in Port Adelaide. On my return from the United States in 1980, when I did post-graduate studies, I was offered a three months teaching appointment there, which turned into sixteen years and the last seven of them as the first aboriginal principal.

Tauondi, as it is now known and which is the local Kaurna word for "breakthrough" was based on a philosophy of holistic education, i.e. the physical, mental and spiritual. Tauondi taught me much. Over the sixteen years that I worked there I met men and women of high degree and by that I mean men and women who were unlettered and uncluttered. The lack of the western ego was refreshing.

Its philosophy was essentially that there is no such thing as a "no-hoper". In a society which defines people as "winners and losers" this was, and still is, unusual. More importantly, it introduced myself to myself and gave me a sense of belonging as I listened to the many stories, told in many forms, about the many men and women who passed through its warm and welcoming atmos-

phere. Tauondi taught me that I needed to know and see myself in a much deeper way than just through the externals of titles and degrees. This is why I believe it is important to share our stories and listen to one another. For telling one's own story is about simplicity rather than complexity. I believe it is about moving away solely from the head to the heart. Indeed, I would say that telling one's own story serves many purposes not just for the teller but also the listener. It is about memory, about people and place, about blood and belonging and, most importantly, it is about us and others; About the human condition, about voicing and listening and, ultimately, about sharing.

And, guess what, there is no competitiveness for one just tells one's own story.

It is not just about the head, but also about the heart. I believe it can take us into the simplicity of spirituality and, instead of constantly wanting to define everything, we can then just accept that some things cannot always be defined. Only detected!!! Sometimes, analysing everything can turn into what I have heard termed "analysis paralysis" which, in turn, can stop us from taking the next step to social transformation. Storytelling may well be part of social transformation given that it is qualitative rather than quantitative.

The reason why I say this is because, in 1999, a book titled simply "Reconciliation" contained approximately forty essays on the topic of reconciliation in Australia featuring a wide range of contributors from the Prime Minister down to the General Governor, along with others, Indigenous and non-Indigenous. I was one of the contributors along with Aden Ridgway, who was the only Aboriginal senator in Parliament at the time. And found this piece to be one of the more interesting, it was both stimulating and challenging and, in the summary, he talked about the need for storytelling in the process of Reconciliation.

Let me quote him: "The art of storytelling is at the centre of Reconciliation and Reconciliation is at the heart of Australian society".

The twenty-first century gives us an opportunity to reflect on the past, to think about the Australia we learnt about at school, and confront what is often seen as an uncomfortable and unfamiliar past.

"Many Australians have lost the ability to tell a story and find it even more difficult to accept some "home-grown" truths particularly as told by indigenous storytellers, peacemakers, healers and bridge builders".

Reading his contribution, I was struck by the simplicity of storytelling as a tool in getting to know one another. Ridgeway wrote his comments after he heard the Italian writer, Umberto Eco, speak of storytelling as a way of engaging memory and soul.

Furthermore, Sister Veronica Brady, an Australian catholic nun asked the following question:

**"How do you change a culture? Answer: By changing its myths.
How do you change its myths? By telling our stories".**

In view of her remarks, storytelling may very well be a simple yet profound tool for social justice, perhaps as yet unacknowledged and not honoured. It can incorporate all of the essentials of history, with honesty and even humour. It can be a connecting cable for our humanity and the human condition. It certainly fits well with Gandhi's exhortation of "let it begin with me" and indeed, entails both reflection and action.

It appeals to me as it involves no hierarchy. Hence, everyone is a student and everyone is a teacher. It's totally inclusive as opposed to exclusive and so accommodates all.

We don't need a grant, we don't need a committee, we don't need endless meetings or organization or structure, and we need only a willing spirit.

Finally, it allows, for US ALL, "to make a stain on the silence", in the words of Saul Bellow, the recently deceased American writer.

I, personally, welcome anything that contributes to the truth and understanding not only of our mutual diminishment but even our mutual replenishment as we journey in the arenas of contemplation and action.

Thank you.

Ven. Unayaka Ponnyananda

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A Buddhist Perspective

I would like to thank the government, the community leaders, as well as the spiritual leaders from all religions and anyone involved with the international Outlook and especially, Executive Director of International Outlook, John Baldock, for inviting me. First of all, may I express that it is a great honor and pleasure for me to give a small presentation about Religion in Peace and Conflict.

I am a Theravada Buddhist monk from Myanmar. Theravada Buddhism has flourished in Myanmar since time immemorial. Buddhist culture reached its height in to Bagan Period (11th to 13th century). Every one visiting Myanmar can see the marvelous flowering of Buddhist art, architecture, music and literature. Our culture is based on Buddhism. Theravada Buddhism is more than a religion. It is our way of life.

It is an all-encompassing expression of spiritual, cultural and political identity. It teaches us to be courageous and confident of our abilities. Buddhist philosophy encourages freethinking and places an emphasis on peace, love, compassion, non-violence and tolerance for other belief systems.

Buddhism has been a great source of our happiness, culture and peace. The genuine culture of Asia is based entirely on the spiritual principals of its religion. The cultural life of the Asian countries could not exist without the spiritual base.

Our spiritual belief is to create a place where we can search for peace and wisdom. Loving kindness and understanding has always been one of the most cherished ideas of Buddhist culture and civilization. This should be applied today not only in the matter of religious doctrine, but in other areas as well.

The world, which belongs to all living creatures, has fallen victim to terror, civil wars, armed conflicts, acts of aggression by fundamentalist terrorist groups and interference in the internal affairs of states. People are confronted with fear, anxiety, worry and sorrow because of conflicts, violent attacks, terrorist fighting, killings, struggle between opposing factions and so on.

Today, we have to face social, religious, ethnic and economic conflicts. Most of the conflicts come from modern social structures, which can be defined as legal precepts. Our thoughts, actions and concepts are overwhelmed by the power of social structure. Each structure will pressure the individual to adopt the codification.

We must accept it the principal; assignment whether it is right or wrong, thinkable or unthinkable, fair or unfair, just or unjust. Justice cannot be defined as simply the absence of injustice. It produces the social conflicts among the public. Some religions may indoctrinate that killing traitors or infidels of enemies is not sinful. Some religions and cults present themselves as the only true way to salvation. They enslave and dis-overpower their followers; they keep their followers in constant fear of conflicts. They fan the fire of prejudice and hatred among different people.

They encourage the followers to commit the most culturally brutal and cruel deeds of killing the opponents or enemies. Peace and tranquility cannot be achieved under suppression and destruction arising out of intense difference in religious and racial affairs. These lead to spiritual sufferings, religious and racial violence and terrorism. This comes from the religious conflicts.

The global capitalist economy is the most recent social structure. Many people will have to suffer as a result of modern development, of modernity or modernization; commonly known as globalization. The natural environment is deteriorating at an alarming pace.

Some of the natural disasters are the results of humans whose activities were selfish, ignorant and lacking foresight and planning. There is no doubt; the earth's climate is changing compared to the previous decades. Its temperature had already raised 0.67 Degree Celsius over the last year.

It has seen floods, drought and bush fire around the world. Carbon dioxide gas is blamed for the green house affect. According to the media news, glaciers feeding the Ganga, Yamona, Indu and the Brahamaputra rivers may be wiped out in 40 years due to the global warming.

The decline of the world's ecosystems could have devastating implications of the human development and the welfare of all species. Half of the world's forests have disappeared as a result of logging and conversion. Some 9 percent of the world's tree species are at risk of extinction. Half of the world's wetland has disappeared in the last decades.

The loss of 250 million acres of fertile soil per year due to deforestation, draught, overgrazing and climate changes is undermining the food security of 1.2 billion people in over a hundred countries. More than 100 million people in over 20 countries currently suffer the effects of draught. Over 1 billion people live without access to fresh water and annually more than 5 million people die from water related diseases.

of people from the developing world are denied access to improving their own lives. 800 million men, women and children are denied the most basic human right of all, the right to food. Hunger is a major constraint on human development. Six million preschool children die every year as a result of hunger. More than 1.5 billion people in the world currently live in an absolute poverty with an income of less than 1 dollar a day.

Children are the largest group hit by poverty. In the world, over 600 million children still live in chronic poverty over 110 million children aged

between 7 and 14 dropout of school each year due to poverty, two third of them are excluded from schooling because they have to support their parent their parents.

In Myanmar, we opened the Monastic Education High School. Our aim is to offer free education to poor children who were denied access to even the most basic education services. Our school is a model of grass roots development, a non-government self-reliant school.

We target at children from poor rural and urban families, orphans, abused, neglected, abandoned and ethnic minority children and at those who cannot attend government schools for other reasons. The school provides access to free education for children from kindergarten to the end of high school. During the last ten years, the school has grown from around 500 to 5,000 students with 112 volunteer teachers in the academic year 2004/05.

It is our tireless effort to address the mounting problems of street children working children who would grow in unprepared adulthood. Poverty drives the children into the streets into child labour, slavery, debt, prostitution and drug trafficking. Consequently, they also account for 80% percent of juvenile AIDS victims and HIV carriers.

Today, as environmental pollution threatens the world, mental pollution or spiritual pollution has appeared in the world's spotlight. By this I mean that the child sex tourist industry has developed as an atrocious lucrative economic system imposed on the children.

In developed countries skyscrapers are shooting into the sky due to the booming economy. Hotels, nightclubs, beauty parlors, shopping centers and bars are thriving like mushrooms in every corner of the cities. We can meditate (mudita) appreciative joy upon their prosperities as a Buddhist.

But, how can we contemplate, how can I consider such countries to be called truly prosperous as long as our vulnerable children are left to fend for themselves against ignorance, hardship, diseases and sexual abuse. It is a phenomenon of injustice between economic development and social security.

It is because most of the people are deluded with immoral mental factors, which include ignorance of reality, greed, craving, aversion, anger, conceit, envy and hatred. In their fast-paced society, they are too caught up with materialistic gains.

We thought economic progress will bring about peace and happiness, but we realized that we cannot measure spiritual development human being with materialistic development. Despite being rich and wealthy, people cannot control their greed; they want to take other's possession in an unlawful way. Thus evil and sinful deeds and injustice arise.

Materialism and competition have not been conducive to the pursuit of peace and happiness. Happiness is a fundamental human quest. Happiness depends on selfresponsibility and self-fulfilment, in sharing with others. We cannot be completely peaceful and happy in the presence of the unhappiness of the others.

A happy life is a life free from danger.
A life free from fear.
A life free from enemies.
A life free from bodily pain
and a life being able to tackle their own fate.

Our first responsibility is to live a healthy and harmonious life without danger, without enemies, without worry and fear.

We must try to pervade the entire world with our hearts embedded with loving kindness, sympathy and compassion. We must nurture and cultivate loving kindness, sympathy, compassion and wisdom in our hearts in order to help others to do the same. If we do not have loving-kindness, sympathy compassion and wisdom, we cannot live in a state of peace. A life without wisdom is a miserable and agitated life, full of illusion.

We should practice Buddha's teaching as a way to counter all conflicts and violence around us. When we are faced with large-scale conflicts, how can we respond to them? It is a problem we don't like to investigate critically. We would like to solve conflicts with force or violence in a revengeful way, an eye for eye, a tooth for a tooth. Peace and tranquility cannot be achieved by using force. It can be achieved by respecting the right of other people. Only by showing patience, forgiveness and justice and by sharing other's suffering can all problems and conflicts be solved.

The Buddhist way is not to respond to violence and to avoid extreme behavior. Nonviolence is the basis of peace. But so many people desire to commit the action of revenge. This desire arises as a result of greed, hatred or ignorance. We commit violent actions because of ignorance-we cannot decide what is right or wrong.

We may do it out of a hateful mind. We must overcome these three poisons of mind in order to respond to the crisis nonviolently. We must develop the mental attitude or spiritual movement that leads to the opposite of greed, ignorance and hatred.

We can succeed on the basic level by refraining, from acts of violence. Buddha said hatred does not eradicate hatred. Hatred can only be resolved by loving kindness. It is clear that peace and happiness cannot be achieved as long as there are moral impurities in our mind. Moral progress is essential to achieve true peace and happiness in life. In Buddhist teaching the four cardinal virtues, loving kindness, compassion, rejoicing in somebody's success and wealth and detachment make all creatures happy and peaceful.

Nowadays, the whole world is getting warmer day by day due to the environmental pollution brought on by humans who are only interested in their personal benefit with a narrow outlook as well as a greedy heart. Our mind is burning day and night due to the spiritual pollution deluged with the defilements such as greed, hatred, ill will, ignorance, conceit and unlawful desires.

We must seek for the answer to the problem of social injustice and spiritual pollution which cause crisis, conflicts and violence to save the world at this meeting at which we are gathering here as a spiritual community.

Let us commit our selves to try to meet the goal so that our new generation can inherit a better place to live in.

Thank you.

Speaker

Secretary Teresita Quintos-Deles
*Presidential Adviser on the Peace Process,
the Philippines*

Rapporteur

Maja Havrilova
*The International Conflict Resolution Centre,
the University of Melbourne*

The speakers emphasised that a different world is possible. The task of achieving that world should not be daunting, as religion, at its essence, is not about terrorism and fundamentalism. This conference itself was a demonstration of the ability to move beyond simply a knowledge of other religions to actual encounter and dialogue. As Pope John Paul II has argued, all beings have essential dignity and from this basis religions can work together. In particular, it is critical to have solidarity with the marginalized and oppressed if violence and war are to be avoided. Structural inequalities are rampant throughout the world, with the bottom 20% of the global population sharing just 1.4% of the world's wealth. This is inequality is the major source of violence and division between peoples.

It was also acknowledged, however, that fundamentalism and militancy are a threat to peace and that there is a link between religion, fundamentalism and terrorism. In saying this, however, it is important to go beyond simplistic analyses to a deeper understanding of the bases of fundamentalism and religious militancy. Part of the problem lies in identity politics. Ignorance of other peoples and traditions is also a major difficulty and often contributes to a heightened sense of threat. Placed in a context of wider potential causes of

violence, this lack of familiarity of exacerbates fears and leads to a rejection of the fundamental rights and dignity of others.

In this context, it was argued that greater attention needs to be given to the specific role of religion in conflict. Are the dominating issues cultural, economic or political? While on the surface many conflicts may seem religious but a deeper analysis often reveals much deeper or more complex factors at work. One issue is that the focus of States on national security and sovereignty and identity often blinds these institutions to the critical importance of spiritual, religious, cultural factors and community identities. Nations are in fact usually highly complex realities and States need to promote inclusive national identities that encourage differing layers of the population to live together with common goals and purpose.

In this context, peace and social cohesion should be built on a rainbow of colours rather than striving for a single monolithic identity. Non-violent, inclusive policies must be made a priority. Greater attention needs to be given to understanding the impact of fear and poverty on people, and when identities clash, resources for healing and overcoming past exclusions and disenfranchisement need to be provided.

One good example of this is in the Philippines, where the link between peace and development is now widely recognized. The State has dedicated significant resources to reducing and eventually eradicating poverty in violence-prone regions. It is has also acknowledged that the society is essentially multiethnic and there must be justice and equity for all.

A commitment to building this kind of society has made it easier for all parties to reject terrorism as a means for achieving a better society. It has also allowed the development of broader, more inclusive peacemaking structures to develop, in which citizens have become actively involved in persuading differing levels of governments to work more actively on peacebuilding and inclusive political and economic structures. It was noted that it is easier for elected governments to respond to communities and bring about improvements in society where religious and cultural identities are secure and communities are stable.

It was nonetheless acknowledged that many challenges to peace remained throughout the region. Religious bodies themselves have to take greater responsibility for the violence enacted in their name and to increase efforts to come to together in name of peace. Governments need to be holder in engaging with religious bodies in peacemaking programs and to support initiatives that bring disparate groups together. There is a need to promote both inter- and intra-religious dialogue, draw out of common ethical positions and aspects of each other's identities. A separation of religion and state is still valuable but ways of valuing and recognising the role of religious communities and their differing perspectives also need to be considered. In this context, building bridges of dialogue and encounter through children and women were particularly encouraged. Examples of such initiatives in a number of countries in the region were highlighted and commended for extension elsewhere.

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Religion in Peace and Conflict - Responding to Militancy and Fundamentalism
12 - 14 April 2005 - Melbourne, Australia

Keynote Presentations and Panel Discussion Sessions 2 and 3: Violence in the Name of God

Speakers

Phrarajabhavanavisudh
The Most Venerable Dhammajayo Bhikkhu, Thailand

Sir James Gobbo
Chairperson. Australian Multicultural Foundation, Australia

John Baldock
Executive Director
International Outlook, Australia

David Wright-Neville
School of Political and Social Inquiry
Monash University, Australia

Rapporteur

Mairead Dundas
The International Conflict Resolution Centre.
The University of Melbourne.

The major theme that arose from this session was the issue of determining cause and effect when addressing all forms of violence. According to Taworn Chaijak, on behalf of the Most Venerable Pharajabhavanavisudh, our role as peacemakers is to address the cause of violence rather than the effects. Buddhist teachings suggest that we often look for peace in the wrong places and that true peace comes from within. It should be our first priority to ensure that our own mind and body are at peace before trying to improve others. It is only after we have improved oneself that we can act as a role model to try and bring about peace in others. Inner peace and world peace are seen to be inextricable linked.

Sir James Gobbo addressed the topic from a different perspective, focusing on why it was important in first to gather in a conference like this. He proposed three reasons:

1. Adverse reflections made against certain cultures or religions suggesting that something essential in these traditions promote violence or terrorism;
2. Suicide terrorism;
3. The decline of religious beliefs in secular societies.

Sir James suggested that despite a perception that religion is a major cause of war, there is little evidence in history to support this claim. In fact, the 20th century has been the most violent in terms of wars; however society is at its most secular in the history of all mankind.

