

Reflections by Practitioners

Training on Religion and Secularity in Conflict for Peacebuilding

By Angela Ullmann

Key messages

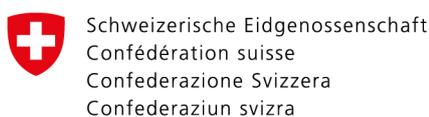
The majority of the world's population identifies with a religious community today. This makes religion a phenomenon decision makers cannot ignore. While terms like 'religion' and 'secularity' are fluid and context-dependent, there is increasing recognition from practitioners and policy makers involved in conflict transformation, mediation and peace processes that these categories play an important role in many of today's violent political conflicts.

Analysis conducted by Al Amana International shows a continuing need for training on religion and secularity in conflict amongst peace practitioners, policy makers and mediators. There is a particular demand regarding courses that include elements of understanding (analysis) and addressing (tools) the role of religion & secularity in conflict transformation, mediation and peace processes.

This report summarizes good practice regarding five strategic elements every course organizer and curriculum developer should keep in mind: course design, course content, training methodology, evaluating training, and course advertising. It also shares practical recommendations on the use of resources and training tools.

This meeting was an important step in establishing networks for shared learning and support for trainers and curriculum developers of courses on religion and secularity in conflict and peacebuilding. As such, it contributed to strengthening and enriching existing knowledge and skills amongst practitioners and policymakers working in this area. It is recommended that future meetings focus on specific practicalities and challenges and be action-oriented.

A field that needs further attention is strategic communication and messaging to policy makers and practitioners about why they need to learn about religion and secularity in conflict for use in conflict transformation, mediation and peace processes. Reaching the right audiences with general course information, as well as key content messages is crucial and needs further thought. This could potentially be the main focus of the next meeting.



Federal Department of Foreign Affairs FDFA
Directorate of Political Affairs DP
Human Security Division:
Peace, Human Rights, Humanitarian Policy, Migration

Contents

1. Rationale	4
2. Assessing Need for and Offer of Training	4
3. Learning from Practice	5
Strategic Recommendations: What to do	5
Practical Recommendations: How to do it	7
4. Challenges and Recurring Questions	9
5. Next Steps	11
Continuing with the exchange format	11
Personal action points	11
List of planned and suggested activities	12
6. Annex	14
Practitioner Exchange Program	14
Selected Courses on Religion and Secularity in Conflict by Organizations Participating in the Exchange	16

1. Rationale

The majority of the world's population identifies with a religious community today. This makes religion a phenomenon decision makers cannot ignore. While terms like 'religion' and 'secularity' are fluid and context-dependent, there is increasing recognition from practitioners and policy makers involved in conflict transformation, mediation and peace processes that these categories play an important role in many of today's violent political conflicts. The demand for practice-oriented training for employees of governmental, multilateral and non-governmental organizations to better understand and address religion and secularity in conflict continues to grow.

Twenty trainers and developers of courses, as well as policy makers who address religion and secularity in conflict in their work met in May 2017 to share their experiences and good practice on how to think and train on these categories. The focus was on practitioners and policy makers involved in conflict transformation, mediation and peace processes to discuss a practical and useful way of addressing such topics. This report aims to share some of the insights from the meeting with like-minded professionals.

In section 2, the report shares the findings of Al Amana International and the joint discussion at the exchange based on their analysis of existing training offerings, and the further need for training on religion and secularity in conflict. Section 3 offers learning from the wealth of experience assembled at the exchange. First it shares strategic recommendations on what to do and keep in mind regarding different religion-related training aspects, and second, it shares practical recommendations on how to train on key religion-related topics and how to make the policy argument that religion matters. In section 4, this report presents challenges and recurring questions that need more thought and attention, before sharing an overview of the next steps agreed upon at the exchange in section 5.

2. Assessing Need for and Offer of Training

Analysis conducted by Al Amana International (AAI) on training needs of peace practitioners, policy makers and mediators showed the necessity for greater understanding of:

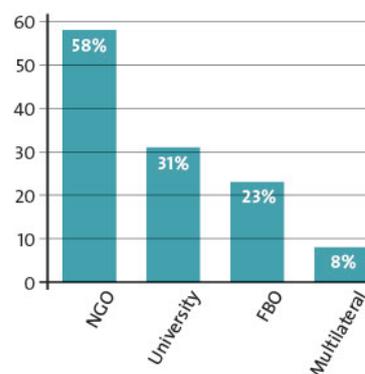
1. The role of religion, as well as religious and religiously inspired and traditional actors in conflict and peace processes;
2. Specific tools to address religion and secularity in conflict;
3. Specific tools to engage and support religious and traditional voices in conflict transformation, mediation and peace processes.

AAI analyzed 91 courses and workshops on religion and secularity in conflict. Roughly two thirds are university courses geared at an academic audience. The remaining third are courses and workshops aiming at professionals and key actors in the conflict transformation and peace-building field. Of this third, the majority are organized by NGOs (60%), some are offered by universities (30%) and faith-based organizations (FBOs) (20%), and a handful of courses by multilateral organizations (MLOs) (>10%).

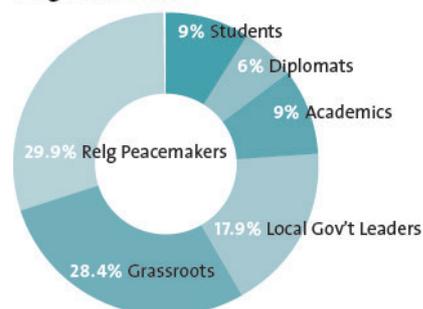
Most non-academic courses are workshop-based, which means they are short in duration (1–3 days) and often created upon demand. This is also reflected by the fact that many of these training sessions take place directly within conflict transformation processes. While there are a few conference-style training sessions outside of a particular process, only a handful of regular courses exist that take five days or longer. Most training targets religious peacemakers, grassroots peace practitioners and conflict actors, followed by local governmental actors. Only very few courses target diplomats and staff of foreign services and MLOs.

