Promoting Interreligious Harmony in Myanmar: A Guide to Training and Dialogue (English & Burmese)

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Promoting Interreligious Harmony in Myanmar
A Guide to Training and Dialogue

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PREFACE

This guidebook was designed as reference material for a training of trainers (TOT) workshop on interfaith peacebuilding that I co-facilitated in Yangon from February 13 to 16 in 2017. The workshop, which was jointly sponsored by the Center for International and Intercultural Dialogue (CIID) and Peaceful Myanmar Initiative (PMI), brought together sixteen religious and civil society leaders from diverse regions of Myanmar to explore how to design and facilitate interfaith and intra-faith dialogues.

While the primary purpose of the workshop was to train Burmese trainers, this guidebook was designed to advance a much broader cause of public education in Myanmar and in other multi-religious societies. Users of this guidebook are encouraged, therefore, to adopt all or part of the guide for dialogue facilitation, trainings, trainings of trainers, academic seminars, project planning, and/or any other purposes. Context-specific adaptations of the skills and concepts presented in the guidebook are most welcome.

For the purpose of brevity, this guidebook introduces each of the subjects under study as concisely as possible. Readers seeking more detailed explanations of the skills, concepts, and exercises introduced in this guidebook, especially on subjects related to conflict analysis, conflict transformation, and psychosocial healing, are encouraged to supplement this guidebook with Enacting a Culture of Peace, UNESCO Myanmar’s peace education guide, which is available online in Burmese and English.

I would like to use this opportunity to thank Tin Ma Ma Htet of the Monastic Education Development Group and an interfaith team of her colleagues, who produced a Burmese translation of this guidebook. I would also like to express my sincere appreciation for all of the aforementioned sponsoring organizations for their shared commitment to making knowledge of interfaith peacebuilding widely available.

In closing, I would like to unequivocally state that all the ideas contained in this guidebook, including the interpretations of religious teachings and traditions, are my own. In no way do they represent the perspectives of any of the sponsoring organizations. Corrections of any inadvertent errors, as well as suggestions for improvement, can be addressed directly to me at tatsushi.arai@sit.edu.

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March 2017
INTRODUCTION AND PRELIMINARY MATTERS
Learning Objectives

1. Build introductory skills in the systematic analysis and transformation of social conflict.
2. Explore the role of religious identity in conflict and conflict transformation.
3. Acquire practical skills and methods for interfaith dialogue and community building.
4. Provide a safe and mutually respectful space in which all the participants can deeply reflect on their social and religious identities, appreciate the diverse identities of the other participants, and develop sustained partnerships for peacebuilding.
5. Learn how to design, implement, evaluate, and follow up on a peacebuilding workshop to generate lasting social impact.

Note: These five learning objectives were developed for a four-day training of trainers (TOT) workshop. A flexible adaptation of the objectives is encouraged.
Skills: Concrete tools you can use for your learning and social action (examples: conflict mapping; paraphrasing in dialogue).

Capacities: Abilities you can utilize to apply skills or develop new skills (examples: leadership; creativity).

Awareness: Consciousness that shapes your values and worldviews in relation to your learning, your interaction with social reality, and your basic attitude toward social change initiatives (examples: religious identity; deep understanding of gender in society).

The tree model offers a framework for a hands-on integration exercise designed to enable a learner, or a group of learners, to reflect on lessons learned at the end of a workshop or a class. Learners can place key words related to their learning on parts of the tree that correspond to one or more of the three types of learning described above. A completed tree diagram can be used as a visual aid that learners can carry with them and present in their home communities and organizations in order to share the highlights of their learning.
Suggested Ground Rules for Facilitating Difficult Conversations

Experience in conducting workshops and dialogues in different conflict-affected societies suggests that the following ground rules are useful. They are all subject to context-specific adaptations:

