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Demystifying Religion in Mediation
Identifying gaps in Training, Knowledge, and Practice

Content

About the Authors

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Introduction

Overview

"How do we foster a pedagogical project that respects and empowers people to understand, participate in creating, and strengthen appropriate models for working at conflict in their own context?"

– John Paul Lederach, Preparing for Peace

This report "maps" the field of religious engagement in conflict resolution and mediation. To provide an overview of the field, first, we analyzed the resources and training materials currently available to academics, analysts, and practitioners. Second, we incorporated interviews with academics, mediation practitioners, trainers, and religious actors, each working to understand conflict, conflict transformation, and religion for long-term, sustainable peace. From these conversations emerged an understanding of the gaps that exist, not only in the trainings that are currently available, but also within mediation practice and its understanding and engagement with religion. This report is an attempt to explore these conceptual and practical spaces to enable the conflict mediation discourse to grow robustly and to encourage a holistic synthesis between training, research, and practice.

Since 1979, the number of conflicts in which one or both parties are motivated by or identify with a religion has steadily increased. This expansion has occurred despite a decline in "overall levels of organized violence."[1] It is unclear whether "religion" is truly the root of more conflicts in the past 40 years or if media attention on religion and religious actors has amplified religion. Despite this marked increase, the ability for states to address conflict has not kept pace with recent developments nor is the growth of conflicts with religious drivers often directly addressed despite the expansion of diplomacy and security measures. For example, many nation-states have only recently established offices to interact with religious leaders and communities and advise governments on conflicts involving religious drivers. As such, the demand for professionals to consult and design religious engagement programs has grown exponentially. Many of these programs intentionally engage religion as a vital part of conflict resolution and mediation training for community leaders, religious leaders, tribal leaders, development agencies, non-governmental agencies, and governments.

As the primary mediator on the international stage, the United Nations (UN) plays an important role in setting global norms about both religion and conflict mediation. According to the UN, mediation is a "process whereby a third party assists two or more parties, with their consent, to prevent, manage or resolve a conflict by helping them to develop mutually acceptable agreements."[2] The primacy of the UN definition of mediation has created a conflict resolution framework crafted almost predominantly by Euro-American male academics and analysts. This means that the emphasis on Western mediation models and terminology largely excludes relevant literature or case studies written by field practitioners.

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1 Melander, Erik. Organized Violence in the World 2015 An assessment by the Uppsala Conflict Data Program. Uppsala Conflict Data Program, n.d. http://www.pcr.uu.se/digitalAssets/61/c_61335-l_1-k_brochure2.pdf. p1

2 Susskind, L., & Babbitt, E. (1992). "Overcoming the Obstacles to Effective Mediation of International Disputes," in Mediation in international relations, (Palgrave Macmillan), 30-51.

Our research reveals that these are problematic challenges in a world where diversity and lived experience of religion vary tremendously within the same country, region, village, and often even tribe.

Interview data overwhelmingly revealed that the daily function of religion in society, politics, identity, and conflict is not always reflected in its fullness in academic books. Mediators both confirm and dispute academic theories because they are often working in hybrid situations that engage and challenge both academic theory and practice. To adapt to diverse environments, mediators often draw on personal experience to create practical mediation strategies applicable to various contexts. Interviews with religious leaders provided significant insights based on their experiences with "lived religion." For example, religious leaders often do not separate religious beliefs and political action into mutually exclusive categories.

One of our interviewees noted, "When a foreigner asks if I am secular or religious, I simply answer that we are secular–religious and move on." Thus for many practitioners and religious leaders, a sharp categorical divide between faith and politics is not universally distinct. This is because in many cultures, the impetus to engage in civic life is sometimes also a religious mandate. This is particularly true for Islamic societies where the religious and political combine in the social sphere. It is also evident in many Buddhist and Hindu societies where religious concepts like *karma* (action/fate/destiny) impact reform movements and political decisions. By contrast, many Westerners and academics seek to distinguish between religious and political actors in clear ways. While these distinctions are significant in the academic world, our interviewees suggested that such differences are not as clearly defined in religious communities.
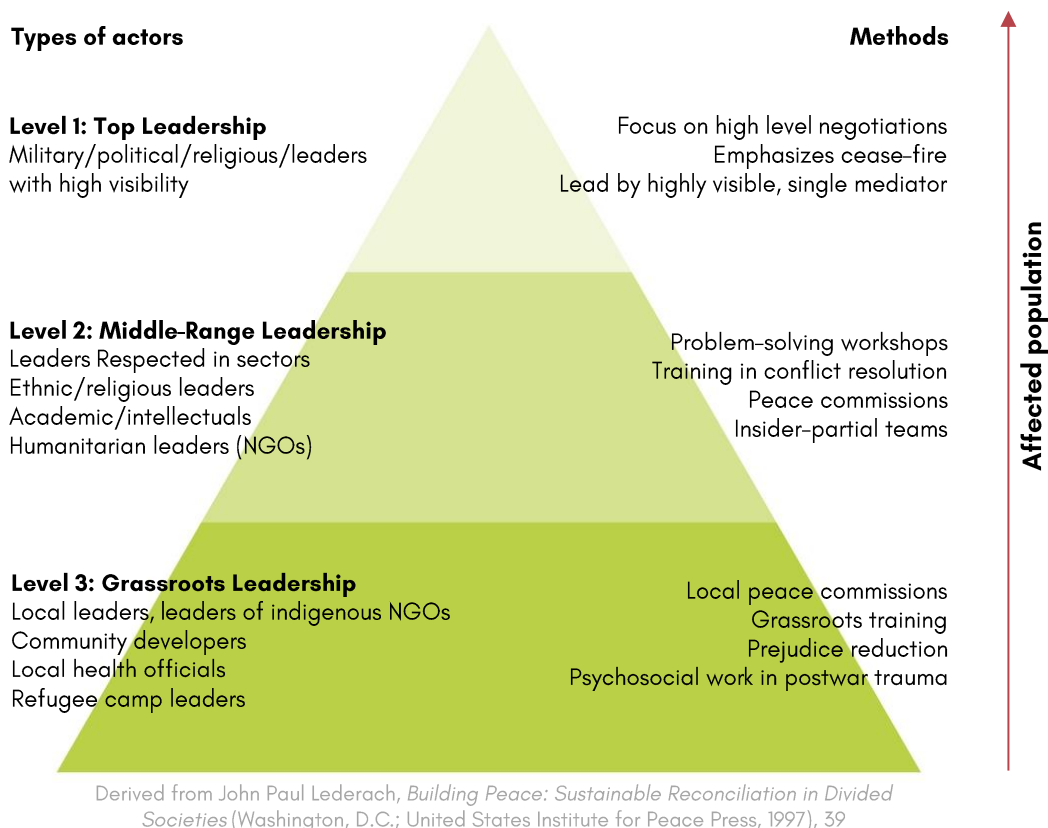
Methodology

To create a framework for analysis, we consulted the existing literature in the field of conflict and religious mediation. Instead of focusing on a single case study or country study through which to analyze the literature, we utilized a variety of interview material. We conducted over 60 qualitative, off the record interviews with academics, diplomats, mediation practitioners, and religious peacemakers to provide a nuanced overview of religion in mediation. We chose these four groups of people because their combined perspective and experience provided a comprehensive view of contradictory narratives in the field.

We define academics as individuals who provide the theoretical frameworks and foundations for conflict mediation including academic literature, trainings, and workshops. Definitions of mediation practitioners vary from country to region and context. Some organizations require a 40–hour training certificate or special degree for the title, others askew the label, viewing their position as naturally including conflict resolution preferring more informal designations such as peacemaker, a religious title (reverend, rabbi, imam, chief), political officer, or diplomat.

Mediators exist along a broad spectrum from high–powered, state–level mediators to negotiators involved in community–level peacebuilding. High–powered mediators are mostly country–level or multi–lateral representatives in strong directing positions. In contrast, community level mediators are more often facilitative, blending dialogue, mediation, and reconciliation practices. There is equal diversity among religious mediators including "officials" who are implementing high powered directives from established institutions such as the Papal office, to religious leaders who function at the local level. The diplomats and Foreign Service personnel we interviewed also had a wide range of experience. Some were political officers with 3–5 years of experience, while others were seasoned professionals who worked intimately with Track 1 processes for several years.

Approaches to Peacebuilding

Types of actors   **Methods**

Level 1: Top Leadership   Focus on high level negotiations
Military/political/religious/leaders   Emphasizes cease-fire
with high visibility   Lead by highly visible, single mediator

Level 2: Middle-Range Leadership
Leaders Respected in sectors   Problem-solving workshops
Ethnic/religious leaders   Training in conflict resolution
Academic/intellectuals   Peace commissions
Humanitarian leaders (NGOs)   Insider-partial teams

Level 3: Grassroots Leadership
Local leaders, leaders of indigenous NGOs   Local peace commissions
Community developers   Grassroots training
Local health officials   Prejudice reduction
Refugee camp leaders   Psychosocial work in postwar trauma

Affected population

Derived from John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, D.C.; United States Institute for Peace Press, 1997), 39

Limitations

From the beginning of this project, we understood a number of limitations to our research. One restricting factor was that all interviews were conducted in English. This governed our ability to interview non-English speakers including community members and religious leaders with whom we were unable to communicate. Thus, in the international context, we primarily interviewed people who respond to conflicts as outsiders, rather than local, community mediators. Therefore, our research might lack the perspective of local community members on the receiving end of international interventions.

In addition, we also focused on educational models, courses, trainings, and workshops for mediation used within universities and diplomatic and international communities. As such, we did not include the many conflict resolutions tools that operate on a local level. We were also restricted to knowledge of organizations, courses, and workshops accessible via the internet. This means that we inadvertently privileged information with a web presence, did not analyze information transmitted either through word-of-mouth or through local publishing mechanisms, and also excluded classified material. Therefore, the information analyzed in this report is largely Western-centric.

Report Structure and Framework

This report has three primary segments. First, we analyze religious perspectives and worldviews in mediation practice. In this section, we try to conflexify the use of religious language and the definitions of religious conflict. Second, we emphasize the gaps between lived religion and mediation practice. Along with data collection, we integrate salient quotes from interviews with practitioners and mediation specialists to process and integrate ethnographic evidence from the field. Importantly, interviews reflect both the experience of "lived religion" and the theoretical frameworks necessary for understanding conflict resolution and mediation. Third, in the appendices, we provide a bibliography as well as a comprehensive list of current trainings, courses, and workshops.

Section 1:
Religious Perspectives and Worldviews in Mediation Practice

Introduction

> "Irish during the revolution didn't care about excommunication because church structures in society didn't matter in the conflict. These people didn't fear hell. They were already living in it"
>
> – Interview with mediator

> "We must understand, not only, religious tenets and doctrine. We must understand the way it is lived in the day-to-day relationships between people. In the horizontal connections between the community"
>
> – Interview with academic

Religion and conflict or religion and violence are part of the common discourse since the terrorist attacks on the United States on September 11, 2011. Since 9/11, the rise of terrorist organizations such as al-Qaeda, the Islamic State (ISIS/ISIL), and Boko Haram are part of the religious terrain — a reality in the discussion of religion and religious communities. Academics struggle to answer whether there is something inherently "violent" or "conflictual" about religion. For example, in his book, *Terror in the Mind of God: The Global Rise of Religious Violence*, sociologist Mark Juergensmeyer argues that religious extremists are enacting their part in what they conceive is a "divine battle." In this "cosmic" conflict, many individuals are drawn to acts of martyrdom and sacrifice irrespective of the violence and displacement these actions might create for others.

In contrast, historian of global religion, R. Scott Appleby argues that religious violence and extremism are not central to religion or religious perspectives but are instead, part of a small and stringent interpretation of specific religious organizations and movements.[3] Appleby also suggests that many analysts focus more on the disruptive elements of religion instead of mediation practices. He notes that the West, in particular could learn from studying religions and religious practices more deeply. Appleby argues, "There's a great issue about trying to translate certain mediation practices and concepts that are couched in Western terms. A lot more work has to be done in terms of studying those religious and traditional practices, concepts, and metaphors of mediation practice."[4]

Conflict transformation's relative newness in popularity weighs the field with a burden to prove its merits as a counter to a militarized approach. This means the field frequently focuses more on the current "problem child," forgetting the deep reservoir of knowledge and experience that exists within every religious worldview to transform conflict.

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[3] Appleby, "Religious Violence: The Strong, the Weak, and the Pathological."
[4] Ibid.

Hizkias Assefa, a religion and conflict analyst notes, "Bringing the spiritual dimension into the peacemaking process can create access to the more deep-seated, effective base of the parties' behavior, enabling them to examine critically their own attitudes and actions." He also comments that, "People's conflict behavior is often based on more emotional considerations and thus may not be changed simply by rational negotiation processes and subsequent agreements. Cognitive decisions and commitments," he argues, "do not necessarily translate into feelings and actions."[5] In other words, practitioners argue, if the field is to remember the length of time, complexity of experience, and knowledge within it, the burden of proof may give way to a creative resurgence.

At the Interfaith Kosovo conference, Alberto Quatrucci from Sant'Egidio confirmed this idea in his lecture. He noted that, "simplification generates violence by diminishing the complexity of the other."[6] As such, we do not wish to simplify or codify the entire field based on our research in this report. In contrast, we hope to illuminate underexplored areas. In our stated limited perspective we are aware that there are further restrictions to which we are still blind. We, therefore, look forward to developing a deeper understanding of the complexity of practice that *does* exist and must be further developed within mediation as it addresses different worldviews. In the next section, we first explore the parameters of "religious conflict." Second, we analyze current mediation practices, discuss the distinct worldviews among various stakeholders, and how mediation can locate mutually agreed outcomes where religion is a driver for conflict and or peace.

Religion, Religious Conflict, and Mediation Strategies

1.1. Religious Terminology

Despite growing evidence that religion is a factor in conflict, there is also support for the claim that religion has a strong capacity to build peace. Religious and cultural distinctions can create division between communities that are fighting over scarce resources such as access to clean water, food, or the use of arable land. In that context, cultural distinctions — ethnic, linguistic, tribal, or racial — are often exacerbated by religious differences, which are sometimes so deeply embedded in culture that they are difficult to extricate. As evaluated by the Uppsala Conflict Data Program, organized violent conflict where religion plays a role is increasing in analyzed conflicts worldwide. Yet, conflicts with religious drivers and the role of religious peacebuilding are also two under explored aspects of mediation practice.