This leads to the question of why is religion, in particular Islam, is often linked to violence and war? He argued that in part it is the religious justification that is sometimes brought to bear to justify or provoke suicide attacks.

Those claiming to speak in the name of religion assure suicide bombers of immediate entry to paradise. But, where do the teachings of Islam condone suicide? As with all major religions, Islam values the sanctity of life. Although there is no explicit text against suicide in Islam texts, other Islamic references, such as The Encyclopedia of Islam, prohibit suicide. It is interesting to note that an explicit disapproval of suicide is also absent in Christian texts.

Consequently, suicide bombers have been denounced by Muslim leaders in countries such as the United Kingdom and Australia and conscious attempts have been made to separate terrorists from Islam.

Finally, the question of whether Australia is a good example of policy accepting of a multicultural society was raised. Although Australia has made significant progress, Sir James fears that there are still those who believe our current policies ought to exclude faiths (read Islam) that lead to violence. He fears that changes based on this premise may lead back to discriminatory polices promoting an attitude that religion is linked to violence.

Overall it was argued that there is a mistaken perception that religion fuels war. Perhaps we should change our focus to, "'In the name of God' may every religion bring about peace and not war or violence."

John Baldock spoke on the topic of Greed or Grievance. He suggested that often the causes of war are not necessarily religious but they get argued that way. Thus, the role of religion in conflict is often overstated.

Along with Sir James Gobbo John Baldock argued that an economic analysis of differing civil conflicts does not support a strong link between religion and violence. Drawing on recent research by the World Bank in particular, he suggested that there is considerable support for the argument that religion is not a major driver of wars. The primary risk factor for civil war identified by the World Bank was where a country derives a high percentage of GDP from the export of primary resources. War was more likely to occur when there were economic resources to fight over.

Interestingly, when various other factors were considered, religious diversity was near the bottom of the list of factors likely to increase the likelihood of internal conflict. In fact, religious diverse societies were less likely to be violent. Although it may seem counter intuitive, increased religious diversity decreases the chances of conflict. This is slightly different for settings that are a vast majority of one religious faith. In this case it may be that not enough attention is being given to minorities and conflict is more likely.

Finally, it was acknowledged that grievance has a functional importance in motivating people towards violence and murder. Recent research, however, suggested that this affect was secondary to widely economic and political factors and that primary attention needs be focused on these factors, rather than grievance alone, if religious violence is to be avoided. In this context, while a dialogue program focused on addressing misunderstandings and prejudice between religious communities may have an inherent value, it should not be assumed that those kinds of programs alone will end religious violence or terrorism. It is critical that underlying political and economic causes of conflict be addressed.

Another major issue raised during the session was the position of policy-makers in Australia. David Wright-Neville expressed concern that there is a resurrection of exclusivity in politicians. Thus, the patterns of behaviour that previously promoted discrimination are starting to re-emerge.

In conclusion, a number of maters were raised for further reflection and/ or research, including:

1. What has led to the perception that Islam is linked to war?

2. Does Islam as a faith permit 'suicide' in the name of religion?
3. Where does violence fit in (or does it ever) when peaceful approaches such as dialogue have been exhausted?

The future challenges lie in our ability to develop collective ways (i.e. not channelled through one community) to bring about practical cooperation.

Session 4:
Causes and Consequences
Keynote Presentations

Speakers

Dr. David Wright-Neville
*School of Political and Social Inquiry,
Monash University, Australia.*

Dr. Darwish Moawad
*College of Islamic Studies, Prince of Songkla
University, Pattani, Thailand.*

Prof. Gary Bouma
*UNESCO Chair in Interreligious and Intercultural Studies - Asia-Pacific and Monash University.
Australia.*

Rapporteur

Valere de Riedmatten
*The International Conflict Resolution Centre.
The University of Melbourne.*

The session focused on five main areas of discussion:
- – The causes of religiously and culturally motivated violence;
- – How religiously and culturally motivated violence has become a defining feature of today's world;
- – The role of religion in contemporary societies;
- – Religious revitalisation in contemporary societies;
- – Causes of religiously and culturally motivated violence: The Case of Southern Thailand
- – Policy responses to religiously and culturally motivated violence;
- – Solutions and recommendations responding to the rise of religiously and culturally motivated violence.

1. Causes of religiously and culturally motivated violence

Recent developments have created a sense amongst many religious believers that they are victims of other powers or evil. Added to this, human anxieties such as frustrations with political systems motivate people towards extremism. These frustrations include a feeling that the basic dignity of people is not respected or they have no voice under the systems many live. They are lead to believe that peaceful demonstrations will not work, and so demonstrative violence often ensues.

Policy responses such as triumphant realism (see Policy Responses) create mutual fear and demonisation between the system and minorities. David Wright-Neville argued that many state's failure to recognize the problems caused by globalisation and modernization and their alienating effects on minority groups exacerbates feelings of anger and alienation.

2. How religiously and culturally motivated violence has become a defining feature of today's world

David Wright-Neville then addressed various aspects of how religiously and culturally motivated violence had come to be such a dramatic feature of life in today's world.
- a. The growth and development of violence have increased in the past decades
- b. The new forms of conflicts have become "wars of recognition".
- c. The sorts of violent acts that have been perpetrated since the 1990's are harbingers of an increasingly violent world, which could lead to increased sectarianism.

3. The role of religion in contemporary society

Prof. Gary Bouma, UNESCO Chair in Interreligious and Intercultural Studies - AsiaPacific, spoke of the saliency of religion in modern societies and the reasons contributing to religious revitalisation in many places.

    a. Religion is now a source or comfort and security for those who are socially uncomfortable. It can also be a guiding force, similar to a map or compass.

    b. It was suggested that people might be affiliating to religious groups for the wrong reasons.

    c. Religion is going through a process of revitalisation, not fundamentalism.

    d. Values between religions not really shared, as they were reached in different ways, through different stories.

    e. More of an attempt by one religion to get other to share "their" values.

    f. Shared values are not "shared" because they're similar. They're shared because they are essential to survival and sustainability.

4. Religious revitalisation in contemporary societies

Prof. Bouma identified two major factors at work that have contributed to religious revitalisation in contemporary societies.

1. Increase in Religious Diversity

There has, of late, been a global movement of people and cultures. This has led to more contact and opportunities for conflict (or cooperation) amongst cultures and religions.

2. Religious Revitalisation

    a. The role of religion has been reshaped in the past decades, and there is now a renewed effort to apply beliefs to life. As a result, new factions spawn from preexisting religious institutions.

    b. Religions have taken on different forms and are more diverse than they were before.

    c. The main source of conflict arises from the aspiring middle class, who use religion in order to legitimise their wealth, values framework, and "success" within the current establishment.

    d. Religion is back "with teeth." There now exist moralities of purity and exclusivity, and a shift from disengagement to engagement. Religions now have a new role in people's lives.

    e. Religious and cultural groups are more prone to conflict due to migration and mobility, as well as intensified ideologies of conflict. These

ideologies include a lack of mutual respect, and a firm belief within groups that they are "right," whilst others are "wrong." This leads to very exclusive situations. Religions are now more independent, and dynamics are changing, as new (and unforseen) alliances are emerging.

5. Causes of religiously and culturally motivated violence: The Case of Southern Thailand

Darwish Moawad highlighted the specific dimensions of these problems in the context of the Southernmost Provinces of Thailand.

He addressed six specific issues:

1. Education Issues

Factionalisation is encouraged through the existence of a three-tiered educational system within the Southernmost Provinces.

   a. Pondok schools (no government funding) teach only Islam, and do not cover any academic topics. This is problematic as it does not allow students to pursue their studies in Universities as religious studies aren't covered in higher education.
   b. Islamic Private Schools receive government funding, and incorporate Islamic and academic Education.
   c. Thai Government/Public School are the most inclusive, as they hire academic Muslims to be teachers, and offer higher quality education than Islamic Private Schools.

2. Economic Development

The Southernmost Provinces in recent years, in comparison to other provinces in Thailand, have had the lowest household income and gross national product. They have also had the highest poverty incidence and unemployment rates.

3. Political Climate

There is a strong need for the Muslim faction to be incorporated into government proceedings.

4. Corruption & Criminality

   a. The Southernmost Provinces have severe problems with drugs smuggling and police/officials corruption.
   b. Mafias that run the drug rings and corruption are the problem, not the Muslims of the region. Due to high illiteracy and poverty, children often do the "dirty work" of mafias in exchange for income.

5. Separatists

The separatists are quite weak. No factions realistically envisage separation from Thailand but there is slight unrest.

Abolishment of the Centre of Southern Border Provinces Administration

    a. This administration had initially been created to bring Muslims and Buddhists in the region to come together and understand each other's concerns.

    b. It's subsequent closure by Prime Minister Thahksin Shinawatra caused concern and anger in some sectors in the Southernmost Provinces.

6. Policy responses to religiously and culturally motivated violence

1. Triumphant realism has been apparent.

The cycle of triumphant realism is one of political life, in which the belligerents have a need and call for change. This is met with rejection by the system, and a cycle of mutual fear and demonisation sets in.

2. Policies have focused very much on the short term and have actually intensified the dynamic beneath the violent responses.

3. Governments don't see religiously motivated terrorism as something wrong in the system, but simply a challenge to be dealt with. The focus is on the consequences, not the causes, which then lead to actions such as pre-emptive strikes/war.

4. Policies have been problematic on both the domestic and international front.

    a. Domestic
        1. As a result of specific action on minorities, this reinforces the minorities' claims that they're being targeted (e.g. Al Qa'eda in Europe)
        2. The minorities' sense of marginalisation, suspicion increases, so terrorism and support blossoms.

    b. International
        1. Lies were used to justify the USA attacks on Iraq
        2. Underlined by a "conflict is inevitable" ideology/dogma
        3. A consistent failure to recognise the globalisation and alienation link that leads to acts of terror. (DWN)

7. Solutions/Recommendations

– Government officials and society must not deny religion as a coping tool, otherwise it resorts to fighting the system with religion.
- Minority groups need to be accommodated and accepted, in order to "rob the terrorist groups of their oxygen" (DWN)
- There is a need to manage religious diversity, create and foster mutual respect and healthy relations.
- Religious differences will not go away, and is not a disease or a threat.
- Within group difference are often more intense than between group difference arguments.
- There are limits to religious tolerance, some are toxic (injurious to the ability to live together/human well being/peace & justice).
- New structures are required to promote discussions and respect, enable clear listening, advising governments efficiently and correctly, and for developing curricula.

Dr David Wright-Neville
School of Political and Social Inquiry, Monash University, Australia.

Rapporteur

Damian Trewhella
The International Conflict Resolution Centre. The University of Melbourne.

Unravelling Religious Conflict

The workshop was conducted as an informal conversation and did not follow a predetermined structure. This report is in the form of transcript outlining the major points discussed in the workshop. The opening statements are from David Wright-Neville (DWN) who guided the workshop. What follows are a series of contributions that broadly and sometimes circularly follow the themes of terrorism, religion and politics. Statements by David Wright-Neville are prefixed with the acronym DWN. Statements by others in the workshop are recorded without prefix.

Summary

1. Theme:
The discussion revolved around terrorism; its causes; and the often facile politics surrounding it that in different ways promotes and obfuscates terrorism.

2. Major issues

The main points of the discussion follow in the script below; alienation was recognised as a key characteristic amongst the type of people drawn toward radical organisations. Workshop members were interested in many aspects of terrorism as is shown by the transcript below, and many more things would undoubtedly have arisen had time allowed. No overt objections or disagreements were raised against points made; contributors maintained a great deal of respect for each other. It was broadly agreed, however, that there remained a major challenge in persuading governments and international organisations that more tangible solutions need to be found to terrorism and its causes.

Unravelling Religious Conflict and Terrorism

DWN: Fear of "terror" and "religiously motivated terror" has been exaggerated for politically motivated purposes. An example of the deleterious effects this can have is illustrated by the terror 'hotline' set up by the Victorian Police which has had 40,000 calls. Whilst no serious information has been elicited, the Muslim community has felt itself under siege. The police have subsequently found that their relationship with the Muslim community has deteriorated.

DWN: A further analogy is drawn from the Nazi jurist Carl Schmit who stated that one of the most cunning things a government can do is to invent an 'evil outsider' in order to give 'coherence' to the nation (and support to the government?).

DWN: The construction of 'fear' around terror etc. has witnessed a surge in:
– the Christian Right
– Civilisation Pride
– Anti-semitism

A member of the working group stated that since 9-11, as the climate of fear has grown, there have been more attacks on Jewish targets than Muslim targets in NSW. It is stated that most attacks come not from Muslims but from 'right wingers' who feel they can get away with more at such times.

DWN: states that 'mass casualty terrorism' historically had other links than those today with Islam. For example the Oklahoma bombing was linked with a non-Islamic religious sect, and the Tokyo subway attack was the action of a millenarian Buddhist sect. Hence, many religions could be associated with mass casualty terrorism. Terrorism is born of fundamentalism and intolerance, not Islam.

One participant commented that while the sources of this terrorism might be many, one related to the seeds of hatred for others. People often like to blame something externally for problems rather than taking responsibility for

themselves. While someone may suffer internal sadness, and there is concomitantly an external focus, then the mind may become galvanised on the external focus.

DWN responded: Terrorists are they sane? Are people born terrorists, or do we construct them? Freudian analysis suggests that when there is a trauma in someone's life they can externalise this - and everything turns against them (seemingly) - a psychosis can develop within people (even though to us, on the outside, they may often appear rational).

Getting 'tough' on terrorism, in this context, is not necessarily constructive. Acting according to an ideology and not according to theoretical research can lead to more terrorism being created, not less.

DWN: For example, after the Indonesian cleric, Abu Bakar Bashir was arrested; raids were carried out in Australia (Melbourne, Sydney and Perth) on peoples homes for the reason that they had an earlier point in time, attended a lecture by this cleric whilst he was visiting each of these respective cities. Intrusive raids on these people's homes were carried out in a powerful fashion, with the presence of heavy weapons and the confiscating of computers etc. While some people were OK with this, others were strongly indignant.

Terrorism can become a 'career making' issue for some groups like the Australian Federal Police. If a member can claim to have stopped the next 'terrorist attack', then this could be good for their career. Such incentives may be responsible for a bureaucracy that can get out of hand and whose over enthusiasm at times can alienate communities who may be otherwise of value to them.

The question of freedom of speech was addressed. In a seeming absurdity, civil liberties groups in the US have been supporting freedom of speech for the Klu Klux Klan. What then should the limits be on freedom of speech, who should decide this - difficult issue? A theory states that by letting people say anything they want, then they will undermine themselves by seeming nonsensical to the 'common sense' public. A rejoinder to this was that some communicators are quite charismatic and that it can at times be difficult to separate reason from emotion. Difficult. with other liberties/rights, where do we draw the line, when do we?

DWN: The 'theatre' that terrorism can create is also an issue: for example 9-11:
- audience 1: architects of this may have felt that it would be a good stunt to impress other like minded radicals and rally support around their objectives
- audience 2: the architects of 9-11 also certainly were able to use this stunt to spread fear amongst people who were not likely to be in their community of support.

DWN: Regarding Al Qaeda, Wright-Neville stated that it was a not centralized organisation but was very diffuse, franchise like, connected by internet. An

analogy has been drawn between attacking Al Qaeda in one place (camps in Afghanistan) and with McDonalds. If we blow up a McDonalds store in Melbourne, all the other McDonald stores around the world will still have their customers and suppliers etc. and the 'brand' will live on. Thus, as a decentralised broad-based entity, Al Qaeda type cells are unlikely to be eliminated easily.

Fijian contribution: perhaps as many as 50% of people in Fiji at least felt sympathetic for the ostensible reasons for 9-11 occurring, if not for the act itself. Reasons such as poverty and concerns with US foreign policy.

Also concerned about the 'fear' that has been generated, and the way countries like Fiji have been termed 'failed states' by others. A worry that such factors may lead Fijians themselves to actually believe they are a failed state! The thought is that this process may in fact invent a monster that you in fact only previously imagined, existed.

One participant suggested that minority groups in Australia might not feel as alienated as some other minority groups in Europe and elsewhere. Thus, they are less likely to become agents of terror. It is suggested that the nation building project here may have somehow mitigated this risk and all minorities have been forced to become 'Australian', as opposed to minorities in Europe who sometimes are never allowed to assume the common identity of the nation state they exist in.

DWN: In the third world, a return to religion may be explained at least in part by the failure of variously tried 'Western "isms"' such as imperialism, nationalism, socialism, and capitalism. Others are not so much concerned with religious motivations but are acting for political reasons. They use religion as a garb to cloak these actions.

A problem with the strength Bin Laden has is that he operates within a Wahabi structure that gives him and Al Qaeda much support.

DWN: After the Iranian revolution, Riyadh thought it would lose its preeminence in Islam, therefore it invested heavily in spreading its own brand of Islam around the world. The problem is, that it has lost control of much of it to greater personalities such as Bin Laden.

Comments were made about the fact that the media rarely/never covers the debates that are going on within Islam in many non-western countries. In contrast, much media attention is given to men in caves in Afghanistan who forecast gloom and doom for others. It is suggested that the reason for this is that in part people in the west may feel that they are in fact under threat from the man in the cave and his supporters, and hence this type of message resonates much more strongly in the media. Fear is a useful tool for the media. Similarly, the nature of the media does not really lend itself to promoting the more prosaic developments of Islamic debate in non-western countries.

It is also suggested from an international lawyer from New Zealand that another reason that issues of terrorism get large prominence in the media is that all countries in a post 9/11 environment are being forced to enforce many new counterterrorism measures in line with new treaties and agreements from

the UN Security Council and the like. This point is made to suggest that 'terrorism' is not always intentionally pushed into the media spotlight, but gets there because governments in this instance are pursuing commitments under international law. It was suggested by another contributor that governments have the right to implement whatever they have to in regard to counter-terrorism commitments, however, what is important is the 'way they go about it'.

