



International Symposium on

Cultivating Wisdom, Harvesting Peace: Educating for a Culture of Peace through Values, Virtues, and Spirituality of Diverse Cultures, Faiths, and Civilizations

August 10-13 2005

Multi-Faith Centre, Griffith University
Nathan campus, Brisbane, Qld, Australia

SUMMARY OF RECOMMENDATIONS

Organizers:

*Multi-Faith Centre Griffith University with the cooperation and support of
Pure Land Learning College, Towoomba, Queensland, Australia*

Supported by:

UNESCO, National Commissions of UNESCO (Australia, Indonesia, Republic of Korea, and The Netherlands), various Field Offices, and Centres, and Faith, Interfaith, Civil Society Organizations/Movements Educational and Academic Institutions

SYMPOSIUM VISION

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

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

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

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

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

I. General

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

II. Curriculum Content

- 6 Curricula, formal or non-formal, for cultivating wisdom toward the building of a culture of peace need to be holistic and multi-dimensional encompassing various key themes and issues including overcoming wars and other forms of direct violence; transforming local and global injustices towards a fair and compassionate world; enhancing sustainable futures; creating a culture of human rights; weaving cultural harmony and solidarity; and nurturing inner peace and spirituality.
- 7 We recommend a paradigm shift in curriculum design, for far too long curriculum has been functional rather than developing ethical character and life skills and nurturing the seed of peace and compassion within all human beings. Too much emphasis is placed on cognitive learning and assessment (grades). The humanities are important in

this paradigm shift for they teach important skills like critical thinking and reflection and communication. These subjects, when designed with the goals of cultivating wisdom and harvesting peace, would reveal to us the interconnected nature of life, and therefore, our shared histories and our shared responsibility for the well-being of all beings, including the environment.

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

Overcoming wars and other forms of direct violence

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

Transforming local and global injustices toward a fair and compassionate world

16. In response to the realities of economic and social marginalization and suffering of a majority of humanity, notably vulnerable groups (e.g., women, children, and indigenous peoples) and the growing inequalities within and between societies, there is an urgent need for education which develops a spirit of compassion and justice to transform local and global injustices toward a fair and compassionate world.
17. Education for local and global justice helps learners to critically assess the values and outcomes of globalization, and to promote globalization and development that is fair and fulfills the common good of all peoples, such as fair trade and the ethical and

socially responsible conduct of business, financial, state and inter-governmental organizations.

18. Learners, whether children, youth or adults, need to be educated in their faith, spirituality and cultural traditions which emphasize values and principles of sharing, compassion, justice, inter-connectedness, social responsibility, solidarity, voluntary simplicity and the rejection of over-consumption and excessive materialism.
19. Education for wisdom toward a culture of peace helps members of all societies to understand that local and global injustices can often constitute a key underlying cause of conflicts, including those that result in directly violent outcomes, and hence must be addressed in peacebuilding efforts.
20. Educational programs should actively help to develop values and promote ethical formation among learners that reject corruption and the abuse of power that aggravates the inequitable distribution of basic needs and resources among all members of societies and the world.
21. A comprehensive approach to educating for wisdom and building peace needs to include an acknowledgement of and addressing the continuing impact of past negative legacies, including colonialism, racism, slavery and exploitation, in order to promote truth, peace and reconciliation.

Enhancing sustainable futures

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

Creating a culture of human rights

27. Education in cultivating wisdom toward the building of peace necessarily includes the challenge of promoting and respecting human rights and dignities of all peoples

according to the Universal Declaration of Human Rights and numerous successive covenants, conventions and charters of human rights.

