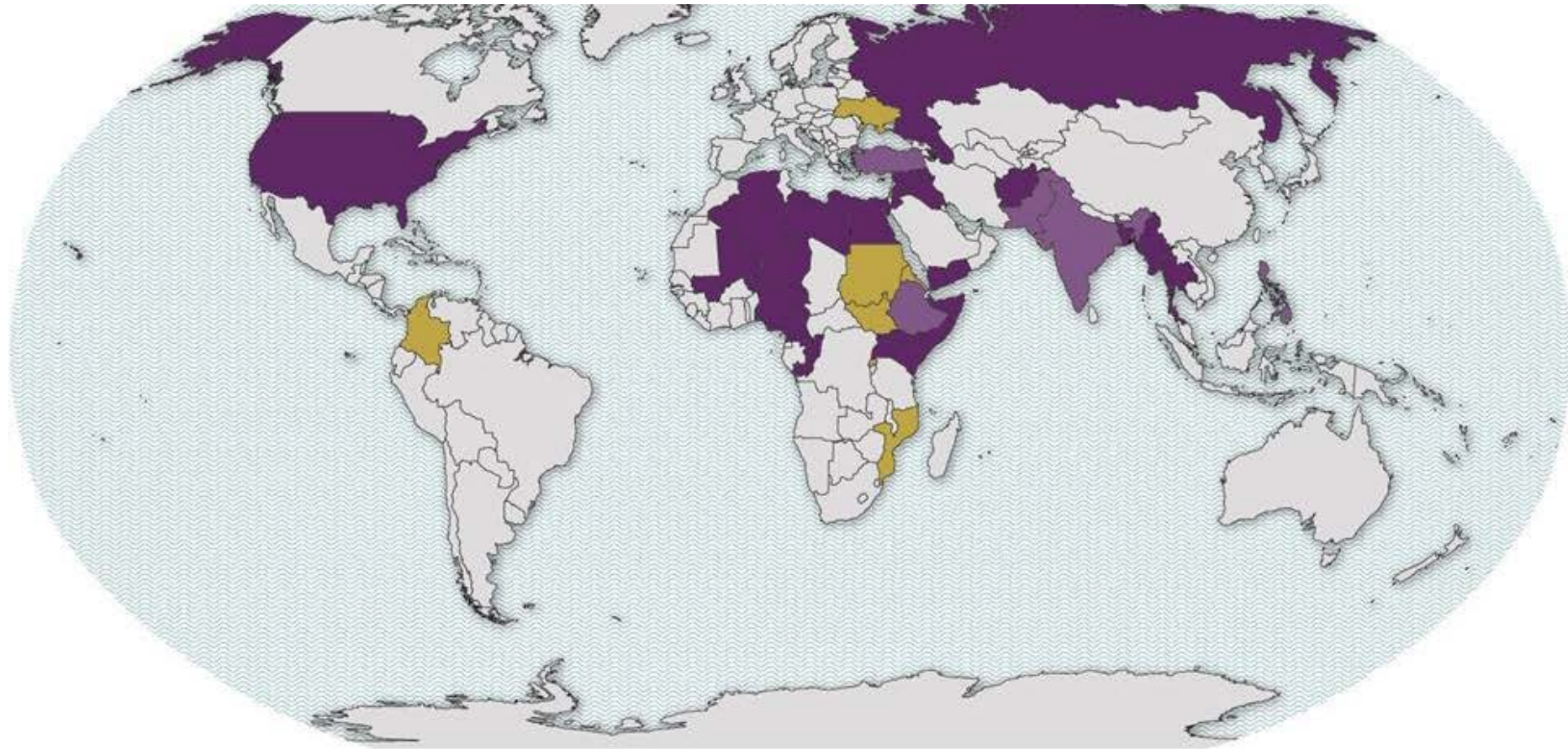


Addressing Religious Content and Actors in Peace Work: Training Experiences and Gaps

- Angela Ullmann & Cora Alder, Program on Culture and Religion in Mediation (CARIM), Center for Security Studies (CSS), ETH Zurich
- Edla Puoskari & Alessandro Rossi, The Network for Religious and Traditional Peacemakers

- / Empirical trends:** Provide research why looking at religion in conflict matters for peacebuilding.
- / Exercise:** Practice part of one conceptual tool for understanding and analyzing religion's role in conflict.
- / Lessons learned:** Reflect on the state of the art of training on religion in conflict for peacebuilding.
- / Open exchange:** questions & comments, needs for training, challenges and current gaps in training, how to address them, etc.

