

September 2024 | Version 2

# Training on Religions and Development Research Course

## **Module 1:**

Topics in Religions and  
Development

## **Session 5:**

Peacebuilding and Religions



**Joint Learning Initiative**  
on Faith & Local Communities

# Homework (pre-session)



## Essential reading

(everyone is required to read this)

- Students are to read chapter 6 (Religions, peace and conflict) of the JLI State of the Evidence report: [SoE-chapter-5.pdf \(jliflc.com\)](https://www.jliflc.com/soe-chapter-5.pdf) and then write a 500-word essay reflecting on the following question: What role have faith actors played in your community in preventing, countering, fuelling or causing conflict?



## Optional readings I

(advanced readings)

- Abu-Nimer, M. (2001), "Conflict Resolution, Culture, and Religion: Toward a Training Model of Interreligious Peacebuilding," *Journal of Peace Research*, 38:6, pp. 685-704. <https://www.jstor.org/stable/425559>
- Appleby, R. S. (2015), *The new name for peace? Religion and development as partners in strategic peacebuilding*, Oxford: Oxford University Press. <https://hcommons.org/app/uploads/sites/1000674/2023/10/01>.
- Chandler, D. (2010) "Race, Culture and Civil Society: Peacebuilding Discourse and the Understanding of Difference," *Security Dialogue*, 41:4, pp. 369-90. <http://www.jstor.org/stable/26301104>
- Huda, Q., et al (2011) "Islam, Peacebuilding and Development," *Journal of Peacebuilding & Development*, 6:1, pp. 1-5. <https://www.tandfonline.com/doi/pdf/10.1080/15423166.2011.745958627859>
- Morris, C. (2004), "Chapter 10: Case studies in Religion and Peacebuilding" in *Religion and Peacebuilding* (Coward & Smith eds.), pp. 191-211. [https://peacemakers.ca/publications/Morris\\_Chapter.pdf](https://peacemakers.ca/publications/Morris_Chapter.pdf)
- Nicosia, P. S. (2017), "Faith-based Peacebuilding: Insights from the Three Main Monotheisms," *Athens Journal of Social Sciences*, 4.1, pp. 7-24. <https://bia.unibz.it/esploro/fulltext/journalArticle/>
- Phan, P. (2016), "Peacekeeping, peacemaking, peacebuilding: An interreligious spirituality for just peace," in *Violence, Religion, Peacemaking*, pp. 21-60. [https://link.springer.com/chapter/10.1057/978-1-137-56851-9\\_2](https://link.springer.com/chapter/10.1057/978-1-137-56851-9_2)
- Sian, N. (2014), "Peacebuilding for faith-based development organizations: informing theory and practice," *Development in Practice*, 24:2, pp. 245-257. <https://www.tandfonline.com/doi/pdf/10>

- Šiljak, Z. S. and Funk, J. (2018), Bringing Faith into the Practice of Peace. Reconciliation in Global Context: Why It Is Needed and How It Works, p. 105. <https://soar.suny.edu/bitstream/handle/20.500.12648/7139/9781438471822>.
- Uysal, N. (2016) "Chapter 17: Peacebuilding through Interfaith Dialogue: The Role of Faith-based NGOs" in Communicating Differences: Culture, Media, Peace and Conflict Negotiation (Roy and Shaw eds.), London: Palgrave Macmillan UK, pp. 265-278. [https://link.springer.com/chapter/10.1057/9781137499264\\_17](https://link.springer.com/chapter/10.1057/9781137499264_17)
- Yilmaz, I. (2010), "Utilization of Social Capital for Sustainable Development and Peacebuilding in Global Conflict Zones by Faith-Based Movements," European Journal of Economic and Political Studies 3:1, pp. 189-199. <https://www.academia.edu/download/1709967/>



### Focus on Kenya

- Githigaro, J. M. (2012), "Faith-based peacebuilding: A case study of the National Council of Churches of Kenya," Peace and Conflict Studies, 19:1, pp. 93-120. <https://nsuworks.nova.edu/cgi/viewcontent.cgi?article=1135&context=pcs/>
- Omer, A. (2021), "Domestic religion: Why interreligious dialogue in Kenya conserves rather than disrupts power," in A Requiem for Peacebuilding, pp. 59-94. <https://www.researchgate.net/profile/Oliver-Richmond/publication/347294756>
- Welty, E. (2014), "Faith-based peacebuilding and development: An analysis of the Mennonite Central Committee in Uganda and Kenya," Journal of Peacebuilding & Development, 9:2, pp. 65-70 <https://journals.sagepub.com/doi/pdf/10.1080/15423166.2014.938994>



