

**Division of Intercultural Dialogue of UNESCO**  
**Interreligious Dialogue Programme**



**An International Survey on Education and Teaching**  
**of Intercultural and Interreligious Dialogue**

(1999-2001)

## Background

In a globalized world where intra- and interreligious conflicts remain unabated, many men and women of good will deem it necessary to grant greater attention to spiritual matters in the pursuit of peace in the mind of men. Intercultural and interreligious dialogues are then seen as ever more essential tools for human development and peace building.

In this view, UNESCO's Interreligious Dialogue Programme has set its objectives to promote peaceful contact between peoples and facilitate dialogue between the various religions, spiritual traditions and humanistic trends.

Representatives of different religions and spiritual traditions as well as laymen of various backgrounds met at several occasions in order to evaluate and express the degree of proximity between their spiritual values and their commitment to the interreligious dialogue. Beginning with the *Declaration of Barcelona on the role of religions and the promotion of peace* (1994) and the *Proposals of Rabat* at the International Encounter of Specialists for the « Roads of Faith » project (1995), the Interreligious Dialogue Programme at UNESCO has served as a focal point for intercultural dialogue.<sup>1</sup>

Since its launching, UNESCO's Interreligious Dialogue Programme has been successful in carrying out its two main activities, which are

- the encouragement of education and teaching in the field of interreligious dialogue (e.g. through the publication of pedagogical material), and
- the creation of a network of UNESCO Chairs on Intercultural and Interreligious Dialogue. There are presently ten UNESCO Chairs on Intercultural and Interreligious Dialogue.

The UNESCO Chairs on Intercultural and Interreligious Dialogue were created within well-known academic centers around the world and

specialize in the comparative study of religions and their specific cultural backgrounds. The first Chair was launched in 1999 and more are being established.<sup>2</sup>

The UNESCO Chairs on Intercultural and Interreligious Dialogue gathered for the first time in September 2001 in Bucharest in order to examine common themes of research and discuss the implementation of an inter-chair exchange program for both professors and students.

### Results of this survey

UNESCO's Interreligious Dialogue Programme coordinated the present survey. It highlights a common desire, and sometimes a communal effort, towards implementing interreligious dialogue through educating and teaching. It implies that education and teaching in the field of intercultural and interreligious dialogue must be collective and be developed through partnerships between the various actors.

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<sup>1</sup> Results of the Programme of Interreligious Dialogue to UNESCO include : the Declaration of Barcelona (1994) ; the Rabat Proposals (1995) : International Encounter of Specialists of the Project « Roads of Faith » ; the Declaration of Malta (1997) ; UNESCO International Congress on Interreligious Dialogue and a Culture of Peace, Tashkent, Uzbekistan (2000) ; the Bishkek Forum of Cultures and Religions in Central Asia (1999).

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<sup>2</sup> For further information on UNESCO Chairs on Intercultural Dialogue and Interreligious Dialogue, please contact the Division of Intercultural Dialogue of UNESCO or visit our web site: <http://www.unesco.org/culture/dialogue/religion/index.shtml>

# SURVEY ON EDUCATION AND TEACHING OF INTERCULTURAL AND INTERRELIGIOUS DIALOGUE

## **Analysis of the Results of a Survey\*** *elaborated by the Division of Intercultural Dialogue of UNESCO in the framework of the Interreligious Dialogue Programme, in cooperation with the International Catholic Center to UNESCO*

### **Introduction**

The purpose of this questionnaire is to acknowledge the activities undertaken in the field of intercultural or interreligious dialogue, the importance that they are granted and what could be done to encourage their development.

The questionnaire was developed by a committee of experts<sup>3</sup> from different religious backgrounds as well as some secular specialists in the field of religious studies. It is composed of 46 multiple-choice questions and 9 essay-type questions, to which one or several line responses were given.<sup>4</sup>

#### **• Distribution of the questionnaire**

4000 copies were distributed (during the course of 1999 and beginning of 2000), essentially through two channels :

- about a third were distributed through the National Commissions to UNESCO, mostly through NGOs<sup>5</sup> working directly or indirectly in the field of intercultural or interreligious dialogue,

- the remaining two thirds went through the International Catholic Center to UNESCO, via its networks, which are, above all, Catholic.

In both cases, the distribution was carried out in series. Therefore, the number and sampling

of responses obtained from each country do not reflect interests or experiences that could yield a response as much as a reflection of the ongoing efforts of the two main channels of distribution.

Responses by UNESCO's Commissions were very diverse : some Commissions were so enthusiastic that they called a meeting on the subject ; others felt they had no expertise on the subject (even if they were interested in UNESCO's Interreligious Dialogue Programme). It is then clear from the beginning that countries with a dominant Catholic culture tend to be over-represented.

Countries with a non-Catholic prevailing culture that were not on the National Commissions distribution list are therefore absent or poorly represented. Scandinavia, for instance, is only represented by one response, as is Germany. China, Thailand and Turkey are represented by a single Catholic answer. Islam can also be considered as under-represented. The nature of the responses also seems to show that non-religious viewpoints are barely represented.

Nevertheless, it should be pointed out that the sample includes a very large number of countries, as questionnaires were returned by participants in 100 member states (out of 188 UNESCO member states, 4 responses coming from the USA - a non-member state with an observer status at UNESCO - and also a response from the Palestinian Authority), and that a great variety of cultures is therefore represented.

The total number of responses is 471, which represent a return rate of 11,8%, which is a rate largely satisfactory in a survey of this kind.

#### **• Distribution of responses**

471 responses from 100 different countries were examined. The distribution by continent shows in the table below :

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<sup>3</sup> The names of panel members show in Table A10.

<sup>4</sup> The complete questionnaire can be found as an enclosure of the present document, as well as separated boards representing the different questions : multiple choice and text answering questions, which amount to about 120 pages.

<sup>5</sup> In cooperation with UNESCO's Division for Intercultural Dialogue.

Africa	73
America	131
Asia	61
Europe	159
Oceania	47
TOTAL	471

91% of the responses from the American continent come from Central and South America. Due to their insignificant number, North American answers were not classified in a separate category.

The detailed distribution of responses by continent and by country is provided in tables A1 through A5 in the Annex.

The statistical distribution of participants in each country varies from 1 to 47 and shows below :

# of answers per country	frequency	# of answers per country	frequency
1	38	8	2
2	21	9	5
3	6	10	1
4	7	17	1
5	9	31	1
6	3	38	2
7	1	47	1

The way the questionnaire was distributed was bound to lead to great disparities among the rates of response by country, as shows above. Thus, out of the 100 target countries, 59 are “represented” by one or two answers, while four countries make up 33% of the responses.

### ***Method of Analysis of the Questionnaire***

#### **• For the overall data analysis**

- Sorting by country and by continent.

#### **• For quantitative results**

- Percentage classification,
- in certain cases, correlation between two answers,
- tables,
- analysis and comments.

#### **• For qualitative results:**

- Overall understanding : search for key words in each response ; if necessary, sorting of responses

to each question in relation to responses to other questions,  
 - highlighting of large trends and main arguments,  
 - identification of possible “controversial issues”.

## **QUESTION 1**

### ***1.1. What does the notion of education and teaching of intercultural dialogue mean to you ?***

#### **• It is a very important task**

Participants overwhelmingly assign a great importance to the education and teaching of intercultural dialogue. It is a very important - even essential - task, if not an absolute necessity.

It is a task that requires serious efforts and initiatives. The novelty of the concept is highlighted : *it is a new concept.*

The education and teaching of intercultural dialogue is considered as intrinsically connected to education towards peace, as it is to education in general : *intercultural education is the core of education itself. There is no education that is not intercultural. It is the process of global construction of a human being.*

The fact is often stressed that no culture is self-sufficient and cultural pluralism pertains to today’s societies. It is then necessary to promote understanding and dialogue at all levels.

#### **• Goals of the dialogue**

The main goal of this dialogue is the promotion of universal fraternity and the construction of a culture for peace. Multiethnic countries like African countries insist on knowledge and peace at this level, while other countries rather stress international peace.

