



CAPACITY STRENGTHENING FOR INTERRELIGIOUS COMMUNITY ACTION

# **Toward Muslim-Christian Understanding and Cooperation**

A GUIDE FOR FACILITATORS

Cover photo: CIRCA participants in Agadez, Niger work on their cooperative development connector project. Photo by Shamsia Ramadhan for CRS

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# Acknowledgments

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This manual is based on many already existing materials, duly cited in the text, which were instrumental in its development, and for which we are grateful. We extend special thanks to those organizations that collaborated in the preparation, shaping and piloting of the different modules. They include CRS/CIRCA implementing partners in: Kenya (Coast Inter-faith Council of Clerics and Association of Sisterhoods of Kenya), Tanzania (Tanzania Episcopal Conference and Baraza Kuu la Waisilamu Tanzania), Uganda (Nile Dialogue Platform and Uganda Joint Christian Council), Nigeria (Diocese of Kano, Diocese of Sokoto, Diocese of Maidiguri, Federation of Muslim Women of Nigeria and Jama'atu Nasril Islam), Niger (Islam-Christian Commission), and Egypt (Diocese of Sohag, Diocese of Luxor, Noor el Islam and CDA). Thanks are due as well to Tom Bamat, Nell Bolton, and James Sayre for editorial assistance. Finally, we extend our sincere appreciation to participants in CRS' Advancing Interreligious Peacebuilding learning event in 2016, particularly those who provided peer review for the entire curriculum.

May all our collective efforts contribute to greater justice and peace, and to growing cooperation between people of different faiths.





CIRCA Program Manager Shamsia Ramadhan leads a training session. Photo by Richard Mutunda of CICC

# Introduction: Muslims, Christians, and the CIRCA Project


Catholic Relief Services has been engaged for some 25 years, on a global scale, in the field of interreligious dialogue and action. The primary focus has consistently been on building people-to-people relationships and intergroup cohesion for the common good, rather than “countering violence.” The Capacity for Interreligious Community Action (CIRCA) project is no exception. It has operated over several years on the hypothesis that if key personnel in Africa develop more positive attitudes toward other faiths, improve their knowledge and skills for Muslim-Christian cooperation, and have opportunities to work on concrete local projects for mutual benefit, they will then contribute to human development and more peaceful co-existence through interfaith networks and exemplary practical action.

CIRCA has responded to current challenges and opportunities involving Muslim-Christian relations in Africa. The challenges include: growing hostilities and rising interreligious tensions in various contexts; widespread ignorance of the “religious other”; and the susceptibility of youth to violence. Opportunities have included the presence of new social networks and the good will forged in positive local experiences in interreligious dialogue and cooperation.

Both Muslims and Christians are citizens of the vast majority of countries across the globe, and their adherents together constitute over half of humanity. Christianity and Islam are far and away the dominant religions in Africa, with Islam predominating in North Africa, the Horn and parts of West Africa; while Christianity prevails in most of the sub-Saharan region (Pew Research Center, 2015). In the continent’s most populous country, Nigeria, the numbers of Muslims and Christians are roughly equal.

Despite their theological and doctrinal differences, and the manipulative mobilization of youth and violence perpetrated by small minorities, Muslims and Christians have much in common. Shared core values on social justice and peace are found in the scriptures and teachings of both religions. There are common exhortations to compassion and forgiveness and myriad examples of mutual respect and good will, from expressions of grassroots co-existence and cooperation to the messages of religious leaders in favor of harmony and mutual understanding.

It is not Islam and Christianity in the abstract, but the particular forms and interpretations, in specific faith groups and particular social contexts, that develop negative or positive relationships (Waardenburg, 1997). Practical local challenges, and political and social interests, play key roles in both negative and positive dynamics. Even as globalization reduces some of the traditional separation between milieux, what occurs at local community levels can be crucial for overall interreligious understanding and cooperation, or a lack thereof. The CIRCA project and this



resulting manual seek to build on the positive potential inherent in many communities, in Africa and beyond, to foster interreligious solidarities and contribute to a more peaceful and prosperous future for all.

## THE AIM, STRUCTURE AND METHODOLOGY OF THE MANUAL

This manual is a compilation of various resources that have been adopted and customized for interreligious community action. It is designed to provide information that can be used by faith-based actors working in multi-religious settings where knowledge can be contextualized.

The CIRCA training course has a strong *practical* element. The course is meant to be a multi-faceted preparation for participants to engage in jointly chosen and designed connector projects in which Muslim and Christian leaders and youth participate in a shared activity that responds to perceived common needs. The connector project gives the participants an opportunity to use the knowledge and skills gained from training workshops and can serve as a practical capacity-strengthening experience.

The manual can also serve as preparation for participants to engage in justice-centered, consensus-based advocacy for change. This might include drawing the attention of decision-makers to a concern in their community, or engaging in a planned and sustained interreligious effort to mobilize support around a particular issue that people want to address. Well-planned advocacy initiatives depend on an analysis of key decision-makers, the formation of alliances, carefully considered approaches, key messages, advocacy materials, and a comprehensive plan of action over time. Users of this manual should also consult resources such as the *CRS Engaging Government Guide* (CRS, 2018) or *A New Weave of Power, People, and Politics: The Action Guide for Advocacy and Citizen Participation* (VeneKlasen and Miller, 2002).

This manual is composed of four Units: *Faith-based Teachings on Peace and Justice, Conflict Sensitivity for Interreligious Action, Partnership for Interreligious Action, and Transformative Leadership and Change Management*. It adopts various approaches to adult learning, such as individual and group discussion and reflection, as a strategy for building skills for effective and sustainable change. It promotes constructive interaction through a joint process of thought, consultation, and preparation for action.

The methodology is informed by five key experiences in adult learning:

- Learning is not imposed but depends on personal commitment
- It is driven by need and is highly participatory
- It is dependent on experiential learning
- Time is needed for reflection and corrective feedback
- A safe learning space enhances learning, discussion, sharing, and exchange of information

The manual is designed to actively involve participants in the learning process by drawing from their own diverse experiences. It blends facilitator presentations with group discussions and exercises based on case examples, scenarios, and frameworks.

The manual combines a variety of resources that can be used to engage people of different faith groups in interreligious action. The text follows a logical sequence and enables a facilitator working with people of different faiths, particularly Christians and Muslims, to draw on faith values, teachings and practices. It takes seriously the beliefs and sacred writings of Islam and Christianity, and the personal convictions and spirituality of participants, with all their human potential.

**Shamsia Ramadhan**  
**CIRCA Program Manager**  
**2020**





CIRCA participants in Konni, Niger, celebrate their progress. Photo by Shamsia Ramadhan for CRS



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Partners in Garissa, Kenya assist with a training session. Photo by Shamsia Ramadhan for CRS

# Overview For Facilitators

This manual is a guide for interreligious action. As noted, it is a product of CRS' CIRCA project that began in 2013 and has sought to elevate the quality and frequency of interreligious community engagement and joint action between faith groups in Kenya, Uganda, Tanzania, Egypt, Nigeria, and Niger. It is meant to enable those working to implement projects in multi-religious contexts, particularly with Muslim and Christian communities, to interact effectively in practical initiatives to promote peace and nurture positive relations. The manual was prepared for and has been tested in CIRCA, with a focus on engaging community leaders and youth. It is designed to promote stretching and growth, to provoke and challenge, and to inspire and encourage in relatively safe interfaith settings.

The capacity building integrates religious knowledge and values into approaches to encourage faith-based initiatives in community engagement. Participants are enabled to grow in their own faiths, to develop key skills and adopt proactive attitudes through participation in interactive lectures and reflection on a range of key issues.

The target audience is individuals working in multi-religious contexts, particularly those involved in development activities in regions experiencing some form of religion-related mistrust, tension, or actual violence.

CIRCA capacity-building objectives include:

- identifying and exploring faith-based foundations of justice and peace, to support interreligious collaboration;
- strengthening the competencies of participants in conflict sensitivity, conflict transformation, and peace-building skills;
- equipping participants with knowledge and understanding of effective partnership and transformative leadership skills; and,
- enabling participants to prepare for and reflect on the management of small development and peace-building projects.

## SEQUENCE OF TRAINING MODULES

The session designs, as written, are based on successful CIRCA trainings and feedback from actual participants. The sequencing of the Units in this manual is intentional and cumulative. Though each Unit can function as a stand-alone piece, the concepts build upon each other. Establishing shared values and understanding of justice and peace in Unit 1 is crucial in building trust amongst participants; conflict sensitivity tools from Unit 2 are key to project design and change management, and so on. Therefore, though certain trainers or facilitators may choose to select or omit certain Units or sections based on the needs and competencies of their trainees, we recommend following the sequencing provided.

UNIT #	UNIT TITLE	LEARNING OBJECTIVES
1	Faith-based Teachings on Justice and Peace	By the end of the sessions, participants will understand and be able to apply religious teachings and values related to justice and peace in their work.
2	Conflict Sensitivity for Interreligious Action	By the end of the sessions, participants will be able to understand and apply conflict-sensitive techniques in practical local initiatives.
3	Partnership for Interreligious Action	By the end of the sessions, participants will have increased knowledge of methods that will enable them to engage in sustainable interreligious initiatives.
4	Transformative Leadership and Change Management	By the end of the sessions, participants will comprehend and employ techniques that enable them to engage constructively with communities for transformation.

## IMPLEMENTATION

### TARGET AUDIENCE

The CIRCA team originally developed this manual for its staff and partners in East and West Africa, and Egypt. However, it can also serve as a resource for any trainer seeking to build the capacity of faith-based practitioners, particularly Muslim and Christian believers and adherents of traditional or indigenous African religions. Because the composition of faith traditions varies in each context, it is important to try to include all faith traditions that are present. For example, CIRCA included the Kaya community, an indigenous group among the Giriama ethnic community in coastal Kenya, and members of the Coast Inter-faith Council of Clerics.

### GROUP SIZE

The training is designed for groups of 20-30 participants. Though the manual can be adapted to accommodate smaller or larger groups, the facilitator will need to make adjustments for timing, size of working groups, and materials as necessary.

### TRAINER QUALIFICATIONS

The manual assumes that each facilitator meets the following criteria:

- Has a basic knowledge of the faiths, values, and practices of different religions
- Is well-versed in the principles and practices of participatory adult learning and has delivered trainings in the past
- Has ample knowledge and experience with peacebuilding and community development theory and practice
- Is prepared to complement his or her own expertise by engaging participants so as to benefit from their knowledge and experience



## FACILITATOR CHECKLIST

The following is a helpful checklist for facilitators, from the CRS Partnership and Capacity Strengthening unit (Catholic Relief Services, 2015):

- Read all the preparatory material. Have you read the whole training manual? Have you noted areas that will require additional preparation or where you have questions? Have you prepared all handouts, flipcharts and necessary slides?
- Check logistics. Have you ensured that all the necessary logistics are accounted for and adequate (e.g., a big enough room, wall space, ability to move desks to form groups, meals and breaks prepared)?
- Know the audience. What is the experience level of the audience? What might be the dynamics among participants?
- Understand cultural and religious norms and dynamics. What kind of training style is most appropriate for this group that is religiously diverse? Have you ensured that participants will feel respected and their experience appreciated?
- Identify an on-the-ground contact person. Do you have a person from the trainee group that can assist with understanding local norms, knowing the audience, and arranging for logistics?
- Be aware of gender dynamics. Do you know the gender makeup of the group? How might this affect the training? How might you mitigate any gender challenges?
- Be familiar with adult learning approaches. Remember at all times that participants are experienced adults. Remember to involve first, teach through doing, and build on experiences. (Note: It might be useful to review Adult Learning principles prior to facilitating the suite of courses. See: [www.ics.crs.org/course/adult-learning-basics-introduction-adult-learning-partnership-and-capacity-strengthening](http://www.ics.crs.org/course/adult-learning-basics-introduction-adult-learning-partnership-and-capacity-strengthening))
- Be mindful of the time spent on presentations and plenary. Remember that sitting still and listening to one person talking is often challenging, and can easily drain energy.
- Be prepared. Think through all the logistics well in advance and check on them frequently.
- Keep the goals in mind. Always remember the overall narrative of the training and continue to reference the learning objectives throughout the program.

## HOW TO USE THIS MANUAL

Each training Unit is organized according to a common template to assist the facilitator in conducting a set of cohesive, well-structured sessions. Each session design contains the following elements:

- INTRODUCTION — a brief description of included content.
- LEARNING OBJECTIVES — designed to guide the learners toward the achievement of learning objectives related directly to session content, including what the audience should know and be able to do as a result of the session.

- **TIME** — the total time allotment for the session. The facilitator may need to adjust the time for groups larger than 20-30 participants. The total time does not allow for lengthy breaks, so the facilitator will need to allot additional time, if necessary.
- **SESSION OVERVIEW** — outlines in a table format the various discrete activities that make up the overall session design, as well as the time required for each individual activity.
- **HANDOUTS AND MATERIALS** — a list of the handouts, training materials, and technological supports (laptop, projector, etc.) that a facilitator will need to have on hand prior to the session. Handout templates are included at the end of the training instructions for each session. (Note: Be prepared to improvise in low-resource settings. For example, if you have planned to use a projector in an area where the electric supply is not reliable, then prepare flipcharts as a backup.)
- **FACILITATOR PREPARATION** — includes a preparatory checklist for the facilitator covering the tasks that he or she should undertake prior to the session, such as preparing flipcharts and assembling materials for a group exercise. Additionally, the facilitator should secure a suitable training space, organize the room accordingly, and test the laptop-projector connections.
- **ACTIVITIES** — at this point in the session design, the facilitation training instructions shift from “prior to the session” to “during the session.” The activities consist of the training building blocks that contribute toward the achievement of learning objectives. The activities draw on a variety of methodologies that reflect principles of adult learning and appeal to diverse learning styles. Lectures are needed to provide essential new information for participants, but care must be exercised to limit their length. The facilitator is encouraged to vary the activities according to his or her experience and knowledge.

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# Unit 1: Faith-based teachings on justice and peace

## UNIT OBJECTIVE

By the end of the sessions, participants will understand and be able to apply religious teachings and values related to justice and peace in their work.

## SESSIONS OVERVIEW

	TOPICS / SUB-TOPICS	TIME
1	<b>UNDERSTANDING FAITH-BASED ENGAGEMENT</b> A. Reflection on interfaith collaboration B. Faith-based organizations and engagements: what and why? C. Interfaith engagement guide: How to Prepare for Interfaith Engagement D. Four levels of interreligious engagement	3 hours
2	<b>AN INTERFAITH ENGAGEMENT TOOL: THE PASTORAL CYCLE</b> A. What is the pastoral cycle? B. Social analysis using the pastoral cycle and interreligious action C. Applying pastoral cycle for interreligious action	3 hours
3	<b>FAITH-BASED JUSTICE AND PEACE</b> A. Defining justice and peace B. Understanding justice C. Understanding peace D. Introduction to faith-based perspectives on justice and peace E. Applying faith-based perspectives on justice and peace F. Justice and peace: the connection	3 hours 30 minutes
4	<b>MAINSTREAMING FAITH-BASED VALUES ON JUSTICE AND PEACE FOR INTERRELIGIOUS ACTION</b> A. Faith-based reflections and principles of justice and peace in Christianity and Islam B. Practical uses for interreligious action: working for justice and peace combining theory and practice; contemplation and action	2 hours

## SESSION 1: UNDERSTANDING FAITH-BASED ENGAGEMENT

### INTRODUCTION

The purpose of this session is to build on participants' religious knowledge, explore values, and consider actions to enhance their capabilities and abilities in community programming. Faith-based peacemakers often find themselves isolated and in need of training and coordination that will allow them to realize their considerable potential in advancing peace and stability (Appleby, 2000). This session is designed to enable individuals working in multi-religious contexts, particularly Muslim and Christian believers, to engage constructively in peace and development activities and the management of small programs that adequately integrate religious values and practices.

### LEARNING OBJECTIVES

By the end of this session, participants will have:

- an enhanced faith-based values system for interfaith collaboration, with an appreciation of how faith values can be integrated into joint initiatives;
- explored and identified shared concepts and values for collaboration for justice and peace; and,
- developed a greater awareness of and openness to the “religious other.”

### SESSIONS OVERVIEW

ACTIVITY	TIME
<b>A</b> Reflection on Interfaith Collaboration	<b>90 minutes</b>
<b>B</b> Faith-based Organizations and Engagements: What and Why?	
<b>C</b> Interfaith Engagement Guide: How to Prepare for Interfaith Engagement	<b>90 minutes</b>
<b>D</b> The Four Levels of Interfaith Engagement	

### HANDOUTS AND MATERIALS

- Flipcharts
- Pens
- Masking tape

### TRAINER PREPARATION

- Prepare the “Four Levels of Interreligious Engagement” diagram for display (flipchart or PowerPoint)

**Note:** Facilitators should consider opening each Unit with a brief session of personal reflection, silent prayer or reading from Scriptures, to draw on and enrich the spiritualities of the participants, who in most cases will be Muslim or Christian believers. To begin this first Unit, the facilitator may read or ask a participant to read the following brief texts, pause for silent reflection, and then share their thoughts in plenary:

*“...Allah has made you brethren one to another, so be not divided.”*  
—Prophet Muhammed’s (PBUH) Last Sermon

*“Blessed are the peacemakers, for they will be called children of God.”*  
—Jesus’ Sermon on the Mount, from Matthew 5:9



## ACTIVITIES

### A. REFLECTION ON INTERFAITH COLLABORATION

This activity is intended to inspire participants to think about interfaith collaboration by reflecting on current examples and realities. This is a moment of reflection on how different faith groups that have worked largely or completely in isolation can foster interreligious collaboration to address community challenges.

#### 1. Group Work: The Earthquake (1 hour)

- a. Organize participants, preferably of a single religion, into groups of five.
- b. Read the following story to all participants:

##### The Earthquake

Your organization operates in an underdeveloped, religiously diverse community of mostly Christians and Muslims. The community members from different faith groups have had limited interaction, and incidents that have caused tension between the two communities have been left unaddressed.

An earthquake occurs that affects the community members equally across religious lines. Your organization, which is located in a religious structure (church or mosque compound), suddenly becomes a temporary shelter for community members of different faiths whose houses have been destroyed by the earthquake. The two communities have strong individual faith practices, and both want to continue practicing their faith until normalcy can return.

- c. Ask each group to respond to the following questions and document their answers: How do you react? How do you deal with the two distinct faith communities that have had limited interaction before the earthquake, but have been forced by a natural disaster to live side by side? Allow about 20 minutes.
- d. Once the groups have finished, return to plenary and ask each group to present their answers, allowing time for discussion in-between presentations. This should take about 30 minutes. (Note: This activity is a precursor for the next session, during which participants will strengthen their understanding of faith-based organizations to explore the concept of interfaith action.)
- e. Together, identify common themes from the plenary presentations.

**B. FAITH-BASED ORGANIZATIONS AND ENGAGEMENTS: WHAT AND WHY?****1. Brainstorming Session (20 minutes)**

- a. Either in plenary or in pairs, ask participants to define faith-based organizations. Have them share a few responses.
- b. In plenary, probe participants to identify faith-based organizations from their own personal experiences.
- c. Ask each group to describe characteristics and activities of the organizations that they identify.
- d. List their responses on a flipchart; note commonalities and key points.

**2. Recap of key points (10 minutes)**

Present or summarize the following key points to participants using the following lecture notes as reference, and linking them to responses generated during brainstorming:

**■ What are faith-based organizations?**

- Faith-based organizations are affiliated or identified with one or more religious bodies.
- Religious institutions and individuals are inspired by religious values to engage in actions that help communities. Their actions are based on perspectives and teachings of their respective religions.
- Religious organizations have been at the forefront of providing social services and an enabling environment for many communities, which has generally led to positive recognition of them and their principal actors.
- Faith-based organizations have a history of responding to people in need and working for development in vulnerable regions.

**■ What are some advantages of faith-based organizations?**

- Faith-based organizations are characterized by concern for the holistic well being of individuals and societies. They draw from cultural and moral resources and display a willingness to build on moral character.
- Faith-based organizations promote community expression of religious beliefs, as well as social, political, and economic elements, as an essential component of human dignity and well being.

**■ What are the challenges?**

- Some faith-based organizations have primarily or exclusively served members of their own religion, though this is changing.
- The world today is often characterized by hostile relations between communities of different cultures and religions that, despite such hostile relations, continue to share territories.
- Some faith-based organizations that provide services have been suspected of providing them as a strategy for proselytization, leading to fear and suspicion of the “religious other.”

■ **What are interfaith engagements and why are they important?**

- Interfaith or interreligious engagement is the deliberate coming together of different faith groups that agree to cooperate to jointly carry out activities in society.
- Faith-based partnerships can be particularly effective because they mirror the plural nature of the communities in which they operate.
- Interdependence between individuals who inhabit the same geographic location creates an opportunity for different faith groups to interact and establish constructive relationships.

### C. INTERFAITH ENGAGEMENT GUIDE: HOW TO PREPARE FOR INTERFAITH ENGAGEMENT

#### 1. Group work (50 minutes)

- a. Reorganize participants into the same single-religion discussion groups as before
- b. Have participants discuss their understanding of interfaith engagement.
- c. Have each faith group draw up a list of practices that would facilitate interfaith engagement. Ask them to list principles of their faith that most contribute to successful interfaith engagement. Allow about 20 minutes.
- d. "...Discuss in small groups and then in plenary why each component is important and how one builds upon another. Allow 30 minutes.

#### 2. Present the following concepts using the lecture notes below as reference (15 minutes):

**Interfaith engagement** is an approach that brings together different faith-based organizations for dialogue and action through mutual understanding, and to work on common community activities. Faith-based actors can move beyond prejudices and positions of mistrust to create partnerships based on mutual confidence for joint commitments.

The purpose of interfaith engagement is to gain a deeper knowledge of other religions' beliefs and perspectives, and awareness of mutual sensitivities, all with a view of cooperation for a more just and peaceful world. Interreligious engagement often leads to interreligious action that is beyond individual or community conversation. It builds and focuses conversation on practical social, political, and economic realities. This can only be achieved through deliberate, constructive collaboration based on a degree of mutual respect, trust, and understanding. The process enables the faith actors and their respective faith communities to identify areas of commonality as well as genuine religious differences; and to identify misconceptions regarding beliefs and practices which contribute to hostility among individuals and communities.

Interfaith dialogue and action tend to operate in at least four dimensions:

1. **Spiritual**—where the actors attempt to perceive others' religious life from within, and deepen their own religious experience as well.
2. **Cognitive**—where there is understanding of the other's perspective and sharing of one's own.
3. **Practical**—where there is collaboration in shared initiatives.
4. **Affective**—overlapping with the spiritual and cognitive dimensions, this dimension involves attitudes and feelings.