Joy De Leo
Educational Consultant and former Director,
Office of Multicultural Affairs, South Australia.
Member, Australian National Commission
for UNESCO.

Rapporteur

Maria Rodriguez
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Education for Shared Values and Interreligious
Understanding

This session outlined the initiatives and challenges involved with developing and implementing education programs based on cross-cultural, cross-religious values. The vision of progress and development promoted by such an education program is one in which people and nations base their sense of security on the values that we share, rather than the weapons we possess. Basing education on common values emphasizes the complementary synergy among nations and religions, providing means for the holistic development of humanity, to which each faith and civilization contributes with a wealth of wisdom.

The Australia-Pacific Network for International Education and Values Education (APNIEVE) has developed materials for such an education program. In determining which values were to be focused on, APNIEVE took into consideration various international agreements (i.e. the Universal Declaration of Human Rights), numerous publications identifying shared values, a culmination of the core values underpinning world faiths, Eastern, Western, and Indigenous value systems including personality qualities and virtues advocated for millennia.

Summary of Discussion

APNIEVE strives to develop a pedagogy that is both holistic and integrative. Integrative in the sense that includes values lessons both vertically (at all levels of education) and horizontally (in all academic subject areas). Common human values can be integrated into the following aspects of school systems:

– School policy
– Teacher training
– Mission/purpose of the school
– The teaching/learning process
– Whole school culture and environment
– Curriculum—values can be interwoven with all school subjects through examples and exercises.

The pedagogy is holistic because it aims to cultivate compassionate minds, intelligent hearts, spiritual inspiration and skills motivated by values. Utilising a transpersonal perspective, the pedagogy seeks to develop students' capacities for understanding, humanity and deep empathy.

The APVIEVE teaching and learning cycle calls for:
– The sharing of resources
– Modelling interfaith values
– Exploring ways to develop values in schools
– Conferencing every four years, the next event to be held in China

There was one point of concern raised during the session. One participant anticipated that parents may feel that schools are trying to moralize, or impose religion on their children by teaching values in the classroom. People from a variety of cultural backgrounds may feel that it is the family's role to teach values and that schools should not partake in such types of education. The presenter agreed that such resistance to the values-based approach has been raised.

Recommendations for Action

Mr Taworn Chaijak, director of the Matthayomtanbinkampheangsan secondary school (Nakornathom Province, Thailand) offered the story of his school as an example of how beneficial the values-based approach can be. Using guidelines put forth in a book called Man's Personal Transformation (written by The Most Venerable Phrabhavanaviriyakhun), Mr Chaijak reformed the pedagogy employed by his school, and received much gratitude from the parents of his students and the students themselves. The group accompanying Mr. Chaijak presented all of the participants of this session with a copy of the book.

Future Challenges

Several challenges were discussed during the session, most having to do with the practical aspects of implementing values-based educational approaches.

First, and perhaps most obviously, it is very difficult to get teachers to rework their curricula. Such a project involves extra time and effort, both of which are spread thin enough in the teaching profession. The challenge here seems to involve two aspects: 1) motivating teachers to make the shift 2) motivating administrators to provide the extra time/funding necessary to allow teachers to make the shift without undue burden.

The second challenge involves bringing values-based pedagogy to rural areas, particularly in "developing" countries where resources are scarce. In these areas UNESCO is currently concentrating on educating students in survival skills (i.e. HIV education) and has put values education on the back-burner.

Another challenge lies in finding the balance between teaching values and teaching to students to achieve high marks on standardised testing. It is widely accepted that such testing is often a poor assessment of students' abilities to handle real-life tasks, including such aspects of job performance as attendance and diligence. It is reasonable to hypothesise that values-based education would enhance the job performance and future academic pursuits of most students in many valuable ways that are not represented by current standardized tests. Much pressure is placed, however, on students and schools to succeed on examinations and so it is difficult to convince schools to make time for values education. The challenge here seems to lie in finding new ways of assessing student performance that measure real-life coping abilities more adequately.

The last challenge discussed had to do with the involvement of global ethics in values education. When asked whether a values-based approach might include educating students about such issues as world poverty and environmental sustainability the presenter pointed out a unit of teaching materials developed by UNESCO entitled "Global Citizenship". She went on to point out that although the materials do exist, they have been rejected for use in some countries because the subject matter is considered too sensitive.

Agnes Titus
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Rapporteur

Alison Preston,
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Women as Peacemakers: The story of Bougainville

Main Themes

The tension and conflict in Bougainville was treated as a law and order problem, rather than one that was political and a response to injustice. The conflict left the population impoverished, divided, and in anarchy. The solution was political. Peace was able to be achieved through negotiation.

A strong women's network existed before, during and after the conflict in Bougainville. The church provided a neutral, legitimate forum for people to meet from opposing sides and experiences. Women built bridges by working for mutual survival, showing great courage. Through peaceful protests, appeals to their sons, looking for middle ground in negotiations, and practically caring for people impoverished by the war, women created a foundation for peace. Women now have constitutional seats in the government. Peace has come at a price, and conflict could have been avoided.

Overview of Discussion

Separatist movement

The dark skin of people in Bougainville was an important concept of identity and for the separatist movement. The separatist movement began in the 1970's,

and gained momentum in the early 1980's due to extractive mining practices and distant governance by PNG Government.

The protracted conflict resulted in the loss of more than 15,000 lives. There was widespread chaos, with considerable violence against women, looting, fear of armed militia, breakdown in the delivery of basic services such as primary health care and education. The population was left impoverished, divided, and in anarchy.

Role of the church

The Christian church is a strong aspect of community life in Bougainville, with 85% catholic, 10% Methodist, and 5% Seventh Day Adventists. The Catholic Charismatic Renewal is a strong movement within the community, and prayer and faith were important sources of strength and encouragement during the war.

In Bougainville people are born into a church. The church provided a neutral, legitimate forum for people to meet from opposing sides and experiences. The churches played an important host and prompting for reconciliation ceremonies, relationships across divisions, and as a natural forum for seminars and workshops about the conflict.

Women as peacemakers

Bougainville is a matrilineal society, and sons respect their mothers. Prior to the conflict there was already a strong women's network across Bougainville through various churches. A strong provincial women's council was also operating.

In 1990, women began staging a protest against the Bougainville Revolutionary Army (BRA), when they blocked the supply of basic medicines to communities. As a leader of the women's groups on the Island of Buku, Agnes went into the forest to speak with the BRA leadership.

In 1993, Catholic mothers travelled on a peace mission into war-torn areas to deliver hope and much needed basic supplies. In 1994 a national women's meeting was held, bringing together 2,000 women from both sides of the conflict and all over Bougainville and also from PNG. At the forum the discussion focused on women's rights and seeking peace through peaceful means.

At the meeting mothers from both sides told of their loss of their sons. Although there was so much hatred, particularly within Bougainville for those in PNG, women were able to communicate about their shared pain. Women built bridges by working for mutual survival. The organisational capacity of the women was respected by the men.

The women decided to encourage the opposing sides to put down arms. Agnes spoke with some of the leaders of the BRA over the radio, recorded the conversation about the willingness to negotiate, and played this message to many people. Then the women began to go into the forests to speak with their sons and husbands to put down their guns. They went at great risk.

At that time it was illegal to protest against what was happening, so the women held a silent protest where they held up traditional cloth. This was inspired by attending the UN Conference on Women in Beijing, where women spoke of their silent protests in places such as China. The women held peaceful sit-ins and vigils, appealing to both sides to put down their guns. These peaceful protests were broadcast on the Catholic media network throughout Bougainville, and many people saw it. Women showed great courage to stand in front of the guns and call for peace. Many mothers were raped, daughters abused and sons were killed.

A women's agency was established to continue on with peace initiatives and run care centres for people impoverished during the war. A youth program was also set up to help young people leave the fighting behind and retrain for another way of life. More than 200 young fighters went through this program. Through a theatre group, counselling, and weekly radio programs, the women's group began tackling difficult issues such as rape, incest, corruption and injustice. "Every woman has a story of hope and help."

Negotiating peace

New Zealand funded peace negotiations for people to meet together for the first time: fighters, women, government officials, soldiers. The solution was political. Peace was able to be achieved through negotiations. In 15 years a referendum will be held on independence.

People prayed together before the negotiations. At the negotiations women were significant in being able to find the middle ground - particularly at points when the men were holding intractable positions of difference. Women were included in the disarmament process, and in development of a new constitution.

Recognition

In 2001, the group was awarded the Millennium Peace Prize by UNDP, for Peace Initiatives. They were awarded the 4th Pacific Human Rights Award by Department for International Development (DFID).

Concerns

After the conflict men came out and took over, but the women complained and women now have constitutional seats in the government. The problem of Post-traumatic stress disorder (PTSD) in soldiers was neglected. Without the violent conflict in Bougainville separation could have been negotiated and Bougainville could be the wealthiest province in PNG. A lingering issue remains: would freedom have been "won" without violence? Also, there is an important issue in terms of how are Bougainvilleans dealing with their anger and grief?

Summary

– The solution was political. Peace was able to be achieved through negotiations.
– There are alternatives to violence.
– Women can be effective and powerful peacemakers. They need to be represented at every point in the process, including negotiations and ongoing governance.
– Faith can be a unifying force, and a forum for meeting across differences.

Future Challenges

– Caring for those affected by the war is difficult - such as the problem of post traumatic stress disorder (PTSD) in soldiers, which has been neglected.
– Fighting corruption and ensuring good governance for all.
– The referendum on independence could provoke tensions again.

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Rethinking Religion: Towards a Culture of Peace

Session Aims

– To access the role of religion in creating and resolving violent conflict
– To examine religion through the lens of a culture of peace
– To identify religions resources to promote peace
– To provide ideas for peacemakers to transform their religious traditions

The session focused primarily on the idea of encouraging peacemakers to transform their religious traditions from promoting cultures of violence into cultures of peace.

Main Themes

The first subject addressed was the question of whether religion is a source of conflict or a source of peace. Although religion theoretically focuses on the

search for peace and happiness, in the past and present it has also presented itself as a cause of severe violence and conflict. There are arguments on both sides and the strongest critics of religion see it as a key and perhaps inevitable source of conflict.

Some others understand the role of religion in conflict by seeing religion as "not the real cause", "not as bad as other ideologies" or a "neutral force".

It can be convincingly argued that many of the conflicts that are characterized as "religious conflicts" are in fact more dependent on economic or political factors and that other ideologies (e.g. Nazism, Stalinism and Maoism) can be equally harmful. However, religion is a social force and an ideology that can be manipulated for political ends. "Religion isn't inherently peaceful nor does it automatically or inevitably lead to conflict" (Ter Haar, 2005).

Contrarily, some people see religion as a resource for peace and can be build through religious actors, religious texts, religious stories and shared spiritual connections. Religious actors like Abdul Ghaffar Khan (Abu-Nimer), Gandhi, Martin Luther King, Nelson Mandela promoted peace through their religious motivation and/or pacifism.

Conflict resolution practitioners have taken various approaches to deal with the opposing views of religion. Three options are being followed:
– For one religion is being regarded as a problem to be removed.
– Others suggest remaining neutral on religion, but seeing it is a private issue that cannot be integrated into conflict resolution efforts.
– Some view religion as the main tool in conflict transformation including over optimism about its role in all circumstances.

The concept of a culture of peace provides a framework for assessing religion and whether it is being used to promote violence. The idea is that when agreeing on a definition of a 'culture of peace' this model can be applied to religions and detect whether they are promoting peace or violence.

UNESCO understands a 'culture of peace' as one where all life is respected, violence is being rejected, people listen to understand, preserve the planet, act out tolerance and solidarity, work for social equality and participate in democracy. A culture like that would be able to deal with conflicts and problems.

'Galtung' introduced the terms "hard" and "soft" religion. Soft religion is warm, compassionate, reaching out horizontally to everybody whereas hard religion is categorized by its simple, primitive sentiments, a sense of my religion is right, yours is simply wrong.

The term "rethinking religion" suggests the need to rethink religion from a peace perspective.

As a next step in this seminar people were asked to discuss the hard/soft aspects of their own religion with the person sitting next to them. After 10 minutes many hard and soft aspects were collected on the board.
– Some of the hard aspects mentioned were: dogma, being dismissive, over rationalism or insisting on customs.

- Some of the soft aspects mentioned were: co- operation, equality, peacebuilding, universal human rights, promoting sustainability.

A personal case study was introduced. The case study discussed a peace perspective of a Western Tibetan Buddhist.

First the Vedic civilization and their beliefs were introduced. The Vedic civilization believed "that behind the multiplicity of worldly things, and behind the various deities, lies an irreducible unity, which they called the One (eka)".

The sages of the Upanishads rebelled against the ritualism of the Vedic society and sought a more direct experience of 'God'. They were the first Yogis and retained a very similar vision of 'God' who they called Brahman. The heart was the seat of the soul, the doorway to the One in Vedic times. In the Upanishads, this seat of the soul was given the name Atman, the "higher Self". Through the union of Atman with Brahman, Yoga leads to peace realization. The Bhagavad Gita particularly emphasizes peace as both a quality of Brahman and of the Yogic path. The destination of this path, having climbed and reached "the heights of Yoga", is "the land of peace" (Bhagavad Gita 6:3).

In Tibetan Buddhism the Buddha chose not to speak of Brahman or Atman directly but retained the principle that our true nature, our 'Buddha nature', is loving, kind, compassionate and peaceful.

According to Eastern spiritual philosophy, the 'soft', cultures of peace inherent in all religions are the true, essential qualities of 'God', Buddha Nature and humanity.

Transforming Religious Traditions

The last part of the seminar discussed transforming our religions and acting like peacemakers to promote cultures of peace.

M. Scott Peck (1987) outlines a four-stage methodology for community building which can be applied to create a Culture of Peace within religious organizations.

The first stage is pseudo-community, the denial of the fact that to create a real community, conflict has to be learnt to be handled effectively rather than to be avoided.

The second stage is chaos where individual differences and difficult situations begin to surface and most dialogues break down. It is painful yet it is the beginning of a real peace process for chaos 'is better than pretending you are not divided.'

Emptiness is the third stage and contains mostly letting go off false expectations, judgments and the need to control. Peace can only be created through humble reflection and a willingness to let go of all that which stands in the way of peace.

The fourth stage is community and amongst others it includes honesty, compassion understanding and respecting differences. A true community frequently revisits chaos and sometimes even pseudo-community in the constant process of reemptying.

Therefore it is important that religions empty themselves of their 'hard' aspects, the misconception that there is only one right way, only one chosen people and of all inequity and all forms of direct or structural violence. Religions should never condone the use of direct violence, for violence can never lead to true peace.

Session 6
Strengthening Religion-State Coopera-
tion; Keynote Addresses

Speakers

The Rt. Rev.
Dr. Peter Hollingworth
Former Governor General of Australia.

Lady Carol Kidu
Minister for Community Development.
Papua New Guinea.

Jeremy Jones
Immediate Past-President, Executive Council
of Australian Jewry. Australia.

Rapporteur

Al Cook
The International Conflict Resolution Centre.
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The discussion commenced with the former Governor General addressing how to deal with religion and the ways in which government and religion can interact. Government perceptions are usually "cordial but wary". The goal of cooperation could be found in democracy; not easily in other forms of government. Religious bodies aren't and shouldn't be allowed to shape policy; however, the secular state supposedly bringing peace together with democracy leaves a vacuum. It is an invitation to other groups to fill this vacuum whether social, political or religious. As a result of this vacuum that faces modern liberal democracies is a need to find a new pattern of government where old stereotypes are challenged. We need to find ground to cooperate, a "common good" where civil duties overlap: a system where all social institutions include all and where social organisations (especially larger ones) are charged with helping and supporting the smaller ones. There also needs to the development of mediating structures such as family and community groups giving a natural avenue of support and discussion.

The former Governor General finished with the idea that the state should reflect peace, justice and tolerance; however, he did point out that there has always been conflict between religion and state. He also pointed out that Human Rights include religious liberties. The challenges that were identified were: how we can secure a mandate to ensure cooperation between government and religion? The first step is for governments to acknowledge they aren't the only organisation with answers.

Furthering the debate, Jeremy Jones spoke about "being careful for what you pray for, you might just get it". He spoke about how governments respond to extreme acts in the name of religion. He used the example of Morocco where the government responded to acts of aggression and violence toward their Jewish community. The Moroccan government gave basic equality to Judaism and reformed laws for women. This developed a group that has a vested interest in not bowing to fundamentalism. By empowering these groups it allows them to become supporters of the current regime as it secures and develops needs and rights of their group.

This example was similar to the issue of Aboriginal reconciliation in Australia. The government invited faith based groups and religious leaders to engage in a working group. The different denominations and religions originally were hesitant to work alongside one another but after the group commenced its work, the different religions began working together and it worked well. These two examples illustrated the response by governments to include and empower faith groups to facilitate and secure a sustainable outcome.

Jeremy Jones looked to how religious delegations had a positive influence on conflicts. The example used was the multi religious group that went to Bosnia and said this is wrong. It is not moral and you are not doing this in the name of religion. He pointed out that there was a good opportunity for religious delegations to actively influence combatants. He highlighted the positive role that religions can play when cooperating with one another and the

benefits that society reaps. His challenge to this issue was 'how can we (who work together) focus on values, ethics and principles to override short term government policies?'

Finally, Lady Carol Kidu used Papua New Guinea as a case study example for the conference delegations and participants. The heavy reliance of the government in the PNG on the churches in delivering provisions to the population at large showed the cooperation works and is essential in the PNG. In the realm of education 6/8 of education provision is Church run with the remainder being under the charge of government. She highlighted that Church was the only constant in peoples and communities lives. She criticised the direction that money for projects was going, bypassing governments and going into communities without government knowledge or support. She highlighted the problem that although projects are run without consultation with government, when problems arise the projects go to the government for help. She went on to say that had the government been involved from the beginning then many of these problems wouldn't have arisen.