#### **\* Goals most frequently mentioned are**

- harmony,
- peace and agreement between peoples
- progress and development,
- the dissolution of fears through the reduction of ignorance and prejudices,
- the reduction of intolerance, fanaticism, confinement and withdrawal,
- the prevention of conflicts.

The teaching of intercultural dialogue *must not be restricted to a transmission of knowledge* : ethical and moral dimensions are often highlighted, as well as the importance of experiences and encounters.

Respondents deem that education and teaching of intercultural dialogue should be undertaken in a complementary way by the family as well as by educational system, from early childhood until the end of life.

**• What the notion of education and teaching of intercultural dialogue implies : a content and ethical orientation**

\* Knowledge

- A first step towards other cultures,
- knowledge and understanding of other cultures,
- the discovery of theoretical and practical richness of other cultures,
- the importance of learning from people and their life experience,
- the understanding of similarities and differences,
- the recognition of differences and specificities.

\* Ethical orientation : teaching appropriate attitudes

These orientations concern both individuals and groups. Values most often pointed out are :

- life together, respect and acceptance of differences,
- openness towards others, tolerance,
- the ability to listen, understanding, empathy,
- curiosity about others,
- awareness of the unity of the human race, of a human community,
- richness of diversity, richness of each culture, unity in diversity,
- cultural equality,
- solidarity, collaboration, cooperation.

Some respondent directly relate these values to their faith (“*to the awareness of reality and absolute truth*”) and to contemplation.

It is often stressed that this attitude, this ethical orientation, has to provide an outlet to community business ventures.

**1.2. What does the notion of education and teaching of interreligious dialogue mean to you ?**

**• It is very important**

Interreligious dialogue is essential *to guarantee the success of intercultural dialogue*. These two types of dialogue are *inseparable*. It is a *great challenge*. It is a *continuous effort*.

It is an *important aspect of education for peace* ; it *must be intensified in the future*.

*Peace and tolerance among religions* are seen as essential tools *to obtain world peace, peace among nations* and even more, in order to implement *peace at all levels*. Education and learning take into consideration *the role of religions in this process*.

**• What is the content?**

\* Basic knowledge

- Educate at all levels of education and teaching,
- make information on different religions available within the country and abroad,
- provide basic knowledge on rites, beliefs, thoughts, values, moral principles, and history of different religions; this implying re-discovering one’s religious heritage, as well as studying historical interactions between religions.

\* A comparative work

- Learning to recognize commonalities, differences and specificities,
- learning to place others and find a place for oneself as a way to better understand one’s own religion.

\* From ethics to common action

- Work on the same base values, take ethical initiatives,
- encourage cooperation through identified convergence in different fields : human development, social, economical.

\* Importance of testimonial

- Learn what nourishes a life of faith in another religion ; witnessing is thus essential

\* Sensitization to pluralism and dialogue techniques

- Make efforts towards the acknowledgement of diversity and the necessity of dialogue,
- teach the awareness and respect of religions, by developing openness and mutual understanding and fostering curiosity,
- educate on dialogue and its techniques.

**• Interreligious dialogue brings**

\* Personal enrichment through diversity and interaction

- through the discovery of the richness of religions and their members, through respecting the freedom of choice of each individual,
- through the implementation of unity in diversity, a better life together, and socialization among different groups.

\* The reduction of fears

- through the acquaintance with differences, and the minimizing of misunderstanding and fears, it fights fanaticism.

**• Dialogue fosters a climate of respect and open-mindedness**

\* Freedom of opinion and beliefs

- It is freedom of thought, freedom of worship and the respect for the beliefs of others. It is linked to the freedom of opinion and belief and to democratic values. It also means the possibility for each religious group to have a space for free expression,

- it is also the creation of an atmosphere of respect between the believers of different religions and ideologies, and the adoption of an open and benevolent secularism (mentioned only twice).

\* Openness towards religious acts

- To expose youth to religion,  
- to have non-believers realize the importance and the value of a religious choice, respecting their position.

**• Necessary precautions**

\* Balance, equality, with no syncretism

- This education must be independent of any religious or a political influence and without any cultural prejudice,

- this education must avoid the risks of syncretism raised by smoothing out the differences.

\* Concept needs to be elaborated

- This concept is difficult (indeed vague), it requires further reflection.

\* Competence needs to be developed

- A strategy, writings, trained professionals are needed.

**• Obstacles mentioned**

- A country that has only one religion cannot initiate this dialogue,

- the idea that the religion of Jesus Christ is the only true one ( mentioned several times).

**1.3. Is there intercultural dialogue in your country ?**

%	YES	NO	DNK
ALLTOGETHER	80	17	3
Africa	64	34	2
America	75	23	2
Asia	92	8	0
Europe	85	11	4
Oceania	91	2	7

To the question : “is there intercultural dialogue in your country ?”, 80% of contributors say yes and only 3% say that they do not know.

It is noticeable, however that in any given country, answers can vary. It could imply that the experiences of intercultural dialogue, when it exists, are not necessarily well known by its citizens.

**1.4. Is there interreligious dialogue in your country ?**

%	YES	NO	DNK
ALLTOGETHER	77	20	3
Africa	70	27	3
America	73	27	0
Asia	85	15	0
Europe	79	16	5
Oceania	85	6	9

To the question : “is there interreligious dialogue in your country ?”, 77% of contributors say yes and only 3% say that they do not know.

As for the previous question, answers can vary within a given country. One may deduce that, even when intercultural and interreligious dialogues exist, citizens are not necessarily aware of them.

Thus, in Costa Rica, 4 out of 31 contributors say there is no ICD and 8 say there is no IRD<sup>4</sup> in their country. This situation applies to many countries.<sup>5</sup>

4 From now on, we will use the abbreviations ICD and IRD for Intercultural Dialogue and Interreligious Dialogue.

<sup>5</sup> Hence, in Argentina, 4 out of 9 contributors say “there is no ICD” and 3 say “ there is no IRD” ; In India, 2 out of 9 contributors say “there is no ICD” and 2 say “there is no IRD”; in Spain, 6 out of 38 say “ there is no ICD” and 11 say “there is no IRD”; in France, 5 out of 47 contributors say “ there is no ICD” and 5 say “there is no IRD”; and so on.

Figures probably underestimate the number of countries where ICD and IRD activities are organized. It is also important to note that an affirmative response can correspond to an extremely wide range of ICD and IRD activities.

### 1.5. Do you believe that these dialogues are important or useful for peace ?

%	YES	NO	DNK
ALLTOGETHER	97	2	1
Africa	97	3	0
America	98	1	1
Asia	95	3	2
Europe	97	1	2
Oceania	98	0	2

The question “do you believe that these dialogues are important or useful for peace ?” elicits the most unanimous positive response : 97%, while negative answers vary between 0% and 3%, depending on the continent.

#### If so, why? What form should they take ?

##### • Reasons to carry them out

###### \* The role of cultural and religious issues in conflicts

- *Cultural and religious issues are significant factors within violent conflicts in our society worldwide. It is an important task to grant them some attention in peace studies as well as in 'action for peace'. Most prejudices arise out of ignorance,*

- several contributors consider then that this dialogue contributes to the prevention of war and conflicts and mention links between conflicts, ethnic origins and politics. It was stressed that *armed conflicts take their strength from cultural conflicts (ethnic, tribal), which are exploited by politicians (Africa – Congo, Brazil). Politicians drive religions against one another (India). This dialogue is urgent (Colombia),*

- some also suggested to *gather information on past and present projects and to support these projects.*

###### \* Understanding human behavior

- *Once we understand different cultures and beliefs, it becomes easier to understand human behavior. This dialogue should have an ethical orientation.*

##### • What form should they take ?

###### \* Organized meetings for the general public, but also for specific groups

- Round tables,
- public awareness seminars, workshops,
- conferences, colloquiums for the general public,
- forums of dialogue accessible to all,
- interreligious dialogue groups,
- periodic meetings, bringing together the different issues concerned (social issues, peace...),
- symposiums among intellectuals, researchers and theologians,
- dialogue within university circles,
- talks aimed at youth : at school or within youth groups or associations,
- youth conferences,
- interreligious celebrations.