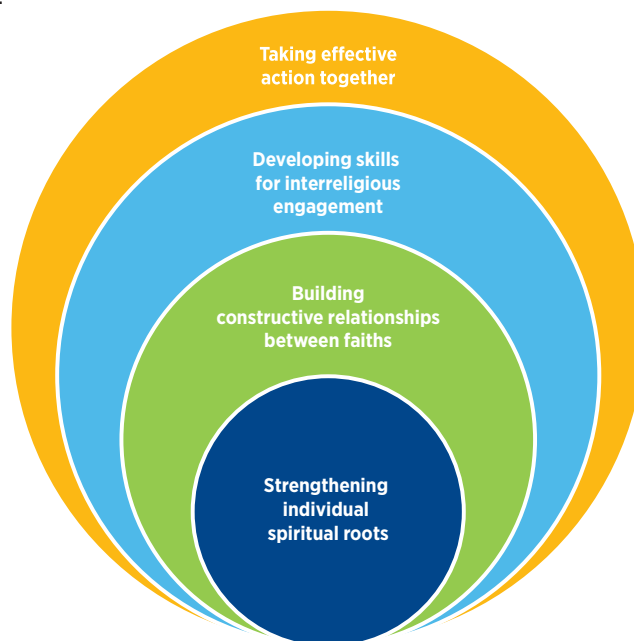
## D. FOUR LEVELS OF INTERRELIGIOUS ENGAGEMENT

### 1. Introduction

Explain that the following diagram provides four levels of a sustainable interfaith engagement that touches on the practical, spiritual, affective, and cognitive dimensions.

### 2. Presentation (15 minutes)

Use the diagram and two text blocks below to explain to participants how interreligious engagement evolves across the four levels. Emphasize that in order to engage in interreligious action, one must understand and even practice one's own faith tradition.



Source: Karuna Center for Peacebuilding, 2013, p. 5

#### The diagram presents four circles

1. The first innermost circle represents **the individual**. This is the foundation of interreligious action, beginning with individuals who are firmly grounded in their own religion.
2. The second level is where the individual begins to **engage with people** of other faiths. This involves establishing relationships. It entails relating with like-minded individuals from other faiths. It also involves understanding their traditions and being able to apply their respective religious values to social, political, and economic situations.
3. The third sphere involves **individuals within institutions**. Religious institutions create an environment for individuals' interest in interreligious engagement and drawing on religious resources to develop capacity to jointly engage in multi-religious contexts in various activities.
4. The final, outermost circle represents a working and sustainable **interreligious partnership and collaboration**. Religious institutions at this level are able to work together deliberately and proactively over a long period of time in various community engagements.

**Further elaboration on the four levels of sustainable interfaith engagement:**

1. Strengthening individual spiritual roots – In preparation for interreligious work, an individual must be aware of different religious values and practices. This requires enough knowledge of one's own religion – teachings, values, and practices – as a foundation for engagement on social issues motivated by faith.
2. Building constructive relationships between faith groups – This involves identifying other faith groups in your region and reaching out based on common values and interest. It is essential to create relationships by identifying common issues that serve as a foundation for joint action.
3. Developing skills for interreligious engagement – Collaboration with different religious entities, even those that have common values, presents challenges. Although the organizations have shared values and interests, each has its own uniqueness and culture. Different perspectives and manners of acting can generate conflict. To deal with differences and overcome challenges that may emerge, and to develop a culture of working together, participants must acquire knowledge and skills. This will enable them to identify the commonalities as well as the different perspectives and to collectively respond in a manner that will not undermine joint activities.
4. Taking effective action together – This is the level of collaboration where planning and execution is carried out in a manner that brings together individuals and organizations. The motivation for joint action is grounded on similar values driven by individuals who have knowledge and skills to facilitate teamwork.

Faith-based institutions have enormous potential to improve people's living conditions. They have worked in a wide range of service provisions, including education, health, micro-finance, and humanitarian assistance in times of disasters; and engaging in advocacy for legal reforms. Multi-religious cooperation unleashes the hidden assets of religious communities and is more powerful, both substantively and symbolically, than the efforts of individual faith communities acting alone. If religious institutions can operate out of shared values, they can then play a major role in social transformation.

**3. Plenary Discussion (10 minutes): Ask the participants to identify an interfaith initiative in their respective community that was either short term or long term. Discuss:**

- What was the outcome of the joint initiative across faith communities?
- How was the joint initiative conceptualized and how did they identify the activities of the interfaith engagement?

## SESSION 2: AN INTERFAITH ENGAGEMENT TOOL: THE PASTORAL CYCLE

### INTRODUCTION

This session serves as a guide for faith-based actors in how to apply the pastoral cycle. The pastoral cycle—which consists of insertion, social analysis, theological reflection, and action—shows how religious values can influence joint community action in religiously diverse communities. The process is similar to other problem analysis tools, but is unique in that its theological dimension helps the faith actors to analyze problems using a faith-based perspective.

### LEARNING OBJECTIVES

By the end of this session, participants will:

- be familiar with the pastoral cycle and how it can be applied when promoting faith-based justice and peace; and
- gain skills in using the pastoral cycle as a tool for interreligious community action.

### SESSION OVERVIEW

ACTIVITY		TIME
A	What is the Pastoral Cycle?	50 minutes
B	Social Analysis Using the Pastoral Cycle and Interreligious Action	50 minutes
C	Applying the Pastoral Cycle	80 minutes

### HANDOUTS AND MATERIALS

- Flipchart
- Markers

### TRAINER PREPARATION

- Review the pastoral cycle focusing on content to be delivered in lectures

## ACTIVITIES

### A. WHAT IS THE PASTORAL CYCLE?

#### Introduction

The pastoral cycle is a tool of social analysis that can be used by faith-based groups that work together. The tool is used to draw on faith resources and employs the teachings, values, and practices to plan for joint action for development activities.

#### 1. Opening Discussion (10 minutes)

- a. Working with faith leaders may mean that certain participants are already aware of the pastoral cycle. Begin this activity by asking participants, in plenary, if they are familiar with the cycle, and if they have any experiences using the cycle that they are willing to share with the group.

#### 2. Lecture (40 minutes)

- a. Present the pastoral cycle using the following lecture or a shorter summary of it, followed by questions and answers. An optional visual representation of the framework is also included at the end of the lesson.

#### What is the pastoral cycle?

The word “pastoral” in Christianity denotes the concept of being of service and providing care for those in need. The pastoral cycle was developed to help design a systematic method of community action that is informed by contextual realities (Holland & Henriot, 1983). It is conducted in a sequence, each building on the other, which assists groups to respond to social issues. The pastoral cycle consists of four phases: insertion, social analysis, theological reflection, and action. Though developed by Christians, it can be used in different community initiatives by different faith groups.

#### Adopting the Pastoral Cycle for Interreligious Action

As indicated, the pastoral cycle is a method of social analysis aimed at action, and a method of work that can be adopted by faith groups engaged in justice and peace work. It is a participatory community process that helps enable the faith organizations to develop critical judgements about situations, events, and structures; and to consider appropriate responses. The flexibility of the method should ensure balance between reflection and action when planning activities with and in the community. The pastoral cycle:

- operates on the premise that community work does not happen in a straight line, but rather in a continuous, cyclical, or spiral pattern. As such, once the first round is complete, learning takes place, and then the process begins again.
- is more than simple repetition. With each new cycle, actors benefit from lessons learned and positive results from the preceding rounds.
- is a methodology that aims to improve people’s relationships so that they can address shared concerns and challenges together.

### What is the pastoral cycle?

#### The four phases of the pastoral cycle

**1. Insertion.** This first phase focuses on experience—whether personal or collective—with community issues. Reflecting on personal and shared experiences leads to the identification of issues to be addressed by community action. The following list provides guidelines for effective and efficient reflection (Holland & Henriot, 1983).

- a. Learn to wait and listen to people and situations. This includes listening with your heart.
- b. Learn to transcend your culture (as much as possible). This can only be achieved by understanding and appreciating other cultures and other experiences of God.
  - i. Appreciate how people relate, find meaning in their lives, and understand the dynamics of other cultures and regions.
  - ii. Appreciate other worldviews, especially if they are different from your own.
- c. Learn to overcome barriers, including:
  - i. Fixed ideas (superiority complexes; believing one is the sole guardian of truth).
- d. Address social conditions:
  - i. Focus on fidelity and commitment rather than status or success.
- e. Recognize that both personal and social change is based on relationships.
- f. Maintain realistic expectations. Accept that exaggerated expectations lead to frustration.
- g. Learn to dialogue. When dealing with groups, encourage independent thought while recognizing cultural diversity. Encourage cross communication.
- h. Ask two key questions: “Why?” and “How?” Clarifying motivation forces individuals to understand why they want to engage in action before they begin acquiring the tools and skills to do so.
- i. Strengthen relationships. The importance of relationship should not be forgotten or marginalized in the face of material or physical needs.



### What is the pastoral cycle?

**2. Social Analysis.** Social analysis is a process that enables us to understand issues deeply and accurately (Holland & Henriot, 1983). There are various types of analysis: economic, political, social, cultural, religious, and emerging potential. To conduct social analysis effectively, facilitators must internalize the following principles:

a. Facilitators are not the center of the analysis and participants are not objects. Instead, participants are the subject of the analysis. Effective analysis maximizes local and community potential by making use of existing resources – both tangible and intangible – which are present at different levels in the community. Community ownership also promotes critical awareness and conscientiousness.

b. During analysis, it is important to identify the components and relationship of the components, and then analyze causes and effects. How do the relationships fit?

**3. Theological reflection.** Judgements are made concerning a problem and its causes, using appropriate and applicable religious traditions (Holland & Henriot, 1983). This step brings religious values into the process—reading sacred texts and reflecting on the essence of the religious values cited. Ask the following questions: What does this faith communicate on this issue? What are religious insights about the issue? What needs to be done to change the situation for the better?

a. For individuals who work in multi-religious contexts, faith values of respective communities are a resource that can help improve the effectiveness of work.

b. This process involves putting faith into action. It requires reflections on what Scripture dictates about certain issues, and the religious interpretations of those experiencing the issue.

c. Remember that God has a place in all community activities.

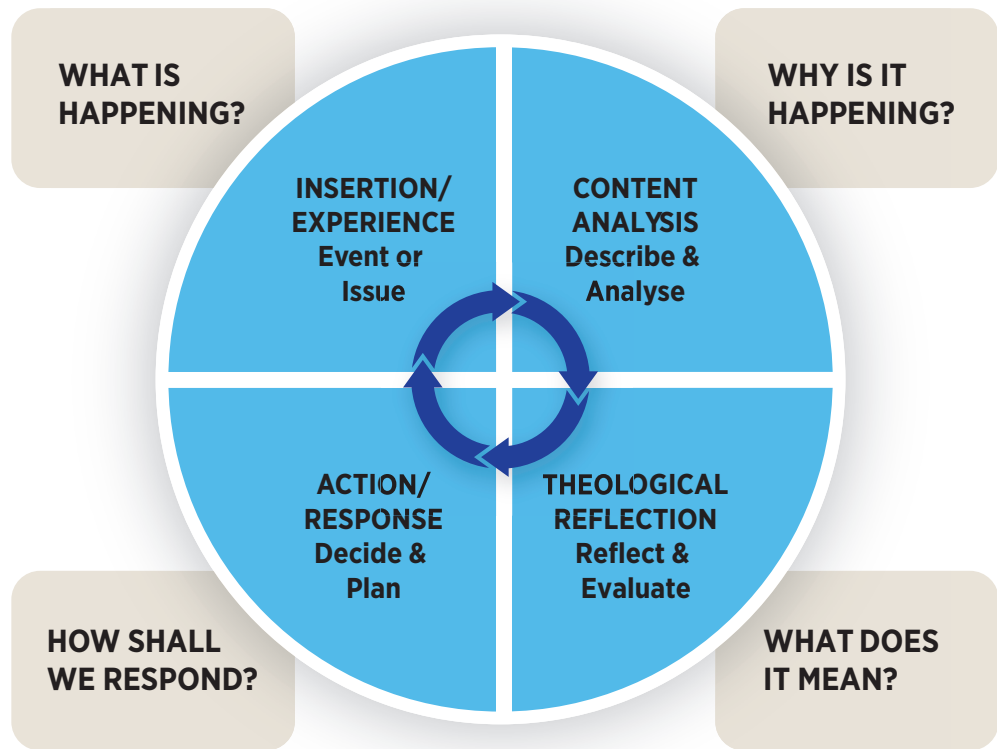
**4. Action.** In this final phase, we ask the question: What needs to be done? Responses that address the problem identified will be based on decisions that are genuine and conform to moral values (Holland & Henriot, 1983). There are a series of guiding questions that help at this phase:

a. What is being done already? Can the proposed action build on, or complement existing efforts?

b. What can we do as an institution?

c. How can we tell if an action is successful?

d. Usually the major challenge is to take appropriate action. This requires that the goals, objectives, and activities are realistic; take into account available resources and the capacities of those involved; and are time bound.



Source: Cornish, 2009

**B. SOCIAL ANALYSIS USING THE PASTORAL CYCLE AND INTERRELIGIOUS ACTION****1. Applying the pastoral cycle framework (50 minutes)**

**A. Option 1:** In plenary, work through the following example of a problem analysis using the four phases of the pastoral cycle. Present the context under Phase 1, then ask participants to name which questions they, as faith-based actors seeking to jointly address a problem, would pose as part of their analysis in Phase 2. Supplement their answers with the sample questions below, then repeat the process in Phases 3 and 4. Use the exercise to ensure that participants understand how they would apply the pastoral cycle in their contexts.

**B. Option 2:** Divide the participants randomly into four groups and name them according to the four phases (Group 1—Context Analysis; Group 2—Theological Reflection; Group 3—Action and Response; and Group 4—Insertion/Experience). Ask each group to take 10 minutes to brainstorm questions they would ask in that Phase, and then go around the room in order to review the process. (Note: Make the exercise interactive and supplement or guide the discussion with reference to the key points in the manual.)

**An example of using the pastoral cycle with displaced persons for interreligious action**

**Phase 1: INSERTION/EXPERIENCE** —In a location that is experiencing violence, people are moving from the area where there is conflict to a neighboring peaceful region. Because of the influx, new violence occurs between the host community and the displaced persons.

1. What do we already know of the relationship between the local or host community and the newcomers?
2. What religious groups are present in the context?
3. How are the two groups (locals and newcomers) treated by the different stakeholders? Think about access to resources, services, etc.

**Phase 2: CONTEXT ANALYSIS**—Why is the situation the way it is?

1. What is happening to lead to that situation – why is there a movement of people into this area?
2. What is the basic problem between the host community and the displaced persons? Is religious identity an issue among the displaced persons and the host community?
3. What is the nature of conflict/violence? What is causing the violence? Is it competition for scarce resources? Is there too much attention in terms of service provision to the displaced persons while the host communities also have challenges that are not being addressed?
4. Are there programs to deal with the influx of newcomers in that area?
5. Where can we access information to help address the issue?

### An example of using the pastoral cycle with displaced persons for interreligious action

**Phase 3: THEOLOGICAL/FAITH REFLECTION**—Certain Bible verses make reference to immigrants or foreigners. The Qur'an also contains verses that call people to help those in this situation. And, local or indigenous traditions often include practices related to helping travelers or immigrants.

1. What are these verses and teachings from respective faiths and spiritualities?
2. What insights are gained from the Scriptures and spiritual/traditional practice?
3. What are we called by our prophets to do in such situation? What did Jesus (PBUH) or Mohammed (PBUH) do when he was facing such a challenge?
4. What can we as faith actors do? What are our options given the mandate of our institutions?

**Phase 4: ACTION**—What can we do as a group of interreligious actors in collaboration/partnership?

1. Are we called to concrete action or to engage in advocacy?
2. Will we appeal to the local community to help with services and resources in order to establish relationships and reduce the tension between the two groups?
3. How do we choose the appropriate action?

### C. APPLYING THE PASTORAL CYCLE FOR INTERRELIGIOUS ACTION

#### 1. Group Exercise (1 hour)

- a. Reorganize participants into groups of five, by similar geographical area and location.
- b. Ask each group to identify an issue in the context or geographical area in which they operate.
- c. Ask each group to use the pastoral cycle to analyze the issue and decide on an appropriate action using the pastoral cycle. Remind participants to use the framework from the previous activity about displaced and local communities. (Group work: Social analysis using the pastoral cycle and interreligious action.)
- d. Once the groups have finished, ask each to share the result of their group work.

#### 2. Debrief (20 minutes)

- a. Ask participants to reflect on benefits of the pastoral cycle approach, as well as any limitations they may see or questions they may have. How can they use the pastoral cycle in interreligious action work?
- a. Supplement their observations and conclude using the content from the text box below.

#### Benefits of the Pastoral Cycle Approach (F. Pierli, personal communication, 2008)

1. The pastoral cycle is holistic and engages our heads, hearts, and hands. It touches the intellect, feelings, and action. It helps in creating a balance for effective action.
  - a. Experience—The heart: solid, visible, or actual reality that generates feelings of empathy (or recognizing a lack thereof)
  - b. Experience and analysis—The head: helps us understand and make informed and fact-based decisions
  - c. Theological/spiritual reflection—The head and the heart: value addition that draws on deeper values; spiritual motivation for worldly affairs
  - d. Action—The hands: take action and plan for improved, appropriate responses to issues and/or situations
2. Reflection leading to renewed action: Our response will never be perfect or complete. It is therefore necessary to assess our actions critically and examine our methods. Some questions to ask are:
  - a. Has our action led to some change in the situation, ourselves, or our understanding of the situation?
  - b. What is happening now? Social analysis is an iterative process. Each time the cycle begins again, improvements can be made to respond to changes in context, and we can capitalize on lessons learned.



**Benefits of the Pastoral Cycle Approach** (F. Pierli, personal communication, 2008)

Remember, the pastoral cycle helps us to:

- Look at what is happening in the world around us
- Analyze and understand what is happening
- Reflect on what the Scriptures and religious teachings tell us about how to act in the world
- Decide on and take appropriate action
- Evaluate and assess success and failure

**Note:** Use of the pastoral cycle can be challenging and requires patience. Feelings and points of view will differ. Skills required for the method include facilitation, communication, the ability to analyze, the promotion of trust, consistency, documentation, and mentorship.

## SESSION 3: FAITH-BASED JUSTICE AND PEACE

### INTRODUCTION

The following reflections on justice and peace refer to the Christian and Islamic faiths. They include quotations and suggestions for further reading from the Holy books and traditions. The two faiths have been treated equitably here; the presentation of the faith teachings is not based on religious preference.

### LEARNING OBJECTIVES

By the end of this session, participants will:

- understand concepts and issues regarding justice and peace; and
- have explored justice and peace from multiple faith perspectives.

### SESSION OVERVIEW

ACTIVITY		TIME
<b>A</b>	Defining Justice and Peace	<b>50 minutes</b>
<b>B</b>	Understanding Justice	<b>20 minutes</b>
<b>C</b>	Understanding Peace	<b>20 minutes</b>
<b>D</b>	Introduction to Faith-based Perspectives on Justice and Peace	<b>30 minutes</b>
<b>E</b>	Applying Faith-based Perspectives on Justice and Peace	<b>1 hour 15 minutes</b>
<b>F</b>	Justice and Peace: the Connection	<b>45 minutes</b>

### HANDOUTS AND MATERIALS

- Flipchart
- Markers
- Tape
- Physical copies of Bible and Qur'an (at least one per text, multiple if possible)
- Copies of Annexes 1 and 2 with Christian and Islamic teachings on justice and peace

### FACILITATOR PREPARATION

- Review: Faith-based teachings on justice and peace (Annexes 1 and 2)

## ACTIVITIES

Present the following to introduce the session:

*Throughout history, individuals and institutions have sought solutions to social problems in society. Efforts addressing social problems often aim to establish a more just society. But what is justice, and what does a just society look like? What causes a society to be unjust? Does lack of justice interfere with peace? This session introduces the concepts of justice and peace from a theoretical perspective and illustrates how they are inextricable. It is for this reason that they are included in the same session.*

### A. DEFINING JUSTICE AND PEACE

#### 1. Introduction (5 minutes)

- a. Explain that most people have experienced some forms of justice and injustice. Justice and injustice are part of human history and part of our own lives. A useful place to begin to understand the concepts of justice and peace is by thinking about our personal experiences of justice and peace in the light of our faith.

#### 2. Group work (25 minutes)

- a. Divide the participants into an even number of groups.
- b. Ask half of the groups to discuss and define justice and the other half to discuss and define peace. Allow up to 10 minutes.
  - Ensure that each group documents their definition on separate flipcharts (one for justice, another for peace).
- c. Once the groups have completed their definitions, ask them to hang their flipcharts on the wall.
- d. Then, ask participants to circulate in a “gallery walk” to observe the different definitions. Allow up to 10 minutes.
- e. After the gallery walk, ask participants to share their feedback in plenary.

#### 3. Plenary discussion that follows the “gallery walk” (20 minutes)

- a. Introduce the discussion, explaining that it is meant to deepen participants’ understanding of justice and peace by focusing on their context.
- b. Ask participants to think about the context in which they operate, both as individuals and within their organizations.
- c. Identify significant perceived injustices and absence of peace. Select one example of injustice/lack of peace for discussion and ask the following questions:
  - What causes this injustice and lack of peace? How does this injustice and lack of peace affect people’s lives?
  - What would your respective faith traditions have to say about this situation?
  - What can faith groups do to address injustices and ensure that there is peace in society? Is there need for joint interreligious strategies for justice and peace that use the influence of religious values and practices?

## B. UNDERSTANDING JUSTICE

### 1. Presentation (20 minutes)

- a. Present the following concepts using the lecture notes and link back to ideas generated by participants. Note for participants that the first set of concepts are secular in nature (human rights; negative and positive peace, etc.), and will be followed by an examination of religious or faith-based understandings.

#### Understanding Justice

##### *The Concept of Justice*

Justice is often connected to application or observation of law, both local and international (United Nations, 2006). In this perspective, it means that the law should treat people equally and that people are expected to adhere to the law regardless of social, political, or economic status. Rules and regulations are in place to ensure people observe the law. This is a perspective that is influenced by legal practice. However, the concept has a wider reference to human equality, which is both ethical and holistic. Justice should not be limited to a legal framework, but should apply comprehensively in all human relations. From a practical point of view, justice often means equality, objectivity, and fair dealing.

A just society has been described as one where individuals and communities enjoy basic rights that are nurtured in an environment that is conditioned to allow human flourishing without discrimination (Agbonkhianmeghe E. Orobator, 2008).

Justice, then, is a set of principles that guide people in judging what is right and what is wrong, regardless of culture and society. Virtues or “good habits” help individuals to develop fully their human potential, thus enabling them to serve their own self-interests as well as work in harmony with others for their common good (Center for Economic Justice and Social Justice, n.d.).

In an ideal situation, the state of human rights in a community is directly related to community, and national and international security; this suggests that justice is a condition for security and peace. This may not be the reality in many contexts.

##### *Justice and Human Rights*

Justice can likewise be defined as a morally correct state of persons and their affairs (Weiss, Sovannratana, Ty, Son, & Mat, 2008). A just environment is one that does not deprive people of opportunities to live a decent life. It means that in such an environment, there are no grave social, political, or economic obstacles in their context that affect their lives. They are in an environment that allows them to live a life of respect and dignity irrespective of their social status, culture, religion, gender, age, or political affiliation.

The most common injustice that draws people’s attention tends to be the violation of recognized human rights. These violations include political oppression, discrimination against women and children, exclusion of minority groups, massive income disparity, lack of equitable access to resources and opportunities, corruption, and inhumane working environments.

### Understanding Justice

Throughout history, humanity has toiled to highlight justice in all aspects of human life. The UN Universal Declaration of Human Rights is one significant step in that direction. Below are the first three articles of that historic 1948 declaration:

- **Article 1:** All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.
- **Article 2:** Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, color, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.
- **Article 3:** Everyone has the right to life, liberty, and security of person.

In an ideal situation, the state of human rights in a community is directly related to community, and national and international security; this suggests that justice is a condition for security and peace. This may not be the reality in many contexts.



