



# Generations in Dialogue

## CONFERENCE OF THE WORLD COUNCIL OF RELIGIOUS LEADERS ON FAITH AND DIPLOMACY

### PROGRAMME

Lindau, Germany | 4-7 October 2021

HYBRID CONFERENCE

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## Religions for Peace

supported by



Federal Foreign Office

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We live in a world where grand narratives of the 20<sup>th</sup> Century—liberalism, capitalism, socialism—have receded from the consciousness of many, today. Countries across Europe and East Asia are grappling with declining birth rates and aging populations, while societies across the Middle East, Africa, and South Asia are experiencing youth booms of significant proportions. More than half of Egypt’s labour force is *younger than age 30*. Half of Nigeria’s population of 167 million is *between the ages of 15 and 34*. In Afghanistan, Angola, Chad, East Timor, Niger, Somalia, and Uganda, *more than two-thirds* of the population is under the age of 25.

A great many people are growing up and trying to live in a world characterised by huge inequalities in living standards, the decline of democracy and besieged civil societies, increasing intra- and inter-state conflicts, increasing environmental degradation and global warming with disastrous consequences, the highest-ever recorded rates of myriad forms of violence, and now, a global pandemic.

All this points us to the need for greater and integrated focus on peace and security issues, on the implications of humanitarianism on, with, and for our environment.

But we cannot continue to urge only the existing siloed institutions and entities to focus more, collaborate more, or do better. We need to fundamentally transform sources of knowledge, debates, constituencies, mindsets and actions, speakers and listeners, instructors and activists, philosophers and policy makers. We need radical transformations of our sense of humanity and our means of living and sustaining a planet. And we need to begin by going back to the roots of our socialisation, our understanding of self and other, to the very first recorded and memorised “instructions” intended to guide interactions among individuals and communities.

In other words, we need to revisit our linking of human and divine (religion), and simultaneously redefine diplomacy (the art and science of maintaining peaceful relationships between nations, groups, or individuals).

As we argue for the necessity of multi-lateral means of making decisions regarding our shared world, we must also further the multi-religious means to build—or break—our fragile social coexistence in our threatened ecosystem. One cannot exist without the other. Faith communities and leaders are the original diplomats, and diplomacy remains the only means by which we can avoid further strife to the common good. We know, beyond any shadow of doubt, that laws are necessary, but insufficient, and that secular institutions are necessary for, but incapable of handling all of humanity’s needs on their own.

We are grateful for the trilogy of partnership between the Federal Government of Germany, a non-governmental secular entity (*Foundation Peace Dialogue of the World Religions and Civil Society*), and an international multi-religious entity (*Religions for Peace*). In 2019, we co-hosted a global dialogue around faith and diplomacy for the common good at the 10<sup>th</sup> World Assembly of religious leaders and secular actors. We revisited the faith and diplomacy nexus in 2019 (at the height of the Covid

lockdown), convening the missing links and tipping point for global peacebuilding—women of faith. And here we are in 2021, older, perhaps wiser, revisiting the imperatives of this faith and diplomacy nexus, narrated through the necessary intergenerational engagement, around the key challenges of today: peace and security at the crossroads of humanitarianism and the environment.

The convening itself is a miracle in today’s divisive and distanced realities. The debates will be inclusive, evidence based, and interactive. The shared cases of engagement (or lack thereof) will nuance further necessary collaborative actions. The world’s problems will not be resolved, but we will continue to seek, together, to redefine leadership, re-envision faith, and reconstruct diplomacy.



**Prof. Azza Karam, PhD.**  
Secretary General, *Religions for Peace*

**H**is Holiness Pope Francis states in *Fratelli Tutti*, “The different religions, based on their respect for each human person as a creature called to be a child of God, contribute significantly to building fraternity and defending justice in society.” For this, interreligious dialogue paves the way to action for the common good.

As we witness more frequent manifestations of climate change, eruption of new conflicts, and increasing global inequality—all in the midst of the Covid-19 pandemic (the greatest global challenge to public health in generations)—it becomes clear that the motto “Caring for Our Common Future” from the 10<sup>th</sup> World Assembly of Religions for Peace in 2019 is indeed still imperative. Because most problems are global in scale and trans-generational in dimension, it is clear our concerns must not focus solely on our own particular future, but also address the more encompassing issues. Current events point to how overcoming the hijacking of religion is a challenge like never before.

Every month we become more aware how important it is for the different religions to engage with each other, ultimately developing the notion and strength of common responsibility. Thus, in the tradition of the Lake Constance Region, and the City of Lindau in particular, we once again invited hundreds of religious leaders to join us—in person or virtually—for the *Conference of the World Council of Religious Leaders on Faith and Diplomacy: Generations in Dialogue*.

After the 10<sup>th</sup> World Assembly of Religions for Peace in 2019 led to the adaption of *Religions for Peace’s* Strategic Plan, the 2020 1<sup>st</sup> Assembly on Women, Faith & Diplomacy was the first conference to realize these goals. That assembly, under the leadership of Prof. Azza Karam, sent a strong signal around the world that women are key to achieving and maintaining peace in and across communities and societies. It also emphasized gender justice, which is fundamental for peace and a more just world for all.

Now, in a further attempt to reach the intent of the agenda of *Religions for Peace*, this assembly will address pressing issues of peace and security, the environment, and humanitarianism. Furthermore, as the world still struggles with the Covid-19 pandemic, a guide to the role of religions in public health, especially with regard to access to and distribution of vaccines, will be set.

With the motto of the 10<sup>th</sup> World Assembly in mind, these challenges must be met with the aim of intergenerational solidarity. Therefore, we put a heavy focus on the exchange between faith leaders, diplomats, and youth representatives to provoke strong communication between generations.