1. Support open and equal participation of all participants, regardless of their backgrounds.
2. Have consideration for different levels of language proficiency, and appreciate non-native speakers reaching out to native speakers to facilitate intercultural understanding.
3. Be open to all subjects relevant to workshop objectives that participants wish to discuss.
4. Create a safe, welcoming, and confidential space in which no personal information shared in the room leaves the room without explicit permission. (This includes establishing a protocol on the use of cameras, audiovisual recording, and Facebook posting.)
5. Honor each participant’s character and identity, while separating participants’ opinions from their characters. Disagreement and mutual respect can go hand in hand.
6. Share a commitment not to use group time to advocate your predetermined position. Instead, reflect deeply on the underlying basis of your position and be open to change when necessary.
7. Turn differences of value and opinion into thoughtful questions for inquiry, based on deep empathy and genuine curiosity.
8. Take initiative to proactively reach out to participants of other backgrounds that you don’t often interact with.
9. Keep mobile phones and electronic devices off during the workshop.

You are welcome to adopt some or all of these ground rules as suggested guidelines for facilitating interfaith and/or intra-faith dialogues, as well as for difficult conversations in general.
Debate vs. Dialogue

*Debate* is an interactive exchange of words and gestures between two or more individuals or groups in which they present their pre-determined positions to one another for the purpose of convincing one another.

*Dialogue* is an interactive exchange of words and gestures between two or more individuals or groups in which they can freely, openly, and respectfully express their opinions and feelings, while at the same time listening to and learning from the opinions and feelings of the other side.

The following table compares and contrasts the two modes of communication.

<table>
<thead>
<tr>
<th></th>
<th>Debate</th>
<th>Dialogue</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Goals</strong></td>
<td>Convince the other side.</td>
<td>Build mutual understanding.</td>
</tr>
<tr>
<td></td>
<td>Win the argument.</td>
<td>Learn and grow.</td>
</tr>
<tr>
<td><strong>Underlying assumptions about relationships</strong></td>
<td>Zero sum, win-lose “My way is the only way.”</td>
<td>Positive sum, win-win “Let’s explore a better way together.”</td>
</tr>
<tr>
<td><strong>Emphasis of key messages conveyed</strong></td>
<td>Pre-determined position (manifest action, public statement, slogan, etc.).</td>
<td>Underlying interests, essential needs, values, and emotions.</td>
</tr>
<tr>
<td><strong>Frequently-used tactics and methods of communication</strong></td>
<td>Demonstration of power and threat through words and actions; commitment to an uncompromising position; ultimatum (“Do this, or you will face serious consequences!”).</td>
<td>Sharing where one’s perspective is coming from; asking where the other side’s perspective is coming from; acknowledging the needs, feelings, and identities of all sides; changing one’s mind based on new learning.</td>
</tr>
<tr>
<td><strong>Risks and challenges involved</strong></td>
<td>Escalation of conflict; discontinuation of relationships and communication; heightened fear and distrust in future interactions.</td>
<td>Difficulty building sufficient trust to initiate open communication; revealing one’s weaknesses and vulnerability to the other side; possibility and fear of the other side’s deception; discomfort resulting from unexpected revelations; loss of good relationships with</td>
</tr>
</tbody>
</table>
friends who dislike the other side.

Exercise Questions:

1. What are your past experiences with debate and dialogue, respectively, and what did you learn from them?
2. How do the insights presented in the above table contribute to your reflection on lessons learned from your experiences?
3. What are the skills and awareness you would like to build to expand your capacity to hold meaningful dialogues while meeting the challenges and risks of initiating dialogue?
DESIGNING AND FACILITATING LEARNING EXPERIENCES
Experiential Learning: Basic Concepts

Experiential learning means learning from direct experience. It is a process of learning in which learners directly interact with the real-world context in which phenomena of interest are happening in real time. The learners use their own senses – seeing, hearing, touching, smelling, tasting, feeling, and thinking – to understand what the phenomena in question mean to them. Experiential learning, therefore, is different from rote learning. It is also different from a more conventional form of academic learning in general because the latter typically involves learners receiving secondhand knowledge from their teachers and/or reading someone else’s writings on subjects of interest.

