Do No Harm for Faith Groups
Christian-Muslim Edition

WORLD VISION®

WORKSHOP MANUAL

Do No Harm for Faith Groups
Christian-Muslim Edition

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Usage Note

This manual should be used only by trained Do No Harm for Faith Groups facilitators. World Vision strongly advises that this manual be used only by individuals trained as facilitators. Facilitators who attend a facilitator training course are permitted to make copies of the provided worksheets, workbooks and flip chart posters for presentation purposes as long as World Vision is properly cited. Permission to use, adapt or translate material from this manual must be obtained jointly from WVI Peacebuilding (peacebuilding@wvi.org) and WVI Publishing (wvi_publishing@wvi.org).

Statement of Affirmation

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The references to scriptures of faiths other than the Bible within this publication are provided by our partners, authors and contributors to this manual as examples of selected texts from religious traditions relevant to the specific context of different faiths where we work, and to the theme of this publication. Inclusion of these references in this publication is meant to appeal to communities of different faiths to help influence behaviour change for the well-being of children who live in these religious contexts and does not imply endorsement of these beliefs by World Vision International or its affiliates. All readers of this material are encouraged to receive these materials in a spirit of mutual cooperation to ensure the well-being of the most vulnerable children of our nations.

Acknowledgements

Abbreviations

ADP	Area Development Programme
BiH	Bosnia and Herzegovina
CDA	Collaborative for Development Action
DNH	Do No Harm
DNH and Faith	Do No Harm and Faith
DNH and Peacebuilding	Do No Harm and Peacebuilding
FBO	Faith-Based Organisation
F&D	Faith and Development
IEBL	Inter-Entity Boundary Line
I-PACS	Integrating Peacebuilding and Conflict Sensitivity
IPiP	Integrating Peacebuilding in Programming
LCP	Local Capacities for Peace
MEER	Middle East and Eastern Europe Region
MSTC	Making Sense of Turbulent Contexts
NGO	Non-Governmental Organisation
ToF	Training of Facilitators
WV	World Vision
WVI	World Vision International

Contents

Overview

This manual is designed for facilitators of the 'Do No Harm for Faith Groups: Christian-Muslim Edition' workshop for partners. The participants in a workshop are religious leaders and faith-based organisation (FBO) staff who work closely with the host organisation. The workshop relates Do No Harm (DNH) – also known as Local Capacities for Peace (LCP) – principles in relation to faith teachings. Pilot testing of the workshop has enhanced participants' capacities in influencing their respective communities to work towards peace and harmony.

Purpose of the workshop

The contents of this manual can help facilitators achieve the objectives of the 'Do No Harm for Faith Groups: Christian-Muslim Edition' workshop, which is to build the capacity of workshop participants to

1. understand DNH and peacebuilding and how their faith and role as leaders nurture the community with DNH principles.

2. rediscover what sacred scriptures and religious texts say about peacebuilding.

The workshop may mark only the beginning of a long process in which mindsets will change. Enhanced inter-religious relationships contribute to making holistic well-being in the community more visible. Development or humanitarian programmes are an excellent way to encourage and support faith leaders to become active in peacebuilding and implementing the DNH principles. Facilitators are encouraged to sensitively challenge participants to think about how religion can sometimes be misused and about the role they (and their organisations) play as leaders and members of their communities. This reflection can encourage their commitment to model their teaching in daily life and in social outreach activities.

Roles for managing the workshop

Facilitation team

The 'Do No Harm for Faith Groups: Christian-Muslim Edition' workshop is unique in requiring commitment from various parties to observe and reflect what religious texts say about peacebuilding. The workshop also brings many opportunities for participants to interact and share ideas. This interaction can be mutually enriching, but *if it is not handled well* it can lead to sharp disagreement. The workshop facilitation team must handle any tension with great sensitivity, without limiting the participants in expressing their ideas.

Following are the minimum characteristics of the facilitation team for this workshop:

1. Solid understanding of DNH principles

2. Commitment and exposure to interfaith tensions

3. Proven experience in cross-cultural adult-learning methodologies

4. At least two facilitators – ideally three

5. Diversity, especially in gender balance and variety of faiths represented

If circumstances prevent a workshop facilitation team from meeting these criteria – especially religious diversity – the facilitators should acknowledge this limitation to the participants.

Organiser(s)

The host organisation's country or project office should convene partners for the workshop and consider implementing the recommendations generated. A single contact person with inter-religious sensitivity should act as the main liaison on logistics and communication with the participants. This person should not serve on the facilitation team so that she or he is free to focus on logistics and other technical issues before and during the workshop.