### Focus on Malawi

- Loga, S. (2022), Investigating the Role of the Church in Conflict Transformation on Political Governance in Malawi (Case Study: The Presbyterian Church in Malawi). Diss. The University of Malawi [https://ijisrt.com/assets/upload/files/IJISRT22SEP820\\_\(1\).pdf](https://ijisrt.com/assets/upload/files/IJISRT22SEP820_(1).pdf)
- Matambo, A. (2022), Implications of Religious Intolerance on State Security in Africa: a Case Study Lilongwe in Malawi. Diss. University of Nairobi. <http://erepository.uonbi.ac.ke/bitstream/handle/11295/162329/>
- Zgambo, H. (2011), Conflict within the Church: A Theological Approach to Conflict Resolution with special reference to the boundary disputes between the Livingstonia and Nkhoma Synods in Malawi, University of Fort Hare. <https://core.ac.uk/download/pdf/145042291.pdf>



### Focus on Sri Lanka

- Johnson, N. (2006), "The Challenge of Pluralism: Sarvodaya's Inclusive Approach to Development and Peacebuilding in Sri Lanka," *Journal of Peacebuilding & Development*, 2:3, pp. 93-108.  
<https://doi.org/10.1080/15423166.2006.134861452>



### Focus on South Africa

- Awoh, E. L. and Nkwi, W. G. (2017), "South Africa and Rwanda: Truth and Reconciliation Commissions, Peacebuilding, Religious and Local African Authorities in conflict situations," *Conflict Studies Quarterly*, 20.  
<https://pdfs.semanticscholar.org/49d0/2953b4e8493f8cbdde3d61caf0210866f22c.pdf>
- Dube, B. & Chisale, S. S. (2023), "Decolonising Peacebuilding for Development in South Africa: African Traditional Spiritual Leaders as Critical Assets," in *The Palgrave Handbook of Religion, Peacebuilding, and Development in Africa*. Cham: Springer International Publishing, pp. 435-453.  
[https://link.springer.com/chapter/10.1007/978-3-031-36829-5\\_25](https://link.springer.com/chapter/10.1007/978-3-031-36829-5_25)
- Shore, M. (2008). "Christianity and justice in the South African Truth and Reconciliation Commission: A case study in religious conflict resolution," *Political Theology*, 9:2, pp. 161-178.  
<https://www.tandfonline.com/doi/pdf/10.1558/>



### Focus on the Philippines

- Macaspac, N. V. (2019), "Insurgent peace: Community-led peacebuilding of indigenous peoples in Sagada, Philippines," *Geopolitics*, 24:4, pp. 839-877.  
<https://www.tandfonline.com/doi/pdf/>
- Narciso, J. B. (2013), "Christianity and Islam in the search for peace in the Southern Philippines," *Patubas*, 8:1, pp. 39-55.  
<https://repository.cpu.edu.ph/bitstream/handle/20.500.12852/638/>
- Ty, R. and Bibon-Ruiz, A. (2022) "Indigenous Peoples, Conflicts, and Peacebuilding: A Case Study of the Aetas of Central Philippines," *Journal of Research for International Educators*, 1:1.  
<https://jorie.org/index.php/journal/article/download/2/2>



## Optional readings II

(easy readings)

- Audiopedia (2018), 'What Is Religion and Peacebuilding? Religion and Peacebuilding Definition & Meaning,' October 6. [https://youtu.be/pqOg09g\\_l4g](https://youtu.be/pqOg09g_l4g)
- Alegria, M. R. (2018), 'An Introduction to Peacebuilding and Religion,' Medium 26th September. <https://medium.com/nonviolenceny/an-introduction-to-peacebuilding-and-religion-234df0a29f78>
- Baron, E. (2022), 'Three Pillars for Faith's Engagement in Environmental Peacebuilding: The transformative potential of faith and spirituality in relationship- building, dialogue, and healing,' Ecosystem for Peace - A compendium of idea, 7th January. <https://medium.com/@ecosystemforpeace/three-pillars-for-faiths-engagement-in-environmental-peacebuilding-transformative-potential-1a25361cff24>
- Detweiler, N. (2023), 'Exploring religion as a force for conflict transformation,' Bergof Foundation blog January 26. [https://berghof-foundation.org/news/blog\\_post-religion-conflict-transformation](https://berghof-foundation.org/news/blog_post-religion-conflict-transformation)
- Eubank, S. (2023), 'Religion's Roles in Peacebuilding: Religion and Interfaith Engagement in Times of Conflict and Disaster,' International Center for Religion and Religious Studies, January 5. <https://talkabout.iclrs.org/2023/01/05/religions-roles-in-peacebuilding/>
- Palmer-White, J. (2018), 'Collaboration between faith and non-faith actors is vital': The Anglican Communion at the UN.' LSE Religion and Global Society blog, 7th November. <https://blogs.lse.ac.uk/religionglobalsociety/2018/11/collaboration-between-faith-and-non-faith-actors-is-vital-the-anglican-communion-at-the-un/>
- Kaleem, H. (2023), 'Theo-Diplomacy: Peace and Reconciliation in International and Islamic Law,' LSE Religion and Global Society blog 26th October. <https://blogs.lse.ac.uk/religionglobalsociety/2023/10/theo-diplomacy-peace-and-reconciliation-in-international-and-islamic-law/>
- Kronicistitute (2022), 'Rethinking the Role of Clergy in Conflict and Peacebuilding,' April 18. <https://youtu.be/ZxcbJruc-98>
- Ogega, J. (2016), 'How women of faith deploy religious resources in conflict and peacebuilding,' CIHA Blog January 29. <https://www.cihablog.com/how-women-of-faith-deploy-religious-resources-in-conflict-and-peacebuilding/>
- Pictet-Althann, M. (2017), 'United Nations World Interfaith Harmony Week II Dialogue on Faith, Peacebuilding & Development,' Panel 2: Perspectives on Faith, Peacebuilding and Development, February 9. [https://www.unitar.org/sites/default/files/uploads/dialogue\\_on\\_faith\\_peacebuilding\\_development\\_un\\_09.02.2017.pdf](https://www.unitar.org/sites/default/files/uploads/dialogue_on_faith_peacebuilding_development_un_09.02.2017.pdf)
- Preemptive love org (2023) 'The Role of Religion in Peacebuilding' Search for Common Ground Staff, July 6. Available at: <https://preemptivelove.org/blog/the-role-of-religion-in-peacebuilding>

