

COMPILATION OF CASE STUDIES

This document contains all case studies handed in by participants of the 2018 UN Arab Regional Strategic Learning Exchange on Religion, Development and Humanitarian Work in Amman, Jordan. The case studies have not been edited content-related and reflect their authors' opinion. For data protection principles, all contact details have been removed. Please contact the [PaRD Secretariat](#) where necessary.

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Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations

in Development and Humanitarian Work

Amman – March 2018

<p>Name of Organization and Staff Member presenting the Case Study</p> <ul style="list-style-type: none"> - Deutsche Gesellschaft für Internationale Zusammenarbeit (GIZ) GmbH - Ministry of Water and Irrigation (MWI) - Ministry of Awqaf Islamic Affairs and Holy Places (MoIA) - General Iftaa' Department (Dar Al-Ifta) - Jordan University Sharia Faculty - Christian Churches of Jordan
<p>Title of the Case Study {what was it called/labelled?}</p> <p>“Improvement of Communal Water Efficiency through Cooperation with Religious Authorities” Project Experiences</p>
<p>Location {where did this take place?}</p> <p>In general: Jordan, particular city: Mafraq, Irbid, Amman</p>
<p>Religion(s) involved in the project/initiative</p> <ul style="list-style-type: none"> - Islam - Christianity
<p>Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?}</p> <ul style="list-style-type: none"> - Grand Mufti of Jordan, religious authorities like Imams, Waithats, Nuns, Priests and other
<p>Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}</p> <p>Water efficiency and water awareness</p>
<p>Duration {time? Still ongoing?}</p> <p>2015 – 2019</p>
<p>Summary Description {Overview of the <i>why</i>, <i>what</i>, and <i>how</i> of the initiative/project/programme and outcomes}</p> <p>Jordan is one of the world's most arid countries. Strong population growth, increasing economic development and Syrian refugees are raising water consumption and leaving the country with even less fresh water. Besides posing a humanitarian disaster, the rising number of Syrian refugees is causing additional shortcomings with drinking water supply and wastewater management that affect the entire population.</p> <p>Harnessing religious beliefs offers one potential approach to address water shortage. About 94 per cent of Jordan's population and more than 90 per cent of Syrian refugees admitted by Jordan profess Islam. Their faith serves as a framework of reference for their behaviour and shapes political discourse. Religious leaders thus have a major influence on shaping public opinion and have an important place in society.</p>

The project's objective is to achieve behavioural change with regard to water saving among the Jordanian population and Syrian refugees alike, using religious argumentation and preaching at national, institutional and local level.

The project is convincing religious actors of the importance of water efficiency for a sustainable development of Jordan and the region by cooperating with the faculties of Islamic Theology, the Grand Mufti of Jordan (Dar Al Ifta'), the Ministry of Islamic Affairs and the Christian Churches. In cooperation with its partners it has educate more than 2000 religious dignitaries both female and male in water saving and water efficiency and how to integrate the message of water saving in their religious instruction. Three Friday sermons had been preached in all mosques in Jordan about water saving resources efficiency and related topics reaching each to more than 4 Million people. 10 large Pilot Blue Mosques will be retrofitted with grey water treatment or rain water harvesting.

The project develops a teaching units for religious studies at public schools, develops teaching unit with Sharia Faculty of Jordan University to train students of Islamic Theology on water saving and water efficiency.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- Cooperation of foreign organization and religious authorities is sometimes seen critically.
- A hidden Agenda of foreign donors is assumed.

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

- Close coordination between the different partners of the project. E.g. Annual Planning workshops, continues meetings.
- Definition of clear roles and responsibilities. All Islamic religious content has to be prepared, defined and approved by Ministry of Awqaf and Dar Al Ifta. All water related facts have to be approved by the Ministry of Water and Irrigation. University of Jordan Committee is responsible for the teaching content for the university. GIZ role is to facilitate the process and follow up activities and to keep all parties involved.
- Hands on approach - Bringing Waithat and Imams to Azraq oasis (which has fallen dry in the 90tes) and waste water treatment plants to understand the challenges of the water sector.
- Multi-level approach. Working on discourses with fatwa but also with local waithat and imams
- Gender sensitive approach, Involving Waithat in development of material, cleaning of water tanks at mosques with water wise women cooperative etc.

Key lessons from the outreach and/or experience of implementation

- Try to follow a transparent approach. We have started with a round of Iftar in several cities for Waithat and Imams presenting the aim and objective of the project.

Target audience/population/group?

Water users in refugee hosting communities all over Jordan with a focus on the north.

Any Reflections You Care to share?

Some participants will have an event on 22.03.2018 (world water day). We need to do the case study therefore at the afternoon session starting at 2pm. Thanks

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Bjorn Zimprich, GIZ, [REDACTED] (Please contact [PaRD Secretariat.](#))

Key words (please indicate the key words you would like to be tagged on your case study in the database)

Water, Islam, Christianity

Relevant web-based documents (links)

Case Study Template
***Strategic Learning Exchange: Partnering with Faith Organisations in
 Development and Humanitarian Work***
Amman – March 2018

<p>Name of Organization and Staff Member presenting the Case Study</p> <p>Global One Dr. Hanaa Albanna</p>
<p>Title of the Case Study {what was it called/labelled?}</p> <p>Researching WASH Needs of Syrian Women, in Lebanon and Syria, through a Faith-Based Perspective</p>
<p>Location {where did this take place?}</p> <p>Syria and Lebanon</p>
<p>Religion(s) involved in the project/initiative</p> <p>Muslims</p>
<p>Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} URDA – lebanon SAWA – lebanon Syria Relief Network - Syria</p>
<p>Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}</p> <p>Health</p>
<p>Duration {time? Still ongoing?} One year (2016)</p>
<p>Summary Description {Overview of the why, what, and how of the initiative/project/ programme and outcomes}</p> <p>Syrian refugees' have fled from Syria due to conflict, often bringing with them nothing more than the clothes on their backs. Women are one of the most vulnerable groups amongst this population. They lack many provisions specifically those related to their hygiene. Women and girls need specific products so that they can live comfortably. Without access to culturally appropriate clothing and hygiene items, the mobility of women and girls is restricted, and their health is compromised. Preserving dignity is essential to self-esteem and confidence, and critical to protection.</p> <p>Global One conducted an analysis on the WASH needs of Syrian women in Lebanon and Syria. Utilising three local partners; SAWA, URDA and Syria Relief Network.</p> <p>Research Questions:</p> <ol style="list-style-type: none"> 1) What are the effects of statelessness on Syrian women's water, sanitation and hygiene needs? 2) How does faith intersect the needs of water, sanitation and hygiene amongst Syrian women?

- 3) What are the current gaps in government, NGO and humanitarian assistance programmes, in refugee and internally displaced person camps?
- 4) How can sustainable development intersect current humanitarian approaches to refugee women's needs?

Global One gained data through face to face interviews with 836 women in refugee and internally displaced persons camps. Alongside the research, Global One provided each participant with a female hygiene kit, containing products for one months menstrual hygiene. The provision of these kits aimed to create a trusting relationship between Global One and the participants, and an effort to help & restore some of the lost dignity.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

1. The challenges of Local partners: ensuring consistency of research quality across all partners.
2. The government restrictions of bringing items into Lebanon meant we had to pay much higher prices for some items that women desperately needed like medicines/nutritious supplements.. So getting aid into countries with tight regulations.
3. Gaining the trust of the beneficiaries as we were collecting sensitive data. They have many visitors from abroad and they feel nothing comes of these visits. By including the hygiene kits distribution as a component of the research project it gave the women reassurance.

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

1. Local partners had strong relationships with beneficiaries, easy access, and experience in humanitarian deliveries of different types.
2. Working with women from faith communities was very beneficial as they were able to create awareness whilst conducting the research, and collecting primary data..

Key lessons from the outreach and/or experience of implementation

The key lessons we learnt from the outreach is the importance of having researchers who were sensitive to the needs of the women whom they were interviewing. The questionnaire was quite detailed and so trust had to be built with the participants.

Target audience/population/group?

Syrian Refugees Women in Syria and Lebanon in refugee and internally displaced persons camps.

Any Reflections You Care to share?

This research project was commissioned by Global One because we felt that there was a lack of evidence on the needs of the Syrian women refugees in the area of WASH; particularly from a faith perspective. Our reflections are that after the completion of the research and launch of the report we have struggled with the next steps towards action. We had hoped to form a consortium of NGOs to identify and commence work stemming from the recommendations such as projects on maternal health. Global One itself has initiated a maternal health project which we have delivered in Lebanon and Jordan.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Dr. Hanaa Albanna

International Initiatives Advisor

Global One

██████████ (Please contact [PaRD Secretariat](#).)

Key words (please indicate the key words you would like to be tagged on your case study in the database)

Water, Sanitation, Hygiene, Gender Equality, Faith

Relevant web-based documents (links)

<https://globalone.org.uk/wp-content/uploads/2017/03/SYRIA-REPORT-FINAL-ONLINE.pdf>

نموذج دراسة حالة

تبادل التعلم الإستراتيجي: التشارك مع المؤسسات المؤمنة بالتنمية والعمل الإنساني

عمان - سرام 2018

إسم المؤسسة والعضو العامل فيها، مقدم دراسة الحالة
جلوبال ون Global One د. هناء البنا
عنوان دراسة الحالة (ماذا أطلق عليها، أو كيف عرفت؟) دراسة احتياجات " المياه، الصرف الصحي، النظافة الصحية WASH" للاجنات السوريات في سوريا ولبنان
المكان (أين حدثت؟) سوريا ولبنان، مخيمات اللاجئين
الدين (الأديان) المتعلقة بالمشروع/ المبادرة الاسلام
Leaders, الشركاء (من المعني - على سبيل المثال المنظمة غير الحكومية، المؤسسة الأكاديمية، القادة الدينيين، مؤسسة هيئة الأمم؟) شبكة سوا للتنمية والإغاثة URDA اتحاد الجمعيات الإغاثية والتنموية سوريا للإغاثة Human Appeal
العنوان (الفكرة الرئيسية/ مجال المشاركة؟ صحة، تعليم، الحوكمة، الشباب، البيئة...) صحة
المدة (الزمن، هل لا زالت مستمرة؟) عام (٢٠١٦)
وصف ملخص (فكرة عامة حول لماذا، ماذا، وكيف للمبادرة/ المشروع/ البرنامج والمخرجات) ترك اللاجئين السوريون أراضيهم في سوريا بسبب النزاع والحروب الداخلية ، وغالباً ما كانوا يأتون بالملايس على ظهورهم فقط. المرأة هي واحدة من أكثر الفئات ضعفاً بين هؤلاء اللاجئين. هؤلاء النساء والفتيات يفتقرن إلى العديد من الأساسيات و على وجه التحديد تلك المتعلقة بصحتهم والتي تشمل منتجات محددة حتى يتمكنوا من العيش بشكل مريح. دون الوصول إلى الملايس و مواد النظافة المناسبة ثقافياً ، فإن حركة النساء والفتيات مقيدة ، وصحتهن مهددة. لذلك الحفاظ على كرامتهن وتقديم الحماية اللازمة أمر ضروري لتقدير الذات والثقة بالنفس وهو أمر حاسم يجب توافره. قامت مؤسسة Global One بإجراء بحث حول احتياجات " المياه، الصرف الصحي والنظافة الصحية WASH " للاجنات السوريات في لبنان وسوريا. تم إجراء البحث بالتعاون مع ثلاثة شركاء محليين هم شبكة سوا للتنمية والإغاثة، اتحاد الجمعيات الإغاثية والتنموية URDA و سوريا للإغاثة.
أسئلة البحث: ما هي آثار انعدام الجنسية على احتياجات المرأة السورية من المياه والصرف الصحي والنظافة؟ كيف يتلاقى الإيمان مع احتياجات المياه والصرف الصحي والنظافة بين النساء السوريات؟ ما هي الفجوات الحالية في برامج الحكومة ، والمنظمات غير الحكومية والمساعدة الإنسانية ، في مخيمات اللاجئين والمشردين داخليا؟ كيف يمكن للتنمية المستدامة أن تتقاطع وتتلاقى مع النهج الإنسانية الحالية لاحتياجات النساء اللاجنات؟ حصلت Global One على بيانات من خلال مقابلات مع 836 امرأة في مخيمات اللاجئين والمشردين داخليا. وإلى جانب البحث ، زودت منظمة Global One كل مشارك بمجموعة أدوات نظافة نسائية ، تحتوي على منتجات لمدة شهر من النظافة. يهدف توفير هذه المجموعات إلى خلق علاقة ثقة بين Global One والمشاركين ، وجهداً للمساعدة في استعادة بعض الكرامة المفقودة.

أذكر 3 – 5 تحديات سواء في المفاهيم، التوعية، التنفيذ أو التقييم

1. ضمان اتساق جودة البحث مع جميع الشركاء المحليين.
2. القيود الحكومية المفروضة على جلب المواد إلى لبنان والتي تتطلب دفع أسعار أعلى بكثير لبعض المواد التي تحتاجها النساء مثل الأدوية والمكملات الغذائية.
3. اكتساب ثقة المستفيدين وبالأخص اننا بصدد جمع بيانات حساسة وذات خصوصية.
4. كثير من المبادرات والباحثين ياتون لجمع البيانات ولكن النساء لا يشعرن بالاستفادة المباشرة من هذه الزيارات. من خلال توزيع مستلزمات النظافة على جميع المشاركات كجزء رئيسي من المشروع البحثي، أعطى مصداقية وثقة أكبر بالجهود المبذولة في البحث والقائمين عليه.

أذكر 3 – 5 نقاط قوة ومنافع للنهج أو المناهج المستخدمة (ما هي العناصر الممكن تكرارها؟)

1. التعاون مع شركاء محليين، حيث يتمتع الشركاء المحليين بعلاقات قوية مع المستفيدين، وسهولة الوصول الى الفئات المستهدفة، والخبرة في عمليات التسليم الإنسانية من أنواع مختلفة.
2. كان العمل مع النساء من المجتمعات الدينية مفيداً جداً للطرفين حيث كن قادرات على خلق الوعي بالأمور المتعلقة بجوانب البحث أثناء إجراء البحث وجمع البيانات الأولية.

دروس مستفادة رئيسية من التوعية و/أو من التنفيذ

الدروس الأساسية المستفادة من التنفيذ هي أهمية وجود باحثين ذو خبرة و حساسين لاحتياجات النساء المشاركات في المقابلات. بما ان الاستبيان يشمل جمع بيانات حساسة ذات خصوصية فكان لابد من بناء الثقة مع المشاركين.

الفئة المستهدفة/ الفئة السكانية/ المجموعة؟

اللاجئات السوريات في مخيمات اللجوء في سوريا ولبنان ومخيمات المشردين داخليا

أية خواطر تود المشاركة بها؟

تم البدء بهذا المشروع البحثي بمبادرة وتنفيذ من منظمة Global One بسبب وجود نقص في الأدلة والبيانات عن احتياجات اللاجئات السوريات في مجال المياه والصرف الصحي والنظافة الصحية؛ خاصة من منظور الإيمان (العقيدة). بعد الانتهاء من البحث وإطلاق التقرير نحن نأمل ان يستمر العمل ونكافح لإخراج توصيات المشروع الى التنفيذ. نأمل في تشكيل اتحاد من المنظمات غير الحكومية لتحديد الأهداف وبدء العمل على التوصيات وخاصة تلك المتعلقة بصحة الأم. مع العلم كذلك بان منظمة Global One نفسها قامت بإطلاق مشروع صحة الأم الذي تم بناءه على التوصيات من هذا المشروع البحثي وتم التنفيذ والتسليم في لبنان والأردن.

بيانات/ عناوين للمهتمين بدراسة الحالة (الإسم، المنظمة، البريد الإلكتروني، رقم الهاتف) د. هناء البناء

منظمة جلوبال ون

(PaRD Secretariat)

(الرجاء التواصل)

الكلمات الدالة (رجاء تحديد الكلمات الدالة التي ترغب بأن تلحق على دراسة الحالة خاصتك في قاعدة البيانات)
صحة، مياه، مساواة الجنسين، نظافة صحية

الوثائق ذات الصلة على الويب (الروابط)

<https://globalone.org.uk/wp-content/uploads/2017/03/SYRIA-REPORT-FINAL-ONLINE.pdf>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations

in Development and Humanitarian Work

Amman – March 2018- completed.