###### \* Educational system

- Meetings between institutions,
- courses, conferences, debates at school,
- education to ethics,
- civic education,
- youth exchange programs among families.

###### \* Use of arts and culture

- Cultural activities in public areas,
- cultural and religious festivals and parties,
- cinema, music and dance festivals,
- art exhibitions,
- concerts, music, songs, chorus,
- tours.

###### \* Media

- Written press,
- radio and TV broadcasts (debates),
- media coverage of dialogues,
- creation of an intercultural journal.

###### \* Various didactic materials

- Films, slides,
- images, games,
- educational textbooks,
- leaflets, publications.

###### \* Concrete projects

- Associated development projects,
- sporting events,
- neighborhood meetings,
- events in daily life,
- reciprocal invitations to various activities and meetings and parties.

###### \* Adult and higher learning

- Teaching and research in universities,
- conflict studies,

- adult education (history and current events of religions and civilizations...),
- creation of specialized institutions.

**• Difficulties**

\* Lack of a religious culture

- There is a lack of a religious culture, which would enable an intelligent interreligious dialogue (Spain, Venezuela),
- when people do not have a solid religious background, they avoid attending discussion meetings, afraid of getting involved or recruited, even if the proposition is something completely different,
- people are afraid of losing their identity due to a lack of philosophical education.

\* It is an ongoing long-term project

- For these dialogues, there are ups and downs, a lot of perseverance is required and one should not give up when things get difficult,
- a dialogue among selected people does not create a dialogue for the whole of a community even if it facilitates one.

\* There is a lack of means

- These dialogues are not developed enough, they lack means, and institutions do not support them,
- they depend too much on good will,
- there is a lack of awareness of the importance of this dialogue and lack of a coordinated educational work.

\* Adaptation to the public and equality between partners

- This dialogue must be balanced and adapted to the participants. It needs an ethical orientation.

**If not, why ?**

- Because national identity is confused with religious identity and vice-versa. (Greece),
- because there are too many cases of exclusion and prejudice,
- because these dialogues are not supported by adequate pedagogical methods,
- because there is little transcendence in national ambition (Brazil),
- because true peace is obtained through Christ only.

**QUESTION 2**

*In your opinion, what are the positive or negative aspects of education in the field of intercultural and interreligious dialogue ?*

**2.1. Would it encourage a better understanding among the different cultural communities existing in your country ?**

%	YES	NO	DNK
ALLTOGETHER	96	2	2
Africa	95	4	1
America	95	2	3
Asia	97	3	0
Europe	96	1	3
Oceania	96	2	2

Would an education of ICD and IRD encourage a better understanding among different cultural communities in your country? This question receives a massive approval everywhere (96%).

**2.2. Would it encourage a better understanding among the different religions and spiritual traditions existing in your country ?**

%	YES	NO	DNK
ENSEMBLE	94	2	4
Africa	93	4	3
America	95	0	5
Asia	95	5	0
Europe	94	2	4
Oceania	94	4	2

Would an education of ICD and IRD encourage a better understanding among different religions-traditions existing in your country? This question receives also a massive approval everywhere (94%).

### 2.3. Is the teaching of these elements (cultural and religious) complementary ?

%	YES	NO	DNK
ALLTOGETHER	90	5	5
Africa	82	15	3
America	93	2	5
Asia	87	8	5
Europe	92	3	5
Oceania	96	2	2

90% of respondents consider the teaching of ICD and IRD as being complimentary. The rate of approval was lower in Africa (82%).

#### 2.3.1. If so, why ?

##### • It is impossible to separate religion from culture

It is difficult, indeed impossible to separate religion and culture. *Religions are a part of culture. The cultural richness of a country permeates its religion. The better one knows a culture, the better one understands its religion and vice-versa. Religion and culture are two essential aspects of the human being.*

Religions in their ways of expression hold *cultural aspects*; knowing a religion means knowing its *historical context* too, which is a *cultural reference* to its believers. *There is no religion without expression, hence without culture.*

Religious traditions *induce cultural behaviors, rhythms, etc.* Even in *secular societies*. Even when it is secularized, a culture is still influenced by religion.

##### • But a religion can go with several cultures and vice-versa

*A certain culture can accommodate different religions just as a religion can be expressed through different cultures.*

##### • What this complementariness provides

*A better awareness encourages respect and understanding of differences. If people from different cultural and religious backgrounds live together without knowing each other, stereotypes and suspicions are likely to arise. Often, relationships are tarnished by feelings of superiority.*

Education about ICD and IRD enables the *development of a feeling of solidarity* and service

for humanity, in order to *contribution to a better life together.*

This dialogue *allows the discovery of religious dimensions common to all human beings* ; it is a doorway to *cooperation.*

*True culture should integrate the religious dimension the same way it respects atheism.*

##### • Delicate issues

One must beware of certain risks : a *superficial education on these issues* can be *destabilizing* ; solid background in one's own culture and religion is required. *Syncretism* is also underlined as a risk.

#### 2.3.2. If not, why ?

##### • This type of education is impossible

###### \* Because one religion will dominate

- The dominion of one religion allows no room for others,
- because "there is only one true religion",
- *the IRD is useless because my country is 90% Catholic. Experiences between religions are seen as conflict in my country, and they are related to a political agenda* ; an effort must be made to reduce this conflict.

###### \* Because people are not ready

- Due to the *lack of flexibility* of some groups,
- *because most people are not ready to understand differences.*

###### \* Due to the nature of religions and cultures themselves

- There are *too many differences among different religions,*
- there are *opposing concepts among certain cultural and religious elements,*
- *cultures and religions have evolved without dialogue for a long period of time.*

##### • It is neither the right term nor the right method

- A multiplicity of religions does not necessarily mean a remarkable cultural diversity ; indeed, war between groups with a common faith do occur,
- more than complementary, they are interactive,
- they are complementary, but their educational programs have to be separated,
- the secular approach should be different from religious approach.

## 2.4. Who should be in charge of this education ?

### 2.4.1. the family ?

%	YES	NO	DNK
ALLTOGETHER	80	3	17
Africa	75	8	17
America	80	1	19
Asia	80	5	15
Europe	82	1	17
Oceania	85	2	13

An overwhelming majority of respondents place the responsibility of this education with the family (80%), one contributor out of six, however, remains undecided.

### 2.4.2. public authorities ?

%	YES	NO	DNK
ALLTOGETHER	64	13	23
Africa	63	16	21
America	62	11	27
Asia	66	15	19
Europe	67	11	22
Oceania	57	15	28

The responsibility of public authorities is emphasized by almost two thirds of the respondents (64%), however, “do not know” responses are around a third (23%).

### 2.4.3. the educational system ?

%	YES	NO	DNK
ALLTOGETHER	82	2	16
Africa	75	8	17
America	79	2	19
Asia	90	2	8
Europe	84	1	15
Oceania	83	0	17

An overwhelming majority of respondents cite the responsibility of the educational system to provide this education (82%). One respondent out of six, however, is undecided. Figures are similar to those obtained in the question on the family. The rate of approval is at its lowest in Africa, whereas Asia overwhelmingly places confidence in the educational system.

## 2.4.4. civil society ?

%	YES	NO	DNK
ALLTOGETHER	69	8	23
Africa	60	14	26
America	72	4	24
Asia	79	5	16
Europe	73	8	19
Oceania	51	17	32

Civil responsibility is mentioned by two thirds of contributors (69%); however, answers by individuals who “do not know” reach a third (23%). Asia has high expectations for civil society, whereas Oceania’s expectations are particularly low.

### 2.4.5. the actors of the different cultures ?

%	YES	NO	DNK
ALLTOGETHER	74	6	20
Africa	71	7	22
America	73	4	23
Asia	84	7	9
Europe	75	6	19
Oceania	60	6	34

Nearly three fourths of respondents (74%) place responsibility with the actors of different cultures, whereas one fifth are undecided.