Participants

The participants of this workshop are religious leaders or staff working for faith-based organisations (FBOs) in their communities. These are significant stakeholders because their influence in the community can help build peaceful and harmonious relationships. The workshop is designed for 20 – 25 participants, who should be selected according to these criteria:

• Does the participant's faith group or FBO have a vision and mission that expresses a willingness to support everyone in the community and to work for the well-being of children?

• Does the participant understand the vision and mission of the religious group or FBO they represent?

• Can the religious leader or FBO staff member commit to attend the entire workshop? (This is a sensitive workshop, and each session builds on previous sessions; it is important for all participants to follow the process together to build trust.)

The participants should include people who have established relationships with the host organisation as well as some new partners, especially if those partners help complement diversity.

While preparing the workshop, the facilitation team and the organiser(s) should understand the participants' background, such as religious affiliation, organisational history, position and capacities. It is helpful to consider to what extent the participants

• are working to promote peace and harmony

• are accustomed to working with various religious affiliations

• understand what the workshop is about.

Logistics

Time

The 'Do No Harm for Faith Groups: Christian-Muslim Edition' workshop needs three full days. Considering that the participants are significant stakeholders with busy schedules, it is important to give sufficient advance notice about the workshop dates and the requirements for full and consistent participation.

The facilitation team and organisers should also be sensitive in establishing the workshop dates as a model of good understanding of DNH principles. Take care not to overlap with any religious occasion. Choosing the right time demonstrates respect and will help to avoid participants' limitations for attending the workshop.

Venue

Selecting an appropriate workshop venue helps demonstrate the DNH principles. The organiser should consider a venue where all participants

• can feel comfortable. Did the venue host events in the past or does it contain religious symbols that could discourage some participants from attending?

- can access the venue without too much difficulty. Some minor traffic challenges might be unavoidable, but the venue should not be located in a part of the community that is off limits to people of certain faiths and should also be accessible for people with physical disabilities if possible.

- have adequate facilities. If the participants stay overnight at the venue, are there gender-segregated areas, public spaces for interaction with others, spaces for prayer, etc.?

- are able to sit, write, discuss in small groups and interact. Does the meeting room have big walls to hang 'sticky walls'[1] and/or flipchart papers to keep track of participants' work? Do the meeting rooms have good air circulation, temperature control, and ability to hear others?

Equipment and supplies

The following things will need to be made available or purchased for this workshop:

Equipment for participants:

- ✓ Note books
- ✓ Pens
- ✓ Bags to keep discussion materials
- ✓ Name badges

Equipment for the facilitators:

- ✓ LCD projector
- ✓ Laptop/back-up computer
- ✓ Flipchart stand
- ✓ Flipchart sheets
- ✓ Big markers in various colours
- ✓ Metacards and/or coloured papers

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[1] For further details on sticky walls and their use and care, see: https://www.northstarfacilitators.com/2015/05/all-things-sticky-care-and-use-of-sticky-walls/

Module 1 – Opening

Objectives

Allow participants to get to know each other better, understand the background and flow of the workshop, share their expectations and agree on ground rules.

Time

60 minutes

Facilitator notes

Getting off to a good start is essential for the success of the workshop. Participants should understand the workshop's history, objectives and flow in more detail, and commit their presence – physically and mentally – fully to the workshop. Explain the flow of the workshop and demonstrate how each session is built upon previous sessions.

There are four main components to the opening session:

1. *Welcome*

   Leadership from the host organisation should welcome the participants, thank them for their effort and time to come to the workshop, and explain the intention of conducting this workshop to motivate and support them. Ahead of time the facilitator and host leader should discuss how to introduce the host organisation, especially if some participants will be unfamiliar with the organisation. For example, they could explain the host organisation's identity and why it partners with other faiths, and clarify whether the host is a formal religious organisation or FBO.

2. *Participants and facilitation team introduction*

   A dynamic introduction process will set a good atmosphere, allowing participants to express their opinions and listen to those who hold different views. Start by introducing the facilitation team. (If the facilitation team is not as diverse as is recommended, the facilitators should acknowledge and explain this limitation.) Two creative activity examples are provided in Annex – 1A: Sample of Activities for Introduction, but the facilitators are encouraged to use their own creativity.

3. *Participants' expectations and a walk-through of the schedule*

   Although most participants will have received a formal invitation from the host organisation, it is worth repeating the background and purpose of the workshop, to avoid misunderstanding. The facilitator should ask participants about their expectations and clarify any expectations that will not be met in the workshop. This should be done gently; one way is to give a short explanation of the workshop objectives and review the schedule. If there are still concerns about expectations, encourage participants to stay and follow the process. (The initial schedule of this workshop can be found in Annex – 1B: Initial Workshop Schedule.)