Name of Organization and Staff Member presenting the Case Study STRENGTH IN DIVERSITY DEVELOPMENT CENTRE, NIGERIA & THE ISLAMIC PLATFORM SOCIETY OF NIGERIA- IMAM SHEFIU ABDULKAREEM MAJEMU
Title of the Case Study {what was it called/labelled?} REHABILITATION, RECONCILIATION AND REINTEGRATION OF VIOLENT EXTREMIST OFFENDERS AND VICTIMS OF INSURGENCY IN THE NORTHEAST, NIGERIA- A STUDY ON UNCOVERING THE ROOT CAUSES OF BOKO HARAM INSURGENCY IN NIGERIA
Location {where did this take place?} YOLA, ADAMAWA & MAIDUGURI, BORNO STATES IN NIGERIA
Religion(s) involved in the project/initiative ISLAM & CHRISTIANITY
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} – STRENGTH IN DIVERSITY DEVELOPMENT CENTRE, NIGERIA, FINN CHURCH AID, FINLAND, NETWORK FOR RELIGIOUS AND TRADITIONAL PEACEMAKERS, KAICIID AND UN COUNTER-TERRORISM UNIT.
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}- RELIGION, GOVERNANCE, EDUCATION, YOUTH AND ENVIRONMENT
Duration {time? Still ongoing?} – ONGOING
Summary Description {Overview of the <i>why</i> , <i>what</i> , and <i>how</i> of the initiative/project/programme and outcomes} WHY- To uncover the root causes of insurgency in the Northeast. WHAT- Find out about their motivations, agitations, initiations, funding. HOW- Interviewing the ex-Boko Haram Fighters OUTCOMES: Summary Report Released/ Rehabilitation, Reconciliation and Reintegration (3Rs) Programme.
Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation (1) Funding (2) Security (3) Logistics
Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?} (1) Opportunity to hear directly from the Ex-Boko Haram Members (2) Information received from them are very useful in our planning of our 3Rs Concept of reforming and de-radicalizing the insurgents (3) Created the opportunity for useful engagement and true reconciliation of Offenders and Victims of Insurgency.

Key lessons from the outreach and/or experience of implementation

Still seeking support and collaboration for implementation of our Action Plan. However, key lessons from the study include:

- (1) Collaboration with donor organizations
- (2) Access to ex-Boko Haram members
- (3) Built relationship with the communities and key stakeholders
- (4) Engaged both state and non-state actors
- (5) Engaged the Military for more collaboration for rehabilitation of Boko Haram Captives

Target audience/population/group? These include: Ex-Boko Haram Fighters, FBOs/Religious Leaders, Community Leaders, Women Groups/Youths and CSOs

Any Reflections You Care to share?

We are open for collaboration from interested donor organizations and governments to commence our Rehabilitation program.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Imam Shefiu Abdulkareem Majemu, Strength in Diversity Development Centre, Nigeria

 (Please contact [PaRD Secretariat.](#))

Key words (please indicate the key words you would like to be tagged on your case study in the database)

REHABILITATION, RECONCILIATION AND REINTEGRATION OF VIOLENT EXTREMIST OFFENDERS AND VICTIMS OF INSURGENCY IN NIGERIA (3Rs) Programme.

Relevant web-based documents (links)- www.peacemakersnetwork.org.

www.sddcng.org.

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study Soka Gakkai International, Nobuyuki Asai
Title of the Case Study {what was it called/labelled?} A religious organization's contribution – individual members' voluntary relief activity and its collaboration with local municipal offices
Location {where did this take place?} Tohoku & Kumamoto in Japan
Religion(s) involved in the project/initiative Mahayana Buddhism
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} Faith-based communities and local municipal offices
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} Disaster relief
Duration {time? Still ongoing?} Relief activity lasted about three months. After that recovery support activity is ongoing.
Summary Description {Overview of the <i>why</i> , <i>what</i> , and <i>how</i> of the initiative/project/programme and outcomes} <p>SGI members are encouraged to contribute to their own community and society by its Buddhist teachings. It can be a family, a local community and a workplace. Members often try to build human ties within each community. Particularly in Japan, in light of ageing and frequent disasters, contribution to a local community or a local neighbourhood association is recommended. In this context, when faced with large scale disasters SGI members rush to its local culture centers in order to voluntarily run a shelter in the centers. As a whole, SGI centers accommodate some thousand evacuees in such occasions for about a couple of months.</p> <p>In addition, individual members often promote relief and recovery activity in their own circumstances. Soka Gakkai Japan is engaged in succeeding the lessons from those experiences to the future generation through publication and video production.</p> <p>Meanwhile, some of SGI local organizations have signed an agreement with each local municipal office of providing SGI center as shelter when necessary. With this agreement it can receive relief aid regularly when it's working as a shelter, and furthermore, information of such a shelter is better spread</p>

in the local community in advance. This type of agreement between a municipal office and a religious organization is increasing in Japan.

At the Kumamoto Earthquake which hit south-western part of Japan in 2016, an advanced collaboration between religious groups and a municipal office was seen. An interfaith volunteer group made an agreement with the local municipal office just after the earthquake and was assigned to run a public shelter by the municipal office.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- People's negative attitude toward religious organizations
- Too strict interpretation of the principle of separation of church and state by local municipal officials
- Skill up of volunteers
- Definition of volunteers' responsibility

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

- Volunteers tend to proactively think of what they can do for the evacuees. Thanks to them the atmosphere of SGI's shelters was often better than others. There were even some evacuees who moved into SGI centers after staying at a different one for a while.
- Religious organizations and their leaders have rich outreach in the local community. They can spread information to ordinary people.
- Religious organizations and their leaders can often encourage evacuees spiritually. Through such encouragement there were some evacuees who became aware of their own mission and started to take an action for the whole shelter or other people.

Key lessons from the outreach and/or experience of implementation

- Proactive dialogue makes a difference in building a partnership.
- After a huge disaster takes place, municipal offices tend to get into a mess and public service stops functioning. In such occasions civil society's participation is indispensable. If the community is well established, it works quite effectively and can complement other stakeholders. In this context religion makes a huge difference. It helps unite people and motivates them to take an action.

Target audience/population/group?

Any Reflections You Care to share?

- In terms of preparation for disasters, training of professional rescue teams or strengthening of facilities is often recommended. They are indeed important, but at the same time, response by the local community also affects scale of the damage. Religion can help enhance resilience of the community.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Key words (please indicate the key words you would like to be tagged on your case study in the database)

Local faith community, resilience, volunteer, shelter

Relevant web-based documents (links)

http://www.sgi.org/content/files/resources/ngo-resources/SGI's_Activities_on_Disaster_Risk_Reduction.pdf

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study Elizabeth A. Yaari, Senior Programme Manager and Gender Equality Focal Point Stockholm International Water Institute, SIWI
Title of the Case Study {what was it called/labelled?} Water and Faith: Supporting Partnership Building to Achieve SDG 6
Location {where did this take place?} Stockholm, Sweden based with global partners
Religion(s) involved in the project/initiative Representatives from diverse faith traditions are involved in this initiative
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} Core partners: Stockholm International Water Institute World Council of Churches Church of Sweden Swedish Institute Alexandria Global Water Partnership (2016 and 2017) GIZ (2018) Dicastery for the Promotion of Integral Human Development, Vatican (2016, 2018) Contributing speakers and participants <ul style="list-style-type: none">● Cardinal Peter Turkson, President of the Pontifical Council for Justice and Peace● Rabbi Awraham Soetendorp, Human Rights Advocate and Environmental Activist● H.E. Khamba Lama Professor Doctor D. Natsagdorj, First Lama of Mamba Datsan of Mongolia● Water Alliance of Morocco● Global Interfaith● The World Bank Group● Anglican Development Services of Mount Kenya● EcoPeace Middle East● WaterLex● The Swedish Ambassador to the Vatican● ADRA International● The Head of Public Water, Loukkos Basin, Morocco● UNESCO
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} Water; SDG 6

Duration {time? Still ongoing?} 2016-ongoing

Summary Description {Overview of the *why*, *what*, and *how* of the initiative/project/programme and outcomes }

To reach the SDGs in just 15 years requires engagement and partnerships across all of our global communities. Water is at the core of sustainable development and is critical for socio-economic development as well as for the preservation of healthy ecosystems and survival itself. In addition, water issues often mirror debates around social ethics: water as a common good, water as a facilitator of well-being, water and social justice, water as a human right, water as a wealth generator. In that context, water has become a specific goal of the Sustainable Development Goals recently adopted by the UN General Assembly in September 2015.

Water has also a profound symbolic meaning in religious and local traditions. Water can symbolize life, liberation, purity, renewal, reconciliation, healing, regeneration in most, if not all, of humanity's faith traditions. Conscious of the potential impact of climate change on future generations, faith and spiritual leaders have written a common Statement for the COP21 of the UN-FCCC held in Paris in December 2015. It stipulates that it is our obligation to respect, protect and sustain the earth by all means.

There are considerable potential gains in building bridges between the Water Community (WC) and Faith Based Organisations (FBOs) at international, national and local levels. FBOs often hold a foundational role in guiding community values, beliefs and behaviors. In areas of the world with the highest levels of water stress, religion often plays a definitive role in the daily lives of community members. As such it is incumbent upon the WC and its partners to increase understanding and partnership with FBOs to 'ensure availability and sustainable management of water and sanitation for all' (SDG 6), particularly in the world's most water stressed regions and socially vulnerable areas.

The WC and FBOs have a lot to gain from a closer cooperation and exchange of knowledge and experiences. The World Water Week has been utilized as a platform to engage actors from the WC and FBOs to discuss and reflect on the role of FBOs towards achieving water related SDGs, with the following main objectives:

- To recognize the existing role of FBOs in addressing global water challenges.
- To contribute to strengthening the relationship between the WC and FBOs.
- To mark a way forward for improved alignment of the contributions of FBOs and the WC to achieve the water related SDGs.

The 'Water and Faiths' session organized during the 2016 World Water Week demonstrated the FBO leadership in water sector and potential synergies for stronger collaboration. The 2017 showcase sought to build on this initial conversation by presenting a series of concrete water projects led by FBOs, which operate in diverse geographical and social contexts. The events attracted broad participation by numerous leading actors and organizations within the Water and Faith space with numerous participants expressing interest and enthusiasm to partner with the convening organizations to advance understanding and strengthen partnership in this critical field.

The 'Water and Faiths' sessions have helped to identify possible activities that could be carried out at a local and global levels, as well as highlighting the shared interest of pursuing the dialogue between the WC and FBOs further. To continue the partnership, a SIWI Swedish Water House cluster group is under development. A cluster group is an established platform for the continuation of the initiated dialogue, where faith based leadership knowledge and engagement in the water sector can expand, as well as the water communities' knowledge and engagement in the faith based social-political landscape. The aim is

to identify knowledge gaps and added value research and activities to support partnership building, exchange of experiences and knowledge sharing to achieve SDG 6.

SIWI is exploring a programmatic approach with convening partnerings to further elaborate this space and provide additional support beyond world water week with possible linkages to key international platforms linking water and development, including for example the PaRD platform.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- Internal cultures of institutions and sector/ risk perceptions and value alignment of partnerships with faith based institutions and actors.
- External financial support limitations to support partnership development between faith based institutions and actors and the water sector to support SDG 6
- Access to data and knowledge tools to effectively engage across and between water-faith based actors

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

The approach used for the initiative encourage knowledge sharing between two communities which together can reach out to and improve the access to water and sanitation of many local communities, an access which is crucial for not only a healthy life, but life itself. By encouraging and elevating the dialogue between the WC and FBOs, possible activities that could be carried out on local and global levels have been identified, as well as it has highlighted the shared interest of continued dialogue.

By using the convening power of SIWI and the World Water Week, dialogue and knowledge sharing has been possible between leaders of both the WC and FBOs. No actor or sector can alone achieve the SDGs, but cooperation and partnerships are crucial for the process. This initiative showcases how cross-sectorial partnerships can be entered and support engagement for action.

Key lessons from the outreach and/or experience of implementation

The sessions during the World Water Week have shown that a dialogue among different faith communities on the issue of water is not only possible, but also encouraged and desired by the participants. Water in a way becomes a converging point, a channel for increased understanding and partnership. This initiative follows the call of the International Community to recognize partnerships at Global and Local levels as key means of implementation for the achievement of the SDGs (SDG 17). It is also in line with the recent Interfaith Declaration on Climate Change developed at the occasion of the recent COP 21.

The sessions on ‘Water and Faiths’ have showed that FBOs play a significant role in development issues, including water, sanitation and hygiene. The presence of FBOs and their outreach on people’s lives, cultural values, and behaviour represent a formidable asset that the Water Community does not sufficiently engagement with to date, especially if we aim to implement the SDGs in just 15 years. Furthermore, it has been noted that FBOs benefit from vast and well-structured networks that could simplify and amplify the transmission of key messages, in an efficient and cost effective way. It would be important that FBOs share their experience and successes with the WC, which would demonstrate the clear added value of working together.

Target audience/population/group?

Target group is the Water Community at large and Faith Based Organisations and its leaders. As the aim of the initiative is to develop it further into a cluster group, the target groups are not only international but also Swedish based organisations working within the international arena. The final beneficiaries of the initiative are local communities in water stressed areas.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Elizabeth A. Yaari, Senior Programme Manager and Gender Equality Focal Point

Stockholm International Water Institute, SIWI

██████████ (Please contact [PaRD Secretariat](#).)

Key words (please indicate the key words you would like to be tagged on your case study in the database)

SDG 6, SDG 16, water, partnership

Relevant web-based documents (links)

<https://programme.worldwaterweek.org/event/7522-water-and-faith-building-partnerships-to-achieve-the-sdgs>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

<p>Name of Organization and Staff Member presenting the Case Study</p> <p>United Nations Environment Programme</p> <p>Dr. Iyad Abumoghli</p>
<p>Title of the Case Study {what was it called/labelled?}</p> <p>Faith and the Environment</p>
<p>Location {where did this take place?}</p> <p>Global</p>
<p>Religion(s) involved in the project/initiative</p> <p>All religions, spiritualities and interfaith</p>
<p>Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?}</p> <p>UN Task Force on Religion and Development with representatives of Center for Islamic Studies Interfaith center for sustainable development Catholic Relief Services Green Pilgrimage Network, India Hinduism Ashoka Trust for Research in Ecology and the Environment (ATREE) International Environment Forum A Bahá'í inspired organization Inter-Religious Climate and Ecology Network (ICE Network) Act Alliance World Council of Churches United Church of Canada Caritas Kenya Brahma Kumaris Supreme Council of Kenyan Muslims Kenya Interfaith Network of Action on Environment (KINAE) Holy See Mother Earth Network Catholic Youth Network for Environmental Sustainability in Africa (CYNESIA) Anglican Church of Kenya</p>
<p>Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}</p> <p>Environment</p>
<p>Duration {time? Still ongoing?} A global engagement strategy that will be integrated in the strategic approach of UN Environment</p>

Summary Description {Overview of the *why, what, and how* of the initiative/project/programme and outcomes }

- Mobilizing partnerships is an important means for the implementation of the 2030 Agenda.
- This can only be achieved by engaging and empowering all stakeholders from all walks of life building on cultural diversity as the fourth dimension of sustainable development.
- Traditional stakeholder’s engagement strategies have been effective to a limited scale requiring new creative, inspiring and innovative actions bringing like-minded networks around a common goal.
- Faith-Based Organizations have been recognized by the UN system as key and important players in eradicating poverty, improving people’s health, protecting the environment and thus achieving sustainable development.
- Citizens see in faith-based organizations as being trustworthy and highly networked organizations with dynamism that enables them to operate and achieve practical results where and when needed.
- Spiritual values for more than 80% of the people living on earth have been driving individual behaviors and are main drivers not only for cultural values, but also social inclusion, political engagement, and economic prosperity.
- Conserving the environment has not been absent from the focus of faith-based organizations. In fact, more than 150 environmental faith-based organizations have been working at all levels in addressing climate change, energy conservation, sustainable use of biodiversity, and reforestation, among others.
- Partnerships are intended to mobilize creative approaches, inspiring actions, innovative financing, existing and indigenous knowledge, and like-minded networks.
- The vision of the UN Environment’s strategic engagement with faith-based organizations is “A world where all creations live in harmony” and a mission to “Inspire, Empower and Engage Faith-Based Organizations to innovatively deliver on the 2030 Agenda.”
- The aim is to make an impact on local communities’ sustainable livelihoods based on common spiritual values.
- The strategy focuses on three overarching goals of **empowering leadership, mobilizing faith-based investments** and providing the **faith-science evidence**.
- UN Environment will embrace the following values of **CREATION: Communicate, Respect, Empower, Act, Transform, Inspire, Organize and Network**.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- 1- Information on the involvement of faith organizations on the environment is scattered and required time and efforts to be collected.
- 2- No Credible network existed to bring together those working on the subject.
- 3- Lack of availability of knowledge resources

Mention 3-5 strengths and benefits of the approach(es) used { what elements might be replicable? }

- 1- UN Environment provided a credible forum for dialogue among different faiths to determine common environmental priorities.
- 2- Inspiring engagement of environmental faith-based organizations and willingness to provide support to the creation of a network of networks.
- 3- Linkages of environment and faith is the most common issue between faiths.