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5 Hizkias Assefa, in Smock, David. Ed. Religious Contributions to Peacemaking: When Religion Brings Peace, Not War. United States Institute of Peace, 2006. http://www.usip.org/publications/religious-contributions-peacemaking-when-religion-brings-peace-not-war.
6 Alberto Quatrucci, Sant'Egidio, in public comments at Interfaith Kosovo Conference May 30, 2016.

We do not attempt to answer the question of whether religion is the cause of "conflict" or try to determine the root of faith-based violence and terror. Instead, we focus on the existing and complex relationship between religion, conflict, and mediation and explore the following questions:

1. What aspects of religion and mediation require more investigation by practitioners in the field?
2. How might mediators work more effectively with religious worldviews to engender sustainable peace?
3. When religion does play a role in conflict, how are mediation strategies measured and is their significance fully understood?

RELIGION IS NOT STATIC. IT ENCOMPASSES A BROAD VARIETY OF BELIEFS, DOCTRINES, PRACTICES, RITUALS, SACRED TEXTS, AND VALUES.

As our awareness of religious diversity expands, so should the corresponding understanding of religious language and how it functions in particular societies. Words such as "spirituality," "transcendence," "faith," "god," and "belief" are part of common religious parlance. While these terms have distinct meanings in the academic context, for most practitioners and religious adherents, these words convey similar sentiments—faith in an ineffable, transcendent being, its active role in human history—and a set of rituals that circumscribe the relationship between God and religious believers.

"Religion" in the Western academy is a theological construction based on the Protestant Reformation and an intellectual study that emerged from that early field of investigation. Analysis suggests that religion is at times entangled in power dynamics ranging from colonialism to Western hegemony and war.

However, it is reductionist to conclude that "religion," a robust and rich expression of culture, philosophy, anthropology, and spiritual investigation as just a mere "instrument of power." Religion is not static. It encompasses a broad variety of beliefs, doctrines, practices, rituals, sacred texts, and values. Its influence and inherent impact on human societies is not an overstatement either historically or in this report. Alternatively, the analysis of religion and its function in particular societies tries to offer a nuanced view of the ways in which religion, religious worldviews, faith perspectives, and beliefs can affect, shape, inspire, and guide conflict mediation and resolution.

Contrary to popular belief in secularization theory, evidence suggests that religious people and institutions are increasing and growing more relevant in their particular societies and contexts. A recent Pew Research Center study found that in 2010, 84 percent of people in the world self-identify as "religious." Analysts also suggest that in many conflict zones in the world, religion is a key part of daily life, experience, interaction, and decision-making. For example, in both Pakistan and Nigeria, 90 percent of polled participants claim that religion is "very important" in their lives.[7] In addition, religion is a significant factor in the way people and societies interact with and interpret the world, which is an integral part of creating and sustaining peace. As a pivotal force for many individuals that affects, impacts, and influences how people engage, view, and understand the world, "religion" and its role in conflict, peace, and mediation should not be ignored. Evidence from mediation practitioners also

7 World Values Survey, "WVS Documentation Wave 6 (2010-2014)."

reveals that religion, religious actors, and religious institutions have the potential to engender peace in conflict zones.

When analyzing religion and its role in society, it is often overlooked that almost every religious tradition has a rich vocabulary relating to conflict resolution. Every religion emphasizes "peacebuilding" through values such as compassion, human dignity, and nonviolence. Concepts of empowerment, forgiveness, and justice are present in most sacred texts including Vedic and Buddhist literature, in the Hebrew Bible, the New Testament, and the Qur'an. For example, many words in the religious vernacular are embedded with notions of "mediation" and "resolution." Judaism has the concept of *tikkun olam* that means to "heal, repair, and transform" and *shalom* as the "joining together of opposites in wholeness." In the New Testament, Greek words such as *apokatallasso* and *diallasso* denote the significance of the "restoration of favor" as well as the renewal of harmony.

In Western Christianity and particularly Catholicism, the word *concilium* means to solve differences "in consultation" or "in council" with others. And in both Eastern Christianity and Islam, the word, *salima* means "peace, security, and freedom." The Arabic word *salaha* also means to do what is right and contains a strong implication of both "restoration" and "restitution." In the sub-continental traditions there are concepts such as *dharma* (Hinduism and Sikhism) and *dhamma* (Buddhism) that address the significance of both duty and law. *Ahimsa* in Buddhism, Hinduism, Jainism, and Sikhism, emphasizes compassion, tolerance, and non-violence. The challenge then, is not that religious traditions are devoid of peacebuilding structures but instead that religious institutions and leaders should emphasize these values to adherents.

In addition to examples of specific religious terminology, many religion scholars support the claim that central to each religion is the concept of personal and relational transformation. In other words, most religions espouse that the individual soul seeks to find divine relationship with Godself in order to acquire peace, trust, and engage in community building. This idea is often repeated in sacred texts of various religious traditions. In the ancient Hindu texts, we read of the cycle of life and rebirth (samsara) as the *atman* (the individual soul) makes its journey to Brahman (the ineffable Godhead) to discover interconnectedness and wholeness.

Buddhist texts emphasize the desire for each individual to achieve unity with nature while leaving behind the emptiness of ego and materialism. In the Islamic tradition, no single concept holds more import than the principle of utter submission (Islam), which implies a communal agreement of both consent and compliance. Finally, in mainstream Christianity, the concepts of grace and agape contain the fullness of forgiveness, reconciliation, and living in community. Therefore, there is evidence that "religious language" or language commonly used by religious practitioners contains inherent expressions of both conflict resolution and mediation.

In the next section we explore three sites of contestation that emerged in the course of our research. The first is the lacuna between religious knowledge, including concepts of religious faith and practice that are not well known to many mediation practitioners in the field. This raises the question of how to better equip mediators to respond to "religious conflicts" or how to effectively utilize "religious methodologies" in responding to disagreements that involve religious institutions or religious drivers. Second, we address the challenge of multi-layered identities—both of religious communities involved in conflict and of mediators trying to ameliorate or de-escalate the issue. How do mediators who are unfamiliar with a religious worldview frame the correct language, symbols, and strategies that will resonate with religious actors/institutions/communities involved in conflict? What methods can they utilize and how do they measure success? Third, we explore the space that exists between academic theories of religion and conflict and put them in dialogue with narratives from practitioners. These three frameworks provide a methodological lens with which to analyze the existing fissures in the field of religion and conflict mediation.

1.2. Defining Religious Conflict: Challenges and Opportunities

It is neither the purpose nor recommendation of this report to suggest that all mediators should have extensive knowledge of religion and/or religious faith traditions. However, our research reveals it is useful to have an understanding of how religious values and beliefs function relationally.

The Creation of Mediation Knowledge and Practice

KNOWLEDGE SHARING

MEDIATION PRACTICE

TRAININGS
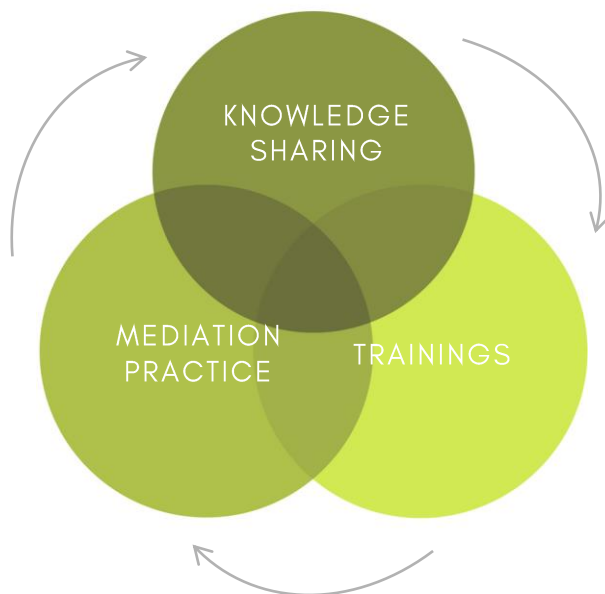
Understanding religious customs was most often cited in our interviews as a key-learning goal for mediators to understand "religion." This includes everything from knowing who to speak with and when, how to dress appropriately, and how to build relationships with religious actors.

While deep knowledge of theological and doctrinal issues is not necessary for mediation, a conceptual overview of how religious leaders work, their potential influence in the community, the rituals and traditions embedded within the culture and the social hierarchies that are present are significant for effective communication. For example, is it helpful to send a female mediator into a context where the religious and/or cultural beliefs do not permit men to take instructions from women? Is it beneficial to conflict resolution to send a mediator who is unfamiliar with social rituals and might accidently cause disrespect? As one of our interviewees recalls, on one occasion, mediation in South East Asia was disturbed when the mediator did not know he should remove his socks at a Buddhist temple. His socks, in particular, became the media focus instead of the negotiations, which were subsequently derailed.

In this section, we discuss multiple dimensions of the relationship between religious knowledge and its impact on mediation strategies. First, we analyze how practitioners can determine the ways religion acts as a driver of conflict rather than whether a conflict is "religious" or not. At the individual level and when encountering particular "actors," it is indeed possible to determine whether people, institutions, or groups are involved in a conflict that has religious dimensions. However, this terminology has some linguistic and cultural challenges. What is considered "religious" in one context is often "secular" or

"non-religious" when viewed through another lens. For example, is a conflict between two churches over access to clean water a "secular" or "religious" conflict? What parameters are currently used in the field to determine whether a conflict is "secular" or "religious"? If all actors and institutions involved in the conflict are "religious" does that mean that the conflict is automatically "religious"? Does this determine the impact or alter the mediation strategy utilized by practitioners as they engage the conflict? These are the questions that practitioners, especially international mediators, often ask as they evaluate a conflict and determine the best mediation strategy to implement.

In many circumstances, in many regions of the world, religion is an afterthought of conflict analysis. One mediator we interviewed notes that she was assigned to Israel and Palestine without any religious primer and/or training about the particularities of the religious dimensions of the conflict. Arguably, she was also not apprised of the religious negotiation techniques, sensitivities, or strategies that might have been effective in that context. This story is not to illustrate that religion should always have "top billing" in conflict analysis.

However, it is significant to note that several trainers and the United States Department of State Office of Religion and Global Affairs are cognizant that religion does have a role and is often overlooked or ignored. Hence, many government bodies suggest that people in conflict zones should have better training about the function and structure of religion and religious institutions in a particular context. An approach to mediation that explores the role of religion in the conflict seriously and critically can enable local governing bodies to utilize the correct strategies for mediation. Ultimately, such a holistic approach will also benefit foreign policy initiatives to first, understand the importance of religion in society and second, to advocate for "right-sizing" religion's role in *both* conflict and mediation.

Our investigation reveals that there is a corresponding relationship between the lack of religious knowledge—belief, faith, practice, and ritual—and the effectiveness of conflict mediation. Yet, how does a lack of religious training and knowledge impact the success of conflict mediation?

Many practitioners in the UN system and others from European Ministries reflected on this in our interviews. As one practitioner notes, "Most of us have been educated in British and French Schools so it's actually a Western European paradigm that is instructing the way we look at religion that is extraordinarily suspicious of religion."[8] This indicates that the particular framework and analysis of religion form the mediator's perspective also has the potential to impact mediation strategy.

A HOLISTIC APPROACH WILL ALSO BENEFIT FOREIGN POLICY INITIATIVES TO FIRST, **UNDERSTAND** THE IMPORTANCE OF **RELIGION** IN SOCIETY AND SECOND, TO ADVOCATE FOR "RIGHT-SIZING" RELIGION'S ROLE IN *BOTH* CONFLICT AND MEDIATION.

Another mediator claims, "I'm afraid a lot of us come out of the secular tradition and we probably do not pay enough attention to how religious leaders could play a role or impact the conflict."[9] As both these mediators reveal, perception of religion, religious belief, and practice impacts the way we encounter and engage with "religious people" and hence, how we approach "religious conflict." Religion scholar, Karen Armstrong asserts in her recent book Fields of Blood: Religion and the History of Violence, that religion has become the most recent scapegoat for the world's problems.[10] This suggests that many

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8 Interview with diplomatic officer January 2016
9 Interview with diplomatic officer December 2015
10 Armstrong, Karen. Fields of Blood: Religion and the History of Violence. 2014

people, including those engaged in mediation, view religion as the problem and not the solution to conflict.

A second issue with defining religious conflict relates to the secular nature of most international bureaucracies. On both multilateral and country levels, bureaucracies and government agencies have unclear mandates for engaging religion, religious actors, and institutions. This is specifically true for the non-establishment clause in the Constitution of the United States which means American mediators in particular are not always clear about their own parameters when engaging with religious issues and conflicts. There are many instances when the fear of violating the Establishment Clause precludes mediators from engaging religious actors and institutions even when they are best suited to ameliorate the situation.

This same uncertainty is not isolated to the United States as we heard similar uncertainty from interviewees in the United Nations, and other European agencies. United Nations interviewees pointed to Security Council mandates about who to engage or not. Further, there is a prejudice that permeates religious engagement that religious stakeholders are inherently "irrational" or incapable of dialogue and debate. While this sounds like an archaic way to describe "religious people" it is still part of many diplomatic explicit and implicit narratives.

FOR **MANY** BUREAUCRATS, THE SECULAR WORLDVIEW IS THE PANACEA TO THE ISSUES AND **CHALLENGES** THAT **ARE** CAUSED BY RELIGIOUS **BELIEFS**, WHICH ENGENDERS CONFLICT — NOT SOLVES THEM

In his description of lack of engagement between government officials and local religious leaders, one interviewee stated, "We did not engage religious leaders [in Israel] because we needed rational participants."[11] Another interviewee notes, "[Most of the] bureaucrats [with whom I worked] have this sense of themselves, a mythos that they are the ultimate rationalist problem solver."[12] In other words, for many bureaucrats, the secular worldview is the panacea to the issues and challenges that are *caused* by religious beliefs, which engenders conflict—not solves them.

A third complication for analyzing religious conflict occurs because in some situations secular actors or institutions manipulate religious symbols and language to influence social change. In Pakistan, for example, it is common for political parties to frame dissension and/or conflict through religious language to magnify or aggrandize support for specific motives and agendas. One recent event in Pakistan to illustrate how religious language can escalate or re-frame a conflict into a "religious conflict" occurred in February, 2016.

In 2011, the governor of Punjab, Salman Taseer was assassinated by his bodyguard, Mumtaz Qadri because he promised to re-evaluate the country's controversial Blasphemy Law. Qadri, a radicalized Muslim man was hailed as a "hero" by a conservative portion of society and garlanded in the street for assassinating Taseer. In 2016, in a surprising legal decision, Qadri was suddenly arrested and hanged for his crime.