Little public information exists regarding government-organized courses, hence they were not included in the AAI mapping. Some governments do include sessions on religion and conflict in more comprehensive training packages for their diplomatic and foreign service staff, sometimes on an annual basis, or as part of entry level training.

Courses for peacebuilding practice are offered by:



Target audiences



Outlook & recommendations

The field of training on religion and secularity is growing. Today, a multiplicity of courses with different approaches (from faith-based, to multi-religious, anthropologic and secular), including a variety of different topics and combinations thereof exists. However, there is not much training designed for decision makers, diplomatic personnel and staff of MLOs. Given that this group is an important target audience who can impact how religion and secularity is addressed in situations of conflict through practice and policy, there are three measures that need to be taken.

First, the demand for training needs to be strengthened among foreign services and MLOs by explaining why religion matters for conflict transformation and peacebuilding and how they can equip their personnel with the relevant knowledge and skills to address the topic in a meaningful way. Short online courses (that are free) could help as teasers to catch the attention of foreign service and MLO staff.

Second, training design needs to account for the organizational and time constraints of foreign service and MLO staff, who have intense work schedules, in which it can be difficult to plan ahead and which do not regularly allow for absences over several days. One option is to offer more flexible training formats of either shorter duration, or more individual coaching-style support. However, short courses only get participants to start thinking and the topic of religion and secularity in conflict should receive more weight in continuous or longer term training too, which ultimately necessitates specific policy outreach from course organizers and curriculum developers.

Third, institutions already offering training need to make it easier for participants to find the right course offer by clearly advertising their course goal and content. The AAI mapping report presents a useful starting point for a first overview of existing courses, as well as possibly for a database of all relevant courses.

3. Learning from Practice

This section offers learning collected from the joint experiences of the trainers and course organizers at the trainers' exchange on two topics. Firstly, it shares strategic insights on what to do regarding course design, curriculum design, training methodology, use of resources and tools, evaluation and observing change, and course advertising. Secondly, this section shares practical suggestions for how to train in a religiously-sensitive way on certain topics and how to reach out to policy makers on 'why religion matters'.

Strategic Recommendations: What to do

Course design

- Find out what knowledge and assumptions already exist among your participants; build on existing knowledge, frameworks and language.
- Design training bottom-up to meet people where they are at and seek input from the people you are designing training for; build content together.
- Adapt your course advertising and training methodology to your audience (e.g. if working with high-level people, call it a dialogue, exchange, or consultations, rather than "training", otherwise they might not feel solicited).
- Have a guiding structure throughout the course that allows for different presentation styles.
- Have a diversity of participants and views in the training: exposure is the best way to break down biases.
- Invest time in participant selection, do outreach and build ownership to get a diverse group of participants.
- Keep desired outcomes of training on religion and secularity in conflict in mind. Good training will enrich participants with:
 - Being self-reflective/aware in their approach to religion and secularity.
 - Being able to approach religion without an instrumentalist agenda.
 - Analytical skills (i.e. religion-related questions to be asking in a conflict context).
 - Practical skills to build peace (i.e. beyond deconstructing "religion").

Curriculum design (course content)

- Think about content and process together; don't use predefined themes.
- Integrate both text-based elements of religion ('religion 101'), as well as elements of lived religion in specific contexts in training.
- Include a broad look on religious groups (not just the 'threatening ones'), to avoid creating bias.
- Connect religion to other topics (i.e. gender, environment).

- Include skills-based elements in your training (i.e. communication skills such as active listening and how to listen to other views).
- Explain how you approach identity and cultural theories and how they relate to the course content.
- Address how different conflict resolution approaches relate to each other and where to situate the content of your training through an appropriate framework (mediation, dialogue, negotiation, constructive conflict, reconciliation, trust building, anger management, non-violence).
- Address the diversity of 'dimensions' of religion and secularity (tradition, motivations, teachings, practice, power, discourse, etc.).
- Name and locate both religion and secularism in their different social, cultural and political contexts.
- Balance religion's context-specific nature with lessons for practice that are applicable beyond one context.
- Have participants critically reflect on their own religious identity and the biases that come with it.
- Integrate self-reflective and self-care elements at the beginning of the course.
- Do no harm: question the inclusion of content in regards to its benefits and risks for your training.
- Establish ground rules of behavior with the group at the beginning of the training.
- Include sessions or blocks on:
 - Analysis skills (how to understand the religious dimensions of a conflict, how to shift and adapt existing analytical frames and tools).
 - 'International' and 'traditional' approaches to peace when religion plays a role (mediation, dialogue, messaging and influencing narratives, text interpretation, etc.).
 - Process design skills (what are the specifics of designing a conflict transformation process when religion plays a role in the conflict? How does religion influence your process design elements?).
 - Monitoring and evaluation skills (what evaluation and monitoring tools are well-equipped to observe the desired changes in conflicts where religion plays a role?).