Even with the experiences from last year, preparing and realizing this conference was again a great challenge. We want to express our deep gratitude and appreciation to everyone involved. It is inspiring to see what trust and conviction can create. We are especially thankful to the Federal Foreign Office for their trustful cooperation with us.

We are convinced this conference will be a testimony to the power of inter-generational and interreligious dialogue in tackling the world’s greatest challenges and will thus be a bright beacon of confidence around the world.



**Dr h.c. mult.  
Annette Schavan**  
Chairwoman of the Board of Trustees,  
*Foundation Peace Dialogue of  
the World Religions and Civil Society*



**Prof. (em) Dr h.c.  
Wolfgang Schürer**  
Chairman of the Board,  
*Foundation Peace Dialogue of  
the World Religions and Civil Society*

Not only current events show that cooperation with civil society actors is of increasing importance for modern diplomacy. In this context, faith-based communities play an essential role when it comes to peace-building in conflict situations, when it comes to overcoming a global pandemic with manifold effects and when it comes to protecting this planet for future generations.

For many years, the German Federal Foreign Office has been working intensively to expand and strengthen relations not only between governments, but increasingly also between civil societies. In the last few years, we have widened our portfolio to support the work of faith-based actors and inter-religious initiatives like *Religions for Peace*. The work of the RfP community, which gathers these days in Lindau and virtually across the globe, enriches our work and our foreign policy perspectives.

The special focus of this year's conference on intergenerational dialogue can also benefit foreign policy by strengthening and expanding the global engagement of young people in the key areas

of peace, equality, environment and climate. The potential of religions to play a crucial role in connecting civil societies was demonstrated not least at the 10<sup>th</sup> *World Assembly of Religions for Peace* in Lindau 2019 and the 1<sup>st</sup> *Assembly on Women, Faith & Diplomacy* in Lindau last year.

I remember various encounters with active RfP representatives, which have impressed me with the work they do in their societies – often in difficult circumstances. We therefore highly welcome the meeting of the *World Council of Religious Leaders* as well as young leaders of RfP – and we appreciate the opportunity that many colleagues of the Federal Foreign Office as well as diplomats from other nations can join. May you have fruitful discussions and may concrete projects develop during this meeting.



**Dr Andreas Görgen**

Director-General for Culture  
and Communication,  
German Federal Foreign Office



**JOIN US!**

TUESDAY, 5 October

## RING FOR PEACE CEREMONY

The procession from the  
Inselhalle to the Ring for Peace  
starts at **17:30**.

The Ring for Peace Ceremony  
starts at **18:00**.

Livestream:  
[gid2021.ringforpeace.org](https://gid2021.ringforpeace.org)



**#faithanddiplomacy**  
**#generationsindialogue**  
**#religionsforpeace**  
**#rfpnews**



HYBRID CONFERENCE

#GENERATIONSINDIALOGUE

CONFERENCE OF THE  
WORLD COUNCIL OF RELIGIOUS LEADERS ON  
FAITH AND DIPLOMACY

Generations  
in Dialogue

#RELIGIONSFORPEACE

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PEACE & SECURITY,  
ENVIRONMENT,  
HUMANITARIANISM  
INTERNATIONAL  
RELIGIOUS LEADERS,  
DIPLOMATS, YOUTH  
REPRESENTATIVES

50+  
SPEAKERS  
FROM MORE THAN  
50  
COUNTRIES

4-7 OCTOBER 2021 - LINDAU, GERMANY



**Christian K. Lupemba**

Chairperson, *Interfaith Youth Network of the Democratic Republic of the Congo*;  
Honorary President, *Religions for Peace*

## The Value of Intergenerational Dialogue

Young people around the world are learning to contribute to the development of their communities. “Their knowledge, reach and innovative solutions are essential if sustainable development is to be realized”.

Some people could consider young people as unstable and untrustworthy individuals, they are nonetheless resourceful and ingenious as some epic episodes in human history may testify around the world. While they have so much to learn from the wisdom and experience of their elders, still they have responsibility to act now to find a meaning to their own life by analyzing the needs in their immediate surroundings and contributing so that viable and sustainable change is made. One way to do that is by being concerned and interested in the needs of those younger than themselves: the teenagers and the preteens.

By helping the younger generation to see their live as one coherent all, by helping them to think about their role in the society, by helping them to reflect on the meaning of coherence, justice, purity and service; and more importantly by helping them to learn how to implement all this in their own lives, they will contribute to the emergence of a society where individuals take ownership of their own development. They will contribute to creating a dynamic that motivates and empowers people not only to go out and get money, but also contribute to something greater that generates joy, happiness and unity in the community.

At the collective level, this will reinforce resilience and nurture a culture of service and friendship characterized by bonds of love and unity, laying “a foundation from which the seeds of a prosperous world civilization can blossom”.

It is to this kind of intergenerational dialogue that I give myself body and soul contribute to.

# The Programme at a Glance

## DAY 1

MONDAY, 4 October

### Opening Day

- 10:00-12:30 Meeting of the World Council (closed business session)
- 12:30-13:30 Lunch
- 12:30-13:15 Press Conference
- 13:30-15:30 Opening Ceremony
- 15:30-16:00 Coffee Break
- 16:00-17:45 Faith, Diplomacy and Public Health
- 19:00-21:00 Welcome Speeches and Opening Banquet

## DAY 2

TUESDAY, 5 October

### >Peace and Security<

- 8:40-8:55 Multi-Religious Prayer and Meditation
- 9:00-10:00 HEART-Talk on Peacebuilding
- 10:00-10:30 Coffee Break
- 10:30-12:15 Peace and Security: The Multi-religious Imperative
- 12:15-13:30 Lunch
- 12:30-13:15 Press Talks
- 13:30-15:30 The Diplomacy Roundtables
- 15:30-16:00 Coffee Break
- 16:00-17:30 Building Peace through Interreligious Collaboration
- 17:30-19:00 Ring for Peace Ceremony
- 19:00-20:00 Dinner