His hanging incited violence and mass protest all over the country. Some political parties who were *out* of favor with the current government utilized this civil unrest to further their own agenda. Using religious rhetoric, they escalated fervor among the youth by framing Qadri's hanging in Islamic language. They claimed Qadri was a "martyr" (*shaheed*) because he died "defending" Islam from Taseer who was trying

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11 Interview with European diplomat June 2016.
12 Interview with former US Foreign Service February 2016.

to destroy the Blasphemy Law and was therefore, a "heretic." Eventually, this culminated in violence against religious minorities as many Muslim youth utilized Qadri's hanging as an opportunity to "defend Islam" from "outsiders" and "infidels." Within a few hours, what began as a national crime—the assassination of a local governor by his bodyguard—became a site of contestation between the Islamic world and the West, between Islam and Christianity, and finally, religion and secularism.

Although this is not a "religious conflict" in the traditional sense, it was a conflict that was inflamed by the purposeful misappropriation of religious symbols, language, and narratives. Indeed, in order to de-escalate the violence that ensued, the federal government utilized Christian and Muslim religious leaders instead of secular conflict mediators or military power. The government asked local religious leaders to use sacred texts — biblical and Qur'anic — and employ "scriptural reasoning" to inspire peace and end the violence.[13]

Scriptural reasoning is a method of religious engagement and education that is not frequently used in mediation although it has the potential to affect change in conflict driven contexts. It is an interdisciplinary, interfaith scriptural reading process, which invites participants to explore each other's scriptures to deepen respect, but not necessarily to form a common opinion on interpretation. Utilizing contextual resonance of scripture, legal or sacred texts it has been used to condemn terrorism, fundamentalism, conflicts, and violence. Sometimes scriptural reasoning can encourage intra-religious dialogue or alternatively, it enables two different religions to mitigate inter-communal disputes.

By locating narratives about similar conflicts in sacred texts, religious leaders and elders draw parallels to the contemporary context and encourage peaceful resolution. In Pakistan, after Qadri's hanging, local religious leaders engaged scriptural reasoning in various urban and rural environments. The process took many days to take root. However, it was clear that religious leaders were successful in ending the violence. The mediation specialists who analyzed the conflict noted that religious leaders— their methods and language— resonated with the people in a way that secular organizations and actors were unable to do.

> **YOU** WILL NEVER HAVE ALL THE KNOWLEDGE [ABOUT RELIGION], BUT YOU **SHOULD** KNOW ENOUGH TO KNOW THERE ARE OTHERS WHO DO AND YOU HAVE TO **WORK WITH THEM**.

The ability to resonate with religious actors and institutions in the midst of a conflict is one of the key issues that were highlighted in our interviews. A particular area of concern was about creating definitions, by academics and trainers to familiarize mediators to the possibilities and range for which religion and worldviews can play into conflict and peace. As one interviewee suggests, "You will never have all the knowledge [about religion], but you should know enough to know there are others who do and you have to work with them."[14]

The drive to create religious literacy training constantly runs into the challenge of the infinite ways religion is lived and localized around the world. Marc Gopin, director of the Center for World Religions, Diplomacy, and Conflict Resolution argues that knowledge of religion, religious values, and beliefs should be integrated into traditional Western conflict resolution practices. He notes that concepts integral to most religious traditions such as nonviolence, human dignity, the sanctity of life, and compassion are effective methods of framing mediation strategy and policy. However, to achieve this level of integration between secular and religious methods, mediation specialists require comprehensive knowledge of religious terms, concepts, beliefs, and practices.

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[14] Interview with academic December 2015.

An often-overlooked aspect of religious knowledge is the sheer diversity of lived religious practices and worldviews. Gopin argues it is imperative for mediation specialists to understand the breadth of religion and religious institutions. For example; how religious institutions function, such as the role of the Catholic Church in a particular country; how religious communities and traditions approach certain issues, such as the role of women and men in peacebuilding; the variety of textual interpretation within a tradition, such as Sunni versus Shi'i legal decisions in Shariah law; the definitions of brother, sister, neighbor, and stranger and the corresponding behavioral norms; and the historical engagement that religious leaders have with issues such as war, peace, and conflict, such as Buddhist monks in Burma or Catholic priests in Latin America. Therefore, utilizing religious knowledge is not an easy task.

Our research suggests that the effectiveness of religious knowledge in conflict mediation depends on context, is often malleable, is culturally specific, and not always effective. One practitioner in the field attests to this stating, "In my experience in Afghanistan I thought I knew everything and by the fifth time I felt I didn't know anything. I felt so humble, just recognizing you are constantly in learning mode."[15]

Such challenges are highlighted when individuals are trying to mediate conflict without enough working knowledge of the tradition and its faith structures on the ground. For this reason and others, it is relevant for mediation practitioners to have some knowledge of the history of the faith tradition—its relationship with others within and without.

Through interviews with mediators, we learned that individuals and communities have varied practices that inform religious beliefs and commitments. While some individuals and institutions are overtly religious, others may incorporate faith practices and ideology more subtly into their lives. Because of these nuances, it is significant, as Gopin suggests, for mediation specialists to grasp both the breadth and depth of various traditions in their regional field.

Sometimes people involved in a conflict might discount their "religious" identity as unimportant or irrelevant. Yet, that identity might inadvertently affect how and why the conflict emerged in the first place. Similarly, negative experiences with a religious group or institution can impact the success of mediation techniques. Historically marginalized voices within traditions such as women, racial and ethnic minorities, and members of the LGBTQI community might have trust issues with religious leaders and therefore, may not want them involved in mediation.

In her book, *Re-Centering Culture and Knowledge in Conflict Resolution Practice,* Mary Trujillo discusses the role of mediators who work as and or with marginalized communities. She argues, "We need to think about the role of conflict resolution in addressing the chronic undercurrent of conflict that is always present, even when it is not overt…as an institutionalized entity mediation tends to function on the dominate side of our intercultural conflict. It has not worked out for itself its inherent intercultural conflict."[16]

The overarching theory, as discussed in this section, is that *how* boundaries are negotiated and constructed determine the success of conflict situations. Gopin recognizes the inherent value of this system. As an academic and someone engaged in making policy recommendations, he suggests that brokering a relationship between religious figures, leaders, and policymakers is instrumental in conflict mediation. Gopin argues that supporting religious leaders is beneficial for conflict torn regions; knowledge of the historical development of religious groups — including persecution, exclusion, and war should inform policies; recognizing how particular strategies will affect the lives of different religious traditions and influence their freedom(s) is necessary for developing strong international policy; and

15 Interview with practitioner April 2016.
16 Trujillo, Mary Adams. Re-Centering Culture and Knowledge in Conflict Resolution Practice. Re-Centering Culture and Knowledge in Conflict Resolution Practice. (Syracuse, N.Y.: Syracuse University Press, 2008), 33.

permitting religious groups and leaders to voice their concerns and needs is part of successful conflict mediation.

In other words, acknowledging the role of religious leaders and their influence in a community as well as traditions and practices that affect people's perspective and worldviews have the potential to build sustainable peace. One practitioner notes this stating, "We're going to have a set of security ceasefires across the country, in circumstances where we can't just bring in huge numbers of international monitors and verifiers. We will have to rely on more traditional and tribal leaders."[17]

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17 Interview with UN diplomat December 2015

Section 2:
Mediation Culture and Practice: Practitioner Voices

One of the main challenges this report seeks to remedy is the growing space between academic theory and practitioner experience. Empirical studies of conflict and religious mediation suggest that individuals, faith-based organizations, and institutions are immensely effective in fostering reconciliation. For example, the Quakers helped broker peace during the Nigerian Civil War, 1967–70; in Sudan, the conflict was greatly ameliorated by the intervention of the World Council of Churches and the All Africa Conference of Churches in 1972.

Other religious traditions, in addition to Christianity have also enjoyed immense success in the field. In Buddhism, the spiritual leader, Thich Nhat Hanh popularized an ideology he calls, "engaged Buddhism" which he roots firmly in the Buddhist tradition to engage in peaceful non-violent protest against unfair government policies and regimes. Hanh has used this strategy to lead mass protests against terrorism, violence, and war. In other contexts, religious leaders have utilized scripture to condemn radicalism, to encourage gender equality, and inspire peace. In Bangladesh, it was Muslim imams who encouraged women to use birth control. Recognizing that the rise in population was creating economic instability and inequality, these imams used the minaret to promote birth control thereby also effectively empowering gender rights, gender equality, women's health, and reducing infanticide. In effect, religious individuals, leaders, and institutions have the power to engender long-term social change and peace in their communities.

THE PROCESS OF **MEDIATION IS** BY DEFINITION **CREATIVE AND MALLEABLE**. IT OFFERS PARTICIPANTS, BOTH INSIDERS AND OUTSIDERS, THE OPPORTUNITY TO ENGAGE IN MEANINGFUL DIALOGUE AND REACH A MUTUALLY ACCEPTABLE RESOLUTION.

The process of mediation is by definition creative and malleable. It offers participants, both insiders and outsiders, the opportunity to engage in meaningful dialogue and reach a mutually acceptable resolution. Mediators have a highly sensitive and demanding job rooted in neutrality and yet, cognizant that all moving parts—marginalized voices, cultural norms, religious restrictions, and social mores—are significant within the mediation. In addition, mediators must be keenly aware of their positionality, and their personal and organizational baggage while remaining adaptive, accommodating, and cooperative. This is why conflict resolution specialist, John Paul Lederach argues that the best approach to mediation is nuanced and culturally specific because conflicts that are rooted in particularity. In order for mediation to find resonance, it must engage culture and religion seriously and learn from its latitudes and constraints.

In this section of the report, we engage practitioners and utilize their narratives to accentuate three thematic areas:

1. The importance of lived religion,
2. The challenges of translation, and
3. The significance of timelines.

Lived Religion: Discourses and Mediation Practices

"The first thing I always say, the people who are diplomats or members of political organization, they need to learn about religion. There is still this deep down conviction that, because they had personally a religious experience or they know what they have learned as a child or in their education is enough to understand all religion, and I think this is a big, big weakness, because they don't take religious training seriously. Until recently.

Let's say I am a member of the diplomatic body in Beirut, and because I went to Sunday school or went to mass, I can understand religion. It doesn't work this way, because religion as a way we live it or experience it in the West is very different from the way that people identify to religion anywhere else. For example, the focus on belief in Western culture is far from reflecting what people experience or live as religion as anywhere else. It's a lot about what you do more than what you believe in your private space or in your place of worship"

– Interview with academic [18]

The term "lived religion" has an academic history and was first popularized by anthropologists and historians including David Hall and Robert Orsi. In his groundbreaking book, Between Heaven and Earth, Orsi argues that religion is a complex and vibrant relationship between god, humanity, and the spaces in–between that many disregard as "esoteric." In other words, religion is not the static collection of ritual and doctrine that we find in the pages of encyclopedic textbooks. In contrast, religion is the bold and colorful expressions that are mediated though personal experience, communal belief, cultural practice, and tradition. As Orsi notes, "Rethinking religion as a form of cultural work, the study of lived religion directs attention to institutions and persons, texts and rituals, practice and theology, things and ideas— all as media of making and unmaking worlds."[19]

The heart of Orsi's analysis of religion resonates with what mediation practitioners reveal through their experiences working in conflict zones. As Orsi states, "[religion] includes the work of social agents/actors themselves as narrators and interpreters (and re–interpreters) of their own experiences and histories, recognizing that the stories we tell about others exist alongside the many and varied stories they tell of themselves."[20] This framework or methodology of *how* religion functions in particular

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18 Conducted March 22, 2016.

19 Orsi Robert, "Is the Study of Lived Religion Irrelevant for to the World We Live In?" Journal for the Scientific Study of Religion, Vol. 42, No. 2 (Jun., 2003), pp. 169-174.

20 Ibid.

societies enables an understanding that is both complex and nuanced. It recognizes the internal diversity of traditions. Rather than limiting religion to doctrine, lived religion also incorporates popular beliefs and practices—all the creative things that people *do* and self-identify with, including ideologies such as violence that signal a departure from that tradition.

Similar to Orsi, Lederach notes substantial differences between contemporary Western conflict resolution and traditional approaches particularly in Latin America that are rooted in local religion and culture. He notes that mediators who are partial to "insider knowledge" and are well-versed in local cultural meanings are likely to have better outcomes. Other scholars also note the significance of finding local resonance to engender sustainable peace.

In our interviews with practitioners, this notion was articulated in many forms. One scholar describes this as a challenge between academic knowledge and contextual experience of lived religion. She notes:

> There have been lots of misunderstandings, based again on the fact that they [mediators] have never received any training, or even any awareness of what is religion or how different religious groups live in different contexts. I think it is part of the problem...

> The first one is really to avoid textual because it is based is a textual approach to religion only. I'm not saying that the texts are not important, but they have to be localized in different cultural, linguistic, national context, and most of the time the people in diplomacy receive a very general, understanding of Islam, it is Islam 101, the five pillars and so on. But this does not explain to you what it is really ... When and how religion is at stake in different interactions in let us say in Moroccan society versus the Lebanese society, you see?

> – U.S. based academic [21]

This indicates, as both Orsi and Lederach suggest that there is a profound understanding of religion that occurs in-between the spaces that are usually occupied by doctrine and ritual. That richness of robust expression of religion that Orsi identifies is what Lederach calls, "insider knowledge" and is necessary for conflict mediation in religious regions and cultures. One interviewee who worked in Afghanistan with the Center for Justice and Peacebuilding notes, "In Afghanistan, I wish people would study religion socially to see the difference between Islam in textbooks and Islam on the ground. In this culture, Islam is syncretic and is influenced by local beliefs and culture." This practitioner also states, "[for effective peacebuilding] we should invest time, energy and resources to cross culture engagement and learn about a whole set of world views that comprise religion."[22]

PART OF **DISCOVERING** THE CADENCES OF DIVERSE RELIGIOUS EXPRESSION IS THE ABILITY TO FIND CREATIVE **WAYS TO ENGAGE RELIGIOUS MEDIATION**.

Part of discovering the cadences of diverse religious expression is the ability to find creative ways to engage religious mediation. For example, while Western approaches to conflict resolution tends to privilege individualism, in most other societies, including Buddhist, Islamic and traditional communities, the importance is on communal justice and relationships. Therefore, the emphasis is group identity and collective responsibility—conflicts and reconciliation processes that are restorative for the community

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21 Interview with U.S. based academic, March 22, 2016.
22 Ibid.

find more resonance in these contexts. In one interview, a practitioner who worked reforming a madrasa system confirms that peacebuilding was a communal enterprise.