### C. UNDERSTANDING PEACE

#### 1. Presentation (20 minutes)

- a. Present the following lecture on peace, or a summary of it:

##### The Concept of Peace

Peace has many different definitions, but certain principles are consistent across these definitions. Ethnic communities and religious groups will see peace somewhat differently, as will most pacifist or governmental actors. In order to engage in establishing peace, however, it is necessary to establish a basic, shared understanding of the concept.

A prevailing description of peace is a situation in which individuals are in harmony and there is no physical manifestation of violence. There are, however, at least two categories of peace:

**Negative Peace**—defined simply as the absence of direct violence. However, situations of negative peace can display other manifestations of indirect violence towards specific individuals and communities (Galtung, What is Peace?, 1964). These may take the shape of structural or institutional violence, which deny people social, economic, and political opportunities. Deprivations of opportunities cause individuals and communities to experience suffering.

**Positive Peace**—defined as the absence of both direct and structural violence in contexts where mechanisms exist that allow individuals and groups to resolve conflicts without resorting to violence. Positive peace is the “integration of human society” (Galtung, What is Peace?, 1964). Positive peace is achieved when individuals and communities have the ability to access opportunities. It can also be described as improved human understanding through concerted efforts of communication and collaboration among individuals and groups.

From this perspective, peace functions at different levels. Peace may be opposed to or an opposite of antagonistic conflict, violence, or war. It may refer to an internal state (of mind or of nations) or to external relations. It may be narrow in conception, referring to specific relations in a particular situation, like interreligious collaboration; or it may be overarching, covering a whole society. Peace is therefore not just an absence of direct violence, but the absence of structural violence (Galtung, Violence, Peace and Peace Research, 1969).

**D. INTRODUCTION TO FAITH-BASED PERSPECTIVES ON JUSTICE AND PEACE****1. Plenary discussion (20 minutes)**

- a. State that we now turn from secular perspectives to more faith-based concepts and understandings.
- b. As appropriate, invite participants to share reflections on the previous presentation of secular concepts. Did any of these concepts strongly resemble teachings in their own tradition? Did they notice any unique differences? Take a few responses.

**2. Presentation (10 minutes)**

- a. Share key points from the following introduction to faith-based perspectives on justice and peace.

**Faith-based perspectives on justice and peace**

Religions, each in their own way, offer unique sets of moral values and rules to guide human beings in their relationships with each other. Justice and peace cannot be limited to one group, one people, or one belief. Work for justice and peace must be the agenda for all people; it must be a joint endeavor. Religious institutions therefore need to discuss the role of religion, of religious leaders and communities, and even the content of religious traditions for common efforts to favor justice and peace. It is important to ask how to use religious values and traditions accountably in the world of today and tomorrow. The contribution from religions to justice and peace corresponds to the idea of accountability to God or to holy texts. The test of this accountability must be whether believers are serving all, since all are created equally and in equal need of justice and peace for their well-being, safety, and happiness.

Today, communities are interconnected in such a way that what people do or fail to do impacts the whole. There is no way to remain stuck in narrow individual, communal, local, tribal, or religious realities, ignoring the reality of regional, national, and global society. The effects of conflict are not bound to only one community. A conflict in one part of the community or world has an impact on the peace situation in other parts of the world. Through collaboration, religious groups can serve justice and peace, or they can harm human relationships.

## E. APPLYING FAITH-BASED PERSPECTIVES TO JUSTICE AND PEACE

### 1. Introduction (5 minutes)

- a. Explain to participants that this session will rely on their own religious knowledge. Inform the participants that they will be asked to reference teachings on justice and peace from Christianity, Islam, and any other religion that is involved in the training. They will also explain how understanding of justice and peace is expressed through the sacred texts of their religious traditions.

### 2. Group work (40 minutes)

- a. Organize participants into groups by faith. (Note: Mixed groups are also an option.)
- b. Ask participants to identify religious teachings and values in Christianity and Islam (or any other religious identity group with members present) that encourage justice and peace. Ask participants to cite specific verses from the Bible and Qur'an and/or narrate prophetic stories. Reflect on the context of the verses to examine if or how they apply to current context.
- c. Ask groups to list these references thematically on a flipchart. Themes could include human dignity, equality, human rights, or individual moral responsibilities.

### 3. Plenary (30 minutes)

- a. Share the results of this exercise in plenary, allowing for discussion.

**Note:** To supplement the results of the exercise (or to support groups that struggle during the brainstorming process) use Annexes 1, 2 and 3 that include excerpted passages and descriptions of justice and peace teachings from Christianity and Islam. Include additional teachings that might also be referred to or distributed as handouts at this time.

## F. JUSTICE AND PEACE: MAKING THE CONNECTION

### 1. Group Work (30 minutes)

- a. Ask the same groups from the previous activity to respond to the following questions:
  - In what ways are justice and peace related?
  - In what ways are justice and peace distinct?
- b. Share the responses of each group in plenary.

### 2. Conclusion (15 minutes)

- a. Conclude the session by explaining that justice and peace are integral to human development and constructive relationships. The two complement each other for social, economic, and political development of a moral and just society. Justice should correlate with positive peace.
- b. Recall for participants that peace and justice are strongly linked to one another in the Abrahamic traditions, as in the Jewish concept of shalom and the related Islamic concept of salaam. Both justice and reconciliation are affirmed, and faith-based actors are called to pursue an optimal integration of “social justice building” and “direct violence reducing” practices and methodologies. (Steele, 2008:34)
- c. Establishing justice and peace allows individuals and communities to interact in an environment that enables people to flourish and address challenges in a constructive manner. Where individuals and communities are impoverished or marginalized, adopting values of peace and justice opens the road to inclusion. Justice and peace allow the marginalized and impoverished to achieve their basic needs, access resources, and live a dignified life.

## SESSION 4: MAINSTREAMING FAITH VALUES ON JUSTICE AND PEACE FOR INTERRELIGIOUS ACTION

### INTRODUCTION

Religion is a critical factor for faith-based actors working in multi-religious communities. The religious values of people in most parts of the world are interwoven into their daily activities: social, cultural, political, and economic. This session will engage the participants in listing some core Muslim and Christian teachings on justice and peace, and exploring how religious values can be used to influence change in communities.

Generally speaking, all religions wish to uphold justice and promote peace. Since religions have the potential to greatly influence individuals and communities, mainstreaming faith values into people's lives and actions can contribute to nurturing justice and peace for all.

### LEARNING OBJECTIVES

By the end of this session, participants will have:

- contextualized faith-based justice and peace in Christianity and Islam for application in possible community projects or initiatives;
- integrated religious values with essential components of interreligious action; and,
- gained an overview of the value and essential components of interfaith engagement.

### SESSION OVERVIEW

ACTIVITY	TIME
<b>A</b> Faith-based Reflections and Principles of Justice and Peace (Christianity and Islam)	<b>1 hour</b>
<b>B</b> Practical Uses for Interreligious Action: Working for Justice and Peace by Combining Theory and Practice; and Joining Contemplation with Action	<b>1 hour</b>

### HANDOUTS AND MATERIALS

- Flipchart
- Markers

### TRAINER PREPARATION

- Prepare example of a justice issue (see Activity A)
- Review concluding lecture (Activity B)

## ACTIVITIES

### A. FAITH-BASED REFLECTIONS AND PRINCIPLES OF JUSTICE AND PEACE (CHRISTIANITY AND ISLAM)

#### 1. Group work in respective single-faith groups (1 hour)

- a. This activity is meant to help participants explore ways of addressing concrete social problems using their own traditions' religious teachings.
- b. Ask participants to identify a social injustice in their communities/area of operation and to develop possible interventions to deal with the problem, based on the teachings from the Bible or the Qur'an.
- c. Discuss their solutions, and how they relate to faith teachings, in plenary.

**Note:** Ensure that participants find ways to apply religious teachings and values in their community project. Annexes 1 and 2 include Christian and Islamic teachings, values, and practices for justice and peace. The Annexes supplement the facilitator's knowledge and may provide extra content for plenary discussion.



## B. PRACTICAL USES FOR INTERRELIGIOUS ACTION: WORKING FOR JUSTICE AND PEACE BY COMBINING THEORY AND PRACTICE, AND JOINING CONTEMPLATION WITH ACTION

### 1. Group Work (40 minutes)

- a. Reorganize participants into religiously mixed groups and ask each group the following:
  - Is it possible to engage in interfaith action for justice and peace? If so, how?
- b. Ask each group to make a list of the faith principles and values that can be shared and would contribute to justice and peace in a multi-religious setting.
- c. Once finished, ask each group to present the lists in plenary.

### 2. Conclusion (20 minutes)

- a. In dialogue with participants, conclude the unit by emphasizing how religious resources can be used to address social issues, moving from the individual through institutional to community levels. Faith values and a desire for positive social transformation can drive processes and actions that lead to change. Joint action drawing on diverse yet shared values can be enriching and sustainable. The following key points can be shared:

#### Practical uses for interreligious action: Combining theory & practice, contemplation & action

The protection of the rights of all human beings, irrespective of race, color, creed, nationality, or language is central to any conception of justice and peace.

Faith-based justice and peace initiatives can:

- Help individuals and groups in multi-religious contexts be aware of the suffering, injustice, divisions, and violence in society.
- Raise awareness about the causes of suffering and poverty, and to recognize the social implications of faith.
- Empower people to work for more just and peaceful societies where the basic human rights of all people to engage in social, economic, and political activities are respected.
- Assist faith-based organizations to advance greater justice and peace in support of and together with people who are poor, marginalized, disadvantaged, and oppressed.

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## ANNEX 1: ADDITIONAL CHRISTIAN TEACHINGS ON JUSTICE AND PEACE FOR FACILITATOR AND PARTICIPANTS

Biblical stories that could be used to deepen our understanding on what is involved in justice and peace, of these, the first four originate in the Jewish tradition, while the next four are found in the New Testament::

- The story of Cain and Abel (Genesis 4:1-16)
- The story of Jacob and Esau (Genesis 25)
- The story of Joseph and his brothers (Genesis:37-50)
- Susanna and her accusers (Daniel 13:1-64)
- The Good Samaritan (Luke 10:29-42)
- The stoning of the woman accused of adultery (John. 8:3-11)
- The Parable of the Unforgiving Servant (Matthew 18:21-35)
- The Last Judgement (Matthew 25)

Bible quotations on justice:

- “Learn to do good; seek justice, correct oppression; bring justice to the fatherless, plead the widow’s cause.” (Isaiah 1:17)
- “Thus says the Lord of hosts, Render true judgments, show kindness and mercy to one another, do not oppress the widow, the fatherless, the sojourner, or the poor, and let none of you devise evil against another in your heart.” (Zachariah 7:9-10)
- “Thus says the Lord: Do justice and righteousness, and deliver from the hand of the oppressor him who has been robbed. And do no wrong or violence to the resident alien, the fatherless, and the widow, nor shed innocent blood in this place.” (Jeremiah 22:3)
- “Open your mouth, judge righteously; defend the rights of the poor and needy.” (Proverbs 31:9)
- “Rejoice with those who rejoice, weep with those who weep. Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. Repay no one evil for evil, but give thought to do what is honorable in the sight of all. If possible, so far as it depends on you, live peaceably with all.” (Romans 12:15-18)
- “He has told you, O man, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?” (Micah 6:8)
- “Open your mouth for the mute, for the rights of all who are destitute. Open your mouth, judge righteously; defend the rights of the poor and needy.” (Proverbs 31:8-9)
- “Blessed are those who hunger and thirst for justice.” (Matthew Chapter 5; The Beatitudes)
- “Blessed are the peacemakers.” (Matthew Chapter 5; The Beatitudes)

Forgiveness is also an important concept in Christianity, as illustrated in the following verses:

- “Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift.” (Matthew 5: 23-24)

- “When you stand to pray, forgive anyone against whom you have a grievance, so that your heavenly Father may in turn forgive you your transgressions.” (Mark 11:25)
- “Father, forgive them, for they know not what they do.” (Luke 23:34)

### **Within Christianity: Catholic Social Teachings on Justice and Peace**

Catholic social teaching is an essential element of the Catholic faith. The foundation of the teachings is the life and words of Jesus Christ, who came “to bring glad tidings to the poor...liberty to captives...recovery of sight to the blind” (Luke 4:18-19), and who identified himself with “the least of these,” the hungry and the stranger (Matthew 25:45).

### **Seven Themes of Catholic Social Teachings (Catholic Relief Services , n.d.):**

#### **1. Life and Dignity of the Human Person**

The Catholic Church proclaims that human life is sacred and that the dignity of the human person is the foundation of a moral vision for society. This belief is the foundation of all the principles of the social teaching. Catholic teaching also calls people to work to avoid any violence. This means protecting the right to life by finding increasingly effective ways to prevent conflicts and *resolve them by peaceful means*. For example, the intentional targeting of civilians in war or terrorist attacks is considered wrong.

#### **2. Call to Family, Community, and Participation**

The human person is both sacred and social. *How society is organized in all aspects, that is*, in economics, politics, law, policy, and so on, has a direct impact on human dignity and the capacity of individuals to grow in community. Individuals and communities have rights, which come with the responsibility to participate in communal affairs. Together, individuals in communities work toward the common good and well-being of the entire society, especially the needy, poor, and vulnerable members of the society.

#### **3. Rights and Responsibilities**

The Catholic tradition teaches that human dignity can be protected and a healthy community can be achieved only if human rights are protected and responsibilities are met. Therefore, every person has a fundamental *right to life* and a right to those things required for human decency. Pope John XXIII’s encyclical *Peace on Earth* includes socio-economic and cultural as well as civil and political rights. Corresponding to these rights are duties and responsibilities to fellow human beings, to families, to communities, and society at large.

#### **4. Option for the Poor and Vulnerable**

Being considerate to the less fortunate is a standard of basic morality for any individual or community in a position to assist – whether directly or indirectly. The gap between the rich and the poor is a growing situation that causes many challenges in societies around the world. The Bible recalls the story of the Last Judgment (Matthew 25:31-46) and instructs believers to put the *needs of the poor and vulnerable first*.

### 5. The Dignity of Work and the Rights of Workers

The *economy must serve people*, not the other way around. Work is more than a way to make a living; it is a form of continuing participation in God's creation. If the dignity of work is to be protected, then the basic rights of workers must be respected: the right to productive work, to decent and fair wages, to the organization and joining of unions, to private property, and to economic initiative.

### 6. Solidarity

We are *one human family* despite our national, racial, ethnic, economic, and ideological differences. We are our brothers' and sisters' keepers, wherever they may be. Loving our neighbor has *global dimensions* in a shrinking world. At the core of the virtue of solidarity is the pursuit of justice and peace. Pope Paul VI taught, "if you want peace, work for justice." The Gospel calls us to be peacemakers. Our love for all our sisters and brothers demands that we promote peace in a world surrounded by violence and conflict.

### 7. Care for God's Creation

We show our respect for the Creator by our *stewardship of creation*. Care for the earth should not be confined to a global anniversary or reduced to a slogan. Rather, it is a requirement of faith. Christians are called to protect people and the planet, living their faith in relationship with all of God's creation and taking care of flora and fauna for posterity. This environmental challenge has fundamental moral and ethical dimensions, highlighted in Pope Francis' recent encyclical *Laudato Si*.

## ANNEX 2: ADDITIONAL ISLAMIC TEACHINGS ON JUSTICE AND PEACE

### **Qur'anic Quotations on Justice**

- “Indeed, Allah commands you to render trusts to whom they are due and when you judge between people to judge with justice. Excellent is that which Allah instructs you. Indeed, Allah is ever Hearing and Seeing.” (Qur’an 4:58)
- “O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.” (Qur’an 5:8)
- “Say, ‘O People of the Scripture, come to a word that is equitable between us and you - that we will not worship except Allah and not associate anything with Him and not take one another as lords instead of Allah.’ But if they turn away, then say, ‘Bear witness that we are Muslims [submitting to Him].’” (Surah 3:64)
- “O mankind, fear your Lord, who created you from one soul and created from it its mate and dispersed from both of them many men and women. And fear Allah, through whom you ask one another, and the wombs. Indeed Allah is ever, over you, an Observer.” (Qur’an 4:1).
- “O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.” (Qur’an 49:13)
- “And give to the orphans their properties and do not substitute the defective [of your own] for the good [of theirs]. And do not consume their properties into your own. Indeed, that is ever a great sin.” (Qur’an 4:2)
- “And do not approach the orphan’s property except in a way that is best until he reaches maturity. And give full measure and weight in justice. We do not charge any soul except [with that within] its capacity. And when you testify, be just, even if [it concerns] a near relative. And the covenant of Allah fulfill. This has He instructed you that you may remember.” (Qur’an 6:152)

### **Islamic Sources on Justice and Peace Values**

Consult the *Qur’an*; the *hadith* (the Prophet Muhammad’s sayings and actions); and the *sira* (the Prophet’s biography).

- Note: words transliterated as “peace” and “justice” are often not directly mentioned but implied in the texts. For example, “The merciful are shown mercy by the All Merciful. Show mercy to those on earth and God will show you mercy” (al-Tirmidhi & Abu Da’ud, Hadith). Also, “He who makes peace between the people by inventing good information or saying good things, is not a liar” (Sahih al-Bukhari, Hadith).
- The Ninety-Nine Names of Allah, including: the Bringer of Peace, Mercy, Strength, Love, Compassion.



- “Peace be upon you, you have done well. Enter here (Paradise) and dwell within” (Qur’an 39:72).

### **The Prophet’s Farewell Sermon**

In the 9th year of Hijra (630 CE) the Holy Prophet Muhammad (peace and blessings of Allah be upon him) decided to travel to Mecca to perform the Hajj – the pilgrimage to Mecca (PROPHET MUHAMMAD’S LAST SERMON: A FINAL ADMONITION, 2015).

The Holy Prophet was aware that this would be his last pilgrimage. Accompanied by more than 100,000 Muslims, he reached the plains of Arafat. Mounted on a camel, the Holy Prophet delivered a sermon that is widely known as The Farewell Sermon.

The Farewell Sermon reminds us of the importance of equality and justice and of rights and responsibilities. It briefly encompasses the Islamic message of dignity, justice, and freedom for all. The need to follow the teachings of the Holy Qur’an as guidance for humanity is also highlighted. Below are excerpts from the Prophet’s Farewell Sermon that emphasize justice and peace:

- “I do not think, O people, that we shall be gathered together here again. Your belongings, your honor, and your lives are sanctified and made inviolate like the sanctity of this day, this month and this city. You will soon appear before your Lord and He will call you to account for all your doings. Take heed that you do not go astray, after I am gone, and start slaying one another.”
- “...All blood feuds are utterly wiped out. I hereby remit everything owed to any member of my family on that account.”
- “...O men, you have some rights against your wives, but your wives also have some rights against you... Remember you must always treat your wives well.”
- “...Allah has made you brethren one to another, so be not divided. An Arab has no preference over a non-Arab, nor a non-Arab over an Arab; nor is a white one to be preferred to a dark one, nor a dark one to a white one. While he was saying this, Prophet Muhammad raised his hands and joined the fingers of the one hand with the fingers of the other and then said: “Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any claim to superiority over one another. You are as brothers (and sisters).”
- “...I am leaving something with you that will safeguard you against all error, if you hold fast to it. That is Allah’s Book.”

## ANNEX 3: ADDITIONAL CHRISTIAN AND ISLAMIC TEACHINGS ON JUSTICE AND PEACE FOR FACILITATOR AND PARTICIPANTS

### Justice in Christianity and Islam

#### *Christianity:*

2 Corinthians 13:11 “Finally, brothers, rejoice. Mend your ways, encourage one another, agree with one another, live in peace, and the God of love and peace will be with you” (The African Bible, 2011).

For Christians, to be “just” is to be objective and fair when dealing with others, and to be guided by ethical values as implored by the Scriptures – “as are derived from God’s wisdom and holiness” (Weiss, Sovannratana, Ty, Son, & Mat, 2008). A person is just if they uphold the will of God in their thoughts and actions as described in the Scriptures. “Blessed are they who hunger and thirst for righteousness, for they will be satisfied,” says Jesus in the gospel of Matthew (The African Bible, 2011).

Catholic social teaching since at least the end of the 19th century has elaborated in considerable detail on matters of social justice and peace and is covered in greater detail in the next and final session of this Unit.

#### *Islam:*

“The (Faithful) slaves of the Beneficent are those who walk upon the earth modestly, and when the foolish ones address them, answer: Peace.” (The Glorious Qur’an 25:63)

In Islam, justice is a basic objective and a moral virtue. The Qur’an outlines the standard of justice for Muslims. Prophets were sent to various communities with the teachings of the Qur’an and they pursued justice in society. They implored people to establish justice by treating others with respect and without discrimination regardless of social, economic, or political class. The Prophets’ purpose was to transmit and nurture the values and virtues that influence people’s attitudes and behaviors, engaging in good deeds vis-a-vis their fellow human beings. The Holy Qur’an says: “We verily sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance, that mankind may observe right measure; and He revealed iron, wherein is mighty power and (many) uses for mankind, and that Allah may know him who helpeth Him and His messengers, though unseen. Lo! Allah is Strong, Almighty.” (Qur’an 57:25)

A just society depends on spiritual as well as material power: spiritual power for guidance and material power for sustenance. Both depend on rational human action. Both are essential for establishing justice in society. This means:

- It is essential to set things in their rightful, equitable place.
- It is a moral virtue and an attribute of human personality.
- It is close to equality in the sense that it creates a state of equilibrium in the distribution of rights and duties, though they are not identical.

Justice is based on fairness. All of us have equal rights as persons living in the same world and guided by the same natural as well as religious principles. When justice is achieved, there is a certain amount of security that everyone feels, and people are at peace and comfortable. In this sense, justice in Islam is a pathway to peace.



Participants conduct a conflict analysis in Sokoto, Nigeria. Photo by Shamsia Ramadhan for CRS

# Unit 2: Conflict Sensitivity for Interreligious Action

**UNIT OBJECTIVE:** By the end of the sessions, participants will be able to understand and apply conflict-sensitive techniques in practical local initiatives.

## SESSIONS OVERVIEW:

	TOPICS / SUB-TOPICS	TIME
1	<b>INTRODUCTION TO CONFLICT SENSITIVITY</b> A. Introduction to conflict sensitivity and its relevance to interreligious action B. Definition of conflict sensitivity C. Relating conflict sensitivity to interreligious action and the work we do	2 hours 30 minutes
2	<b>UNDERSTANDING THE CONFLICT CONTEXT: THE VALUE OF CONFLICT ANALYSIS</b> A. Understanding conflict B. Conflict analysis as a systemic approach C. Why do a conflict analysis? D. What is involved in a conflict analysis? Key questions for a conflict analysis	2 hours 40 minutes
3	<b>CONFLICT ANALYSIS TOOLS</b> A. Stages of conflict B. Actor mapping C. Conflict tree D. Trend triggers and scenarios for interreligious community action E. Good practices in conflict analysis	2 hours 50 minutes
4	<b>DO NO HARM ANALYSIS FRAMEWORK</b> A. Introduction to the Do No Harm framework B. The seven steps of the Do No Harm framework C. Case study: Interfaith Action Community Peace Project D. Lessons learned through Do No Harm E. Applying Do No Harm in interreligious action F. Conclusion and recap: the what and how of conflict sensitivity	4 hours

## SESSION 1: INTRODUCTION TO CONFLICT SENSITIVITY

### INTRODUCTION

This Unit is designed to give participants practical skills for carrying out community interventions in a way that promotes peace—or that is at least sensitive to conflict and seeks to avoid violence and unintended harm. The central aim is to encourage participants to regularly conduct conflict analysis and to embed conflict-sensitive programming within their local humanitarian or development initiatives from the earliest opportunity.