   Special note for workshops with only religious leaders:

   The facilitator should define the concepts of 'activity' and 'activity impact'. Non-governmental organisation (NGO) staff generally understand project terminology, but 'project' or 'activity' might be understood differently by religious leaders. Instead, the facilitator could ask 'How do you serve the community?' or 'What kind of activity or engagement do you have with the community in your area?' The facilitator should make clear that the objective is to understand how the things we do affect the harmony (i.e. inter-group relationships) in the community.

4. Ground rules

Sometimes called a 'learning contract' or 'process agreement', the ground rules help maintain a safe learning climate for all workshop participants. Asking participants for ideas on the ground rules encourages positive participation throughout the workshop. Facilitators need to take great care to ensure that participants' needs are being heard and acknowledged, while at the same time balancing the demands of the workshop. For example, if a participant asks for a very late start or a very late finish time, the facilitator might want to acknowledge the person's request but still be firm with the workshop's agenda. One way is to explain the workshop objectives in more detail and point out how these can be achieved through the established ground rules. The facilitator should also prepare a list of essential expected behaviours so that if the participants do not suggest any of these, the facilitator can introduce them and ask for agreement.

Understanding that every context has its culture and tendency, following are some essential ground rules.

- Respect for others
  This is a core value for this workshop. Everybody is responsible for developing a safe space for learning during the workshop. The facilitation team and all participants need to limit the risk that might come out of this learning process. The facilitator should explain how each rule relates to the workshop dynamic, especially as an expression of respect for others. Here are a few guidelines to help promote respect:

  o Seek to understand.
    When, for instance, someone does not clearly understand an idea, the person is encouraged to ask further questions in order to understand the message/meaning of the idea before commenting on it.

  o Appreciate other beliefs, practices and traditions.
    For instance, prayer time for Muslims will be respected, and participants agree to respect symbols such as the cross for Catholics.

  o Only one person talks at a time.

  o Do not seek to 'convert'.
    Diversity needs to be respected. Participants should be reminded that everybody contributes a unique and valuable perception to the discussion. Regardless of differing backgrounds, everybody is welcome to contribute because the workshop is an open space to learn from each other, to sharpen each other and become familiar with each other. Thus, everybody is welcome to express an opinion. That does not mean the other participants cannot disagree with the opinion. In fact, there might be time for participants to agree that they disagree upon some issues.

  o Triangulation. Often, a passionate opinion will be heard and understood better if the speaker can 'triangulate', or add two other references to support their point. For example, the statement 'The mayor spoke against corruption on the radio yesterday, and an imam spoke against corruption last Friday' is a better way to support someone's point than simply saying 'we have a corruption problem in our community'.

- Respect for time
  The facilitators must model respect for time themselves so that the importance of punctuality can be communicated during the workshop. This is one way to express respect for others.

- Respect for the facilitation team

  o Mobile phones to be switched off or at least put in silent mode

  o Phone calls and text messages to be made/received outside the conference room only

  o Laptops and tablets not to be opened during the classroom session

  o 100% presence (physically and mentally)

The facilitator should write the agreed ground rules on a flipchart and post it where it can be seen by all participants. This is useful as a reminder of how important everyone's involvement is and how they can support each other in the workshop. The facilitation team should observe closely as participants engage the workshop and sensitively point out any ground rules that are being overlooked. The facilitation team should carefully observe the time during the opening session to reinforce the idea of punctuality.

Suggestions for delivery steps

1. Master of ceremonies welcomes participants and gives the stage to the host organisation's designated leader to give a welcome. (5 minutes)

2. Host organisation leader gives a short welcome and gives the stage to the facilitator. (5 minutes)

> **Note**
>
> The host should provide some handouts to explain the host organisation and its work.

3. The facilitator welcomes the participants one more time and introduces himself or herself and the facilitation team. (5 minutes)

4. The facilitator leads a fun and creative introduction of the participants. (15 minutes)

5. The facilitator invites participants to express their expectations for the workshop, and notes them on the board/flipchart. (10 minutes)

6. The facilitator responds to expectations by describing the workshop's objectives and process. (10 minutes)

> **Note**
>
> This is the space for the facilitator to address any expectations that do not align with the workshop's objective.

7. The facilitator leads the process of generating ground rules and puts the established ground rules on the wall for reference. (10 minutes)

Equipment

- ✓ LCD projector
- ✓ Laptop
- ✓ Metacards for introduction
- ✓ Marker

Annexes

[Annex – 1A: Sample of Activities for Introduction](#)

[Annex – 1B: Initial Workshop Schedule](#)

Module 2 – Introduction

Objectives

- Participants understand the background and objectives of the workshop.