In his experience, showing religious leaders the importance of re–interpreting Islam for the community was the most effective way to encourage social reform. He notes, "We were directing the process [of madras reform] but in an interactive way. We were working with religious leaders and letting them guide the process and take ownership by exploring and inspiring the heritage of the madrasa. When they saw the effect on the community, how the new methodology of teaching Islam was helping people become "better Muslims" they became more engaged in the process [...] The nature of Friday speeches eventually completely changed, because religious leaders were invested in the madrasas."[23]

SO THE **COST OF NUETRALITY** OFTEN **IS IGNORANCE.**

As this indicates, "insider knowledge" is necessary to inform the creative aspect of mediation in conflict zones. Understanding how culture blends with and impacts religious worldviews, has the potential to make mediators and mediation more effective.

While some might argue that lack of in–depth knowledge of religion and religious culture does *not* have a detrimental effect on mediation, most practitioners and analysts we interviewed would disagree. One interviewee who has worked in the field as a Peace and Development Officer notes:

> I think it is really one of the many requirements for a good facilitator you have to have a pretty in–depth understanding of the cultural context of the conflict. I think often there is a tension between neutrality and knowledge. Because in track one usually they like to pick people who are not from the country and sometimes not from the region, because they want to avoid the perception that a person has an inclination or prejudice for or against somebody. So the cost of neutrality often is ignorance.
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> – UN Staff [24]

In a recent article discussing the role of neutrality, Bernard Mayor, professor of Dispute Resolution, argues that there are six basic elements that most disputants seek in mediation:

1. Voice
2. Procedural Justice
3. Vindication
4. Impact
5. Validation
6. Safety

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23 Ibid.

24 Interview with UN staff December 2015.

He briefly describes these elements and their importance for conflict resolution. According to Mayor, **voice** enables individuals and communities in a conflict to be heard by people in authority; **procedural justice** offers disputants fair opportunity to resolve conflict; **vindication** provides the chance to find justice; **validation** offers catharsis for feelings and points of view; **impact** is empowering to those embroiled in conflict; and finally, **safety** offers protection for individuals and communities post–conflict. To achieve these aspects in conflict resolution requires, "*in-depth understanding of the cultural context of the conflict.*"[25] Hence, neutrality is indeed ignorance and can create a failed mediation process.

As we discuss in this section, there is an existing knowledge gap between lived religion and current mediation practice. First, for most mediators, knowledge of a certain religious tradition is largely textually based. As our interviews reveal, an academic or intellectual engagement with religious tenets and beliefs will often differ tremendously from lived religious practices. Second, in some countries, the textual or "external" understanding of religion may not function in the particular situation. Sometimes, the textual understanding is often overtly rejected by religious and traditional leaders especially in the midst of conflict. For example, in India, many Hindu religious leaders and reformers are leading the movement for social equality for the Untouchables (Dalits) and thereby rejecting the traditional textual interpretation of the caste system found in Vedic literature.

In Pakistan, in Khyber Pakhtunkhwa Province (KPK), a largely tribal society, it is local elders who are encouraging women to use birth control, which is not part of the "traditional" textual understanding of their religious practice. Third, utilizing religious language and symbols, or excluding them, is dangerous for mediation and in some cases, can derail the entire process.

As one interviewee suggests, "In central Africa when conflict happens, it almost always leads to religious conflict and violence. This means that people are targeted because they are from a particular faith. Failed mediation always happened in this context when we did not know how to engage leaders from different faiths to resolve this conflict. Without their help and intervention, there was no chance to end the violence. We needed to learn how religion worked on the ground to mediate successfully."[26]

WE NEEDED TO LEARN HOW **RELIGION** WORKED ON THE GROUND **TO MEDIATE** SUCCESSFULLY.

Therefore, a working knowledge of the complexities of lived religion and how it functions in particularity is vital to successful engagement of religion in mediation.

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25 Ibid.

26 Interview with Peace and Development Officer December 2015.

The Challenges of Effective Communication

One challenge related to lived religion that emerged through our research is effective communication. We explore two broad themes in this section:

1. How can mediation strategies find cultural and religious resonance?
2. How do mediators communicate effectively with people in conflict zones?

Communication with local religious leaders and communities goes beyond knowledge of lived religion and culture but also incorporates an understanding of social hierarchies and elements of power. Language is a powerful method of communicating ideas, emotions, and desires to reach an outcome or goal. According to conflict analyst, Amuseghan Sunday Adejimola, effective communication has multiple elements:

1. It is seen as a process.
2. It takes place between two or more people.
3. There has to be a message, which is sent from one person to another.
4. That message is sent through a medium.
5. The received message will generate or provoke appropriate behavior or reaction.
6. Communication is the bedrock of any social system.[27]

Therefore, these elements are vital to creating effective mediation strategies and long-term peacebuilding and stability in conflict regions.

In one interview, a practitioner described working with the First Nations in Canada. In this instance, all the previous training in communication this mediator received did not address the vast cultural distinctions between her methodology and the First Nations. She notes that after spending time with the First Nations, she realized that she had to re-think and re-frame her entire process of conflict resolution.

THIS WAS VERY CHALLENGING FOR US AS MEDIATORS TO FOLLOW THEIR CULTURAL NORMS BUT WE REALIZED THIS TRAINING WAS FOR THEM NOT FOR US.

"It took us a long time to learn about the culture and we realized that we needed to be patient and work slowly to re-design the training for this culture and context. What we had designed was not going to resonate with the First Nations and was not going to be effective."[28] In addition, building trust in the community took longer than anticipated because of linguistic styles and approaches. To her surprise, one member of the First Nations said, "I cannot follow anything you say because you are very linear with your speech."[29]

This comment resonated with her and she realized that she first had to learn how the First Nations communicated with each other in order to communicate effectively with them. After months of observing their rituals, she found she had to change the elements of her trainings and workshops if she had any chance of bonding with the community.

"After months of observation, I realized that it was important for them to begin each training day with drums and songs. This was very challenging for us as mediators to follow their cultural norms but we

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27 Adejimola, Amuseghan Sunday, "Language and Communication in Conflict Resolution," Journal of Law and Conflict Resolution Vol. 1(1), pp. 001-009, June, 2009.

28 Interview with Mediation Specialist.

29 Ibid.

realized this training was for them not for us. So, we had to deliver it in a way that was meaningful to them."[30] After this realization, this mediator changed her method of communication and instead to using "linear" speech that is so natural to many Western people, she utilized songs and stories filled with metaphors and analogies to "talk" to the First Nations. The change in approach helped to broker trust and enabled the two groups to communicate effectively.

In another interview, a practitioner addressed the importance of effective communication while recounting her experiences in Afghanistan. She argues that cultural sensitivities were so inflamed in the region because of the US led War on Terror and military operations in the country that mediators had to use language very carefully. She notes, "Historical memory is an important element in any negotiation or mediation. For example, people say Islam is a religion of violence, and my response is that as Western people, we have a long history of occupation and colonization to the Muslim world. This memory, will last in many Muslims minds and it is not an effective method to communicate with religious leaders who have this experience."[31] Because of such historical experiences, religious leaders were suspicious of Western mediators and did not initially trust their methods or their language.

In order to respond to that mistrust, this mediator had to frame her methodology differently. She also noticed that there was an element of "hurt feelings" surrounding how Islam was generally described in Western media. "Also, the Western argument that there is violence in the Qur'an is not effective to make religious leaders re-think or re-frame their position on certain things. It hurts their feelings and does not help them trust mediators. We have to find ways to communicate our opinions in a way that is respectful but still honest."[32]

Because of this, she had to communicate with religious leaders in a way that was honest and respectful to their cultural history; to the often-negative encounter(s) between the West and Islamic societies; and between her perspective and the Afghani experience.

I CANNOT FOLLOW ANYTHING YOU SAY BECAUSE **YOU ARE** VERY LINEAR WITH **YOUR SPEECH**

Adejimola argues that in conflict resolution, language is one of the most significant but under researched aspect of conflict resolution. Language utilized by mediators determines trust and long-lasting relationships and can either derail or strengthen the process of reconciliation. Adejimola claims, "since language and culture are interwoven, mediators are expected to show understanding and respect to the cultural values of the affected people."[33] This resonates with both practitioners we cited and their experiences with First Nations and in Afghanistan. Each mediator should prepare to change their method of communication to find resonance with the particular community they are engaging. Adejimola suggests that this is why, "both verbal and non-verbal communication media are very significant in understanding the problems, interests, desires and fears of the speakers and the parties they represent."[34]

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30 Interview with Conflict Resolution practitioner.

31 Ibid.

32 Ibid.

33 Ibid.

34 Ibid.

In his analysis, he offers the following framework for effective communication in mediation:

1. Many communication channels should be opened and utilized in settling disputes.
2. Language and communication skills should be effectively used during the process of sharing and exchanging information between individuals, groups, communities and parties in conflicts or disputes.
3. Also confidence must be reposed in the mediators, volunteers and the parties in conflicts.
4. Parties in conflicts or disputes should be able to talk freely about their feelings, concerns, interests, needs, and fears.
5. The cultural values of the parties involved in conflicts must be understood and respected.
6. The language must package and communicate justice and peace. [35]

As most of our interview data with practitioners suggest, linguistic sensitivity that is culturally specific and is respectful of individual and communal historical experiences is the best approach for religious mediation. This means that mediators should develop awareness of their cultural positionality and assumptions before they engage religious leaders and communities in conflict zones. Recognizing the historical interaction that certain communities have had with negative language, with Western media, and with inherent linguistic biases and prejudices can enhance communication and lead to successful mediation.

Re-evaluating Religious Mediation Timelines in Context

In this section, we address the challenges of evaluating the effectiveness of religious mediation. Because of distinctions in cultural and religious worldviews, timelines and assessment for religious mediation vary and so do our analysis of them. Most practitioners that we interviewed agreed that there are two large and overlapping issues for mediators engaging religion: First, building trust in mediation with religious drivers requires time. This is an element of the mediation process that is not always recognized or understood by peacebuilding organizations and institutions that have granting and reporting cycles to follow. Second, in many instances, successful mediation is difficult to measure. This is because mediation with religious engagement affects attitudes and may alter belief systems that are not easy to quantify and chart. We explore each of these challenges in dialogue with narratives from the field through interviews with practitioners and diplomats to offer nuance to these complex issues.

Building Trust

Building trust is the foundation for effective mediation strategy. However, depending on context, this is not an easy task especially for "outsiders" to the culture and religion. Often, outsiders are met with suspicion and treated as instruments of hegemony and power who are trying to exert external force within a conflict. As political scientist, Jacob Bercovitch notes, "The identity of the mediator affects the mediator's influence, trust, and legitimacy."[36] Mediators who can acquire legitimacy in the community and locate trust can influence the effectiveness of the mediation because they are perceived as credible. But building this legitimacy means that mediators should have a keen awareness of their positionality and power in the mediation relationship.

One interviewee candidly describes his experience with power dynamics while working with the Lakota Tribe. He notes that he was not familiar with Lakota history and culture when he encountered their tribe.

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35 Ibid.

36 Bercovitch, Jacaob, "Religion and Mediation: The Role of Faith Based Actors in International Conflict Resolution" International Negotiation, 14, 2009.

After meeting with them and learning their history, many aspects of his culture and positionality and how it affected his interaction with the Lakota became apparent:

> As a white male there's an assumed perspective that I will bring into the relationship and the more I can be attune, even if it's not my worldview, the more I can be attuned to what my presence means to the other, the more able I might be to try to understand their response to me at any given situation or discussion. I can't escape bringing with me that persona. So I have to acknowledge that it's present. I have to acknowledge that it's linked to a larger ethos. My government's policies, my race has a history of lack of self-awareness and privilege. And so as soon as I walk in the room that creates a particular dynamic that is inescapable.
>
> – Conflict Resolution practitioner

He also indicated that multi-layered identities play a role in building trust and affect the reconciliation process profoundly. The relationships he built with the Lakota took years to cultivate. On one occasion, this practitioner recalls that he was asked to hold a worship service of reconciliation between First Nations and the Christian church. In order to gain their trust, he knew he had to express the Lakota experience and history including distrust, pain, and loss with Christian churches and communities.

Because of his sensitivity to Lakota narratives and history, this service, took him almost two years to plan and execute. He had to frame the service in a way that resonated with the Lakota and also witnessed the role of white, Christian communities in their marginalization truthfully and critically. When describing the service, he notes, "I framed the entire service to recognize the voice of the traditional people, saying we [outsiders] do not trust them and that we lied to them. I had to recognize and also reassure them that this was not a one-time thing. It is a very small first step in acknowledgment but it went a long way in the process."[37]

As this story illustrates, trust building can take years and may not fit neatly into project timelines and categories that are set by mediation organizations. Therefore, for long-term reconciliation and effective peacebuilding, the most significant factor is time.

Another interviewee, a policy specialist with the UNDP/BBPS Conflict Prevention Team describes her experiences while developing a dialogue process in West Africa, specifically in Ghana. She was working with local organizations to encourage dialogue but quickly realized that building trust was a much longer process than she originally thought. In her context, there was a large local network of religious leaders that was already working in violence prevention education and training for their community. So, she tried to secure their involvement in the dialogues that was initiating through her own organization. Many people she spoke to were pleased with the inclusion of religious leaders in the trainings and workshops she was trying to create.

However, as she describes, "This suggestion [to include religious leaders in trainings] was very successful because they give the local people the ownership to trust the process. But, in order to reach this point, to get people to agree to include religious leaders it took me five years. Then it took many more months to get the religious leaders to agree to attend and to work with me on training materials."[38] In other words, the timeline for the project that she was overseeing was not anticipated. As an outsider, the difficulty to build networks of trust and get people in the same room to engage in dialogue was not

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37 Interview with Conflict Resolution practitioner May 2016.
38 Ibid.

expected. This means she had to be flexible, to change course when necessary, and remain persistent in her engagement with the community to build relationships.

In another interview, a practitioner from the Quaker tradition notes that her community has been active in religious mediation and reconciliation for hundreds of years. In her experience, the key element to successful mediation is building trust. She says "Building relationships takes an immense amount of time because you have to gain the trust from different actors. My supervisor has been here for eight years and feels that he still needs to build different relationships. And my colleague who has been here for six years and still says there is work to do when it comes to building those relationships. Without those relationships, you cannot do anything concrete."[39]

> ## AN ORGANIZATION OR **MEDIATION** SPECIALIST **CANNOT** PRESUME HOW LONG IT WILL TAKE TO **BUILD AND NURTURE** RELATIONSHIPS BASED ON PAST EXPERIENCES WITH SIMILAR CULTURES, **CONFLICTS**, OR RELIGIOUS GROUPS.