### 2.4.6. the representatives of different religious traditions ?

%	YES	NO	DNK
ALLTOGETHER	78	3	19
Africa	78	3	19
America	73	2	25
Asia	79	7	14
Europe	81	1	18
Oceania	79	4	17

Nearly 80% of respondents (78%), place responsibility with the representatives of different religions traditions, whereas one fifth say they do not know (19%).

### 2.4.7. various officials and leaders ?

%	YES	NO	DNK
ALLTOGETHER	58	12	30
Africa	49	21	30
America	65	5	30
Asia	59	11	30
Europe	59	11	30
Oceania	47	26	27

58% of respondents place responsibility for this education with other leaders and officials, presenting a high rate of “don’t know” responses at 30%.

#### *If so, which ones ?*

##### \* A wide range of responses and a high rate of non-participation

- Responses are extremely varied. The rate of non-participation is quite high including those who responded to most or all of the questions from 2.4.1. to 2.4.6. ; a portion of non-responses probably means “nothing to add”.

##### \* It is everyone’s responsibility

- Several responses emphasize the fact that *this education is everyone’s responsibility, a collective initiative*. Among the figures, those from family and the educational system are very often highlighted.

- Partnership among *different figures is essential ; this education must be interdisciplinary and cover many sectors*.

##### \* Also media, international organisms and universities

- *Media* is often added to the actors cited above (2.4.1 to 2.4.6),

- international organisms working in the field of culture and universities are frequently mentioned, along with the suggestion of creating a research group.

- Artists and sociologists are also cited.

##### \* Qualified figures from different origins

- Respondents emphasized the importance for those figures to be *qualified, motivated, engaged in work towards peace, admirers of other cultures and religions, and from a various social, religious and cultural background*.

##### \* Establishing councils or committees

- Several respondents suggest the creation of councils and committees to bring together representatives of the categories cited above.

##### \* Cautiousness towards lay-religious rift

There is also caution about the *risk of a secular-religious rift or the risk of forgetting to represent those who do not have any religion*. However, very few contributors seem to have this concern, including those from the so-called secular societies.

#### *If not, why ?*

##### \* It is everyone’s duty

- The argument, which claims that everyone is responsible, appears quite often in negative responses. *This is not a specific job. Each individual must do whatever he can, in his own domain. There is a risk of diluting the responsibility*. This must arise from people at *the foundation* and not be imposed.

##### \* Danger of abuse of power

- There is suspicion that certain leaders might use these initiatives for their own political or religious advantages.

### 2.4.8. all the participants afore mentioned ?

%	YES	NO	DNK
ALLTOGETHER	65	14	21
Africa	50	25	15
America	65	7	28
Asia	64	13	23
Europe	70	13	17
Oceania	55	23	22

Two thirds of contributors (65%) respond positively that this education is the responsibility of all participants previously mentioned. One fifth did not respond.

### QUESTION 3

*This education should be carried out at the level of*

#### 3.1. public educational institutions ?

%	YES	NO	DNK
ALLTOGETHER	85	4	11
Africa	81	5	14
America	86	3	11
Asia	85	3	12
Europe	86	3	11
Oceania	85	4	11

This education should be carried out at the level of public educational institutions (85% said yes).

#### 3.2. the educational system ?

##### 3.2.1. pre-school ?

%	YES	NO	DNK
ALLTOGETHER	77	12	11
Africa	68	23	9
America	86	3	11
Asia	74	13	13
Europe	75	14	11
Oceania	74	6	20

More than three fourths (77%) of responses consider that this education should start at pre-school. The highest percentage of positive responses (86%) is in America and the lowest in Africa (68%).

##### 3.2.2. primary school ?

%	YES	NO	DNK
ALLTOGETHER	87	6	7
Africa	82	10	8
America	92	2	6
Asia	77	15	8
Europe	90	4	6
Oceania	87	2	11

The large majority (87%) of responses consider that this education must be carried out during primary school. The highest percentage of positive responses (92%) is in America and the lowest (77%) is in Asia.

#### 3.2.3. high school ?

%	YES	NO	DNK
ALLTOGETHER	91	3	6
Africa	86	5	9
America	91	3	6
Asia	90	5	5
Europe	95	1	4
Oceania	89	0	11

The large majority of responses to this question (91%) consider that this education must take place during high school. The highest percentage of positive responses is in Europe (95%) and the lowest is in Africa (86%).

#### 3.2.4. universities ?

%	YES	NO	DNK
ALLTOGETHER	87	3	10
Africa	84	4	12
America	84	5	11
Asia	92	3	5
Europe	89	2	9
Oceania	85	2	13

A large majority of responses (87%) consider that this education should take place in university. The highest percentage of positive responses is in Asia (92%).

The implementation of this type of training at the level of the educational system, from primary school to university is vastly approved by nine tenths of respondents, whereas more than three fourths consider that it should begin before primary school.

#### 3.3. civil society ?

##### 3.3.1. NGOs ?

%	YES	NO	DNK
ALLTOGETHER	72	8	20
Africa	71	12	17
America	68	8	24
Asia	77	7	16
Europe	77	7	16
Oceania	60	9	31

Nearly three fourths (72%) of respondents consider that NGOs have an important role to play concerning this education. One fifth of respondents are undecided. The highest percentage of positive responses (77%) is

in Asia and Europe and the lowest is in Oceania (60%).

### 3.3.2. private cultural organisms?

%	YES	NO	DNK
ALLTOGETHER	80	5	15
Africa	75	5	20
America	80	4	16
Asia	79	8	13
Europe	82	5	13
Oceania	77	2	21

Four fifths of respondents consider that private cultural organisms have an important role to play in this education. One sixth of contributors are undecided. The highest rate of positive responses (82%) is in Europe and the lowest is in Africa (75%).

### 3.3.3. religious organisms ?

%	YES	NO	DNK
ALLTOGETHER	86	4	10
Africa	84	4	12
America	88	2	10
Asia	84	8	8
Europe	87	4	9
Oceania	85	0	15

Respondents approve massively (86%) that religious organisms have an important role to play concerning this education. One tenth of respondents are undecided. Figures vary only slightly from one continent to another.

Cultural and religious organisms, as well as NGOs, must, therefore, play an important role concerning education on ICD and IRD.

## 3.4. the mass media ?

### 3.4.1. through play material ?

%	YES	NO	DNK
ALLTOGETHER	81	5	14
Africa	77	7	16
America	80	3	17
Asia	84	5	11
Europe	82	6	12
Oceania	79	4	17

More than four fifths (81%) of contributors consider that this education needs play material to be carried out.

### 3.4.2. through television programs and videotapes ?

%	YES	NO	DNK
ALLTOGETHER	90	3	7
Africa	89	4	7
America	89	2	9
Asia	92	3	5
Europe	91	2	7
Oceania	89	4	7

An overwhelming 90% of respondents saw television programs and videotapes as essential pedagogical material for this type of education.

### 3.4.3. through didactic material and magazines ?

%	YES	NO	DNK
ALLTOGETHER	86	4	10
Africa	86	4	10
America	86	2	12
Asia	90	5	5
Europe	90	3	7
Oceania	70	9	21

Didactic material and magazines are cited by 86% of responses as necessary to this education. The highest percentage of positive responses (90%) is in Asia and Europe and the lowest is in Oceania.(70%).

### 3.4.4. through a website ?

%	YES	NO	DNK
ALLTOGETHER	82	5	13
Africa	73	10	17
America	83	1	16
Asia	84	8	8
Europe	87	4	9
Oceania	72	11	17

The use of a website is approved by 82% of responses. The highest rate of positive responses (87%) is in Europe and the lowest is in Oceania and Africa (72 and 73%).

The percentage of responses obtained depicts the necessity of elaboration and distribution of pedagogical, didactic and play material, magazines, videotapes and the implementation of an internet site.