Training methodology

- Keep things simple where you can.
- Adjust the training to participants' expectations (after advertising course clearly and selecting participants well).
- Surface biases and assumptions in the training from the beginning: start with a brainstorming of participants' preconceptions by using experiential, arts-based and visual approaches.
- Engage participants in critically thinking about the concepts and contexts constantly, by presenting problem posing material, not predefined categories.
- Create a basic understanding so that participants can share a common language.
- Deal with different meanings and interpretations of 'religion' and 'secularity', as both terms/categories are context-dependent. Balance the need for specificity and vagueness regarding terms.
- Use symbols to bypass biased words.
- Make sure all voices get heard in the course: navigate hierarchies and gender dynamics by breaking up the plenary and going for exercises, (smaller) group discussions and having participants write down their inputs on cards, or on flipcharts, instead of collecting them as a 'shout-out' in plenary etc.
- Include a variety of resource materials and people from different perspectives: academic and non-academic, as well as from different cultures, religions, regions, gender, and institutional affiliations, etc.
- Build theory from practical casework and only bring it up when it is useful for practical work.
- Provide opportunity for analysis through case studies (what is the nature of the conflict? how is religion serving violence and peace?).
- Create space for holistic training experiences, such as engagement with emotions, culture, or religious rituals that can be experienced beyond a conceptual approach.
- Use field visits as exposure to the complexity of lived reality to get participants thinking and talking about differences. Follow up the field visit by class reflections.
- Integrate "secular" and "religious" or "faith-inspired" trainers on an equal footing, have them present and articulate their worldviews transparently.
- Be transparent about the language trainers are using, define terminology and reflect on the difficulties.
- Use rituals to create relationships among participants and trainers.
- Have participants co-facilitate and co-direct certain sessions or parts of the course.

Evaluation and observing change

- Keep in mind that there is a difference between teaching well and effecting change in a context when creating your course evaluation questions.
- Be aware of whether you are engaging in evaluation and observing change for institutional learning, or as part of donor requirements, as the two aims are different and may require different questions.
- Remember that change is always context-related.
- Do not fall for the post-hoc fallacy: one of the key difficulties in attributing change that has occurred due to training is the 'post-hoc ergo propter hoc' (= after this, therefore because of this) logical fallacy that mistakes correlation for causality.
- Observe change after training by having participants rate their pre- /post- course knowledge and skills, or by conducting tracing interviews on change-related questions in line with the goals of the training.
- Explore how participants have received the training and how they have adapted or innovated it in their practice, as repeating what you taught may not be the right thing in every context.
- Be open and plan resources for observing the 'unknown unknowns' (= not knowing beforehand what you will come across that you do not know): observing openly requires resources.
- Observe the 'unknown unknowns' by examining growth, and tales or traces of improvisation, innovation and adaptation in the specific field in question.
- Consider whether you want to achieve short term impact or long term impact.

Advertising the course

- Communicate and advertise your course goal and content clearly; focus on certain content so participants know what to expect (and what not to expect) from your course.

Practical Recommendations: How to do it

This section offers practical recommendations and tools on how to train specific elements of courses on religion and secularity in conflict, and on how to organize and communicate policy messages on 'why religion matters' to decision makers and donors.

Resources & tools: How to train

To train **self-awareness** regarding one's own preconceptions and assumptions about religion and secularity, trainers can do the following exercises:

- Word brainstorming for the terms 'religion', 'conflict' and 'peace', then analyzing the results as a group.
- Drawing and creating a gallery.
- Using single event analysis (e.g. destruction of holy sites in Nigeria, then comparing analysis frameworks), using a visualization to spark discussion.
- Socio-metric exercises.
- Listing preconceptions about the 'other', then listing what others are saying about you.
- Asking elicitive questions for a 'religious' audience (such as: starting the day with participants offering scriptural reference on the topic of the day: what teachings from your scriptures are relevant to topic X?; who are important figures for topic X?; what are relevant stories to topic X?; what are barriers within religious law for X?).

Sometimes participants cannot take the floor within plenary sessions out of respect or due to custom when elders or religious leaders of their faith community are co-participating in the course. To **navigate religious hierarchies**, course facilitators can take the following measures:

- As a moderator or facilitator of session, invite people to speak.
- Use breakout spaces and group participants so that they are without their religiously-hierarchical superiors.
- Use writing formats to respond to questions (instead of open plenary).
- Create an awareness of one's own place in religious or secular spaces.
- Establish ground rules with participants at the beginning of the course (e.g. everyone may speak freely and will be listened to, use respectful language and show respect for other people's opinions).

Participants may follow religious commandments or obligations and appreciate it when course organizers support them in following their practices during the course too. These are some **religion-related practical training elements** course organizers need to keep in mind:

- Coordinating course breaks and prayer times, offering prayer spaces.
- Religious requirements regarding food (e.g. vegetarian, kosher, halal, or no alcohol), eating times (e.g. eating only before 11am, or only before sunrise and after sunset), and holy dates.
- Seating arrangements (e.g. the need to sit in the first row, not sitting next to the opposite gender, not sitting in front of a religious leader or elder of the same faith, or sitting close to the door so that slipping out for prayer or food does not disturb the group).
- Adapting exercise obligations (e.g. not needing to hold hands with other participants and rather standing in a circle, not singing or dancing, but instead walking around to music).
- Being sensitive to the language used in exercises and checking before doing the exercise when in doubt. Participants usually appreciate sincere efforts by organizers or trainers to accommodate their needs.

While there are many ways of employing case studies in training, good **use of case studies** can be made by:

- Reading the case study, then engaging the group in analysis of the case study.
- Deciding whether to start with theory before moving to the case study, or starting with the case study and presenting the theory afterwards depends on the capacity of the participants. Connect with experienced participants by first collecting their questions on topic X, second by looking at the case study, and third by offering theory.
- Using case studies for developing analysis and problem-solving skills by engaging participants in elicitive approaches such as creative process design.
- Combining case studies with field visits: comparing reality with participants' preconceptions and letting participants reflect on why certain preconceptions exist. This will develop social analysis skills as well as active listening skills.
- Engaging participants in a roleplay based on a real case.
- Sharing studies of 'successful' and 'unsuccessful' cases.