This Unit does not explore the direct work of peacebuilding in preventing or mitigating violence, or rebuilding relationships after violence has affected an area and its people. Many excellent guides exist on direct peacebuilding work for faith-based and secular practitioners, including Neufeldt *et al.* (2002), KAICIID Dialogue Center (2020), Schirch (2013); and a variety of recent CRS publications including *Peacebuilding Fundamentals* (CRS, 2018) and the *Peacebuilding Integration Course* (2016). A set of case studies, entitled *Interreligious Action for Peace: Studies in Muslim-Christian Cooperation* (Bamat et al, eds, (2017) is also useful. These can be found in the reference section at the end of this Unit.

This Unit is divided into two major sections, which include conflict analysis and conflict sensitivity.

### LEARNING OBJECTIVES

By the end of this session, participants will:

- have a shared understanding of conflict sensitivity and its relevance to interreligious action.

### SESSION OVERVIEW

ACTIVITY		TIME
A	Introduction: Reflection and Climate Setting	45 minutes
B	Lecture: Introduction to Conflict Sensitivity and its Relevance to Interreligious Action	30 minutes
C	Reflection and Groupwork: Contextualizing Conflict Sensitivity	1 hour 15 minutes

### HANDOUTS AND MATERIALS

- Flipchart
- Markers
- Tapen
- Projector

### FACILITATOR PREPARATION

- Prepare the “Danger of a Single Story” video for screening (Activity A)
- Review Conflict Sensitivity lecture

## ACTIVITIES

Here and at the beginning of each Unit is an appropriate moment for faith-based participants to engage in prayer or personal reflection. The first Unit focused on the sacred texts of Muslims and Christians, and on religious teachings. To begin this Unit, with its focus on sensitivity, it might be productive for participants to reflect on their personal spiritualities.

In plenary, invite the participants to silently consider their own experiences of faith, their deepest feelings and hopes, and their personal motivation for participating in these interreligious training sessions. Then, after a few minutes, ask if any of the participants would like to share their thoughts or hopes or feelings. Allow time for several people to speak, encouraging them if necessary. Highlight similarities and differences, and thank each of them for their contribution before moving on to the Introduction on “single stories.”

### A. INTRODUCTION: REFLECTION AND CLIMATE SETTING

#### 1. Video (20 minutes)

- a. Show the clip: “The Danger of a Single Story” (Chimamanda Ngozi Adichie, 2009)
- b. Note: if technical difficulties prevent showing the video clip, consider engaging participants in an exercise to underscore similar key messages. Two options from the Caritas Peacebuilding Manual include Exercise 5.4, “Slanted Storytelling”; or Exercise 5.5, “Robbery Report.” (Neufeldt, et al., 2002, pp. 120–121).

#### 2. Discussion (20 minutes)

- a. After you have shown the clip, allow the participants a session to reflect on its content and engage them in a discussion.

#### 3. Conclusion (5 minutes)

- a. Based on the discussion, inform the participants that individuals and communities are composed of many overlapping stories. Some of the stories are true; some are based on perceptions and stereotypes. Even the true versions are sometimes incomplete, which leads to wrong assumptions and misunderstandings. In order to engage with communities, we need to have a deeper understanding of the context, and to hear different stories. This includes understanding the people, their values, challenges, resources, etc.

## B. LECTURE: INTRODUCTION TO CONFLICT SENSITIVITY AND ITS RELEVANCE “TO INTERRELIGIOUS ACTION

### 1. Presentation

- a. Deliver the following lecture, or a summary of it, as an introduction to conflict sensitivity:

#### Definition of conflict sensitivity

Conflict sensitivity can be defined as different efforts, methods, and tools for working in a conflict zone with the objective of, at the very least, avoiding destructive, negative, harmful, unintended effects. If possible, conflict sensitivity will contribute to peacebuilding through positive effects. The Kenya Conflict Sensitivity Consortium defines the concept as:

*A deliberate systematic practice that ensures our processes and actions minimize negative and maximize positive effects within a given context, based on the awareness about the interaction between the said processes and actions and particular context.* (Embracing the Practice of Conflict Sensitive Approaches, 2011).

#### Conflict sensitivity is about:

- a. **Understanding the context and the conflict**—this means being able to identify conflict causes, stage/level of conflict, drivers, and structural factors of conflict (AFPO et al., 2004).
- b. **Understanding the interaction between the intervention and that context**—being conscious of the fact that the context and the conflict impacts on your work, and your work impacts both the broader context and the conflict (AFPO et al., 2004).
- c. **Acting upon that understanding of the contextual realities**—to avoid negative impacts and maximize positive impacts of your intervention (AFPO et al., 2004).

#### Relating conflict sensitivity to interreligious action or the work we do

Every activity is part of a social context and may involve conflict dynamics. Whether focused in, on, or around a conflict or set of conflicts, an interaction with the context is inevitable. The interactions can potentially exacerbate conflict, or positively contribute to peace. Without proper analysis, planning, and sensitive program implementation and monitoring, unintended negative impacts may occur, and potential positive impacts may be missed. As actors undertaking interreligious action through development, humanitarian, and peacebuilding interventions, we are accountable for such positive or negative impacts, whether or not our projects seek to address conflict directly.

Conflict sensitivity is relevant to programs that focus on directly addressing conflict as well as those that simply want to avoid indirectly exacerbating conflict. This requires regular appraisal of interventions, especially in a volatile environment that is usually very dynamic.



**Conflict sensitivity is applicable throughout the program cycle:**

- At the planning and program design stage, the application of conflict sensitivity begins with conflict analysis.
- During the implementation phase, reliance on conflict indicators (e.g., frequency of disputes between actors including religious groups, hostility between communities over projects involving them, etc.) and peace indicators (e.g., joint management committees for a community project, frequency of inter-group meetings and initiatives) is key to measuring the level of positive or negative impact the intervention is having. If there are unintended negative consequences, the intervention is redesigned.
- Similarly, during the evaluation stage, conflict and peace indicators are measured alongside general program indicators, in order to measure both intended and unintended consequences. This should inform either the manner of exit or re-engagement with the community (AFPO et al., 2004).
- For interreligious action, conflict-sensitive practice will require assessing the projects that are carried out in a multi-religious context. Project implementers should not only adjust existing activities to avoid or minimize negative impacts and promote positive impacts on the conflict context, but if and when possible, should design initiatives to address the underlying causes of conflict while being sensitive to religious values and practices of the different faith communities.

**C. REFLECTION: CONTEXTUALIZING CONFLICT SENSITIVITY****1. Group Reflection (45 minutes)**

- a. Organize participants into groups of five.
- b. Ask them to answer the following discussion questions, allowing at least 30 minutes in groups:
  - What kind of project(s) or initiative(s) does your organization engage in: health, education, relief? Other?
  - What mechanisms are in place to ensure that the implementation does not increase suspicion or hostilities between people of different faiths or between different ethnic groups in the area of operation? Think about project phases (design, implementation, monitoring) and the relationship between the different faith and ethnic groups that are stakeholders of some kind or beneficiaries of your project. Think also of the relationship between men and women.
  - Are there any challenges that you have encountered when implementing your projects or working with people of other faiths? Different ethnic groups? Different genders?
  - What tools or approaches do you use to overcome these challenges?

**2. Plenary discussion (30 minutes)**

- a. In plenary, ask groups to share their responses. Use the following content to supplement the participants' answers during plenary:

The principles below relate to the process of **implementing a conflict-sensitive approach that can inform interreligious engagement** (they may require further qualification, depending on the context):

- Participatory process
- Inclusiveness of actors, issues, and perceptions
- Impartiality in relation to actors and issues
- Transparency
- Respect for people's ownership of the conflict and their suffering
- Accountability for one's own actions
- Partnership and coordination
- Complementarity and coordination
- Timeliness

Conflict sensitivity in interreligious action can serve not only to decrease levels of suspicion, violent conflict, or the potential for violent conflict, but also to increase the effectiveness of collaboration between faith groups. Religious action without conflict sensitivity can inadvertently encourage conflict and end up doing more harm than good.

## SESSION 2: UNDERSTANDING THE CONFLICT CONTEXT: THE VALUE OF CONFLICT ANALYSIS

### INTRODUCTION

To engage or carry out activities in a conflict-sensitive manner, faith-based actors need to understand the context, especially if it involves latent or violent conflict. It means they need to be familiar with the conflict profile, with the actors, the causes, the dynamics, the triggers of the issue or issues. It means that faith-based actors need to regularly conduct conflict analysis.

### LEARNING OBJECTIVES

By the end of this session, participants will:

- have a deeper understanding of conflict; and,
- understand the purpose and value of conflict analysis and its relevance to conflict sensitivity.

### SESSION OVERVIEW

ACTIVITY		TIME
<b>A</b>	Introduction: Defining Conflict	<b>1 hour</b>
<b>B</b>	Presentation and Discussion: Understanding Conflict	<b>1 hour</b>
<b>C</b>	The Orange	<b>50 minutes</b>
<b>D</b>	Why Conduct a Conflict Analysis	<b>50 minutes</b>

### HANDOUTS AND MATERIALS

- Flipchart
- Markers

### FACILITATOR PREPARATION

- Review “Understanding Conflict” and “Why Conflict” lectures, and “The Orange” story

## ACTIVITIES

### A. INTRODUCTION: DEFINING CONFLICT

#### 1. Group Work (20 minutes)

- a. Organize participants into groups.
- b. Ask each group to define conflict.
  - Each group will write their agreed definition on a flipchart that will be displayed on a common wall.

#### 2. Plenary (20 minutes)

- a. Discuss the results of the group work.
- b. Ask participants to distill their definitions into a single definition. This will be the working definition for the following activities:

**B. LECTURE: UNDERSTANDING CONFLICT****1. Presentation (20 minutes)**

- a. Present the following lecture, or a shorter version of it, which offers a definition of conflict. Establishing a shared definition will ensure clarity for upcoming sections on conflict analysis.
- b. When the lecture or presentation is complete, ask if there are any questions and attempt to clarify any misunderstandings. Then, ask participants whether or not religion is a cause of conflict. Allow for a few responses, and state that the group will continue to pursue this issue further.

Conflict is a social reality. Through expression of conflict, individuals and communities communicate their views and interests over an issue. **Conflict is not bad. Rather, it is how conflicts are dealt with that matters** (Paffenholz, 2006). The challenge in society is how to deal with conflict. If dealt with in a constructive manner, conflict can lead to positive change and continued relations. If addressed in a destructive manner, conflict can lead to deeper tensions and violence.

**1. Definition of Conflict:**

Conflict is a **situation that occurs when two or more parties have incompatible goals, or if the parties have compatible goals but different means of achieving these goals** (Wallensteen, 2007).

Conflict is also behavior in which people oppose one another in thoughts, feelings, and/or actions. All conflict involves the mind and the emotions. The meanings, judgments, and values that inhabit our minds can move us to conflict.

**Feelings are an important element of conflict.** For example, anger, hostility, fear, jealousy, insecurity, pain or sadness, frustration, and inadequacy are just some of the feelings underlying conflicts. Although most conflicts involve disagreements of some kind, some of them can be more about feelings than goals or ideas.

**All conflicts have an action component.** This dimension of conflict includes external behaviors such as aggression, body movements, facial expressions, or speech that can be observed, recorded, and measured.

Conflict causes changes that influence and/or take place in different settings. Conflict analysis helps enable us to understand where changes occur and where to focus in order to address a given conflict (Lederach, 2003). The dimensions of conflict where changes occur are:

**Personal**—consisting of two facets: attitudes (thoughts and feelings) and behavior (action and reaction). This involves the way an individual perceives reality and interacts with it.

**Relational**—viewing the interaction between groups, particularly how they cooperate and communicate (or do not) within a conflict context.

**Cultural**—the way individuals are influenced by their cultural values in their approaches to addressing conflict situations.

**Structural**—viewing the structures and systems in society that contribute to how people relate and how resources are distributed at all levels of society.

These dimensions in conflict analysis help explain changes that are taking place, and their effects. They also illuminate how to constructively manage changes within a conflict context.

**C. THE ORANGE****1. Story (5 minutes)**

- a. Narrate the following story to the group, or have a participant read it:

**The Orange**

Two little girls were arguing over an orange. "Give it to me, I want this orange, it's mine!" shouted the first girl. "And I want this orange too, I need it right now," cried the other girl. The teacher came in and listened to the requirement of each of the girls. Both wanted the same thing. The teacher took a knife and cut the orange in two halves. She gave each little girl one half. The first girl peels her half, throws away the skin, and eats the inside. The second girl also peels her half of the orange, but throws away the inside, and puts the skin aside to dry. She wants to make some cookies out of the orange (Conflict Resolution Towards Peace, 2007).

**2. Plenary Discussion (45 minutes)**

- a. In plenary, allow the participants to discuss the story and either agree or disagree with the action taken by the teacher.
- Allow the participants to give their reasons why they agree or disagree with the action taken by the teacher.
  - Note whether the participants address what the two parties needed, rather than simply the positions they took.
- b. Ask the following guiding questions to help the group to understand how to better identify needs and positions in a conflict:
- What was the demand or requirement of the first girl, and the demand or requirement of the second girl?
  - What was the interest of the first girl, and what was the interest of the second girl?
  - If the teacher had paid attention to or asked about their interests instead of to their demands, can you imagine another resolution of this conflict?



**D. WHY CONDUCT A CONFLICT ANALYSIS?****1. Brainstorming Exercise (20 minutes)**

- a. Organize participants into groups of three or four.
- b. Ask each group to discuss the following question: Based on The Orange story, is conflict analysis important? Why or why not?
- c. Invite brief sharing from the groups.

**2. Presentation (30 minutes)**

- a. Present the following lecture, or highlights from it, as an introduction to the importance of conflict analysis, allowing time for questions :

Conducting a structured conflict analysis and regularly updating it throughout all stages of the project cycle informs the way interventions are designed, implemented, and evaluated. **Conflict analysis is the cornerstone of conflict sensitivity.**

**Conflict analysis is a systematic approach to:**

- understanding the background and history of the conflict.
- identifying all the relevant groups involved.
- understanding the perspectives of these groups and how they relate to each other.
- identifying the causes of conflict.

**“Conflict analysis is the systematic study of the profile, causes, actors, and dynamics of conflict.”** (APFO; CECORE; FEWER; International Alert, Saferworld, 2004)

Conflict analysis provides detailed information on who is involved in the conflict, the reason why they are engaging in conflict, what the actors are doing, what they want to achieve, and the places where conflict is taking place.

**Why do a conflict analysis?**

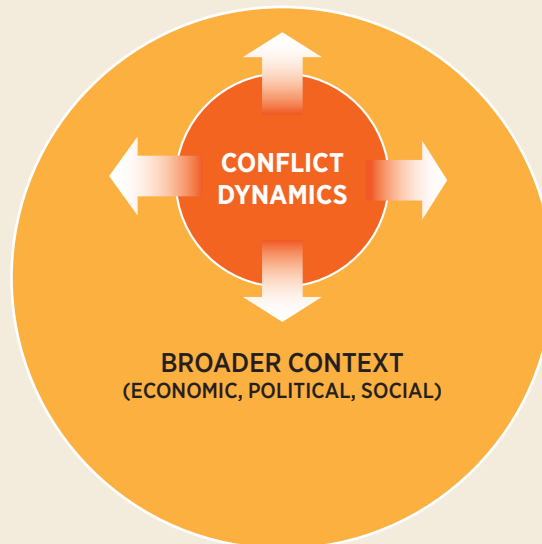
“Conflicts are very fluid and changeable, and although it can only provide a ‘snap-shot’ of the situation, a good conflict analysis will always help develop a better understanding of the context in which organizations work. Conducting a conflict analysis requires a great deal of care and sensitivity because it touches on issues such as power, ownership and neutrality/partisanship. However, a participatory process can actually be transformative. It can help participants to define their own conflict or conflicts and take important steps toward addressing it” (Saferworld, 2008).

We conduct conflict analysis to:

- have a clear understanding of the conflict.
- determine who is involved in the conflict.
- help communities or groups in conflict understand their issues, and manage and resolve them.
- inform our programs and determine how we should respond to the conflict with our programs.

**What is involved in conflict analysis? Key questions for conflict analysis**

Conflict analysis is different from context analysis, which seeks to understand the broader situation, including all economic, social, and political factors. Conflict exists within the context and is influenced by it, but the conflict has its own important dynamics.

**Examples**

- **Poverty** is often cited as a cause of conflict. Poverty may well be an important aspect of the broader context; but how does it generate conflict? It is necessary to examine the issues and dynamics around wealth, poverty, privilege, and access to resources to discover which economic or political factors contribute to the potential for violent conflict and how. In some cases, the issue involves wealth disparities between individuals and groups. In other words, it is not the absolute level of poverty that is the issue, but the fact that some people gain while others lose based on group identities and affiliation to individuals in power.
- **Corruption** is also a conflict factor. The problem with corruption is that individuals who have social and political power take advantage of their positions to access resources illegally, and as a result they impede development for most or all. In such a scenario, a deeper analysis is important. Those who have power are able to influence decisions and end up giving preference to those who have relationships with them. Does this abuse of power to influence access to resources cause conflict? (CDA Collaborative Learning Projects and the Norwegian Church Aid, 2015).
- **Religion**, too, is cited as a conflict factor. Inquisitions, crusades, pogroms, and wars have been conducted throughout history in the name of God. There is persistent, religiously motivated intolerance, and violent radicalism cloaked in religious garb. Acts of terrorism “justified” by reference to belief have achieved prominence and notoriety in our times. And yet “religious peacebuilding” is increasingly able to promote the cause of peace in many troubled parts of the world; and religious actors are contributing to positive conflict transformation (Appleby 2000:2-7). Moreover, a serious analysis of conflicts often reveals that the underlying causes and drivers of violence are rooted in interests that have little or nothing to do with religion itself.

## SESSION 3: CONFLICT ANALYSIS TOOLS

### INTRODUCTION

This session introduces the participants to tools that can be applied in an investigation of the causes and drivers of conflict. The simple tools help to identify who is involved in the conflict, what the conflict is about, and how the conflict is evolving (Neufeldt, 2002). Is the conflict escalating or de-escalating? The tools can be used in a participatory manner to help communities involved in conflict or in a conflict context assess the conflict. The tools can be used to regularly conduct conflict analysis.

### LEARNING OBJECTIVES

By the end of this session, participants will be able to:

- understand conflict stages and dynamics;
- define conflict and other related terms; and
- carry out a conflict analysis using the three tools – conflict timeline, conflict tree, and actor mapping.

### SESSION OVERVIEW

ACTIVITY		TIME
<b>A</b>	Stages of Conflict: Fire Analogy	<b>30 minutes</b>
<b>B</b>	Actor Mapping: Who is Involved in the Conflict?	<b>20 minutes</b>
<b>C</b>	The Conflict Tree: Analysis of the Problem	<b>20 minutes</b>
<b>D</b>	Conflict Analysis Practical Activity	<b>1 hour 20 minutes</b>
<b>E</b>	Good Practices in Conflict Analysis	<b>20 minutes</b>

### HANDOUTS AND MATERIALS

- Flipchart
- Markers
- Masking tape
- Any necessary visual aids for conflict analysis tools (facilitator discretion)

### FACILITATOR PREPARATION, HANDOUTS, AND MATERIALS

- Review Stages of Conflict, Conflict Timeline, Actor Mapping, and Conflict Tree tools

## ACTIVITIES

### A. STAGES OF CONFLICT: FIRE ANALOGY

#### 1. Viewing conflict as a fire (30 minutes)

- Take about 10 minutes to explain that conflicts are dynamic. They keep changing depending on how the actors, causes, and profile interact within a specific context. Sometimes it is quiet. Other times, the tensions are high. At another stage, it is hot and there are visible fights and so on. It escalates and de-escalates. A conflict can be compared to a fire.
- Let participants describe the process of lighting a fire in a traditional setup (gathering firewood, dry grass, kerosene, and other materials necessary to light a fire; using a matchstick or lighter to start it off, etc.). Ask them to describe how the fire grows from a small blaze to a bonfire, and how it slows down and dies out. Explain that this is similar to the stages a conflict goes through.
- Proceed to make the “conflict as a fire” presentation. The diagrams below can be drawn on flipchart, projected as slides or distributed in handouts.


#### Conflict as a Fire



**Stage 1:** Gathering Materials for the Fire—At this stage there is no fire yet. It is equivalent to potential for conflict.

**Stage 2:** Igniting the Fire—At this stage the fire has been lit. It is equivalent to a trigger event that sets off confrontation.

**Stage 3:** Bonfire—At this stage the fire is burning with a lot of energy, consuming the woods that are fuelling it. This stage is equivalent to a conflict crisis.



**Stage 4: Coals**—At this stage the fire is reducing, having burned out most of the woods, leaving some hot coals. This is equivalent to stage where conflict either continues to de-escalate or, if there is another trigger and more fuel is added, then there is potential for further conflict.

**Stage 5: Fire Out**—At this stage, the fire is completely out and there are no flickers of fire in the coals. This is equivalent to a stage where focus is no longer placed on the fire, but on reconstruction and regeneration.

It is important to understand in which stage the conflict you are addressing is because each stage presents opportunities for certain sets of peacebuilding interventions.

**Note:** This activity should help participants understand conflict as a process that happens progressively in several phases, and that there are many different actions that can be taken in attempt to address the conflict.

**B. ACTOR MAPPING: WHO IS INVOLVED IN THE CONFLICT?****1. Presentation (20 minutes)**

- a. Present the following lecture or a summary of it:

**Actor mapping is a tool that shows groups or individuals who are in the conflict and their relationships with each other.** It also enables identifying the interests and positions of the different actors that determine the nature of their relationship (Neufeldt, 2002).

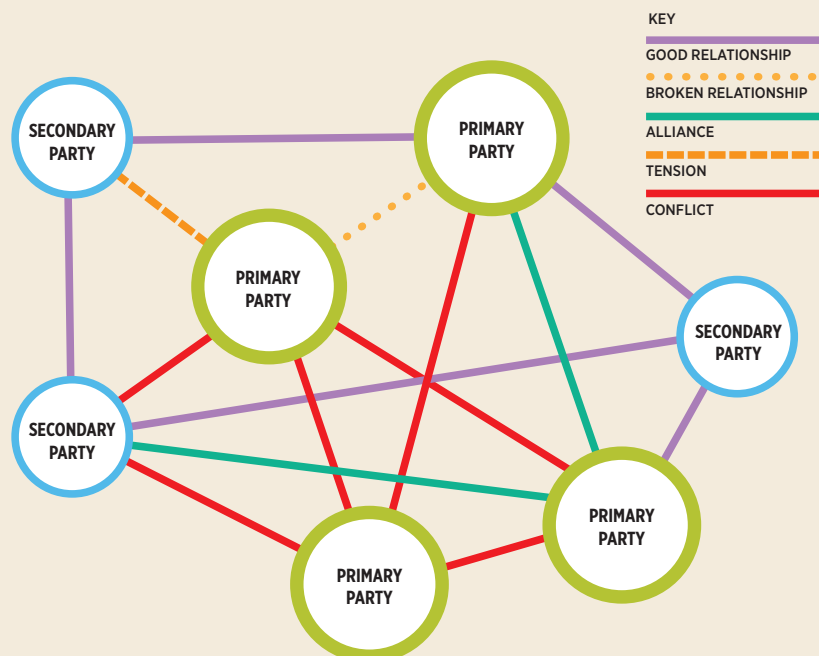
The actors are grouped in three categories: primary, secondary, and tertiary.