## QUESTION 4

### *Should education and teaching in these fields be entrusted to*

#### **4.1. neutral teachers ?**

%	YES	NO	DNK
ALLTOGETHER	36	40	24
Africa	29	44	27
America	38	33	29
Asia	31	51	18
Europe	38	39	23
Oceania	36	45	19

Question 4.1. is the most controversial question. Moreover, contributors seem to have different understanding of the expression “neutral teachers”. For some, “neutral” means a non-believer keeping a distance or even condescension towards religions and cultures. For others, “neutral” means someone who has no preference. Many contributors emphasize that *there is no such thing as a neutral teacher as everyone is firmly fixed in a certain culture and a certain religion. (or non-religion).*

The proposal 4.1. of entrusting teaching and education of ICD and IRD to neutral teachers receives a rather negative response (40% of “no”), with, nevertheless, one quarter of the respondents not responding (24%) and more than one third of positive responses (36%). It is important to notice that in Europe “yes” and “no” responses are equal as in America “yes” beats “no”.

#### **4.2. Teachers coming from the culture or religious or tradition to be taught ?**

%	YES	NO	DNK
ALLTOGETHER	70	13	17
Africa	62	19	19
America	63	11	26
Asia	70	18	12
Europe	74	13	13
Oceania	91	4	5

The proposal of question 4.2 of entrusting the teaching and education of ICD and IRD to teachers coming from the culture or religious-tradition to be taught received 70% of positive response (13% of “no” and 17% of non-response).

It is important to note that 22% of contributors respond yes to both questions simultaneously, which means that they consider that both sorts of teachers are complimentary; furthermore, if we add to these doubly positive responses those which say “yes” to one of the two questions and are undecided on the other, this number doubles.<sup>7</sup>

### **Why ?**

#### **• Advantages of neutral teachers**

##### \* Objectivity

- They *keep objectivity, impartiality. They do not take a position. They do not influence their students (frequent arguments).*

##### \* Conditional “yes”

- *They must be highly skilled, aware of the cultures and religions concerned, able to understand the people from these groups.*

##### \* Temporary “yes”

- *“We have not gotten very far in the dialogue” : in a secularized country where religious culture is weak, and where basic necessities are lacking, neutral teachers might be preferable in the beginning.*

#### **• Inconvenience of neutral teachers**

##### \* Lack of comprehension

- They might lack an inner *understanding of the belief system and sentiments* (frequently mentioned),

- *religion, like culture, is something that is experienced, not known,*

- *they lack enthusiasm,*

- *they may feel superior towards the culture and religion taught.*

##### \* Do they exist ?

- *No one is neutral. Neutrality does not exist,*

- *we are always the product of a cultural background.*

#### **• Advantages of “insiders”**

##### \* Knowledge and experience

- They have a good understanding of the subject and can share their experience. (frequently mentioned),

- *they avoid errors of interpretation. It is their attitude that matters, not only their knowledge.*

<sup>7</sup> 43% answer yes-yes, either yes-DNK, or DNK-yes, check board A6 enclosed.

- beyond a neutral *secular and republican state*, it is necessary to *engage religious and cultural as figures for a constructive dialogue*.

\* Yes, but along with caution and requirements

- Hiring “insiders” requires great caution, *for they must be respectful of different sensibilities and opinions, of which few are capable*,

- a “yes” can then imply conditionality : they must be open-minded towards others cultures and religions and also open to (or even trained for) dialogue,

- furthermore, these teachers must *exchange and dialogue about their experiences between themselves*,

- they should have a personal *understanding of a different tradition, which would enable a deeper awareness of their own, and would prevent falling into syncretism*.

• **Inconveniences of “insiders”**

\* Risks of influence

- They may be *dogmatic, intolerant*. They risk influencing the students,

- they present risks of *fanaticism, exaggeration, and indoctrination*,

- it is important that an individual *create his own criteria*.

• **Positions “neither-nor”**

\* Outside the educational system

- Some answers totally rebuke this proposal : *this education must be undertaken outside of the educational system*.

\* These two categories represent a problem

- Other, more numerous responses relate to the fact that *these two categories represent a problem*: the first teachers don’t understand the feelings of the believers, and the second ones tend to be too involved or bound to influence their students, even unconsciously. In this case teachers specializing in ICD and IRC are preferred. (“yes” to question 4.3.)

• **Positions “and-and”**

\* The complimentary of the two approaches

- Several responses explicitly call both kinds of teachers: insiders and neutrals, to *hold simultaneously the advantages of both approaches*: neutrality without prejudice, and experience from within. Or even: *neither of them (two kinds of teachers) can fulfill the requirements alone, but together they can share tasks*. Neutral teachers can help to defend positions.

- hiring both kinds of teachers is a sign of dialogue; *the teaching of intercultural and*

*interreligious matters by teachers from same culture and religion would deny the possibility of discussion between ICD and IRD,*

*- the more actors in charge of this responsibility, the better.*

**4.3. Teachers specialized in intercultural or interreligious dialogue ?**

%	YES	NO	DNK
ALLTOGETHER	79	11	10
Africa	73	18	9
America	79	9	12
Asia	72	13	15
Europe	81	9	10
Oceania	85	6	9

The proposal of entrusting teaching and education of ICD and IRD to teachers specialized in the field receives a large scope of approval: around 80% of “yes”. The highest rate of approval is in Oceania and Europe and the lowest is in Asia and Africa.

**Why ?**

• **The reasons of those who approve**

\* They will better carry out a delicate, difficult teaching successfully

- This work requires *special training*,

- these *issues are very delicate* ; the teacher must be *well prepared*,

- they do not have *cultural nor religious prejudices*,

- their competence will *minimize bias and distortions*,

- they are *more bound to succeed than others; they will avoid improvising on delicate territory*,

- through their experience they *will better show convergent and divergent points; they will better initiate sincere and open-minded dialogues*,

- often, situations are *not easy to understand. The help of specialists is vital and necessary*.

\* They must be particularly well trained

- They must have *high quality training. Techniques of dialogue are specific, and dialogue can not be improvised*,

- they are expected to have a *knowledge, a methodology, listening and communication skills, ability to implement programs and projects*,

- *yes, when they are trained in sufficient numbers*.

\*They must combine knowledge and experience

- They must not only be intellectuals but also people with training and education,
- the importance of *combining experience and knowledge* is often emphasized: these teachers *must have at the same time a high level of education (university) and solid personal experience,*
- *there is a great advantage to practicing what you teach:* experience allows a better transmission and illustration of these dialogues, *and can also help people become aware of any traps and illusions that could be concealed.*

\* Particularly for older students and in order to train teachers

- These specialists are preferred *for older students and at the university level,*
- they must be *teacher trainers:* they must teach teachers to dialogue,
- they must *develop teaching methods and adequate pedagogical tools which will be able to help other teachers.*

\* They are complimentary to the two other kinds of teachers

These peoples' contribution is essential, but not only theirs: *the three kinds of teachers are important; they must intervene and dialogue together.*

• **The reasons of those who answer “no”**

\* This dialogue is everyone's duty.

- *They must not be alone to run this great debate.*
- *This dialogue is not a specialty; all social actors must be attentive to this issue of dialogue.*
- *Education must not be entrusted to specialists.*

\* Specialists are too “specialized” or not easily found

- The importance of experience is also cited in negative answers. Contributors are afraid *those specialists might be disconnected from their society,*
- these specialists *must become teacher trainers,* rather than teachers themselves,
- this kind of specialist cannot be found.

\* Some objections to ICD and IRD

- *Religions do have neither a common origin nor a common aim ; there are real and fake religions and cultures.*

## QUESTION 5

### 5.1. Is it necessary to harmonize this teaching ?

%	YES	NO	DNK
ALLTOGETHER	78	9	13
Africa	75	12	13
America	79	9	12
Asia	80	8	11
Europe	81	9	10
Oceania	70	9	21

For around 80% of contributors, it is necessary to harmonize this teaching.

### 5.2. If so, is it necessary to conceive textbooks

#### 5.2.1. at the international level ?

%	YES	NO	DNK
ALLTOGETHER	59	14	27
Africa	63	18	19
America	62	14	24
Asia	67	11	22
Europe	60	13	27
Oceania	34	19	47

For about 60% of contributors, manuals should be produced at an international level.

#### 5.2.2. the regional level ?

%	YES	NO	DNK
ALLTOGETHER	50	16	34
Africa	55	15	30
America	56	15	29
Asia	52	18	30
Europe	45	16	39
Oceania	40	13	47

For 50% of contributors, manuals should be produced at a regional level.