Generations in Dialogue

CONFERENCE OF THE WORLD COUNCIL OF RELIGIOUS LEADERS ON FAITH AND DIPLOMACY

## DAY 3

WEDNESDAY, 6 October

### >Environment<

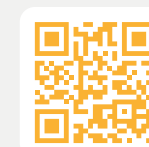
- 8:40-8:55 Multi-Religious Prayer and Meditation
- 9:00-10:00 HEART-Talk on Environment
- 10:00-10:30 Coffee Break
- 10:30-11:30 Interreligious Collaboration: The Missing Link to Save Our Environment
- 11:45-12:30 Lightning Talks: Environment, Peace and COVID-19
- 12:30-13:30 Lunch
- 12:45-13:30 Press Talks
- 13:30-15:30 The Diplomacy Roundtables
- 15:30-16:00 Coffee Break
- 16:00-18:00 Debate: Religious Actors are uniquely helpful in dealing with the COVID-19 pandemic: True or False?
- 18:15-19:30 Dinner
- 19:30-21:00 Special Session on Emerging Issues in Collaboration between Religious Actors and Diplomats

## DAY 4

THURSDAY, 7 October

### >Humanitarianism<

- 8:40-8:55 Multi-Religious Prayer and Meditation
- 9:00-10:00 Nourishing the Human in Humanitarianism
- 10:00-10:30 Coffee Break
- 10:30-12:00 Closing Ceremony: Way Forward and Commitment to Action
- 12:00-13:00 Lunch
- 12:30-13:15 Press Conference



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## Peace and Security

### Rethinking International Security and Peacebuilding in a Post-Vaccine World

*“Old paint on a canvas, as it ages, sometimes becomes transparent. When that happens it is possible, in some pictures, to see the original lines: a tree will show through a woman’s dress, a child makes way for a dog, a large boat is no longer on an open sea. That is called pentimento because the painter “repented,” changed his mind. Perhaps it would be as well to say that the old conception, replaced by a later choice, is a way of seeing and then seeing again.”*

Lillian Hellman, *Pentimento* (1973)

The COVID-19 pandemic gives us reason to pause and to pray, disrupting the pace of globalization, and providing time to rethink the fundamental nature of security and peacebuilding. In 1959, as the Cold War focused American policy on containment, Waltz’s three images came to define thinking about conflict. *Man, the State, and War* asks generations of minds to ponder if the origins of conflict are rooted in human nature, the state or the international system. Sadly, the tragedy of violence in Afghanistan is the latest reminder that this way of thinking limits our capacity to imagine cultural reconciliation by undertaking those peacebuilding alternatives that are urgently necessary in our world. For some, Waltz’s images are the original lines painted during the short 20<sup>th</sup> century. Those among us who “repented” seize the day to see and see again, immersing ourselves in the local to grapple with the fear of the global. Our actions are not oriented solely by structure or the international system; rather our security concerns speak to nurturing agency through multi-faith dialogue in a world

that bears witness to religious nationalism as well as religious pluralism.

In this world, abuses in totalitarian states require us to rethink the experience of security in terms of the plight of the indigenous, sexual violence in conflict, the pillaging of sacred monuments, the hoarding of scarce resources, and the absence of climate justice. The forced migration that results from the internal conflict in Assad’s Syria and the fall of Afghanistan to the Taliban asks us to see the state in a modified way. Rethinking security and peacebuilding necessitates alternative images to those of Waltz. The lines are redrawn to reflect on a twentieth century *pentimento*.

The organizing principle of subsidiarity grounded in the natural law philosophy of Aquinas is most relevant to our task. The image Waltz privileges, the international system or third image, focuses on hierarchy. In contrast to Waltz, the starting point for alternative images of security is the least centralized, yet competent, authority.

Rethinking security in the twenty first century, sixty years after the painting of Waltz’s original lines, asks us to work from the image closest to the people. There is a basic human need to counter uncertainties of “identity dominance,” which figure prominently in the collection of people’s sensitive personal data that chronicles ordinary life in Afghanistan, (Guo and Noori, *MIT Technology Review*, 2021). This need is at the heart of security when state collapse gives way to control by a religious-political movement and military organization. Internal strife with deep roots in data insecurity is at the heart of identity conflict. The struggle to control personal data is the alternative first image of security and peacebuilding in a post-vaccine world.

Working from the bottom up to rethink security and peacebuilding requires a reconfiguration of Waltz’s second image, the state, which is the decisive actor in the Westphalian system of international relations. In our world of failed and failing states, the deadly triptych of forced migration, the COVID-19 pandemic,



and resource scarcity prompts leaders to project “famines of biblical proportions” (Lederer, AP, 2020) looking ahead. The aforementioned triptych is transnational in scope and depth, which no state can address.

This challenge urges the practical consideration of the alternative second image, a “mesh region,” to focus on what anthropologists as well as architects refer to as space and place.

Holistically, the transition from a fragile space to one that exhibits resilience and renewal has the potential to facilitate a place for sustainability to take root. The fluidity in the action of placemaking, supported by a mesh of decentralized nodes rather than a structure of centralized hierarchy, nurtures daily lives in the most fragile areas of conflict. As the transformation from no man’s land to community occurs, agency is in a constant state of tension with structure, as the most vulnerable to the brutalities of the world’s internal conflicts, women and children, struggle for empowerment, fighting to take action materially and spiritually, that resists oppression and, more fundamentally, sustains justice.

The relevance of the mesh is its capacity, analyzing the present, and its potential, anticipating the future, to expand: a larger and larger mesh in a given region maximizes the variety of communications that can, despite incessant possibilities for corruption or injustice, provide opportunities for revivification. Our responsibility is to consider all that this expansion implies for the health of the planet and peace in our world. The perpetual encounter in placemaking, regeneratively speaking, to design the mesh region is the alternative second image of security and peacebuilding in a post-vaccine world.