**People:** The interest here is to identify key groups, institutions, and individuals engaged in or being affected by the conflict. The analysis should include an understanding of who they are, including identifying their interests and goals, their capacities for conflict and peace, their perception of the problem and the relationships between them.

The **Actor/Relationship Mapping Tool** can be used to further understand actors and the relationship between them.

Highlight a few examples of questions to consider when analyzing the people part (see some guiding questions in Unit 2/Handout 2 in the Training Resources and Handouts section).

(See Tool 3, Unit 2/Handout 5 for step by step guidance). Briefly explain the diagram and how to use the tool (use Unit 2, PowerPoint slide 22).



Parties involved in the conflict: Primary Parties indicated by **green** color and Secondary Parties by **blue** color). Relative size denotes power and ability to influence the conflict.

**Primary Parties** are those who are directly involved in the conflict, directly oppose one another, and are using adversarial behavior. This would include those fighting over power or resources.

**Secondary Parties** are those who are indirectly involved in the conflict and have an indirect stake in the outcome. They are often allies or sympathizers with primary parties but are not direct adversaries. They may include those benefiting from the violence or those supporting the primary parties in some way.

Key questions for participants to consider when doing actor mapping to analyze conflict where religion is a factor:

- Who are the actors in conflict?
- Which actors have strong alliances?
- Are there any religious actors and what is the relationship among themselves? With other actors?
- Are there any actors who are particularly isolated in a context? Are there potential spoilers to achieving peace?
- What is the relationship between each of the actors and your faith agency or organization? Are there any that potentially question your impartiality based on religious identity?
- Are there any faith actors with which it would be appropriate to build new relationships?



### C. THE CONFLICT TREE: ANALYSIS OF THE PROBLEM

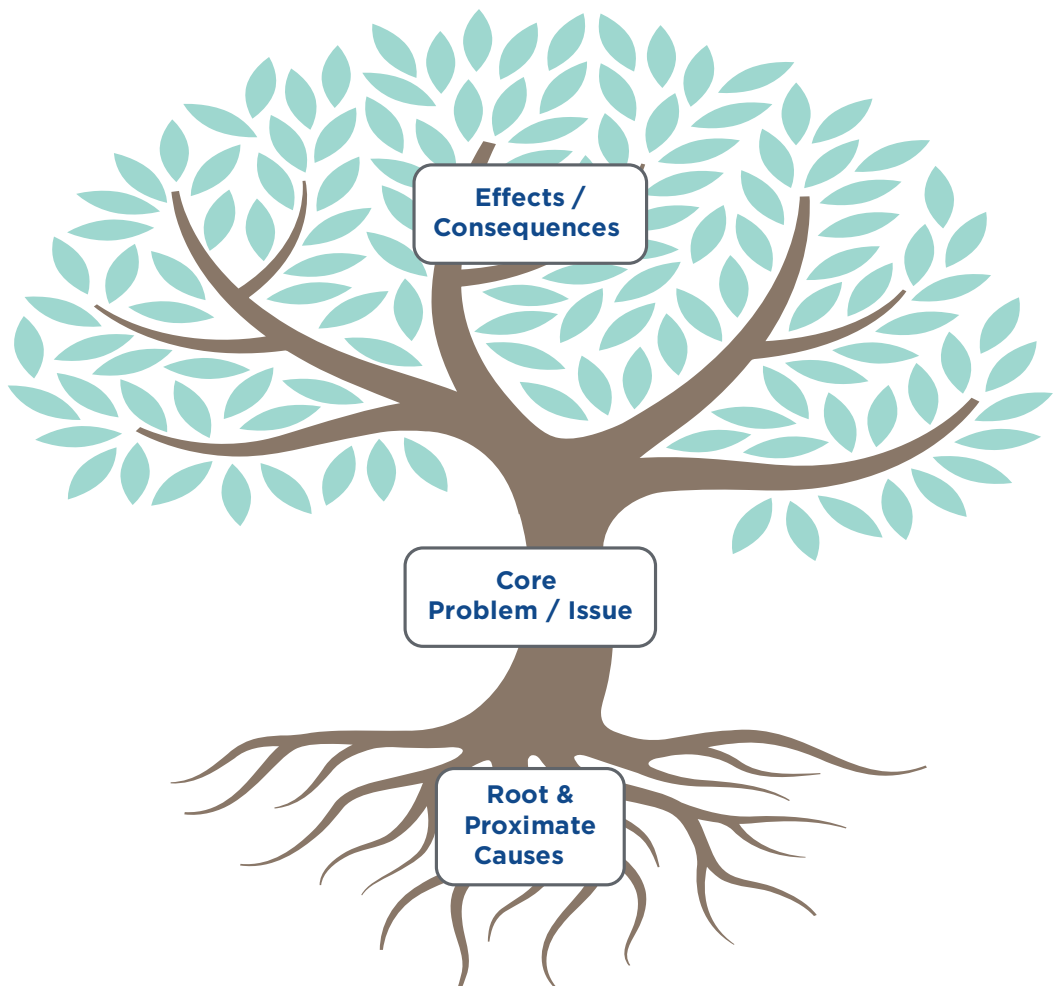
#### 1. Presentation (20 minutes)

- a. Present the following lecture or a summary of it:

**Problem:** These are the specific issues people are disagreeing or fighting over. In this analysis, it is essential to examine what is causing the conflict(s) considering the structural root causes, proximate causes, and trigger events. Equally important is to understand how the conflict is manifesting and affecting people.

Give a few examples of questions to consider when analyzing the problem (see some guiding questions in Unit 2/Handout 2 in the Training Resources and Handouts section).

Mention that the **Conflict Tree Analysis Tool** is a relevant conflict analysis participatory tool to facilitate digging deeper into the problem (see Tool 2, Unit 2/Handout 4 for step-by-step guidance). Briefly explain the diagram and how to use the tool (show Unit 2, PowerPoint slide 21).



#### D. CONFLICT ANALYSIS PRACTICAL ACTIVITY

##### 1. Group Work Using Three Tools: stages of conflict, actor mapping and conflict tree (45 minutes)

- a. In plenary, ask participants to choose a single conflict for analysis.
- b. Organize participants into three groups.
- c. Assign one of the three conflict analysis tools presented to each group (Stages of Conflict, Actor Mapping, Conflict Tree) and explain that they will each be responsible to use this tool to analyze the chosen conflict.

##### 2. Debrief (35 minutes)

- a. In plenary, ask each group to present the results of their analysis.
- b. Conclude by explaining how each of the three conflict analysis tools contributes to a deeper and more comprehensive understanding of a conflict.

**E. GOOD PRACTICES IN CONFLICT ANALYSIS****1. Presentation (20 minutes)**

- a. Present the following good practices in conflict analysis:

The purpose of the analysis determines who is involved in it. For example, if the purpose is to promote a participatory and transformative process within the community, then the community will play a vital role. However, if the purpose is to determine an organizational strategy of engagement, then the analysis may suggest that an internal team undertake the analysis. Some degree of professional support may be useful in either case.

Conflict analysis, in most cases, deals with sensitive information, and thus requires a sensitive process, particularly if an inclusive and participatory approach is used. Conflict-sensitive conflict analysis requires the following good practices:

- Respect for peoples' ownership and feelings
- Inclusion of a wide range of actors and perspectives
- Creation of a safe environment for all perspectives to be heard
- Assurance of safety of staff, partners, and communities
- Transparency about the goals of the analysis
- Links from the analysis to demonstrable action

Who should be involved in a conflict analysis?

- Project staff
- Partners
- Peer organizations working in the same area
- Local community
- Other stakeholders

## SESSION 4: DO NO HARM ANALYSIS FRAMEWORK

### INTRODUCTION

Do No Harm is a principle of conflict sensitivity. It enables actors operating in conflict environments to consider potential impacts—both positive and negative—of their actions, and adjust accordingly.

### LEARNING OBJECTIVES

- Introduce the Do No Harm framework
- Relate the Do No Harm framework to participants' experiences and knowledge
- Learn Do No Harm lessons that apply to interreligious programming

By the end of this session, participants will be able to:

- systematically analyze the impact of projects in conflict situations; and
- integrate conflict sensitivity into ongoing programming using a Do No Harm framework.

### SESSION OVERVIEW

ACTIVITY		TIME
<b>A</b>	Introduction to the Do No Harm Framework	<b>25 minutes</b>
<b>B</b>	The Seven Steps of the Do No Harm Framework	<b>35 minutes</b>
<b>C</b>	Case Study: Interfaith Action Community Peace Project	<b>1 hour 15 minutes</b>
<b>D</b>	Lessons Learned Through Do No Harm	<b>30 minutes</b>
<b>E</b>	Applying Do No Harm in Interreligious Action	<b>1 hour</b>
<b>F</b>	Conclusion and Recap: The What and How of Conflict Sensitivity	<b>15 minutes</b>

### HANDOUTS AND MATERIALS

- Flipchart
- Markers
- Masking tape
- Copies of the Interfaith Action Community Peace Project

### TRAINER PREPARATION

- Review Do No Harm lecture and framework
- Prepare visual display of Do No Harm framework (PowerPoint or flipchart)
- Carefully read the Interfaith Action Community Peace Project case study, and prepare to lead reflection on it

## ACTIVITIES

### ■ Introduction to Do No Harm Framework

#### A. DO NO HARM FRAMEWORK

##### 1. Introduction (5 minutes)

- The Do No Harm framework was developed from the programming experience of many humanitarian workers. It is often traced back to Mary B. Anderson's book, *Do No Harm: How Aid Can Support Peace—or War* (Anderson, 1999). Do No Harm provides a tool for mapping the interactions of humanitarian assistance and conflict. It can be used to plan, monitor, and evaluate both humanitarian and development programs.

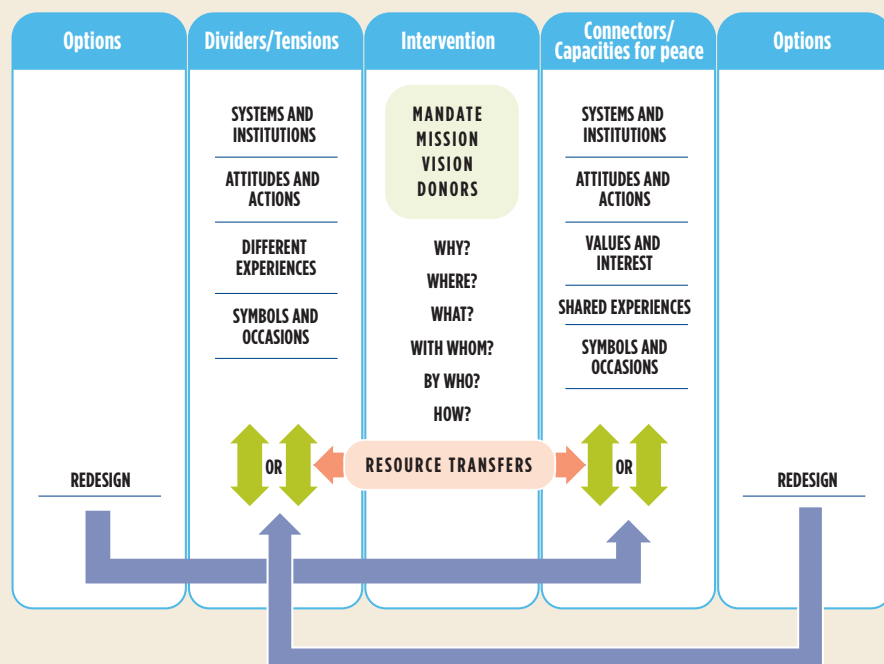
##### 2. Presentation of the Do No Harm Framework (20 minutes)

- Display the Do No Harm framework below using either PowerPoint or flipchart.
- Using the following notes as a guide, explain the framework to participants. Ask questions of participants to check if they are grasping each element.

#### Do No Harm Framework Facilitator Notes

- The heading on the entire framework board is “Context of Conflict.” This represents a region or community that is experiencing conflict.
- Five sections follow underneath the heading, “Context of Conflict.” In the middle column is “Intervention,” on either side of which are columns labeled “Dividers” and “Connectors”; beside each of these columns is an “Options” section.
- In every conflict context are two realities: connectors (also known as local capacities for peace) and dividers (also known as sources of tension or division in the society). These include: systems and institutions, attitudes and actions, values and interests, experiences (a connector if the experience is shared; a divider if the experience is different), symbols, and occasions.

#### Conflict Context



### Do No Harm Framework Facilitator Notes

#### KEY TERMS

**Dividers:** Elements, processes, and/or institutions that may put people at odds in society (e.g., disputes about natural resources, the exercise of political power, religion, language, illegal activities, etc.)

**Connectors:** Elements, processes, and/or institutions that can connect people across subgroups (e.g., common concerns for their children, public spaces, sports, language, religion, public institutions, etc.)

**Systems and Institutions:** Common community structures or institutions that bring together or divide

**Attitudes and Actions:** Even in the presence of tension, individuals and groups may continue to express attitudes of tolerance or continued attacks and openly hostile behavior

**Values and Interests:** Common values placed on relationships or in violation of each other's beliefs

**Experiences** (shared or different): Making reference to a past event that caused suffering, or different interpretations of events

**Symbols and Occasions:** Evidence of what happened in the past – historical anniversaries, monuments, etc.

- The link between intervention and the dividers/connectors is a column for “Resource Transfers” and “Implicit Ethical Messages.” Any intervention — peacebuilding, humanitarian, or development—involves transfer of resources (tangible or intangible). It is through the transfer of resources that the project activities interact with the conflict context. During resource transfers, dividers and connectors are either strengthened or weakened. Implicit ethical messages are unintended communication that takes place during the intervention. For example, when working in a context that has two communities that are hostile to each other, focusing on one group more than the other sends an implicit message of preference. Even if the group that is the focus of intervention is the most affected within a conflict context, it reinforces perceptions held previously.
- The arrows on the Divider and Connector columns show that interventions can have positive or negative influences in the conflict context. That is, an intervention can either strengthen or weaken dividers and connectors. A positive intervention helps reduce division and strengthen local capacities for peace. This means that interventions are never neutral in a conflict context, since they will always impact either the connector or divider.
- Emphasize that the persons involved in carrying out interventions can be neutral (in terms of not supporting any of the groups in conflict), but their project cannot be. Hence, it is important to use the Do No Harm analysis in order to establish how an intervention is interacting with the conflict context.

Source: CDA Collaborative Learning Projects, 2016

**B. THE SEVEN STEPS OF THE DO NO HARM FRAMEWORK****1. Presentation (35 minutes)**

- a. Present the following seven steps of the Do No Harm framework to solidify participants' understanding of it. To make the presentation more interactive, consider asking the participants questions such as: "What might be the first step?" "What should come next?" "Why is Step x so important?"

**Step 1: Understanding the Context of Conflict**—The first step is to understand the context specifically identifying the groups in the region: their identities, interests, and relationships with each other. To understand group relations, it is important to know how diverse groups in the context manage their differences. Do they collaborate or compete with each other? Do the differences cause conflicts to escalate? The Do No Harm framework puts relationships into two categories: Dividers and Connectors.

**Step 2: Analyzing Dividers and Tensions**—The second step delves deeper to understand the things that causes divisions between the groups. Are the causes of divisions economic, political, religious? Are the causes of tension external or internal to the community?

**Step 3: Analyzing Connectors and Local Capacities for Peace** —This step involves looking at the positive aspect despite being in a conflict situation. Resources that continue to foster interaction between groups in conflict include markets, social activities, and historical events.

**Step 4: Analyzing the Intervention**—Having understood the conflict and context, and broadened understanding of Dividers and Connectors in the context, the next step is to examine how an intervention in the context will affect the Dividers and Connectors. Critical decisions on staffing, resource allocation, choice of location, and what type of intervention are among the issues that will affect the Dividers and Connectors. This happens through participants' perception and interpretation; hence the importance of adopting the Do No Harm framework of analysis when engaging in conflict context.

**Step 5: Analyzing the Intervention's Impact on Dividers and Connectors (using the concepts of Resource Transfers and Implicit Ethical Messages)**—The fifth step involves analyzing how the implementation of the intervention interacts with the context. Specifically, assessing if decisions on staffing, choice of location, or activities of the intervention are causing the existing tension to increase, creating new sources or tension, or fostering constructive relations.

**Step 6: Considering (and generating) Programming Options**—if the analysis shows that implementing the activity is increasing existing tension or creating new ones, then the approach needs rethinking of alternative ways to implement in a manner that does not cause further divisions. The interventions should consider approaches that strengthen and or support the Connectors and weakens the Dividers. To ensure that the intervention does not negatively influence the context, develop multiple options for consideration.

**Step 7: Test Programming Options and Redesign Project**—In this final step, assess the influence of the new options on the Dividers and Connectors. Pick the option that will strengthen the Connector and weaken the Divider.

Source: (CDA Collaborative, 2016)

### C. CASE STUDY: INTERFAITH ACTION COMMUNITY PEACE PROJECT

**Note:** The objectives of the Interfaith Action Community Peace Project activity are to:

- encourage participants to systematically analyze the relationships between intervention and conflict in a multi-religious context, with attention to both religious and secular connectors and dividers;
- encourage participants to consider how interventions have potential negative and positive impacts on conflicts; and
- set the tone for a challenging and inquiring discussion for interreligious action in which all ideas and experiences are valued, and rigorous analysis is expected.

#### 1. Group Work (45 minutes, including reading)

- a. Give each participant a copy of the “Interfaith Action Community Peace Project” story (see Annex 1).
- b. Allow enough time for individuals to read (about 15 minutes).
- c. After completing, have the participants use the Do No Harm framework to analyze the “Interfaith Action Community Peace Project” intervention.
- d. Encourage participants to use the framework as a template. As they consider categories such as systems and institutions, attitudes and actions, values and interests, and symbols and occasions, note that religions and religious actors can be both very important connectors and very important dividers. Different dimensions of religion should be taken into account, such as: ideas/values, formal structures/leaders, and symbols/ceremonies/rituals (see Frazer and Owen, 2018).

**Note:** This case study should stimulate participants to think about the relationship between an intervention, the conflict context, and the practicality of integrating faith resources. The use of a case study that participants do not know enables them to be critical. It allows participants to grapple with issues objectively, without being threatened by what they may perceive as external (facilitator’s) bias or criticisms of their situation. A case study that participants are familiar with might make them not focus on the analysis, which is the purpose of the session. However, after completing analysis of the “Interfaith Action Community Peace Project” case study, you may allow the participants to reflect and analyze their own on-going initiatives.

#### 2. Plenary debrief (30 minutes)

- a. Once participants have completed their analysis, ask the following questions to the group in plenary:
  - What do you identify as the intervention? (Why? Where? What? With whom? By who? How?)
  - What do you identify as the divisions and sources of tension in the *Tushirikiane* community?
  - What do you identify as the things in the community that connect people to each other?
  - What do you think the intervention program’s impact is on the factors that divide people? What is the impact on the factors that connect people? Consider also Resource Transfers or Implicit Ethical Messages.
  - How can religious resources (institutions, teachings, rituals, etc.) be either connectors or dividers? What can be done to strengthen faith connectors and weaken faith dividers?



**D. LESSONS LEARNED THROUGH DO NO HARM****1. Plenary Discussion (25 minutes)**

- a. Ask participants what they have learned about Do No Harm. Use items in the list below only to supplement what participants contribute.

**Lessons learned through Do No Harm include:**

- a. Whenever an intervention of any sort enters a context, it becomes part of the context. No intervention is seen as neutral by people in the context.
- b. All contexts are characterized by Dividers and Connectors.
  - We can analyze a context in terms of Dividers and Connectors.
  - This analysis is done better by teams.
  - This analysis needs to be iterative and regularly updated.
- c. All interventions interact with both Dividers and Connectors, either making them worse or making them better.
- d. The details of interventions matter.
  - The details are often where the impacts are most significant.
  - By analyzing the details of an intervention, we can determine how actions and behaviors are having an impact on the context.
- e. There are always options.
  - Options grow out of understanding our actions and behaviors.
  - Teams are better at generating options than individuals.

**Summary (5 minutes)**

- a. Conclude by reiterating that awareness of this analysis framework, programs can be designed differently. Always remember that when working in a conflict context, the project becomes part of the context. As such, it either reinforces or exacerbates the divisions and tensions, or it supports and strengthens the connectors and capacities for peace.

**E. CONSIDERING DO NO HARM IN INTERRELIGIOUS ACTION****1. Group Work (45 minutes)**

- a. Return to groups used in the case study exercise.
- b. Ask groups to identify connectors that exist in their own actual areas of operation, even where there is conflict or tension between different communities.
  - Follow up question: How can interreligious action use local connectors?
- c. Ask groups to list opportunities that can be used for interreligious action. Additionally, ask groups how their projects can make use of local capacities for peace through interfaith collaboration.

**2. Plenary debrief (15 minutes)**

- a. Ask groups to share a few key ideas and insights.

**F. CONCLUSION AND RECAP: THE WHAT AND HOW OF CONFLICT SENSITIVITY****3. Presentation (15 minutes)**

- a. As necessary, present the following table as a recap of the previous sessions on conflict sensitivity:

THE WHAT AND HOW OF CONFLICT SENSITIVITY	
WHAT TO DO	HOW TO DO IT
Understand the context in which you operate	Carry out a conflict analysis and update it regularly
Understand the interaction between your intervention and the context	Link the conflict analysis with the programming cycle of your intervention
Use this understanding to avoid negative impacts and maximize positive impacts	Plan, implement, monitor, and evaluate your intervention in a conflict-sensitive fashion (including redesign where necessary)

Source: Conflict Sensitivity Consortium, 2012, p. 34

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**ANNEX 1: INTERFAITH ACTION COMMUNITY PEACE PROJECT<sup>1</sup>**

1. After a long period of conflict in the Tushirikiane community, the relationship between people of different faiths deteriorated. The severed relationship had an impact on the social, political, and economic aspects of the community. The community experienced protracted conflict that led to destruction of property, loss of lives, and displacement of people. The conflict intensified during election cycles as religion became a factor in the election process. Although the conflict was over control and access to resources, the religious identity of the parties was critical for political mobilization. During the electioneering period, politicians seeking political office appealed to religious sentiments to mobilize for political support. The conflict between the predominantly Christian Kwa chini community and the predominantly Muslim Kwa juu community which started as conflict over resources took up a religious identity. Although the conflict was escalating, the two communities have lived in the same location for a long time and they share the market, their children go to the same school, and they have only one hospital that serves both communities that is managed by Christian missionaries.
2. The area where both communities live is arid and semi-arid. The habitable area in the region is along the river bed that is largely inhabited by the Kwa Chini community. During dry seasons, the Kwa juu community moves in search of water for subsistence and livestock. This issue was politicized during the campaigns for the general elections. A politician affiliated to the ruling party seeking election directed the Kwa juu community to settle along the river in the region settled by the Kwa chini community. There was no consultation with community elders; although they were willing to allow them access to the Wote river because it is a communal resource, the Kwa chini community elders felt disrespected. They also feared that the movement of large herds of livestock would cause destruction of the crops that had been planted by the women from the Kwa chini community. The youth from Kwa chini community were incited by political utterances about invasion of their land by outsiders. Within a short period of time, political exchange during campaigns escalated to physical confrontation between youth belonging to the two communities. Before this violent incident, though, groups were living in religious communities, and religion was not divisive. The two communities shared several public spaces and infrastructure. Their children went to the same schools that were managed by religious groups, the women shared the same market, and there was much trading between the two communities. But because of the violent conflict, houses were destroyed, and the displaced people found refuge in churches and mosques.
3. After the elections, physical confrontation ended in the Tushirikiane community, but tensions still existed between the two communities due to prolonged drought. The Kwa chini community insists that they are the original inhabitants of the riparian area and that they have a right to settle anywhere in the region and use community resources. The population of the Kwa chini community is greater than that of the Kwa juu community and each community has mobilized their youth to ensure security for their respective groups. The Kwa juu community is armed and is believed to be the source of illegal weapons in the region. Both communities have alliances with those in neighboring regions, and in times of conflict they form alliances with neighboring communities. Fearful of conflicts spilling over, elders from neighboring communities reached out to the elders from the two communities in conflict and appealed to cultural solidarity to address the crisis.