#### 5.2.3. the national level ?

%	YES	NO	DNK
ALLTOGETHER	67	7	26
Africa	68	10	22
America	69	7	24
Asia	69	10	21
Europe	72	5	23
Oceania	43	11	46

For two thirds of contributors, manuals should be produced at the national level. This level was the most often approved, though there were also a large number of positive responses for the international level.

It is in Oceania that we find the greatest skepticism concerning the publication of manuals, whether at the international, regional or national level.

#### **5.2.4. is there no need for common textbooks ?**

%	YES	NO	DNK
ALLTOGETHER	26	28	46
Africa	25	32	43
America	37	21	42
Asia	18	38	44
Europe	21	31	48
Oceania	23	26	51

A quarter of contributors consider there is no need for common textbooks. A little more consider them necessary and about half do not answer the question.

The negative answer to this question is to be analyzed with cautiousness, in effect, for example, 37% of Americans, for instance, do not want common manuals, even though 67% want one at the national level, all contributors did not agree on the sense of the word “common”.

Globally, the question of manuals leaves some perplexity (between a quarter and a half contributors does not respond). Is it a premature question, considering the current state of discussion on ICD and IRD and/or, is it because too much importance is granted to this experience ?

### **QUESTION 6**

***To encourage education and teaching of intercultural and interreligious dialogue, should we bring together researchers and teachers***

#### **6.1. in the field of educational pedagogy ?**

%	YES	NO	DNK
ALLTOGETHER	53	9	38
Africa	52	18	30
America	51	9	40
Asia	54	2	44
Europe	57	8	35
Oceania	45	6	49

Half of contributors (53%) consider that we should bring together researchers and teachers from the educational pedagogy field, while 40% of contributors do not respond.

#### **6.2. of intercultural matters ?**

%	YES	NO	DNK
ALLTOGETHER	55	7	38
Africa	59	14	27
America	54	7	39
Asia	59	0	41
Europe	55	7	38
Oceania	47	2	51

Half of contributors (55%) consider that we should gather researchers and teachers of the intercultural field, while almost 40% are undecided.

#### **6.3. of interreligious matters ?**

%	YES	NO	DNK
ALLTOGETHER	55	6	39
Africa	58	14	28
America	52	7	41
Asia	59	2	39
Europe	58	6	36
Oceania	40	2	58

Half of contributors (55%) consider that we should bring together researchers-teachers of the interreligious field, while almost 40% offer no opinion.

Globally, bringing in experts seems to interest Africans, Asians and Europeans most as Americans are less interested and Oceania is significantly less interested.

#### 6.4. of these three fields together ?

%	YES	NO	DNK
ALLTOGETHER	89	3	8
Africa	82	7	11
America	92	2	6
Asia	89	2	9
Europe	92	2	6
Oceania	79	6	15

The gathering of these three kinds of experts receives a great approval (nearly 90% of “Yes”).

#### 6.5. others

The question of the choice of people to be called to encourage education of intercultural and interreligious dialogue seems difficult to settle.

The three propositions : researchers and teachers in the fields of educational pedagogy, intercultural dialogue and interreligious dialogue receive nearly 40% of non-responses.

For each case, the answer “yes” rates about 50%. Africa is the continent where the rate of negative responses is the most significant (14% to 18%).

Gathering these three types of expertise receives an almost unanimous approval, with almost 90% of “yes” and 3% of “no”.

As expected, suggestions to complete the expertise are numerous. Here follows a list of people mentioned (in decreasing order) :

- Sociologists,
- psychologists,
- historians,
- religious leaders,
- parents,
- anthropologists and ethnologists,
- philosophers,
- politicians and government authorities,
- social actors,
- artists and actors in the cultural field.

It is emphasized that researchers of Human and Social Sciences must encounter people working in the field. Generally speaking, it is often emphasized that this work must be strongly interdisciplinary.

#### QUESTION 7

*Should we train specialists on education and teaching of intercultural and interreligious dialogue ?*

%	YES	NO	DNK
ALLTOGETHER	83	9	8
Africa	86	11	3
America	82	10	8
Asia	82	8	10
Europe	84	8	8
Oceania	77	13	10

The idea of training specialists on education and teaching of intercultural and interreligious dialogue receives a large approval : 83% of answers were positive.

The highest level of positive responses suggests that a part of the negative answers or DNK answers to the previous questions concerning the role of teachers was due to the fact that these teachers are scarce.

#### QUESTION 8

*In order to promote the education and teaching of intercultural and interreligious dialogue, would you consider it useful to distribute information ?*

##### 8.1. through a bulletin ?

%	YES	NO	DNK
ALLTOGETHER	63	13	24
Africa	66	14	20
America	70	11	19
Asia	74	13	13
Europe	57	14	29
Oceania	47	13	40

The use of information presented in a bulletin in order to promote the education and teaching of IRD and ICD receives an approval rating of two-thirds (63%), while a quarter do not respond.

The most skeptical about the use of a bulletin are Oceania’s respondents (47% of “yes” and 40% of DNK) and the Europeans (57% of “yes” and 29% of DNK. That may be due to the diversity of languages).

## 8.2. through communication to the educational actors?

%	YES	NO	DNK
ALLTOGETHER	76	8	16
Africa	81	7	12
America	81	8	11
Asia	87	2	11
Europe	75	9	16
Oceania	47	15	38

The use of information as a way of communication to educational actors received an approval of more than three fourths of respondents (76%), while one out of six offers no opinion. The most skeptical ones are still Oceania's respondents (47% of "yes" and 38% of DNK).

## 8.3. via the mass media ?

### 8.3.1. the television ?

%	YES	NO	DNK
ALLTOGETHER	86	3	11
Africa	85	4	11
America	91	2	7
Asia	89	3	8
Europe	86	4	10
Oceania	72	2	26

The use of information through television receives a high rate of approval: 86% of respondents.

### 8.3.2. the radio ?

%	YES	NO	DNK
ALLTOGETHER	82	4	14
Africa	82	5	13
America	86	4	10
Asia	84	5	11
Europe	78	6	16
Oceania	77	0	23

The use of information via radio receives a high rate of approval: 82% of respondents.

## 8.3.3. the internet ?

%	YES	NO	DNK
ALLTOGETHER	81	5	14
Africa	73	11	16
America	85	2	13
Asia	84	3	13
Europe	84	4	12
Oceania	70	4	26

The use of information via internet receives a high rate of approval: 81% of respondents.

## 8.3.4. the written press ?

%	YES	NO	DNK
ALLTOGETHER	85	3	12
Africa	86	5	9
America	88	2	10
Asia	84	2	14
Europe	86	3	11
Oceania	74	6	20

The use of information via the written press receives a high rate of approval: 85% of respondents.

## 8.3.5. books ?

%	YES	NO	DNK
ALLTOGETHER	84	4	12
Africa	85	5	10
America	82	5	13
Asia	90	2	8
Europe	88	1	11
Oceania	64	9	27

The use of information via book publishing receives a high rate of approval: 84% of respondents.

Generally, respondents favor the production and distribution of information through a variety of means of communication and educational material.

## QUESTION 9

*If you are part of an experience on intercultural or interreligious education, could you please describe it, stating its framework, its objectives, the target population, the teaching methods you employed and an evaluation of what you have already achieved ?*

%	Experience	Sensitive project
ALLTOGETHER	16	4
Africa	12	7
America	16	6
Asia	23	7
Europe	18	1
Oceania	4	0

About 20% of contributors responded to the last question, sometimes adding a rather lengthy note. A summary of responses can be seen in the table above :

- Experiences, accomplished or in progress, in the field of intercultural and interreligious dialogue (which can actually represent ecumenical dialogue in some cases),
- sensitivity to the dimension of dialogue, in non-specific activities and/or future projects for dialogue activity.

Experiences are more numerous in Asia, then in Europe and America. They are fewer in Africa and rare in Oceania.

### **Conclusion and perspectives**

The analysis of responses to this survey shows that respondents overwhelmingly acknowledge the importance of intercultural and interreligious dialogue.