Key lessons from the outreach and/or experience of implementation

- 1- Outreach is the number one priority to pass the messages and should be done in a simple language understood by the general on issues of their concern linking scientific finding with faith messages on the subject.
- 2- More innovative and contemporary communication tools must be used especially social media.
- 3- The use of faith holidays and celebrations are best dates to organize activities linking faith to the environment.

Target audience/population/group? Global at all levels and all communities

Any Reflections You Care to share?

Any global effort to bring faith-based organizations to work together must be supported by global leadership from the top. The engagement of the Pope on Climate Change issues has been an inspiration for all faiths and gave a great example of the intrinsic linkages between faith and the care for the creation.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Dr. Iyad Abumoghli
Principal Advisor
UN Environment

 (Please contact [PaRD Secretariat.](#))

Key words (please indicate the key words you would like to be tagged on your case study in the database)

#Faith4Earth

Faith and the Environment

Relevant web-based documents (links)

<https://twitter.com/hashtag/faith4earth?src=hash>

<https://tinyurl.com/y9x24bm7>

<https://www.unaoc.org/2018/01/un-task-force-on-religion-releases-2017-annual-report/>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study UNHCR- Najat Al-Tameemi
Title of the Case Study {what was it called/labelled?} Coordination with Ataba Hussiniyah and Abasiyah to help and accommodate displaced persons of concerns
Location {where did this take place?} Najaf and Kerbala provinces in central part of Iraq
Religion(s) involved in the project/initiative Islam- Shai sect.
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} Shaikhs and Shia religious leaders
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} Shelter, food , and healthy environment
Duration {time? Still ongoing?}
Summary Description {Overview of the <i>why</i> , <i>what</i> , and <i>how</i> of the initiative/project/programme and outcomes} <p>The Ataba Hussiniyah and Ataba Abbassiyah are two main associations that were established after 2003 in Kerbala and Najaf. Their main task was to build Mosques/Hussiniyas on the way between Kerbala and Najaf to be used by visitors of Holly Shrines of Hussein and Abbas (ancestors of Prophet Mohammed). During anniversary of both sacred ancestors, the visitors walk all the way from central and southern governorates till reaching the Holy Shrines and these both associations are responsible to provide food, water, and basic needs for all those visitors.</p> <p>After the displacement crises happened in Iraq during 2014-2017, thousands of displaced families used those buildings mentioned above as their own accommodation which have also other facilities and services like schools and health centres that IDPs can access. UNHCR through UNHCR focal point and partners in these provinces coordinated with both associations to provide legal, psychological, child protection and SGBV case management services.</p>
Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation <ul style="list-style-type: none"> - During the visiting period of time IDP families have to restrict their movements and accessing services. - Some harassment incident reported against female IDPs in these Mosques.

<ul style="list-style-type: none"> - Lack of maintenance services provided for the basic facilities especially the toilets bath-rooms nearby the mosques that are built faraway from city centres. - In some location in this road facilities were built far from Mosques causing challenge for the IDPs.
<p>Mention 3-5 strengths and benefits of the approach (es) used {what elements might be replicable?}</p> <ul style="list-style-type: none"> - Providing shelter for the separated and unaccompanied children in addition to other social categories - IDPs living in these Mosques are protected from any type of discrimination based on religious believes. - Easily reaching out beneficiaries living in these Mosques depending on a numbering system when providing services and assessments.
<p>Key lessons from the outreach and/or experience of implementation</p> <ul style="list-style-type: none"> - Increasing collaboration with faith based organizations/association provide protection to people of concerns - Such types of projects will mobilize targeted communities more than living in camps or shat-tered urban areas
<p>Target audience/population/group?</p>
<p>Any Reflections You Care to share?</p> <p>The religious men are the heads of these associations and they have huge impact/influence on communi-ties which we used to enhance awareness of people on important themes that have direct reflections on their lives.</p>
<p>Contact details for enquiries on the case study (Name, Organization, Email, phone number)</p> <p>Mr. Ali head of Visitors' City: XXXXXXXXXX (Please contact PaRD Secretariat.)</p>
<p>Key words (please indicate the key words you would like to be tagged on your case study in the data-base)</p> <p>Coordination with religious leaders to protect internal displaced people.</p>
<p>Relevant web-based documents (links)</p> <p>https://www.google.iq/search?q=%D9%85%D8%AF%D9%8A%D9%86%D8%A9+%D8%A7%D9%84%D8%B2%D8%A7%D8%A6%D8%B1%D9%8A%D9%86+%D9%81%D9%8A+%D9%83%D8%B1%D8%A8%D9%84%D8%A7%D8%A1+%D8%A7%D9%84%D9%85%D9%82%D8%AF%D8%B3%D8%A9&tbm=isch&tbo=u&source=univ&sa=X&ved=0ahUKEwjj_qmi1dnZAhVIDOwKHRI8AG-gQsAQINw&biw=1034&bih=590</p>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

<p>Name of Organization and Staff Member presenting the Case Study</p> <p>UNHCR – Johanna Reina</p>
<p>Title of the Case Study {what was it called/labelled?}</p> <p>Scalabrini Missionaries – Father Francesco Bortignon</p>
<p>Location {where did this take place?}</p> <p>Colombia / Cucuta</p>
<p>Religion(s) involved in the project/initiative</p> <p>Catholicism</p>
<p>Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?}</p> <p>ICRC, Global Communities, JRS (Jesuit Refugee Service), Embassies, Mayor’s Office, Ministry of External Relations, <i>Migración Colombia</i> (Colombian Institution in charge of Migratory Issues), WFP, GIZ</p>
<p>Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}</p> <p>Protection, Humanitarian Assistance, Provision of Services.</p>
<p>Duration {time? Still ongoing?}</p> <p>(2009 approximately) - Still ongoing</p>
<p>Summary Description {Overview of the why, what, and how of the initiative/project/programme and outcomes}</p> <p>The Migration Center in Cucuta is a private institution of the Diocese of Cucuta, a non-profit organization with a charitable character, and has been administered by the San Carlos Scalabrini missionaries for 35 years. The Center is a shelter destined to provide services to the displaced, migrants, persons without documentation, deportees and refugees in transit. The Center offers temporary shelter and facilities, food, psychosocial and spiritual orientation, legal advice and referral to other national and international institutions.</p> <p>The Migration Center is a regular partner of UNHCR with a yearly project agreement. It also has agreements with local and national authorities related to providing migrants and returning Colombians with humanitarian support. The Center for Migration played a key role during crises in the region, including the 2015 border crisis with Venezuela and the current massive influx of Venezuelan and Colombian returnees. The dramatic socio-economic context in Venezuela, including the highest inflation rate in the</p>

planet, the escalating scarcity of staple products and a high number of undocumented asylum-seekers and refugees at risk of refoulement has led to a new returnee/refugee crisis.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- 1) The current critical situation in Venezuela and massive arrivals of returning Colombians and Venezuelans in Cucuta and Norte de Santander has overflowed the Migration Centre Capacity.
- 2) The coordination amongst different organizations and local authorities.
- 3) The changes in migratory dynamics: different profiles, different needs.

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

- 1) The Scalabrini Missionaries, through the Migration Centre are able to offer humanitarian assistance to asylum seekers, IDP's, migrants and other persons of concern with no constraints of eligibility criteria.
- 2) Having a partner that can offer a safe space during crisis situations without the need of documentation or a "regularized migration status" for people.
- 3) The Scalabrinis offer housing, clothing, food, amongst others, and reach individuals who would otherwise be excluded from accessing care from other local organisations due to specific profiles and/or needs.
- 4) The institutional capacity and preparedness to respond to such a crisis has led to the cooperation and involvement of other organizations to respond and give humanitarian assistance to people of concern.

Key lessons from the outreach and/or experience of implementation

- 1) The flexibility that the Migration Centre enjoys, in terms of what type of assistance to offer and who may receive it. There is no restriction and this allows for a less "categorizing" approach.
- 2) The possibility of complementary work with other NGO's and or partners.

Target audience/population/group?

Migrants, IDP's, asylum seekers, refugees, returnees and people who were deported. During 2017 the Migration Centre offered refuge to 2.683 persons.

Any Reflections You Care to share?

Religious beliefs may offer inspiration and motivation that have comparative advantages when working with refugees, asylum seekers and migrants. Some religious organizations have less political and "organizational" constraints when applying eligibility criteria. They are also rooted in cultural notions of trust and are close to people in need due to their humanitarian guiding principles. In Colombia the church and other catholic organizations have played a determinant role in mediating conflicts between armed groups and civil society. They are present in all the country and are "tolerated" by all sides of the armed conflict due to their religious character. They were also key during the negotiation of the peace agreement with FARC-EP and the Colombian Government and continue to be relevant in the ongoing negotiations with the ELN guerrilla.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Johanna Reina
UNHCR
Snr. Protection Assistant (Community Based)
ACNUR Bogotá

 (Please contact PaRD Secretariat.)
Key words (please indicate the key words you would like to be tagged on your case study in the database) Migration Centre, Scalabrinis, humanitarian principles, catholicism, Colombia
Relevant web-based documents (links) http://www.scalabrinicucuta.org/

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study UNHCR
Title of the Case Study {what was it called/labelled?} INTERGRATING MADRASSA WITH FORMAL EDUCATION
Location {where did this take place?} Kenya
Religion(s) involved in the project/initiative Christians and Muslims
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} Sheikhs. Maalims, GTZ, Ministry of Education and UNHCR
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} Education/Religion integration
Duration {time? Still ongoing?}
<p>Summary Description {Overview of the <i>why</i>, <i>what</i>, and <i>how</i> of the initiative/project/programme and outcomes}</p> <p>Kenyan government introduced free primary education in 2006. As a result of this all children regardless of their status living in Kenya were required to benefit from the free primary education. Initially there was low enrolment rates of Muslim children in the formal school because they had informal schools known as Madrassa whose teachings also integrated the Muslim faith and reciting of the Koran. There was a big concern among the schools in Nairobi which is one of the locations that we have a big number of Somali refugees residing and whom were Muslims. A rapid assessment was done in collaboration with the County Education department to understand why most school going children were not enrolling in schools. During the assessment we found out that majority of them preferred to enroll their children in Madrassa and Dukis not in formal school.</p> <p>An initiative was made by UNHCR and GIZ who were then UNHCR Nairobi Education partners to meet involve the Religious leaders (Maalims) and Ministry of education on a campaign sensitizing on access to free primary education.</p> <p>Several trainings were held with the Maalims on importance of education and the need to send their children to formal school. Further meetings and deliberations were held with the Maalims, Ministry of Education, GIZ and UNHCR on how best to integrate the Madrassa in the Kenyan curriculum training. This was to mainstream the Madrassa so that when the other students have classes for religious educa-</p>

tion, the Muslim can have the Madrassa which is equivalent to Muslim religious education. The trainings, meetings and advocacy was a great success. Some of the success where attendance improved from the previous one (of 24) to 100. This was a sign that the *Madrassah project/initiative* has gained acceptance in the community, especially the Maalims who held lots of suspicion and worries over its objectives.

The initiative was a great success where in 2017 there was a big enrolment of the Muslim religious examination at the Kenya Certificate of Primary Education

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- Resistance from the Muslim community with the perception that their children were being converted to Christianity.
- Resistance from the Maalims who saw that the initiative was affecting their livelihood negatively since the Madrassas were privately run by various Maalims
- Resistance from the National government in viewing the initiatives that we were promotion religions within the formal schools

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

- More Somali and other Muslim refugees enrolling into primary education
- Integration of religion and education to all children
- Enabling access for both Islamise and secular education under one roof.
- All school going children regardless of their religion are able to have access to sustainable formal learning opportunities.

All children have a right to study and take exams according to their preferred religions and both are examinable subjects i.e. Christian religion examination and Islamic religion Examination

Key lessons from the outreach and/or experience of implementation

- Lack of information on Kenyan education policy to most refugee parents
- Lack of information on Ministry of Education on the rights and obligation of refugees
- Strong beliefs and practices on religion education
- Wiliness of the government to ensure all school going children attend school

Target audience/population/group?

Any Reflections You Care to share?

I reflect on the lives of Somali refugees back in 22006 where most of them could not read and write and currently we have a majority of them who have gone as far as university and some of them have return back to Somali and hold very senior positions with NGOs working in Somali. Some of them have started private school both in Nairobi and the refugee camps. I now can proudly say that every effort counts no matter how long it takes. Now Madrassas and Duksis have been recognized as formal school and the first 400 students have registered in 2018 for national Kenyan examination same as other students.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Mohamud Hure

Assistant Education Officer

UNHCR

 (Please contact [PaRD Secretariat.](#))

Key words (please indicate the key words you would like to be tagged on your case study in the data-base)

Culture

Religion

Community

Development

Relevant web-based documents (links)

<http://findtruefaith.blogspot.co.ke/2015/04/bill-to-integrate-islamic-madrassa-in.html>

<https://www.nation.co.ke/news/Free-school-deal-to-include-Madrassa-/1056-1461556-igrxt4/index.html>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study UNHCR- Maria Lorena Suarez Ostos
Title of the Case Study {what was it called/labelled?} Coordination with Faith Leader in disputed area to support displaced population from religious minorities.
Location {where did this take place?} Alqoush of Ninewa governorate
Religion(s) involved in the project/initiative Catholic
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} Religious Leaders (Priest)
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} Access to legal aid to obtain civil status documentation.
Duration {time? Still ongoing?} time frame: interventions in the context of return
Summary Description {Overview of the <i>why</i> , <i>what</i> , and <i>how</i> of the initiative/project/programme and outcomes} <p>Alqosh is an Assyrian town located within the disputed area of KRI 50 km. from Mosul, because of which fact national partners have a limited humanitarian access to the area. UNHCR has a limited access to certain disputed areas for security reasons, however, is among the few actors conducting protection monitoring activities within the area. Alqosh is primarily inhabited by ethnic Assyrians of the Chaldean Catholic Church and is one of the few places where the Neo-Aramaic language is still spoken. Today Alqosh also accommodates some 180 displaced families from Ninewa Plains. A Priest, as a religious and community leader, acts a focal person to identify potential needs and the support required for the displaced families within the community. This is explained by the role the religious leader plays within the community, who is often at the front lines of resolving the challenges the community faces in complex conflict situations. Due to the very nature of the faith based organizations being embedded in the communities, UNHCR acknowledges the role that faith based actors have in protection of the community (including helping most displaced people cope with the emergency situation and the trauma, by providing a form of personal and collective support) and strives to engage with the faith based actors to meet the various needs of the persons of concern. Thus, in Alqosh UNHCR has been coordinating its activities through the local Priest for providing physical protection and facilitating humanitarian access to the legal aid services. This has helped to ensure effective protection interventions and efficient coordination with the relevant partners (with subsequent referrals of the identified needs). It is worth to note that coordination</p>

represents a strategic engagement of religious communities to improving protection for people of concern to UNHCR as it allows to access the concerned population, mainstream the activities and interventions to meet the acute needs of the PoCs and coordinate the assistance with other actors, including faith charity based organizations.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- Limited actors to coordinate with in the area
- Outreach only possible to one religion leader within the given political and security context (as well as due to the homogeneous community setting in the given area and considerate diversity in the broader area of operation).
- Unique situation affected a religious minority in the determined area.
- Lack of programming to respond to the situation (including the need for a clear strategic approach with sufficient resources)
- No monitoring or evaluation tool in place due to the pragmatic way of implementing the support (with the given approach applicable to a single setting).