In the midst of a changed, distorted (Cohen, *State of the Planet*, 2021) globalization, rethinking security and peacebuilding urges movement away from a focus solely on Waltz’s third image, the international system. Challenges of transnational security define the landscape of a distributed ecosystem, which is the alternative third image in our twenty first century painting, the eye of reflections on a twentieth century *pentimento*.

In Waltz’s international system, structure is too focal a point, which thoroughly ignores what is essential to assure the survival of non-human and human species alike, as extremist violence ticks up. As conflict alters in nature and scope, in the variety of its fundamentalist movements and the reach of its geographic space, grappling with the alternative third image of security and peacebuilding in a post-vaccine world is an essential choice, “a way of seeing and then seeing again” the meaning of an all-embracing arrangement. In the distributed ecosystem, this arrangement is designed as much by divinity as by humankind. The overlay to Waltz’s original conception addresses, as the structure of his international system cannot, the shared concerns of the commons as the cornerstone of peace.

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**Prof. Dr. Amb.  
Colette Mazzucelli**  
New York University

## Environment

**M**y name is Benki, a son of the Earth.

As a child, my grandfather Samuel taught me everything he knew about the forest, the plants, the animals, the waters, and my people. I learned that the forest is part of a life cycle in which I take part as an Ashaninka. I feel this when bathing or fishing in the river, breathing the pure fragrance of flowers, when working by day or resting at night, when collecting plants, planting trees, eating fruit, or singing with birds and animals. This gives me the strength and happiness to continue working and advocating for a sustainable and balanced way of developing our lives.

We Ashaninka have a profound concern for what is happening in the world, and indigenous peoples are witnessing first-hand the effects of deforestation, the pollution of rivers by mining and oil extraction, the creation of modified seeds, the construction of roads and dams, investment in cattle breeding and large monoculture, drug trafficking and other types of illegal activity. All of this comes with violence towards our people.

What do we do if our government does not know how to reflect upon its socioeconomic plans, leading the country into an ecological disaster and human conflict? The Ashaninka are showing our concern to the world by undertaking projects that help to generate economic sustainability and conscientiousness among all peoples, indigenous and non-indigenous, young and old, so we can work together to protect our forests, plant trees and to take care of the Earth as part of our lives.

We want all the nations and religions of the world to be on alert and warn our government to wake up and correct its mistakes. We are transient beings and we cannot just look at our own well-being while killing others. We have to look towards the future. We must think of our children and of the Earth we are leaving behind for them. We cannot leave our planet impoverished and poisoned, as is happening now.

Today, we can already see great disasters happening, people emigrating out of their countries in search of water to drink and food to eat. We see wars going on for money and power, and soon we will be seeing a war for water and food.

Please give heed to what I am saying. Shall we wait, or shall we change history? I ask that the Great Spirit “Pawa” bless all those who work to protect the Earth and its children.

We must change history.



**Benki Piyāko Asháninka**  
Indigenous Leader and President of the  
*Yorenka Tasorentsi Institute,*  
*Asháninka people, Brazil*

## Humanitarianism

It is with great honor and pleasure that *Ring for Peace* and *Religions for Peace*, with the generous support of the German Federal Foreign Office, are co-hosting “*Faith and Diplomacy: Generations in Dialogue*.”

As co-moderator of RfP, I would like to express my profound gratitude and respect to all parties who, amid the ongoing spread of COVID-19, committed to this conference.

In Buddhism, the foundation of all wisdom is the truth that “all things are non-self,” that is, inter-being (mutually existing). Simply stated, my existence is supported by everything outside of myself. The coronavirus has spread, indiscriminately, to every race and region around the world.

Its spread serves to remind us again that all beings, including we human beings, are deeply interconnected and that it is impossible for “me” (self) to exist by myself alone, separated from the world (connections).

For example, where did the banana I had for breakfast come from? It may have been harvested by a boy working on a large farm in Mindanao, Philippines. If that’s the case, I am supported by that boy and somewhere inside me, I am living together with that boy from Mindanao. I can also start to see the poverty and other problems surrounding the boy. When I eat that banana, the contradictions that exist in the world and the sadness of the boy become a part of me.

How this world would change, if only world leaders could feel the pain of others as their own, and share the religious value of seeing as stakeholders that all things are interconnected. To provide aid to others and to help others is to be helped yourself. And because you yourself are being helped, you go on helping others.

Based on this concept of sharing other people’s sadness and suffering, *Rissho Kosei-kai* members skip a meal several times every month and donate the money saved from those meals to programs assisting the victims of conflicts and natural disasters, and, more recently, supporting their own local communities and essential workers.

While this is a rather modest practice, thanks to it, our thoughts turn toward and we feel connected to not only the people we see before us, but people living in hardship such as armed conflicts, or those who are working hard and risking their lives in the midst of the ongoing pandemic.

I am convinced that in today’s apparently fragmented world, humanitarianism and humanitarian aid make us truly feel that we are being supported by everything outside of ourselves and that the entire world is interconnected.