- Participants are exposed to the Do No Harm (DNH) principles.

- Participants get the opportunity to think through the importance of applying the DNH principles as religious leaders.

Time

90 minutes

Facilitator notes

The 'Do No Harm for Faith Groups: Christian-Muslim Edition' workshop is designed to help religious leaders from various backgrounds and FBO staff discuss their contexts and analyse the impact of their activities and/or projects on relationships amongst groups in the community. By the end, many workshop participants may find various ways to adapt their activities to promote harmony in the community.

In this introduction module, the facilitator should introduce the background, purpose, context analysis tools generally used by NGOs, and the DNH background and framework. The PowerPoint presentation should include examples of how DNH principles can be used in communities with religious contexts. The DNH framework could be introduced through the PowerPoint presentation or through a flipchart or sticky wall, at the discretion of the facilitator. The handouts can include the materials from Annex 2D: i) DNH framework, ii) DNH step by step, iii) DNH conceptual map, iv) Religious texts for reference on connectors, and v) Things to remember when identifying dividers and connectors.

The PowerPoint presentation should discuss at least the following points:

1. Background of the 'Do No Harm for Faith Groups: Christian-Muslim Edition' workshop

   a. Short explanation of the background of initiatives of 'Do No Harm for Faith Groups: Christian-Muslim Edition' workshop

   b. Other parts of the initiatives (online exposure to DNH for World Vision [WV] staff and Training of Facilitators [ToF])

   c. Objectives of the workshop

   > Notes
   > - Although this will be review, it is necessary to repeat it as an integral part of the Do No Harm and Faith (DNH and Faith) workshop's background.
   > - Reading material is in Annex - 2A: Background of 'Do No Harm for Faith Groups: Christian-Muslim Edition'

2. Conflict theory
   The facilitator should acknowledge that there are many conflict tools. Some of them will be discussed in Module 4: 'Context Analysis'. However, in this session the facilitator should discuss the greed and grievances concepts and the 'volcano' metaphor (Annex – 2B: Conflict Analysis).
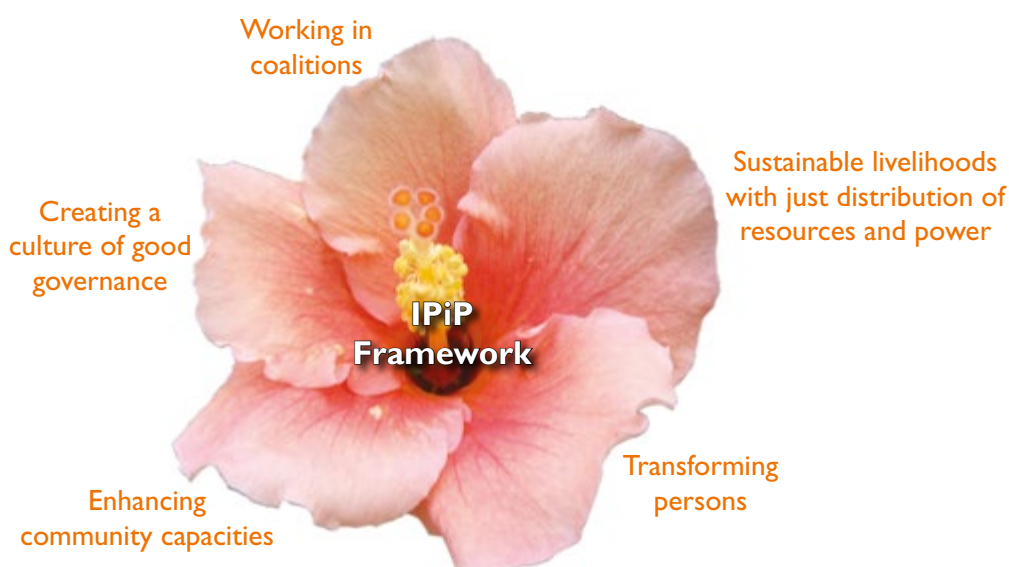
3. Context Analysis (very brief introduction of tools that are used generally in World Vision[2])

    a. Macro – MSTC

       Making Sense of Turbulent Contexts (MSTC) is a set of analysis tools World Vision uses to get more understanding of a large area, such as a country. The tools help improve organisational effectiveness across multiple sectors of programming.

    b. Meso – I-PACS

       Integrating Peacebuilding and Conflict Sensitivity (I-PACS) is an approach in which context is analysed in order to improve the quality of a project/programme by understanding its impact on the context of conflict. The approach combines two methods of analysis. First is the Do No Harm/Local Capacities for Peace analysis. A more detailed description of this method can be found below (in section c. Micro – DNH). Second is the Integrating Peacebuilding in Programming (IPiP), where participatory learning and action tools are used to understand the context. To understand the project/programme impact on relationships in the community, the analysis examines how people are transformed, how good governance occurs in the community, how power and resources are justly distributed, how a community's capacities are enhanced and how working in coalition is built.