Sometimes participants or trainers and organizers wish to share **spiritual connections** and reflections among the group. To make sure such exchanges are good experiences for everyone, trainers are encouraged to keep the following points in mind before engaging in spiritual elements as part of the official course curriculum:

- Deciding in favor of, or against including spiritual elements in the course curriculum depends on the group of participants.
- When the group is homogenous there is less risk, and trainers can include spiritual elements.
- When the group of participants and trainers is heterogeneous, facilitators need to ensure a diversity of voices, they should show and explain what is being done, and create voluntary opportunities for participants to join in. This means also creating the opportunity to opt out and observe (or not be present).
- Facilitators should reflect on how much time to allocate to spiritual reflections in relation to the goal of the training.
- When controversy arises out of spiritual moments in the training, facilitators should support participants, using these moments as learning opportunities, as well as keeping an eye on how people are responding to the controversies.

Policy messaging: How to communicate

- Show policy makers what they are missing when not addressing or including religion in their efforts and that there are answers to their questions.
- Surprise and raise your audience's curiosity.
- Tailor your message to your audience (audiences include policy makers, practitioners, funders, or religious groups) and put your message into their context.
 - For policy makers keep it short and simple ("KISS") and use powerful words that allow them to connect what you are saying with the paradigms they are working with. The following terms and concepts can be helpful for doing so: added value, states, security, power, structures, and influence.
 - For funders organize your argument by referring to terms and concepts including: relevance/prevalence, gaps, moral imperative, intersectional, and multidisciplinary.
 - Remember other audiences exist besides policy makers and funders, such as academic, religious, corporate, and private actors.
- Focus on making policy makers realize that religion is present and that they need the skills to navigate discussions involving religion.

- Don't over- or under- emphasize religion.
- When explaining why religion matters, start by explaining that religion is powerful in mobilizing people in today's world as many adhere to a religious worldview.
- Explain the peacebuilding aspects of religion to policy makers (what is the added value of addressing, or including religion?). However, be clear that religion can act as a resource for peace, but also as a driver of conflict, violence and chaos.
- Be careful to employ the argument that 'religion can fix things', as the counter argument is that 'religion can make it worse as well'.
- Explain how 'getting rid' of religion (an anti-religious view) is not the panacea for peace, as secular movements have also killed a lot of people in various contexts.
- Challenge the dominant policy frame of 'religion = violence and chaos, secularity = peace, order and security'. Show examples of when religion has contributed to peace and secular movements have contributed to instability or conflict.
- Emphasize the need to learn more; challenge existing assumptions.
- Explain that religion and secularity in conflict are not researched or addressed enough.
- Allow your audience to relate to the topic. To relate on an interpersonal level, start your argument with a personal story about a community or an individual.

An example of a policy pitch could look like this:

- Start with a personal story to bring your argument 'to life'.
- Connect the individual story to a broader level and emphasize the significance of addressing religion and secularity in conflict and of including religious actors and identities across different social and political levels.
- On the broader level, focus on institutions and structures, while including the explanation of how meaning is created and how alternative futures could be imagined.
- Provide concrete examples of effective, holistic peacebuilding.
- Surprise, challenge and raise curiosity.
- What is it about religion that offers us a unique insight into gender, economic, and cultural differences?

4. Challenges and Recurring Questions

This section presents an overview of key challenges and recurring questions that trainers and curriculum developers of courses are facing repeatedly and that require further thought and attention.

Curriculum design (course content)

- To what extent should the intersections of religion with gender, ethnicity, and class be included?
- How can we train on secularism and secular bias in a practitioner-oriented way?
- Do we need a scientific presentation for a practitioner audience?
- How do we push the boundaries and carry out more open ended and experiential courses?
- How can we work with critical and deconstructionist approaches in our courses and still provide constructivist outcomes?
- How can we understand and teach lived religion in a feasible way?
- What lessons can be taken away from a specific case for other contexts? What learning is context-specific with regard to religion, conflict and peace and what can be generalized? How do we teach from the specific context and learn for the more general at the same time?
- How do we balance replicability with specificity of a diversity of voices?

Training methodology

- What skills-building do we incorporate into our courses?
- How do we share spiritual connections, reflections, and prayer contemplation in a course setting?
- How do we promote the knowledge and experiences of local peacemakers in the broader corpus of knowledge and literature that people are referring to?
- How do we train on secularism and secular bias in a practical and hands-on way?

Use of resources

- Should we all contribute to an open-source textbook?
- How do we best collect key articles, films, simulations, case studies, activities, and exercises for courses?
- What additional research is needed?
- What are the best uses of case studies?
- Should we promote a shared resource hub? Some thoughts:
 - It could include a list of courses which is kept up to date.
 - We should try to find an existing hub rather than creating a new one.
 - The database of courses could be organized according to duration, target group, religion, and country.
 - The hub would help people find out what is happening in a certain area and to get in touch with the respective course organizers.
 - The Wabash Center currently offers a good website for syllabi.

Policy messaging/outreach

- How can we influence funders to fund the right kind of courses? How did our colleagues do it? What worked well?
- How can we get the word out about our own courses?
- How can we reach the media? How can we focus more on communicating the message and understanding the value of getting the message out?
- How can we create understanding for other approaches to religion (secular, religious, etc.) amongst policy makers who may tackle religion and secularity more in a security-paradigm, rather than in an ethical or meaning-making, anthropological paradigm?
- Bring in the aspect of religion and secularity in conflict into crisis management-training.