**Rev. Kosho Niwano**  
President-Designate, *Rissho Kosei-Kai*;  
Co-Moderator, *Religions for Peace*

# The Programme

MONDAY, 4 October

## Opening Day

10:00–12:30 **World Council Meeting (closed business session)** [Lounge 1 + 2]

12:30–13:30 **Lunch** [Lounge 3]

12:30–13:15 **Press Conference** [Main Hall]

13:30–15:30 **Opening Ceremony** [Main Hall]

### Moderator

- *Prof. Azza Karam, Secretary General, Religions for Peace*

### Welcome Remarks by RfP Co-Moderators and Youth Representative

- *Dr Vinu Aram, Director, Shanti Ashram; Co-Moderator, Religions for Peace*
- *Rev. Kosho Niwano, President-Designate, Rissho Kosei-Kai; Co-Moderator, Religions for Peace*
- *Shaykh Abdallah Bin Bayyah, President, Forum for Promoting Peace in Muslim Societies, Abu Dhabi; Co-Moderator, Religions for Peace*
- *Ms. Ana-Maria Daou, Community Engagement Senior Coordinator, Adyan Foundation; Deputy Coordinator, International Youth Committee*

### Welcome Remarks by German Host Country Representative

- *Ms. Anna-Nicole Heinrich, President of the Synode of the Protestant Church*

### Keynote Speeches

- *H.E. Jayathma Wickramanayake, UN Secretary General's Envoy on Youth*
- *HRH Prince EL Hassan Bin Talal, Chairman of the Board of Trustees of the Royal Institute for Inter-Faith Studies; Honorary President, Religions for Peace*
- *H.E. Cardinal Charles Bo, Archbishop of Yangon, Myanmar; President, Federation of Asian Bishops' Conference; Co-President, Religions for Peace*
- *H.E. Alice Wairimu Nderitu, Special Adviser on the Prevention of Genocide, United Nations Office of Genocide Prevention and the Responsibility to Protect*
- *Ms. Lyka Mtambo, Youth Representative, Public Affairs Committee; Member, International Youth Committee*

Music: Zhang Zhang & Leopoldo Giannola

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**FAITH AND DIPLOMACY**

15:30–16:00 **Coffee Break** [Foyer]

16:00–17:45 **Faith, Diplomacy and Public Health:  
Realizing Transformative Partnerships** [Main Hall]

### Moderator

- *Mr. Philbert Aganyo, Leader, Youth Media Team*

### Keynote Speeches

- *H.E. Dr Tedros Adhanom Ghebreyesus, Director-General, WHO*
- *H.E. Mr. Filippo Grandi, United Nations High Commissioner for Refugees, UNHCR*

### Speakers

- *Dr Gilles Carbonnier, Vice President, ICRC*
- *Dr Vinu Aram, Director, Shanti Ashram; Co-Moderator, Religions for Peace*
- *Bishop Margot Kässmann, Former Chairperson, Evangelical Church of Germany Co-President, Religions for Peace*
- *Imam Mohamed Magid, Executive Imam, All Dulles Area Muslim Society (ADAMS) Center; Chairman, International Interfaith Peace Corps (IIPC) Co-President, Religions for Peace*
- *Dr Renz Argao, Coordinator, International Youth Committee (IYC) of Religions for Peace*

19:00–21:00 **Welcome Speeches and Opening Banquet** [Main Hall]

### Welcome Remarks

- *Lord Mayor Dr Claudia Alfons, City of Lindau*
- *Dr Andreas Görgen, Director-General for Culture and Communication, Federal Foreign Office, Germany*
- *H.H. Bartholomew I of Constantinople, Ecumenical Patriarch of Constantinople of the Eastern Orthodox Church*
- *H.E. Judge Mohamed Abdelsalam, Senior Representative of His Eminence Grand Imam of Al-Azhar; Secretary General of the Higher Committee on Human Fraternity; Co-President, Religions for Peace*

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TUESDAY, 5 October

## >Peace and Security<

8:40–8:55 **Multi-Religious Prayer and Meditation** [Main Hall]

9:00–10:00 **HEART-Talk on Peacebuilding** [Main Hall]

Moderator: • *Mr. Thomas Sparrow, Political Correspondent, Deutsche Welle*

### Interviewees:

- *Chief Rabbi David Rosen, International Director, Department of Interreligious Affairs, American Jewish Committee; Co-President, Religions for Peace*
- *Bishop Dr Munib Younan, Bishop Emeritus of the Evangelical Lutheran Church in Jordan and the Holy Land; Honorary President, Religions for Peace*
- *Ms. Kristina Lunz, Co-Founder and Co-Executive Director of the Centre for Feminist Foreign Policy*

10:00–10:30 **Coffee Break** [Foyer]

10:30–12:15 **Peace and Security: The Multi-religious Imperative** [Main Hall]

### Moderator

- *H.E. Amb. Marie-Therese Pictet-Althann, Order of Malta Permanent Observer to the UN Geneva; Honorary President, Religions for Peace*

### Keynote Speeches

- *Mr. Steve Killelea, International Trustee, Religions for Peace*
- *Hon. Layla Alkhafaji, Elected Member of Political Bureau-Alhikmah Movement; Former Member of Iraqi Council of Representatives – Parliament; Former International Relations Director – Al Hakim Foundation [invited]*
- *H.E. Justin Welby, Archbishop of Canterbury, England*

### Speakers

- *Ms. Irmgard-Maria Fellner, Deputy Director-General for Culture and Communication, Federal Foreign Office, Germany*
- *Rev. Clement Joseph, Secretary General, RfP-Haiti*
- *Ms. Opor Srisusan, Youth Member, INEB*
- *H.M. Sultan Muhammad Sa'ad Abubakar III, Sultan of Sokoto, Sultanate of Sokoto; Co-President, Religions for Peace [invited]*

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12:15–13:30 **Lunch** [Lounge 3]

12:30–13:15 **Press Talks** [Studio]

13:30–15:30 **The Diplomacy Roundtables** (*see pp. 30*)

15:30–16:00 **Coffee Break** [Foyer]

16:00–17:30 **Building Peace through Interreligious Collaboration: Challenges and Opportunities** [Main Hall]

### Moderator

- *Ms. Mirian Akuaba De-Souza, Youth Representative, Ghana Conference of Religions for Peace; Member, International Youth Committee*