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

Weaving cultural harmony and solidarity

32. Education for cultivating wisdom toward a culture of peace needs to promote active harmony and solidarity between cultures and civilizations through the promotion of values, attitudes and policies based on mutual respect, understanding, and non-discrimination on the basis of ethnicity, faith, and other cultural characteristics.
33. Educational programs for children, youth and adults should reflect the principle of “unity in diversity”, whereby peoples of diverse cultures and civilizations learn to understand and respect their differences and multiple identities, while also discovering shared values and principles the lie at the core of a common humanity.
34. Education for weaving cultural harmony and solidarity is vital in overcoming the problems of stereotyping, intolerances, xenophobia and racism that continue to harm and marginalize different communities and groups within and across nations and which have been accentuated by local and global conflicts and tensions.
35. Educational institutions should encourage dialogue among peoples of diverse faiths, religions and spiritual traditions in a context of equity, mutual openness and reconciliation and openness to learning from the richness and wisdom of other traditions to help develop greater active harmony of peoples within and across societies.
36. Recognizing that Indigenous Peoples are the most marginalized human beings, all faith traditions and educational institutions need to dialogue and enact their responsibility to address the conditions of marginalization and exclusion faced by the indigenous peoples of the world, including indigenous peace gatherings that are culturally and socially relevant and integrating indigenous conflict resolution strategies.

Nurturing inner peace and spirituality

37. Education for cultivating wisdom and building peace needs to also nurture the core values and principles of diverse faiths and spirituality traditions, which provide

guidance and inspiration for developing a sense of inner peace essential to the promotion of social peace.

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

III. Teaching-Learning Approaches and Processes

41. Recognizing that education for cultivating wisdom and building peace is education for life, teaching should be based on an integrated, experiential and holistic approach which infuses shared values, virtues and principles of a culture of peace and diverse cultures and faiths throughout the curriculum.
42. Teaching for cultivating wisdom and harvesting peace requires integrative, holistic and multi-dimensional educational practices that value human relationships, nurture the mind, heart, body and spirit and all dimensions of human capacity (spiritual, emotional, intellectual and physical).
43. The pedagogical principles of holism (inter-relatedness of all issues and sectors of life), dialogue (collaborative and respectful sharing of alternative perspectives), values formation, and critical empowerment (capacity and courage to translate critical understanding into transformative nonviolent action for building peace) need to be integrated in all teaching and learning for wisdom and peace.
44. Quality teaching needs to be defined in terms of providing a balance between knowledge, skills and values towards peaceful, just and sustainable societies, and adequately resourced to achieve equal access to basic educational programs.
45. Teaching-learning processes for cultivating wisdom and building peace should reject methods that indoctrinate learners into exclusivist worldviews that can lead to extremist and intolerant attitudes fueling cycles of violence and counter violence.
46. Education for cultivating wisdom toward a culture of peace should be based on diverse, creative collaborative and culturally inclusive teaching-learning methods, including drama, popular theatre, brainstorming, storytelling, individual/group analysis, study circles; arts, music and dance to enhance understanding, reflection and dialogue and critical empowerment, as well as direct experiences in the wider society or world (e.g. community immersions; home stays, social action and solidarity projects, youth peace

and interfaith camps; environmental protection; fair trade campaign; ethical consumption, no war toys, etc.).

47. In educating for wisdom and peacebuilding, values cannot be taught in the abstract but rather need to be contextualized in relationships, institutions and structures and learners facilitated in self-critical review of their own values systems.
48. Educators for cultivating wisdom should be willing to serve as role models in building a culture of peace within their classrooms, schools and wider community.
49. Teaching and learning for wisdom and building peace should also be integrated in sports curriculum and co-curricular programs so that values such as fair play, respect and non-violence can be nurtured and practised.
50. A broad range of educational technologies and channels should be employed to enhance the accessibility of peoples to education for wisdom and building peace, including the creative use of the internet, web-based teaching-learning, and radio and satellite television broadcasts.