1 This case study has been inspired by and adapted from case studies in the Do No Harm Workshop Trainers Manual published by CDA Collaborative Learning Projects (2016).

4. Amani, an organization that works on peace issues using common religious and cultural values and resources, decided to intervene. The intervention focused on relational and structural issues of the conflict and begins an integrated peace and development project that would act as a connector between the two communities. Humanitarian assistance, particularly to those displaced, was seen as an entry point for the development project. The organization provided food and health services mostly to members of the community who have been displaced and are seeking refuge in churches and mosques. The displaced received weekly food rations and free medical services. Priority was given to the displaced people especially pregnant women and lactating mothers. In the process, both communities were involved in distributing food and making the health services provided by the Amani project accessible to them. A joint committee was used to identify participants from both communities who would collect data on those affected and participate in distribution. Collaboration of the two groups set the foundation for a participatory peace and development project. Working together opened the way for internal community conversation that would lead to reconciliation and building social cohesion between the two groups. Religious leaders from the institutions that hosted the displaced persons were involved in this joint initiative. They also held dialogue sessions with their respective groups as a preparation for encounter with the other. They used common religious teachings on justice and peace from Islam and Christianity to foster cooperation.
5. After several months of community dialogue, mediation, and negotiation, the two communities agreed to end hostilities. They came up with local arrangements that would strengthen their capacity to constructively deal with challenges. Elders from Kwa juu had a meeting with their community members and agreed to set aside land that would be occupied by members of Kwa chini community. Inspired by common faith values on peaceful coexistence, they agreed to form groups that would foster good relations. The women formed a micro-finance group that included members from both the Kwa chini and Kwa juu communities. The youth came up with a youth-led tree planting project to address deforestation in their area and engaged in football tournaments with each other. The women also started a merry-go-round. They agreed to share the leadership position in their group and agreed that they would have equal representation in the leadership committee of their respective groups.
6. The women and youth groups that were created became a platform for social, cultural, religious, and economic encounters. The women from both communities attended each other's social events -- weddings, christening, funerals -- and visited each other in hospital. They also engaged in economic empowerment activities such as selling local fabric and hiring out catering equipment that brought them income. The youth organized football tournaments and came up with mixed teams that created a spirit of team work. The organization that initiated the project noted that religious leaders, elders, women, and youth were important actors in social cohesion and promoting peace in the community.
7. After several months of working together with the community and building their capacity in economic empowerment and peacebuilding community projects, the Amani organization left the region and handed management of the project over to the community. During the transition ceremony, the elders and religious leaders agreed that religious and cultural values that encourage togetherness would continue to be their guide.





Participants in Garissa, Kenya work on a conflict analysis. Photo by Shamsia Ramadhan for CRS

# Unit 3: Partnership for Interreligious Action

## UNIT OBJECTIVE

By the end of the sessions, participants will have increased knowledge of methods that will enable them to engage in sustainable interreligious initiatives.

## SESSIONS OVERVIEW:

	TOPICS / SUB-TOPICS	TIME
1	<b>DEFINITIONS AND OVERVIEW: INTRODUCTION TO INTERRELIGIOUS PARTNERSHIP</b> A. Introduction: What is an interreligious partnership? B. Forming an interreligious partnership: How does this work? C. Characteristics of effective interreligious partnerships D. Interreligious partnership: Benefits and barriers	<b>2 hours</b> <b>30 minutes</b>
2	<b>INTERRELIGIOUS PARTNERSHIP - APPLYING APPRECIATIVE INQUIRY IN INTERRELIGIOUS ACTION AND PARTNERSHIP</b> A. Review: Features of successful interreligious partnership B. Appreciative inquiry and interreligious partnership C. Applying appreciative inquiry for interreligious action Phase One: Discover D. Applying appreciative inquiry for interreligious action Phase Two: Dream E. Applying appreciative inquiry for interreligious action Phase Three: Design F. Applying appreciative inquiry for interreligious action Phase Four: Delivery	<b>5 hours</b> <b>30 minutes</b>

## SESSION 1: DEFINITIONS AND OVERVIEW: INTRODUCTION TO PARTNERSHIP AND COLLABORATION

### INTRODUCTION

In this session, we will explore the nature of partnership and underlying partnership principles that will be guided by our (participant) experiences. This will help us explore why we work in partnership, how we approach partnership, and how we decide with whom to partner. We will also identify ways to deepen our partner relations through the application of sound partnership principles. This first session is quite general in character. The second examines interreligious partnership in particular.

### OBJECTIVES

By the end of the session the participants will be able to:

- articulate the concept and principles of partnership and collaboration; and
- reflect on their partnership and identify how to engage for effective partnership and collaboration.

### SESSION OVERVIEW

ACTIVITY		TIME
<b>A</b>	Introduction: What is an Interreligious Partnership?	<b>30 minutes</b>
<b>B</b>	Forming Interreligious Partnerships	<b>30 minutes</b>
<b>C</b>	Characteristics of Effective Interreligious Partnerships	<b>50 minutes</b>
<b>D</b>	Partnership: Benefits and Barriers	<b>40 minutes</b>

### HANDOUTS AND MATERIALS

- Flipchart
- Markers
- Masking tape

### FACILITATOR PREPARATION

- Review lecture material



## ACTIVITIES

To begin this Unit on partnership, the facilitator should invite participants to reflect on an important dimension of religion (Frazer and Owen 2018) that is somewhat related to partnership: that of *community*.

Remind the participants that as people of faith, they are not isolated individuals but members of religious bodies with many adherents, and part of local religious groups or “communities.” Ask them to gather in pairs to briefly discuss—one by one, in this order—the following questions:

What does it mean for you to be part of a community of believers?

Who are the most important members of that community for you?

Do you feel any sense of community with people of other faiths, including those who may be with you in this training?

In plenary, invite those participants who wish, to share their responses. You may choose to complement what they have to say with the fact that:

- community often means a sense of belonging, a bond with others, and/or different forms of support and mutual support;
- the likelihood that some members of participants’ own religious communities seem closer to them than others (family members, friends, those they study or pray with, perhaps a religious leader); and
- one may or may not find the term “community” applies to those who do not share the same beliefs or practices. Point out that there are no right or wrong answers, but that reflecting about our faith communities and what they mean for us can be important.

**A. INTRODUCTION: WHAT IS AN INTERRELIGIOUS PARTNERSHIP?****1. Presentation (30 minutes)**

- a. Deliver the following lecture on partnership, or summarize the key points (in **bold**), allowing time for questions and comments from participants:

**Introduction to Partnership**

Organizations, especially those working at the community level and on complex issues, conduct certain activities together with other organizations. The coming together of the different faith organizations may be either short term or long term. The rationale and extent of the activities also varies.

An interreligious partnership can be a valuable way to achieve shared goals and overcome specific weaknesses of particular organizations. Nonetheless, interreligious partnerships face several obstacles: They can be difficult to set up and maintain, and require good will and resources; and results are not likely to come overnight.

**What is an interreligious partnership?**

Partnerships bring together institutional capabilities and human resources in the form of skills, experiences, and ideas to address a common problem that may at times be beyond the capacity of one organization. It also brings together individuals and institutions that have both common and diverse values and perspectives. For instance, faith actors that include Muslims, Christians and Traditionalists can decide to work together to address a social justice issue in the community by forming an interreligious partnership (Woodrow, 2017). The partners in a partnership have strong interests in common that act as a catalyst to engage them in a joint venture. But they may have different interests as well. In this way, interreligious partnerships often have complex channels of delivery of their practical solutions to the community.

**CRS has elaborated a set of guidelines known as its Partnership Principles** (CRS, 2015):

- 1. Shared vision:** Share a vision for addressing people's needs and the underlying causes of suffering and injustice.
- 2. Subsidiarity:** Assign responsibility for decision-making and implementation to a level as close as possible to the people any decisions will affect.
- 3. Mutuality:** Strive for mutuality, recognizing that each partner brings skills, resources, knowledge, and capacities in a spirit of autonomy.
- 4. Equity:** Foster equitable partnerships by mutually defining rights and responsibilities.
- 5. Respect:** Respect differences and commit to listen and learn from each other.

### Introduction to Partnership

- 6. Transparency:** Foster healthy partnerships by promoting mutual transparency regarding capacities, constraints, and resources.
- 7. Transform civil society:** Contribute to the strengthening of civil society and the transformation of unjust structures by encouraging dialogue and action with other members of civil society.
- 8. Capacity Strengthening:** Commit to a long-term process of mutually agreed upon organizational development.
- 9. Community Ownership:** Identify, understand, and strengthen communities' capacities and coping mechanisms to maximize community participation.
- 10. Sustainability:** Facilitate sustainability through a capacity strengthening approach.

In every partnership there is the aspect of reciprocity – with mutual benefit for the parties involved – which is an exchange or sharing of resources. It is worth noting that negative experiences occur as well, and can affect the relationship. The goal is to minimize behaviors and risks that can lead to negative experiences. These negative experiences may include behavior such as a given organization withholding important information from a partner. A thriving partnership requires trust, transparency, communication, and dialogue from all its members.

Developing a sustainable interreligious partnership is a process and an ongoing journey that requires joint effort to explore opportunities and face challenges.

### Why are interreligious partnerships important?

We are living in complex and religiously diverse societies where the structures and systems in place often seem to fall short of providing satisfying solutions to a growing number of social problems. Partnerships between people of different faith groups can help in improving institutional performance, if not advocating for real change. Localized interreligious action partnerships provide one mechanism for local faith organizations to work together and adapt their policies to better reflect the needs of people and their realities. Interreligious partnerships can be a key instrument of local civil society engagement to address communal problems.

Catholic Relief Services (CRS) defines partnership as:

**“A relationship based on mutual commitment and complementary purpose and values that is often supported by shared resources and which results in positive change and increased social justice.”**

## B. FORMING INTERRELIGIOUS PARTNERSHIPS

### 1. Interactive Presentation (30 minutes)

- a. Present the following guidelines on forging and maintaining an interreligious partnership. Ideally, present it through lively dialogue, asking questions of participants as you go. The main points are in bold.

#### Forming an interreligious partnership: How does this work?

As indicated above, community-based interreligious partnership is usually designed to bring stakeholders from different faith groups operating in a community into a relationship that can contribute to improving a given situation in that region. There are three essential steps that can ensure that a partnership is started on a positive note:

#### 1. Defining the need of an interfaith partnership

A partnership is a means and not an end. The aim is to establish an interfaith partnership that will help address a particular issue. Here are some guiding questions/checklist for evaluating potential partnership:

- Is there a need for an interfaith partnership?
  - What basis is there for setting up the partnership?
  - Are there like-minded faith institutions or individuals with a shared vision for addressing local issues?
- What benefits are there, both institutionally and collectively, for establishing the interfaith partnership?
  - Added value for each potential faith partner
  - Organizational self interest
  - How will a joint venture contribute to the goal(s)?
- Is there someone else doing something similar?
  - Are there other faith organizations doing something similar? Have they or can they be approached to become part of the partnership to avoid duplication and to ensure effective use of resources for a common goal?
  - Are there lessons that can be included in the formation of the interfaith partnership based on the experience of others?
- Is there commitment from partner organizations to support the interfaith partnership?
  - Is the response positive from potential faith partners – shared enthusiasm, common religious values, and benefits – that make the initial step toward establishing a joint initiative?
- How does the potential partner prioritize issues?
  - Identify strategies and priorities adopted by each partner.

### Forming an interreligious partnership: How does this work?

#### 2. Starting the process

It is important from the start to develop and nurture faith partnerships in a manner that recognizes institutional uniqueness and strengths that partners bring to the partnership (Compassion Capital Fund National Resource Center, 2010). Engaging in an inclusive consultative process can ensure common understanding and ownership. For faith actors, religious identity is important; for them to leverage that and other common values, they have to consult and coordinate how to make use of their unique but similar religious resources (Woodrow, 2017).

Then, the process of establishing an interreligious partnership adopts the program management process based on Bruce Tuckman's stages of group development: **forming, storming, norming, and performing.**

- Forming is the bringing together of like-minded faith institutions and individuals. The different institutions reflect on the partnership and ask questions such as: Why am I here? What is my role?
- The storming stage allows the different entities to open up, and it brings to the fore differences that exist on values, strategies, and perceptions.
- In the norming stage, partners can discuss and, based on the common vision, accept the differences and devise means to overcome them. They develop a common agenda and agree on how to jointly achieve it based on available resources. At this stage, there is a consensus that determines the rules of engagement for the partnership.
- In the performing phase, the partnership works jointly to ensure that previously agreed-upon activities are carried out and roles are assigned to each partner.

#### 3. Maintaining the interreligious partnership

Ensure that there are clear roles and responsibilities to be carried out by each faith partner. It is important that jointly agreed upon roles are carried out in collaboration. Action points need to be agreed upon in a written document that outlines the aims, objectives, and outcomes of the interreligious partnership. Clear guidance on action points and procedures will highlight expectations and provide an understanding that will create a sense of shared responsibility (Compassion Capital Fund National Resource Center, 2010). Also, remember that sustainable partnerships need to continuously review their purpose, goals, and targets. This gives the partnership operational parameters to work in, but also the flexibility to adapt to the changing environment

**Forming an interreligious partnership: How does this work?**

**Checklist** for setting up and maintaining the partnership:

- Is there a genuine **shared vision** and set of goals across the interreligious partnership?
- Can all the faith partners articulate **the aims** of the interreligious partnership?
- Is the purpose of the partnership clear?
- What **skills and competencies are needed** to manage and support the partnership? Has an assessment been made of the skills and competencies required by the partnership?
- Is a **reporting system** in place? Who do the partners report to? Who does the partnership report to?
- What is the decision-making process? Who is accountable for the partnership?
- Is there a **performance management** framework? Are processes in place to monitor performance? Are there criteria to benchmark achievements?
- Do partners know about each other's organizations, agendas, and priorities?
- Are there **acceptable ground rules for interreligious partnership work, including reconciliation of different organizational cultures and way of working?**

**C. CHARACTERISTICS OF EFFECTIVE INTERRELIGIOUS PARTNERSHIPS****1. Group work (20 minutes)**

- a. Use previous groups or form small groups of five people.
- b. Ask each group to reflect further on partnerships (interreligious or other) that they have been part of, whether informally or formally. Based on their experiences with partnership, ask them to list the most important features of a successful partnership.

**2. Plenary exercise (30 minutes)**

- a. In plenary, create a master list of features of a successful interreligious partnership.
- b. As necessary, supplement this master list with the following characteristics:

**Characteristics of Effective and Successful Partnerships**

Achieve meaningful outcomes

Are transformative at different levels (individual, community, national)

Serve a specific purpose and may take on new goals over time

Have agreed-upon missions, values, goals, measurable outcomes, and accountability

Share a relationship characterized by mutual trust, respect, genuineness, and commitment

Balance power among partners and enable resources among partners to be shared

Make clear, open communication a priority by striving to understand each other's needs and self-interests, and by developing a common language for the partnership

Have clearly established principles and processes based on the input and agreement of all partners, especially on decision-making and how to address conflict

Invite feedback from all stakeholders on the partnership and its outcomes

Share the benefits and accomplishment of the partnership

Understand that partnerships can dissolve, and therefore plan for a process of closure

Source: Compassion Capital Fund National Resource Center, 2010

## D. INTERRELIGIOUS PARTNERSHIP: BENEFITS AND BARRIERS

### 1. Plenary Discussion (30 minutes)

- a. Tell participants that CRS has elaborated a list of benefits of partnership that can also apply to interreligious partnerships. Ask participants what they think some of them are.

**Note:** Supplement their answers from the text below, but try to avoid repeating points that have already been made in this session.

#### Benefits of working in partnership: CRS model

##### Working in partnership allows CRS to:

- Contribute to the development of a **robust civil society sector** with effective local institutions who can lead the development of their nation.
- Learn about **community needs and resources**, and **potential solutions** from our partners.
- **Reach** more people in need.
- Deepen the **impact** of our joint work.
- Improve the **quality** of our joint work.
- Have **more sustainable solutions** to development solutions.
- Live out CRS principles of **subsidiarity, solidarity, and mutuality**.

In sum, working in partnership means CRS can reach more people; have higher quality, more appropriate and more sustainable programs; and live out its principles.

##### Working in partnership allows partner agencies to:

- Expand their **reach and impact** to support their efforts to address poverty and injustice.
- Increase their **access** to human, financial, technical **resources**.
- Improve their **organizational performance**.
- Improve and expand their **networks**, increasing the impact of their advocacy.
- Increase their connections to **learning** opportunities.



### Benefits of working in partnership: CRS model

**In sum, working in partnership means partner agencies can reach more people with more resources in a more connected, stronger organization.**

**Working in partnership allows communities to:**

- **Contribute** to the development of their community and nation.
- Access **higher quality services.**
- Access services from institutions that know them, therefore gaining access to a **wider range of resources.**
- Access **learning from other places.**
- Access **more sustainable services.**

**In sum, working in partnership means communities get better, more appropriate, more informed, and more sustainable services.**

- b. Ask participants to recap some obstacles or barriers to interreligious partnership: From your experiences, and what we have just reviewed, what might be potential barriers/challenges for effective interreligious partnerships?

**Note:** You can draw from the list below to supplement the responses of participants as needed. Some key obstacles are highlighted in **bold**:

### Barriers to Successful Partnership

- Limited vision or failure to aspire
- **One partner manipulates or dominates, or partners compete to lead**
- Lack of clear purpose and inconsistent level of understanding purpose
- **Lack of understanding roles and responsibilities**
- Lack of support from partner organizations with ultimate decision-making power
- Differences in philosophies and manners of working
- Lack of commitment; unwilling participants
- Unequal and/or unacceptable balance of power and control
- Key interest and/or people missing from the partnership
- Hidden agendas
- **Failure to communicate**
- **Lack of evaluation or monitoring systems**
- Failure to learn
- **Financial and time commitment outweigh potential benefits**
- Too little time for effective consultations

Source: Compassion Capital Fund National Resource Center, 2010

## SESSION 2: INTERRELIGIOUS PARTNERSHIP—APPLYING APPRECIATIVE INQUIRY IN INTERRELIGIOUS ACTION AND PARTNERSHIP

### INTRODUCTION

In this session, there will be an examination of interreligious partnerships in particular, and what may make them distinct from partnerships in general. Then, an Appreciative Inquiry lens will be adopted in looking at the development of a strong interreligious partnership.

### LEARNING OBJECTIVES

By the end of this session, the participants will be able to:

- apply their experience and knowledge in planning a partnership for interreligious action;
- demonstrate the practical application of appreciative inquiry in interreligious partnerships and collaboration;
- reflect on actions in relations to partnership between different religious groups; and
- develop a framework for community interreligious action.

### SESSION OVERVIEW

ACTIVITY		TIME
<b>A</b>	Review: Features of Successful Interreligious Partnership	<b>25 minutes</b>
<b>B</b>	Appreciative Inquiry and Interreligious Partnership	<b>25 minutes</b>
<b>C</b>	Applying Appreciative Inquiry to Interreligious Action—Phase One: Discover	<b>1 hour</b>
<b>D</b>	Applying Appreciative Inquiry to Interreligious Action—Phase Two: Dream	<b>1 hour</b>
<b>E</b>	Applying Appreciative Inquiry to Interreligious Action—Phase Three: Design	<b>50 minutes</b>
<b>F</b>	Applying Appreciative Inquiry to Interreligious Action—Phase Four: Delivery	<b>1 hour 30 minutes</b>
<b>G</b>	Summary and Conclusion	<b>20 minutes</b>

### HANDOUTS AND MATERIALS

- Flipchart
- Markers
- Masking tape

### FACILITATOR PREPARATION

- Review Appreciative Inquiry presentations, ensure that you are comfortable with the Appreciative Inquiry Framework

## ACTIVITIES

### A. REVIEW: FEATURES OF SUCCESSFUL INTERRELIGIOUS PARTNERSHIP

#### 1. Plenary discussion (25 minutes)

- a. Ask participants to share what they recall from the previous session on successful interreligious partnership. Supplement their responses as needed with the points below:

Faith-based organizations have long provided services and support to communities in need. Interreligious partnership can help faith-based communities formulate their community strategies and build a network for effective collective action based on different or shared religious values and resources.

#### Features of a successful interreligious partnership

- **Faith driven** – the actions that are carried out to respond to community needs draw their motivation from religious teachings and values.
- **Community focused** – this implies a significant local presence of faith communities and that people are at the center of decision-making and services provision.
- **Participatory** – groups invite input from the faith communities they serve, as well as others, and from each member of the collaboration.
- **Responsive** – these partnerships make services accessible to families, mobilize resources, and adapt to community needs.
- **Results-oriented** – the partnership is held accountable for achieving results that are proven by measurable improvement in child, family, and community outcomes—though it may be difficult for some faith-based organizations to accept rigorous evaluation of their work (Woodrow et al, 2017).

#### Benefits of interreligious partnership to the community

- Mutual support and sharing
- Meeting community needs
- Maximizing resources
- A collective voice

**B. APPRECIATIVE INQUIRY AND INTERRELIGIOUS PARTNERSHIP****1. Presentation (25 minutes)**

- a. Present the following lecture or a summary of the key points in bold, ideally in an interactive way that invites participants' questions and input.

**Interreligious action: a framework for working together**

This section will focus on partnership and collaboration in interreligious community action. **The focus and interest of interreligious action is creating positive social change within communities.** We will apply the Appreciative Inquiry (AI) process to aid in an effort to generate ideas and images for social change in communities. Though secular in its origin, **Appreciative Inquiry is an effective, efficient, and inclusive methodology that can help faith based actors to plan and work together.**

In brief, AI is a process of creating new ideas and images of how to change social realities for the better. It is a reflective process that blends both negative and positive experiences but stresses the latter, and uses the experiences to help people move toward a desired future.

At the core of AI is a high level of consciousness on individual thoughts and the effects of words spoken on others' emotions. It is not about repressing thoughts and feelings but expressing them in a constructive manner that contributes to change. **AI helps to create a better and more positive image of the society that is aligned with the ideals being advocated by respective organizations.** (Bushe, 2001).

**Applying Appreciative Inquiry in interreligious action partnerships and collaboration**

As noted earlier, multi-agency partnership among religious organizations happens when faith actors come together, working in the same area or on the same subject jointly, sharing goals and information as well as responsibilities in common activities. The activities vary and may include development and peacebuilding interventions.