Lady Carol then went on to provide an insight into how inter faith groups support government services. These indigenous groups provided for the community and supported the system that was in place. In response to calls of bribery and corruption, Lady Carol said that was an issue but it was essential to understand the cultural practices of the PNG where community comes before self and as a result of this corruption follows; however, she did say that the issue of corruption was known in the PNG and was starting to be addressed.

At the close of the discussion it was clear that the role of faith based groups and religions needed to be developed to coordinate a response to the challenges that face society. Having many faiths represented allows an avenue separate from government to promote morality and offer longer-term solutions to social problems and conflicts. Where governments are unable to provide this avenue, these social groups are more than willing to provide this avenue. An area that could be further discussed is whether these groups should have any formal power or whether their involvement should be on an ad hoc basis.

Lady Carol Kidu
Minister for Community Development. Papua New Guinea.

Rapporteur

Mairead Dundas
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Strengthening Religion-State Cooperation

State and Religious Action for Preventing HIV/AIDS in PNG

Main Themes

'How will the future judge us if we do not respond, knowing we have the tools in front of us.'

One of the major issues/themes that emerged was the top-down versus bottom up approach to AIDS prevention and management in PNG. The other main theme was the role of the church in linking these two approaches.

Lady Carol Kidu described the prevalence of AIDS as a critical emerging issue in PNG. Currently, there is a prevalence of approximately 3 per cent, however it is argued that this figure is a gross underestimate. One the major problems with AIDS are that is destroys the social fabric of communities by breaking up families and introducing stigma and shame.

The issue of AIDS was initially denied by the PNG government, thereby leading to a delayed response. Although the government has now recognized the issue, it needs to be included in the agenda along with trade and economic agenda items. This could begin with raising the profile of the socio-cultural ministry.

A holistic view of health from a PNG perspective includes physical, psychological, social AND spiritual health. The inclusion of spiritual separates PNG from the majority of other countries concept of holistic health. It also provides an opportunity to engage the community on common ground, that is, the church/faith.

A recent program called OPEN (O= Ownership, P= Partnership, E= Empowerment, N=Networking) has been designed to personalise the problem and encourage everyone to take ownership of the issue.

Another program has linked the churches and PNG Department of Health. This program, 'Strengthening Churches that Transform Communities', is important because it serves to reinforce the existing structures in PNG rather than acting in parallel. Interestingly, members of the community will not volunteer for the government but they will for their church. The 'Strengthening Churches' project involves training 'Village Health Volunteers' to look after 5-10 households. Their job is to ensure that each house has essential facilities such as a toilet, washing area and a FAITH (food always in the home) garden.

Recommendations

Lady Carol Kidu suggested that an approach that is both top-down and bottom up is needed. At the same time, the importance of the Church as a link between these approaches was acknowledged. The church is seen as way of moving forward.

Lady Carol Kidu also stressed the need for analytical structured dialogue, especially for the women of PNG. It is important that all members of the community are given a voice and those topics such as alcohol abuse, rape and violence are addressed.

Similarly, it is important that symmetrical communication occurs between the youth and elders. Traditionally, the youth have played a passive role in family communication.

Another recommendation was focused on educating communities of the dangers and risk factors associated with AIDS prevention and transmission. One program has looked at 'Abstinence', 'Be Faithful', 'Condoms' and 'Delay'. However, it is important to be cautious of campaigns that disempower women. For example, 'abstinence' is often not within women's control.

Ultimately, there is a need to look towards ways of encouraging sustained behaviour change. This will only occur when civil society and government work together

Finally, it is important to ensure that the churches take a unified approach to dealing with AIDS. Unlike the competition exhibited by NGOs for donor funding, the churches need to work cooperatively.

Teresita Quintos-Deles

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Rapporteur

Cesar Escobido, Jr.

Making Peace in Mindanao

Main Themes

The main themes presented in the seminar were:
– The background of the Government of the Philippines policies on peace;
– Categories of civil society participation in making peace in Mindanao;
– Interfaith work on peace;
– Challenges.

Overview of Presentation

Regarding the background for the Philippines Peace Process, the National Unification Commission (1992) identified 5 main root causes of armed conflict in the country:
– Massive and abject poverty and economic insecurity.
– Poor governance
– Delay or failures in the justice system, abuse of those in authority and power, violations of human rights, and corruption.
– Stuctural inequities in the political system.
– Exploitation and marginalisation of Indigenous Cultural Communities (including a separate focus on the Bangsamoro as distinct peoples).

Executive Order No. 125 (1993)
Reiterated under Executive order No. 3 (2001)

Principles Underlying the Comprehensive Peace Process

Three underlying principles were seen as critical for the peace process to succeed:

1. A comprehensive peace process should be community-based, reflecting the sentiments, values and principles important to all Filipinos. Thus, it shall be defined not by Government alone, nor by the different contending groups only, but by Filipinos as one community.
2. A comprehensive peace process aims to forge a new social compact for a just, equitable, humane and pluralistic society. It seeks to establish a genuinely pluralistic political society, where all individuals and groups are free to engage in peaceful completion for predominance of their political programs without fear, through the exercise of rights and liberties guaranteed by the Bill of Rights, and where they may compete for political power through an electoral system that is fair, free and honest.
3. A comprehensive peace process seeks principles and peaceful resolution of the internal armed conflicts, with neither blame nor surrender, but with dignity for all concerned.

Six Paths to Peace were then outlined:

1. Pursuit of social, economic and political reforms to address the root cause of armed conflicts and social unrest.
2. Consensus-building and empowerment for peace through consultations and people participation.
3. Peaceful negotiated settlement with different rebel groups and the effective implementation of peace agreements.
4. Programs for reconciliation, reintegration and rehabilitation of former rebels and their communities.
5. Addressing concerns arising from continuing armed conflicts, such as the protection of non-combatants and the reduction of the impact of armed conflict on communities.
6. Building and nurturing climate conducive to peace through peace education and advocacy programs for confidence building measures.

Principles Governing the Mindanao Peace Process (2001)

1. The ultimate vision for Mindanao is the attainment of Peace and Development.

2. Our framework for peace and development must be based on consti-
tutionality. National sovereignty and territorial integrity.
3. Mindanao society is a multi-ethnic one and shall be founded on social
justice for all and the institutionalised accommodation of ethnic traditions.
4. Terrorism is universally condemned. Perpetrators of heinous acts shall
be apprehended and brought to justice.

Agenda No. 9: A Just End to the Peace Process

And long before that, peace will have come to Mindanao. All insurgents shall
have turned their swords into plowshares. They will have become so absorbed
into one society, that the struggles of the past will be just a stuff of legend.
President Gloria Macapagal-Arroyo
Inaugural Address, Quirino Grandstand. 30 June 2004

Situation of Armed Conflict

Two immediate sets of tasks presented themselves:
1. Peacemaking and Peacekeeping: To permanently end all insurgency-
related armed conflict and to immediately reduce the level of violence
in conflict areas.
2. Peacebuilding and Conflict Prevention: To address the major causes of
insurgency, remove the sources of grievance, rehabilitate and develop
conflict-affected areas, and heal the social wounds of internal armed
conflict.

These were seen to include 7 Major Elements:
Peacemaking and Peacekeeping
1. Continuation of peace talks and conclusion of final peace agreements
with major rebel groups.
2. Complementary measures to reduce the level of violence arising from
internal armed conflicts.
3. Completion of implementation of existing final peace agreements.
4. Enhanced reintegration, rehabilitation, and amnesty program to main-
stream former rebels into society.

Peacebuilding and Conflict Prevention
5. Rehabilitation and development of conflict-affected areas.
6. Catch-up development program for Muslim Mindanao and affirmative
action agenda for Muslims.
7. Community-based inter-faith/tri-peoples dialogue, healing, and reconciliation.

Targets and Milestones

1. *Continuation of peace talks and conclusion of final peace agreements with major rebel groups.*

   Peace talks are currently ongoing with four rebel groups:
   – Moro Islamic Liberation Front (MILF)
   – CPP/NPA/NDF (CNN)
   – RPM-P/RPA/ABB (RPA) RPM-P

   Elements of "Peace Talks"
   – Confidence-building measures (CBMs)
   – "Ceasefire" mechanisms
   – Substantive negotiations
   – Reform agenda to address the roots of armed conflict
   – Political settlement
   – Final end of hostilities and disposition of forces

2. *Complementary measures to reduce the level of violence arising from internal armed conflict; such as:*

   – Peace zones/sanctuaries/spaces for peace
   – Citizen-led campaigns for/monitoring of "ceasefires"
   – Tapping of traditional/indigenous mechanisms for conflict settlement
   – LGU/civil society-led localized "peace talks"

3. *Completion of implementation of existing final peace agreements*

   – 1996 GRP-MNLF Final Peace Agreement: Phase 2
   – Full implementation of RA 9054
   – Livelihood/direct development assistance to unserved state commands and Bangsamoro women's cooperatives

1986 GRP-CPLA Peace Agreement

4. *Enhance reintegration, rehabilitation, and amnesty program for rebel returnees*

   – Integration of all national programs for rebel returnees in one organization
   – Enhanced role of LGUs
   – Focus on delivery of core package for former rebels
   – Creation of "certificate of reconciliation"

5. Rehabilitation and development of conflict-affected areas

– IFocus on core social services: core shelter, schoolbuilding, potable water, electricity, multi-purpose center, access road, microfinance and livelihood, security of land tenure.
– ITargeting of priority areas.
– IComplementary funding windows for development assistance.
– IKALAHI in conflict Areas.
– IARMM Social Fund for ARMM
– IUN Multi-Donor Fund for SZOPAD areas
– IEU Fund for Internally Displaced Persons
– IMindanao Trust Fund for MILF areas
– IMindanao Peace and Development Fund for outside ARMM Etc.

6. Catch-up development program for ARMM and affirmative action agenda for Muslims

6.1 Catch-up development program for ARMM
– Completion of devolution in accordance with RA 9054
– Budget reform to enhance fiscal autonomy
– Inter-connectivity of ARMM constituent-provinces/city
– Improving HDI: catch up plan for health and education
– Filling up of vacancies in shariah courts
– Land tenure improvement to benefit actual occupants
– Enhanced agricultural productivity program
– Implementation of "The ARMM Special Economic Zone Act of 2003"
– Peaceful, orderly, and meaningful ARMM elections in 2005 and 2008

6.2 Affirmative action agenda for Muslims
– Proportionate share of appointments to senior government positions
– Rehabilitation/entry of Islamic banking
– Salaam police units for NCR and urban centers
– Ensuring non-discrimination in police/military action against terrorism
– Improved Hajj supervision
– Promotion of Muslim holidays and festivals
– Affirmative action in schooling and employment
– Streamlining and strengthening of OMA

7. Community-based inter-faith/tri-people dialogue, healing and reconciliation

– Partnership with community-based NGOs, religious leaders, inter-faith and multi-ethnic groups
– Implementation of pilot programs in identified priority areas

Reformulated MINDANAO NATIN

To incorporate elements 5-7
1. Full implementation of RA 9054 in pursuit of GRP-MNLF Final Peace Agreement
2. Rehabilitation of conflict-affected areas
3. Health development
4. Education development
5. Livelihood and SME development
6. Land tenure improvement
7. Agri-aqua development
8. Implementation of REZA
9. Infrastructure for inter-connectivity
10. Culture-based healing, reconciliation, and integration programs

Categories of Civil Society Participation:

The civil society is in the forefront in the vital recognition of its significant participation in the peace process and they are not considered as third party but first party to any peace negotiations. Civil society participation has been categorized into five thematic areas such as:
1. Constituency Building;
2. Conflict Reduction;
3. Conflict Settlement (Civil Society will assist in negotiation processes)
4. Research and Training (e.g. women and peace, land conflict, etc.)
5. Healing and Reconciliation

Interfaith Work on Peace

1. Public Advocacy for Peace (e.g. advocacy for a shift to a Federalism form of government will include a Muslim state in Mindanao);

2. Actual Interfaith Dialogue
   – Bringing religious sects together to discuss issues
   – Bishops-Ulama Conference
     ◙ Success stories of healing and reconciliation
     ◙ Peace programmes
     ◙ Meets quaterly
   – Preparation for National Conference for Interfaith Dialogue
     ◙ From interfaith to intrafaith

– Women dialogue
– Basilan Province Interfaith Dialogue
◙ Indigenous faiths are duly represented

3. Try to build a common ground of experience
    For example, bringing Christian and Muslim children together to do a common programme.

4. Response to crisis and meeting basic needs
    For example:
    – ISLAM - I Sincerely Love All Muslim
    – Tabang Mindanaw (Catholic NGO) - engaged in relief operations in Muslim Areas
    – Gawad Kalinga (A Couples for Christ initiative) - engaged in projects/ outreach programs for Muslims.
    – Sanctuaries for Peace

5. Healing and Reconciliation
    For example, to do more faith-based work
    – Efforts of Bangsamoro women to do a module in Healing and Reconciliation.

Challenges

1. Peace itself.

2. Terrorism
    There's a move to cut-off links between MILF and terrorist groups and it is formally included in peace negotiations and agreements.

3. Transitional Justice
    A move from plunder, abuse and martial law to become a nation that uphold and respects the rule of law.

4. Governance
    – Difficult in the Muslim areas - sultanates to democratization
    – Combatants become governors and involve in development and governance

5. Peace Dividend
    Peace dividend will be substantial

6. Healing and Reconciliation

Solutions and Recommendations

The solutions identified were the vital cooperation and solidarity among the government, the bangsamoro people and other indigenous peoples, the civil society, which included the religious organizations to build a common ground towards the achievement of lasting peace and development in Mindanao.

Conclusion

The only question that seemed to be left unanswered is the question: What is the primary grievance of the Muslims in Mindanao? The challenges lie in the sincerity of both parties the government and the MILF - to forge a final peace agreement as a prerequisite or a catalyst to any development efforts in Mindanao.

Rev. Richard Carter
Chaplain, the Melanesian Brotherhood
Br. Jude Alfred. Former Head Brother,
The Melanesian Brotherhood

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The International Conflict Resolution Centre
The University of Melbourne

Religious Peacemaking in the Solomons

Overview

The Seminar was a presentation of the involvement of The Melanesian Brotherhood in conflicts in The Solomon Islands between 2000 and 2003. As such, there was little discussion, and no specific 'solutions' or 'recommendations.'

Themes included

– The positive role of a religious community in acting as a trusted third-party by actors in conflict; and,
– The strength of religious belief in working for peace.

Main Themes

The Melanesian Brotherhood is the largest Anglican Religious Community in the region, with 400 brothers and 200 novices. Its emphasis is on members

being close to God and to the people. For instance, members have the same lifestyle as the communities in which they reside. Most members are 'Brothers' for several years before returning to their communities as ordinary citizens.

From 2000 onward, the Brotherhood played a role in mediation, disarmament and transport of civilians and supplies. In August 2003 seven brothers were taken hostage and eventually murdered by Harold Keke.

Roles of the Brotherhood:
– Undertaking protective accompaniment of people and property; Transporting people and possession to safety;
– Searching for relatives lost or suspected dead;
– Pacifying communicating between road blocks held by opposing sides, with an aim to stopping them advancing beyond barricades;
– Negotiating hostage release;
– Exhuming bodies for identification; Returning bodies to the family's homes; and,
– Collecting and holding guns surrendered in a disarmament process by opposing militia, as well as arms illegally owned by police;

Also, some brothers lived with Harold Keke for seven weeks, hoping to have a pacifying influence.

Salient Issues

Situation 1

At one point the Brotherhood went from respected by the wider communities in which they worked, to being targeted as 'too political'. However, when Keke surrendered unconditionally to the Australian-led RAMSI force, the community returned to supporting the Brotherhood.
– Issue: How can an independent party disarm two sides 'neutrally,' given that their actions may well benefit each side in different ways?
– Issue: The public can be 'fickle.' This strains relations between the public and mediators. The aftermath may also require fora for reconciliation between mediators and the general public.

Situation 2

Some of the militia who killed people were Brothers for some time.
– Issue: People can be enticed into fear. Religious belief must go deeper than allegiance to a church to minimise the manipulation and abuse of religion.

Lessons Learned

a. Some members of the Brotherhood believed God had made them invulnerable to bullets. This belief was shattered with the news of the murder of seven brothers. However, transformation and growth can come out of great suffering. And with it, an understanding that the supernatural appears in the form of love and service when humans become vulnerable and powerless.

b. The integrity and impartiality of the mediator is a requisite for working for peace.
    However, this is very difficult to achieve and maintain.

c. Reconcilers must themselves by reconciled.

d. Peacemakers must belong to the people. Foreign intervention can only provide some of the pre-cursors to effective peacemaking. It can also lead to an abdication of responsibility by the local actors and dependence on the continued presence of the foreign mediators.

e. Religion plays a central role in many countries. Similarly, peace in many societies has a spiritual dimension. It is therefore essential that any effective peacemaking must engage with the religious/spiritual dimensions to both conflict and peace. Often the restoration of community is more important than individual rights and wrongs. This is often missed by Western legal processes that rely on individual witnesses testifying against individual defendants, in spite of the fact that witnesses live with their assailants, and both will often see each other every day after the completion of judicial processes.

Session 9
Panel Discussion

Speakers

Secretary Teresita Quintos-Deles
Presidential Adviser on the Peace Process.
The Philippines.

Lady Carol Kidu
Minister for Community Development.
Papua New Guinea.

Rev. Richard Carter
Chaplain, The Melanesian Brotherhood.

Rapporteur

Alison Preston
AngliCORD Anglican Development Agency.