Presentation, advertising, communication

- How do explain why taking religion into account matters in fundraising proposals?
- How do we make the 'religion matters' argument?
- What do good policy messages on religion in conflict look like?
- Who are we and how should we brand the field?
- There is a need for more free online courses as teasers for longer courses:
 - Number of online courses is currently very low.
 - Best to introduce a topic and then work in a targeted way to bring it to institutions. It is a slow process to figure out how an institution works and then figure out the need for training and how to bring religion in.
- There is a need for a follow-up to training courses:
 - Online courses are important for follow up.
 - There is a need to create a feedback loop after the course.

Observing change, evaluations

- How do we evaluate the impact of courses for learning?
- What are feasible, useful elements of evaluating the outcome and impact of courses for learning?

Awareness of our limitations

- How should we be conscious in relation to the fragility of expertise in this area?
- Are we too obsessed with being the 'expert trainer'?
- How do we train on religion in conflict without suggesting it is the medicine that cures all?
- How do we know we are not just seeing what we are looking for?
- How useful are the terms 'secularity' and 'religion'? Is our need to define terms grounded in our need to be experts, rather than in cultivating a process of communication and exchange?
- What steps might be taken to push the boundaries and carry out more open ended or experimental courses?
- Workshops are often seen as they only 'way to go', while indigenous and local forms of education are sometimes supplanted, or used badly. What does thinking outside of the 'workshop box' for training look like?
- What formats of training and education do not need outside funding in order to be self-sustaining?
- With our training courses and formats, are we setting up a dependency?

5. Next Steps

This section covers three points. Firstly, it states how those who were present at the exchange want to continue with the meeting format. Secondly, this section shares the personal action points those present at the exchange committed themselves to taking after the exchange. Thirdly, it presents a table of planned and suggested activities organized along the categories of research, training resources, communication & branding, and networking & linking in view of short- (the coming months), mid- (half a year and more) and long- (next few years) term time frames. The table mixes institutional action points (activities that are currently happening, or intended, start with the abbreviated name of the committed institution) and impersonal suggestions for action (joint agreements that it would be good if someone made them happen).

Continuing with the exchange format

Consensus at the practitioner exchange emerged that the meeting format was helpful for exchanging on the needs and offers of training, sharing experiences and good practice, thereby giving trainers ideas to improve existing courses, receiving new food for thought and for networking with professionals active in the same field. Participants at the exchange would welcome a second edition, which should be based on a specific (joint) activity or action that would gain from the inputs of other professionals (e.g. planning the textbook on religion, conflict and peacebuilding, or a policy-oriented workshop on getting the message to a specific audience).

Personal action points

Actions that practitioners at the exchange committed themselves to taking:

- Include and spell out the goal of experiential or spiritual elements in future courses that employ more secular language.
- Connect research on scriptural reasoning to religion and mediation curricula.
- Bringing research on monitoring and evaluation from universities to the field.
- Revisit one's previous training.
- Include more diverse religions in teaching about the relevance of religions in peace and conflict.
- Reach out more to International Relations (IR) departments to suggest courses and lectures on religion, and reach out the theology departments to suggest courses on IR and civil war.
- Increase the link between research and practice.
- Become more proactive in networking.
- Link the grassroots-level more with religious leaders.
- Connect more with global networks. Implement best practice in courses.
- Increase the effort to build and maintain contacts.
- Explore the possibility of a resource hub on existing training (also locally).
- Use more elicitive training methods and try to employ more diverse training methods.
- Think and act outside of the "workshop box".
- Revise funding strategy.
- Engage in conversations on religion with one's work colleagues.
- Explore faith-based divinity programs who offer conflict resolution courses.