American education theorist David A. Kolb developed a theory of experiential learning that has been widely used across many fields of social practice and inquiry. Kolb’s theory consists of the following four phases:

1. *Concrete experience*, during which the learner gains hands-on experience by interacting with the real-world learning context.
2. *Reflective observation*, during which the learner reflects on what happened, what worked, and what did not.
3. *Abstract conceptualization*, during which the learner considers how to apply lessons from the concrete experience and reflective observation to future action.
4. *Active experimentation*, during which the learner uses each iteration of experience, reflection, and application of lessons for continuous learning and improvement.

One way of visualizing a learning cycle comprised of these four phases is as follows:

Adopted from [http://www.simplypsychology.org/learning-kolb.html](http://www.simplypsychology.org/learning-kolb.html)
Explore how this model may help make your trainings, dialogues, and other forms of purposeful social interaction engaging, impactful, and meaningful.
Experiential Learning: Selected Methods

To facilitate experiential learning, we need experiential methods. Experiential methods activate various senses and intelligences to foster learning and communication. These include seeing, tasting, smelling, touching, and feeling, as well as speaking, listening, and thinking. Conventional methods of lecturing, dictating, and memorizing are part of this process, but they are only a small part. In fact, the less lecturing we do and the more we favor alternative methods of experiential, interactive communication, the more room our students have for their own self-motivated discoveries.

There are three concrete methods of experiential capacity building with which we are all familiar:

- **Metaphors** – things that remind us of something else. Metaphors are symbolic representations of something that matters to us. Examples include people’s names that have religious and cultural significance, national holidays, religious symbols displayed in places of worship and remembrance, images of heroes, historical battles, victories, and tragedies, and evocative messages contained in songs and poetry. Creating and communicating metaphors that bring people together is an important task for peace.

- **Rituals** – formal and informal ceremonies and customary acts that have been repeated over time to fulfill certain social needs. Rituals offer unique social spaces that connect familiar routines of daily life to more special, spiritual, and sacred ways of experiencing the meaning of life. Examples of rituals include prayers, funerals, weddings, birthday celebrations, graduations, cultural festivals, and ceremonies to remember religiously and nationally important days. In community meetings and public settings, having a moment of silence or singing a song of symbolic importance before starting regular activities can serve as a mini-ritual. The introduction of rituals that acknowledge identities and reconnect divided communities is an important contribution to peace.

- **Storytelling** – a process of sharing human experiences with others through narratives. This form of communication is so familiar and universal to human communities everywhere that it neither requires a special explanation nor examples. What is less familiar to many people, however, is the power of wholehearted storytelling and wholehearted listening, which build empathy across lines of division and bring people together. Holding a safe and humanizing space for storytelling is, therefore, an invaluable contribution to peace.
Examples of Experiential Learning Exercises

Elicitive and prescriptive elements incorporated to varying degrees:

1. Case study
2. Participatory dialogue facilitation
3. Simulation (role-playing)
4. Games for learning
5. Theater
6. Other forms of artistic expression and communication (including music, dance, symbolic movement, drawing and painting)
7. Coaching and mentoring for on-the-job training – for example, senior journalists and religious leaders accompanying novice practitioners to work on concrete tasks together
8. Joint activities – for example, working on development initiatives together (Practitioners’ role in coaching and mentoring are less conspicuous in this context than in Activity 7.)
Questions for Planning Intra and Interreligious Activities

Use the following questions to plan peacebuilding activities you would like to undertake in your communities:

1. What is the nature of social activities, subject matters, and/or skills with which you are most familiar in relation to the effort you will be making to promote intra- and/or interreligious peacebuilding? Please be specific.