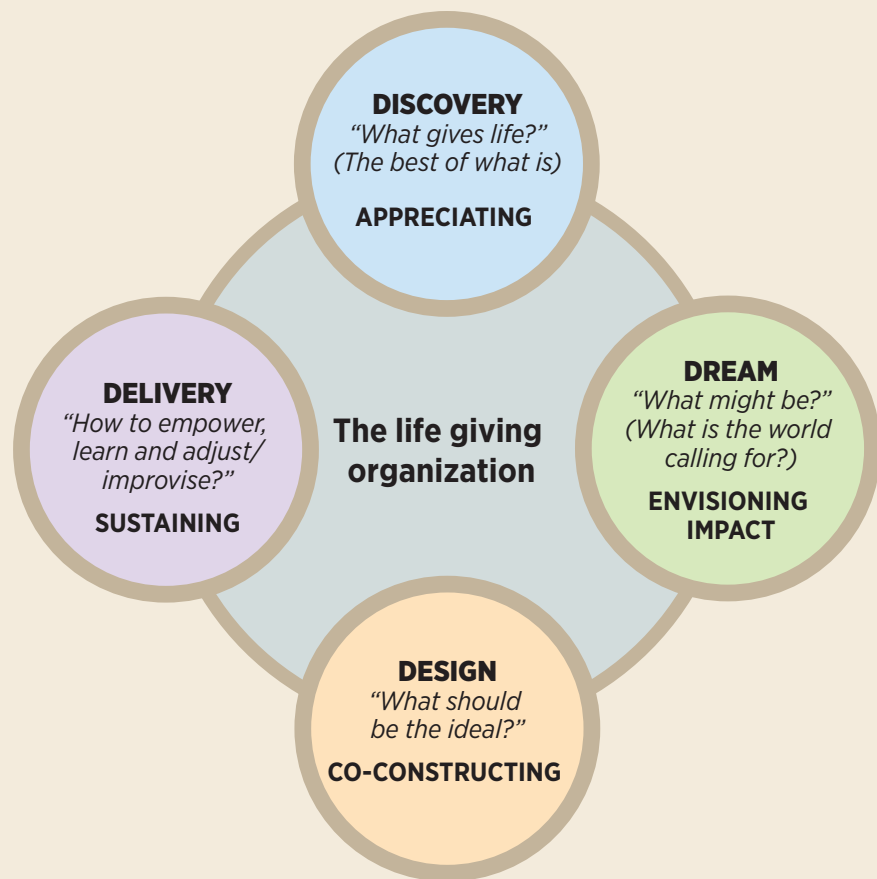
The joint action includes joint planning and implementation of interventions that are rooted in religious values. Through a process of appreciating each other individuals and group engage in activities that enable them to trust each other, ensure inclusion and participation of all actors in co-creation using the AI approach (Catholic Relief Services, 2017).

**AI is a practical process that gets faith-based organizations to dream alternative futures together, and to imagine improved and constructive social relationships than have been experienced in the past in the community.**

### Interreligious action: a framework for working together

AI is a practical process that gets faith-based organizations to dream alternative futures together, and to imagine improved and constructive social relationships than have been experienced in the past in the community.

As a guide for effective and sustainable partnerships, AI adopts a process called the 4-D Model. The model has four phases:



Source: Catholic Relief Services, 2005

## C. APPLYING APPRECIATIVE INQUIRY TO ASSESS INTERRELIGIOUS ACTION —PHASE ONE: DISCOVERY

### The First Phase: Discovery—Appreciating What Works Well

#### 1. Presentation (5 minutes)

- a. Provide the following brief explanation of the first phase of Appreciative Inquiry: Discovery



In this first stage of using the AI methodology, value is given to moments when a given partnership experience(s) was or continues to be at its best in both performance and constructive relationships. The focus is on all aspects that lead to successful partnership, not only one aspect.

These aspects include people at all levels: the activities, beneficiaries, knowledge, and skills that make interventions successful; community structures that provide opportunity; opportunities to learn, etc. “Where appreciation is alive and stakeholders are connected in discovery, hope grows and organizations and partnerships are enriched” (Catholic Relief Services, 2005).

#### 1. Group Activity: When Partnerships Work Well—Our Peak Experiences (30 minutes)

- a. Form groups of five people. The groups can be mixed or single faith.
- b. Ask each group to recall and share the best of any interreligious partnership experiences. (Try to ensure that at least one or two persons in each group have had such experience; some participants may be new to such collaboration and so will have to rely on the others.) Share the following questions as a guide for each group, and ask each group to record responses under the heading, *“Characteristics of Strong Interfaith Partnerships”*:
  - Based on your experience, what makes interfaith partnership work well?
  - What practices or values of the partners enriched the partnership that you experienced?
  - How did, or have, the interreligious partners overcome obstacles such as mistrust or the opposition of some members of their faith communities?

#### 2. Plenary debrief (25 minutes)

- a. Review each group’s responses and compare them to the “Characteristics of Strong Interreligious Partnerships” that were discussed in previous sessions. Ask if there are any additions based on participant experiences and insights.

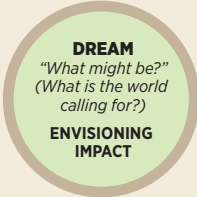
**Note:** Facilitate the discussion in a way that gives space to discussing how different faith groups can discover, appreciate, and affirm “religious others.”

## D. APPLYING APPRECIATIVE INQUIRY TO INTERRELIGIOUS ACTION —PHASE TWO: DREAM

### The Second Phase: Dream—Imaging What We Can Accomplish Together

#### 1. Presentation (5 minutes)

- a. Present the following description of the Dream Phase:



The Dream Phase of AI is an effort to shift from negative thoughts and emotions to positive ones through the imagining of a desired future. It is an effort to transcend the present reality and its limitations. This is the stage where potential partners explore the possibility of working as a team.

The potential partners share their common aspirations and showcase their unique added value to an interreligious partnership.

The aspiring partners then engage in a joint process of envisioning a partnership that will have a positive impact (Catholic Relief Services, 2005).

At this stage, participants dream and create a vision of what is possible. This vision becomes the beacon and guide to actions. The dream does not have to be achievable. This phase is a time for questions and communication about:

- What is the world calling this partnership to be?
- What are the most enlivening and exciting possibilities of the partnership?
- What divine inspiration may be supporting such a partnership?

#### 2. Plenary discussion questions (15 minutes):

- a. Why is working in partnership between faith groups important?
- b. What might be different about community action done through interreligious partnership? What tends to distinguish an interreligious partnership from a secular one?

**Note:** You can remind the participants if needed, of the session on faith-based justice and peace where they identified shared religious values. Ask them to consider their distinct religious/faith identities and common religious values; as well as local faith community presence and ownership, and the prospects for effective and lasting solutions. Ask them about dreaming and the role of religious hope.

#### 3. Group Work (20 minutes)

- a. Organize participants by their area of origin or operation (this may be geographical or by sector, e.g., health, education, peacebuilding, etc.).
- b. Ask participants to apply the ideas from the plenary discussion to their own specific context, and complete the following table by providing three answers to each of the three questions:

1. Working in partnership with other faith institutions would allow my institution to:
  - a.
  - b.
  - c.
2. Working in partnership with other faith institutions could allow partner organizations to:
  - a.
  - b.
  - c.
3. Working in partnership with other faith institutions could allow communities to:
  - a.
  - b.

#### 4. Visioning Exercise (20 minutes)

- a. In the same groups from the preceding activity, ask participants to identify a problem they wish to address, and a corresponding vision for change.
- b. Ask each group to share their vision in plenary. (**Note:** these visions will be used throughout this session. The image does not have to be realistic or attainable, but it acts as a sign of the desired future.)

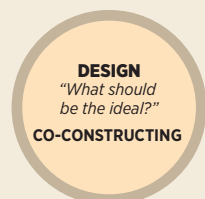


## E. APPLYING APPRECIATIVE INQUIRY TO INTERRELIGIOUS ACTION: PHASE THREE—DESIGN

### The Third Phase: Design—How Do We Build Partnership for Interreligious Action?

#### 1. Presentation (5 minutes)

- a. Present the following description of the Design Phase:



This stage involves merging the dream with the reality. The partnership is able to take an inventory of resources at their disposal that can lead them toward the common goal. They develop a shared understanding of the situation and a vision that helps with devising strategies to attain the vision. Some questions that are asked at this stage are:

1. What structures are needed that are congruent with our/your dreams?
2. What kinds of policies will help us realize our hopes?
3. What is the partnership strategy and how does it get formulated and carried out?
4. Are the new creations congruent with the values reflected in our faiths and possibility statements?

This forms the infrastructure of the partnership that corresponds to the dream (Catholic Relief Services, 2005).

- b. Review the Dream Phase. This section will focus on how to approach partnership specifically for interreligious action. Remind participants that faith-based organizations have a long history of working with communities, particularly those that are needy, neglected, and in underdeveloped areas. Now that they are forging an interfaith community action partnership, they need to focus on sound partnership principles. These will be the principles that will drive the partnership and be supported by the faith groups in the partnership.

#### 5. Group Work: Developing Partnership Principles (20 minutes)

- a. Organize the participants into groups according to geographic areas in which they operate.
- b. Ask each group to review the vision developed in the last activity and to confirm that it is a common vision for their community, based on shared religious values and a belief in solidarity.
- c. Ask each group to use their vision as inspiration to identify five to six partnership principles that will be their foundation for interreligious action and partnership. Principles should be recorded by each group on a flipchart.
- d. Remind participants to think about their respective institutional identities and values, shared values, the beneficiary community, etc., to develop the principles.

**Note:** Suggest that participants think of proverbs, religious teachings, traditional expressions, and legends as a means of communicating their principles. If no expression comes to mind, then use simple everyday language.

**6. Plenary (25 minutes)**


- a. After the groups have finished identifying principles, ask them to post the principles on the wall.
- b. Allow time for a gallery walk, during which the participants can observe principles from different groups.
- c. Open a plenary discussion. During this discussion, ask participants to **agree on at least five interreligious action principles that will guide their partnerships.** Inform them that they should understand and be capable of presenting these principles to their respective communities.
- d. Based on these agreed-upon guiding principles, ask participants what kinds of **key strategies and policies** should be included in the design of their initiatives (such as giving priority attention to the most vulnerable, sharing leadership roles, engaging equal numbers of Muslims and Christians, and women and men), honestly recognizing the contributions of each actor, and respecting and listening to diverse opinions. Provide examples only as necessary; let the participants themselves come up with the strategies and policies.

## F. APPLYING APPRECIATIVE INQUIRY TO INTERRELIGIOUS ACTION —PHASE FOUR: DELIVER

### The Fourth Phase: Delivery—How to Empower, Learn, and Adjust

#### 1. Presentation (5 minutes)

- a. Present the following description of the Delivery Phase:



The delivery stage is the final stage for action toward the envisioned dream. Specific actions that are drawn from the design stage are carried out. During this phase, learning, amendments based on contextual realities that were not anticipated, and creativity in management and coordination all take place.

It is a very vibrant stage because of the shared positive images and team spirit involved in constructing the desired future. In order to sustain the energy, there is a need to have an “appreciative eye” that monitors the activities. This delivery phase is on-going and relies on communication and joint reflection with partners.

Source: Catholic Relief Services, 2005

#### 2. Group Work and Plenary Presentation (40 minutes)

- a. Ask participants to return to groups based on geographic area of operation.
- b. Assign at least two strategies or policies for action to each group from those named in the last plenary of the Design Phase activity.
- c. With their assigned strategies or policies in mind, ask each group to discuss the following:
  - Think of your operational context, in which Muslim and Christian communities are present. How might you put the strategies or policies in practice? Think about issues affecting the community, shared concerns, and resources both tangible and intangible. Think about what your institution can do individually and also in partnership with other faith-based institutions.
  - What might you do together to help ensure that the effects of your community initiative will be sustainable or long-lasting?
- d. Pause for brief sharing in plenary and any commentary from the facilitator or other groups.

#### 3. Final Group Task: A Joint Implementation Plan (45 minutes)

- a. Based on the above, ask each group to develop the basic outline of an implementation plan for a joint initiative or connector project. The implementation plan should have a goal, objectives, and a number of activities. If there is time, each group should also craft a theory of change for its initiative, explaining the logic behind their action in relation to the desired outcome(s).

## G. SUMMARY AND CONCLUSION

### 1. Presentation (10 minutes)

- a. Congratulate participants on their hard work, and present the following as a conclusion to the session:

#### How does Appreciative Inquiry work?

Action is a result of visualization and communication. Vitality is generated by the realization of potential that exists despite challenges, since the focus is on the benefit and the positive impact that can be achieved. This approach to the development of people and human systems acknowledges that human beings have the potential to identify and overcome obstacles as well as becoming aware of opportunities and engaging constructively in them (Catholic Relief Services, 2005).

Interreligious action is a joint process stretching individual and group imagination. In many communities, the relationships between faith groups are tense or worse. Appreciative Inquiry urges practitioners to look beyond the current situation and to envision the best possible relationship between antagonistic communities. This positive image of the future becomes the guide and horizon for individual and joint action toward the ideal.

(Optional) If desired, refer participants to the tables provided as annexes to this module, for use following the training.

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## ANNEX 1: INTERFAITH PARTNERSHIP ASSESSMENT QUESTIONNAIRES (ADAPTED FROM ROSE, P)

TABLE 1: DO WE WANT TO WORK TOGETHER?

POINTS TO CONSIDER	YES/NO	FURTHER ACTION
Is there a need for the interfaith partnership?		
Is there an agreed goal for the interfaith partnership?		
Is there a shared understanding of this goal?		
Are all potential partners committed to this goal?		
Are the potential partners willing to share their resources, skills, and influence to achieve this goal?		
Do the potential partners share a common vision and values?		
Do the potential partners have a common working framework?		
Has each potential partner assessed the benefits to their organization?		
Has each potential partner assessed the risks to their organization?		
Do the perceived benefits for the partnership outweigh the perceived costs for each organization?		

TABLE TWO: HOW WILL WE WORK TOGETHER?

POINTS TO CONSIDER	YES/NO	FURTHER ACTION
Have partners agreed on the structure of the joint interfaith partnership (e.g., an informal arrangement, consortium, network, lead agency, etc.)?		
Do all faith-based partners share a common understanding of the purpose of the joint interfaith partnership?		
Do all faith partners have the necessary skills and resources (e.g., project and financial management, personnel, space, etc.)?		
Have any gaps in skills or resources been identified, and have strategies been developed to address these gaps?		
Does each faith partner have the approval of its management committee/board for the partnership?		

POINTS TO CONSIDER	YES/NO	FURTHER ACTION
Have communication processes with each management committee/board been established?		
Has each faith partner considered where and how the new interfaith partnership will fit in their organizational structure?		
Do staff members in each partnering organization support the interfaith partnership?		
Have the roles and responsibilities of each faith partner been clearly defined?		
Is there a common expectation of the commitment required of each faith partner, including time, personnel, and reporting requirements?		
Is a steering group needed? If so, have their terms of reference been developed?		
Is there going to be a lead agency? Is there a common understanding of the roles, responsibilities, and authority of the lead agency?		

TABLE 3: IMPLEMENTING THE INTERRELIGIOUS ACTION PARTNERSHIP: WORKING TOGETHER

POINTS TO CONSIDER	YES / NO	FURTHER ACTION
Has a memorandum of understanding been developed?		
Have terms of reference for the steering group been developed and agreed?		
Has each faith partner nominated a representative to the steering group with the authority to make decisions on behalf of their organization?		
Have agreements between the faith partners been developed and signed?		
Is there a position for an interreligious action partnership manager? Has a description for the role of the interreligious action partnership manager been developed? Do all the faith partners have a common understanding of the role, responsibilities, and authority of the interreligious action partnership manager?		
Have all guiding policies been developed and agreed upon?		
Have decision-making processes been developed and agreed upon?		
Have strategies for resolving conflict within the interreligious partnership been developed and agreed upon?		
Has the operational plan for the interreligious action project been developed and agreed upon?		

POINTS TO CONSIDER	YES / NO	FURTHER ACTION
Have processes and timelines for reporting on performance and outcomes, including monitoring, evaluation and learning, been developed and agreed upon (e.g., how often, who is responsible in each organization, who collates the information, how are the lessons disseminated, etc.)?		
Has a process and timeline been agreed to for regular reviews of the project, faith partners, and interreligious action partnership?		
Do all the faith partners share a common understanding of any standards with which the interreligious action partnership is required to comply?		
Have all partners developed strategies for promoting the interfaith partnership, interreligious action and its goals within their organizations?		
Have any new issues arisen that need to be addressed?		



# Unit 4: Transformative Leadership and Change Management

## UNIT OBJECTIVE

By the end of the sessions, participants will comprehend and employ techniques to enable them to engage constructively with communities for transformation.

## SESSIONS OVERVIEW:

TOPICS / SUB-TOPICS	TIME
<b>1. LEADERSHIP DEVELOPMENT FOR INTERFAITH ACTION</b> Leadership reflection: How well do you work with others? Who is a leader and what is leadership? Creating an interfaith vision for change and transformation Characteristics of an effective vision for interreligious action Interfaith partnership and change management	<b>3 hours 30 minutes</b>
<b>2. INTERRELIGIOUS ACTION: LEADING AND WORKING WITH OTHERS—INTERRELIGIOUS ACTION PARTNERSHIP ARCHITECTURE</b> Stakeholder analysis and engagement for interreligious action Identifying stakeholders Interreligious community action stakeholder analysis: 10 building blocks Practical exercise: The 10 building blocks of interreligious action After action review Interreligious action audit	<b>4 hours</b>

## SESSION 1: LEADERSHIP DEVELOPMENT FOR INTERRELIGIOUS ACTION

### INTRODUCTION

This session is based on participants' current duties and responsibilities, projects and/or partnerships in areas of operation. It aims to improve interreligious leadership capacity for impact. Through reflection and discussions, participants will expand their knowledge and skills for practicing leadership and engaging in teamwork. This will be crucial as they carry out connector projects for greater social cohesion in communities, and perhaps some advocacy work.

### LEARNING OBJECTIVES

To enrich participants' knowledge and practice of leadership. By the end of the session participants will:

- be able to define and describe leadership;
- be able to explain personal, strategic and organizational qualities of a leader; and
- be aware of the role of leaders as facilitators of interreligious community projects.

### SESSION OVERVIEW

ACTIVITY		TIME
<b>A</b>	Leadership Reflection: How Well Do You Work With Others?	<b>45 minutes</b>
<b>B</b>	Who is a Leader and What is Leadership?	<b>45 minutes</b>
<b>C</b>	Creating an Interreligious Vision for Change and Transformation	<b>1 hour</b>
<b>D</b>	Characteristics of an Interreligious Vision	<b>20 minutes</b>
<b>E</b>	Interreligious Partnership and Change Management	<b>40 minutes</b>

### HANDOUTS AND MATERIALS

- Post-Its
- Flipcharts
- Markers
- Flipchart or handouts with the checklist of Characteristics of an Interreligious Vision (see Activity D)

### FACILITATOR PREPARATION

- Read the outline and notes for the session

## ACTIVITIES

For the opening of this final Unit, the facilitator can suggest a period of silent prayer and reflection in which each participant may draw on their own tradition and prayer practices. The facilitator might suggest that participants begin by recalling positive images of the future from the Dream Phase of Appreciative Inquiry, and silently reflect on how they might, with others and with the help of God/Allah, help to lead communities toward such futures. After an appropriate period of time, the facilitator can suggest or lead a sharing of personal reflections.

### A. LEADERSHIP REFLECTION: HOW WELL DO YOU WORK WITH OTHERS?

**Note:** This session is designed to harmonize individual and group thoughts regarding an issue or issues that need to be addressed in their current areas of engagement. It could be a conflict issue where the individual works in a team; if the goals of the individual and the team combine, then working together becomes easier. An individual who is driven by passion for a better community can engage in activities that will benefit the community. That is how individuals in society often emerge as leaders, as protagonists for change.

Inform the participants that they will begin with a reflection on their personal journey to date working in their community, and identify individual contributions and roles in community engagement. Using context-specific information on processes and structures, the participants will build on existing knowledge as an entry point and platform to learn about various aspects of leadership in the community. This exercise assumes that the participants are individuals working in the same organizations or on the same projects or have been involved in community projects.

#### 1. Individual Reflection (5 minutes):

- a. Ask participants to take time to reflect individually once again. As they reflect, ask each participant to document what they remember or know about an issue that needed to be addressed in the community, with both negative and positive experiences. What did they do—if anything? Did they take any personal initiative? Did they listen to others? Did they engage with a team? Each individual participant should record this information in a chronological manner.

#### 2. Group Reflection (20 minutes)

- a. Ask participants to share their individual reflections with a small group. Each group will then harmonize these reflections, which should be documented on a flipchart.

#### 3. Plenary Discussion (20 minutes)

- a. Based on the sharing by different individuals, are there any patterns of how personal initiatives influenced collective action?
- b. Is there any difference between individual action and collective action?
- c. What were the benefits of the actions for the wider community?

**Note:** Share examples of leaders after the plenary discussions and ask participants to think of important but less famous champions from their respective communities. This session will lead to the next session on Leaders and Leadership.

Mention some examples of outstanding leaders/heroes who thought outside the box and took risks for the benefit of their people:

**Kenya: Wangari Mathai, Nobel Peace Prize Laureate**

Wangari Mathai was a well-known environmental and political activist perhaps best known for the Green Belt movement in her native Kenya. “Wangari was a force of Nature,” said Achim Steiner, the Executive Director of the United Nations Environment Program. He likened her to Africa’s ubiquitous acacia trees: “strong in character and able to survive sometimes the harshest conditions.”

**South Africa: Nelson Mandela, anti-apartheid revolutionary who served as President of South Africa from 1994–1999**

Mandela was an agent of change and reconciliation. He was determined to unite South Africans and abolish apartheid, the country’s form of segregation between races. He did this by uniting the leadership and making the country an example for the ordinary South African. In his inaugural speech he said: “Never again shall our country experience the oppression of one by another. Never again shall our country be the skunk of the world.”

**B. WHO IS A LEADER AND WHAT IS LEADERSHIP?****1. Group Work (30 minutes)**

- a. Ask participants to form groups based on their geographic area of operation.
- b. Ask each group to identify types of leaders in their local communities who have had an impact; and analyze their characteristics using the following questions as a guide:
  - What characteristics have they shown?
  - What values do they espouse that distinguish them from others (list as many as possible)?

From the list of leadership values, ask participants to choose the three values that they think are the most important.
- c. Reflect on the choices in the contexts of interreligious action.
  - Reflect on faith leaders' position within or interaction with faith traditions.
  - To what extent do they embody these values?
  - Is it necessary for a strong, faith-inspired leader to hold a formal/official religious title to be effective?

**2. Presentation (5 minutes)**

- a. Present the following definition of leadership:

**A definition of leadership**

Leadership is not merely being in charge but also having the ability to influence others. It is the ability to inspire trust in other people so that they can not only follow but also work coherently to achieve a common goal (Rezaul Karim and Labonya Das Nirjan , 2010).

A leader participates, supports, and contributes to the thoughts, consciousness, collective action, and ownership of the community processes. "The leader is termed as a custodian, representative and spokesman of his[her] own community or organization" (Rezaul Karim and Labonya Das Nirjan , 2010).