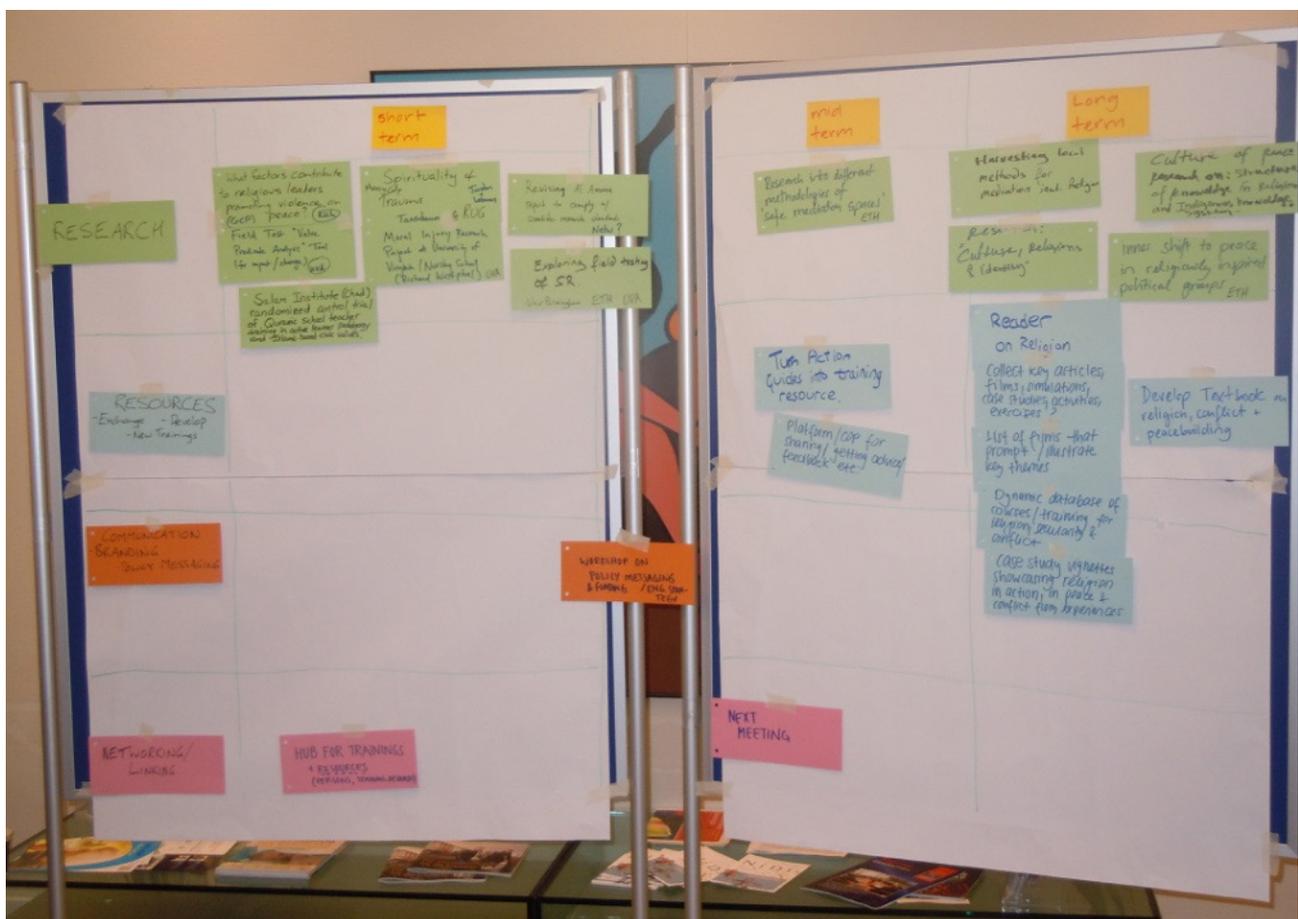
List of planned and suggested activities

	Key questions	Short term	
Research	<ul style="list-style-type: none"> • What additional research is needed? • How can research support the “religion matters” message? 	<ul style="list-style-type: none"> • <u>GCP & RUG</u>: What factors contribute to religious leaders promoting violence or peace? • <u>UVA</u>: Field test “Value Predicate Analysis” tool • <u>Salam Institute</u>: Randomized control/trial of qur’anic school teacher training in active-learner pedagogy and Islamic-based civic values (Chad) • <u>Tannenbaum and RUG</u>: Spirituality of trauma (Jordan and Lebanon) • <u>UVA</u>: Moral injury research project • <u>AAI/Network</u>: Revising Al Amana report to comply with scientific research standards • <u>UVA</u>: Exploring field testing of scriptural reasoning 	
Resources	<ul style="list-style-type: none"> • How do we create a textbook on different approaches to religion, conflict and peacebuilding? • What are new methods for conducting mediation that involve religion? • How do we extend the theoretical imagination of/for trainers? • Should our field tap into personal development industry resources? 		
Communication & branding	<ul style="list-style-type: none"> • How can we improve our policy messages and their delivery to become more effective? 		
Networking & linking	<ul style="list-style-type: none"> • How do we increase diversity in the Network and at workshop meetings? • Should there be a support platform that helps to direct participants to courses? 	<ul style="list-style-type: none"> • <u>Network</u>: Design a dynamic hub for training and resources (people, training resources), or add to an existing one; searchable by countries, focus, types, accessibility 	

List of full institutional names

AAI	Al Amana International
GCP	Global Covenant Partners
Network	Network for Religious and Traditional Peacemakers
RUG	Rijksuniversiteit Groningen
UVA	University of Virginia

Mid term	Long term
	<ul style="list-style-type: none"> • Harvesting local methods for mediation incl. religion • Nexus of culture, religions and identity • Culture of rules: Structure of knowledge in religion and indigenous knowledge systems
<ul style="list-style-type: none"> • Authors of guides with USIP: Turn USIP Action Guides into training resources • Platform/Code of Practice for sharing, getting advice, feedback etc. 	<ul style="list-style-type: none"> • Create a reader on religion, conflict and peacebuilding • Collect key articles, films, simulations, case studies, activities, exercises • List films that prompt and illustrate key themes • Create a dynamic database of courses, training for religion, secularity and conflict • Create case study vignettes showcasing religion in action, in peace and conflict from experiences • Develop textbook on religion, conflict and peacebuilding
<ul style="list-style-type: none"> • Organize a workshop on policy messaging, funding, engagement strategy (back-to-back with next exchange?) 	<ul style="list-style-type: none"> • Develop an engaging policy trailer for “why religion matters”
<ul style="list-style-type: none"> • Network: Input existing training into the hub (if a new one is required) 	<ul style="list-style-type: none"> • Network: Connect the hub to other databases (if a new one is required)



6. Annex

Practitioner Exchange Program

Practitioner Exchange

Trainers of Courses Addressing the Role of Religion & Secularity in Conflict

Dates/Times: Wednesday 10 May 6:00pm – Friday 12 May 2017 5:00pm

Venue: The Netherlands Interdisciplinary Demographic Institute (NIDI) in the Hague, Lange Houtstraat 19 2511 CV Den Haag, Netherlands

Goal

Trainers and curriculum developers of courses on religion in conflict for practitioners & policymakers can exchange their experiences and share learnings.