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

- Needs and Protection Assessments done despite the circumstances
- Legal counselling conducted through a pragmatic approach
- Potentially this could become a good practice while a proper analysis is to be done

Key lessons from the outreach and/or experience of implementation

- Efficient effort toward access to isolated population
- Capitalization of efforts can enhance protection
- Expansion of coordination with faith based organizations and actors, including faith charity based entities.

Target audience/population/group? 180 catholic families

Any Reflections You Care to share?

The Priest and his team are the only source of information. More precise vulnerability assessments is needed.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Priest Ghazwan Yousif Baho

Key words (please indicate the key words you would like to be tagged on your case study in the database)

Religious Minorities- Religious leaders-Protection in Disputed Areas-Access to Civil status Documentation.

Relevant web-based documents (links)

n/a

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study UNHCR, Josephine Ngebeh
Title of the Case Study {what was it called/labelled?} SASA! Faith
Location {where did this take place?} Uganda
Religion(s) involved in the project/initiative It focuses on the Christian and Muslim faiths, because it originated in Africa where these are the two major religions. However, it was created with a global focus and can be easily adapted to any faith in any country.
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} Faith leaders in target communities
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} Linkages between HIV and violence against women and girls.
Duration {time? Still ongoing?} Ongoing. Each phase of the SASA! model takes the community through a one-year training based on documented, comprehensive toolkits which can be customized. The whole cycle takes between two to three years to complete.
Summary Description {Overview of the <i>why</i> , <i>what</i> , and <i>how</i> of the initiative/project/programme and outcomes} SASA! Faith is an initiative in which leaders, members and allies of a religious community come together to prevent violence against women and HIV. It involves a process of community mobilization—an approach and corresponding activities that engage everyone in living the faith-based values of justice, peace and dignity. SASA! Faith is an adaptation of SASA! An Activist Kit for Preventing Violence against Women and HIV, which has been proven to prevent violence against women. SASA! Faith takes the structure, process and content of the original SASA! and adapts it for use by religious communities. SASA! Faith is a tool that supports religious leaders in engaging all who participate in faith-based activities in a journey of change. The model encourages reflection and open discussion, build awareness and understanding, creates systems of support, and join to take action.

SASA! Faith was developed because of the incredible power of faith communities to prevent violence against women and girls and HIV.

- People experiencing violence look to their religious leaders, to their friends from mosque/church, and to the teachings of their religion for guidance and support for change.
- Many religions have a long history of working for justice and helping those in need. They also hold as a primary mission – the transformation of human society to reflect faith values.
- Religious leaders and fellow worshipers have the trust of a large and committed body of believers who are eager to listen and live their lives based on their guidance and religious principles.
- Religious institutions often have well-organized networks of people in both urban and rural areas, as well as allies at all levels interested in supporting their efforts. Day to day, homilies or sermons, prayer groups and other faith-based activities bring the same people together again and again, and in doing so, shape those people's attitudes and behaviors.

SASA! Faith is divided into **four phases of community mobilization**, with SASA as their acronym: Start, Awareness, Support and Action. The phases are based on theoretical understandings of how people change and must be implemented in sequence to be effective. The length of each phase can vary a lot depending on the size, needs and capacity of a faith community; however, most communities need two to three years to complete all four phases.

As the first stage of change, **the Start phase** is about acknowledging there is a problem. In this phase, the SASA! Faith Team starts to foster power within themselves to address the connection between violence against women and HIV—engaging only a small selection of additional faith community members.

As the second stage of change, **the Awareness phase** is about engaging people in better understanding the problem. In this phase, the SASA! Faith Team and a growing Network around them engages the faith community to become aware of men's power over women and how the faith community's silence about this power imbalance perpetuates violence against women and its connection to HIV.

As the third stage of change, **the Support phase** is about helping people consider alternatives while receiving support and encouragement from each other. In this phase, the SASA! Faith Team and Network engages the faith community in offering support to one another—joining their power with others to confront the dual pandemics of violence against women and HIV.

As the fourth stage of change, **the Action phase** is about creating ways to change together and sustain that change. In this phase, the SASA! Faith Team and Network engages the faith community in using their power to take action. Action takes the form of personal and institutional changes that normalize and show the benefits of balanced power and nonviolence, and as a result, prevent violence against women and HIV.

The SASA! Faith approach creates opportunity for religious leaders to lead real change; lead respectful change, lead supported change and being models of change.

- Leading real change: SASA! Faith supports religious leaders in understanding where to start and how to carry their communities through a gradual journey of change that will have a lasting effect on people's lives.
- Leading respectful change: SASA! Faith helps religious leaders become aware of not blaming and shaming men who are using violence, nor women who are living with violence, HIV or AIDS. Instead, SASA! Faith provides tools for actively engaging both women and men in understanding the benefits of change for all.
- Leading supported change: SASA! Faith helps religious leaders strengthen their faith communities' power to support each other through change.
- Being models of change: SASA! Faith helps religious leaders use their words and actions to be models of change for their communities. For instance, religious leaders work with the faith community to create rules on nonviolence in the church or mosque.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- To change long-term behaviors and community norms enabling violence the model is framed for the long term. It might be challenging to mobilize resources in a humanitarian context for the implementation of this model due to the need to respond to urgent basic needs and lack of long-term vision.
- How is the model addressing the question of mixed marriages and interrelations between the different religious groups?

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

- SASA! Faith gives an opportunity to challenge misinterpreted scripture.
- Additionally, the model presents an opportunity to build on the work with religious leaders to enhance the quality of alternative dispute resolution services provided by with a focus on safety for women and processes that are centred on the person who has experienced violence.

Key lessons from the outreach and/or experience of implementation

The SASA! model is growing in its prominence among humanitarian actors, and to date has been implemented in a number of operations in the region such as Uganda.

Target audience/population/group? Religious leaders, elders, female and male faith community members, youth groups, faith-based service providers, religious media, and more.

Any Reflections You Care to share?

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Raising Voices

16 Tufnell Drive, Kamwokya P. O. Box 6770, Kampala, Uganda

 (Please contact [PaRD Secretariat](#).)

Key words (please indicate the key words you would like to be tagged on your case study in the database)

- power
- community mobilization
- gender relations

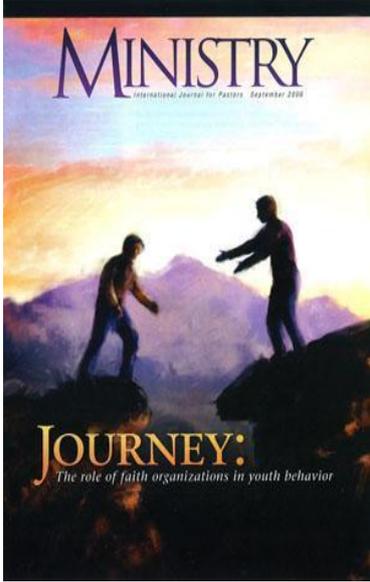
Relevant web-based documents (links)

<http://raisingvoices.org/sasa/>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

<p>Name of Organization and Staff Member presenting the Case Study</p> <p><i>World Vision International</i> <i>Khalil N. Sleiman</i> <i>Humanitarian Response Director- Global Rapid Response Team</i></p>
<p>Title of the Case Study {what was it called/labelled?}</p> <p><i>Churches, Politics & Do No Harm!!!</i></p>
<p>Location {where did this take place?}</p> <p><i>Kasai-Democratic Republic of Congo</i></p>
<p>Religion(s) involved in the project/initiative</p> <p><i>Christianity</i></p>
<p>Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?}</p> <p><i>Religious leaders</i> <i>Churches.</i></p>
<p>Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}</p> <div style="display: flex; align-items: flex-start;"> <div style="flex: 1;">  </div> <div style="flex: 2; padding-left: 10px;"> <p>General coordination & cooperation to work in multiple villages in Kasai/Kananga.</p> <p>In specific with the youth and children on peace building, acceptance and Do No Harm.</p> <p>Religious leaders will also be part of this trainings. They will be trained on different concepts and approaches on how would be the best way to solve all the problems in the communities in very peaceful manners away from violence and aggressive , violant and tough confrontation.</p> <p>These religious leaders will be also required to share this information and what they have been trained on with their communities, youth groups, families in their churches.</p> <p>They will be considered the main leaders of their communities when it comes to looking at different problems and disputes among different groups and lead a nonviolent approach to look at favourable solutions that fits all.</p> <p>Also part of the work should be done with the families under the celebrate families approach where the youth and children will be also supported by their family at home to apply what they will be learning during the training with the religious leader.</p> </div> </div>

Doing so we will be able to share the message and information with almost all entities of the communities who will be later on working together in solving their problems and disagreement in a peaceful way away from violence and have another perspective through their way of thinking when they are facing challenges of different types.

Duration {time? Still ongoing?}

6-12 months

Summary Description {Overview of the *why*, *what*, and *how* of the initiative/project/programme and outcomes }

Humanitarian work is all about the approach we use to address the needs in the communities. The religious side of our identity can only be a stronger motive to accomplish the mission with more responsibilities and commitment. We work not only to provide the life savings needs in a community but as an overall attitude touching the hearts and mind of individuals.



Since decades, the DR Congo faced a lot of challenges and violence stories. People hope ceaselessly to have at last rest but unfortunately there has been little opportunity of sustainable peace and prosperity: devastating colonial experience, followed by misrule and wars, leading into a fragile democratization, with much external interference, as important contributing causes.

A particular concern is about the Current humanitarian crisis in Kasai; where Children and youth are traumatized, and exposed to extreme violence within a conflict between local militias and Government forces. This conflict fueled by governance issues, mining issues, youth hopelessness and lack of dream for the future created a huge desperate humanitarian situation: Food insecure affecting 3, 2 million people; High rate of protection incidences (192 cases); 12 community conflict observed; more than 144 school destroyed in less than one year...

By the way, Democratic Republic of Congo (DRC) will be entering shortly in another major cornerstone of its history: the election. This cornerstone seems to be a source of turbulence in the country and will surely affect Kasai context.

According to some key top church leaders in the ground, there is an urgent need "to work together to bring back the dream and hope to the youth and children in Kasai". "The government is not visible because it does not meet the population demand". The church is called to play a critical role of bringing the light and the salt back to the people .

That why WV DRC driven by his mandate and prophetic call as a Christian organization, seeking peace and justice and working to bring hope to the most vulnerable felt to be well placed to contribute in the creation of a protective and lovely environment for child wellbeing. In that perspective, WV DRC relied on the partnership with churches referring among others to the positive historical involvement of churches

to influence communities, his lasting and sustainable presence and his major role in the promotion of life in its fullness.

To achieve this project which is “Engaging Church Leaders to promote improved child protection and care in loving, safe environment (family and community) in Kasai, WV DRC will focus in following out comes:

1. Peace building and reconciliation promoted
2. Children cared for in loving, safe, family and community environment:
3. Children spiritually nurtured in appropriate way

Church leaders will be given the opportunity to attend several training in Child protection and peace building and Do No Harm concept so they can replicate in their communities with the youth and at broader scale with their families .

They will be able to look at every matter from a different perspective helping people in conflict to widen their thinking and insights toward what is happening and encourage the peaceful solutions for all kind of disputes and disagreement.

The work will not stop here but it will continue with all entities of the communities so we will be able to bring everyone to the same page. We will be working toward having the same language that every actor can understand and maybe to a higher extend can advocate for.

Advocacy could be another component that we will be adding on top of the trainings. It may not be in this specific project but would be initiated in future ones.

However, advocacy is a daily job where communication would be initiated with different key informant interview and leaders of the communities as well as families, youth and children. Taking into consideration that every entity will be having its own way to deliver the message and key information and requirements to work together toward a more peaceful world and context.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

Type of the program: the type of suggested program is a challenge by itself to be executed due to the security situation and the different entities on both sides of the conflict. In a conflict settings, the hardest part will always be to talk openly about reconciliation and conflict resolution especially when you are coming from an approach where there is no winners and /or losers but try to find a common ground where everyone is a winner. Usually conflicts take all the space until people are ready to solve their problem in a nonviolent way. Also to enable them looking at the problem from a different perspective using a different lens. The lens of peace, maturity, reconciliation and harmony.

Churches involvement in the politics: Churches at some point have become part of the conflict. To the extent, Churches were asking people for demonstration against the government after the prayers on Sunday. Bloody incidents took place during some confrontation. So actually Churches were directly involved in the politics and security of the country. (*Just to note, We are not judging If this is correct or not but only to highlight the challenge we faced*). The project is meant to work with religious leaders to be the voice of resolution and wisdom. However, this may be difficult when you enter an open confrontation with another group in the context. You will be losing your neutrality and harder to be in the middle to find a peaceful, suitable solution for every problems. Churches becoming part of the conflict (Even if not all the churches) will mean that a very important nonviolence entity is lost to work with and reconcile entities.

Security Instability in the country: Kasai in DRC was boiling. We were facing security incidents almost every day. As the conflict is still on-going we are facing the formation of new Militias every day. This indicates that the number of players in this war is increasing leading to more security incidents and confrontation making security instability remains. In several places the kind of confrontation was

changing from political conflict to more tribal one. It is not anymore only political issues and struggle but it was extended to become between tribes and on totally different manners. This would be the worst scenario to confront and work in the secure places were very few and no one was protected.

Poverty: Poverty played a major role in exacerbating the conflict. People are in deep need for all means of a decent life. Food, water, Health services are missed. Most of them has no work to earn money, they have lost 3 seasons of agriculture also they have lost their homes and belonging. So for their need of money, they have the ability and pushed to do anything like joining different Militias . They don't earn only money but also some level of authority. Also more accessibility to goods and services. In all cases, poverty was the main reasons for conflict and war in many places around the globe. In DRC this is not any different especially that the living conditions are so bad and getting worst as much as the political and tribal conflicts are on-going. We will be subject to more difficulties and challenges in the future as we are getting closer to some very important political events that should be taking place in the country.

Mention 3-5 strengths and benefits of the approach(es) used { what elements might be replicable?}

Open communication: The approach that WV wants to use in the communities with churches leaders, families, youth and children leads to an open communication among different entities of the communities. They will have the chance to talk about their problems in a different way and using different lens. The good thing is that the approach/trainings will be facilitator by an outsider who is (should be) 100% neutral and stands in the middle.

Even after the project is done, the way of thinking and dealing with different problems will remain with the trainees to be applied when the needs arise.

Trust building activities: This kind of discussion and activities could be considered as trust building activities. When different groups comes together and discuss openly the ice will be broken and new trust will be built among them. Once the ice diminished and we can observe more trust among entities, the shape of relation and problem solving will be totally different and at a different level of wisdom and responsibility . the start-up of these activities will lead to more positive actions in the communities reducing tension, hater and conflict.



Reputation : This approach have also an impact on the reputation both for the agent who is leading the process and for the participants. The agent/agency will be looked at a peace builder, neutral, looking for the connectors , what is positive and what brings people together , and try to decrease as much as possible the dividers.

Nevertheless, the participants are looked at as a group who is really searching for peace and for a way to solve the problem with no violence.

But need to make sure that reputation is taken into consideration though out the whole project and implementation as it may be doing real harm if any huge mistakes are made intentionally or not.

The right person in the right place: the choice of the person who will be leading this project was of great importance both for the success of the project and to be able to get the desired outcomes. We needed someone who really understand the context, lived in the area, know the people, the tradition, the culture and the background of every group.