She also argues that relationship building is the most significant element to establishing credibility. "I have learned there are Quakers who can spend two years building trust and then things happen and we question, in order to prevent conflict, did we really wait for two years to build a relationship? I think, yes. The ability to establish that credibility, to be neutral and impartial is not possible without nurturing relationships deeply."[40]

As this interviewee suggests, the timeline for building trust in conflict zones should not be undervalued. An organization or mediation specialist cannot presume how long it will take to build and nurture relationships based on past experiences with similar cultures, conflicts, or religious groups. Because each context is specific, building relationships in one community can take years while in another, it might only take days. Without these strong roots, effective mediation strategies will likely fall apart as soon as the mediation specialists leave the conflict zone. Therefore, peace organization and mediators should prepare for long-term engagement and interaction with individuals and communities in conflict zones and be flexible in these contexts.

Measuring Outcomes

A second challenge cited by many practitioners is that effectiveness in conflict resolution is not neatly tied to measurable outcomes. Instead, it is often based in communal understanding that is implicit to the faith/cultural tradition. This is an issue for both peace organizations and mediators partially because of the Western predilection toward "measurable" success that is charted, graphed, and diagrammed. Yet, for most practitioners, gathering this type of data is complex and does not fit into organized categories. For example, how does one measure attitudinal changes? Gopin argues this is connected to "interiority" which is part of every religious tradition. Interiority is the process through which several religious communities, value and practice, "prayer, meditation, the experience of divine love, ecstasy, guilt, and repentance [that] all reflect the central importance of inner life."[41]

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39 Interview with Mediation Specialist August 4 2016.

40 Ibid.

41 Gopin, Marc, "Religion, Violence, and Conflict Resolution," 6. Available from:
web.pdx.edu/~ingham/syllabi/Perspectives/RelCRGolpin.doc

Gopin cites his experience with a Cambodian Buddhist monk in reconciliation. He recalls an occasion when this monk, "moved a large room of religious people of many faiths practically to tears, simply by recreating with them, in a matter of minutes, the kind of meditation practices that help generate in him a perpetual state of meta, loving kindness for others."[42] Gopin argues that even the most resolute Christians in the room felt some part of this transformative process. However, how is this type of experience which is rooted in "interiority" translated into measurable outcomes?

As Gopin indicates, religion is fundamentally about narrative and symbol—the process of meaning-making in people's lives and how they respond to those influences—therefore, how does one effectively evaluate attitudinal changes related to reconciliation? One practitioner we interviewed describes how reconciliation in Afghanistan was enmeshed in changing "worldviews." She notes, "[The process of reconciliation] included helping people to change their worldview after a long history of civil war. This is a long and complicated process and it is very difficult to change the mindset of people from a military situation to civil situation. It was very difficult to influence people to change their perspective about the other group who were responsible for so much violence and pain." [43]

As such, religious leaders were part of this mediation process and used their influence in mosques to change hearts and minds. The process was arduous but eventually, this mediator was able to decipher changes in the way people interacted and dialogued with others. This practitioner observed that, "this kind of preaching [in mosques] is influencing the decision-making and it is going to change how peace agreements happen now. So, there is a direct relationship between that kind of teaching and if the people should pursue peace or not but it is not easy to show this on reports."[44]

This difficulty is valid in many conflict situations ranging from small intra-religious disputes to larger multi-national disagreements. Attitudinal changes are imperative in communities that are suffering from civil unrest, violence, and war, but these transformations are not easy to report or measure.

As these stories suggest, it is challenging to report successful religious mediation and measure outcomes in a manner that is easily charted and graphed. For many religious actors and leaders, reconciliation and conflict resolution is partially motivated by some degree of suprahuman agency. In other words, there is a part of reconciliation which, as Gopin identifies, is part of "interiority" and is not always expressed effectively through non-religious language. When two religious communities with a history of mistrust and violence come together in dialogue, it is partially because of effective mediation *and* theological commitments, beliefs, and values. How does one accurately measure the influence of each methodology and can such processes ever be fully quantified?

The challenge that remains in religious mediation is that "interiority" does impact and influence mediation strategies. As one practitioner notes, "Religion is embodied in the daily lives of people in the region where I work and it is difficult to separate sometimes."[45] Another practitioner states, "It is extremely important to understand how religious values function in society for effective peacebuilding. Religion enables people to hold deep values and ignoring them is a mistake because after you leave, it is those values and beliefs that will enable reconciliation to remain in place."[46]

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42 Ibid.

43 Interview with Conflict Resolution practitioner December 2015.

44 Ibid

45 Ibid.

46 Ibid.

Therefore, if evaluators are set to measure the success of religious mediation strategies, they should approach this creatively. Evaluative processes and measurements should incorporate narrative accounts from the field, practitioner voices, and case studies that complexify how reconciliation is understood. Whether mediators are successful in their methods should examine not just the outward changes in a society but also address the "interiority" of a community. While this is a daunting and time consuming task, it is ultimately, a more nuanced and accurate portrayal of religious mediation and why it is currently undervalued in the field of conflict resolution.

Section 3:
Missing Voices in Mediation: Youth and Women

Engaging Youth

One group that our practitioners did not address for this analysis is youth. However, the youth population is an incredibly significant aspect of mediation.[47] Because there is an acknowledged relationship between literacy, unemployment, radicalization, and violence, it is likely that a high percentage of youth, particularly men, are likely to become involved in conflict.[48] Many young people in conflict zones are often unwilling participants in violence because they are a vulnerable segment of society, they lack independence, money, are easily manipulated, and can fall prey to societal pressures and power dynamics. Because of these reasons, youth in any society are a key element in the peacebuilding process. In a recent report by Mercy Corp, their analysis of conflict in Liberia revealed that youth political violence was often spurred by poverty, disenfranchisement, disempowerment, and exclusion.[49]

A UN report on youth and conflict suggests that, "youth and adolescents who experienced early aggression and a violent childhood are at the highest risk of perpetrating violence. Unaccompanied children are both victims and sources of violence in Africa and Latin America. Studies indicate that uneducated youth and school dropouts are more likely to engage in violence and other behaviours [sic] that are detrimental to their health."[50] In contrast, the Academy for Educational Development reports that youth are likely to engage in peacebuilding when they have the opportunity for employment, stronger communal relationships, and a voice in the political process.[51]

Religion in mediation can provide a method of violence prevention and healing in conflict zones by engaging youth and making "peace" an attractive choice instead of violence. For example, many religion scholars suggest that increased religious participation can ameliorate isolation for many at-risk youth by increasing communal connections, providing emotional support for broken families, and promoting service work. In conflict zones, youth often play a dual role, first, as vulnerable members of the population, and second, as the potential for future generations of peacebuilding. Schools and education facilities, such as madrasas in Islamic societies play a key role in educating youth about engaging difference and diversity in their communities and laying the groundwork for peacebuilding in society. Some organizations are already recognizing the significance of engaging youth in conflict torn societies. For example, the United Religions Initiative (URI) has a program, Conflict Resolution by Youth (CRY) in Uganda. The program is headquartered in Bweya Central Parish of Wakiso District and operates both in central Uganda and in the Teso region in North Eastern Uganda. The goal is working with youth to lead non-violent conflict resolution among Bahai's, Christians, Muslims, and the Iteso (dominant tribe). Primary activities include youth-to-youth nonviolent conflict transformation. According to the UN, in Sierra Leone, "to further the goal of empowering youth to be positive contributors, methods are applied

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47 While youth is a flexible category that depends on the cultural context, for consistency the UN defines youth as a person between 15 and 24 years old.

48 See, for example, Urdal, Demography and Internal Armed Conflict and; Collier and Hoeffler, "Greed and Grievance in Civil War"; There are debates about whether the percentage of youth in a society is the root cause of the relationship. For examples see Sommers, "Youth and Conflict: A Brief Review of Available Literature" and ; Hendrixson, "Angry Young Men, Veiled Young Women: Constructing a New Population Threat."

49 Mercy Corps, "Why Youth Fight: Making Sense of Youth Political Violence in Sub-Saharan Africa," 3.

50 UN Report, "Youth and Conflict," 378. Available from: http://www.un.org/esa/socdev/unyin/documents/ch14.pdf

51 Academy for Educational Development, "Youth as a Catalyst for Peace: Helping Youth Develop the Vision, Skills, and Behaviors to Promote Peace"; summarized in Bennett, Karki, and Nepal, "Youth and Peacebuilding in Nepal: The Current Context and Recommendations."

to sensitize them towards civic responsibilities and peace-building. One way to achieve reintegration and harmony is through sports; coupled with peace-building curricula, athletic activity promotes the release of war-related tensions."[52]

In our interviews, practitioners did not mention youth, which either means that they were not working directly with a youth population or that youth do not register as "significant" in the peacebuilding process. However, there are multiple examples and case studies that cite the importance of youth in peacebuilidng especially for strengthening communal relationships, nurturing emotional and psychological health, and building civil society.

Women in Conflict Resolution

A lacuna in the interview material and academic work we reviewed was the lack of women's voices, perspectives, and worldviews as a part—either formal or informal—of the conflict resolution process. In many societies and religious and traditional communities, women are excluded and their voices are marginalized. As such, several formal religious hierarchies do not engage women or seek their support in peacebuilding. However, religion scholars and mediation analysts suggest that women are an integral part of conflict resolution and ignoring their contribution and their participation is detrimental to the peace process. Part of the challenge of lack of visibility for women in many countries stems from cultural norms. In many societies, women are not public figures and while they engage in peacebuilidng, their contribution occurs on a community level, rather than the national or international scale and often has less recognition. However, the role of women in conflict resolution on the grassroots level is profound. In Somalia, women often mediate between diplomats and tribes as conflict resolvers. In the Philippines, in Mindanao, there is a long tradition of utilizing women to resolve conflict who often act as meditators between clans and the national military. Regardless, in most traditional and religious societies, women's access to conflict mediation processes is often controlled and restricted by cultural norms, social pressure, and patriarchal structures.

In a UN report on conflict, field researchers made the following observations about the role of women in conflict resolution. "Women are often marginalized in decision-making processes. At the local and national levels, they are expected to obey political and religious community leaders. At the international level, they have little say in the formulation and implementation of policies that are meant to protect their interests and well-being during peacetime and wartime."[53] This means that women have low social capital and are not always permitted to utilize their skills or have an active role in decisions that affect their community. The UN suggests that women's "participation would most likely contribute to an improvement in social welfare and more equitable resource distribution."[54] In most societies, traditional or otherwise, women are part of holistic healing through maintaining family structures and providing religious and spiritual education and care. Many women, even in religious traditions that do not permit female religious leaders are still active in their communities and enforce ritual and faith practices in the home. This means that their focus on relationships and in the family enables them to access youth, to work across conflict lines, and build communal relationships. As such, women's voices in the conflict resolution process should not be undervalued and practitioners should try, when possible, to engage women in peacebuilding.

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52 UN Report, "Youth and Conflict," 386. Available from: http://www.un.org/esa/socdev/unyin/documents/ch14.pdf
53 Ibid.
54 Ibid.

It is revealing from a research perspective that very few of the practitioners we interviewed addressed the role of women in conflict resolution. In addition, none of the analysts or field experts discussed how the absence or presence of women affected the mediation process. The fact that women are active members of these societies—leaders in the community, teachers, doctors, lawyers, activists, reformers— and often at the forefront of the challenges that we discuss, their lack of visibility, even to practitioners is profoundly noticeable.

As we learn from examples in tribal societies such as Khyber Pakhtunkhwa Province (KPK) in Pakistan, it was a young girl, Malala Yousafzai who ushered social reform by promoting the necessity of women's education. There is a gender stereotype that is prevalent in conflict resolution that women are not significant in the process or that they do not yield enough power to engender social reform. Most scholars would challenge these notions that argue that because many women in traditional societies are outside the hierarchical structure, their influence and impact on society is far more powerful. Instead of following traditional methods to engage "social change," women are likely to build their own networks, seek communal support, emphasize attitudinal changes in the home; encourage and empower youth; and reinforce religious doctrines that value compassion, human dignity, and respect. Therefore, women are currently underutilized in peacebuilding and should be engaged more purposefully.

A further question on this lacuna is how women who are mediators within diplomatic and international agencies, approach conflicts where women are being excluded from the negotiations or mediation by the conflicting parties. This question frequently comes up in diplomatic circles with women wondering how to approach mediations with these particularities. A universal answer is not necessarily needed or even desirable, but guidance and a deeper conversation on the question may be needed.

Section 4:
Policy Recommendations for Mediators Engaging Religion

In this report, we highlight the gaps that exist in the field between religious knowledge and engagement of religion in mediation. We utilize the existing literature in the field and support our claims and arguments through the integration of interview material from practitioners and analysts in the field. We also identify the lack of understanding between religions as presented in textbooks—doctrine and ritual—and the complexities of lived religion on the ground in various societies. We contend that religious knowledge and how it functions in particular societies is instrumental to successful conflict mediation. In our concluding section, we suggest some policy recommendations based on our field research.

Encountering Lived Religion Critically

Religion is a significant aspect of society and rooted in the cultural, anthropological, and sociological identity of individuals and communities. Therefore, thinking about religion critically and seriously is imperative in any cultural context. Whether the conflict is primarily about "religion," involves religious actors and institutions, or has more subtle nuanced religious drivers, it is necessary to realize the ways in which theological belief, ritual, narrative, and practice affects, impacts, and influences society. Learning about religious tenets and belief structures is just as critical as observing how "lived religion" functions on the ground in a particular society. Nuancing religion in context is a significant part of understanding its vitality and utility in conflict resolution.

Engaging Religious Leaders in Mediation

Because of the role of religion and religious institutions in many parts of the world and in particular in traditional societies, it is valuable to seek help from religious leaders in conflict. This first means that mediators should have critical awareness of their inherent institutional and personal biases about religious leaders in order to encourage fruitful dialogue. Because lived religion is so distinct in different societies, there is no reason to assume that religious leaders in one context will not be helpful to the peace process just because they were not approachable in another situation. It also means that mediators have to learn the particulars about religious practice in that specific context in order to gain access, build trust, and immerse in the community they are trying to engage. Religious leaders are often held in high esteem and can open channels of communication for individuals and groups that are not accessible to "outsiders" thereby enhancing the mediation process.