The practitioner exchange further offers a platform for exchange between the trainers and curriculum developers and governmental representatives on the needs and offers of trainings addressing religion and secularity in conflict for practitioners and policy makers working in conflict transformation.

Terms like 'religion' and 'secularity' are fluid and context-dependent. This is why the exchange seeks participants who have reflected on how to think about and train on these categories in conflict in today's world for conflict transformation practitioners in a practical and useful way.

Objectives

- **Assess the needs for trainings:** Strengthen a joint understanding of what the different needs and requests for trainings are and how they can be addressed.
- **Assess the offers for trainings:** Gain an overview of existing training offers, identify the complementarities, overlaps and gaps, and explore ways of harmonizing these.
- **Learn & improve practice:** Insure the quality of our courses through peer exchange of training curricula, experiences, knowledge and open questions.

Intended Participants

20 to 25 facilitators, trainers, and curriculum developers of trainings specifically addressing religion and secularity in conflict for practitioners and policy makers involved in conflict transformation, mediation and peace processes. Additionally, a few selected government representatives training themselves or requesting training on this topic will be invited as well.

Organizers

This practitioner exchange is organized jointly by the Center for Security Studies (CSS) ETH Zurich, the University of Groningen Centre for Religion, Conflict and the Public Domain, the Network for Religious and Traditional Peacemakers, and Al Amana International; with the support of the Swiss Federal Department of Foreign Affairs.

Agenda

Wednesday, 10 May

18:00–20:30

Official Welcome Dinner

At Amier Restaurant, Den Haag

Thursday, 11 May

09:00–09:45	Introduction
09:45–10:15	<i>Break</i>
10:15–12:00	Assess the need and the offer of trainings Presentation of Al Amana mapping Complement and challenge findings
12:00–13:30	<i>Lunch</i>
13:30–15:30	Exchange on curriculum design Pitches of courses Discussion to compare & contrast
15:30–16:00	<i>Break</i>
16:00–16:45	Group work to collect learnings on curriculum design
16:45–17:30	Conclusions of day Recommendations, learnings

Friday, 12 May

09:00–10:30	Learning from and improving practice Collect nagging questions Group work to answer clusters (i.e. reflection on terms, quality control, effective change, resources)
10:30–11:00	<i>Break</i>
11:00–12:30	Cont. group discussion, create flip with learnings & recommendations Feedback to plenary
12:30–14:00	<i>Lunch</i>
14:00–15:00	Experiential workshops Parallel workshops on training-related exercises
15:00–15:30	<i>Break</i>
15:30–17:00	Conclusions of day Recommendations, learnings, how to continue

Selected Courses on Religion and Secularity in Conflict by Organizations Participating in the Exchange

Religious and Cultural Models of Conflict Resolution (in Hebrew)

Program for Conflict Resolution, Management and Negotiation, Bar Ilan University

Goal	Target Audience	Duration	Location
Expose students to the texts, theory and practice of religious and cultural models of conflict resolution and peacebuilding. Jewish, as well as Islamic, Christian and secular models of peacebuilding are compared and practitioners engaged in religious peacebuilding today are analyzed.	Israeli M.A. and PhD students	14 sessions of 3hrs	Ramat Gan, Israel

Introduction to Religion and Peacebuilding <http://www.usipglobalcampus.org/>

United States Institute of Peace

Goal	Target Audience	Duration	Location
Provide an introduction to, and convey the importance of, understanding and engaging religion in peacebuilding.	Policy makers, peace practitioners.	2–3 hours	Online

Islamic and Jewish Approaches to Conflict Resolution <https://resolution.tau.ac.il/course-7>

International Program in Conflict Resolution and Mediation at Tel Aviv University

Goal	Target Audience	Duration	Location
Conflict resolution scholars and practitioners learn how to take into consideration the religious and cultural traditions of Jewish and Muslim communities to address conflicts involving them, especially in the context of the Israeli-Palestinian Conflict.	MA International students	1 semester	Tel Aviv, Israel

Judaism and Conflict Resolution Track

<http://www.pardes.org.il/program/pjcr/pardes-center-for-judaism-conflict-resolution/>

By Pardes Center for Judaism and Conflict Resolution

Goal	Target Audience	Duration	Location
The Judaism and Conflict Resolution Track seeks to challenge and inspire participants into being knowledgeable and active rodfei shalom (Jewish pursuers of peace) between individuals, families, communities and nations.	Graduate & rabbinic students, educators.	Semester course, 2/week for 21/2 hours	Jerusalem, Israel

Mosintuwu Women School <http://www.mosintuwu.com/>

Mosintuwu Institute

Goal	Target Audience	Duration	Location
Mosintuwu Women School is a one-year alternative education program for women at the grass root level. Participants from different villages, religions and ethnic groups are exposed to different learning components, such as religion, tolerance, peace, gender, rights to public service etc.	Grass root women	During 1 year 1/ week, 5hrs each.	Poso, Indonesia

Peace Culture and Non-violence <http://www.sustech.edu/>

Center for Studies and Culture of Peace, Sudan University of Science and Technology

Goal Training religious people, traditional and tribal leaders as well as government officials and students in the culture of peace and non-violence.	Target Audience MA, PhD, religious actors, government officials.	Duration Week, 9 months, 3 years.	Location Khartoum, Sudan
---	--	---	------------------------------------

Religion and Collective Violence <http://www.orthodoxpeace.org/en/education/courses.htm>