More Educated people less tension: With this program we were able to raise awareness among many groups in the community. Every single personnel who attended and was in a direct or indirect way related to this project had another perspective to use for solving problems in the daily life. This approach was building to a whole new concept used in the communities.

Touches all component of the community: As this project is intended to be addressed to many groups in one community, it will be having a different impact when all will be speaking the same language. They will understand better how things are related and that there is another way to solving challenges and community problems. They will be able to look closer at the connectors and what is common and get away from dividers. They will be able to find their ways to deal with connectors and reduce dividers even though they will have to acknowledge them.

Key lessons from the outreach and/or experience of implementation

Everyone is an agent of change: the lesson that we have learned from this experience and other projects in the filed completed by World Vision team is that every single person can be an agent of change. You cannot imagine what you may find when you start working with the communities especially the young and the children. If we have the right people with the adequate knowledge of the context and content of the materials to work /use in the implementation this will be a great added value to the project in general but more importantly to the communities being our main beneficiaries. Everyone in his/her own community can participate in doing the positive change with the right trainings, right timing and right approach nevertheless lead by the right personnel. This is a closed circle where every component is related to the others and all components can lead to the final foreseen objective.

Reaching different groups and ages has a great impact: When we designed for this training or the whole project, we wanted to reach as much entities from the communities as we can. We wanted to work with the leaders represented by the priests and religious leaders, also with the families. The youth and children also had their own attention in this project and not left out. This being done, we were able to share one understanding and one language all the component of the community can use. This will allow a better understanding of every challenges as they will be seen from a different perspective wearing different lens also finding a more successful peaceful solutions to all the debatable matters.

Do not underestimate the change a child can do: working with different entities in the communities and different ages was done on purpose and to serve one cause. Even the children with the right capacity building and a good way to make them understand the topics as well as strong management of the project could be looked at as real agents of changes. We should not at any point underestimate the power of the change the children can do especially if their families and leaders in the communities are having the same understanding. They will get along together instead of confronting them . they will be

to elevate their reasoning and capacity and enforce their knowledge as well without breaking them. Doing so, we will be building the leaders of the future I DRC. Leaders with right knowledge how to fight in a peaceful way to get what you want to . the power that may cause no harm and respect differences and based on acceptance with the right to be different and the right to discuss and share opinion.

Using different methods to different group: as mentioned above, through the designed project, we were able to have different methods to deliver the messages. The different methods we have used enabled us to get to every single entity in the communities. We had to work with churches leaders , with families , with youth and with children. It will be impossible to use the same method when you work with different age groups and different entities. The language we use , examples and the way of producing the content should be different. As much as you can provide ways closer to their age for a better understanding as much as you will be using your time and resources better. At the end , it is the way that matters as much as the possibility to reach the objective set at the beginning of the project.

Create stronger bounds within a community:: Working with the community for a period of time and in such a complicated and critical topic makes us closer to the entities we are working with. The discussion touches their daily life and behavior. This will surely open the door to a deeper sharing of information and examples from their day to day challenges and way of living.

Target audience/population/group?

Youth

Children

Religious leaders

Families (parents)

Any Reflections You Care to share?

For the last fourteen years, I have been working for World Vision International. I have moved to serve in different contexts, communities and countries, working in development and relief settings.

All the work is done with zero consideration of the communities' religion, background, tradition and culture. We were always presenting ourselves as a Need Driven Organization. The Christian principles from where we capture our values don't contradict at all with any other faith in the world. They don't contradict with Humanitarian principles followed by all humanitarian organizations.

World Vision's faith identity, like other faith based humanitarian agencies, provides a unique perspective on the power of faith to drive humanitarian action.

Loving one's neighbor is a Jewish and Christian commandment. Assisting the poor is one of the five pillars of Islam. It is a sacred task for Buddhism and a holy injunction for other religions. Humanitarianism is therefore a task that unites religions, rather than divides them¹.

However, this is not a one size fits all. Every context has its own criteria, conditions and requirements to be able to achieve in a peaceful manner and gain the trust of the communities and local authorities. You will be able to replicate from one experience to another thus, you always need to add some spices and look deeper on how and what should be brought in to make your project succeed without doing any harm to any of the community's entities.

¹ WV Faith policy

Reading well the scenario as it is and knowing the players, their interests, their history, their weaknesses, their background but on top their objectives and mandate will help a lot in setting a good ground for partnership and execution..

Continuous follow up of different incidents and analysis will definitely set you in a better position to make safe decisions.



Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Khalil Sleiman

World Vision International

[REDACTED] (Please contact [PaRD Secretariat.](#))

Key words (please indicate the key words you would like to be tagged on your case study in the database)

Conflict, Politics & Agents of change

Relevant web-based documents (links)

Case Study Template

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Amman – March 2018

Name of Organization and Staff Member presenting the Case Study World Vision International (WVI), Steffen Schwarz, Head of WVI in Jordan
Title of the Case Study {what was it called/labelled?} Inter-faith collaboration in Afghanistan
Location {where did this take place?} Western Afghanistan
Religion(s) involved in the project/initiative Islam, Christianity
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} World Vision International in Afghanistan, local Mullahs
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} Well-being of children
Duration {time? Still ongoing?} Since 2015 approximately.
Summary Description {Overview of the <i>why</i> , <i>what</i> , and <i>how</i> of the initiative/project/programme and outcomes} <p>WVI is a Christian, humanitarian, development and advocacy organisation active in around 90 countries worldwide. It is devoted to improving the lives of children, families and their communities. The organisation developed a range of approaches, methods and curricula to guide the various country offices in the implementation of projects and activities. These are sometimes based on biblical texts. One such curriculum is Celebrating Families. The aim is to train influential community leaders who would then use their influence in the community to affect positive change. In Christian countries these are often Church leaders.</p> <p>In Afghanistan, where the vast majority (probably 99%) of the population is Muslim. In such a context, faith leaders play an important and significant role in decision making and influencing people's value based attitudes and behavior. We believe that faith leaders are key agents for bringing about transformational change in their community, therefore we actively engage them in our development activities to bring the community together, to mobilize the community for positive social change, to transfer sensitive messaging such as regarding gender based violence, early child marriage, the education of girls, HIV/AIDS and so on.</p>

We do not engage them in only a symbolic way, but equip them through processes so that they become active partners with us, and agents of ongoing change who do not depend upon the presence of WV.

Our Approaches

Celebrating Families (CF)

Channels of Hope (CoH)

Community Change (CC)

Gender in Islam (GI)

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

1. It takes significant effort and interaction between WVI staff members with the right theological background and local leaders with an equally high level of religious education. Often faith leaders in Afghanistan, especially rural areas, receive little to no religious education.
2. As in any religion, interpretations of religious texts differ widely also in Islam. Some religious leaders in countries like Afghanistan favour interpretations that are opposed to this particular way of interpretation. Some groups are even opposed to collaborating with a Christian organisation in the first place. This poses a significant security challenge for those faith leaders who have agreed to the collaboration. Information about the success of this project can only be shared within strict limits.
3. It is of course difficult to monitor 100% what each training participant ends up doing with the knowledge gained as not all resulting sermons can be monitored.

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

1. Here in Jordan WVI has not yet considered replicating this approach. However, given the success we do know of from Afghanistan, this is something we will look into going forward. The Syrian refugee population in Jordan is mostly of Muslim background. Also here there are opportunities for faith leaders to be trained and to influence their communities thereafter.
2. Once work has gone into adapting curricula to an Islamic - and more specifically Sunni - background for one country, it is possible to apply it in another country without much larger further adaptations.
3. Faith leaders are usually trusted by people who themselves often have received little education in their lives. The multiplier effect can therefore be significant.

Key lessons from the outreach and/or experience of implementation

With knowledge gained, Mullahs during the Friday prayers are preaching, disseminating and raising awareness on gender issues, human rights, violence against women (VAW), early and /or forced marriage and rights of female girls to education.

Mullahs are now sharing the topics in small pocket meetings in communities, schools, and institutions such as the military and police.

A Lead Mullah has gone as far as building a facility for women next to the Mosque and women are invited to come and congregate in this facility to listen to the Friday prayers and the issues that are discussed by the Lead Mullah.

Target audience/population/group?

Communities across Western Afghanistan, both urban and rural.

Any Reflections You Care to share?

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Steffen Schwarz

WVI

 (Please contact [PaRD Secretariat](#).)

Key words (please indicate the key words you would like to be tagged on your case study in the database)

Christianity, Islam, Faith in Development, Inter-faith collaboration

Relevant web-based documents (links)

<https://www.youtube.com/watch?v=eJj683sR8xA&feature=youtu.be>

Child Marriage campaign in Afghanistan: <http://wvi.org/video/it-takes-all-us-end-child-early-and-forced-marriage>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study World Vision Lebanon – Rein Dekker (National Director)
Title of the Case Study {what was it called/labelled?} Partnering with the church to respond to the needs of Refugees in Lebanon
Location {where did this take place?} Lebanon
Religion(s) involved in the project/initiative Christian (with Sunni and Shiite involved in parallel initiatives)
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} Resurrection Church of Beirut- Evangelical Lebanese Society for Education and Social Development (LSESD)- Evangelical FBO General Chaplaincy of Prisons- Catholic Church Church of God-Spring of Life- Evangelical International Orthodox Christian Charities (IOCC) Free Evangelical Church Greek Orthodox Archdioceses of Zahle Syriac Orthodox Archdioceses of Zahle Assyrian Churches of Zahle Greek-Catholic Archbishopric Baalback – Qaa Maronite, Roman Orthodox, Evangelical and Roman Catholic Churches of Qaa Elias.
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} Education and Child Protection
Duration {time? Still ongoing?} Mid 2016 till present Ongoing
Summary Description {Overview of the why, what, and how of the initiative/project/programme and outcomes} Ongoing violence and conflict in Syria is now continuing into a seventh year with no resolution in sight and has led to the displacement of over 1 million registered Syrian refugees into Lebanon. Over half of the refugees in Lebanon are children, aged under the age of 18 years. In addition, Lebanon continues to host Lebanese returnees and Palestinian refugees from Syria, as well as refugees from other countries in the area, most notably Palestine and Iraq, increasing the number of displaced people residing in Lebanon to more than 1.5 million. Due to the crisis in Syria, most of the Syrian refugees have been living in abject poverty in a situation that seems to be continually declining. This is driven by the context in Lebanon,

where Syrian refugees have few livelihood or income-generating opportunities. Therefore, most households have depleted savings, sold productive assets and sunk increasingly into debt to meet their needs. As the crisis continues, many Syrian refugee households have been facing a daily struggle to access goods and services critical to their survival and well-being including food, rent and basic health care and increasingly resorting to negative coping mechanisms including child labour and early marriage.

The Lebanese host community has demonstrated significant generosity towards the Syrian refugee community – in the first year of the crisis, there were many reports of Lebanese families even giving up rooms within their own homes to shelter the Syrian refugees. However, approximately 85% of Syrian refugees have settled across 229 Lebanese communities, where 66% of the most economically vulnerable Lebanese people reside. Already, these areas were very poorly supported by Lebanese public services including supply of water, sanitation, health and education services. The subject of very poor investment after decades of civil war, there was simply insufficient capacity within Lebanese public services to meet community needs. The influx of thousands of refugees to these areas has simply exhausted existing public systems and Lebanese institutions can no longer cope with the added population volume and escalating needs for support. In this context, Lebanese faith actors are uniquely placed to address the needs of the most vulnerable.

In Lebanon’s unique “Confessional Democracy”, political power, religious identity and residency/land are intimately linked. This leads to a fragmented society and frequent political stalemates. This situation brings special challenges, but also opportunities in bringing together faith actors and leaders around common purposes in ways that will enhance long term collaboration between faith leaders, political leaders and other civil society actors on both local and national level and that will ultimately contribute to social stability.

In order to achieve this, WVL, with the generous support of World Vision in the United States of America (WV US), began facilitating the Church Refugee Engagement Fund Project (CREF). The projects focus is to support Churches and FBOs in Lebanon to respond to the needs of most vulnerable Syrian Refugees. This has been possible through the transfer of technical, organizational and financial resources to WVL partners in response to those needs and to ensure that project results are sustained while the Churches and FBOs have an increased capacity to seek future funding through grants and other opportunities.

Since the start of the project in 2016, WVL has collaborated with 12 Churches and 3 FBOs from a diverse range of denominations in 13 different projects in education, child protection, psychosocial support and reconciliation. The majority of the projects have been long-term with durations from 12 to 18 months (except for a few basic assistance and winterization projects).

Before each of the partnerships is initiated, Churches/FBOs are encouraged/supported and coached to present their expressions of interest and later develop them into project concept notes. Each partner (besides the basic assistance and winterization) had eventually developed a project proposal with a budget, cash flow, detailed implementation plan and a design and monitoring plan. All partners sit for a financial assessment and capacity assessment baseline for the identification of capacity gaps. WVL and the partner would agree on a capacity building plan which would require WVL support and ongoing coaching throughout the project implementation and evaluation phases. So far, WVL has provided 10 of its CREF partners 25 training or coaching sessions for 80 different Church staff.

In addition to the CREF programmes, World Vision Lebanon has invested in interfaith collaboration through the youth programme “The Feast” as well as the Channels of Hope for Child Protection initiative. This last initiative is currently implemented with 11 partners (Islamic Relief, Sunni, Shiite, Orthodox, Catholic and Protestant) Ultimately we plan to link these programmes in collaboration for social stability through local interfaith working groups, that also intend to involve local government.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

1. WVL hopes to use these projects to go beyond the immediate outputs that benefit Syrian and Palestinian refugees and poor Lebanese. Though these individual micro-projects are important in building the capacity of local partners and in meeting the needs of beneficiaries (as well as the donor promise), individual and time bound projects will inevitably come to their end and do not necessarily contribute to communal resilience and strengthened local and national social stability. As such, WVL is seeking to build collaborative (inter)faith mechanisms to help achieve its long-term goals, *which is especially relevant in Lebanon where political influence and power is divided along religious lines.*
2. Some of the churches have refused to assist Syrian Refugees and specifically the Muslim Syrian Refugees. This relates to historic tensions between groups. This has often meant it is hard to find good, like minded church partners.
3. Developing the capacity of the church to respond to these issues through clear projects with clear objectives etc. was often not seen as a positive thing by the churches and FBO's. In early discussion phases, those efforts were perceived as WV trying to transform the Church into an NGO.

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

1. Patience, open dialogue, and close coaching and support eventually turned the partnerships into a harmonious relationship.
2. The capacity building to Churches, whether organizational or technical ensures the sustainability of efforts.
3. The plan for a scientific based evidence is a new concept to most Churches. However, they have now realized its importance in showcasing their important work and have come to realize that those tools and results can be used for future funding opportunities.

Key lessons from the outreach and/or experience of implementation

1. Do not intimidate Churches at early stages of the partnerships with the complexity of cash flows, detailed implementation plans and DM&E plans. Rather introduce those to the Churches in a smooth and “phases based” approach.
2. As mentioned above, some Churches in Lebanon have found it difficult to provide support to non-Lebanese, specifically Syrian refugees. One way around this has been to negotiate a ratio of Lebanese in the program to ensure that it is a win for both sides.
3. Partnering with Faith Based Organizations instead of Churches directly, has often limited the ability for us to build strong relationships with the larger community and church.
4. All CREF Church partners were working on supporting the needs of refugees prior to the WVL partnerships. Churches have had the access to the communities and have built relationships among the Syrian refugee community to be able to get a real sense of the needs. The Churches however were supporting those in need through a reactive support system which was neither trackable, evidence based, nor structured. Through the CREF, WVL has seen the Churches take a more “professional” approach to respond to the needs of the most vulnerable, while making sure they do not lose their Church language in the process.

Target audience/population/group?

Syrian Refugee Children aged between 0 and 18 years.

Any Reflections You Care to share?