Building Trust in Communities

Building trust is one recurring theme that was prevalent in practitioner interviews. It is imperative for conflict organizations and mediators to realize that building trust takes time and in most cases, more than originally expected or anticipated. Building trust is critical to successful mediation because it acknowledges mutual respect between the mediator and the community. Building trust is a multi-layered activity that includes mediators acknowledging their positionality and the historical and social

experiences of the community they are trying to engage. In other words, prejudices and preconceptions from the mediator and the conflict party should be discussed respectfully and engaged critically so that both are aware of their own "baggage"—the perceptions, mistrust, marginalization, exclusion, and misunderstandings that are relevant in the mediation environment. This aspect of trust building is a continuous and self-reflective process without an established conclusion. Without acknowledging these truths, successful conflict resolution and long-term peacebuilding is unlikely to occur.

Inadequate Evaluation Methodologies

The current method for organizations and mediators to measure "success" in mediation with religious drivers and actors is inadequate. As our interview data reveals, it is very challenging to measure, quantify, and chart social reform and change that occurs in conflict contexts. Attitudinal changes are by far, the most dynamic and robust forms of effective conflict mediation and yet, there are no existing ways to evaluate these strategies. Organizations with a grant cycle and reports to send to donors require quantifiable evidence from the field to prove that mediations, trainings, and workshops are functioning efficiently.

However, as our interviewees suggest, such evidence is difficult to procure, reproduce, and translate to people who were not in the field. The suggestion is that the current evaluative methods incorporate practitioner voices, narratives from the field, and record the personal or relational transformation of conflict communities. This is further complicated because peacebuilding is an ongoing process which does not require "finality" as part of its conceptual framework. Therefore, these peacebuilding structures require more time and funding to evaluate accurately. Ultimately, a broader evaluative method reveals the necessity and efficacy of engaging religious individuals, leaders, and institutions in the peacebuilding process.[55]

Incorporating Practitioner Experiences from the Field

Practitioners are the eyes and ears on the ground in conflict regions. As such, they are acutely aware of the strategies that work and the methodologies that fail to take root. Yes, there is a predilection in the field to academic analysts and people who are generally "outsiders" to the conflict regions and traditions. From our analysis, we glean that while academic perspectives are significant and add much needed theoretical and conceptual knowledge to the field, these ideas should be integrated with practitioner voices and narratives. Case studies, workshops, and trainings should not only include practitioner input but in some cases should be designed by people with field experience who can challenge academic knowledge of a religious tradition on the ground and the effectiveness of a particular mediation strategy. In the long term, this will encourage robust dialogue between academics and practitioners, which will ultimately benefit the conflict mediation field.

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55 It's important to note the contributions to this topic made by DME's Effective Inter-religious Action in Peacebuilding Program.

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Appendix 2: Relevant Workshops

Below is a listing of courses that were searchable online, or referred through word of mouth. It's worth noting that many trainings and courses are not online and are offered by request. These courses are often facilitated by the authors, academics, and practitioners referenced in the bibliographies included in this report. The ad hoc nature of offering courses only occasionally or as need arises, has a limited ability to build a base line understanding of religion, conflict and mediation, to be used throughout a practitioner's mediation practice.

6th International Conflict Management Conference
Kennesaw State University (US)
March 29–30, 2016

http://ccm.hss.kennesaw.edu/events-programs/2016/2016-03-29/

"Religion & Citizenship Dialogues" and "Reconciliation & Mediation Training"
Institute for Global Engagement (Vietnam)
September 7–8 and September 28–October 2, 2015

https://globalengage.org/news-media/press-release/religion-citizenship-dialogues-and-reconciliation-mediation-training-in-vie

Religious Engagement & Security: Enhancing US Diplomacy in Conflict and Post-Conflict Situations
John Hopkins University SAIS (US)
December 5–6, 2013

https://www.sais-jhu.edu/atoz/global-politics-and-religion-initiative#overview

Conflict Resolution Skills Workshops
Institute for Global Engagement (Vietnam)
April 13–17, 2013

https://globalengage.org/news-media/press-release/ige-conducts-two-conflict-resolution-skills-workshops-for-faith-leaders-in-

Interfaith Mediation Training Workshop
University of Massachusetts Boston (US)
Ongoing: request whenever

https://www.umb.edu/cpdd/workshops

'Training of Leaders on Religious & National Coexistence'
Interfaith Mediation Center (Nigeria)
(TOLERANCE) Project
Various, 2012–2017

http://www.imc–nigeria.org/current–projects/

KAICIID Dialogue Center (Nigeria)
A three day workshop for 300 Christian and Muslim women and youth on using dialogue to prevent conflict.

http://www.kaiciid.org/what–we–do/peacebuilding/building–peace–nigeria

North–East Regional Initiative (NERI) Project
Various, 2002-2014

http://www.imc–nigeria.org/past–projects/

Peacebuilding Workshop for Pakistani Religious Leaders
United States Institute of Peace (USIP)
2012

http://www.usip.org/publications/peacebuilding–workshop–pakistani–religious–leaders

Managing Conflict in Religious Organizations
Mediation Training Institute International (US)
On going request.

http://www.mediationworks.com/mti/certconf/religious.htm

Drew Institute on Religion and Conflict Transformation (US)
The CRCC's goal with the Institute is to train Jewish, Christian and Muslim leaders from around the world in inter–religious understanding and dialogue and conflict transformation.

https://www.drew.edu/crcc/drew–summer–institute–on–religion–conflict–resolution

International Center for Religion and Diplomacy
(Afghanistan)
The regional workshops facilitated the kind of outreach and discussions that will be required to engage political and religious leaders who normally have little, if any, contact with one another.

http://icrd.org/afghanistan/

Annual International Conference on Ethnic and Religious Conflict Resolution and Peacebuilding & The Mediation of Ethnic and Religious conflicts
International Center for Ethno-Religious Mediation (US)
Offered Annually

The primary goal of the specialized mediation training program, The Mediation of Ethnic and Religious Conflicts, is to prepare and equip participants with the theoretical and practical tools and skills needed to successfully prevent, manage and resolve tribal, ethnic, racial, cultural, religious or sectarian conflicts through proper analysis, policy development, mediation and dialogue.

http://www.icermediation.org/featuredevents/2016-annual-international-conference/

Religion and Mediation Course
Center for Security Studies, ETH Zurich
Offered Annually

The Religion and Mediation Course (RMC) is a specialized training for mediators and peace practitioners. The goal of the course is for participants to deepen their understanding of the interplay between religion and politics in violent political conflicts. The course brings together mediators, peace practitioners, policy makers and others working to address violent political conflicts in contexts where religion has strong relevance.

http://www.css.ethz.ch/en/think-tank/themes/mediation-support-and-peace-promotion/religion-and-mediation/rmc.html

Workshops of Religious Leaders on Peaceful Coexistence
Christian Council of Tanzania (Africa)
2016

http://cct-tz.org/workshop-of-religious-leaders-on-peaceful-coexistence/

Nurturing Peace in Contexts of Global Violence: A Conference for Theological Educators and Religious Leaders
Center for the Study and Practice of Urban Religion (US)
2013

http://cspur.nyts.edu/nurturing-peace/

Development Dialogue on Values and Ethics (US)
The World Bank

As part of its Development Dialogue activities, the Côte d'Ivoire World Bank Office held a meeting with the country's top religious leaders to get their perspectives on ways for the country to emerge from the crisis that has affected the population for several years.

http://cct-tz.org/workshop-of-religious-leaders-on-peaceful-coexistence/

Institute of Global Engagement (US)

In 2014, IGE, the Ministry of Home Affairs (MHA), and the Mennonite Central Committee (MCC) conducted a workshop for Laos-Peacebuilding Team (LPBT). IGE's Program Officer, Dr. Stephen Bailey, MCC, and the MHA facilitated this workshop and trained 16 government and religious leaders. The LPBT will teach peace building and help mediate local religious conflicts at the community level to restore solidarity and avoid involving the local police in the disputes.

https://globalengage.org/news-media/press-release/ige-conducts-peace-building-team-workshop-in-laos

The Salam Institute for Peace and Justice (US)

20 local trainers at the institute hold workshops/trainings 23 times in 2015 for 500 imams, preachers, Quranic schoolteachers, and heads of Islamic associations as part of the USAID-funded Peace through Development (PDEV II) project.

http://www.allianceforpeacebuilding.org/2015/03/burkina-faso-500-religious-leaders-trained-as-peacebuilders/

Religion and Social Cohesion in Conflict-affected Societies Project: Authors' Workshop at the International Peace Institute
Denver University (US)

The Religion and Social Cohesion in Conflict-affected Societies research project at the Sié Center hosted a Case-Study Author and Specialist Review Symposium at the International Peace Institute in New York on October 18, 2013. The Religion and Social Cohesion project is a six-country analysis of how international development partners interact with religious communities and actors in fragile states in efforts to build social cohesion.

http://www.du.edu/korbel/sie/research/sisk_religion_and_social_cohesion.html

Nonviolent Strategies in Violent Settings Case Study Workshop
Denver University (US)

This workshop was held in August 2016 to research-to-policy program supported by the Carnegie Corporation of New York. It explores how nonviolent actions by non-state actors (companies, NGOs of various sorts, religious organizations, local civilian groups, labor organizations and international organizations) affect violence in conflict. Thus far we have created a concept paper, held an initial project conference, commissioned case studies (a list of authors and titles is below), and developed a dataset on conflicts in Africa.

http://www.du.edu/korbel/about/news/carnegie-sie.html

Mennonite Central Committee (US)
2008–present

Organized by MCC partner Ethics, Peace and Justice, a branch of a coalition of evangelical churches in Chad (*Entente des Eglises et Missions Evangéliques au Tchad*, or EEMET). In the workshops, pastors, priests and imams learn conflict resolution and mediation tools and talk together about stereotypes, beliefs, texts and customs. Perhaps as importantly, during the workshop they live as one group, sharing meals, conversation and a retreat facility.

http://mcc.org/stories/building-relationships-preventing-violence

Global Peace Foundation Nigeria (Nigeria)

Global Peace Foundation Nigeria has been hosting a series of peacebuilding workshops in Kaduna State to promote community cohesion with the support of traditional rulers and government and religious leaders. The "One Family Under God Campaign Workshops, as they are referred to, focus on changing attitudes and behaviors of individuals and groups by highlighting principles and values that are shared across differing religious traditions.

https://www.globalpeace.org/news/%E2%80%98one-family-under-god%E2%80%99-workshops-encourage-nigerian-faith-leaders-emphasize-common-ground

Catholic Relief Services (US)

20 local trainers at the institute hold workshops/trainings 23 times in 2015 for 500 imams, preachers, Quranic schoolteachers, and heads of Islamic associations as part of the USAID-funded Peace through Development (PDEV II) project.

http://www.allianceforpeacebuilding.org/2015/03/burkina-faso-500-religious-leaders-trained-as-peacebuilders/

Appendix 3: University Courses

Below is a listing of courses that were searchable online, or referred through word of mouth. Course descriptions below use language provided by the university or institution itself but have been edited for brevity and clarity.

AUSTRALIA

1. **Course Title:** Oil, Religion, Politics and Conflict in the Middle East
   Organization: Australian National University

Methodology: Case Studies

Director: Unknown

Description: This course examines the evolution of of state and society in the contemporary Middle East against the backdrop of the dynamics of relationships between oil, Islam, foreign intervention, domestic strife and intra-state conflict. This is a graduate course offered by the Centre for Arab and Islamic Studies at the Australian National University.

http://programsandcourses.anu.edu.au/2017/course/MEAS8100

2. **Course Title:** Religion, Conflict, and Globalization
   Organization: Royal Melbourne Institute of Technology University

Methodology: Case Studies
Director: Dr. Peter Phipps

Description: This course will focus on the relationship between religion and globalization. You will explore the ways in which religion and global processes interact with each other. The course will cover the operation of religion in an inter-connected world context and the effects of growing cross-border flows on religion.

http://www1.rmit.edu.au/courses/036170

3. **Course Title:** Religion, Peace and Violence
   Organization: The University of Queensland

Methodology: Case Study
Director: Neal Apel

Description: The course introduces students to violence and fundamentalisms in the world's religions, including Judaism, Christianity, Islam, & Hinduism. The aim is to discover root causes and the variety of expressions of violence in various religions. The course is offered through the School of Historical and Philosophical Inquiry at the University of Queensland.

https://www.uq.edu.au/study/course.html?course_code=RELN2310

ETHIOPIA

4. **Course Title:** Actors and Mechanisms of Conflict Resolution
   Organization: Addis Ababa University

Methodology: Case Studies
Director: Unknown

Description: This course examines major actors of peaceful conflict transformation and their approaches and methods. African experience of conflict resolution including the traditional mechanisms and eldership as experienced in Ethiopia and other cultures will be discussed.