Working in coalitions

Sustainable livelihoods with just distribution of resources and power

Creating a culture of good governance

IPiP Framework

Transforming persons

Enhancing community capacities

    c. Micro – DNH

       The Do No Harm/Local Capacities of Peace is an analysis tool to understand more deeply the impact of a project on the context of conflict. The tool suggests that, through understanding the context of conflict (which is characterised by dividers and connectors) and the project that has been implemented in the community (through detailed knowledge of the project's elements), one can see how the project interacts with the context of conflict. In addition to this, DNH also provides mechanisms for a project to make an impact on the context of conflict. These mechanism are *resource transfer* and *implicit ethical messages*. Anticipating that a negative impact might occur even though not intentionally designed, it is important to always thoroughly consider options to improve project impact.

    Reading materials are in Annex – 2C: Context Analysis Tools Used by World Vision.

4. DNH concept

    a. Short history of the DNH project by Collaborative for Development Action (CDA)

    b. Demonstration of the learning of the DNH project

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[2] The reading (Annex - 2B: Conflict Analysis) is for the facilitator and does *not* necessarily need to be fully explained to the participants in detail.

c. DNH Framework

Readings for these topics, including some examples where tensions between religious groups can be reduced when DNH principles are used, can be found in [Annex – 2D: Notes on DNH.](#)

The facilitator can encourage participants to continue reflecting on the issues discussed during the workshop, applying the lens of their faith and considering how children would be affected. The well-being of children is already a mutual interest of workshop participants and their communities. However, strengthening and developing that by expanding their network and collaboration would certainly benefit more children.

The facilitator can wrap up the session by acknowledging the diversity in the workshop – not only religious backgrounds but also roles in the community – as a reminder that during this workshop every opinion should be listened to and respected, even if there is disagreement.

Suggestions for delivery steps

1. The facilitator presents the objective of the session and gives a short explanation of what will be presented.

2. The facilitator presents the introduction to 'DNH for Faith Groups: Christian-Muslim Edition':

    1. Background of the DNH for Faith Group Workshop (10 minutes)

    2. Conflict Theory (25 minutes) See Annex 2B

        ○ The facilitator can make slides or flipcharts out of the notes from Annex 2B and follow these steps (15 minutes):

        ○ Open the session by asking what participants think of when they hear the word 'conflict'. Write the answers on flipchart paper (5 minutes)

        ○ Ask participants what they think of when they hear the word 'peace'. Write the answers on flipchart paper (next to the 'conflict' words) (5 minutes)

        ○ Acknowledge that every context is different and that there are tools to help understand context. Present simple definitions for 'conflict' and 'peace' as well as some of the tools from Annex 2B.

3. Context analysis tools that are used generally in World Vision (10 minutes)

    a. Power Point presentation

    b. Distribute handouts if necessary

4. DNH concept (30 minutes)

    a. Short history of DNH Project by CDA and the learning of it

    b. Blank gigantic framework on flipcharts

    c. DNH framework analysis without getting too detailed in each step (i.e. the categories of dividers/connectors and the examples for each question in the activity do not need detailed explanation)

    d. Review of the steps by adding numbers to each step to make it more visual for the participants

    e. Introduction of the 'step by step' and 'conceptual map' of the DNH tool as alternative ways of thinking as different people think differently.

> **Note**
>
> As much as possible, the facilitator needs to think of creative ways of introducing the DNH framework. Using the colour-coded metacards is one method.

5. The facilitator provides a question-and-answer opportunity (10-15 minutes).

> **Note**
>
> *A question-and-answer session can also be offered during the presentation.* This depends on facilitation style. It is important to guide the participants to start thinking of how the role of religious institutions, faith groups and religious leaders relates to promoting harmony and applying the DNH principles.

6. (If time permits – 5 minutes) The facilitator asks participants to start thinking of ways in which they engage/ interact with community. Participants might think of an activity or – if applicable – a project or any other kind of engagement with/for their community. Although this is not the time for an in-depth discussion on the role of religious institutions, faith groups and religious leaders, if participants do not offer suggestions, the facilitator could stimulate their thinking by asking

    •   To what extent can religion function to build harmony in the community?