Seeking to build collaborative (inter)faith mechanisms for social stability beyond individual micro projects is especially relevant in Lebanon where political influence and power is divided among religious communities.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Clynton Beukes
 Programme Development and Quality Director
 World Vision Lebanon

 (Please contact PaRD Secretariat .)
Key words (please indicate the key words you would like to be tagged on your case study in the database) Social stability, churches and refugees, (inter)faith collaboration
Relevant web-based documents (links)

نموذج دراسة حالة

تبادل التعلم الإستراتيجي: التشارك مع المؤسسات المؤمنة بالتنمية والعمل الإنساني

عمان – سرام 2018

<p>إسم المؤسسة والعضو العامل فيها، مقدم دراسة الحالة</p> <p>مؤسسة بير غهوف – مكتب بيروت- القاضي الشيخ محمد أبو زيد (عضو اللجنة الاستشارية في مشروع بير غهوف لدعم دار الفتوى في الجمهورية اللبنانية)</p>
<p>عنوان دراسة الحالة (ماذا أطلق عليها، أو كيف عرفت؟)</p> <p>بناء قدرات القيادات الدينية في مجال الحوار وحل النزاع بطرق سلمية</p>
<p>المكان (أين حدثت؟) لبنان (جميع المحافظات)</p>
<p>الدين (الأديان) المتعلقة بالمشروع/ المبادرة</p> <p>المسلمون السنة</p>
<p>Leaders, الشركاء (من المعني – على سبيل المثال المنظمة غير الحكومية، المؤسسة الأكاديمية، القادة الدينيين، مؤسسة هيئة الأمم؟) الاتحاد الأوروبي، الخارجية الألمانية، بير غهوف، دار الفتوى</p>
<p>العنوان (الفكرة الرئيسية/ مجال المشاركة؟ صحة، تعليم، الحوكمة، الشباب، البيئة...)</p> <p>تدريب وتأهيل وبناء قدرات القيادات الدينية (مدراء الأوقاف، قضاة الشرع، أئمة المساجد، موظفو دار الفتوى، مدرسو ومدرسات التربية الإسلامية) على تقنيات احتواء النزاع وتحويله إلى نزاع إيجابي وحله سلميا عن طريق الحوار والوساطة</p>
<p>المدة (الزمن، هل لا زالت مستمرة؟) المرحلة الأولى: سنة ونصف انتهت بنهاية العام 2017. وقرىبا تبدأ المرحلة الثانية</p>
<p>وصف ملخص (فكرة عامة حول لماذا، ماذا، وكيف للمبادرة/ المشروع/ البرنامج والمخرجات)</p>
<p>أذكر 3 – 5 تحديات سواء في المفاهيم، التوعية، التنفيذ أو التقييم</p> <p>عدم وجود دليل حول تقنيات حل النزاع يتناسب مع خصوصية القطاع الديني في لبنان.</p> <p>عدم وجود مدربين مؤهلين لمعالجة هذا الموضوع من خلفية دينية تحاكي خصوصية لبنان والمؤسسة الدينية الرسمية في لبنان.</p> <p>الحكم المسبق من عدد من القادة الدينيين بأن هذا العمل غير مجد، وأنهم غير معنيون به</p>
<p>أذكر 3 – 5 نقاط قوة ومناخ للنهج أو المناهج المستخدمة (ما هي العناصر الممكن تكرارها؟)</p> <p>تأليف دليل تدريبي علمي يستند إلى النصوص الدينية والتراث الإسلامي ليتناسب مع عقلية القادة الدينيين ومشاربهم.</p> <p>إشراك عدد من القادة الدينيين في تصويب وتسديد وإغناء مادة هذا الدليل</p> <p>تدريب مدربين من القادة الدينيين أصحاب الكفاءة العالية</p> <p>دعم متخرجي دورة تدريب المدربين معنويا وماديا لإقامة دورات للناشطين من المنتسبين إلى دار الفتوى في المناطق اللبنانية.</p> <p>تفاعل وتعاون وتكامل الجهود لإنجاح المشروع.</p>
<p>دروس مستفادة رئيسية من التوعية و/أو من التنفيذ</p> <p>الحاجة الماسة إلى هذا البرنامج وأمثاله</p> <p>ضرورة مراعاة الخصوصية الدينية والمناطقية</p> <p>اكتشاف أصحاب الكفاءة والموهبة لتأهيلهم والافادة منهم بشكل أكبر</p>

<p>التعاون مع المؤسسة الدينية الرسمية.</p> <p>التعاون مع عدد من المستقلين والمحايدين من الناشطين في القطاع الديني</p>
<p>الفئة المستهدفة/ الفئة السكانية/ المجموعة؟</p> <p>مباشرة: القطاع الديني الرسمي وشبه الرسمي (مدراء الأوقاف، قضاة الشرع، أئمة المساجد، موظفو دار الفتوى، مدرسو ومدرسات التربية الإسلامية)</p> <p>غير مباشرة: رواد المساجد وطلاب العلوم الدينية وطلاب المدارس</p>
<p>آية خواطر تود المشاركة بها</p>
<p>بيانات/ عناوين للمهتمين بدراسة الحالة (الإسم، المنظمة، البريد الإلكتروني، رقم الهاتف)</p> <p>فراس خير الله، مدير مكتب مؤسسة بيرغهوف في بيروت لبنان</p> <p>القاضي الشيخ محمد أبو زيد معد الدليل التدريبي ومدرّب ومتابع</p> <p>(Please contact PaRD Secretariat.)</p>
<p>الكلمات الدالة (رجاء تحديد الكلمات الدالة التي ترغب بأن تلحق على دراسة الحالة خاصتك في قاعدة البيانات)</p> <p>تدريب، قيادات دينية، قطاع ديني، دار الفتوى، لبنان، بيرغهوف، دليل تدريبي، حل النزاع، الحوار والوساطة، تدريب مدرّبين، مساجد، كليات شرعية، مدرسو التربية الإسلامية</p>
<p>الوثائق ذات الصلة على الويب (الروابط)</p>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

<p>Name of Organization and Staff Member presenting the Case Study</p> <p>World Vision International - Mauritania Country Office: Lilian Dodzo</p>
<p>Title of the Case Study {what was it called/labelled?}</p> <p>Campaign to End Child Marriages in Mauritania</p> <p>(Contribution to World Vision International's <i>It Takes a World to End Violence Against Children</i> Global Campaign)</p>
<p>Location {where did this take place?}</p> <p>Mauritania</p>
<p>Religion(s) involved in the project/initiative</p> <p>Christian & Muslim</p>
<p>Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?}</p> <ul style="list-style-type: none"> - Main dans la Main (Hand in Hand) - Local Faith Based NGO that focusses on reinforcing the spirit of brotherhood and moral and spiritual development between different groups of Mauritanian people - Femme volontaires pour la construction du pays (Women volunteers for the construction of the country) – Local NGO that fights against early marriage, HIV/AIDS, malaria and Female Genital Mutation to improve the health of Mauritanian women and girl children - National Union of Imams: Focusses purely on religious teachings; Training Imams across Mauritania on their roles and responsibilities - National Association of Oulemas [Muslim Scholars]: Focusses on promoting Islamic values; Training and sensitization of Oulemas across Mauritania - Children through various Kids' Clubs - Parliamentary Committee on Sexual Health. - Women's Parliamentary Network
<p>Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}</p> <p>Health & child protection, contributing to Sustainable Development Goal 5: Achieve gender equality and empower all women and girls & Goal 16: Promote peaceful and inclusive societies for sustainable development, provide access to justice for all and build effective, accountable and inclusive institutions at all levels</p>
<p>Duration {time? Still ongoing?}</p> <p>Since 2017 & Still on-going</p>
<p>Summary Description {Overview of the why, what, and how of the initiative/project/programme and outcomes}</p>

Mauritania suffers from poor child health and high child, maternal and infant mortality due to, in large part, poor behaviours concerning hygiene and sanitation, malnutrition, child marriages and poor access to health services. Marriage is illegal before the age of 18 in Mauritania, yet more than a third of women are in wedlock by the time they reach that milestone, often with devastating consequences for their health and wellbeing. 34% of girls in Mauritania are married before their 18th birthday, while 14% are married before their 15th birthday. While these challenges are being addressed through various projects and programs which often address the results of the situation, it has become evident that approaching these issues from a programmatic approach alone has yielded less sustainable change than was expected.

Mauritania is an Islamic Republic with a profoundly religious population that is 100% Muslim. Research done by World Vision Mauritania indicates that faith leaders are gate keepers to the local community and influence beliefs, social norms, values, and behaviour in Mauritania. With Mauritania being a 100% Islamic State, religious leaders are highly influential, and they can promote or inhibit social change. If engaged to advance social change and child well-being, faith leaders are uniquely placed to protect the rights and meet the needs of the most vulnerable children and families in their communities. Religious leaders often have profoundly deep, trusted relationships and links with their communities and often dictate which behaviors are prescribed or prohibited. With their widespread influence they can motivate positive or negative changes in thinking, foster dialogue, set priorities for their communities, ensure increasing competency in their congregations to meet community needs and mobilize their congregations to do so. Achieving sustainable progress on issues of child well-being in Mauritania is possible if transformation addresses a society's encompassing beliefs, values, ethics, and principles. Thus, World Vision Mauritania, in conceptualizing its campaign to end child marriage in Mauritania, realized that transformative programming around ending child marriage should have a faith component to sustainably address the root causes of violence on children in Mauritania – touching on practices and beliefs about the different roles, values, and traits of men and women.

Recent engagements with some very conservative communities in Mauritania on ending child marriages found deep rooted belief that religious text commands a husband to take a child as young as 8 years old as a wife, as long as she displays physical attributes that show her to be ripe for marriage. When exploring a range of behaviors, the engagement with these communities found that when people believe that a behavior is supported by religious texts, the beliefs are more strongly held and the behaviors are more likely to occur. This thus informed World Vision Mauritania that if we are to make any impact with our campaign to end child marriages in Mauritania, engaging with faith leaders on sacred texts is critical for addressing child marriage and other child well-being issues and is a great opportunity to change behavior.

The methodology used to advocate for an end to child marriages, sensitize communities and influence behaviour change is as follows:

- Training religious leaders to equip them with skills to influence behaviour change in communities using the following tools:
 1. *Channels of Hope for Child Protection (CoH CP)* which is a programme methodology that motivates and builds capacity in faith communities to address harmful traditional practices toward children, to support and advocate for children's rights, to become better child protectors, and to ultimately strengthen the local child protection system. CoH CP relies on Scripture-based guiding principles, interactive activities and scientific information. It builds on the desire of faith leaders and communities to be better parents within their own families. More than that, it aims to ensure that children can celebrate who they are and become who they were created to be with the love, respect and help of their parents and faith communities. World Vision Mauritania has trained Imams on the use of this tool, and, in partnership with Imams and Oulemas, has contextualised this tool to the Mauritanian Muslim context and draws teachings from Islam to ensure it is contextually appropriate.
 2. *National level advocacy*, which involves working with key Parliamentary Committees (Parliamentary Committee on Sexual Health; Parliamentary Women's Network), local NGOs,

FBOs, religious leaders and communities, to lobby for Government to honour its regional and international engagements on ending child marriages in Mauritania. We have trained local faith leaders with advocacy skills so that they are able to engage closely with Parliamentarians on policy issues, which they relate closely to what religion says about children's health issues, to try and influence policy and hold national Government accountable for ending child marriages on the basis of health.

3. *Local level sensitization:* Imams are trained to use Islamic preaching guides in mosques to engage with men, after Friday prayers, on the dangers and negative consequences of early marriage on girl children's health.
4. The *Celebrating Families Curriculum* which is a tool that World Vision has used to train faith/ community leaders to lead the way in adopting trusted ways of creating peaceful family environments that are conducive for the nurturing of children, including addressing the causes and negative effects of child marriages in families. Through the Celebrating Families Curriculum (CFC) module, countless communities are being given the opportunity to take a new look at family life values and make informed choices when confronted by issues that lead to family disintegration, mainly child marriage.

Goal: Contribute to ending child marriages in Mauritania; while promoting child protection and child well-being in health

Outcome 1: Children enjoy good health

Outcome 2: Children are cared for and protected; and enjoy positive relations with their peers, their families and members of the community.

Outcome 3: Religious leaders are prepared and equipped as influencers to support the well-being of children by promoting the creation of conducive family environments that allow children to thrive and have access to equality and justice through ending forced, child marriages.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

1. At the family level, early marriage is often seen as a solution to problems such as girls' safety (fear that they may bring dishonour on the family if they engage in sexual activity before they are married), poverty (economic gains made through dowry), and cultural pressures. Therefore trying to challenge these deep seated cultural and religious beliefs has resulted in some very strong resistance in more conservative parts of the country.
2. Surprisingly, the campaign has encountered some significant push back from women, especially in the South of the country, who perceive ending child marriages as a way of preventing them from the 'honour' and 'privilege' of being somebody's wife and ensuring their economic security at a very early age.
3. Difficulty of contextualizing training tools that are developed with Christian communities in mind.
4. Muslim religious leaders, amongst themselves, also sometimes do not agree on various interpretations of Islamic religious texts vis-à-vis the negative effect of early marriage on children's health and well-being.
5. Risk of being misunderstood, at conceptual stage, as trying to bring forward 'Western influence' and creating some kind of 'rebellion' amongst girl children which is contrary to Islamic religion and culture. This has been overcome via ensuring that the issue of health is strongly linked to the problems of early marriage because Islamic teachings make great emphasis on ensuring good health. We therefore have strongly linked the ending child marriage campaign to the issue of children's health in order to get acceptance. A very intense sensitization and communication campaign is therefore a great part of the campaign, using religious leaders as key communicators of the objectives of this work.

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

1. Project models used (Channels of Hope for Child Protection; Celebrating Families Curriculum) are tools that draw on Scripture to address root causes of vulnerability in communities. In

strongly religious contexts and in communities where culture is very strong, using Scripture or relevant culture-based tools to influence change is very effective and appeals more to the target audience than a purely programmatic approach. CoH-CP and CFC tools have also been tried and tested, with evidence of success in various and similar contexts throughout the world in World Vision's work. These tools have also been adopted by Islamic Relief and have been proven to be replicable in various contexts as they can be adapted.

2. Soliciting the engagement of the National Union of Imams and the National Association of Oulemas (Muslim scholars) has been a good approach and strategy for acceptability – which is the critical ingredient for success when tackling any sensitive issue in a context like Mauritania. Imams and Oulemas are listened to and respected by all levels of society, including decision makers. Their availability, engagement and willingness to participate in the campaign is key to success.
3. Joint conceptualization of the project with religious leaders, joint development of an implementation plan and jointly contextualizing training materials to be in line with local religious beliefs helps with acceptability as well. The engagement of religious leaders in all these processes is critical so that risks of errors that could potentially offend cultural or religious beliefs are minimised.

Key lessons from the outreach and/or experience of implementation

1. Religious leaders in Mauritania are willing and eager to engage in development initiatives, even with an organization like World Vision which they know is a Christian international NGO. Surprisingly and contrary to what most people believe, religious leaders in Mauritania have warmed up to World Vision because of its boldness in making it known that we work with the poor and oppressed because of our Christian beliefs which teach us to walk with and serve the poor, regardless of religious affiliation.
2. Faith leaders and communities know that early marriage is wrong and are often ready to address this. What they often lack are necessary skills and context-appropriate information to engage in a helpful way on these issues. Rather, they often can be the drivers of wrong information, creating barriers that prohibit people from enjoying life in all its fullness. Their influence can also promote early marriage, encourage harmful traditional practices and promote treating women and girls inequitably. Bringing these key influencers on to World Vision Mauritania's side was therefore critical if any meaningful gains were to be made in ending child marriages.
3. Channels of Hope & CFC models have proved to be effective in actively deconstructing religious, cultural and social barriers to child protection, health, equitable gender relations and family relations. They also have proved to be effective in equipping faith communities to respond compassionately and practically to the serious child well-being issues in their midst – both inside and outside their mosques and communities. Through these models, participants begin to celebrate women and children as a gift from God, and not as assets.
4. World Vision Mauritania, after over 30 years in Mauritania, has realized that it will be difficult to achieve the Sustainable Development Goals and achieve World Vision's goals of contributing to ending child marriage without addressing people's traditions, culture and faith. Lasting change in Mauritania is possible, but only if transformation addresses the society's encompassing beliefs, values, ethics and principles. A lot of behaviour is very much anchored in traditional and religious beliefs – which are often misunderstood or misinterpreted.
5. Communities in Mauritania have shown to be more open and receptive to engagement with Imams and other religious leaders (using teachings from Koranic verses and Hadiths) on discussions related to ending child marriages (as well as other sensitive issues like female genital cutting). World Vision Mauritania's working with religious leaders

on this campaign is proving to be a most effective way of contributing to development and especially to behaviour change.