Responding to Conflict and Terror: Strengthening Religion
State Cooperation

Summary

Teresita Quintos-Deles

Of all the government policies on resolving conflict, one of the most interesting is interfaith-work and trying to build common group - particularly between young children. The greatest challenge that we face is in terms of governance. We are asking ourselves what the accountabilities and responsibilities of violence groups should be as they become mainstream political organisations.

This requires groups to be willing to reflect on their own practices and processes, and to ensure that all groups involved in negotiations receive a "peace dividend". Active engagement is required to ensure that combat groups can transform into political/community groups with sound governance.

Richard Carter

The Melanesian Brothers have a personal story about the role of religious communities bringing peace. This is a story of sacrifice, of action in life, and the hope that comes from peacemakers. Seven brothers were murdered during these efforts to seek peace. What are the lessons we learned?

In Melanesia, faith groups are central to community life. Foreign donors look to secular groups in the Solomons, but this doesn't really work as faith groups as so vital. Faith groups make the story of their nation part of their faith - the two are not disconnected. The Melanesian brothers had a very clear sense of Christ as a sacrificial servant. A particular concern in the Solomon's now is the situation for young people. During the armed conflict they enjoyed the power of carrying arms, having a plan and strategy, and following commanders. Since the peace agreement, they have lost their avenues for expressing themselves or putting forward their ideas.

Religious communities can provide constructive roles in this situation, as healing and forgiveness draw on the desire to be washed clean. Faith communities have rituals to bring rites of passage, to bring people from war to peace. In the Solomons, militants are coming to be washed clean of their actions. Secular groups cannot offer this. Faith communities are seeking holiness and looking to a voice greater than prejudice, and far beyond the secular. The role of the peacemaker is quite challenging for people who are not nationals in the country where the conflict has occurred. Foreign aid very quickly creates resentment that the workers are gaining wealth through someone else's problem. It is important that peacemakers are seen to be part of the society and not profiting from the conflict.

Lady Carol Kidu

HIV/AIDS is a major social development issue in Papua New Guinea. PNG faces a great challenge to move beyond structural responses by churches, governments, and NGO's and really ensure that action becomes a reality on the ground.

Church pastors are very close to the pain of individuals, and are at the frontline in dealing with the consequences of AIDS.

In PNG, the factors that are increasing HIV infection rates are really the rapid cultural change and the corruption of traditional culture. Traditional rituals have been lost in urban areas, such as the use of peacemakers, protectors, and the person to resolve an issue. As these are lost, vulnerability increases as people struggle to express their emotions and challenges of life.

Women were previously peacemakers, even in patriarchal societies. You could not attack a woman under any circumstances. Now these principles are being lost. When there is violence and conflict within a society, the role of a protector is very important. This role is dying away, and young people and women are left vulnerable.

PNG is struggling to find satisfactory alternatives to these lost rituals and roles. The perception in PNG of foreign government programs such as RAMSI are that "we all know we need help regarding the violence, but we're not convinced about the package."

Questions from the floor

What results are anticipated from Government level meeting between the Philippines and militants in Malaysia?

Response by Teresita

All major peace talks in the Philippines now have external facilitators. With the MILF the facilitators are from Malaysia.

There will be an informal round of talks, and this round will focus on ancestral domains. These talks are informal but highly technical - enabling a lot of detailed ground to be covered and consensus to be reached without the pressure of nailing down an agreement. This is laying down the ground work for entering formal negotiations. The G o P has opened as many tables for discussion as possible, to build common ground. One of these tables concerns development and rehabilitation, and this helps establish another centre of gravity for the MILF and for discussions. It is a positive, forward-thinking approach. This is a careful process of exploring what the dividends for peace will be for all involved.

Because the MILF are stringing engaging with rehabilitation and development issues this has built a solid foundation for formal peace talks.

Can religious groups do peace and reconciliation work without being seen as missionary groups? This is a sensitive issue in the Asia Pacific, particularly following the Tsunami.

Response by Carol

We need pragmatic approaches that enable us to reach the people. In PNG at the moment the best avenue is through the churches. This may change in the future, but the churches have the best access to people on the ground. Personally I might not agree with religious approach of certain material about HIV/AIDS, but the pragmatic need to reach people urgently necessitates some compromises. In PNG, the people have seen the church as being more responsive to the needs of the people than the government has been.

Response by Richard

There should be a justified fear of people using the pain and suffering of people to propagate a message. But faith is of vital importance - to ignore it in a response to conflict leaves a great hole and ignores one of the greatest strengths in a community. Faith groups can build bridges, respect, and shared values through listening to peacemakers from all groups. Religion is essential to peacemaking.

Response by Teresita

There is a parish priest in Mindanao who has taken down the crucifix in his own room so that Muslim friends can use his room to pray in. He joins the meals with his community after sunset during Ramadan, and they celebrate Christmas with him. Destroying indigenous identity is dangerous.

Conflict causes a crisis of identity for individuals and communities. The question is asked "who are we?" Was there an effort in the Solomons to create a new identity, a new flag, a new anthem?

Response by Richard

Maybe later there will be a new flag and anthem. For the moment the peace agreement has meant that we can talk again without fear.

The peace process is really in its infancy, partly because of foreign intervention. When this occurs there is a tendency to hand over responsibility. It has been important to establish a western court system in the Solomons, but this has also undermined community accountability and indigenous reconciliation practices. The need is not to cover up but to heal.

Response by Carol

In PNG there is a significant crisis around national identity. We are an oral society, and traditionally non-literate. How do we know who we were? People don't have a visible or written evidence of history. This is a significant challenge facing the islands of Melanesia.

In the Philippines, what links do you see between local Muslim conflicts and international groups?

Response by Teresita

There is a challenge to keep the integrity of the peace process as a local one. Strengthening the concept among ordinary people that the Philippines is a nation of diversity is critical.

We need to be open about differences, and I want to emphasise the distrust and fear associated with the tsunami response. Genuine engagement with government is essential for large organisations.

In the Philippines we have managed to have genuine engagement by creating some agreed terms and then speak openly. For example, women are not given a space within church communities to be heard, and women may disagree with faith leaders. Women need to be strong to share their voices and to be heard.

Recommendations From the floor

– Proposal: a conference on women, religion, and peacemaking.
– Go listen deeply and carefully in communities about religion before, during, and after conflict.
– This conference is a sober reminder of the work that needs to be done after peace has been won. "The work begins with peace."

Zamzamin Ampatuan
Secretary for Muslim Affairs. The Philippines.

Rapporteur

Alison Preston
AngliCORD Anglican Development Agency.

Making Peace in Mindanao

Overview

Government peace processes need to be holistic - addressing far more than the surface political or economic grievances.

Community-based peace building activities are very important in the peace process. Historical and systematic injustice must be addressed.

Summary

In 1992 A "National Unification Commission" found 5 root causes of conflict in the Philippines:

1. Massive and abject poverty and economic insecurity;
2. Poor governance;
3. Delay or failure of justice system;
4. Structural and political inequality;
5. Exploitation of indigenous people

A Comprehensive Peace Process was established that would:
– Be community based
– Address systematic injustice

> – Ensure dignity for all in negotiations (reduce a sense of winners and losers)

   6. Paths to peace were identified:
1. Systematic reform;
2. Consensus building and consultation (which included a ban on violence);
3. Negotiated settlement;
4. Rehabilitation, resettlement and restoration for rebels and communities (essentially disarmament);
5. Addressing concerns of militants;
6. Nurturing peace, through peace education and other initiatives

There are 4 peace processes ongoing in the Philippines:
1. Moro Islamic Liberation Front (a secessionist movement)
2. Communist insurgency
3. 2 breakaway groups that had previously been part of the communist insurgency

Conflict in Mindanao

There has been a history of abuse, plunder and Marshall Law in the Philippines. The Government has needed to go back and unravel the historical injustice that has been legalised over centuries.

A recent survey of the Muslim population in the Philippines indicated that about 5% of the population follows Islam. However this is widely considered to be inaccurate and the population could be as high as 12%. The Muslim community is mainly in Mindanao, but has spread to other islands, particularly because of the conflict.

The primary grievance of the Muslim people of Mindanao is the forced annexation of the island during US occupation. Prior to that time the island of Mindanao had always maintained independence - including during Spanish colonial period. The Muslim people of Mindanao suffered under the prejudice of the Spanish, and there is a very real historical injustice and a cultural bias against the people of Mindanao. There is a strong tendency towards stereotyping among the Philippines people that is not helpful in fighting this sort of injustice. Mindanao is the poorest province in the Philippines, however since 1992 the main perceived problem has been the insurgency and efforts have focused primarily on politics and economics. The peace process has needed to be expanded to encompass the cultural, spiritual and psychological issues. The political and economic differences build on deeper problems.

Peace building activities by the Government

Active steps have been made to recognise that the Philippines as a country has not traditionally been receptive to non-Christian faith groups, particularly Muslims. Efforts have since been made to make Muslim people feel more at home in the Philippines, including through supporting the Hajj or pilgrimage process, and supporting reconciliation and healing efforts through non-government organisations who are not Christian, and through inter-faith actions.

Inter-faith efforts have included taking common positions on advocacy or justice issues. For example, a mosque was being built in a business centre, as many of those working around the centre are Muslims who need to pray throughout the day. However community resistance rose up against the building of the mosque. Christian and Government leaders spoke out in support of the Muslim community and the need for a mosque. There is also a monthly meeting at provincial government level in Mindanao with Muslim leaders, to ensure that their perspectives and issues are taken seriously. There has also been an increased focus in bringing people together in inter-faith groups to establish shared experiences.

A focus has included bringing young Muslim leaders into these meetings and activities. The Government has increased support for Islamic schools, and also ensured that Arabic and Islam classes are offered in public schools on Mindanao, to provide parents with choices about the schooling of their children.

One challenge has been how to include women in inter-faith meetings - as religious leaders are almost always male.

NGO activities

Christian NGO's have made a specific effort to care for displaced Muslim people, and some have taken on the concept of ISLAM - "I sincerely love all Muslims". These NGO's have committed to helping Muslims build a mosque and send their students to schools. This practical outreach has demonstrated concern and reduced tensions.

The peace process

A major challenge has been maintaining the integrity of the peace process while also strongly fighting terrorism. There is a consensus that the peace process is the way forward, and also that it is important for economic stability and business growth on the island.

A just end to each peace process is a fundamental aspect of Government strategy for building peace. This approach is supported by opposition parties

within the Philippines, as well as within the Government. As part of the Mindanao Peace Process in 2001 a legislative change was made to recognise ethnic diversity within the Philippines. A "peace dividend" needs to reach everyone. As part of the negotiations, groups are already preparing the peace divided package together. The Government has strongly encouraged armed movements to start their own development and governance groups, to draw energies away from violent conflict, to improve transparency with their own communities, and to indicate the complexity of sound governance. There have been a lot of struggles over determining entitlements, and ensuring that groups are accountable for the entitlements or compensation that they obtain. Sometimes leaders have siphoned off funds designated for community development, but this has enabled greater community demand for transparency. Accountability of rebel leaders continues to be a major challenge to the peace process.

Healing and reconciliation has also been acknowledged as important - that the wounds of the heart need to be healed.

The approach of the Government is to have as many dialogues open as possible about issues relating to the peace process prior to formal talks. This enables considerable agreement to have been reached prior to formal talks.

Concerns

The accountability of rebel leaders to use resources and entitlements in a just manner continues to be a major challenge to the peace process.

Summary of Main Learnings

– Any peace process should focus on a "just outcome" for all actors, to ensure greater likelihood of future stability.
– Addressing historical and systematic injustice is a central aspect of reaching a "just outcome".
– Conflict relates to far more than political or economic issues, and peace processes need to engage with the deep wounds of the heart.
– Community-based relationships that reach across the conflict divide are fundamental.

Future Challenges

– Ensuring that Muslim people feel welcome and at home in the Philippines.
– Overcoming prejudice within the Philippines.
– Addressing the "wounds of the heart" - of loss, displacement, repression, and injustice.

Rabbi Michael Weissner
Union of Progressive Judaism. New Zealand.

Rapporteur

Anna Halafoff
The International Conflict Resolution Centre.
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Common Essence of our Faiths

Main Issues

- Most people are born into their religious traditions, therefore its logical to conclude that one religion is not superior to another, it is simply what is available at time of birth.
- God/Source of all created a diversity of religious experience.
- Despite the wide variety of beautiful traditions all religions are "variations on a universal theme… there is in reality just one religion with a multitude of manifestations".
- Major differences are "largely outward appearances" of dress, diet, festivals, rituals… not in the essence but the details.
- In all traditions 'at the core of our being is a reservoir of peace'. The goal is to be the best you can be and to provide methods to reach perfect Goodness. To experience joy that depends on nothing physical but on 'Life Source', spirit, and soul residing within us. To 'Know God', the 'Source' and to know we are inseparable from the ONE.
- Traditions offer freedom from fear. They give insight about how to move from wanting and needing, false hope and negative thoughts to live in the moment, fulfilled, complete and aware.
- People can adopt any religious tradition they want to.
- What makes religions different from one another?

Differences are for the most part cultural.

Differences in calendars, holidays, rituals.

- Seem different yet serve same purpose: to help feel part of a whole, to give sense of universality, to provide common faith language etc.
- Commonalities have been overshadowed by differences; superficial differences have become the focus.
- Rituals have become more important that the messages. The outward practices become the focal point.
- Religious adherents often told by leaders not to explore other faiths out of fear of conversion and a wrong impression that only their faith holds the right answers.
- When we step out of those barriers we can see that others have the same truth, and in some areas they are more highly developed.
- The commonalities:

  God is real

  Prayer is effective Love

  Tolerance

  Non-Harmful Behaviour Justice

  Righteousness

- "The religions we have created are simply the only way we have been able to cope with the enormity of ideas implicit in the created universe made by a creator God".
- How can we as individuals do this work of building peace and understanding amongst religious traditions?
- "You are not required to complete the task, but neither are you free to stop doing it".

Prof. Gary Bouma
UNESCO Chair in Interreligious
and Intercultural Studies - Asia-Pacific
and Monash University. Australia.

Rapporteur

Al Cook
The International Conflict Resolution Centre.
The University of Melbourne.

Managing Religious Diversity

Overiew

During this workshop Professor Bouma centred the discussion around two points. The first of which was "From threat to promises via tolerance" and the second was "From fear to partnership via understanding". The discussion was open to the floor from the beginning. Each participant was asked where they came from to look at our own diversity. The participants were from Australia, Cambodia, Germany, Indonesia, Laos, New Zealand, Singapore and Wales (UK). Each country had various experiences of managing religions from a system of taxes and membership of individual religions in Germany to established churches in Australia and New Zealand.

Current movements in Victoria, Australia, were highlighted where recent legislation has built upon previous acts to tackle the issue of hatred of a/some religion/s. The issue was debated over its usefulness and was acknowledged to be of good use; however, there was some dissent from the New Zealand delegation that legislation was not the means to manage religious tolerance.

The workshop discussed the idea that understanding other religions was a good way to promote the coexistence of different faiths. During discussion of

the Indonesian example we focused on the issue that it had a Muslim majority with a Hindu backdrop. This meant that there were different cultural practices in Indonesia towards Islam than in other Muslim countries in different regions. In Cambodia we learnt that there was a ministry of religion and was mandated to manage the establishment of new places of worship. There weren't any solutions agreed upon by vote; however, there was broad agreement that the current state of world religions and tolerance was not satisfactory. The need to manage religion within countries was broadly accepted but dissention took place when we discussed methods. This was the main unanswered question from the workshop. An area of particular note that was not discussed was identifying cultural practices from religions. The discussion of Indonesia as a Muslim country with a Hindu backdrop provided a unique insight into how religions adapt to their surroundings; however, to dispel stereotypes we need to look toward identifying the different practices religions adopt.

Speakers

Kamarulzaman Askandar
School of Social Sciences,
Universiti Sains Malaysia, Malaysia

Dr Lambung Trijono
Director, Center for Security and Peace Studies,
Gadjah Mada University, Yogyakarta, Indonesia

Hass Della
Executive Director, Australian Multicultural
Foundation, Australia

Rapporteur

Tania Miletic
The International Conflict Resolution Centre.
The University of Melbourne

Responding to Conflict and Promoting Peace

Overview

Introduction from the Moderator: Dr Pushpa Wood

The main theme of this session is 'How to move on beyond talk alone towards a more active dialogue and action?' She presented four questions for the panel of speakers:

1. How can we ensure we bring out the best and keep worst out of people?
2. On promoting peace, where does it come from? Who reports to whom? Who is responsible and when we know, how to go about it?
3. What actions are we going to take in our respective disciplines, work, activities towards creating a culture of peace (at the personal, family, community levels)?
4. Regarding resolving conflict: Resolving conflict doesn't automatically imply you don't have diversity, that is, keeping intact people's diversity of beliefs, values, etc. There are words of concern, such as "tolerance". "Negotiation" doesn't have equal power distribution. At what stage does a difference in belief, etc. move into a conflict? How do we use our religion to promote peace?

Speaker One

Kamarulzaman Askandar: Towards Peace and Tolerance: A Muslim Perspective

Main theme: Shifting how religion is focussed on by parties and CR practitioners.

The speaker focused on the Southeast Asian Region and strategies to put forward for SEA.

1. What values are we talking about when we talk about a Culture of Peace: This is harder when we are working across different values and different faiths.
2. Getting in the common values being put forward. What good values, practices - put forward with some separate elements such as human rights and positive peace values?
3. What strategies towards a Culture of Peace in SEA?

At times it is better to take religion out of the equation because it is used to support other interests. In conflict situations that involve ethnic and religious issues it is possibly better to take them out and focus more on economic and political issues.