    •   What would be the role of community leaders to encourage their people to build relationships with others regardless of their background/identity?

Equipment

✓ LCD projector

✓ Laptop

✓ Flipchart paper

✓ Marker

Annexes

Annex – 2A: Background of 'Do No Harm for Faith Groups: Christian-Muslim Edition' workshop

Annex – 2B: Conflict Analysis

Annex – 2C: Context Analysis Tools Used by World Vision

Annex – 2D: Notes on DNH

Module 3 – Case Study

- Participants increase their understanding of activity's impact on inter-group relationships.

- Participants systematically conduct an analysis using the DNH framework.

Time

105 minutes

Facilitator notes

A case study is a methodology to give training or workshop participants a sense of experiencing a real situation in a classroom setting. A good case study should be developed from a real situation, with factual data that describes the setting and the context clearly. In a DNH case study, the description of the context should give some idea of the inter-group relationships, such as dividers, connectors and some information about one or more initiatives.

Ideally, a case study is used for participants from outside the context who do not have much knowledge about the context. There are disadvantages to having a case study that is too similar to the participants' realities:

- Participants may be tempted to correct the data written in the case to their own perspective and experiences.

- Because the case is about their area, some participants might feel threatened or criticised by the 'outsider' (i.e. the facilitator and/or other participants).

A case study with enough distance from the participants has the advantage of the participants being freed from feeling 'responsible' in the described situation, and they can work with more objectivity. This creates opportunity for deeper analysis.

Generally a case study would consist of two or three pages. These pages, of course, will not provide all the data about the situation. However, the facilitator should assure participants that the data provided is sufficient to conduct the analysis. In fact, in real life, we do not have all data about a situation; we have to work with the data provided. The facilitator can also motivate the participants by predicting that they will be surprised by the result of the analysis coming from this case study.

Gorica case study

The Gorica case study has been developed to serve the needs of the 'Do No Harm for Faith Groups: Christian-Muslim Edition' workshop to develop religious leaders and FBOs' staff capacities in understanding the DNH principles with reference to their faith. It is based on a real situation in Bosnia and Herzegovina (BiH), drawn from focus groups' discussions and interviews with various audiences (children, woman, leaders, etc.). For confidentiality reasons, the names of specific people, places and organisations have been changed.

The Gorica case study provides four levels where religious values can be observed:

1. Identifying the two groups in conflict and their relationship before and after the war. The demographic information indicates the changes.

2. Identifying ethnicity as religious identity. The case describes how relatively secular Bosniaks and Serbs gravitated to their identity poles as the conflict escalated. (Depict the conflict as largely an identity-focused conflict). Moreover, grievances and past narratives fed into the identity issue.

3. Religious/moral values, symbolism and the role of religious leaders during the reconstruction period. For instance:

   a. The relocation of an Orthodox church on the site of a war-damaged mosque

   b. The effort of crossing lines to save others by risking their own lives.

   c. Unresolved trauma and challenges leading to forgiveness. This dilemma is observed in children talking about what happened during the war, how parents educate their children, etc.

Lastly, because a case study is best used with participants who have enough distance from it, it is recommended that the Gorica case study not be used for a BiH audience; it might also not be appropriate for those from the former Yugoslavia. The facilitator should acknowledge this limitation to the participants. In fact, if even one or two participants are from Bosnia and Herzegovina or the former Yugoslavia, it is highly recommended that the facilitator have a chat with these participants before the workshop. The facilitator should provide a safe environment for these participants so they understand how this case study is used for learning purposes.

Suggestions for delivery steps

Preparation

- Have enough printed case studies for each participant to have one.

- Prepare the board/flipchart stands. Three flipcharts stands are preferable – one each for 'Tensions/Dividers', 'Post-War Assistance' and 'Connectors'. Write 'Context of Conflict' above them.

Context of Conflict		
Tensions/Dividers	Post-war assistance	Connectors
	International Intervention	
	GlobeChild Intervention	

Opening

a. The facilitator presents the following points (10 minutes):

   ○ What a case study is and why it is used in this workshop

   ○ The benefit of presenting a case study with 'distance' from participants – to avoid getting into a situation where participants want to 'correct' the re-telling of a story in a context that might be very familiar and personal to them

   ○ Limitations of data in a case study – everybody has the same information, and they will see how rich the case is.

b. The facilitator could introduce the case study this way:

'We are religious leaders in Gorica, where a fictional international NGO – GlobeChild – would like to implement a project. To understand what and how it could work more efficiently in Gorica and bring positive impact for sustainable peace in the community, GlobeChild needs our advice.'