# Engaging with the readings

(1 hour)

*This part of the session aims to engage with the readings that the students did as part of their homework in more detail. It aims to give the students a chance to discuss the readings, share their reflections, and consolidate their understanding of the texts.*

1. **Individual presentations (15 min)**: The instructor asks three students to volunteer to read out their homework essays. The instructor encourages the other students to ask clarifying questions. If no questions are asked, the instructor comes up with questions themselves.
2. **Big group work (5 min)**: The instructor asks students to identify key themes in the three homework essays and write them on a whiteboard.
3. **Small group work (40 min)**: The instructor asks students to work in groups of five, encouraging them to discuss how the readings relate to the themes that were covered in the homework essays:
  - What topics related to religions, conflict and peace were covered in the readings?
  - Did the same topics come up in the homework essays?
  - Which topics did not come up in both the readings and homework essays? Why do you think that is the case?
  - Are there any other topics related to religions, conflict and peace that were not covered in either the readings or homework essays?

If students finish early, the instructor asks them to write down the key takeaways from their discussion in a half-page reflection.

# Contextualising the learning

(1 hour)

*The aim of this part of the session is for students to apply what they learned from the readings and the first part of the session to their local contexts. It encourages them to think critically about the extent to which the debates from the readings are relevant to their everyday lives, studies, or work.*

1. **Break (5 min)**
2. **Individual reflection (5 min)**: The instructor invites students to work on their own, making two lists: one on all the ways in which religion and religious actors fuel/cause conflict in their communities and one on all the ways in which they help mitigate/resolve conflict. This could include examples of conflicts or interventions that religious actors have been involved in.
3. **Small group work – discussion (15 min)**: Students work in two big groups. One group focuses on religion and religious actors as drivers/causes of conflict, the other on their role in mitigating/resolving conflict. Each group comes up with a list of all the ways in which they see religion and religious actors involved in either one. The instructor tells students that their aim is to come up with as many points/examples as possible.
4. **Debate (20 min)**: Students stand in two groups facing each other, with a gap in the middle. The instructor explains that they will have a debate on whether religion and religious actors contribute to conflict or peace. Group 1 gets to make a point. Once they have finished, group 2 gets to respond. Once group 2 has responded, they then get to make a point of their own, to which group 1 responds, and so on. Part of the rules is that each person in each group only gets to speak once. Whoever has spoken once, sits down and does not get to speak again until every other person in the group has spoken.
5. **Big group discussion (15 min)**: Once the debate is over, the instructor invites students to sit down. The group then discusses the debate, facilitated by the instructor. Prompting questions could include:
  - Which group was most convincing in the debate?
  - Did they just argue well/were they just better speakers, or were they really right?
  - Which points/examples could you particularly relate to?
  - Did anyone refer to any of the readings? If not, which ones could they have mentioned?
  - Are there any other roles that religion and religious actors have in your community that were not mentioned in the debate?
  - How are issues relating to conflict, peace and religion best be addressed in your community?

# Creative task

(1 hour)

*The third part of the session is aimed at engaging with the content covered in parts 1 and 2 of the session in a creative manner. This part of the session acknowledges the fact that there are different types of learners. It also aims to expose students to creative and arts-based forms of learning and teaching.*

1. **Break (5 min)**
2. **Symbols of conflict, peace and religion – finding objects (15 min)**: Instructor explains to students that they are to find an object that symbolises an aspect of conflict, peace and religion to them. Students can leave the classroom to find a suitable object or use something from within the classroom.
3. **Symbols of conflict, peace and religion – sharing objects (35 min)**: Students sit down in a circle. Each person gets to share their object, show it to the others, hand it around if they want to, and explain why they have chosen it, what it means to them, how it relates to conflict, peace and religion for them. Instructor is to encourage questions and discussion.
4. **Individual reflection (5 min)**: Instructor encourages students to take five minutes at the end of the session to briefly reflect on their learning and makes notes (bullet points or full sentences) about their personal key takeaway from the session.