Conflict with religion as the focus can be seen as zero-sum conflict. The focus issue is non negotiable. The 'us' versus 'them' and this gains further support. Mindanao for example involves others when religion is the focus- it's all inclusive in regions, e.g., Thailand and Aceh. Whilst the intra state and intra aspects of conflict but tendency to focus on broader religious issues.

Recommendation: To take them out and put them back in when you talk about conflict resolution and peace-building aspects of religion - such as truth, justice - that bring people together. Make religion part of the solution, not part of the problem. There needs to be:

1. Rejection of violence on anybody and at all levels - from the individual to the state.
2. Some time also engaging all sides searching for common ground, and with the government etc.
3. Providing legitimate space to address grievances- impartial media for example. Not only about interfaith dialogue but in the doing.
4. Projects that are inclusive - interfaith partners not just community members but organisations of different faiths. Need to practice working together at the local level to move beyond dialogue. See this happening in the Philippines.
5. Poverty and injustice are major sources of conflict.
6. Need to promote institutional and social reforms and here religion has a role.
7. Put forward more peaceful face in the region. Role models are required that are more responsible, proactive religious leaders. Put forward a more moderate face of Islam, because Malaysia is a multi-ethnic country.

Speaker Two

Dr. Lambang Trijono, Director, Center for Security and Peace Studies, Gadjah Mada University, Yogyakarta. Indonesia.

Dr Trijono opened his presentation buy asking what is happening in the fields and how we develop understanding of conflict of religion. Where can we locate religion in conflict? One of the key issues raised by Trijono is that religion is Janus-like insofar as it has two faces. That is to say that, on the one hand, religion inspires peace and harmony. On the other, religion is often a source of conflict and fundamentalism. Religious conflict is multilayered. Circles of violence are easily created inasmuch as conflict results in violence and violence then becomes the new issue and the issue of violence becomes another source of conflict. Trijono gave the example of civil war in the Moluccas between reli-

gious groups. In this case, religious issues centre around identity. When feeling threatened and insecure, people often use religious identity for self-defense. Construction of enemy is common to religions. There is a need to create space for a new nation. Issue of fundamentalism/ radicalism amongst young migrant Christians and so-called indigenous Christians. Economic issues interlink with ethnic and religious identity conflict.

Speaker Three

B. (Hass) Dellal OAM, Executive Director and Company Secretary, Australian Multicultural Foundation

Mr Dellal's presentation drew on the third "Diversity Matters" conference[65], the aim of which was to establish a multi-faith council advisory committee for the Commonwealth in order to promote harmony and cohesion, identifying emerging trends. The conference was designed as a forum for the global challenges and local responsibilities and identified ignorance in the mass media about religious diversity. The conference was comprised of a series of solution based forums. The aim of these was to design and implement practical and pragmatic approaches that could be taken on by Commonwealth countries to promote social cohesion through acceptance and understanding between community and religious groups. Mr Dellal defined the council as a body that can advise the Commonwealth Secretary General on multi-faith issues across Commonwealth countries, inhabited by 1.8 billion people. These countries are rich in cultural and religious diversity and face issues of prejudice, inequality and cultural and religious difference. These same countries also have some of the most glowing examples of peace, harmony and practical solutions.

Overview of Subsequent Discussion

Trijono argues that there are different sorts of religion and ways of thinking about religion. It is possible to use religion as a vehicle through which change values.

Mr Dellal, on the other hand, views religion and values as inseparable. He quoted Mr Jaman Haidu, former secretary general of India, advocating "liberal democracy as the way to pursue interfaith. Let's not tinker with what works."

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65 The conference "Religious Diversity: Global Challenges and Local Responsibilities for the Commonwealth" was held in Taj Bengal, Kolkata, India, from the 28th February to 2nd March 2005. For further information, see http://www.amf.net.au/events_inter_thirdDiversityConf.shtml.

Mr Dellal suggested that there should be multi-faith education within all religious leaders and a revamping of the UN's Freedom of Religion and Speech Act. Frequent multi-faith meetings advised to highlight theme of common destiny of all faiths and to explore common points of mutual care. "Our challenge is not so much our common values. Our challenges are our differences."

Focus on Peace-building Practices

Religions can contribute to peace in many ways by fostering personal transformation, dialogue and reconciliation. Religious values may be powerful enough to support personal transformation. At the same time, we need to look at structural conditions. Conditions may be created to sustain cultural efforts. We need to address obstacles to peace such as socioeconomic gaps, policy distortions and socio-cultural alienations. Institutions need to rebuild themselves in order to manage, mediate and bridge differences. Look at implementing preventive development programmes. Civic engagements, dialogic development planning and programming. Inter-subjective dialogue: hearing about others' experiences in order to break down 'other' construction of enemy and to dismantle religious dominance and truth claims that have been used in conflict. Inspire reflection on enemy construct and bring together people of different religions.

Dialogue outside the "Diversity Matters" conference was crucial to understanding issues people face on the ground in their daily lives. One of the speakers at the conference, for example, was partnered with media outlet, The Statesman. This proved to be an opportunity to extend dialogue to people outside the conference. Reactions to news articles and journalists' reports contributed to the conference. Such contributions meant that the conference's agenda was in flux throughout the three days of its duration. Every speaker at the conference was interviewed by one of the 25 journalists present. Mr Dellal spoke of the use of the media as a solution in itself inasmuch as it has potential to instill and inspire debate. Recommendations at the conference included promoting inclusivity in the local community, with particular attention to women and young people, so as to work with issues of corruption. The former General of Police of Kolkata, for example, spoke of the police station as a hub for interfaith activity in its role of dealing with the local community. "Diversity Matters" concluded by emphasizing the need to identify emerging issues and trends in addition to sharing good practice and knowledge.

Future Challenges

How, specifically, might religious groups and institutions practically go about enacting dialogue with other religious groups and institutions? Where might we make a space for interfaith interactions?

500

Religion in Peace and Conflict - Responding to Militancy and Fundamentalism
12 - 14 April 2005 - Melbourne, Australia

The fourth "Diversity Matters" conference is to be held in South Africa by Monash University. Mr. Dellal finished speaking by referring to a series of recommendations made by the Australian Department of Immigration and Multicultural Affairs[66]. How, precisely, might we promote mainstream understanding between faiths and implement practical solutions to conflicts between religious groups? What effect do cultural and language barriers have on our ability to recognize common interests and work with conflicts? How might we address such barriers in order to share common goals? Does liberal democracy always work? How do we practically look at differences? How might we begin to value differences than view them as problematic?

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[66] Commissioned by the Australian government in 2001, the 20 major recommendations can be found in three sections: 1.Main Report 2.How to Hold Multifaith Gatherings 3.Muslims in Australia. See www.dimia.gov.au.

Speakers

Kamarulzaman Askandar
School of Social Sciences, Universiti Sains Malaysia, Malaysia

Dr Lambung Trijono
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Hass Dellal
Executive Director, Australian Multicultural Foundation, Australia

Rapporteur

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Responding to Conflict and Promoting Peace

Comment from the floor:
–   One use of violence: Qualification that "states should not use violence" resort to violence outside but can use force to legal mandate or maintain order, secure life, protection and human dignity. This is a personal view/ opinion that supports certain uses of violence when violence can be justified.

To the 1st & 2nd Speaker:
–   Are there any common crossroads or principles to both your presentations?

2 Qs to Mr. Lanbang:
–   Breakdown religious discourse, but religious education in schools, communitieswhat do we do about dogmatic education in religious education?
–   Uses of the media, such as the Indonesian experience, also causes side-effects. Can create divides within religions- hard issues against moderates- where both sides use the media to support their positions.

Q from the floor to Hass Dellal:
–   Some of the conference countries have a terrible record - does it invalidate what was said?
–   Response from HD: No, lots of local work is done - needs to be highlighted. The media reported on work within countries and thus shared them internally also.
–   Need to choose media outlets - important to identify editors who wanted to be supportive, show human values. Also challenge to work with those who are challenged!

Q from the floor: Last few days, regional conflicts root causes are identified as economic and political rather than religious, but that parties use religion. *Question:* how religions can identify the conflict and how religion to be used in the conflict?
–   When conflict arises- criticism comes quickly- but what about when terrorist attack on innocent people?

Q from the floor: "Take out religion first and bring it back in the peace time". How is it possible, given it is steeped in their identities?

Response from a member of the audience:
–   Issue of enemy construction. Need to reconstruct perceptions of people, not their religion but the underlying issues (economic, etc). need to have subjective dialogue among parties. Give an opportunity to have inter-subjective dialogue.
–   How to use religion to prevent conflict is crucial to understanding conflict. How can religion avoid being used - through inter-subjective dialogue but also including the other issues. Especially respecting the differences.

Malaysian Speaker response to "uses of violence":

– The use of violence by states- we should reject violence by anyone which is not legitimate- but where to draw the lines? States in SEA have not been acting responsibly in responding to situations. It's [violence] an excuse, responding by violence. Religious groups need to make a stand- never will conflict be resolved with violence; there is a need to be more creative.

Regarding the recommendation to 'take out and put back in': in language we use in defining issues, negotiations, etc. Because it is a non-negotiable issue we need to identify safer areas and issues for discussion.

Recommendation from the floor:

– The need to develop values across inter-faiths for education, and for conflict resolution models to incorporate these values in models and practices.

Aisaki Casimira

Director, Ecumenical Centre for Research, Education and Advocacy, Suva. Bhuwan Dutt, Arya Samaj

Ms Tessa Mackenzie

Secretary Fiji Interfaith Search.

Rapporteur

Julian Lee

School of Anthropology, Geography and Environmental Studies The University of Melbourne.

Rebuilding Trust: The Role of Religion in Fiji

Overview

Stressing the importance of understanding the current socio-political climate in Fiji, Tessa Mackenzie began the seminar by outlining salient aspects of Fiji's history. From 1874 until 1970 Fiji was a British colony. To preserve the varied indigenous cultures of Fiji, the British kept the various indigenous groups separated. The British also imported many indentured labourers from India. Many of these labourers returned to India, but many also stayed. In 1950, a census revealed that indigenous Fijians were a minority. They were just 46% of the population. The descendants of these Indians are now referred to as Indo-Fijians. Politicians preyed on the indigenous Fijians' fear of domination by Indo-Fijians to mobilize support for themselves. Consequently, nationalist Fijians executed a coup de etat and unseated an elected multi-racial (though

Indo-Fijian dominated) party. It should be noted that indigenous Fijians were mostly Christian, owing to the work of missionaries. Indo-Fijians were largely Hindu, and thus, there exists a strong correlation between ethnicity and religion. Today, some Indo-Fijians have converted to Christianity, and Christianity is the religion of approximately 50% of the population. Hinduism is the religion of approximately 34% of the population. There also exist relatively smaller numbers of people of other faiths, including Muslims, who make up 7% of the population. Within Christianity in Fiji, there are various subdivisions including Methodist, Catholic, Assembly of God, and Seventh Day Adventists. The Methodists are the biggest group and probably the least tolerant or inclusive. They frequently boycott if not condemn interfaith activities, regarding interfaith prayers as a sin and sometimes regarding followers of other religions as idolaters. Methodists have also developed the idea (from the Bible) that the indigenous Fijian people are the lost tribe of Israel and that Fiji is the Promised Land. This is used to fuel nationalist sentiment. The notion that traditional Chiefs have a divine right to rule has developed from this. This had the effect of bolstering the legitimacy of leadership by traditional Chiefs and of the political role of the Methodist church. Following on from this sentiment has been the sacrilege and destruction of Hindu properties such as temples and books. The Koran too has been publicly vandalised. Some of these episodes have been directly related to the activities of Christian/ Methodist prayergroups. There has also been a political movement towards greater exclusiveness, including regarding Fiji as a Christian State. Politically, too, affirmative action is still in place for indigenous Fijians, in spite of the fact that poverty, the official category of which approximately 30% of the inhabitants of Fiji are within, is experienced by all segments of the inhabitants of Fiji.

Interfaith Search, a Fijian organisation to which both Tessa Mackenzie and Bhuwan Dutt belong, promotes interfaith understanding and activities. It began in 1987 after the first coup de etat in Fiji. Interfaith Search is supported principally by ten groups, although seventeen groups give it their official support. The Methodists are including among these official supporters, but they make no contribution and play no role whatever. In fact sometimes they oppose its efforts.

Interfaith Search engages in a number of activities, including seminars and interfaith prayer meetings. They also organised Interfaith Journeys, an event wherein a group of representatives of various religions visited the holy places of different religions and received there a short lesson about that faith.

There are a number of positive and negative trends extant in Fiji currently. Among the positive are that the current vice-president of Fiji is well-known and highly regarded for his integrity and fairness. This former judge has been promoting inter-religious and interethnic tolerance and respect. He has also acknowledged the patience and forbearance of the Hindu community who have endured numerous violations of their religious properties. The year 2004 was also declared a year of fasting and prayer and this was commemorated by

numerous events. Initially, however, these events gave no room to non-Christian faiths, until Interfaith Search held an interfaith event whereafter some small space room was given over to non-Christian contributions.

One of the most negative recent trends, however, is that incidents of sacrilege have been on the increase and that some people have publicly claimed that Fiji will never be blessed until Fiji was rid of all idol-worshippers. There have also been calls to establish Fiji as a Christian state, which, if it came to pass, would negatively impact on the rights and standings of other faiths in Fiji.

Questions, Recommendations and Responses by Presenters

One participant suggested that bringing the international Methodist community to dialogue with local Methodists might neutralise the Fijian Methodists' exclusivist discourse and to negate claims that indigenous Fijians were the lost tribe of Israel. The presenters responded that, indeed, this has occurred with representatives from Great Britain visiting Fiji, but there has been no apparent positive impact.

One participant asked if there had been any attempt by the Indo-Fijian community to retaliate. He went on to say that the philosophy of letting God deal with injustices provides no deterrent to bullies. Bhuwan Dutt replied that the position of non-indigenous Fijians is relatively weak. They are numerically outnumbered and the police and military are affiliated to the indigenous Fijian population. It was noted by another participant that the position of Indo-Fijians is similar to that of other minorities in Asia and Africa. This participant suggested that despite their weak positions, they must not simply cower, but rather make use of the media and continue to lobby the government of the day, however unjust that government is.

Tessa Mackenzie, responding to this suggestion, said that Interfaith Search does continue to use the media as best they can and to make statements whenever destructive comments are made. Bhuwan Dutt commented that, with regard to the weak position of Hindus, there seems to be increasing awareness that their patience may soon reach an end. However, increasingly, Hindus have seen emigration from Fiji as a solution to the discrimination that they face.

Jude Alfred
Former Head Brother, The Melanesian Brotherhood.

Rev. Richard Carter
Chaplain, The Melanesian Brotherhood.

Rapporteur

Susan Carews
The International Conflict Resolution Centre.
The University of Melbourne.

Religious Peacemaking in The Solomon's Speakers

Main Themes

  – Christian Brotherhood living in a village community.
  – The Christian group became embodied as part of the culture. The religious piety created a perception of invulnerability and a symbol of luck.
  – The Brotherhood draw into the conflict as mediators, however when 7 members were killed a myth of village perception was shattered. The people had linked their safety to the myth of spiritual protection through the Brothers. They projected the idea that the Brothers must have done something wrong to be punished by god. The people turned against them.
  – The murder of the 7 Brothers shook the foundations of the Brothers faith as it appeared that violence was stronger than good. The very meaning of their belief which was their sense of security, safety and meaning was ques-

tioned. In addition, people that had prayed with the Brotherhood were committing violent acts. The Brotherhood found this hard to understand.

 – The idea of the mediator becoming a victim created the situation whereby the mediators had no-one to turn to. They became part of the conflict.

 – The learnings or good that emerged from conflict were: Everyone has a choice; the mediator must have integrity and impartiality; the reconcilers must be reconciled within themselves; peacemakers are part of the people; conflict causes spiritual dislocation; there is true custom (reciprocity) and false custom (greed); peacemakers communicate in symbols and actions not just words, from death came hope not despair.

Summary

Background

The Brotherhood is a Christian community founded in 1925. The founder Ini Kopuria lived the message in the village and not imposing western life on the people. The Brotherhood lived at the village level and shared food and culture. They helped the people through their example.

Those joining the Brotherhood would stay from 5 to 20 years, they made a commitment to take no money, to not marry or have a special friend. They go where the community wants.

The Brotherhood has its own support network, they believe people will support the brothers. They become companions, the receive support in terms of shelter and provide for the needs of the community. All support comes from the grassroots level. The Brotherhood train as novices for 3 to 4 years in areas such as agriculture, health, Aids awareness, nutrition, care for the young, diahorrea treatment, how to cope and Christian skills. They are taught how to put the gospel into practical application e.g. love, forgiveness, reconciliation and peace for the people.

Their life is sacred. They feel the calling from god. They take vows. They are social workers they give the people help. The Brotherhood see themselves as intermediaries between the spirit and the people. People look to them to pray for them, for their family, if they have family difficulties etc.

The ritual of the Brotherhood is to pray 7 times a day, they start at 5.30am. They pray morning, afternoon and night. They feel related to god in times of silence. There is a meditation chapel and they become aware of god's presence. Their worship brings in the whole of creation e.g. land, sea, the fish, plants and harvest is an incarnation approach. Each is seen as a gift. God is

with us. God is everywhere. They never rise above the people they serve. hey arrive at the village with nothing, live by faith is the immediate way. It is a culture of reciprocity.

The Anglican religion is the most successful. The Brotherhood have had 100's of applications and only accept 10 for each region. The Brotherhood also use drama and pipes to connect with the people.

The Conflict

In 1999 there were two island groups. One group were called the Milaitans and the other group the Guadalcanal. Both are different people. The Milaitans are outgoing. The Guadalcanal people become resentful of the Milaitans. The Milaitans were more aggressive in business, had more money. There was a goldmine. The Milaitans dominated the government. The schools were filled with Milaitans. The Guadalcanal people felt taken advantage of. The Liberation Movement formed and sought reparations for damage done to the people of Guatacanal. They expelled students from the schools.