IV. School Organization

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

Involving parents, families and wider community

54. As parents and families play a vital role through cultural development and faith and spiritual growth in the formation of values of the younger generation, education for cultivating wisdom and building peace undoubtedly requires their participation and commitment to serve as good role models for parenting for peace.
55. Recognizing that values, principles and beliefs formed within the complexities of cultural, social and faith contexts may not necessarily be consistent with the values, virtues and practices underpinning a culture of peace, schools and educational institutions will need to engage in inter-cultural and/or interfaith dialogue with

parents and families to gain their support for teaching and learning oriented towards cultivating wisdom and building peace.

56. Appreciating that efforts for cultivating wisdom and building a peaceful world needs the support of ordinary citizens, educational institutions and peace educators should create partnerships with grassroots social groups and organizations including indigenous and minority groups, and share with them ideas, research and technologies helpful in the promotion of a culture of peace.

Role of media

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

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

59. As the United Nations organization responsible for educational, scientific, and cultural programs, UNESCO through its Secretariat and Offices, National Commissions for UNESCO, and UNESCO Centres and Institutes, should continue to play a significant and leadership role in promoting peace education, dialogue among civilizations and cultures and the contributions of religions or faiths to a culture of peace.
60. UNESCO and UNESCO-affiliated institutions and organizations are requested to integrate ideas and recommendations from this International Symposium on “Cultivating Wisdom, Harvesting Peace” in their implementation of relevant international declarations, conventions, reports and frameworks for action such as the Declaration & Integrated Framework of Action on Education for Peace, Human Rights and Democracy; *Learning: the Treasure Within*, Report to UNESCO of the International Commission on Education for the Twenty First Century; Declaration and Programme of Action on a Culture of Peace; Universal Declaration on Cultural Diversity; Declaration on the Role of Religions in the Promotion of a Culture of Peace; CEDAW (Convention on the Elimination of All forms of Discrimination towards Women); the UN Decade on Education for Sustainable Development; the UNESCO Conference on Education for Shared Values for Intercultural and Interfaith Understanding, Adelaide (2004) and the UNESCO-International Outlook Conference on Religions in Peace & Conflict, Melbourne (2005).
61. UNESCO and UNESCO-affiliated institutions and organizations are also urged to collaborate with numerous civil society initiatives and programs that are relevant to educating for cultivating wisdom and building peace, such as the Earth Charter; World Conference on Religions for Peace; Parliament of the World’s Religions; United

Religions Initiative; Assisi Peace Declaration; Consultation for Interfaith Education; Hague Appeal for Peace Global Campaign for Peace Education; Peace Education Commission, IPRA; World Council for Curriculum & Instruction; and the World Congress on Comparative Education.

62. Recognizing the importance of modeling in learning about and educating for a culture for example, peace, UNESCO and National Commissions for UNESCO and UNESCO Centres and other affiliated bodies should identify schools, universities and programs in region that embody principles, values and practices on education for cultivating wisdom and building peace and foster and support the study and exchange of information about these models, including the network of UNESCO associated schools (ASP Net).
63. Educational programs for cultivating wisdom and building peace need to draw on available curriculum resources for including such exemplars as the “Learning the Way of Peace: A Teacher’s Guide to Peace Education” (published by UNESCO Delhi), EURED (European Education as Peace Education), and teacher’s’ resource manuals of APCEIU, APNIEVE and other UNESCO-related, regional and national educational bodies, as well as promote the sharing of other national and regional resources for enhancing the professional capacity of teachers and other educators.
64. UNESCO and UNESCO National Commissions should collaborate in creating a virtual education for cultivating wisdom and harvesting peace forum for the exchange of best practice, resources and training materials through linkages with other centers and networks;
65. Under UNESCO’s leadership, an international consultation should be held with all nations and faiths to develop a definition of “universal spirituality” that can be negotiated and agreed among diverse faiths and cultures which can encompass the common or shared values, virtues and principles vital to the building of a culture of peace ensuring the well being of humanity and planet Earth for successive generations.
66. UNESCO, National Commissions of UNESCO and UNESCO Centres should continue to promote greater awareness of the complex relationships between science, technology and ethics (including spiritual and cultural dimensions) and the formulation and implementation of universal norms on bioethics.