Reading the case study

The facilitator allows 15 minutes for participants to read the case study; he or she provides the following discussion questions for participants to consider as they read:

- What do you identify as sources of tension or dividers among people in Gorica?

- What do you identify as things that connect people in Gorica?

- As religious leaders, what suggestions can you give to GlobeChild to have a more positive impact on inter-group relationships in Gorica?

> **Notes**
> - The facilitator can encourage participants to make notes like D (for dividers) and C (for connectors) on each item as they read.
> - The Gorica Case Study is available in Annex – 3: Gorica Case Study (draft 8).

Discussion (45 minutes)

After the reading, the facilitator can start unpacking the case study by saying, 'We know that Gorica was affected by war and the post-war international emergency response. These influences need to be factored into our programme approaches. Let's start by looking at the facts of the situation.'

a. Background of Bosnia and Herzegovina
   To warm up the group for interaction, the facilitator can begin by asking, 'What happened in Bosnia between 1992 and 1995? Who are the parties in conflict?' The facilitator can add questions to help participants understand the background of the case. Possible questions are as follows:

   a.1. What is the composition of BiH population?

   a.2. How is ethnicity identified with religion in this area?

   a.3. When was the war?

   a.4. Who was involved in the war? (The facilitator can emphasise that Bosniak Muslims and Serbian Orthodox are the groups we are focusing on in this analysis.)

b. Characteristics of the relationship between Bosniak Muslims and Serbian Orthodox.
   The facilitator addresses the relationship between Bosniak Muslims and Serbian Orthodox by asking more detailed questions that generate dividers and connectors:

   b.1. What do you identify as the sources of tensions and divisions between the Serbian Orthodox and Bosniak Muslims before the war?

   b.2. What things can you identify that connected the two groups before the war? Group these together.

> **Notes**
> - If this is the first time the Gorica case study has been presented to the majority of the participants, the facilitator does not need to emphasise the dividers and connectors before and after the war. Yet, as the discussion is carried out, the facilitator can spot some of the dividers/connectors that were actually present before the war and adjusted accordingly after the war. Also, it is important to be analytical and focus on the current dividers/connectors.
> - If this is the second time the Gorica case study has been presented to the majority of the participants, the facilitator can encourage participants to make notes and further discuss how different the dividers/connectors are before and after the war.

Reminder: The facilitator needs to test some of general questions by asking, 'What makes "x" a divider?' and 'What makes "y" a connector?'

Some possible answers to the dividers and connectors described in the case study are as follows:

Dividers	Connectors
Before the war • Bosniak ethnic status achieved with difficulty • Cyrillic and Latin scripts • periodic ethnic/religious conflicts	**Before the war** • cultural heritage of religious tolerance • long history of inter-ethnic harmony • common Slavic culture, history and language • mixed marriages • preparing *halal* food for Bosniak guests • invitations to national and religious festivities • equal employment in state-owned industries • attended same schools • inter-ethnic peace council
After the war • nationalist media inflaming relationships • stories of heroism, threat and grievance • beliefs that the other was conspiring extermination • religious/ethnicity-based militancy • school sport hall • Dayton reinforced segregation of political/social infrastructure • Dayton legitimised the IEBL • different political visions for Bosnia • ethnically segregated schools • children learning separate histories • different nationalist holidays for Federation and RS • religious leaders not meeting • pain of remembered suffering • parents not allowing children to play with the other • children fear walking through 'other' villages	**After the war** • crossing boundaries to help each other • celebrate international holidays • shared poverty • common interest in agriculture, water, missing persons • hospitality of coffee • successful negotiation to relocate Orthodox church • share religious values • people feel they were forced into war • children's pact of tolerance • mutual friendships between children • school sports • peace camps • acknowledging each other's religious holidays in school • pride in learning Cyrillic and Latin script • Facebook in both scripts

b.3. If time permits and participants are aware of the different dividers/connectors before and after the war, the facilitator can ask, 'What patterns do you see in dividers and connectors before and after the conflict?'

Some possible answers are as follows:

o numbers of dividers and connectors before/after the war

o dividers and connectors that changed

o dividers and connectors that can be grouped, such as systems and institutions, common interests and values, attitudes and actions, experiences and important days/events, those with symbolic value.

Notes

• There is no right or wrong way to start this part with connectors or dividers. It all depends on the situation. A discussion with the facilitation team will help to determine whether to start with connectors or dividers. When completed, the flipcharts can be displayed for reference for the NGO project options part of this session.