Young people attracted to join the struggle, they felt empowered by action. They threatened Milaitan settlements, people lost homes, villages were attacked. The Milaitans moved to Honiara to the headquarters of the Brotherhood. At first the Milaitans coped without taking revenge. In 2000 the Milaitans formed a militant group called Milaitans Eagle Force.

The crises got out of control. Police unable to do anything. The police were involved on both sides.

The Brotherhood was asked for help, they found it hard, what steps should they take? They were living the simple life. Brothers decided to become more involved in work for peace. Brothers commissioned. They moved into no-mans land between the parties. They visited the groups to decrease suspicions; they prayed with them, reminded them about things that were helpful. Most of the people were Christians.

The Brotherhood believes the miracle of god works through situations. May hear gun in front, they saw us, keep shooting. In 2000 militants ambushing people, raided police armory, well equipped. The Brotherhood negotiated to find a solution. In 2001 the cease fire was secured and a peace agreement made. In 2001, the government can manage and control, however arms with militants were not returned. In 2002, the Brotherhood were called by the Government if we can receive arms, create disarmament program. There were hundreds of thousands of weapons. In August 2003 a militant Harold Keke and his militants took hostages. They were the liberation front. Seven members of the Brotherhood were killed on the island of Guadalcanal. For 3 months the Brotherhood were told by Harold Keke that the Brothers were still alive.

The people believed that people with religious faith invulnerable. People said how this can happen, what have you done wrong. They saw religion as the lucky charm then found out the news that the Brothers were dead. The people questioned 'where is god?' The seven men were central to the life of the community. It was difficult to tell their families that they died for peace. Even the Australian airline Qantas wouldn't land unless the Brotherhood at the airport. People turned against the Brotherhood and accused of being politicized. The people believed the only way forward was to disarm the militants. The Brotherhood experienced a sense of powerlessness. The nature is love, humility and forgiveness. Felt powerless against evil.Vicious acts of brutality.

An example of cruelty was the priest and our Brothers and village were assembled to watch boys beaten to death. The victims were asked to dance. The entertainment took 6 hours. The priest was then tied to dead bodies. The tormentors had shared Holy Communion with the Brotherhood. How do the people get sucked into the brutality and make it into sport?

The Brotherhood was men without any weapon, wanted to live the gospel. What was the point if power of violence won? Over the next 3 months a transformation happened. Three were 14 hostages alongside the seven. Seven lived with Harold Keke. They prayed 7 times per day, talked with him, he trusted them more than own followers. They were released unharmed. He gave the gifts it appeared he was trying to repair the damage.

Part of the transformation was seen as the arrival of the Australian Federal Police, Mr Ramsey with the Regional Assistance Mission from Australia. There were police and 2000 troops. There appeared a change of heart in Australia. Why? Perhaps the Bali bombing, the fear of a rogue republic, humanitarian concern etc. A week after their arrival, Harold Keke gave an unconditional ceasefire. He announced the Brothers were dead. From a community wide perspective it appeared the lost son had come to his senses. There was sorrow and grief, the nation coming to its senses, e.g. Philippines - people power. There was a public funeral and public sign of speaking out. A day of National mourning. People wanted peace.

Lessons Learnt

–   Everyone has a choice. The young people could choose to be militants or Brothers. They felt empowered by weapons and violence. The energies of goodness can be channeled. The young people have no life chances.
–   There is a need for a mediator with integrity and impartiality. What happens when the mediator becomes the victim (in the case of the Brotherhood). The Brotherhood reached out but no-one was there.
–   The reconcilers must themselves be reconciled. They held together the faith was stronger then ethnic divisions.

– The peacemaker belongs to the people. Currently Ramsey is holding groups together, what happens when they go.

– Peacemaking is spiritual role that is honoured and respected. People think they can be washed clean.

– The Melanesian Brotherhood's method of peacemaking acknowledges the spiritual dislocation conflict causes.

– Each community needs a 'story'. Through death resurrection, spiritual healing to the soul.

– The restoration of community is often seen as more important than individual rights and wrongs. Melanesia is a whole community.

– Leadership and authority - gone to status, wealth land, property, can't leave young out.

– Many of the trouble makers were aged between 15-25 years of age, must be given a voice or they turn to drugs and destruction.

– True custom - reciprocity. False custom, getting money for yourself.

– The peacemaker communicates not just in words but also in symbols and action.

– The Police - Brothers washed hands in holy water and over weapons, to exorcise the evil. The ceremony is a powerful statement, the use of weapons destructive against the creative power of god.

– People are still divided. The art of conflict resolution is an act of reciprocity, re-entry into relationship.

– True experience of Melanesian Brotherhood have been through there is a new understanding of the costly nature of their role.

– From death, there is the symbol of people longing for peace, a sign of goodness. Paid the price for goodness. From death came hope not despair. Where Brothers are buried became a place of pilgrimage. Not a place of darkness, people put faith in action. Blessed are the peacemakers.

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Centre for Cultural Studies and Social Change at Surakarta Muhammadiyah University. Indonesia.

Rapporteur

Julian Lee
School of Anthropology, Geography and Environmental Studies. The University of Melbourne.

Changing Perceptions in Islam

Yayah Khisbiyah introduced the workshop by noting that since 9/11, Islam has occupied much of the international spotlight. Islam has been portrayed as a terrorists' religion and, indeed, there might be some evidence in support of this notion in the form of events in New York, Bali and Russia. However, she said that it must acknowledge that Islam is not a monolithic religion: Islam is diverse and there have been various trends and currents that have moved within Islam over the years.

Yayah Khisbiyah launched the discussion by posing three questions to those in attendance:

1. Are there any political and ideological changes occurring within Islam?
2. If so, what is the direction of these changes?
3. What can we do to influence the direction of these changes?

Summary of Themes

One major theme of discussion related to the way Muslims, or brands of Islam, carried labels such as 'hardline' and 'progressive'. Muslim participants in particular noted that the divide was getting wider between 'hardliners' and 'liberals'. It was noted that those one side of the divide use the label of those on the other side in derogatory manner. One Malaysian participant pointed out that in some mosques in Malaysia, there will be two imams leading the same prayer session with the members of the congregation refusing to pray behind the imam who sits on the other side of the said divide as themselves. He went on to say that currently, Muslims are required to take positions on given topics and that one is judged on the basis of that position. Life as a Muslim becomes difficult because should you be labelled as a 'liberal', one then goes out of one's way to appear more 'traditionalist', and vice versa.

One non-Muslim participant asked whether this might result in a significant theological divide within Islam. Yayah Khisbiyah suggested that such a divide was less likely than the different groups merely having different opinions on given topics, such as women's rights. On the topic of labels, it was also pointed out that the term 'Jemaah Islamiyah', used by the media to refer to the Indonesian terrorist organisation, actually translates as 'Islamic community'. Use of the term 'Jemaah Islamiyah' to refer to the terrorist organisation implicates, and thus may elicit sympathy from, the average Muslim who is indeed a member of the general 'Islamic community'.

Finally on this theme, it was noted that the same labels and groupings that occur in Islam can be found within Christianity. The hardliners, the liberals, the terrorists all exist or have existed, and thus, what is evident in Islam today is by no means a feature of Islam per se.

Another theme of discussion examined the causes for terrorism, and the possibility for sympathy that average Muslims can have for Islamic terrorists. It was noted that owing to 9/11 and the Bali Bombing, Muslims became sympathetic to the West. However, events since then, in particular the invasions of Afghanistan and Iraq, have been interpreted by Muslims as being anti-Islamic, and thus their sympathies may well have changed. Similarly, Muslims are sensitive to undue interference in their communities and incidents where it would appear that Muslims are prey to Christian missionaries elicit defensive reactions. An example was given of the reaction of Muslims to an orphanage for tsunami victims that was to be set-up by Christians who, when asked, said that they wanted to emulate Mother Theresa in India. That Muslim children might or would be converted appeared to be a Western or Christian attack on the Muslim world and was thus a cause of consternation.

Another participant pointed out that Islam came to Indonesia by trade. It was a peaceful Sufi brand of Islam. However, there was an aggressive response to the Dutch and this became cast in Islamic terms with the Dutch being described as 'infidels'. Similarly, globalisation is currently allowing Muslims

to witness events in places such as Bosnia and Palestine and to view them as injustices against Islam. Muslims may feel that dialogue is ineffectual and that there is no other means than terrorism. But the view that terrorist attacks are done for Islam is of course not the view shared by all Muslims. One non-Muslim participant noted that many Christians would be horrified to think that Muslims felt that George W. Bush was acting in the name of Christianity.

A third theme of discussion touched on the use of Islam for the political purposes of individuals or parties, which is separate to the essence of the religion as a religion. One participant suggested that much Islamic rhetoric is deployed for garnering power, and that one can speak today of the 'politicisation of Islam' and the 'Islamisation of politics'. Another participant noted that the respect that Achenes people have for ulama quickly disintegrates when they become co-opted by the government and no longer critical of it. It was also suggested that the Shariah movement in Aceh was less about Islam as it was more about creating a political distraction from larger injustices occurring with Aceh.

Issues and solutions for the future of Islam

More problems were identified than solutions were found. It was noted that the language of fundamentalism is a very difficult to engage in dialogue with, as it occupies a nonnegotiable position of certitude. The language of human rights also needs to be addressed, as it is very Anglo-American in nature. Some words carry different meanings for different people. Democracy is such a word. Discussion of a topic or concept may become confused because of these different understandings.

Another problem was that there exists a great deal of distrust between many Muslim and non-Muslim groups. This is the case in Southern Thailand where the Muslims there have lost trust in the Buddhist government. Dialogue and amity is difficult in these circumstances. It was suggested perhaps, that the religious labels get dropped, in order to remove obstacles to peace. However, it was also pointed out that these labels which denoted one's religious affiliation are core to the understandings we have of who and what we are.

Yayah Khisbiyah suggested that one way forward was to focus on given issues rather than general positions. She noted that she regards herself as a 'liberal', but that she has great sympathy for 'hardliners' on issues such a social justice. This would help to break down unhelpful barriers and expose the great confluence in opinion shared by different groups on certain issues.

Speakers

Heng Monchenda
Director, Buddhists for Development Institute

Meas Sokeo
Secretary, Working Group of Interfaith for Peace

Channsitha Mark
Peacebuilding Manager,
World Vision Cambodia

Rapporteur

Tania Miletic
The International Conflict Resolution Centre
The University of Melbourne

Peacebuilding in Cambodia: Cooperation for Across Faiths

Main Themes

1. Importance of past conflict to current context:

An introduction to Cambodia's long and varied history of conflict and an over-view of the peacebuilding process in Cambodia was provided by the presenters.

The role of religion in Cambodia's past conflicts, especially during the Khmer Rouge period when almost 2 million Cambodians were killed, with the targeting of Buddhist monks and Christian priests, as part of the communist regime's attempt to obliterate religion provided the context for the main discussion on co-operation for interfaith in Cambodia at present.

After decades of war, it was not until UNTAC assisted Cambodia's first general elections, that Cambodian society began to change from a socialist to democratic society. Then again, there were elections in 1997 but there was conflict in 1998, and in 2003 general elections were held again.

This long history of conflict and recent transitions means the question was posed 'we don't know if we are making peace, maintaining peace or stopping war and building pieces towards peace? Cambodia has also been heavily reliant on international aid since the Paris Agreement.

There has been a revival of religion in Cambodia, with Buddhism as well as Muslim and Christian communities. One important issue in society has been reintegration between Cambodians everywhere. Politically, Cambodians have been split in four groups: Vietnam backed; Royalist; Liberalist and the Khmer Rouge. One issue is that reintegration can be focused on the physical reintegration but not the emotional. Secondly, There has been the need to reduce poverty and increase economic development. Third, the need to maintain social justice, protecting human rights; and fourth, the emotional recovery of the people from past trauma and fifth, the need to catch up with development. For example , since '93 the US dollar has been used over the Reil. The role of religion in the peace building process is large across all these complex integration challenges.

2. Challenges for Interfaith Cooperation

With the long history of conflict, there has been a breakdown in relationships within society- such as between individuals, community and families. This was especially an effect from the time of the genocide in Cambodia. Most Cambodians lack trust in others and always suspect others. These divisions run deep, especially the lack of trust- with different religions and different ethnicities there is then a lot of prejudice and discrimination. In Cambodia there has also been a longstanding culture of impunity; there is lots of human rights violations, exploitation, land abuse, etc and not just from the rich but the government and military. Without justice there cannot be peace.

Cooperation across faiths involves Cambodia's Buddhist majority (90%); Christians, Islam, and others such as Hindus and Taoists.

At present there are no activities across religions other than the Peace Walk, which is held annually by the organisation Darmayeatra since 1992. However, this is not even really an 'interfaith' focused activity since it is a Bud-

dhist event, which is open to all people. World Vision initiated a survey of over 20 religious leaders to look at the need for interfaith cooperation. The Inter-religious Council, Ministry of Culture and Cultural Affairs is the main body/structure- but it doesn't function well because of issues of representation. However, for the peacebuilding process to incorporate interfaith cooperation it is very difficult to pressure the government so it is better to take a grass-roots approach- targeting the peace-building community and youths. From the initial reactions of these groups- was that they liked the idea but didn't really know what "interfaith" is.

Another challenge for inter-religious approaches is that because religious practices were destroyed in the civil war, people don't understand their own religions and practices well, let alone learn about other religions and practices.

Solutions and Recommendations

One solution was to have a 'Youth Focus' or "bamboo shoots" approach such as through education, to design course material, target university students, because they are strong and have energy to fight or to have peace. This was approached by developing a Steering Committee, which consists of Muslims, Christians (Catholics and Protestants) and Buddhists. The main objectives were to build relationship of trust and openness between members themselves. This was necessary because of the high fear people had about conversion, which was a great barrier. The Steering Committee has only just formed so it is needs to start with trust as there is still division within the groups.

Following from the World Vision (WV) survey a conference was conducted by the Alliance for Conflict Transformation, and funded by WV and South East Asian Studies Conflict Network (SEASCN) early this year- March '05, with the aim of learning from academic scholars faith approaches to peace. A need to engage all faiths to develop a peace community and strengthen links between different religious and ethnic groups was a strong aspect of the conference. One outcome from this was the creation of Working Group for Interfaith, which consists of 3 Christians, 2 Buddhists and 2 Muslims.

Interfaith was agreed not to be a site for converting to other faiths. The WG agreed to aim for:
– Interfaith prayer;
– Develop curriculum on faith in different groups;
– Set up a library with materials on important issues and faiths; Research just on existing work done and case studies.

The presenters used some examples of incidents highlighting the need for various ethnic and religious groups to learn about each group, in a climate where religious targeting is a threat to social harmony. One challenge also lies in bringing together religious leaders- for example Christian religion is

much divided. In one commune, for example, there are three pagodas but 12 churches. There is also the issue of fear and mistrust towards foreigners and foreign faiths.

Future Challenges

The issue arose again about each group also needing to understand their own religion- but how to do that?

The presenters emphasised the complexities for interfaith cooperation in Cambodia and emphasised the effects of conflict in Cambodia and the present challenges for peacebuilding in Cambodia. The approach is to start with small initiatives from mostly a grassroots level. As trust is a major issue for most Cambodians, this was seem as the most important foundation for efforts both towards peace and interfaith cooperation. "Before, the conflict was in the battlefield, now the conflict is within".

Appendix I

Conference Statement

We, people of faith and goodwill from South Melbourne on 12-14 April 2005 to consider the role of 'Religion in Peace and Conflict',

– Aware that local, national and international grievances and conflicts cannot be resolved by abusing the rights of individuals and communities;

– Recognizing that militancy and extremism with a religious base endanger the lives of many;

– Conscious of the conflict and violence that has harmed people and communities and undermined progress in our countries and region;

– Desiring to see healing from the trauma and divisions brought about by violent conflict;

– Compelled by our spiritualities and religious traditions to work for peace and dwell together with respect for one another;

– Recognising the significance of the resources of our faith traditions and role of religious actors and faith communities in non-violent conflict resolution and peacebuilding;

– Acknoledging the particular contribution of religious women's organisations to peacemaking;

– And moved by the necessity to promote the value of human life as sacred and privileged;

– Declare that we reject terrorism and all violence against civilians, and appeal to religious communities and leaders to affirm respect, tolerance, diversity and the dignity of all people.

As such,

– We appeal to those who utilise religious beliefs or tradition to justify violence to respect the rights and dignity of all people, especially noncombatants, and women and children;

– We appeal to governments to work with faith communities to address violence, promote social cohesion and develop equitable and participatory societies;

And we resolve to:

– Promote peaceful coexistence among all people and across faith traditions;

– Accept differences and foster respect for diversity and the right to religious and spiritual practice and traditions consistent with human rights and the law;

– Commit ourselves to work together to address those social, economic

and political factors that contribute to violence and promote hatred and division;

    – Renounce and condemn the misuse of religion and belief to justify violence and discrimination;

And we pledge ourselves to harness the communities to bring peace and security to our region.

Appendix II

Conference Recommendations

1. Recommendations to UNESCO

The role of religion in peace and conflict conference requests UNESCO to initiate programmes examining the potential cooperation between State and religious peacebuilding and to communicate these differing cultural and religious traditions.

Elements of this programme should include:

a. Analysis and research to enhance the international community's awareness of the role of religion in conflict and peacebuilding, including differing conflict resolution practices and models across cultures and traditions;

b. Utilising participatory action research as a tool for exploring the scope of religious peacebuilding and distilling the lessons learnt from practical collaboration between faith-based and wider peacemaking agencies;

c. Publications providing practical examples of how religious actors and institutions have contributed to peacemaking, reconciliation, and rehabilitation, both individually and collectively, and across genders and age groups;

d. Publications outlining successful models of government and religious cooperation to end violence and promote peace;

e. Publication of training materials in interreligious dialogue and peacebuilding, relevant to differing cultural and faith settings;

f. Publications outlining the practical steps needed to develop a successful framework for religious and wider agency cooperation across differing cultural and faith settings.