"Leadership signifies achieving a particular goal by activating and managing a group. It implies an influence by which followers are inspired to do the works directed by the leader" (Rezaul Karim and Labonya Das Nirjan , 2010). Thus, leadership is:

- Driven by a vision
- Having the capacity to lead a community to its desired vision
- Engaging the community

**3. Conclusion (10 minutes)**

- a. Conclude the activity by sharing, or asking volunteers to read aloud, the following on religious leadership in particular, and the characteristics of true leaders:
 

In religious as well as other kinds of organizations, there are positions of formal authority or recognition, some of which are very hierarchical. There tend to

be “clerical” as well as more ordinary “lay” positions. And in the Abrahamic religions, men often exercise much more power than women.

In religious and interreligious action for change like the promotion of justice and peace, official permissions, endorsements, and delegations of authority by those in formal positions of authority can be important; but the “essence” of leadership is quite different. In one set of global case studies on faith-based peacebuilding, the characteristics of those who provided strong leadership were found not to be “office holding” as much as “dynamism, knowledge, wisdom, integrity, camaraderie, proximity to constituents and respect for their dignity, and commitment” (Rogers, Bamat, & Ideh, 2008, pp. 146-147).

- b. Finally, share this very brief way of describing what a leader does, and invite participants to comment:

### **The Five Practices of Leadership**

Leaders:

1. Model the Way
2. Inspire a shared vision or goal
3. Challenge the process
4. Enable others to act
5. Encourage the heart

Source: Kouzes J. M., 2007

### C. CREATING AN INTERFAITH VISION FOR CHANGE AND TRANSFORMATION

**Note:** A good leader is visionary. This means that despite being in a negative situation, leaders envision a better situation and are motivated to act. The leader develops a mental picture of how an improved situation would look and puts in place processes to help achieve it. This exercise will help us develop the vision needed to move from the bad situation to a better one.

#### 1. Group Work: Imagining The Ideal and Developing a Vision (40 minutes)

- a. Explain to participants that “vision”:
  - means to see
  - suggests a future orientation
  - is an image, or a picture of what could be
  - represents an ideal or standard of excellence
- b. Acknowledge that participants have probably engaged in visioning activity before, but this is an opportunity to review, refresh, or clarify a vision for interreligious partnership for justice and peace in a community.
- c. Divide participants into groups and provide them with a scenario: *Your group is a team of Muslim and Christian faith-based actors who have agreed to form a partnership to promote peace and justice in your area of operation. Imagine five years from now: What kind of society do you hope to see and what will be the contribution of joint interreligious activities that are effective and sustainable?*
- d. Ask participants to capture the vision in words or a picture and list activities that will help them make progress toward reaching the vision. Suggest that they consider the following:
  - What is needed by faith actors to make that vision a reality? Brainstorm all the different elements that can be applied by faith-based actors to do this.
  - What religious resources can be used to realize the vision? E.g., structures, teachings, values, practices, etc.
  - What “big goals” must be achieved to realize the vision? Note: If participants are stuck they might identify a particular, concrete problem in the society, then consider its flip side: what positive aspects would be visible if that problem is to be eliminated?

#### 2. Plenary Sharing (20 minutes)

- a. Invite each group to share the vision in plenary; this vision will be used in the coming sessions.

**D. CHARACTERISTICS OF AN EFFECTIVE INTERFAITH VISION****1. Reflection (20 minutes)**

- a. Project or distribute handouts with the checklist below. Invite participants to use this form to assess the visions they have just presented.

CHECK YOUR VISION FOR THESE QUALITIES	Y	N
<b>Imaginable:</b> Does it convey a picture of what the future will look like for the religiously diverse community?		
<b>Desirable:</b> Does it appeal to the long-term interests of your stakeholders and the community?		
<b>Feasible:</b> Does it comprise realistic, attainable goals?		
<b>Focused:</b> Is it clear enough to guide strategy development and decision making?		
<b>Flexible:</b> Is it general enough to allow individual initiative and alternative responses in light of changing conditions?		
<b>Communicable:</b> Is it easy to communicate and can it be successfully and simply explained to all constituencies without diluting the message?		
<b>Faith values:</b> Does the vision draw on common faith values, practices, and resources?		

Source: Kotter, 1995



## E. INTERFAITH PARTNERSHIP AND CHANGE MANAGEMENT

### 1. Presentation (40 minutes)

- a. Present the following, or a slightly shorter version of it:

#### Using Stakeholders Mapping and Analysis to Craft a Vision for Change

Transformative leadership is all about managing change. It may be change of attitude or a change in the way things are done, which is often met with resistance. The resistance may be caused by various factors. One may be that people are simply not ready to change the way they are used to doing things. Or, if they are benefitting with the way things are, change could deprive them of their benefit. In the case of faith organizations, the resistance may be to changing the traditional practices of institutions.

For example, faith-based organizations are affiliated to religions such as Islam or Christianity. These two religions have a history of engaging in public service provision as a strategy to proselytize. A principle of interfaith collaboration is the exclusion of proselytization as a strategy, to foster unity by eliminating fear and suspicion among faith groups. If, however, some faith groups still engage in proselytization, they may be strongly opposed to such a principled collaboration between different faith groups.

It is important to understand the reactions to changes that interreligious action intends to carry out. A stakeholder analysis and change management analysis can provide a broader picture that will enable faith based actors planning to establish a partnership to take advantage of opportunities and prepare for resistance and uncertainty.

Source: Kruger, 2011

Some categories of people who influence or seek to inhibit change include:

- **Promoters** who have a positive attitude toward change and expect to gain benefits from it and will thus support it.
- **Potential Promoters** who have a positive attitude towards the change but are not entirely convinced of its benefits; they can often be converted to Promoters.
- **Hidden Opponents** who may seem to support change but internally have a negative attitude toward it. Management of perceptions and beliefs along with issue management can be used to change their outlook.
- **Opponents** who have a negative attitude and behavior toward change. Management of perception and beliefs can be used to change their attitude as much as possible.

## SESSION 2: INTERRELIGIOUS ACTION: LEADING AND WORKING WITH OTHERS

### Stakeholder Engagement and Management

#### INTRODUCTION

One of the tasks of a leader working with community is to be able to manage and engage effectively with all the actors involved. To work with these actors, often referred to as “stakeholders,” it is important to know and understand their roles, influence, and relationship with each other in the community. This session will explore how a leader interacts with stakeholders in the area of operation.

#### LEARNING OBJECTIVES

By the end of this session, the participants will:

- have a deeper understanding of the strategies that can be used to engage stakeholders for interreligious action;
- be able to conduct a stakeholder analysis; and
- be able to apply techniques that foster strategic stakeholder engagement for interreligious action.

#### SESSION OVERVIEW

ACTIVITY		TIME
<b>A</b>	Stakeholder Analysis and Engagement for Interreligious Action	<b>30 minutes</b>
<b>B</b>	Identifying Stakeholders	<b>55 minutes</b>
<b>C</b>	Interreligious Stakeholders Analysis: 10 Building Blocks	<b>45 minutes</b>
<b>D</b>	Practical Exercise: The 10 Building blocks	<b>1 hour</b>
<b>E</b>	After Action Review	<b>20 minutes</b>
<b>F</b>	Interreligious Action Audit	<b>30 minutes</b>

#### HANDOUTS AND MATERIALS

- Flipcharts
- Post-Its
- Markers

#### FACILITATOR PREPARATION

Review the facilitator's note and the diagrams

## ACTIVITIES

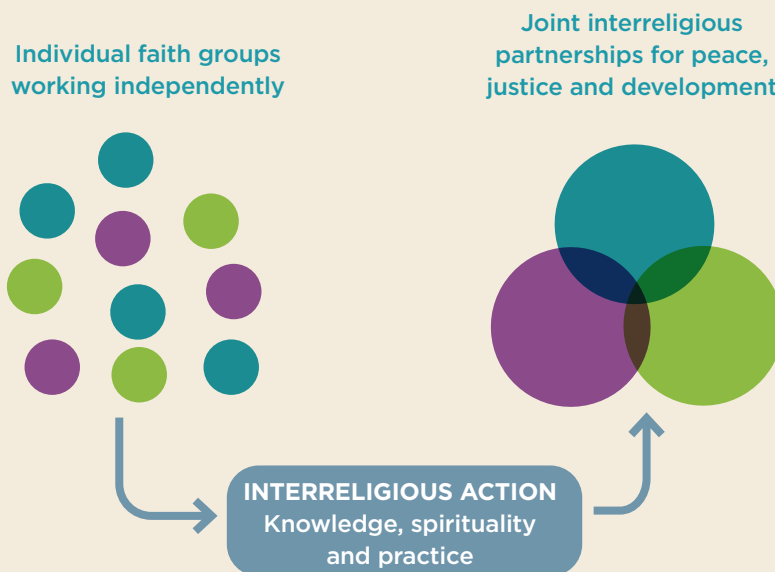
### A. STAKEHOLDER ANALYSIS AND ENGAGEMENT: A STRATEGIC APPROACH FOR INTERRELIGIOUS ACTION

#### 1. Presentation (30 minutes)

- Present the following introduction to stakeholder engagement, allowing for questions and discussion:

#### Lecture presentation: A strategic approach in stakeholder engagement

As a change leader, how do you influence stakeholders?



#### Steps Towards Achieving the Goal

While working in communities, it is important to know who else is operating there and who has influence in your area of operation. As faith-based organizations operating and in collaboration with other stakeholders, especially other faith-based organizations, it is important that others have confidence in your work. Confidence is established through good practice that enables the beneficiaries and stakeholders to be able to trust you. The trust is built through interaction with them where they can observe your commitment in the work that you carry out, and how you conduct and manage affairs with them. This interaction in the community is the foundation of a good relationship with the community and community confidence. Maintaining productive relationships in your area of operation with the beneficiary community and other stakeholders is often challenging and sensitive.

This section will focus on how to have a productive and constructive relationship with as many stakeholders as possible in order to influence positive social change.

## B. IDENTIFYING STAKEHOLDERS

### 1. Group Work and Plenary Discussion: Who are stakeholders? (55 minutes)

- a. First, provide a clear initial definition of what a “stakeholder” is. A useful definition would be: **Any person, group or institution with interest in, or influence over, a project** (Catholic Relief Services, 2016:69). Then, in their groups, have the participants discuss who stakeholders are in their communities through the following processes:
- b. Ask each group to think of their respective area of work and identify the following:
  - The beneficiary communities present (ethnic and religious) and their population size (actual or projected)
  - Other stakeholders engaging in the area, or with the proposed beneficiary community
  - Among the stakeholders, those that are faith-based (even if you do not have existing working relationships with them)
- c. Ask each group to answer the following questions, using the information collected during the previous step:
  - Who are the key faith-based actors in your area of operation?
  - Why are they key stakeholders (think of their role in the area of operation; their influence, anything that makes them critical in engagement with the community)?
  - What would be the consequences of not engaging these stakeholders?
    - Share any example in which your work in the past was made either easier or more difficult due to the involvement of other organizations.
    - If you cited positive outcomes of collaboration, clarify which activities or events led to constructive engagement with other stakeholders.
- d. Building on the group discussions, present the following or a short version of it (see the items in **bold**) on stakeholders, stakeholder analysis and engagement:

**Provide the following definition of stakeholders for the group**

<b>Stakeholder:</b>	<b>Any individual or group who has a vested interest in the impact or the outcome of an engagement.</b>
<b>Key stakeholder:</b>	<b>Any stakeholder who can influence or will be impacted significantly by the outcome of an engagement. Their interest and influence must be recognized if the engagement is to be successful.</b>

**Stakeholder Analysis and Stakeholder Engagement**

■ **Stakeholder analysis and stakeholder engagement are the main tasks in stakeholder management.**

Stakeholder analysis is a necessary part of successfully managing stakeholders. It is the means by which you identify the stakeholders and their interests and assess their influence and relationships.

Stakeholder analysis helps in understanding the environment to enable efficient and effective change management. Specifically:

- It enables managing expectations
- It relies on consultations and relationships
- It enables strengthening the capacity of all key actors with the required skills
- It facilitates contextualized project/programs that lead to localized model of development.

**Stakeholder analysis has 3 steps:**

- 1. Identifying stakeholders**
- 2. Differentiating between and categorizing stakeholders by interest, influence or other categories deemed relevant by project managers**
- 3. Investigating relationships between stakeholders**

Stakeholder analysis helps you identify potential resources within an environment. So, remember to look in unusual places when initiating transformation/change. New behavior is likely to come from people who do not have preconceived views.

**Stakeholder Engagement**

**Stakeholder engagement is to communicate with, involve and develop relationships with stakeholders.** Stakeholders should be engaged as early as possible in any project and should be informed of changes in the project in which they are involved whether as direct beneficiaries or interested parties. (Yang, Shen, Bourne, & Xue, 2011).



### Why Engage with Stakeholders? The Benefits!

As mentioned, effective stakeholder engagement depends on a commitment to engage and communicate openly with all the stakeholders. The following are possible benefits:

- **Cooperation on activities at different levels** which enhances community confidence
- Creating customized and sustainable community initiatives
- Effective utilization of resources
- **Accesses to information that can facilitate proper planning**
- Increased organizational effectiveness – effective and efficient practice for higher impact
- Enhancing communication and better understanding
- **Bridging cultural gaps**
- **Engaging with conflict constructively** through trust building and clear articulation of issues

### Principles of Effective Engagement with Communities and Stakeholders

After identifying the stakeholders and their influence, there is need to formulate basic strategies of how and when to involve them in your activities in the area of operation (CDA Collaborative Learning Projects, 2004). The different stakeholders can be mapped – their influence and interest - and appropriate activities to involve them in implementation identified. Some can be involved in planning new activities (at the planning phase) or be involved in joint implementation or to review ongoing efforts (Jeffery, 2009). Others may be opposed to what you are doing; they might be informed about it, but kept at arms length. There are two sets of operation principles:

- 1. Strategic principles:** These involve understanding issues that are significant to the stakeholders and the organization - their interests, views, concerns, needs, expectations and responsiveness
- 2. Operational principles:** These include (CDA Collaborative Learning Projects, 2004):
  - Communication—as open and effective as possible
  - Transparency—sharing of information and having a feedback system
  - Collaboration—engaging in common activities for mutual benefit, especially with partners
  - Inclusiveness—involvement of stakeholders in different phases where applicable; especially true of community beneficiaries.
  - Integrity—engaging in a way that promotes respect and trust

### C. INTERRELIGIOUS ACTION STAKEHOLDERS ANALYSIS: 10 BUILDING BLOCKS

#### 1. Presentation (5 minutes)

- a. Share the following key points: When working in a conflict context that is also a multi-religious context, it is important to ensure that not only do the different religious groups have equal access to the project services but that there is also equal participation. Exclusion of any group in a community project may cause inter-group tension. Therefore, conflict sensitivity when carrying out a community project is important and can play a role in fostering good relations. It is important to ensure that different groups are involved in the community process as a strategy of building trust. To facilitate constructive interaction with and between the different groups, it is also important to understand the environment and all other stakeholders operating in the region. They may be critical to the success of your intervention, so getting to know their positions, interests, and relative influence will be advantageous to your projects.

#### 2. Quick drill (10 minutes)

- a. Present on flipchart the following table on goals, strategies and activities. Ask participants to quickly brainstorm: How can you adapt this for faith-based partnership?

<b>Where are we now?</b>	<b>Where do we want to be in the future?</b> <b>GOAL</b>
<b>How are we going to get there?</b> <b>STRATEGIES</b>	<b>What I want from other stakeholders?</b> <b>ACTIVITIES</b>

#### 3. Interactive Presentation (30 minutes)

- a. Engaging participants as much as possible, present the following 10 building blocks and questions, which together constitute a guide for stakeholder analysis and mapping. For each building block, ask participants to share a few ideas of key questions that might be considered in relation to interreligious action.

Adapted from: Zimmermann & Maennling, 2007

BUILDING BLOCK	KEY QUESTIONS
<b>1: Identifying the Stakeholders</b>	Which stakeholders have influence on interreligious collaboration initiatives because of acceptability, resources, and/or connections? Which stakeholder is a faith-based organization? Which stakeholder does not interact with other faith groups? Which stakeholder works with other faith groups?
<b>2: Stakeholder Mapping</b>	What is the relationship between the different stakeholders, including faith-based stakeholders? Which stakeholder relationship can enhance or obstruct interreligious action?
<b>3: Stakeholder Profiles and Strategic Options</b>	Which capacities and alliances can be strengthened to promote interreligious action? What strategic measures need to be taken to promote interreligious action with other stakeholders?



BUILDING BLOCK	KEY QUESTIONS
<b>4: Power and Resources</b>	<p>Which stakeholders are disadvantaged, excluded, marginalized on the basis of their faith or other forms of group identity by existing power relations?</p> <p>What religious mechanisms are used to influence power in the community?</p> <p>Which power resources can be tapped into to support and promote interreligious action?</p>
<b>5: Stakeholders' Interest and Scope of Action</b>	<p>Which stakeholders have similar interests and goals regarding interreligious action?</p> <p>Which stakeholders' limitations need to be dealt with and overcome in order to improve interreligious action?</p>
<b>6: Influence and Involvement</b>	<p>Which stakeholders have influence in the promotion of interreligious action in the community or area of operation?</p> <p>How can hardline stakeholders who oppose the interreligious initiative be integrated and involved?</p> <p>Which stakeholders even with little influence should be integrated and involved in interreligious action?</p>
<b>7: Force Field Analysis</b>	<p>Which gaps of information and relationships regarding interreligious action need to be addressed?</p> <p>Which stakeholder specific patterns and behavior indicate an existence of religious hostility/intolerance?</p> <p>What are the reasons for certain stakeholders' suspicion and negativity toward interreligious action?</p> <p>Which stakeholders have inadequate information or are insufficiently involved?</p> <p>Which capacities and relationships among stakeholders need to be built and strengthened?</p>
<b>8: Building Trust</b>	<p>Which relationships are characterized by different views regarding interreligious action?</p> <p>What are the interests, perceptions, and assumptions on which these points of view are based?</p> <p>How can trust be built up and strengthened between stakeholders who do not trust one another?</p>
<b>9: Exclusion and Empowerment</b>	<p>Which stakeholders, based on their role in interreligious action, have been denied access or control of resources and have limited capacity to articulate their interests?</p> <p>Which stakeholders have particular capacities in relation to interreligious action?</p> <p>Which stakeholders have capacity for interreligious action and can promote social cohesion?</p> <p>Which competencies need to be strengthened among these stakeholders?</p> <p>What guidelines need to be developed so that interreligious action succeeds?</p>
<b>10. Gender inclusion in inter-religious action</b>	<p>How have men and women, boys and girls involved in inter-religious action activities?</p> <p>What is needed to ensure that men, women, youth (both male and female) are in leadership position of inter-religious action projects?</p> <p>What needs to be done to ensure that women, men, youth (male and female) are advocates for inter-religious action at the community level?</p>

**D. PRACTICAL EXERCISE: THE 10 BUILDING BLOCKS FOR INTERRELIGIOUS ACTION****1. Group Work (40 minutes)**

- a. Organize participants into groups.
- b. Ask each group to identify an issue that is of concern in a community in their area of operation, one that includes Muslims and Christians.
  - Follow up with this question: What issue would you address or prioritize that could help bring the two communities together?
- c. Tell participants to use the issue identified to conduct a stakeholder analysis and mapping using the 10 building blocks for interreligious action in their areas of operation.

**2. Plenary debrief (20 minutes)**

- a. Share the results in plenary. What becomes clear about engagement with the stakeholders and community?
- b. Conclude the plenary with the following points:

In any community, active participation in decisions that will affect the stakeholders has potential for success. Thus, when working in a religiously diverse community, **involving the different religious communities in matters that are mutually beneficial is a strategy for constructive interaction.**

The platform for interaction allows them to ensure that the planned activities are consistent with their values and interests. They will also contribute indigenous knowledge and experience (shared or different) that can lead to understanding different perspectives and appreciation of different views. Dialogue can lead to change of attitudes and enhance cooperation and collective support for community initiatives.

**Involving the community can help build trust, repair relations, influence constructive problem solving and decision making, build legitimacy and capacity, address community concerns, manage expectations, tap local knowledge and negotiate mutually beneficial futures that are more sustainable and locally relevant.**

Conducting a stakeholder analysis can enable you to identify the best time to initiate and implement your initiative. **From the analysis you can identify like-minded individuals/institutions to include in forming a guiding coalition.** Such a guiding team becomes a delivery vehicle; it is a team that helps you achieve or implement your program activities.

**Note:** If time permits, participants can also refer to and apply the SWOT analysis tool described in Annex 1.

## E. AFTER ACTION REVIEW

### 1. Presentation (20 minutes)

- a. Share with participants that this tool and the one that follows are useful in the period right after an initiative such as a connector project in a local community has concluded. Briefly indicate the elements of an After Action Review. Then, refer to the guidance for the Interreligious Action Audit, which makes reference to personal religious knowledge and values. Copies can be provided for use once projects have been completed, if participants are not yet ready to put them to use.

#### After-Action Review

The after-action review is a process for learning from action. Groups and individuals use five simple questions to guide their analysis:

##### What was the intent?

What was the purpose of the action? What were we trying to accomplish? In describing and evaluating the intent, be as specific as possible.

##### What happened?

What exactly occurred? Why or why not? What were the results? It is hard to recall accurately what happened. That is why it is important to conduct the after-action review as soon after the event as possible.

##### What was learned?

Based on what we tried to do and what happened, what did we learn? What do we know now that we did not know before we started? If someone else were to start down the same path, what advice would we give this person?

##### What do we do now?

Based on what we know now, what should we do? Because the focus of the after-action review is on action, it is important to focus on learning that can be quickly applied back into the action.

##### Who else should we tell?

Who else needs to know what we have learned? What do they need to know? How are we going to tell them? How can we leverage what we know to drive organization-wide performance?

When handled well, an after-action review should not take long. Much can be learned in 30 minutes or an hour. The payoff comes from capturing insights that can quickly be applied in action.

Source: Cross & Baird, 2000

**F. INTERRELIGIOUS ACTION AUDIT****1. Individual Reflection: Action Audit (30 minutes)**

- a. Explain to participants that this activity is designed to allow participants to self-audit their actions as a change agent or leader in interreligious action. The audit ought to be about effectiveness, attention to stakeholders, appropriation of religious knowledge about other faith traditions etc. and not just coherence with an individual's values.
- b. Instructions:
  - Take a piece of paper and fold it down the middle.
  - On the left-hand side, list the values that you believe in
  - On the right-hand side, list all the interreligious action activities that you have been involved in over the last month
  - Then reflect on the following questions:
    - How have you spent your time during the last month?
    - Have these activities been consistent with your faith values and interreligious action priorities; or is there a gap between what your values dictate and what you have been doing?
    - What will you do about closing any gaps identified above?
    - What have you learned?

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## **ANNEX 1: SWOT ANALYSIS: ASSESS PREPARATION FOR INTERRELIGIOUS ACTION AND IMPLEMENTATION OF CONNECTOR PROJECT**

Note: After completing the four modules, participants are ready to use the knowledge they have gained to improve their interreligious action skills by engaging communities in practical projects. In order to identify internal capacity, organize the participants in groups of two or four people for SWOT (Strengths – Weaknesses – Opportunities – Threats) group work that will be presented in plenary for consensus. The following should be included in the SWOT analysis:

- Explicitly include religious elements, from the degree to which they have come to an awareness of shared beliefs and values (or not).
- Religious elements in their environment that might either facilitate or endanger a joint interreligious initiative — or both. Assessment of religious elements in the context would be reflecting on how to respond most effectively given their perceptions of themselves, in light of impending project and/or advocacy work around social concerns in the context of operations.



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