VI. Governments and Ministries/Departments of Education

67. Government agencies, especially Ministries or Departments of Education, need to accord priority to formulating and implementing reforms in curriculum and other institutional policies that promote education for cultivating wisdom and building peace.
68. Recognizing that in recent decades social audits of governmental, religious and civic institutions have been undertaken to prevent discrimination on social and cultural criteria, similarly a social audit of those same institutions should be undertaken in terms of their practice and promotion of a culture of peace.

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

VII. Universities and Higher Institutions of Learning

73. To effectively fulfill the vision of education for cultivating wisdom and building a culture of peace, universities and higher institutions of learning need to re-examine the existing emphasis on producing graduates in response to narrow criteria of economic growth and market competitiveness and to re-orient tertiary learning to cultivate the values, attitudes, understanding and skills graduates need to be socially responsible citizens in their chosen profession (e.g. economics, business, law, medical, politics, education, etc) for the greater common good of humanity and the environment.
74. The curriculum content and pedagogical methods of tertiary institutions should integrate values, virtues and principles drawn from the wisdom of diverse cultures, faiths and civilizations, including indigenous knowledge systems and contemporary social analysis, that help to build a culture of peace.
75. Universities and higher institutions of learning need to be open to self-critical assessment of their ethical conduct internally as an organization and externally in their relationships with the wider society and the world, so that they can promote the rights of poor and marginalized sectors in a context of justice, intercultural respect, sustainable development, human security and global solidarity.
76. In educating for wisdom and building peace, tertiary learning institutions need to be engaged with the community at local and international levels through teaching, research and service in ways that are transformative and contribute to addressing the root causes of conflicts and peacelessness (e.g. student immersion and exposure to realities of marginalization; collaboration in people-centred grassroots development

projects; participatory action research to empower the poor and other marginalized groups for just and social transformation).

77. Interfaith and inter-civilizational dialogue courses and programs need to be expanded in universities and higher institutions of learning thereby enhancing the openness and intercultural skills of their students and the wider community to relate with other cultures, communities and social groups.
78. In helping their learners to cultivate wisdom and build peace, science and technology programs in tertiary learning institutions should also be infused with values and principles of spirituality.
79. Assessment of the quality of university teaching should include the criterion of how well professors are able to facilitate the ethical and values formation of their students on their journey of cultivating wisdom and building peace, including their will and courage to raise critical questions and translate theory into practice.
80. In the quest to understand more about the basis of compassion and empathy, peace educators of various faith traditions are urged to create multidisciplinary dialogues so that the contributions of social scientists, theologians, psychologists, biologists, neurologists and other intellectuals can enrich our understanding of human and spiritual development, and the means for extending the boundaries of compassion beyond ones' own kith and kin can be identified and promoted.

VIII. Teacher Education and Development

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

IX. Faith/Religious Institutions and Communities

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

helping to create a global green belt around the world that infuses a culture of ecological caring.

95. Educational and faith institutions should help to promote interfaith dialogue using participatory and experiential learning strategies including visits and exposures of children, youth and adults to diverse places of faith worship, multifaith prayer services, ceremonies to learn about each other's beliefs, sharing perspectives on doctrinal beliefs, arts festivals, and collaborative social action projects to promote peace, justice, sustainable development, reconciliation and anti-racism.
96. Recognizing that education for peace is also an education for social and ecological justice, all faith communities and institutions need to participate in efforts to build a global economic order in which transnational corporations and all other economic institutions conduct their activities in ways that improves rather than diminishes the social and economic well-being of human societies and the environment.
97. Education for cultivating wisdom and building peace should promote a critical dialogue between faiths and "secular" human rights discourses whereby the latter can be enriched by faith teachings that uphold the rights and dignities of individuals and groups are affirmed, while faiths in turn are open to learning from the principles and implementation of universal human rights.