2. What are the subject areas of expertise, knowledge, and/or skills that you do not currently have, but that will become essential for your activities in order to promote intra- and/or interreligious peacebuilding? Please be specific. (Note that these are the areas in which you may benefit most from working in partnership with others.)

3. What should be the exact focus of your activities? What should be the objectives of the activities, which reflect your definition of the focus? To answer these questions, consider the distinct challenges and needs that your communities are facing with respect to intra- and/or interreligious relationships. Also consider your strengths, the nature of your support networks, and other factors you believe will be important in order to make meaningful contributions to peace.

4. What are the communities, organizations, networks, and/or groups of people in the geographic regions of your focus that can provide the most reliable and sustainable support for the activities you will be organizing? What are the concrete ways in which you will involve them?

5. What are the communities, organizations, networks, and/or groups of people in the geographic regions of your focus that you would like to reach out to in order to maximize the social impact of your activities? Why?

6. Should you be co-facilitating your workshops and/or other activities of your choice with other people? Regardless of whether you choose to co-facilitate, in what concrete ways will you and your partners support one another in order to most effectively and sustainably contribute to intra- and/or interfaith peacebuilding? Your responses to these questions may depend on the focus of your selected activities, the extent to which your home communities welcome interreligious and male/female partnerships, your and your partners’ background, and other important considerations.

7. What are the key steps you will take to plan and implement the activities you have in mind? (And what will be the target dates to accomplish these steps? Who will take primary responsibility for completing each of these steps?) The key steps for planning and implementation include, but are not limited to:
   a. Define the objectives of the activities. (See Question 3.)
   b. Define the dates and venues of the activities.
   c. Identify, reach out to, and confirm the participants in the activities.
   d. Design the content of the activities (training, dialogue, advocacy, etc.), and facilitation and/or implementation plans.
   e. Develop a budget for the activities.
   f. Evaluate the known impact of the activities.
   g. Follow up on the activities and participants.
8. What are the most significant challenges you will face in organizing the activities you have in mind?
9. What concrete steps do you plan to take to meet these challenges?
Design Components of a Brief Workshop Exercise

*Note: This exercise is designed for training of trainers (TOT) workshops.*

While the detailed questions and instructions presented in the preceding section are intended to help you think through the components of the actual activities you will be undertaking, you and your partners will also be asked to deliver a brief experiential learning exercise to the other workshop participants. Before you deliver your mini-workshop, give a concise presentation to the other workshop participants on the following:

1. *Brief assessment* of the context and the need for the proposed exercise as informed by this assessment
2. Objectives (In other words, answer Question 3 above.)
3. Participants (In other words, develop at least a preliminary response to Questions 4 and 5 above and use your response to choose the type and number of participants strategically.)
4. Overall design of the exercise, including experiential methodology (Note that the actual exercise may be two days long, but you will be delivering a carefully-selected highlight of this two-day exercise within a limited timeframe.)
5. Rationale that explains why this capacity-building exercise contributes to either intra- or interfaith peacebuilding, or both

A suggested time for the delivery of your experiential activities is 30 to 60 minutes. Consider summarizing your responses to Points a through e above before introducing your experiential activities.
Useful Questions for Co-facilitation

Review and respond to the following questions. Choose at least two questions from each of the two categories of questions that both you and your partner(s) find especially useful. Compare your responses and build consensus as much as possible.

Preliminary Questions for Preparation

1. What have been your best facilitation or co-facilitation experiences? Why did you find these experiences successful?
2. What are the major values and principles that guide your facilitation?
3. What are the most important facilitation skills that you want to improve on?
4. What personal issues do you have that might hinder your and/or the other facilitator’s ability to work together or to work with the participants?
5. What are the major values and principles of the other facilitator(s), and which ones do you strongly disagree with?
6. Given what you know about your co-facilitator, what concerns do you have about working with that person? (Should you actually co-facilitate? Why or why not?)