• Discourage participants from offering information or opinions from their own knowledge. Affirm their knowledge, but say that we will focus on the text. Others may question gaps in the information. Inform them that in the real world, we need to work with the limited information we have. Be very sensitive to participants using words that could provoke tensions or arguments. Be prepared to gently restate what they mean with neutral or impartial words, and then redirect the discussion toward the case study. It may be helpful to draw attention to the purpose, which is to focus on the programme's potential impact on the conflict.

c. Background of Gorica
This part is to give opportunity to participants to focus on the situation in Gorica. To begin with, the facilitator asks questions to help participants understand the background of Gorica:

c.1. Where is Gorica located?

c.2. What was the composition of the population before the war?

c.3. How was it different after the war?

Where did the Bosniak seek refuge?

c.4. How many houses were destroyed in Gorica?

c.5. From the list of dividers, identify any that are specific to Gorica. The facilitator circles those on the list and writes any necessary additional dividers for Gorica as participants express their thinking.

c.6. From the list of connectors, identify any that are specific to Gorica. The facilitator circles those on the list and writes any necessary additional connectors for Gorica as participants express their thinking.

d. Understanding international intervention
Having discussed the connectors and dividers between Bosniak Muslims and Serbian Orthodox of Gorica, the facilitator invites participants to understand more about international intervention, more specifically GlobeChild:

o 'What do we know about the international intervention?'

Note

International intervention cannot really serve a complete DNH analysis. However, the facilitator needs to somehow stimulate participants' thinking about what the inter-group relationships in Gorica would have been as some international interventions took place.

Mandate	*What was the mandate of the Dayton Peace Accord?* • Rapid repatriation of internally displaced persons to their place of origin
Fundraising	*Who were the donors of the assistances?* • International donor agencies *What were the conditions of aid agencies receiving these funds?* • Short-term funding and strict technical guidelines
Why	*What was the purpose of the rapid repatriation?* • To restore normalcy and stability
What	*In the immediate post-war response, what kind of assistance was given by NGOs?* • Housing construction *What kind of houses were built?* • According to international agencies' design *In Gorica, how many houses were rebuilt?* • 85%
When	*What was the time frame for the projects?* • The projects started before recipients began returning (to encourage rapid repatriation)
Where	*Where were the houses built?* • In Muslim villages
(With) Whom	*Who was building the houses?* • Building contractors from the Federation
(For) Whom	*In Gorica, who was receiving the houses?* • Bosniak Muslims who returned to Gorica *How were they selected?* • Through municipal authorities and records
Additional questions:	*Were the houses occupied?* • Many are not occupied *Why not?* • Owners are living elsewhere

e. Understanding GlobeChild's intervention

What do we know about GlobeChild?

The facilitator notes a few descriptions of GlobeChild:

• What kind of organisation is GlobeChild? (*international ecumenical Christian agency; mandate: holistic development*)

• Where is the GlobeChild regional office? (*Tuzla, Bosniak/Croat Federation*)

• What would be the focus of GlobeChild's new project? (*child and youth focus*)

• How long is the funding committed? (*four years*)

- What is the general goal of the GlobeChild project? (*more opportunity for the groups in the community to meet and talk to each other*).

Having noted these facts, the facilitator divides participants into groups of six and asks them to give suggestions as religious leaders in Gorica.

f.   Impact analysis

f.1. Because there are no detailed projects to be discussed in understanding the impact on inter-group relations for the Gorica community, the facilitator should ask participants how the international intervention is affecting inter-group relationships in Gorica generally; an alternative question could be, 'Did the aid programmes fulfil the mandate to reconcile communities through resettlement?'

f.2. The facilitator writes down the suggestions of participants and directly connects them with a specific divider and/or connector to demonstrate the analysis of 'why' and 'how' the suggestion could affect the relationship between groups (i.e. increase/decrease dividers and/or increase/decrease connectors).

The objective of this exercise is for participants to experience analysing the interaction between projects and context of conflict.

Notes

- For any answer that increases dividers and reduces connectors, the facilitator should emphasise the importance of the analysis.
- The facilitator should reaffirm that the DNH programme design should be based on DNH assessment (i.e. understanding the context and our project/programme).

Closing

a.   The facilitator encourages participants to remember how they have understood the intervention more deeply by asking the 5W-1H questions (i.e. why, what, where, when, who, how).

b.   The facilitator thanks the participants for the hard work they did and notes that the following session will sharpen this understanding on how our activities or projects affect harmony in a community.

Equipment

- ✓ 3 Flipchart stands
- ✓ Flipchart paper
- ✓ Marker

Annex

Annex – 3: Gorica Case Study (draft 8)

The rest of this publication can be obtained by sending a request to: peacebuilding@wvi.org

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