Target audience/population/group?

The campaign has various target groups, both internal and external to World Vision Mauritania as follows:

World Vision Mauritania staff: In order to develop skills to integrate faith into the ending child marriages campaign, some key WV staff have had to go through a Training of Trainers on CoH-CP, CFC etc...so that they develop skills in holistic development.

Girls (age 7 – 17), their families and community members. This target group is from the World Vision intervention zones. In particular, the ending child marriage campaign aims to target over 30,000 girl children who are vulnerable to forced, early marriage in these intervention zones. In addition to the girl children, application of the Celebrating Families Curriculum in World Vision Mauritania’s intervention zones will involve 300 community members in the first year. These community members will be responsible for replicating the curriculum for the benefit of other families in the community. In 5 years’ time, with the support of WV staff, these 300 community members will have introduced the curriculum to 6000 new families which will directly benefit 37 800 people as the average family size in Mauritania is 6 people per family.

Faith leaders (Imams & Oulemas [Muslim scholars] as well as men in mosques). Directly targeting religious leaders and indirectly targeting the communities in which they are the spiritual leaders is critical. In the various forums and training sessions for religious leaders, it is expected that 200 Imams and Oulemas will participate in trainings each year and 1000 different religious leaders over 5 years. These individuals will indirectly benefit an estimated 50 000 Mosque attendees through introducing the ending child marriage teachings into their Friday prayers and many more through radio and television broadcasting. The majority of individuals attending these prayers will be men due to the cultural context, and they are a very important target as they often are perpetrators of forced child marriage. Targeting these men in mosques will also ensure that their families also benefit indirectly from these activities, especially if they go back home and apply the positive lessons they would have learned.

Parliamentarians and decision makers in Government. These will be targeted through national level advocacy and engagement to ensure their buy-in is obtained where passing relevant laws, bills, policy or approving budgets to address activities aimed at ending child marriage are concerned.

Any Reflections You Care to share?

1. World Vision Mauritania’s Christian faith mandates that we serve all people regardless of religion, caste, race, ethnicity or gender. As we believe God works through anyone to fulfill His purposes, we collaborate with various partners, including religious leaders and FBOs in Mauritania, irrespective of religion and ideologies, to promote the wellbeing of the most vulnerable children.
2. Our Christian faith is foundational to our relief, development and advocacy engagements and serves as a bridge to partner with others who share common development goals.
3. World Vision Mauritania will work with different faith partners, e.g. Muslim scholars and Imams, to develop materials, inform & educate about child well-being principles and perspectives from contextually-appropriate faith traditions and belief systems. We do

this guided by World Vision International's Interfaith Relations Policy that guides engagement with institutions of other faith.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Lilian Dodzo

National Director

World Vision Mali & Mauritania

██████████ (Please contact [PaRD Secretariat.](#))

Key words (please indicate the key words you would like to be tagged on your case study in the database)

Christian; faith; development; child marriage; behaviour change; child well-being; interfaith engagement; child protection; sustainable change; World Vision

Relevant web-based documents (links)

<https://www.wvi.org/church-and-interfaith-engagement/channels-hope-child-protection>

<https://www.wvi.org/church-and-interfaith-engagement/celebrating-families>

<https://www.wvi.org/ittakesaworld>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study Radwa Tarek, Programme Associate , UN Women Regional Office for Arab States (ROAS)
Title of the Case Study {what was it called/labelled?} Engagement within the second capacity building workshop on <i>Islam & Gender Equality and Justice (I-nGEJ)</i>, 7-13 of April 2017 in Egypt. The workshop was jointly organized between UN Women ROAS and a Partner organization called Musawah, www.musawah.org.
Location {where did this take place?} 7-13 of April in Cairo, Egypt
Religion(s) involved in the project/initiative Islam
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} <ol style="list-style-type: none"> 1) UN staff members (from UNW RO, UNW Palestine office, UNHCR Egypt office, Saudi Permanent Mission at the UN) 2) Academics <ul style="list-style-type: none"> - Assistant Professor at the Department of Social and Behavioural Sciences and the Institute of Women Studies at Birzeit University, Palestine - Assistant Lecturer, Chairperson of Women's Empowerment Committee, Faculty of Arts, Mansoura University, Egypt - Assistant professor at Cairo University, Faculty of Economics and Political Science 3) Representatives from Civil Society Organizations <ul style="list-style-type: none"> - Harrasmap (Egypt) - New Women foundation NWF (Egypt) - Catholic Relief Services (Egypt) - Al Hayat Center for Civil Society Development (Jordan) - Quartiers du Monde (Morocco) 4) Representative from Egypt's Dar al-Ifta media outreach center 5) Government: <ul style="list-style-type: none"> - The Jordanian national commission for women
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} The course is designed for human rights activists from Muslim countries and communities who wish to play a critical role in building a public discourse that recognizes gender equality and justice.
Duration {time? Still ongoing?} The workshop took place 7-13 of April 2017 in Cairo, Egypt, but follow-up on workshop outcomes is still ongoing
Summary Description {Overview of the <i>why, what, and how</i> of the initiative/project/programme and outcomes}

The Musawah ‘Islam & Gender Equality and Justice’ (or I-nGEJ,) course (<http://www.musawah.org/i-engage>) is designed for human rights activists from Muslim countries and communities throughout the world who wish to play a critical role in building a tradition of public debate on Islam, and shaping a public discourse that recognizes women’s rights in the context of gender equality and justice.

The course was conducted within the framework of the UN Women Programme *Men and Women for Gender Equality*, funded by the Swedish International Development Cooperation Agency (Sida).

Participants learned about the differences and diversity of Qur'anic interpretations and juristic opinions, as well as the conceptual tools that exist within the Islamic tradition that justify reform as both possible and necessary.

Ultimately, I-nGEJ is a collaborative experience that helps build the knowledge and courage of participants to critically speak out on the consequences of discriminatory laws, policies and practices that impact women's rights and fundamental liberties.

The main outcome of the course is to contribute building a public voice of women leaders – and men- demanding for an understanding of Islam that recognises equality and justice in the context of changing times and circumstances.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- 1) Some of the Palestinians and Iraqi participants faced difficulties in obtaining entry visas to Egypt and till the last minute, their participation was not confirmed
- 2) The number of received applications was much more than expected and we had to reject some very good applications because we were allowed to accept only a limited number
- 3) Long hours of the workshop days. There were some days where the Agenda ends at 9 pm.
- 4) The workshop design and agenda is very intensive and participants were required to finish some readings by the end of each day; in order to be prepared for the work of the following day. Hence, full commitment for this one week workshop was a must. It was very challenging for all participants to be fully dedicated, whether by taking leaves from their work / avoid checking work emails during the day ... etc.
- 5) The last day of the workshop was dedicated to the activity of setting action plans by country. Mainly participants from each country set a group together and discuss how can they take forward what they learned from the workshop and apply when they are back to their countries. Very ambitious plans were discussed and everyone was very excited to start working on their action plans. Yet, 6 months after the workshop, we sent a follow-up mail, of which we asked participants to update us on what have been achieved so far; unfortunately very few number of participants were able to work and achieve their plans. The rest advised that when they came back to reality, it was not an easy task to apply the lessons learned within their context and communities.
- 6) The cost of holding the course is very expensive

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

- 1) The course itself can be replicable within the context of any Islamic country and MUSAWAH team are ready to travel anywhere to give the course
- 2) The materials used during the workshop and the way the course is designed is in a logical order and the knowledge delivered is gradual, so its gives the participants time to comprehend the gained knowledge. Also the workshop included lots of discussions and exercises, so the course was engaging and interesting for all attendees.
- 3) The materials and knowledge products introduced during the workshop were very useful.
- 4) After the workshop, all attendees formed an online network to share further religious knowledge, research and experiences.

Key lessons from the outreach and/or experience of implementation

After the workshop, whether you agree or disagree with the course content, the experience in itself is eye opening and allows you to rethink Quranic verses and interpretations in a different way. The most important lesson that participants come up with, is that there is nothing should be taken for granted even if the information came from a religious leader. Each and everyone should do their own homework and research to come up with conclusions related to religious matters.

Target audience/population/group?

Human rights activists from Muslim countries and communities throughout the world who wish to play a critical role in building a tradition of public debate on Islam, and shaping a public discourse that recognizes women's rights in the context of gender equality and justice

Any Reflections You Care to share?

I advice anyone who did not attend the InGEJ course before, to follow-up MUSAWAH website to know the schedule of their upcoming workshops and try to attend. Its definitely a unique and eye-opening experience at the personal and professional levels.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Ms. Sarah Marssso

Capacity Building Programme Coordinator at MUSAWAH

██████████ (Please contact [PaRD Secretariat.](#)) **Ms. Lena Karlsson**

Programme Manager, UN Women ROAS

██████████ (Please contact [PaRD Secretariat.](#))

Key words (please indicate the key words you would like to be tagged on your case study in the data-base)

- **Capacity building workshop on Islam & Gender Equality and Justice (I-nGEJ)**
- **MUSAWAH**
- **Men and Women for Gender Equality**

Relevant web-based documents (links)

www.musawah.org

<http://www.musawah.org/i-engage>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

<p>Name of Organization and Staff Member presenting the Case Study</p> <p>Farah Choucair, Project Manager and Technical Specialist, Promoting Social Cohesion in the Arab Region, UNDP</p>
<p>Title of the Case Study {what was it called/labelled?}</p> <p><i>“Interreligious Dialogue on Diversity, Tolerance and Social Cohesion in the Arab Region”</i></p> <p><i>This is a series of dialogues organized by UNDP. The first one was conducted on November 2016 in Amman in partnership with KAICIID. The second one will be held in September 2018 in Beirut.</i></p>
<p>Location {where did this take place?}</p> <p>Nov 2016, Amman</p> <p>2nd: October 2018, Beirut</p>
<p>Religion(s) involved in the project/initiative</p> <p>Islamic and Christian faith-based institutions</p>
<p>Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?}</p> <p>Main partner: KAICIID</p> <p>In collaboration with: Al-Azhar Observatory</p> <p>With participation of representatives of ministries of religious affairs and endowment, ministry of awqaf and religious institutions from Saudi Arabia, Lebanon, Egypt, Jordan, Tunisia, Jordan, Kuwait, Sudan, Bahrain and Iraq.</p> <p>NGOs:</p> <p>Research and advocacy centers: Hedaya, Royal Institute for Inter-faith Studies, Center for World Religion, Adyan, Friedrich-Ebert-Stiftung Jordan & Iraq, Ez-zitouna University, Center for Economic and Social Research (Tunis-based), Arab Center for Policy and Research Studies (Beirut-based), Iraqi Al Amal Association,</p> <p>Other: Middle East Council of Churches, Global Forum for Media Development, journalists, media experts, academics, etc.</p>
<p>Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}</p> <p>Extremism, youth, education, women and media</p>
<p>Duration {time? Still ongoing?}</p>

Ongoing: annual dialogue series

Network of Ministries of Religious Affairs (& Endowment) and Ministries of Awqaf was formed following the first dialogue. First meeting will take place in May 2018 in Cairo.

Summary Description {Overview of the *why*, *what*, and *how* of the initiative/project/programme and outcomes }

In recent endeavors, international engagement with religious leaders has largely occurred in an ad hoc manner. Despite the importance of numerous interreligious or interfaith dialogues in highlighting the shared values among different religions, especially when communicated by high-level public figures and expressed in the form of joint statements and declarations, there is a need to take this “expression of good intentions and commitment” to a different level. It aims to organize a structure mechanism of discussion among religious leaders, institutions and scholars with caution towards the manipulations, cooptation and reduction of interreligious dialogues to one that resembles a celebratory exchange of common values. For while the latter is true, there is a need for more structure discussion around controversial issues, among which is how religious institutions and leaders reach out to the community and engage in public affairs given their influence in forming individuals’ and groups’ perceptions and attitudes and eventually collective action.

It adopts a multi-disciplinary approach that brings together religious leaders, scholars, active members of civil society organizations, journalists, policy-makers and development practitioners to discuss a few themes. The selection of the respective themes is the result of a close monitoring of issues that are relevant to religion and are trending in the traditional and social media outlets. It also follows a deliberation process that involves a wide spectrum of partners and stakeholders from different backgrounds and countries.

By following a multi-disciplinary approach and hosting an open forum, the “Interreligious Dialogues on Diversity, Tolerance and Social Cohesion in the Arab Region” will focus on the following themes, among other themes that will emerge during future discussions with key partners and stakeholders from the Arab region. The process will also involve partners and stakeholders from outside the Arab region, with a focus on Africa and Europe given the strong networks of influence across expatriates and emigrants.

It aims to hold structure multi-disciplinary dialogue platforms to revisit policies and practices that are either adopted by religious institutions/leaders or affected by them and identify entry-points for religious institutions/leaders to play a more proactive role in safeguarding social cohesion within a framework of pluralism and diversity. The multi-disciplinary annual dialogue will be followed by a working-level meeting with key influencers and strategic figures to discuss the dialogue’s findings and follow-up on organizational and policy recommendations, especially those that were either contested or reflected wide disparities in views. Additionally, the working-level meeting will prepare for the Third Annual Interreligious Dialogue meeting and facilitate/coordinate national-level discussions.

So far, the following themes have been proposed:

- *Role of religious leaders and institutions in state-building and conflict resolution*
- *Role of religious leaders in promoting social cohesion among different social groups*
- *Role of religious leaders and institutions in designing narratives to counter the destructive instrumentalization of religion and religious text*
- *Religious institutions and communities: formal and informal channels of engagement and outreach*
- *Understanding sectarian-based violence and the process of alienating the other*
- *The implications of religious institutions replacing or complimenting state provision of social services, especially education*
- *The obstacles to women acting as religious leaders and influential community actors*

<ul style="list-style-type: none"> • <i>Legislative infrastructure governing diversity and governance of diversity in the Arab region and the world</i> • <i>What can community-religious leaders learn from the European and African experience in community-building?</i> • <i>What role can religious leaders/institutions play to safeguard minority's rights and the rights of women?</i> <p>The 2018 Annual “Interreligious Dialogue on Diversity, Tolerance and Social Cohesion in the Arab Region” will focus on the governance of diversity, identity-based violence and the role of religion in safeguarding the rights and lives of migrants and minorities. It will also highlight the instrumental role of media and community-level engagement in a world where virtual interactions are shaping perceptions, attitudes and collective action.</p>
<p>Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation</p> <ul style="list-style-type: none"> - Conceptualisation: conducting a multi-disciplinary interreligious dialogue was challenging - Outreach: Reaching out to community-level religious leaders/influencers and to women religious leaders المرشدات who have a strong informal presence among communities - Implementation: balance between the conservative narrative (and style) of religious leaders and journalists' inclination to go with flashy headlines and populist narratives.
<p>Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}</p> <ul style="list-style-type: none"> - Pre-event preparation and reputation of organizers helped establish an open dialogue that addressed issues usually perceived either as culturally sensitive or politically incorrect. - Multi-disciplinary panels resulted in bringing out more insight and participants forming solid arguments and insightful findings. - Dialogue address various issues from religious text to presence of religious leaders/figures in media outlets, to trainings and policies on diversity of governance..
<p>Key lessons from the outreach and/or experience of implementation</p> <ul style="list-style-type: none"> - It is important to engage different stakeholders in the preparatory phase not only to secure buy-in but mainly to remain relevant. - Religious leaders are much less conservative than how certain media outlets portray them. They are open to be challenged but the set-up should be fair, respectful and open. - It is important to invest in reaching out to journalists on an individual basis to create a network of journalists who are well-informed and well-positioned to write on extremism from the perspective of religious leaders and institutions.
<p>Target audience/population/group?</p> <p>Policy-makers, journalists, civil society organizations, development practitioners.</p>
<p>Any Reflections You Care to share?</p>
<p>Contact details for enquiries on the case study (Name, Organization, Email, phone number)</p> <p>Farah Choucair, UNDP, [REDACTED] (Please contact PaRD Secretariat.)</p>
<p>Key words (please indicate the key words you would like to be tagged on your case study in the database)</p> <p>Inter-religious, religion, dialogue, extremism, tolerance and diversity.</p>
<p>Relevant web-based documents (links)</p>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study: Name of the Organization: UNHCR Name of the staff member: Mohan Mani Lamsal
Title of the Case Study {what was it called/labelled?}: promotion of community-based protection (including promoting engagement with faith entities)
Location {where did this take place?}: across the MENA region
Religion(s) involved in the project/initiative: all religion
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?}: faith-based leaders, organizations and entities
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}: Protection
Duration {time? Still ongoing?}: ongoing approach
Summary Description {Overview of the <i>why</i> , <i>what</i> , and <i>how</i> of the initiative/project/programme and outcomes}: Community-Based Protection (CBP) remains an integral part of UNHCR protection work globally as well as across MENA region. The approach aims to enhance accountability and promote AGD-sensitivity in protection programming process while working for protection and solutions of the displaced individuals, families and communities. This approach promote community-led initiatives, amplify collaboration with national and local entities including faith-based entities, and support to adopt assets and capacities-based engagement to empower community, and reduce protection risks as well as vulnerabilities.
Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation <ul style="list-style-type: none"> - Having better understanding of their roles and identifying their capacities - Building trust and relationship - Making the engagement efforts with faith entities sustained
Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?} <ul style="list-style-type: none"> - Social cohesion is promoted and supported, - Community level assets and capacities are recognized and collaborated, - Identification of the vulnerable families/individuals and generating support,
Key lessons from the outreach and/or experience of implementation <ul style="list-style-type: none"> - Conceptualizing the engagement with faith entities - Maintaining open and transparent dialogue on humanitarian issues - Keeping focus on protection for various age, gender and diversities
Target audience/population/group?: displaced and host communities
Any Reflections You Care to share?: none