FINLAND

5. **Course Title:** Introduction to Religion, Conflict, and Dialogue Studies
   Organization: University of Helsinki

Methodology: Case Study
Director: Unknown

Description: This course is offered through the Master of Theology in Religion, Conflict, and Dialogue at the University of Helsinki.

https://www.helsinki.fi/en/religion-conflict-and-dialogue-master-of-theology-2-years/1.2.246.562.17.30107627009

IRELAND

6. **Course Title:** Reconciliation in Northern Ireland Religion, Conflict and Peace in International Relations
   Organization: Trinity College Dublin

Methodology: Unknown
Director: Jude Lal Fernando

Description: This course is taught in Dublin over two months to students working towards M.Phil. degrees in Intercultural Theology and Interreligious Studies.

https://www.tcd.ie/courses/postgraduate/az/course.php?id=DPTRE-ITIS-1F09

7. **Course Title:** Semester Abroad Programme, Dublin: Conflict, Religion, Peace-Building in International Affairs
   Organization: Trinity College Dublin

Methodology: Fieldwork visits, Case Studies
Director: Unknown

Description: Students will develop a critical grasp of the interplay of conflict, peace and religion. Participants will also be able to apply their knowledge to current issues and selected case studies. This course is taught by academic staff from the Master programmes in *Intercultural Theology & Interreligious Studies* and *Internatiaonl Peace Studies.*

https://www.tcd.ie/ise/international/semester-abroad.php

8. **Course Title:** Religion, Identity & Conflict
   Organization: Queen's University

Methodology: Unknown
Director: Unknown

Description: This MA course thus takes a comparative approach to the study of religion from the Reformation to the post-colonial era. It builds on a strong tradition of historical research at Queen's University Belfast into religious identity and conflict in Ireland, the UK, Europe, the United States, and Africa.

https://zasb.unibas.ch/en/aktuelles/newsdetails/browse/80/article/11845/ma-course-on-religion-identity-conflict-modern-history-belfast-2/

ISRAEL

9. **Course Title:** Religion in the Holy Land: The Role of Faith in Peace and Conflict
   Organization: The Hebrew University of Jerusalem

Methodology: Field Trips, Case Studies
Director: Javier Gelbwaser

Description: Based in Jerusalem, a city cherished – and disputed – by Christianity, Islam, and Judaism, this course analyzes the role of religion vis-a-vis peace and conflict. Through discussions with religious leaders and interfaith activists, visits to holy sites, and the study of different interpretations and theological perspectives, participants will gain insight into the contradictory roles of religion as both an obstacle to peace and a resource for peacemaking. This course is offered through the Rothberg International School at the Hebrew University of Jerusalem.

https://overseas.huji.ac.il/religion

10. **Course Title:** Religion and Conflict in the Middle East: A Jewish Perspective
    Organization: The Hebrew University of Jerusalem

Methodology: Case Studies
Director: Unknown

Description: This course focuses on the meaning of "peace" as a classical Jewish value demonstrating the significant differences between it and the Western model. This course also offers an analysis of the politics of peace in Western Philosophy, tracing this discourse from the work of Kant to that of contemporary post-critical political philosophers.

https://myeap.eap.ucop.edu/Galileo/service/coursecatalog/CoursePublic.aspx?IDs=73001&ParticipationID=V8K4e1%2fa7gI%3d

KENYA

11. **Course Title:** Religion and Conflict
    Organization: University of Nairobi

Methodology: Unknown
Director: Unknown

Description: This course is offered through the BA Conflicts and Peace Studies at the University of Nairobi and housed in the Department of History & Archeology.

http://history.uonbi.ac.ke/uon_degrees_details/809

12. **Course Title:** Traditional Methods of Peace and Reconciliation in Africa
    Organization: University of Nairobi

Methodology: Unknown
Director: Unknown

Description: This course is offered through the BA Conflicts and Peace Studies at the University of Nairobi and housed in the Department of History & Archeology.

http://history.uonbi.ac.ke/uon_degrees_details/809

NETHERLANDS

13. **Course Title:** Religion and Conflict
    Organization: University of Groningen/ online at futurelearn.com

Methodology: Case Studies
Director: Dr. Erin Wilson, Dr. Marjo Buitelaar, Dr. Kim Knibbe

Description: This course discusses how the concepts of religion, conflict and violence have been understood historically and cross-culturally, and addresses the question of how they are linked. The course examines the role of religion in peacebuilding and reconciliation. This course is offered free online through the University of Groningen.

https://www.futurelearn.com/courses/religion-and-conflict

14. **Course Title:** Religion, Violence & Conflict
    Organization: University of Groningen

Methodology: Case Studies
Director: Dr. J. Tarusarira

Description: This course deals with fundamental questions at the intersection of the discourse and practice of religion, violence, and conflict transformation. Case Studies such as South Africa, Israel/Palestine, Zimbabwe, and Northern Ireland inter alia against the backdrop of globalization are deployed to facilitate analysis. Various religious traditions including Christianity, Islam, Buddhism, and African religions are referred to whenever relevant.

https://www.rug.nl/ocasys/rug/vak/show?code=THM-RVC10

NEW ZEALAND

15. **Course Title:** Body and Blood: Religious Cultures and Conflicts
    Organization: University of Auckland

Methodology: Unknown
Director: Dr. Lindsay Diggelmann

Description: The course introduces Christianity, Islam and Judaism in the late antique and medieval periods and the conflicts which shaped them. This course is offered as a history class through the Faculty of Arts at the University of Auckland.

https://www.artsfaculty.auckland.ac.nz/courses/?Subject=HISTORY&Number=243&Year=2013

NIGERIA

16. **Course Title:** Peace and Conflict Resolution
    Organization: University of Jos

Methodology: Case Studies
Director: Unknown

Description: This course has six major areas of focus, one of which is African traditional methods of conflict resolution. Some of these include the utility of traditional institutions/rulers and the Gacacacourts in Rwanda and Ubuntu in South Africa, among others. The course is offered through the Division of General Studies at the University of Jos.

http://www.unijos.edu.ng/course_content/gst/GST%20CURRICULUM%20FULL%20DOC%20_%20final%20%20copy_%202.pdf

NORWAY

17. **Course Title:** Religion and War
    Organization: University of Oslo

Methodology: Unknown
Director: Torkel Brekke

Description: This course explores how world religions treat some of the most difficult questions concerning the legitimacy of waging war and about the legitimate means and methods of warfare.

http://www.uio.no/studier/emner/hf/ikos/REL4140/

SOUTH AFRICA

18. **Course Title:** Religion, Conflict and Violence
    Organization: University of Cape Town

Methodology: Case Studies

Director: Dr. Andrea Brigaglia

Description: This course examines the role of religion in social conflict and violence in local, national and international contexts. This course is offered for undergraduates at the University of Cape Town through the Department of Religious Studies.

http://www.religion.uct.ac.za/religion/undergraduates/undergraduatecourses/thirdyear#sthash.dvV 53RKq.dpuf

19. **Course Title:** Religion and Conflict
    Organization: University of KwaZulu-Natal

Methodology: Case Studies
Director: Sphilile Mathenjwa, Zakariya Moola, Tahir Sitoto, Calvin Thomas, Gilbert Zvaita

Description: While the module explores and deals with different kinds of conflict situations where religion is perceived as a catalyst or potential player, the opposite is also examined; that is, can religion enhance human co-existence? This course is offered through the School of Religion, Philosophy, and Classics house in the College of Humanities at the University of KwaZulu-Natal.

https://learn.ukzn.ac.za/course/info.php?id=67360

SWEDEN

20. **Course Title:** Local Perspectives on International Peacebuilding and State-building Interventions
    Organization: Uppsala University

Methodology: Lectures and Seminars
Director: Unknown

Description: The aim of the course is to provide an alternative perspective on contemporary peace- and state-building processes, where the experiences and actions of local actors and groups are put in focus. This course is offered through the Peace and Conflict Studies Masters Program at Uppsala University.

http://www.uu.se/en/admissions/master/selma/kursplan/?kpid=31770&lasar=16%2F17&typ=1

21. **Course Title:** Religion in Peace and Conflict
    Organization: Uppsala University

Methodology: Thesis Research
Director: Unknown

Description: The course aims to provide in-depth and specialized knowledge of religiously and ethically founded the movement for peace and justice. This course is part of the master's program in Religion and Conflict at Uppsala University.

http://www.uu.se/utbildning/utbildningar/selma/kursplan/?kpid=31314&typ=1&searchText=5RT938&searchType=code

http://www.uu.se/utbildning/utbildningar/selma/kursplan/?kpid=31247&typ=1&searchText=5RT930&searchType=code

UGANDA

22. **Course Title:** The Role of Religious Education in Democracy, Peace Making and Conflict Resolution
    Organization: Makerere University

Methodology: Case Studies
Director: Unknown

Description: The objectives of this course include defining democracy in the context of religion and examining the role of religious teachers in multi-party politics, elections and decision making. This course is offered through the Master of Education in Social Sciences and Arts Education at Makerere University.

https://courses.mak.ac.ug/courses/role-religious-education-democracy-peace-making-and-conflict-resolution

23. **Course Title:** African Traditions and Structures of Peace Building
    Organization: Uganda Martyrs University

Methodology: Case Studies
Director: Lino Ika

Description: This course examines African traditions and structures for peacebuilding including *MatoOput* among the Acholi of Uganda, *Gacaca* in Rwanda, and *Bashingantahe* in Burundi. This course is offered through the Master of Arts in Sustainable Peace and Conflict Management at Uganda Martyrs University.

http://www.umu.ac.ug/index.php/master-of-arts-in-sustainable-peace-and-conflict-management/

24. Course Title: Religion, Violence, and Peace: Patterns Across Time and Tradition
Organization: Uganda Martyrs University

Methodology: Case Studies
Director: Lino Ika

Description: Are conflict and violence necessary components of religion? Can religion be a resource for peace? This course explores these questions and the viewpoints and arguments that inform it. This course is offered through the Master of Arts in Sustainable Peace and Conflict Management at Uganda Martyrs University.

http://www.umu.ac.ug/index.php/master-of-arts-in-sustainable-peace-and-conflict-management/

25. Course Title: Negotiations and Mediation for Peace: African and Western Approaches
Organization: Uganda Martyrs University

Methodology: Case Studies
Director: Lino Ika

Description: This course makes an extensive use of case studies in order to encourage students to reflect on the ways in which African approaches relate to theories and practices in the field of conflict resolution, and to explore their potential in the prevention, management and resolution of contemporary conflicts in Africa. This course is offered through the Master of Arts in Sustainable Peace and Conflict Management at Uganda Martyrs University.

http://www.umu.ac.ug/index.php/master-of-arts-in-sustainable-peace-and-conflict-management/

26. Course Title: Comparative Peace Processes in the Great Lakes Region of Africa
Organization: Uganda Martyrs University

Methodology: Case Studies
Director: Lino Ika

Description: The course looks at challenges of the number of peace processes that have taken place in the Great Lakes region. A study will be made on the peace talks done for Burundi, Rwanda, Uganda, and Democratic Republic of Congo. This course is offered through the Master of Arts in Sustainable Peace and Conflict Management at Uganda Martyrs University.

http://www.umu.ac.ug/index.php/master-of-arts-in-sustainable-peace-and-conflict-management/

27. Course Title: Anthropology of War and Peace in the Great Lakes Region of Africa
Organization: Uganda Marytrs University

Methodology: Case Studies
Director: Lino Ika

Description: The course aims at acquainting students with techniques of political decision-making and problem solving in culturally divided societies. It discusses ethnic relations in regional conflict affecting areas of Eastern Democratic Republic of Congo, Rwanda, Burundi, Uganda, and Tanzania. This course is offered through the Master of Arts in Sustainable Peace and Conflict Management at Uganda Martyrs University.

http://www.umu.ac.ug/index.php/master-of-arts-in-sustainable-peace-and-conflict-management/

28. Course Title: Peace and Conflict Management
Organization: Uganda Martyrs University

Methodology: Case Studies
Director: Jimmy Tibs Tumwesigya

Description: The contents of the course cover different aspects of peace and conflict including different types of conflict, conflict analysis, dynamics of conflict, issues relating to natural resources, human rights and humanitarian issues, gender, religion, development, international cooperation, as well as peace-building at different levels. This course is offered through the Bachelor of Arts in Democracy and Development Studies at Uganda Martyrs University.
http://www.umu.ac.ug/index.php/bachelor-of-arts-in-democracy-and-development-studies/

UNITED KINGDOM

29. Course Title: Religion, Violence and Peacebuilding
Organization: University of Edinburgh

Methodology: Case Studies

Director: Jolyon Mitchell and Katrina Munro

Description: In this course students investigate the relations between religion, violence and building peace. Through consideration of a range of texts and international case studies participants analyze different kinds of theological reflection and practice, which seek to engage with the realities of violence and the practicalities of building peace. The course is offered through the School of Divinity in the College of Humanities and Social Sciences at the University of Edinburgh.

http://www.drps.ed.ac.uk/14-15/dpt/cxdivi08001.htm

30. Course Title: Multiculturalism and Religious Conflict
Organization: University of Birmingham

Methodology: Seminar
Director: Richard North

Description: The course aims to introduce students to theoretical and practical perspectives on cultural, religious, and ethnic diversity and conflict; and to facilitate a critical understanding of the strengths and weaknesses of different approaches to the resolution of such conflicts. This course is offered by the Department of Political Science and International Studies, housed within the School of Government and Society at the University of Birmingham.

http://www.birmingham.ac.uk/schools/government-society/courses/masters/modules/polsis/multiculturalsim-religious-conflict.aspx

31. Course Title: Religion, Culture & Conflict
Organization: Durham University

Methodology: Case Studies, Simulations
Director: Dr. Joanildo Burity and Professor Jolyon Mitchell

Description: The course focuses on crucial roles as contexts; sources of meanings, values and practices; and how culture and religion play mobilizing and organizing factors in triggering, driving and/or countering outbreaks of conflict. The course is offered through the Durham Global Security Institute.

https://www.dur.ac.uk/dgsi/pdc/rcc/

32. **Course Title:** Religion, Conflict & Peace Building
    Organization: King's College London

Methodology: Case Studies
Director: Dr. Stacey Gutkowski

Description: The course examines theories of religious, sectarian, and other forms of religio-ethnic conflict and reviews the comparative empirical data on these types of conflicts. The course emphasizes the structural role that religio-political actors, institutions and symbols play in the context of the state and the international system. This course is offered through the Department of Middle Eastern Studies at the Social Science & Public Policy School of King's College London.

http://www.kcl.ac.uk/sspp/departments/mems/modules/7aajm217.aspx

UNITED STATES

33. **Course Title:** Faith Elements in Conflicts
    Organization: Boston College

Methodology: Case Studies
Director: Raymond G. Helmick, S.J.