Institute for Peace Studies in Eastern Christianity

Goal Centered on the idea of improving communication between religious leaders and policy makers when dealing with situations of collective violence, this course aims to offer a theoretical framework and a practical understanding of this phenomenon from the perspective of religious studies and political science.	Target Audience Lawmakers, journalists, undergraduate and graduate students	Duration 16 weekly sessions (3hrs/ day, 1day/ week)	Location Online
---	---	---	---------------------------

Religion and Mediation Course www.rmc.ethz.ch

Culture and Religion in Mediation Program (CARIM), a joint initiative by the Center for Security Studies (CSS) ETH Zurich and the Swiss Federal Department of Foreign Affairs

Goal The course aims to develop participants' knowledge, skills and attitudes relevant for mediating in conflicts where religion plays a role. The course applies a broad understanding of mediation to look at how third parties can create supportive spaces for actors in these conflicts to come together to address their differences.	Target Audience Mediators, peace practitioners, policy makers.	Duration 5,25 days Next Date 26–31 Aug 18	Location Murten, Switzerland
---	--	---	--

Religion and Peacebuilding: Jewish and Islamic Models in Texts, Theory and Practicewww.law.biu.ac.il/en/node/3871

Law School, Bar Ilan University

Goal Students learn through study of religious texts, dialogue, theoretical academic research and meeting with practitioners engaged in religious peacebuilding how effective and sustainable peace and conflict resolution approaches can take into consideration the religio-cultural traditions of the communities involved.	Target Audience International students M.A.	Duration 1 week	Location Ramat Gan, Israel
---	---	---------------------------	--------------------------------------

Training for Religious Youth in Peace and Conflict Management <http://salaminstitute.org/>

Salaam Institute for Peace and Justice

Goal To sensitize 30 relatively conservative and religious youth to notions of peace and non-violent conflict management, tolerance and fraternity, and civics and citizenship, and thereby contribute to efforts to prevent violent extremism in the area.	Target Audience 30 Muslim and Christian youth	Duration 3 days	Location Agadez, Niger
---	---	---------------------------	----------------------------------

War and Peacemaking in Orthodox Christianity <http://www.orthodoxpeace.org/en/education/courses.htm>
 Institute for Peace Studies in Eastern Christianity

<p>Goal This course focuses on Orthodox Christianity and has three goals. First, it surveys the concepts of war and peace in the doctrines, the ethics and the worship of the Orthodox Church. Second, it explores the impact of political doctrines (e.g. nationalism) and political attitudes (e.g. demonizing enemies, dualism), upon the Church. Third, it explores pastoral methods of peacemaking that emerged throughout Eastern Christianity.</p>	<p>Target Audience Lawmakers, undergraduate and graduate students, journalists</p>	<p>Duration 16 weekly sessions (3hrs/ day, 1day/ week)</p>	<p>Location Online</p>
---	--	--	--

Youth Leadership for Human Security <http://www.hscollective.org/youth-leadership-2/>
 Human Security Collective

<p>Goal Developing human security approaches to preventing violent extremism relating to building local security, social cohesion and resilience in your community.</p>	<p>Target Audience Youth (range 18–30)</p>	<p>Duration</p>	<p>Location Tunisia &The Netherlands</p>
---	--	------------------------	--

“This workshop report is an incredibly helpful resource in clarifying the nuances that often emerge in research and practice as it highlights important lessons learned in teaching on religion and secularity in conflict. Understanding how religion and secularity can be negotiated through a historical lens while shaping value systems and norms in the everyday exchanges is an important point of analysis. This workshop report offers a synthesis of insights and experiences of wise practitioners and educated scholars and offers new frameworks and strategies we can all incorporate in our work.”

Prof. Dr. Karenjot Bhangoo Randhawa, Professor for Peace and Conflict Studies, University of California, Berkeley

“The practitioner’s exchange offered an intimate space to dig deeper into what it means to be teaching on religion and secularism. Participants from rich and diverse backgrounds shared their experiences and insights on professional and personal levels with attention to both the practical and theoretical. I am grateful for the opportunity and the connections.”

Tarek Maassarani, Program Director, Salam Institute for Peace and Justice

“This publication offers a fantastic opportunity for practitioners and policy makers to learn from colleagues about the different approaches they have taken to integrate both the religious and the secular into trainings on conflict transformation and peacebuilding.”

Ed Marques, Project Manager, Crisis Management Initiative

Practitioner Exchange: Training on Religion and Secularity in Conflict for Peacebuilding, 10 – 12 May 2017

The meeting was co-organized by the Center for Security Studies ETHZ, the Network for Religious and Traditional Peacemakers and the Centre for Religion, Conflict and the Public Domain at the University of Groningen, with the support of the Swiss Federal Department of Foreign Affairs and Al Amana International. It was hosted by the University of Groningen together with the Netherlands Interdisciplinary Demographic Institute in The Hague. The exchange was attended by 21 practitioners representing organizations including the Centre of Religion, Reconciliation and Peace at the University of Winchester; the Center for Studies and Culture of Peace at Sudan University of Science and Technology; the Department of Peace and Conflict Studies at the University of California, Berkeley; the Department of Theology and Religion at the University of Birmingham; the Dutch Ministry for Foreign Affairs; the Finnish Ministry for Foreign Affairs; Global Covenant Partners; Human Security Collective; the Initiative on Religion, Politics and Conflict at the University of Virginia; Institute for Peace Studies in Eastern Christianity; Mosintuwu Institute; Pardes Center for Judaism and Conflict Resolution; Salam Institute for Peace and Justice; and the United States Institute of Peace.

If your organization would like to be involved or learn more, please contact either Angela Ullmann at ullmanna@ethz.ch or the Network’s secretariat at secretariat@peacemakersnetwork.org.