Contact details for enquiries on the case study (Name, Organization, Email, phone number):

Mohan Mani Lamsal, UNHCR, lamsal@unhcr.org

Key words (please indicate the key words you would like to be tagged on your case study in the database):

Relevant web-based documents (links): none

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study Fr.Bolous Sorour Coptic Orthodox Church Egypt
Title of the Case Study {what was it called/labelled?} Protecting Children from Violence and Harmful Practices
Location {where did this take place?} Cairo Egypt.
Religion(s) involved in the project/initiative Islam and Christianity
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} UNICEF / Al Azhar / Coptic Orthodox Church Egypt.
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} Education ...(humanitarian work)
Duration {time? Still ongoing?} Still on-going.
Summary Description {Overview of the why, what, and how of the initiative/project/programme and outcomes} To prevent all forms of violence and harmful practices against children from the perspectives of Islam and Christianity. People of faith understand that children are a gift from God .God entrusts parents , families and the wider society with the responsibility to care for and protect children and raise them in a climate of respect for themselves and others.
Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation These harmful practices are in keeping with some of the cultural beliefs and concepts that are prevalent in our society and especially with traditions that contribute to the social values and control the conduct of individuals.

The economic reasons may play part especially in child labour, children living on the street, child marriage and forced marriage.

Mention 3-5 strengths and benefits of the approach (es) used {what elements might be replicable?}

In today's world, families are confronted with different forms of violence that can harm children's physical, intellectual and moral development. Islam and Christianity both stress the importance of protecting children from all forms of violence.

These approaches are in line with international conventions, particularly the convention on rights of the child, which guarantees children's rights.

Key lessons from the outreach and/or experience of implementation

We aim to deepen the concepts of peace, love and forgiveness which are needed around the world for the protection, development and welfare of humanity's most precious wealth, our children.

Target audience/population/group?

All people who work in the field of caring for and protecting children including parents, servants, teachers, educators, imams, priests and others .

Any Reflections You Care to share?

We have to raise the awareness of all these forms of violence and their harmful effects , allowing our children to live their lives with the fullest level of physical, psychological and mental integrity.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

██████████ (Please contact [PaRD Secretariat](#).)

Key words (please indicate the key words you would like to be tagged on your case study in the database)

Relevant web-based documents (links)

The Islamic perspective on protecting children from violence and harmful practices and the Christian perspective on protecting children from violence and harmful practices.

Both available in English and Arabic versions.

www.unicef.org

<http://www.islamic-relief.org/gender-justice-consultation>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

Name of Organization and Staff Member presenting the Case Study <i>UNAIDS – Elani Nassif</i>
Title of the Case Study {what was it called/labelled?} <i>Islamic Relief’s Global Consultation on the Islamic Gender Justice Declaration</i>
Location {where did this take place?} <i>Birmingham</i>
Religion(s) involved in the project/initiative <i>Islam</i>
Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?} <i>FBOs (NGOs and INGOs), academics, religious leaders and scholars, UNFPA, UNAIDS.</i>
Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...} <i>Gender equality</i>
Duration {time? Still ongoing?} <i>Ongoing</i>
Summary Description {Overview of the <i>why, what, and how</i> of the initiative/project/programme and outcomes} <i>As part of its gender equality work, Islamic Relief drafted an Islamic Gender Justice Declaration and convened a consultation of multisectoral actors to discuss ways of strengthening the document, key issues to address, ways of ensuring buy-in from the faith community, and ways in which such a declaration could be used (as well as by whom).</i>
Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation <ol style="list-style-type: none"> <i>1. Expanding the meaning of gender to include diverse gender identities when trying to build consensus around a controversial subject.</i> <i>2. Identifying barriers to gender equality within faith (such as misinterpretations of faith concepts that are used to support inequality).</i> <i>3. Finding ways to balance preventing rights violations while also promoting rights protections (such as preventing GBV while also raising the importance of protecting SRHR).</i>

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

1. Consultation was inspired and driven by faith actors wanting to engage on the issue from the faith perspective.
2. Consultation included multilateral and international stakeholders from the human rights field who could also inform the process.
3. Declaration draft's text relies on Islamic law and scholarship to bring a faith perspective to human rights.

Key lessons from the outreach and/or experience of implementation

Overall, three barriers to gender equality were identified: lack of knowledge and awareness, misinterpretation of faith teachings, and harmful traditional practices/understandings of gender. Furthermore...

1. *On the misinterpretation of faith concepts:*
--Qiwamah and wilayah - the interpretations and understanding of these define power structures in families and societies, with huge ramifications for gender norms.
2. *Key questions that arose in relation to drafting:*
--Should such a document be general and safe, or specific and confrontational? What is the cost, and who is left behind as a result?
--What is gained or lost by using theological argumentation in favour of gender equality?
3. *Immediate action can be taken to begin changing harmful practices and norms:*
--FBOs at the local level - pre-marital counseling on GBV, including women more in managing mosques
--We must engage men and boys, and work to change social norms around gender roles, as well as understandings of masculinity and femininity

Target audience/population/group?

Faith communities, religions leaders, FBOs, NGOs, INGOs, multilaterals

Any Reflections You Care to share?

As someone who has a background in gender equality work but no faith-based experience, I found this to be a very positive and edifying experience. I thought the approach was very clever, and I am very excited to see where this consultative process leads. I'm also honoured to be included as an ally to faith-based engagement in the human rights field. These partnerships are vital, and in times of increasing repressiveness across all areas, such drives from within the community are more crucial than ever. It also serves as a reminder to broader society that faith has an important role to play in creating positive change that is sustainable and community-owned.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

Elani Nassif
UNAIDS

 (Please contact [PaRD Secretariat](#).)

Key words (please indicate the key words you would like to be tagged on your case study in the database)

Islam, gender equality, gender justice

Relevant web-based documents (links)

<http://www.islamic-relief.org/gender-justice-consultation/>

Case Study Template

Strategic Learning Exchange: Partnering with Faith Organisations in Development and Humanitarian Work

Amman – March 2018

<p>Name of Organization and Staff Member presenting the Case Study</p> <p>Middle East Council of Churches</p> <p>Ms. Nina Hallak</p>
<p>Title of the Case Study {what was it called/labelled?}</p> <p>No Lost Generation: Education is my Right</p>
<p>Location {where did this take place?}</p> <p>Lebanon (five education centres in Beqaa Valley, North Lebanon, South Lebanon)</p>
<p>Religion(s) involved in the project/initiative</p> <p>Christianity</p> <p>Islam</p>
<p>Partners {Who was involved – e.g. faith-based NGO, Academic institution, Religious Leaders, specific UN entity?}</p> <p>National Evangelical Synod of Syria and Lebanon</p>
<p>Topic {what was the theme/area of partnership? Eg. Health, Education, Governance, Youth, Environment...}</p> <p>Education (primary)</p>
<p>Duration {time? Still ongoing?}</p> <p>Ongoing. Established in 2016.</p>
<p>Summary Description {Overview of the <i>why</i>, <i>what</i>, and <i>how</i> of the initiative/project/programme and outcomes}</p> <p>The No Lost Generation educational centres/schools are a joint-initiative between the National Evangelical Synod of Syria and Lebanon (NESSL) and the Middle East Council of Churches. Five schools in the network provide primary education for more than 400 Syrian children who are living with their families in a variety of locations around Lebanon; primarily in informal settlements</p> <p>Context</p> <p>The number of Syrian refugee children or adolescents who are living in Lebanon and are in need of education assistance is estimated to around 586,500. It is clear there is a huge need that is not being met. Some of these youth came to Lebanon at a very young age and some were born here. Many have little or no access to education due to their rural locations living in informal settlements on farms where their parents find work as day labourers.</p> <p>Because most are not receiving education, they are at significantly higher risk of suffering abuse or being forced into child labour. Their long-term prospects without an education are drastically minimized</p>

— they miss out on the development of key intellectual and social skills, will likely have trouble communicating and integrating socially, and may not be able to secure a vocation. Studies have shown that large numbers of children in a population missing out on an education often results in locking generational poverty in place, a significant decrease one's health and lifespan, and can contribute to the emergence of extremism in a community.

The Project

This project encompasses five education centres across Lebanon serving over 400 Syrian children. The curriculum is mostly based on the official Syrian curriculum, with the exception of a couple of subjects where the Lebanese curriculum is seen as stronger (English in particular), in addition to the fact that they will be able to join the Lebanese public schools in some cases.

The main focus is on teaching students to read and write as they arrive illiterate and thus often behind in their studies. They also learn mathematics and science. Their emotional, social and intellectual development is looked after through activities and systems which build self-confidence, improve social skills, improve their psychological state of being, and integrate (or re-integrate) them into an academic environment as well as a social one.

MECC's role is to, ensure monitoring & evaluation, assessment & analysis, help secure funding and pave the road for continuity and sustainability. NESSL's role is to design the curriculum and run the schools, secure venues and ensure establishments are adequate and environment safe.

Project Design/Approach

With NESSL's initiative, the students are selected from nearby informal settlements and/or other. Proximity is crucial for transportation and easy access. Entering those settlements is somewhat difficult. Building trust to do so has been a challenge. Students are chosen based on a rapid evaluation of their status and hazardous situation coupled with the willingness of the parents to send them.

As mentioned above, the curriculum is mostly based on the Syrian standards. This was a strategic decision taken in order to facilitate the reintegration of students into Syrian schools upon their return to Syria. At the same time, the English component is stressed more than in Syria in order to allow students to be accepted into a Lebanese public school to continue their studies if their families end up staying in Lebanon (most Lebanese schools are either taught in English or French and this is a great barrier for Syrian children in attending and keeping up) or to be more likely to succeed if their family is re-settled in a third country.

The centres also integrate common spiritual values into their curriculums. These values are specifically chosen to be inclusive of both Christians and Muslims and parents site their acceptance and approval of their children learning about love, forgiveness, peace, honesty, generosity, compassion, etc.

Outcomes

- Syrian refugee children in Lebanon who have not had regular access to school are able to continue or catch-up with basic education through tailored out of school programme.
- Host and refugee children and parents have established more balanced and peaceful relationships, regardless of their tribal, religious or political backgrounds.

Name 3-5 challenges encountered in the conceptualisation, outreach, implementation or evaluation

- Outreach: Earning the parents' trust was a long process. It took dedicated and well-implemented outreach by each local leadership team to get parents living in settlements or camps where the population is pre-dominantly Muslim to accept the idea of sending their children to a Christian school. Although Christians are known in the region for the high quality of their schools, in this environment there was still initial resistance.

- Implementation: Many of the children begin at the centres with under-developed social skills and difficulty adjusting to change. It takes a lot of work each year to get the children to open up, trust their teachers, be comfortable with a new environment, and make friends with kids who may come from a different settlement and whose families may have very different backgrounds (religiously or politically) from their own.
- Continuity: How to be able to continue the project and grow the capacity of the network. The need is so great but we can only cover so many children in the existing facilities. Also, how can we cover as many children as possible while still maintaining the high standards and the strong results of the centres? After a first assessment and analysis (data available), children are now happy and eager to stay and be in school and/or return. Parents have shown the willingness to send them back and are in full trust of both bodies implementing the project. As NESSL is able to provide venue, continuous funding is crucial for sustainability and saving generation/s/to come.

Mention 3-5 strengths and benefits of the approach(es) used {what elements might be replicable?}

- The focus on core skills of reading and writing well allows children who complete the courses to be successful in their consequent educational endeavours.
- The addition of a focus on helping kids develop social skills in a safe environment where they feel cared for and valued, where common values are emphasized.
- Including psychosocial component to the approach. Purposefully working with the kids to improve their psychological condition as part of their intellectual development.
- Providing a healthy meal takes economic pressure off of parents — they know their child will be fed — and also facilitates better learning and physical development at key growth stages.
- Focus on integrating kids from a variety of backgrounds and helping them work through those social constraints, mitigate tension and build friendships.
- Commonly held spiritual values are taught. Many of the students' families are religious — it's important to them that their kids are taught values they believe in and they are happy their children receive this as a part of their education.
- When it comes to implementation, we've proven that we don't care about ethnic, religious, political background. All kids are treated with respect, dignity and equitably.
- We have earned the parents trust
- The extra-curricular activities we do around Ramadan, Mother's Day, Christmas, etc. include the parents/families (mainly the mothers) and it is an opportunity for them to build community with their neighbours as well. It is also a visible and active proof of interfaith commitment — that there are still opportunities and ways we can all come together despite the ongoing war around us.

Key lessons from the outreach and/or experience of implementation

- That providing *high quality* education in a respectful, inclusive way (without disrespecting the religion or politics of a student or their family) is not only a major benefit for the students and their families, but it also can build trust and ease social tensions between the Christian and Muslim communities — trust which will be necessary to have in the future as Syria is rebuilt. These schools are a social value that the Christian community can provide as a component of greater society.
- Parents around the world want the same thing — the best for their kids given the circumstances they are in. We've seen an increase in the value education holds in the opinion of the parents over the course of the time their child(ren) spend at the centers. They want their children to continue learning.
- Schools can also be a tool for building social cohesion among Syrians from different regions, political backgrounds and sects of Islam. Both the children and their parents benefitted from the students' increased interactions and integration at school. The children's experience reflected upon the parents and their own attitudes and behaviours changed as well.

Target audience/population/group?

Syrian children aged 6-12 who are living with their families in informal refugee settlements/camps in various regions in Lebanon.

Any Reflections You Care to share?

Education, then education, then education.

Education is one of the best investments we can make in terms of impact — short, medium and long term. It is also one of the best ways to actively prove the seriousness of our commitment, as the global community, to assuring that families can recover from the experiences of war and build a dignified life in the future. Finally, good education lays the foundation for recreating social cohesion and stability in Syria, and helps avert another crisis from occurring in 10-20 years as a generation of children come of age without the key resources & developmental experiences with which to build their adult lives upon.

Contact details for enquiries on the case study (Name, Organization, Email, phone number)

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Key words (please indicate the key words you would like to be tagged on your case study in the database)

Education

No Lost Generation

Interfaith

Refugee

Syria

Lebanon

Middle East Council of Churches

National Evangelical Synod of Syria and Lebanon

Relevant web-based documents (links)