### Keynote Speeches

- *Bhai Sahib Mohinder Singh, Chairman, Guru Nanak Nishkam Sewak Jatha; Co-President and Trustee, Religions for Peace*
- *H.E. Ms. Helga Maria Schmid, Secretary General, OSCE*

### Speakers

- *H.E. Cardinal John Onaiyekan, Archbishop of Abuja, Archdiocese of Abuja; Honorary President, Religions for Peace*
- *Mr. Ajarn Sulak Sivaraksa, Founder, International Network of Engaged Buddhists; Honorary President, Religions for Peace*
- *Ms. Bani Dugal, Principal Representative to the United Nations, Bahá'í International Community; Co-President, Religions for Peace*
- *Ms. Emina Frljak, Program Coordinator, Youth for Peace; Member, International Youth Committee; Member, Multi-Religious Council of Leaders*

17:30–19:00 **Ring for Peace Ceremony**

Procession from the Inselhalle to the Ring for Peace (Luitpoldpark)

### Moderator

- *Ms. Zahra Nedjabat, Deutsche Welle*

### Music

*Zhang Zhang & Leopoldo Giannola*

19:00–20:00 **Dinner** [Lounge 3]

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WEDNESDAY, 6 October

## >Environment<

8:40-8:55 **Multi-Religious Prayer and Meditation** [Main Hall]

9:00-10:00 **HEART-Talk on Environment** [Main Hall]

### Moderator

- *Mr. Thomas Sparrow, Political Correspondent, Deutsche Welle*

### Speakers

- *Grandmother Marie-Josée Rankin, President, Kina8at Together; Elder from the Anicinape (Algonquin) tradition; and Grand-Father Dominique Rankin, Algonquin Hereditary Grand Chief Co-President, Religions for Peace*
- *Mr. Ivo Cipio Aureliano, Legal Adviser, Indigenous Council of Roraima*
- *Ms. Vanessa Nakate, Climate Activist, Uganda*

10:00-10:30 **Coffee Break** [Foyer]

10:30-11:30 **Interreligious Collaboration:  
The Missing Link to Save Our Environment** [Main Hall]

### Moderator

- *Ms. Merylene Chitharai, Youth Member, Religions for Peace South Africa*

### Keynote Speeches

- *Dr Jeffrey Sachs, Director of the Center for Sustainable Development at Columbia University and President of the UN Sustainable Development Solutions Network*
- *Dr Vandana Shiva, Scientist and Climate Activist, India*

### Video Message

- *Chief Benki Piyāko, Indigenous Leader and President of the Yorenka Tasorentsi Institute, Asháninka people, Brazil*

### Dialogue

- *Bishop Gunnar Stalsett, Bishop emeritus of Oslo; Honorary President, Religions for Peace*
- *Ms. Sonia Guajará, Executive Coordinator, Association of Indigenous People of Brazil*

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11:45-12:30 **Lightning Talks: Peace, Faith and Action** [Main Hall]

### Moderator

- *Dr Silke Lechner, Deputy Head of Division, Religion and Foreign Policy, Federal Foreign Office*

### Speakers

- *Ms. Yael Spitzer, Group Facilitator/Leader, Rossing Centre for Education and Dialogue*
- *Mr. Mohammed Ali Azaiez, Advisor to the Minister, Tunisia; Member, Religions for Peace Tunisia*
- *Ms. Eda Molla, Youth Programme Coordinator of the National Interfaith Youth Network, Religions for Peace UK; Executive Committee Member, Religions for Peace UK*
- *Mr. Christian K. Lupemba, Chairperson, Interfaith Youth Network of the Democratic Republic of the Congo; Honorary President, Religions for Peace*
- *Ms. Alejandra Acosta, Young Changemaker ASHOKA*

12:30-13:30 **Lunch** [Lounge 3]

12:45-13:30 **Press Talks** [Studio]

13:30-15:30 **The Diplomacy Roundtables** (see pp. 30)

15:30-16:00 **Coffee Break** [Foyer]

16:00-18:00 **Debate: Religious Actors are uniquely helpful in dealing with the COVID-19 pandemic: True or False?** [Main Hall]

### Moderator

- *Prof. Azza Karam, Secretary General, Religions for Peace*

**Debate Group 1: True**      **Debate Group 2: False**

- *Youth Representatives*      • *Youth Representatives*

18:15-19:30 **Dinner** [Lounge 3]

19:30-21:00 **Special Session on Emerging Issues in Collaboration between Religious Actors and Diplomats: Lessons from Afghanistan and beyond** [Main Hall]

Please visit the event website for more information.

THURSDAY, 7 October

## >Humanitarianism<

8:40–8:55 **Multi-Religious Prayer and Meditation** [Main Hall]

9:00–10:00 **Nourishing the Human in Humanitarianism** [Main Hall]

### Moderator

- **Imam Sayyed Razawi**, Director-General and Chief Imam, Scottish Ahlul Bayt Society; International Trustee, Religions for Peace; Member of the Council of Multi-religious Leaders

### Keynote Speech

- **H.E. Ms. Ursula Müller**, Former Assistant Secretary-General for Humanitarian Affairs and Deputy Emergency Relief Coordinator in the United Nations Office for the Coordination of Humanitarian Affairs (OCHA)

### Speakers

- **Ms. Laura Vargas**, Executive Secretary, Interreligious Council of Peru
- **Mr. Rick Santos**, Deputy Chairman, Youth Committee, Religions for Peace Philippines
- **Ms. Shamsa Abubakar Fadhil**, Organizational Secretary, Mombasa Women of Faith Network
- **Dr Genti Kruja**, Secretary General, Religions for Peace Albania

10:00–10:30 **Coffee Break** [Foyer]

10:30–12:00 **Closing Ceremony: Way Forward and Commitment to Action** [Main Hall]

### Moderator

- **Prof. Azza Karam**, Secretary General, Religions for Peace

### Reflections

- **Dr Renz Argao**, President & CEO, Argao Health Inc.; Moderator, Asia & the Pacific Inter-faith Youth Network; Coordinator, Religions for Peace International Youth Committee
- **Prof. Dr Joan Hernandez Serret**, Professor of Sociology, University of Barcelona
- **H.E. Dr Taha Ayhan**, President, Islamic Cooperation Youth Forum (ICYF)
- **N. N. (tbc)**

Music: **Zhang Zhang & Leopoldo Giannola**

12:00–13:00 **Lunch** [Lounge 3]

12:30–13:15 **Press Conference** [Main Hall]

FOR THE LATEST UPDATES,  
PLEASE VISIT OUR EVENTPAGE  
WITH THIS QR CODE!