Religion & Conflict: Trends & Cases

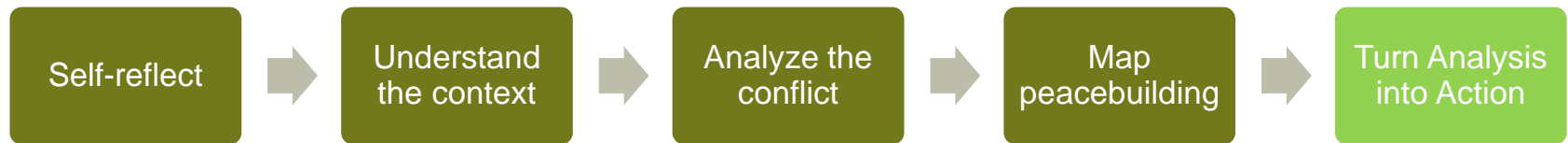


- Countries that only experienced an armed conflict with a religious dimension
- Countries that only experienced an armed conflict without a religious dimension
- Countries that experienced an armed conflict with a religious dimension and an armed conflict without a religious dimension

Map: Based on RELAC data from Svensson, Nilsson (2017).

Religion and Mediation Course 2018 (RMC)

Mon, 27 August		Tue, 28 August	Wed, 29 August	Thurs, 30 August	Fri, 31 August
UNDERSTANDING Introduction & overview of conflict and mediation <i>Owen Frazer, Center for Security Studies, ETH Zurich</i>		Religious identity challenges <i>Joe Campbell, Formerly of Mediation Northern Ireland</i>	Mediation space <i>Jean-Nicolas Bitter, Swiss Federal Department of Foreign Affairs & Angela Ullmann, CSS, ETH Zurich</i>	Roleplay <i>Owen Frazer & Angela Ullmann, Center for Security Studies, ETH Zurich</i>	Process design exercise <i>Angela Ullmann, Center for Security Studies, ETH Zurich</i> Group work & plenary presentations
Analyzing religion's role in conflict <i>Owen Frazer & Angela Ullmann, Center for Security Studies, ETH Zurich</i>		Analysis tool & group exercise <i>Owen Frazer, Center for Security Studies, ETH Zurich</i>	Mediation space circuit <i>Owen Frazer & Angela Ullmann, Center for Security Studies, ETH Zurich</i>		
Lunch	Presentation of the Network for Religious and Traditional Peacemakers	Lunch Dare to share	Lunch Dare to share	Lunch Dare to share	Lunch Dare to share
Analyzing religion's role in conflict (continued)		Continue group exercise	Faith-based intra-group work <i>Dishani Jayaweera, Center for Peacebuilding and Reconciliation</i>	Roleplay (continued)	Plenary presentations (continued)
Worldview challenges <i>Jean-Nicolas Bitter, Swiss Federal Department of Foreign Affairs & Angela Ullmann, Center for Security Studies, ETH Zurich</i>		MEDIATION APPROACHES Mediating in religious identity conflicts <i>Joe Campbell, Formerly of Mediation Northern Ireland</i>	Faith-based intra-group work (continued)	PROCESS DESIGN Religion & Inclusion <i>Cora Alder, Center for Security Studies, ETH Zurich</i>	Transfer to practice & closing
Social Night Out		Dinner	Dinner & Evening Talk	Dinner & Shopping	Departure (from 17:00)



Source: Owen Frazer and Mark Owen (2018), *Religion in Conflict and Peacebuilding: Analysis Guide*, Washington, DC: United States Institute of Peace, p. 11

/ Central African Republic



/ Tunisia



What role do religious identities play in the conflict?

What role do religious claims by the conflict parties play?

From Religion and Mediation Course 2018, Owen Frazer and Angela Ullmann “*Analyzing Religion’s Role in Conflict*”

- / Who (actors):** How important is religious identity? How are religious identities influencing the conflict?

- / What (issues):** Which issues arise because of religious differences? In what way? How are these issues driving the conflict?

From Religion and Mediation Course 2018, Owen Frazer "Analysis Framework"