Description: This course first looks at the way key religious affect the origins and progress of violent conflict while also examining the themes of reconciliation, healing, and forgiveness that figure so largely in the teachings of the various faiths. This course is offered through the Faith, Peace and Justice Program in the Morrissey College of Arts and Sciences at Boston College.

http://www.bu.edu/rct/files/2012/06/Helmick-Faith-Elements-in-Conflicts-Syllabus-2012.pdf

34. **Course Title:** Conflict Transformation and the Christian Calling to Reconciliation
    Organization: Boston College

Methodology: Case Studies
Director: Raymond G. Helmick, S.J. and Jermone Maryon

Description: This course studies reconciliation in the light of actual experience of mediation in several violent conflicts, particularly Northern Ireland, various Middle Eastern conflicts and the Balkan countries. Emphasis is placed on the practices of restorative justice and non-violence.

http://www.bu.edu/rct/files/2012/06/Helmick-Christian-Calling-to-Reconciliation-Syllabus-2012-3.pdf

35. **Course Title:** Narrative Power and Interfaith Peacebuilding
Organization: Boston University

Methodology: Reading Narratives
Director: Unknown

Description: This course focuses on gathering, analyzing, and drawing insight from the narratives of peacemakers from Jewish, Muslim, and Christian traditions. The course is offered through Boston University's School of Theology.

https://www2.bc.edu/marian-simion/bti/1415courses/7ministryd.html

36. **Course Title:** Spiritual Formation for Peace-Builders
Organization: Boston University

Methodology: Reading Autobiographies
Director: Susan W. Hassinger

Description: Students examine the lives of several key peace-builders, as well as aspects of spiritual foundations and spiritual formation that provide grounding for those engaged in peace-building, restorative justice, conflict transformation ministries, and the work of reconciliation. This course is offered through the Boston University School of Theology.

http://www.bu.edu/rct/files/2012/06/Hassinger-Syllabus-TC-871-Spiritual-Formation-for-Peacebuilders.pdf

37. **Course Title:** Religion and Post-Conflict Peacebuilding
Organization: Brandeis University

Methodology: Case Studies
Director: Mari Fitzduff

Description: This course seeks to introduce students to the current major frameworks of analysis for post-conflict work, particularly in situations where religious factors are important. Students will write two short essays, conduct group studies, create presentations, and complete an end of term paper.

http://www.du.edu/korbel/sie/media/documents/religion_materials/religion_post_conflict_peacebuilding_fitzduff.pdf

38. **Course Title:** Religion, Identity, and Conflict
Organization: Brandeis University

Methodology: Case Studies
Director: David Steele

Description: This course examines the role that religious identity can play in both the escalation and mitigation of conflict. This course is offered through the Heller School for Social Policy and Management at Brandeis University.

http://www.bu.edu/rct/files/2012/06/Steele-Syllabus_Religion-Identity-and-Conflict-Course_Brandeis.pdf

39. **Course Title:** Topics in International Relations: Religion and Conflict
Organization: University of California at Berkley

Methodology: Case Studies & Research Paper
Director: Ron Hassner

Description: How does religion constrain or motivate conflict? How do religious identities, beliefs, practices and social structures influence why we fight or how we fight? This course is offered through the Charles and Louise Travers Department of Political Science at UC Berkley.

http://polisci.berkeley.edu/course/topics-international-relations-religion-and-conflict-0

> **40. Course Title:** Religion and Violence
> **Organization:** California State University, Fullerton

Methodology: Case Studies
Director: Dr. Brad Starr

Description: This course offers an interdisciplinary exploration of major theories, developments, and documents connected to the relationship between religious practices and motivations for engaging in, preventing, or rejecting violent behavior. The course is offered through the Department of Comparative Religion at California State University, Fullerton.

http://faculty.fullerton.edu/bstarr/380.SYLLABUS.S.2013.DAY.htm

> **41. Course Title:** Religion and Violence
> **Organization:** University of California in Los Angeles

Methodology: Seminar, Discussion, Case Studies
Director: Unknown

Description: This course explores the of capacity of religion to mobilize and legitimate violence. This course is an upper division course offered by the Study of Religion program at UCLA.

http://catalog.registrar.ucla.edu/ucla-cat2016-724.html

> **42. Course Title:** Religion: Conflict, Violence and Peacemaking
> **Organization:** Dickinson College

Methodology: Case Studies
Director: Unknown

Description: This course examines the nexus of conflict/violence and religious belief in an attempt to understand the confusing array of contemporary conflicts in which multiple sides claim divine authority for their actions. This course is offered through Department of Religion at Dickinson College.

43. Course Title: Faith-Based Peacebuilding
   Organization: Eastern Mennonite University

Methodology: Case Studies & Practitioner Experience
Director: Roy Hange

Description: The course is part of the Summer Peacebuilding Institute (SPI) of the Center for Justice and Peacebuilding at Eastern Mennonite University. Most of the participants in the Summer Peacebuilding Institute are practitioners active in the field who will not be taking the course for academic credit but for training and equipping.

https://emu.edu/cjp/spi/courses/faith-based-peacebuilding/PAX_559_Faith-Based_Peacebuilding.pdf

44. Course Title: Seminar in Ethics: Religious Practices of Peace and Violence
   Organization: Emory University

Methodology: Unknown
Director: Unknown

Description: This course is offered through the PhD Concentration of Religion, Conflict, and Peacebuilding at Emory University.

http://www.emory.edu/religions&humanspirit/Religion%20pdfs/RCP%20PhD%201description%20rev4.23.09.pdf

45. Course Title: Religion and Violence
   Organization: University of Florida

Methodology: Case Studies
Director: Anna Peterson

Description: The course explores the relations between religion and violence including religiously motivated violence, religious justifications of political violence, and religious rejections and resolutions of violence. This course is offered through the Department of Religion in the University of Florida's College of Liberal Arts and Sciences.

http://religion.ufl.edu/wp-content/blogs.dir/27/files/ReligionViolence.SummerB2016-1.pdf

46. Course Title: World Religions, Diplomacy, and Conflict Resolution
   Organization: George Mason University

Methodology: Case Studies
Director: Dr. Marc Gopin

Description: This course is designed to analyze the ways in which world religions play a role in conflict, war, peacemaking and conflict resolution. This course is offered through the School for Conflict Analysis and resolution at George Mason University.

http://scar.gmu.edu/docs/syllabi/08fall/08FA_653.pdf

47. Course Title: Religion and Conflict
   Organization: Georgetown University

Methodology: Case Studies
Director: Gregory Havrilak

Description: This course helps students comprehend the global resurgence of religion in intra–state and international affairs, and focuses on specific areas in the world where religion is the primary issue. This course is offered through the Doctor of Liberal Studies program at Georgetown University's School of Continuing Studies.

http://scs.georgetown.edu/courses/5/religion–and–conflict

48. Course Title: Religion in Conflict and Peacebuilding
   Organization: Georgetown University

Methodology: Case Studies
Director: Sheherazade Jafari

Description: Drawing on a diversity of recent and current cases across contexts and religions, this course looks at the peacebuilding approaches of different religious actors, including traditional institutions, interfaith networks, and religious individuals as both official and lay leaders. This course is offered through the Program on Justice and Peace at Georgetown University.

http://courses.georgetown.edu/index.cfm?Action=View&CourseID=JUPS–288

49. Course Title: Religion, Conflict and Peace
   Organization: Goshen College

Methodology: Unknown
Director: Unknown

Description: This course examines the role of religion in causing and nurturing violence and in promoting peace themes which have emerged as central to the pursuit of peace in the 21st century. The course is offered through the major in Peace, Justice, and Conflict Studies at Goshen College.

https://www.goshen.edu/academics/peace–justice–and–conflict-studies/course-listings/

50. Course Title: Spirituality of Peacemaking
   Organization: Goshen College

Methodology: Unknown
Director: Unknown

Description: How do peacemakers sustain their work for peace and justice over a lifetime without burning out? This course examines spiritual paths of peacemakers: theories, teachings and practices for sustaining active nonviolence and peacemaking. The course is offered through the major in Peace, Justice, and Conflict Studies at Goshen College.

https://www.goshen.edu/academics/peace–justice–and–conflict-studies/course-listings/

51. Course Title: Religion, Conflict, and Peacemaking
Organization: Hartford Seminary

Methodology: Lectures, Videos, Discussions, Simulation Exercises, Case Studies
Director: Yehezkel Landau

Description: This course explores the paradox of religion as a source of division and conflict, on the one hand, and of peaceful aspirations and compassionate, sacrificial service on the other. Theoretical approaches to this paradox, drawn from the Jewish, Christian, and Islamic traditions, are supplemented by practical case studies, with particular attention given to the Israeli-Palestinian-Arab dispute over the "Holy Land".

http://www.hartsem.edu/wp-content/uploads/DI-648-Final-Spring-2016.pdf

52. Course Title: Religion, Conflict, and Peace in Contemporary Global Affairs
Organization: Harvard University

Methodology: Case Studies
Director: Diane L. Moore

Description: This course explores a series of contemporary conflicts in different regions of the world with a special focus on identifying and analyzing the diverse and complex roles that religions play in both promoting and mitigating violence in each context. This course meets online through web conference and is offered through Harvard Extension School.

https://www.extension.harvard.edu/academics/courses/religion-conflict-peace-contemporary-global-affairs/14551

53. Course Title: Religious Perspectives on War and Peace
Organization: University of Kansas

Methodology: Lecture, Seminar Discussion, Research
Director: Unknown

Description: Views of war and peace in various faith traditions throughout the world. Examination of teachings and action of religious groups and selected individuals, including use of war rhetoric and differing theological and social understandings of peace. The course is offered through the Minor in Peace and Conflict Studies at Kansas University.

http://catalog.ku.edu/liberal-arts-sciences/humanities/minor/#requirementstext

54. Course Title: Conflict Management in Religious Settings
Organization: Lipscomb University

Methodology: Case Studies
Director: Unknown

Description: This course is designed to offer a basic introduction to the concepts of biblical conflict resolution. This course is offered as part of Lipscomb University's Graduate degree in Conflict Management.

https://www.lipscomb.edu/icm/graduate-programs/course-descriptions

55. **Course Title:** Intergroup Conflict and Co-Existence: Religion, Culture, and Ethnicity
    Organization: University of Michigan

Methodology: Case Studies, Experiential Learning
Director: Unknown

Description: The course provides an overview of interdisciplinary theories that help to understand the nature of such conflict and then reviews current coalition building and coexistence work among various religious, ethnic and cultural groups. This course is offered through the Program on Intergroup Relations at the University of Michigan.

https://igr.umich.edu/article/intergroup-conflict-and-co-existence-religion

56. **Course Title:** Religious Conflict & Peacebuilding
    Organization: University of Mount Union

Methodology: Unknown
Director: Nicole Johnson

Description: This course investigates the role that religion plays in conflict and peace-building. Through a case-study approach to analyzing selected conflict zones, both past and present, the course explores the complexity of such conflicts and the role of religion in exacerbating and alleviating conflict.

57. **Course Title:** Religion, Conflict, and Peace Processes
    Organization: University of Notre Dame

Methodology: Case Studies
Director: Atalia Omer and Gerard Powers

Description: The course provides a general framework for assessing the nature and causes of contemporary conflict and examines of theories of the role of religion in building before considering specific types of religious peacebuilding. This course is offered through the Kroc Institute for International Peace Studies at the University of Notre Dame.

http://www.du.edu/korbel/sie/media/documents/religion_materials/religion_conflict_peace_processes_syllabus.pdf

58. **Course Title:** Religion and Conflict
    Organization: Pennsylvania State University

Methodology: Case Studies
Director: Unknown

Description: This course looks at the possible foundations for religious conflict, such as perceptions of religious difference or constructs of identity in society, the scapegoating of the religious Other, and issues of religious conflict brought on by colonialism in the past and by increased globalization in the present. The course also explores the approaches that some religious traditions have had to conflict resolution. This course is offered to undergraduates at Pennsylvania State University and coded as HIST.

http://bulletins.psu.edu/undergrad/courses/H/HIST/190/201415S1

59. Course Title: Faith-Based Diplomacy and International Peacemaking
Organization: Pepperdine

Methodology: Case Studies
Director: Peter Robinson and Larry Sullivan

Description: This course integrates the dynamics of conflict resolution, religious faith, and intractable identity-based disputes in the international context. This course is offered through the Straus Institute for Dispute Resolution at the Pepperdine School of Law.

https://law.pepperdine.edu/nootbaar-institute/about/areas-of-study/courses/straus.htm

60. Course Title: Dispute Resolution and Religion
Organization: Pepperdine

Methodology: Case Studies
Director: Peter Robinson and Larry Sullivan

Description: This course explores conflict in the context of religion, with a focus on how religious beliefs can generate and affect conflict as well as provide guidance on its resolution. The course is offered through the Straus Institute for Dispute Resolution at the Pepperdine School of Law.

https://law.pepperdine.edu/nootbaar-institute/about/areas-of-study/courses/straus.htm

61. Course Title: Religion, Violence, and Reconciliation
Organization: Rutgers University—Newark

Methodology: Case Studies
Director: Chris Duncan

Description: The course begins with an analysis of key concepts in understanding the role of religion in the world today, including secularism, fundamentalism, religious freedom, reconciliation, and the very idea of religion as a category. The second half of the course focuses on case studies, including Indonesia, the Middle East and Thailand. This course is offered through the Master of Arts in Peace and Conflict Studies at the Newark College of Arts and Sciences

https://www.ncas.rutgers.edu/core-curriculum-courses-peace-and-conflict-studies

62. Course Title: War, Gender, and Peacebuilding
Organization: University of San Diego

Methodology: Case Studies
Director: Unknown

Description: In the first course of its kind, students learn from and work with four courageous women peacebuilders and human rights defenders who will be in residence at the University of San Diego in the fall. This course is offered through the Master of Arts in Peacebuilding at the Joan B. Kroc School of Peace Studies.

http://www.sandiego.edu/peace/programs/peacebuilding/courses.php

63. Course Title: Religion and Conflict Transformation
   Organization: University of San Diego

Methodology: Case Studies
Director: Unknown

Description: This course explores the relationship between religion and the dynamics of conflict, with focus on the role of religion in conflict, peacebuilding and conflict transformation. The course is offered through the Master of Arts in Peacebuilding at the Joan B. Kroc School of Peace Studies.

http://www.sandiego.edu/peace/programs/peacebuilding/courses.php

64. Course Title: Religion, Violence, and Nonviolence
   Organization: Stanford University

Methodology: Lectures, Case Studies, Film
Director: N/A

Description: This course studies ways in which religious leaders, movements, and discourses have (1) promoted violent conflict, aggression, and oppression; and (2) contributed to nonviolence, peacebuilding, and liberation of the oppressed. This course is offered through the Religious Studies program at Stanford University.

https://explorecourses.stanford.edu/search?view=catalog&filter-coursestatus-Active=on&page=0&catalog=&q=RELIGST+119%3A+Religion%2C+Violence%2C+and+Nonviolence&collapse=

65. Course Title: Research Seminar in Religion, Conflict, and Peace
   Organization: University of Virginia

Methodology: Research
Director: Peter Ochs

Description: Students conduct advanced research on religion, politics and conflict for students of "religion-on-religion" conflict/conflict resolution. This course is offered through the Master's Program in Religion, Politics, and Global Societies at the University of Virginia.

https://rabi.phys.virginia.edu/mySIS/CS2/sectiontip.php?Semester=1168&ClassNumber=20472

Appendix 4: Additional Bibliography

This bibliography was sent to us as an example of a resource list circulating via email without a source affiliation. Some of the items listed have been included in our bibliography above. However, the focus of this list includes conflict resolution more broadly whereas our primary focus is on religion in mediation as a particular tool of conflict resolution.

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