They also overwhelmingly acknowledge the need for development and implementation of all kinds of media means and didactic tools. They largely support the idea of education and training, for these dialogues will result in cooperation at several levels of society, in which family and the educational system play a privileged role. However the last ones must be completed by the work of governmental institutions, as well as cultural, religious, and youth organizations, universities, etc.

Contributors insist on the fact that competence in the field of education to intercultural and interreligious dialogues is scarce

and emphasize the importance of developing quality-training programs to fill in this gap.

It is also important to note that the level of cultural and religious pluralism varies considerably from one country to another. The needs for intercultural and interreligious dialogues are then understood differently.

#### **• Three points appear to be particularly controversial**

- the responsibility of this education,
- the place granted to religion within cultural issues and within this educational program,
- whether manuals should be produced in a centralized or less centralized way.

First point : who will be the people in charge of this education and this training on intercultural and interreligious dialogue (apart from the family, whose importance has already been emphasized) ?

A majority of respondents favor the complementary nature of the three kinds of teachers : neutral teachers, teachers from different religions and cultures, teachers specialized in the intercultural and interreligious dialogue.

Some respondents, however, would only be satisfied if this teaching were entrusted to religious experts.

Second point : a small fraction of respondents (which should not be underestimated, especially in the view that non-religious people are under-represented in the sample) object to what they see as an intrusion of the religious sector into education, considering that religious matters should remain in the family domain. In addition to this, very few respondents show a sincere will to establish a dialogue with non-religious peoples (these last ones being either atheists, agnostics, indifferent, or culturally belonging to a certain religion).<sup>8</sup>

Third point : should manuals be produced in a more or less centralized manner ? There seem to be two reasons for the confusion surrounding this question : first, situations vary immensely (religious traditions and ethnic groups

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<sup>8</sup> These people are fairly numerous depending on the country, but according to figures in *Encyclopedia Britannica*, those who characterize themselves as “without religion” comprise about 15% of the world population, to which we could add those who do not characterize themselves as “without religion” but who have a detached relationship to their religion.

in presence, degrees of pluralism) and there is fear that manuals might not be adapted to the culture ; and second, this question is perhaps premature for some respondents, who are not familiar with the subject.

- **What is needed is then**

- \* To target key actors and experts

- Targeting key actors (potentially highly motivated) in order to identify which tools, which support would be useful, in other words, to carry out a limited survey over a population of “experts” and “key actors”.

- \* To make an inventory of material and information available

- Pedagogical material,
  - publications about concrete experiences,
  - existing courses,
  - index files, data bases, and internet sites.

## ANNEXES

### *Tables A1 to A5 : Distribution of responses by continent and by country*

<b>AFRICA</b> (total : 73 answers - 30 countries)			
South Africa	2	Mali	1
Benin	3	Mauritania	1
Burundi	1	Namibia	2
Cameroon	2	Niger	3
Cape Verde	1	Uganda	1
Congo-Brazz.	17	Rep Dem of Congo	2
Ethiopia	1	Rwanda	1
Gabon	4	Senegal	1
Gambia	1	Somalia	2
Ghana	5	Tanzania	2
Guinea	1	Chad	2
Guinea Bissau	1	Zimbabwe	2
Kenya	2	Egypt	2
Madagascar	1	Morocco	3
Malawi	1	Tunisia	5

<b>AMERICA</b> (total : 131 answers - 26 countries)			
Costa Rica	31	St. Vincent	1
Cuba	4	Argentina	9
Grenada	1	Aruba	1
Guatemala	5	Bolivia	4
Haiti	4	Brazil	9
Jamaica	1	Chile	1
Mexico	5	Colombia	6
Nicaragua	2	Equator	3
Panama	2	Peru	5
Porto Rico	10	Uruguay	2
Dominican Rep	5	Venezuela	6
St. Kitts	1	Canada	8
St. Lucia	1	U.S.A.	4

<b>ASIA</b> (total : 61 answers - 23 countries)			
Saudi Arabia	2	Japan	2
Armenia	1	Jordan	4
Azerbaijan	2	Kyrgyzstan	11
Bangladesh	1	Lebanon	5
Cambodia	2	Nepal	1
China	1	Palestine Auth.	1
Korea	1	Philippines	4
United Arab Emirates	1	Rep. of Korea	1
India	9	Sri Lanka	1
Indonesia	5	Thailand	1
Iran (R.I.)	1	Turkey	1
Israel	3		

<b>EUROPE</b> (total : 159 answers - 18countries)			
Germany	1	Portugal	1
England	5	Switzerland	7
Belgium	9	Bulgaria	9
Scotland	1	Hungary	2
Spain	38	Lithuania	2
Finland	1	Czech Republ.	2
France	47	Romania	22
Greece	2	Slovakia	1
Italy	6	Slovenia	3

<b>OCEANIA</b> (total : 47 answers - 3countries)			
Australia	38	Papua N.G.	1
New Zealand	8		

**Table A6: Combination of answers to questions 4.1. and 4.2. (neutral teacher and teacher belonging to the culture or the religion taught)**

%	Yes to 4.1. and 4.2.	DNK to 4.1. and yes to 4.2.	Yes to 4.1. and DNK to 4.2.	total
ALLTOGETHER	22	15	7	43
Africa	15	14	4	33
America	18	15	12	45
Asia	20	10	3	33
Europe	26	15	6	47
Oceania	32	19	2	53

**Table A7 : Set of quantitative answers by continent**

%	1.3.		1.4.		1.5.		2.1.		2.2.		2.3.	
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
ALLTOGETHER	80	17	77	20	97	2	96	2	94	2	90	5
Africa	64	34	70	27	97	3	95	4	93	4	82	15
America	75	23	73	27	98	1	95	2	95	0	93	2
Asia	92	8	85	15	95	3	97	3	95	5	87	8
Europe	85	11	79	16	97	1	96	1	94	2	92	3
Oceania	91	2	85	6	98	0	96	2	94	4	96	2

%	2.4.1.		2.4.2.		2.4.3.		2.4.4.		2.4.5.		2.4.6.		2.4.7.		2.4.8.	
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
ALLTOGETHER	80	3	64	13	82	2	69	8	74	6	78	3	58	12	65	14
Africa	75	8	63	16	75	8	60	14	71	7	78	3	49	21	50	25
America	80	1	62	11	79	2	72	4	73	4	73	2	65	5	65	7
Asia	80	5	66	15	90	2	79	5	84	7	79	7	59	11	64	13
Europe	82	1	67	11	84	1	73	8	75	6	81	1	59	11	70	13
Oceania	85	2	57	15	83	0	51	17	60	6	79	4	47	26	55	23

%	3.1.		3.2.1.		3.2.2.		3.2.3.		3.2.4.		3.3.1.		3.3.2.		3.3.3.	
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
ALLTOGETHER	85	4	77	12	87	6	91	3	87	3	72	8	80	5	86	4
Africa	81	5	68	23	82	10	86	5	84	4	71	12	75	5	84	4
America	86	3	86	3	92	2	91	3	84	5	68	8	80	4	88	2
Asia	85	3	74	13	77	15	90	5	92	3	77	7	79	8	84	8
Europe	86	3	75	14	90	4	95	1	89	2	77	7	82	5	87	4
Oceania	85	4	74	6	87	2	89	0	85	2	60	9	77	2	85	0

%	3.4.1.		3.4.2.		3.4.3.		3.4.4.		4.1.		4.2.		4.3.		5.1.	
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
ALLTOGETHER	81	5	90	3	86	4	82	5	36	40	70	13	79	11	78	9
Africa	77	7	89	4	86	4	73	10	29	44	62	19	73	18	75	12
America	80	3	89	2	86	2	83	1	38	33	63	11	79	9	79	9
Asia	84	5	92	3	90	5	84	8	31	51	70	18	72	13	80	8
Europe	82	6	91	2	90	3	87	4	38	39	74	13	81	9	81	9
Oceania	79	4	89	4	70	9	72	11	36	45	91	4	85	6	70	9