Quick Reference Chart

Black = general question; *Red Italic* = religion-specific question

QUESTION TO CONSIDER	STEP 1 Self-Reflect	STEP 2 Understand the Context	STEP 3 Analyze the Conflict	STEP 4 Map Peacebuilding	STEP 5 Turn Analysis Into Action
WHERE? Geographic and social location Social location is the position people hold in their community as a function of their gender, race, class, age, ability, religion, and other characteristics that relate to power and privilege	Where have you been working and what do you already know about the context? <i>Where does your knowledge of the society, religion, and culture come from and what do you know about the context that will help you with your conflict analysis?</i>	Where is the conflict located within the wider geographic and demographic context? <i>Which geographic areas have particular religious significance? How does religious identity shape the structure of society?</i>	Where is the conflict taking place and who is affected? <i>What areas of religious significance overlap with areas of conflict? What is the religious identity of the social groups affected by the conflict?</i>	Where, and with which sections of society, are peacebuilding actors working? <i>How do areas of religious significance feature in peacebuilding activities? Which different religious identity groups do peacebuilding activities engage with?</i>	Where will you work? <i>What areas of religious significance will feature in your peacebuilding work? What religious identity groups will you work with?</i>
WHAT? Factors and issues that are contributing to conflict and peacebuilding	What are your assumptions about what is driving and mitigating the conflict? <i>What are your assumptions about religion and its role in the conflict?</i>	What are the context's main political, economic, environmental, social, and cultural characteristics? <i>What is the relationship between religion, the state, and society?</i>	What are the driving factors of the conflict? <i>What dimensions of religion, if any, are involved in driving the conflict?</i>	What conflict drivers have past and current peacebuilding initiatives addressed? <i>What religious drivers of conflict are being addressed by existing peacebuilding initiatives?</i>	What conflict drivers will you address? <i>What issues will you address that are related to religion?</i>
WHO? Actors, their characteristics, and their attributes	Who are you and why might you be suited to work in this area? <i>What is your and your organization's self-defined and perceived religious identity or affiliation?</i>	Who are the actors with social and political influence? <i>Who are considered religious actors within the conflict context? Who do religious actors have influence over?</i>	Who are the actors in the conflict and what are the relationships among them? <i>Which actors are associated with a religious or nonreligious identity? How does religion shape relationships among actors? Who are the religious actors involved in the conflict?</i>	Who are the peacebuilding actors and whom are they working with? <i>Who are the actors initiating or involved with peacebuilding activities?</i>	Who will you work with? <i>Which religious actors will you involve in your peacebuilding activities?</i>



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

- Continuing need for training and tools to understand and address the role of religion in conflict transformation. (Al Amana Mapping)
- Five strategic elements to keep in mind: course design, course content, training methodology, evaluating training, course advertising.
- Needs further reflection: strategic communication and messaging to policy makers and practitioners about why they need to learn about religion and secularity in conflict for peacebuilding.

Reflections by Practitioners

Training on Religion and Secularity in Conflict for Peacebuilding

By Angela Ullmann

Key messages

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

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

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

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

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



- / Training:** RMC, UNRMC, tailor-made formats, in-country, coaching, inputs in other courses (OSCE, ETHZ MAS MPP, etc.), ToT
- / Applied Research:** lessons from good practice, critical reflection, focusing on cases and methodology
- / Process Support:** directly or indirectly supporting in-country efforts on analysis, approaches, process design
- / Networking:** linking existing and future efforts, mapping, sharing knowledge and products, exchange

- /** Isak Svensson, Desirée Nilsson (2017) Disputes over the Divine: Introducing the Religion and Armed Conflict (RELAC) Data 1975 to 2015, *Journal of Conflict Resolution*, p. 1 – 22.
- /** Angela Ullmann (2018) [Reflections by Practitioners - Training on Religion and Secularity in Conflict for Peacebuilding](#), *Center for Security Studies*.
- /** Owen Frazer, Mark Owen (2018) [Religion in Conflict and Peacebuilding Analysis Guide](#), United States Institute of Peace.
- /** Jonas Baumann, Daniel Finnbogason, Isak Svensson (2018) [Rethinking Mediation. Resolving Religious Conflicts](#), *Policy Perspectives, Center for Security Studies*, Vol. 6/1.
- /** Isak Svensson (2012) Ending Holy Wars: religion and conflict resolution in civil wars, *University of Queensland Press, Queensland*.
- /** Angela Ullmann (2018) [Mediation Perspectives: Training Secular Diplomats on the Religion-Peacebuilding Nexus](#), *CSS Blog*.
- /** Cassandra Lawrence (et. al.) (2017) [Demystifying Religion in Mediation. Identifying Gaps in Training, Knowledge and Practice](#), *Al Amana Centre a. The Network for Religious and Traditional Peacemakers*.
- /** Simon J. A. Mason, Damiano Sguaitamatti (2011) [Religion in Conflict Transformation](#), *Politorbis No. 52, FDFA, Switzerland*.
- /** Frazer, Owen; Friedli, Richard (2015) [Approaching Religion in Conflict Transformation](#), *Center for Security Studies*.
- /** Linda Woodhead (2011) Five Concepts of Religion, *International Review of Sociology*, Vol. 21/1, p. 121-134.
- /** Ullmann, Angela; Aung, Seng Mai (2017) [Addressing Religion in Conflict: Insights from Myanmar](#), *Journal for Human Rights and Peace Studies*, Vol. 3/2, p. 129-158.
- /** Frazer, Owen; Miller, Martine (2015) [Working on Religion, Peace and Conflict in Theravada Buddhist Countries: Reflections by Practitioners](#), *Center for Security Studies and Network for Religious and Traditional Peacemakers*.

Thank you

Contacts:

Angela Ullmann (ullmanna@ethz.ch) & Cora Alder (alderc@ethz.ch),
Program on Culture and Religion in Mediation (CARIM), Center for
Security Studies (CSS), ETH Zurich, www.css.ethz.ch

Edla Puoskari (edla.puoskari@peacemakersnetwork.org) & Alessandro
Rossi (Alessandro.Rossi@peacemakersnetwork.org), The Network for
Religious and Traditional Peacemakers, www.peacemakersnetwork.org