### Notes

# The Diplomacy Roundtables

The Diplomacy Roundtables will provide you with the opportunity to have in-depth exchanges and conversation between the various diplomats, religious leaders, and experts. Several Diplomacy Roundtables will take place on two consecutive days during the Conference program in parallel sessions. Each Roundtable will be co-moderated by a diplomat and a faith leader. Each participant is invited to share their expertise, consider intersecting interests and concerns, and assess possible collaboration options.

If you are interested, please register for one Diplomacy Roundtable per day (only available on October 5 and 6) on the event website with your personal link you received via email.

Please note that Chatham House Rules apply to all Diplomacy Roundtables.

## Themes

1. Implications of the Global Pandemic on Peace, Security and Public Health: The Role of Religion and Diplomacy in Global Vaccine Campaigns
2. Demographic Dynamics, Religions and Politics
3. Multi-Religious Collaboration and Diplomacy to Overcome Gender-based Violence
4. Interreligious Education for Just, Peaceful and Inclusive Societies
5. Multi-religious Diplomacy: A Tipping Point for Saving Our Environment
6. Freedom of Thought, Conscience and Belief – The Protection of Holy Sites and Religious Practices
7. Challenges to Multi-Religious Co-existence? Racism, Xenophobia, Hate Speech and Blasphemy Laws
8. What *IS* the Added Value of Faith-Based Mediation of Conflicts?
9. Migration and Interreligious Cooperation
10. Interreligious Collaboration and Social-Behavioural Change – Making A Difference for Children, Families and Communities
11. Supporting Interreligious Dialogue in Challenging Political Environments: Regional Perspectives (MENA, Asia, Eastern Europe and the Latin America and the Caribbean)
12. Traditional and Social Media: Make or Break for the Faith and Diplomacy Nexus?
13. Religious Partnerships with the Private Sector: Insights for Impacting on Faith and Diplomacy
14. No more Religious Troubles in Northern Ireland?



Ensuring Public Health in an Unequal World:

## The Critical Importance of Vaccination for a COVID-19 Affected World

It was April of 2021, almost a year into the pandemic, and India was in the grip of a devastating second wave. Hospitals and intensive care units were full, and the health system was extremely stretched. People were desperately seeking care for their loved ones; finding a bed in a hospital was near impossible. Across India, crematoriums and cremation grounds were working overtime. During this period, requests poured into Shanti Ashram for support of every kind as people faced a public health crisis of a magnitude the world had never seen before.



**Dr Kezevino Aram**

President, *Shanti Ashram*;  
 Founder, *International Center for Child and Public Health (ICPH)*

“Science, Society and Solidarity” all had to come together to overcome this unprecedented pandemic. I still remember the night I stood witness to a family receiving news that a mother in the family, who had just turned 51, had succumbed to the COVID-19 virus. Members of the family, a generation younger and older than her, stood in disbelief. I too stood there in silence, in solidarity, aware that the life of this wonderful family had changed overnight. I whispered a prayer and promised myself that I would stand by the family in this period of transition. Living my humanity became as important as recognising my role as a leader during this pandemic. Leaders around the world also recognised this, and the global family came together in unprecedented ways to face this pandemic. The human face of the COVID-19 pandemic that is unfolding before our eyes is an equal lesson to carry forward as we build back better.

Thousands of families in my city, Coimbatore, and across India accepted the hard truth that this virus was non-discriminatory in nature; everyone was equal before it. Against the backdrop of a fast-moving dashboard that was counting all those who tested positive (and died as a result) for the

coronavirus in over 200 countries, we witnessed an important and historic run of experiments set in motion by the global scientific community. Cutting-edge science and collaborative research ensured that in record time, we not only understood the virus and its genetic sequencing, but also presented to the world a positive disrupter—a vaccine.

Public health professionals have always recognised the importance of vaccines and vaccination in the 21<sup>st</sup> century. The World Health Organisation (WHO) defines public health as “the art and science of preventing disease, prolonging life and promoting health through the organised efforts of society” (Acheson, 1988). It further expands on the overall vision of public health and states that through public health outreach, we will be able to promote greater health and well-being in a sustainable way while strengthening integrated public health services and reducing inequalities.

We have seen now for the first time in 100 years that if public health is not overseen, everything in the world, from industry to commerce, from lives to livelihoods, will come to a standstill. The impact of the pandemic has

been particularly devastating on the already deprived and diseased; the vulnerable and poor carry an unequal burden. COVID-19 has shown us that investing in public health is necessary to give ourselves a real chance to build more equitable societies because investing in public health means investing in better health for all.

## The science of vaccination and its contribution to children’s well-being and adult health in the 21<sup>st</sup> century

While it will be impossible for me to describe the impact of vaccines and vaccinations on global health in this short piece, I would like to point out that this proven disrupter of the pandemic has many parallels in recent history. The world has celebrated the eradication of some deadly diseases (like smallpox in 1980) thanks to vaccines, and an impressive array of other vaccines that prevent childhood infectious disease has helped children have more healthy childhoods. The WHO estimates that immunisation currently prevents 4–5 million deaths every year and the measles vaccine alone saved an estimated 17.1 million lives between 2000 and 2015.