%	5.2.1.		5.2.2.		5.2.3.		5.2.4.		6.1.		6.2.		6.3.		6.4.	
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
ALLTOGETHER	59	14	50	16	67	7	26	28	53	9	55	7	55	6	89	3
Africa	63	18	55	15	68	10	25	32	52	18	59	14	58	14	82	7
America	62	14	56	15	69	7	37	21	51	9	54	7	52	7	92	2
Asia	67	11	52	18	69	10	18	38	54	2	59	0	59	2	89	2
Europe	60	13	45	16	72	5	21	31	57	8	55	7	58	6	92	2
Oceania	34	19	40	13	43	11	23	26	45	6	47	2	40	2	79	6

%	7.		8.1.		8.2.		8.3.1.		8.3.2.		8.3.3.		8.3.4.		8.3.5.	
	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO	YES	NO
ALLTOGETHER	83	9	63	13	76	8	86	3	82	4	81	5	85	3	84	4
Africa	86	11	66	14	81	7	85	4	82	5	73	11	86	5	85	5
America	82	10	70	11	81	8	91	2	86	4	85	2	88	2	82	5
Asia	82	8	74	13	87	2	89	3	84	5	84	3	84	2	90	2
Europe	84	8	57	14	75	9	86	4	78	6	84	4	86	3	88	1
Oceania	77	13	47	13	47	15	72	2	77	0	70	4	74	6	64	9

**Table A8 : Statement of quantitative questions**

1.3.	<i>Is there intercultural dialogue in your country ?</i>
1.4.	<i>Is there interreligious dialogue in your country ?</i>
1.5.	<i>Do you believe that these dialogues are important or useful for peace ?</i>
2.1.	<i>In your opinion, what are the aspects, either positive or negative, of education in the field of intercultural and interreligious dialogue? Would it encourage a better understanding among the different cultural communities existing in your country ?</i>
2.2.	<i>Would it encourage a better understanding among the different religions and spiritual traditions existing in your country ?</i>
2.3.	<i>Is the teaching of these elements (cultural and religious) complementary ?</i>
2.4.1.	<i>Should the family be in charge of this education ?</i>
2.4.2.	<i>the public authorities ?</i>
2.4.3.	<i>the educational system ?</i>
2.4.4.	<i>the civil society ?</i>
2.4.5.	<i>the figures of different cultures ?</i>
2.4.6.	<i>the representatives of the different religions ?</i>
2.4.7.	<i>various officials and leaders ?</i>
2.4.8.	<i>all the participants afore mentioned ?</i>
3.1.	<i>Should this education be carried out at the level of : public educational institutions ?</i>
3.2.1.	<i>the educational system? pre-school ?</i>
3.2.2.	<i>primary school ?</i>
3.2.3.	<i>high School ?</i>
3.2.4.	<i>university ?</i>
3.3.1.	<i>civil society ? NGOs ?</i>
3.3.2.	<i>private cultural organisms ?</i>
3.3.3.	<i>religious organisms ?</i>
3.4.1.	<i>the mass media? Through play material ?</i>
3.4.2.	<i>through television programs or videotapes ?</i>
3.4.3.	<i>through didactic material and magazines ?</i>
3.4.4.	<i>through a website ?</i>
4.1.	<i>Should education and teaching in these fields be entrusted to : neutral teachers ?</i>
4.2.	<i>Teachers coming from the culture or the religion or tradition to be taught ?</i>
4.3.	<i>Teachers specialized in intercultural and interreligious dialogue ?</i>
5.1.	<i>Is it necessary to harmonies this teaching ?</i>
5.2.1.	<i>If so, is it necessary to conceive textbooks at : the international level ?</i>
5.2.2.	<i>the regional level ?</i>
5.2.3.	<i>the national level ?</i>
5.2.4.	<i>Is there no need for common books ?</i>
6.1.	<i>To encourage education and teaching of intercultural and interreligious dialogue, should we bring together researchers and teachers in the field of educational pedagogy?</i>
6.2.	<i>of intercultural matters ?</i>
6.3.	<i>of interreligious matters ?</i>
6.4.	<i>of these three fields together ?</i>
7	<i>Should we train specialists on education and teaching of intercultural and interreligious dialogue ?</i>
8.1.	<i>Information should be distributed :through a bulletin ?</i>
8.2.	<i>through communications to educational actors ?</i>
8.3.1.	<i>via the mass media :the television ?</i>
8.3.2.	<i>the radio ?</i>
8.3.3.	<i>the internet ?</i>
8.3.4.	<i>the written press ?</i>
8.3.5.	<i>books ?</i>

### **Board A9 : Statement of qualitative questions**

1.1.	What does the notion of education and teaching of intercultural dialogue mean to you ?
1.2.	What does the notion of education and teaching of interreligious dialogue mean to you ?
1.5.	Do you believe that these dialogues are important or useful for peace? If so, why? What form should they take ? If not, why ?
2.3.	Is the teaching of these elements (cultural and religious) complementary ? If so, why ? If not, why ?
2.4.7.	Who should be in charge of this education ? various officials and leaders ? If so, which ones ? If not, why ?
3.1.	This education should be carried out at the level of : public educational institutions ?
4.1.	Should education and teaching in these fields be entrusted to : neutral teachers ? Teachers coming from the culture or religion or tradition to be taught ? Why ?
4.2.	
4.3.	Teachers specialized in intercultural or interreligious dialogue ? Why ?
6.5.	To encourage education and teaching of intercultural and interreligious dialogue, should we bring together researchers and teachers from others fields than the ones afore mentioned ?
9	If you are part of an experience on intercultural or interreligious education, could you please describe it, stating its framework, its objectives, the target population, the teaching methods you employed and an evaluation of what you have already achieved ?

**Table A10 : List of Participants to the Work Meeting about the International Survey on Education and Teaching of Intercultural and Interreligious Dialogue, Paris, 21 September, 1999.**

	<b>Title</b>	<b>First name</b>	<b>Surname</b>	<b>Occupation</b>	<b>Center</b>
1.	Mr.	Jacky	ARGAUD	Protestant Minister	
2	Mr.	Mohammed	ARKOUN	Emeritus Professor	University of Paris IV - Sorbonne
3.	Mr.	Jean	BAUBEROT	President	Ecole pratique des hautes études (Practical School of High Studies)
4.	Mr.	Abdallah	BOUSSOUF		Conseil musulman de coopération en Europe (Muslim Council of Cooperation in Europe)
5.	Mr.	Javier	CALVO	Intern	Division of Intercultural Dialogue-UNESCO
6.	Sister	Anne Bénédicte	DE SAINT AMAND	President	Gerfec
7.	Mr.	Gilles	DELLIANCE	Director	The International Catholic Centre to UNESCO
8.	Mr.	Doudou	DIENE	Director	Division of Intercultural Dialogue-UNESCO
9.	Ms.	Mireille	ESTIVALEZ	Institut of training to the studies of the teaching of religions	University Catholic Centre of Bourgogne
10.	His Grace	Lorenzo	FRANA	Permanent Representative of the Holy See to UNESCO	
11.	Ms	Vittoria	FRESCO	Secretary	Division of Intercultural Dialogue – UNESCO
12.	Ms	Rosa	GUERREIRO	Programme Specialist	Division of Intercultural Dialogue-UNESCO
13.	Mr.	Jean Paul	GUETNY	Director	Actualité des Religions (Magazine)
14.	Ms	Nicole Gdalia	KAMINSKI	Researcher	Centre for the Studies of the Religions of the Book - CNRS
15.	Ms	Betoule Fakkar	LAMBIOTTE	President	Les amis de l'Islam - ( Association)
16.	Ms	Helène	QUELEN	Secretary	International Catholic Centre to UNESCO
17.	Ms	Jacqueline	ROUGE	Representative to UNESCO	W C R P (World Conference on Religion and Peace)
18.	Ms	Kaisa	SAVOLAINEN	Director	Education to Peace-UNESCO
19.	The Great Rabbi	René Samuel	SIRAT	Vice-President	Conference of the Rabbis of Europe
20.	Lama	Denys	TEUNDROUP	Honorary President	Buddhist European Union

For further information on UNESCO Chairs on Intercultural Dialogue and Interreligious Dialogue, please contact the  
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