Tolerant and equitable societies will be durable only if the social traditions, civic institutions, and habits of people are capable of sustaining common living. Religious and spiritual beliefs, if creatively related to public, non-sectarian expression of human rights and dignity can provide profound moral warrants valuable in constructing a culture of civic responsibility and society. Values-based education programmes can contribute to this process and strengthen

cooperation towards peace and interfaith understanding. This conference therefore recommends that UNESCO:

a   Commission and publish values education programmes utilising religious and spiritual wisdom aimed at children and young people;
b. Increase its programmes aimed at convening leaders and activists across religious and spiritual traditions for the purpose of sharing spiritual wisdom and identifying shared spiritual truths and approaches found to have been effective in human development;
c. Initiate a conference to draw together women peacebuilders across the Asia-Pacific region to further extend and focus the work of this conference.

2. Recommendations to Governments and International Institutions

Governing diversity, managing conflicts, and mediating diverse interests implies an active partnership between governments, agencies and community organisations. Government initiatives to engage religious actors in these processes should include:

a. Initiating a framework and policy guidelines for engaging religions in conflict resolution and post-conflict rehabilitation programmes;
b. Formulating institutional structures and constitutional designs that reinforce and safeguard the rights of minority religious groups;
c. Establishing administrative and Conflict Resolution and mediation processes for responding Peacebuilding to complaints of religious discrimination, harassment, and vilification.

3. Recommendations to Peacebuilding Agencies

Increased participation by religious actors in peacebuilding and rehabilitation relies on effective coordination between existing agencies and the development of institutional resources and capacities where required and possible. Priority areas include:

Capacity-building

a. Developing institutional resources for analysing the saliency of religion and faith-based actors in sponsoring violence and war;

b. Establishing or strengthening indigenous, regional and international institutions that promote religious participation in social integration, peacebuilding, and rehabilitation;

c. Establishing or strengthening institutions that offer training and education in conflict analysis, conflict transformation, structured dialogue, and peer mediation among religious communities;

d. Establishing and reinforcing broadbased forums that help sustain the tensions between integration and diversification in religiously plural societies;

e. Establishing and strengthening forums that provide practical opportunities for polarised groups to coexist and collaborate;

f. Utilising the skills and resources of religiously affiliated humanitarian and peacebuilding agencies to strengthen the capacity of local religious actors to resolve differences and achieve long-term reconciliation, rehabilitation, and development.

Conflict Resolution and Peacebuilding

a. Strengthening the public role of religious peacemakers and moderate religious voices, including traditional spiritual leaders, local clergy, outside mediators, youth and women;

b. Utilising specialised agencies and consultants with experience and skills in religious conflict transformation when preparing interventions and for direct mediation between parties in conflict;

c. Utilising religious and spiritual leaders of international standing as trusted neutral mediators to move parties towards conflict resolution and reconciliation;

d. Developing collaborative religious structures to assist in resolving intercommunal conflicts and for undertaking joint planning and projects;

e. Utilising contemplative spiritual practices as a means for promoting a culture of peace and tolerance;

f. Devising strategies to mainstream religious conflict-resolution practices, attitudes, and skills, and strengthening organisations engaged in these activities.

Reconciliation and Restitution

a. Ensuring the integration of religious peacebuilding agencies into post-conflict recovery plans, including the provision of religious counsel-

ling, clergy, reconciliation and welfare services to assist individuals and communities overcome trauma;
b. Utilising traditional religious methods and rites of contrition, forgiveness, restitution, and reintegration for promoting a culture of peace and reconciliation;
c. Supporting community-based religious initiatives working to defuse face-to-face tensions, promote collaboration, further reconciliation, and nurture nonviolent coexistence;
d. Utilising religious facilities as centres for social activity, recreation, training and education for the absorption of ex-combatants back into community life, in collaboration where possible with existing religious peacemaking, welfare, education, and development agencies.

Rehabilitation and development

a. Increasing coordination and collaboration with religious relief, welfare, and development agencies in the provision of community-based services;
b. Working with such agencies to channel assistance through domestic religious structures as a means of reinforcing indigenous capacities and avoiding the duplication of delivery structures;
c. Utilising local religious facilities as centres for community-based job-creation, education, and training programmes, where possible drawing on the skills and expertise of community members;
d. Utilising local religious facilities for collecting and decommissioning arms, where appropriate, involving trusted religious actors in monitoring decommissioning agreements.

Communications and Advocacy

a. Utilising religious networks for strengthening consensus and galvanising public opinion around the need for tolerance, reconciliation, and respect for fundamental rights;
b. Utilising religious communications networks for disseminating unbiased reports on conflict situations and for providing a voice for disputants so parties can learn of each others' positions;
c. Utilising religious communications networks for disseminating practical information on matters such as landmines, health hazards, demobilization processes, missing persons, peace accords and international Conventions on the treatment of prisoners, wounded and civilians;

d. Providing training and education to religious editors and journalists on the role these communities can exercise in peacebuilding and rehabilitation and the potential for journalists to exacerbate conflict through biased and inflammatory information.

4. Recommendation to the Australian Government

a. Given the proximity of large Christian and Muslim populations in Southeast Asia and The Pacific, and the desirability of furthering understanding and cooperation between these communities and avoiding fear and violence, this conference recommends that the Australian Government establish a Regional Centre for Christianity and Islam, with the purpose of promoting greater understanding and interaction between Christians and Muslims; the Centre is to be established in either Sydney or Melbourne.

b. Commending the Australian and Indonesian Governments for their initiative in convening religious and political leaders in Yogyakarta in December 2004, this conference urges ongoing support for the establishment of an International Center for Religious and Cultural Cooperation in Yogyakarta, with the purpose of strengthening interreligious dialogue and cooperation in the Asia-Pacific region.

UNESCO

Melbourne Declaration

Religion in Peace and Conflict:
Responding to Fundamentalism and Militancy

12-14 April 2005

Interreligious Dialogue
Programme
Division of Cultural Policies and
Intercultural Dialogue

International Outlook
Australia

"We, people of faith and goodwill from South East Asia and The Pacific, assembled in Melbourne on 12-14 April 2005 to consider the role of "Religion in Peace and Conflict,"

◘ Recognizing that militancy and extremism a religious base endanger the lives of many;

◘ Conscious of the conflict and violence that has harmed people and communities and undermined progress in our countries and region;

◘ Aware that local, national and international grievances and conflicts cannot be resolved by abusing the rights of individuals and communities;

◘ Desiring to see healing from the trauma and divisions brought about by violent conflict;

◘ Compelled by our spiritualities and religious traditions to work for peace and share our lives in respect for one another;

◘ Recognising the significance of the role of religious actors and faith communities in non-violent conflict resolution and peacebuilding;

◘ Acknowledging the particular contribution of religious women's organisations to peacemaking;

◘ And moved by the necessity to promote the value of human life as sacred and privileged;

◘ Declare that we reject terrorism and all structural and direct violence against civilians, and appeal to religious communities and leaders to affirm respect, tolerance, diversity and the dignity of all people.

As such,

◘ We appeal to those who utilize religious beliefs or traditions to justify violence to respect the rights and dignity of all people, especially non-combatants, and women and children;

◘ We appeal to governments to work with faith communities to address violence, promote social cohesion and develop equitable and partici-patory societies;

And we resolve to:

◘ Promote peaceful coexistence among all people and across faith traditions;

◘ Accept differences and foster respect for diversity and the right to practice traditions consistent with human rights and the law;

◘ Commit ourselves to work together to address those social, economic and political factors that contribute to violence and promote hatred and division;

◘ Renounce and condemn the misuse of religion and beliefs to justify violence and discrimination.

And we pledge ourselves to harness the resources of our faith traditions and communities to bring peace and security to our region."

Appendix III

International Outlook wishes to thank for their generous support of the 'Religion and Peace' conference:

The Interreligious Dialogue Programme of the Division of Cultural Relations and Intercultural Dialogue at UNESCO.

The UNESCO Chair in Interreligious and Intercultural Dialogue - Asia-Pacific at Monash University, Melbourne, Australia.

The United Vietnamese Buddhist Congregation in Australia and New Zealand.

UNESCO wishes to thank International Outlook, the International Conflict Resolution Center and the following individuals for their help and support:

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Conference Programme

Monday 11 April

TIME	EVENTS
4:00pm – 5:30pm	Conference registration – The Treacy Centre
5:30pm – 7:00pm	**Reception for Delegates and Guests** Hosted by Monash University, marking the establishment of the UNESCO Chair for Interreligious and Intercultural Dialogue - Asia-Pacific. The Treacy Conference Centre.

Tuesday 12 April

TIME	EVENTS
8:00pm – 9:00am	Conference registration – The Treacy Centre
9:00am – 10:10am	**Opening Session and Keynote Addresses:** Messages of Welcome **The Challenge of Religious Violence** Dr. Rosa Guerreiro, Interreligious Dialogue Programme, Division of Cultural Relations and Intercultural Dialogue UNESCO **Modern States and Religious Violence** Teresita Quintos-Deles, Presidential Adviser on Peace in Mindanao. The Philippines
10:10am – 10:35am	Morning tea
10:40am – 11:40am	**Session 2: Violence in the Name of God** **Buddhism and Violence** Message of the Most Venerable Phrarajabhavanavisudh, delivered by Taworn Chaijak, Chief Adviser, Religion, Culture and Education Committee of the Thai Senate. Thailand. **Violence in the Name of God** Sir James Gobbo, Chairperson, Australian Multicultural Foundation, Former Governor of Victoria. Australia **Greed or Grievance?** Lambang Trijono, Director, Center for Security and Peace Studies, Gadjah Mada University, Indonesia
11:40am – 12:30pm	**Session 3: Panel Discussion: Violence in the Name of God** David Wright-Neville, Sir James Gobbo, Lambang Trijono
12:30pm – 1:30pm	Lunch
2:15pm – 3:20pm	**Session 4: Causes and Consequences** **Religious Terror: Critical Issues and Strategic Responses** David Wright-Neville, School of Political and Social Inquiry, Monash University, Australia

TIME	EVENTS
	Violence and the Struggle for Human Rights Darwish Moawad, College of Islamic Studies, Prince of Songkla University, Pattani, Thailand
	Religious Religious Saliency, Revivalism and Militancy Gary Bouma, UNESCO Chair in Interreligious and Intercultural Studies, Monash University, Australia
3:20pm – 3:40am	Afternoon tea
3:45pm – 5:15pm	**Session 5: Workshops**
	1. Unravelling Religious Conflict and Terrorism David Wright-Neville, School of Political and Social Inquiry, Monash University, and former intelligence analyst, Office of National Assessments, Australia.
	2. Education for Shared Values and Interreligious Understanding Ms Joy de Leo, educational Consultant and former Director, Office of Multicultural Affairs, South Australia. Australia.
	3. Women as Peacemakers: The Story of Bougainville Agnes Titus, Leitana Nehan Women's Development Agency, PNG
	4. Building Peace and Trust in The Moluccas Dr. Lambang Trijono, Director, Center for Security and Peace Studies, Gadjah Mada University, Yogyakarta, with input by Ms Elga Sarapung, Director, INTERFIDI, Yogyakarta. Indonesia.
	5. Rethinking Religion: Towards a Culture of Peace Anna Halafoff and Melissa Conley-Tyler. Ms Conley-Tyler is Director of the Centre for International Conflict Resolution Centre (ICRC), Melbourne University. Ms Halafoff is Director of Religious Programmes at the ICRC.
	6. Religious Action for Peace and Development: Lessons from the Field John Baldock, Executive Director, International Outlook. Australia.
6:30pm – 8:30pm	Conference dinner. The Treacy Conference Centre. Hosted by United Vietnamese Buddhist Congregation in Australia and New Zealand

Wednesday 13 April

TIME	EVENTS
8:00pm – 9:00am	**Session 6: Strengthening Religion-State Cooperation**
	Governing Perceptions in Government and Religious Relations Peter Hollingworth, former Governor-General of Australia.
	Strengthening Government and Religious Cooperation Lady Carol Kidu, Minister for Welfare, Papua New Guinea.

TIME	EVENTS
	Governments and Religious Peacebuilding Jeremy Jones, Immediate Past-President, Executive Council of Australian Jewry.
10:05am – 10:30am	Morning tea
10:30am – 12:00pm	**Session 7: Concurrent Seminars**
	Seminar 1: State and Religious Action for Preventing HIV/AIDS in PNG Lady Carol Kidu, Minister for Welfare, Papua New Guinea
	Seminar 2: Making Peace in Mindanao Teresita Quintos-Deles, Presidential Adviser on the Peace Process. The Philippines.
	Seminar 3: Religious Peacemaking in The Solomons Jude Alfred, former Head of the Melanesian Brotherhood and the current Chaplain of the Brotherhood, Rev. Richard Carter.
12:00pm – 1:30pm	Lunch
1:30pm – 1:40pm	**Session 8: Seminar Reports**
1:40pm – 2:30pm	**Session 9: Panel Discussion - Responding to Conflict and Terror: Strengthening Government and Religious Responses** Teresita Quintos Deles, Carol Kidu, Richard Carter
2:30pm – 3:40pm	**Session 10: Workshops**
	7. Making Peace in Mindanao Mr. Zamzamin Ampatuan, Secretary for Muslim Affairs in The Philippines, with the participation of Teresita Quintos- Deles, Presidential Adviser on Peace in Mindanao.
	8. Common Essence of our Faiths Rabbi Michael Weissner, Union of Progressive Judaism, New Zealand.
	9. Rebuilding Trust: The Role of Religions in Fiji Aisaki Casimira, Ecumenical Centre for Research, Education and Advocacy, Suva; Bhuwan Dutt, Arya Samaj; Ms Tessa Mackenzie, Secretary, Fiji Interfaith Search.
	10.Managing Religious Diversity Prof. Gary Bouma, UNESCO Chair for Interreligious and Intercultural Dialogue – Asia-Pacific. Australia.
	11.Against Grievance: Legislating to Prevent Violence and Discrimination Juliet Sheen, former Chair of NSW Human Rights Education Committee and co-author Freedom of Religion and Belief: A World Report, 1997. Australia.
	12.Interreligious Peacebuilding in Muslim-Majority Societies: Christian Perspectives Angeline Bones-Fernandez, founder of FIRE (Fostering Interreligious Encounters), Malaysia and Elga Sarapung, Director, INTERFIDEI, Yogyakarta. Indonesia
3:45pm onwards	Visits to religious communities, exhibitions, and sightseeing
7:00pm	Continuation of the above or free evening. Dinner by arrangement

Thursday 14 April

TIME	EVENTS
9:00am – 9:55am	**Session 11: Responding to Conflict and Promoting Peace** **Dialogue for Peace and Understanding** John Levi. Vice-President, Executive Council of Australian Jewry **Diversity Matters: The Commonwealth Forum for Promoting** **Harmonious Multireligious Societies** Mr. Hass Dellal, Executive Director, Australian Multicultural Foundation **Promoting a Culture of Peace in Southeast Asia: Values and Strategies** Kamarulzaman Askandar, School of Social Sciences, Universiti Sains Malaysia
9:55am – 10:20am	Morning tea
10:20am – 11:45am	**Session 12 - Concurrent Seminars** **Seminar 4: Women as Peacemakers: The Story of Bougainville** Agnes Titus, Leitana Nehan Women's Development Agency **Seminar 5: Building Peace and Trust in The Moluccas** Lambang Trijono. Gadjah Mada University. Indonesia **Seminar 6: Rebuilding Trust: The Role of Religions in Fiji** Aisaki Casimira, Ecumenical Centre for Research, Education and Advocacy, Suva; Bhuwan Dutt, Arya Samaj; Ms Tessa Mackenzie, Secretary, Fiji Interfaith Search.
11:45am – 12:00am	**Session 13: Seminar Reports**
12:00pm – 12:30pm	**Session 14: Conference Declaration**
12:30pm – 1:30pm	Lunch
2:00pm – 3:15pm	**Session 15 - Workshops** **13.Religion and Peace in Southern Thailand** Dr. Darwish Moawad, College of Islamic Studies, Prince of Songkla University, Pattani, Southern Thailand. **14.Religious Peacemaking in the Solomon Islands** Jude Alfred, former Head of the Melanesian Brotherhood and the current Chaplain of the Brotherhood, Rev. Richard Carter. **15.Abraham's Children: Dialogue Between Three Faiths in Australia** Jeremy Jones, Past-President, Executive Council of Australian Jewry. **16.Changing Perceptions in Islam** Yayah Khisbiyah, Center for Cultural Studies and Social Change at Surakarta Muhammadiyah University, Indonesia. **17.Peacebuilding in Cambodia: Cooperation for Across Faiths** Mr. Heng Monychenda, Director, Buddhists for Development Institute; Mr. Meas Sokeo, Secretary, Working Group of Interfaith for Peace; and Ms Channsitha Mark, Peacebuilding Manager, World Vision. Cambodia.

TIME	EVENTS
	18. Lessons Learnt: Translating Models of Dialogue and Co-operation to Asia and The Pacific Dr. Dvir Abramovich, is Jan Randa Lecturer in Modern Hebrew Language, Literature and Jewish Studies, Melbourne University. Australia.
3:15pm – 3:30pm	**Session 16: Conference Declaration**
3:30pm – 4:00pm	**Session 17: Closing Session** Contemplation and Action Lillian Holt, Vice-Chancellor's Fellow and former Director, Centre for Indigenous Education at the University of Melbourne, Australia. Thanks to organisers and contributors
4:00pm	Participants depart

Melbourne Participants

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