The science of vaccination is quite simple: immunisation is the process whereby a person is made immune or resistant to an infectious disease, typically by the administration of a vaccine. Vaccines stimulate the body's own immune system to protect the person against subsequent infection or disease. When 80% of a community is immunised, the collective also benefits and acquires what is popularly known as "herd immunity." Getting immunised is important for at least two reasons: to protect yourself and to protect those around you. Vaccines are the best tool we possess to prevent the spread of infectious disease. In May 2012, the Global Vaccine Action Plan (GVAP)—endorsed by the 194 member States of the World Health Assembly—provided a framework to prevent millions of deaths by 2020 through more equitable access to existing vaccines for people in all communities. The Plan aims to strengthen routine immunisation to meet vaccination coverage targets, accelerate control of vaccine-preventable diseases (with polio eradication as the first milestone), introduce new and improved vaccines, and spur research and development for the next generation of vaccines and technologies. The Plan is expected to reduce global childhood mortality, surpassing the United Nations Millennium Development Goal 4

target to reduce the under-five mortality rate by two-thirds. To achieve this vision, the public health approach involves working with other sectors to address the wider determinants of health, and primary health care professionals who can play a key role in preventing illness and promoting health, as outlined in the Alma Ata declaration.

### **Faith in Action**

These vaccines are gifts, real gifts of life to our children that most governments have now integrated into their national health plans. But as the pandemic has demonstrated, such significant scientific work, like the production of the COVID-19 vaccine, must be accompanied by an equally powerful ethical compass that ensures vaccine equity. Vaccine inequity is another alarming face of this pandemic. As of June 2021, of the two billion vaccinations given around the world, over 75% were concentrated in just ten countries. And according to KFF, a health policy organisation based in California, as of 28 July 2021, more than half of the population of high-income countries had received at least one dose of the COVID-19 vaccine, compared with about 30% in upper-middle-income countries, 14% in lower-middle-income countries and 1% in low-income countries.

The public health approach involves working with other societal institutions and sectors to address the wider determinants of health. This is where I want to point to the ongoing and successful partnership that Religions for Peace has established with WHO in the midst of the pandemic. Led by our Secretary General Dr Azza Karam, I have been an active part of this collaboration that has included high-level dialogues with Dr Tedros Adhanom Ghebreyesus, the Director-General of the WHO, and his team to concretely position our spirit, our healthcare institutions, our volunteers, and our resources to fully support WHO's cooperative efforts on the ground.

We have raised our voice for vaccine equity, highlighted efforts made to bridge the gaps between science and society, built on the social and institutional assets that faith communities have in abundance to serve the most vulnerable communities, and addressed the practical impediments to vaccination like vaccine hesitancy and misinformation.

A successful immunisation program depends on the cooperation of every person and every societal institution. This is what we lifted 30 years ago at Religions for Peace while working with UNICEF to make the Convention

on the Rights of the Child a reality, and that is what we continue to do today with governments, multi-lateral organisations, and UN agencies like WHO and UNICEF in the midst of a pandemic that counts, as of August 28<sup>th</sup>, 215,495,024 positive cases across the world. Our most willing working partners are our faith communities locally and globally. The interfaith dialogue and efforts we continue to nurture have been of good use during this once-in-a-century crisis. Our faith has moved us to be an ally to science and an instrument to further the common good.

In conclusion, allow me to raise these two important questions for your reflection and action.

- Why does it take a world to actively build partnerships to ensure public health?
- What are the distilled learnings from the pandemic for the 7 billion people of this planet?

As you construct your answers to these two questions, let me leave you with the notion of interconnectedness that our faiths have so often taught while encouraging us to look to our ethics and follow our moral compass to care for one another as a global family. As Mahatma Gandhi once said, "Faith does not admit of telling alone, it has to be lived in the service of others!"

EXHIBITION ON THE GARTENSCHAU LINDAU 2021

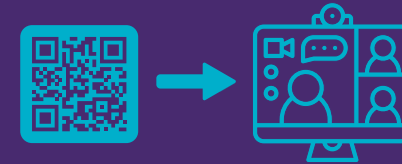
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## THE EVENT WEBSITE

The Conference of the World Council of Religious Leaders on Faith and Diplomacy: Generations in Dialogue is a hybrid conference with a limited number of in-person participants and vast majority of virtual participants, joining from around the world. The conference will convene the World Council of Religions for Peace, as well as members of the Interreligious Councils, including members of the Interfaith Youth and Women's networks, together with partners representing governmental, intergovernmental, and civil society institutions.

To join and participate in the Conference, please visit the event website: [gid2021.ringforpeace.org](http://gid2021.ringforpeace.org)

and log in with your personal credentials from the registration process. On the website, you can participate and engage as follows:

- Watch Livestreams and find recordings if you missed a Session
- Participate in the interactive formats via Zoom and use the chat function
- Get access to simultaneous interpretation in Spanish, French and Arabic
- Register for the Diplomacy Roundtables and engage in exclusive discussions with Diplomats, Faith leaders, and many other participants on topics of global relevance
- Chat and engage with participants from around the world in the virtual Foyer
- Use our Greeting Platform and record video greetings from your home. The video greetings will be featured throughout the conference.
- Follow, like and share social media content
- Receive technical support

We encourage you to connect with Religions for Peace and Ring for Peace on social media - Twitter, Facebook, and Instagram. Please spread the word and share your reflections and impression by using the following hashtags:

[#faithanddiplomacy](#) [#generationsindialogue](#) [#religionsforpeace](#) [#rpfnews](#)

# Notes

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## Imprint

### *Publisher:*

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