Co-facilitator Coordination

1. What kinds of facilitator interventions and behaviors are inside and outside the zone of deference that each of you will grant the other? (In other words, what kinds of choices and actions adopted by your co-facilitator will make you say, “Wait. Stop. We need to talk”?)
2. When, where, and how will you deal with problems between you?
3. What kinds of disagreements between you are you willing and unwilling to show in front of the group?
4. What is non-negotiable for each of you as a co-facilitator?
5. What will you do if the disagreements between you are so serious that you cannot resolve them on your own?

After you and your partner(s) have built consensus on your responses to these questions, write them up. Remember to use them as a working list of ground rules between you. Then proceed to identify a division of roles between you.

**Styles of Co-facilitation**

The following co-facilitation styles suggest a wide range of ways in which co-facilitators can work together. Multiple styles can be combined to respond to the need for effective facilitation.

1. **Facilitator-recorder:** One person facilitates and the other person uses easel sheets to write.
2. **Primary-secondary:** One person takes the lead in facilitation. The other person plays a supportive role, taking part in the task of facilitation only when necessary.
3. **Online-offline:** One person facilitates and the other person plays no conspicuous role in facilitation. However, the latter quietly works on a specific problem that the main facilitator cannot work on. (For example, a participant is withdrawing from the discussion; there is a relationship issue in the room that negatively affects the group dynamics.)
4. **Task-relationship:** Both facilitators actively facilitate. However, one of them focuses on keeping the discussion on track while the other facilitator pays close attention to group dynamics and feelings in the room.
5. **Intervention-reaction (multi-partial facilitation):** One facilitator concentrates on a group of participants that need attention and the other facilitator concentrates on the rest of the participants. The two facilitators must still coordinate. They as a team can demonstrate empathy to all sides and orchestrate a meaningful dialogue that draws on the group dynamics between the different sides of the discussion.
6. **No explicit division of labor:** The co-facilitators watch each other’s movement, take turns leading, and complement each other’s skills and approaches flexibly as they go.

ESSENTIALS OF CONFLICT ANALYSIS AND TRANSFORMATION
Introductory Exercise on Conflict

Look at the following cartoon and think of its implications for real-life experiences you may have in your communities, organizations, and/or other social contexts in which you live or work.
Articulating Different Approaches to Peace

_Peace_ is a sustained, integrated process of realizing social equity, harmony, and conflict-handling capacity. More specifically:

- **Equity** means equal life chances for all. Equity ensures relationships in which everyone can have equal access to resources and opportunities regardless of gender, religion, race, ethnicity, economic class, place of origin, and other identity markers that could potentially divide them. Social equity, in short, is a sustainable, non-discriminatory social _structure_. _Development_ is an important process to promote equity.

- **Harmony** is understood as an empathetic and mutually respectful relationship. It is a relationship in which one rejoices with the joy of others and suffers with the suffering of others. Harmony, in other words, is a _culture_ of empathy and respect. _Education_ is a major task to promote social harmony.

- **Conflict-handling capacity** is defined as social creativity that proactively turns differences between people into opportunities to appreciate diversity. Conflict-handling capacity consists of the awareness, knowledge, and skills needed to understand the sources of these differences and re-channel the social energy inherent in these differences into an opportunity for realizing a new mode of nonviolent coexistence. _Conflict transformation_ is a major task to promote conflict-handling capacity and prevent direct, physical violence.
Selected Concepts in Peace Studies

Conflict and Conflict Analysis
1. Conflict: a contradiction, or a set of contradictions, between two or more parties, each pursuing their own goal(s).
2. Basic human needs: the most essential conditions of life without which human beings cannot survive physiologically and/or mentally. Welfare (food, water, shelter, health, etc.), freedom, identity/meaning, and survival/security as examples.
3. Conflict analysis: an in-depth, systematic, and multi-angled analysis of the roots and dynamics of conflict that is informed by such analytical frameworks as basic human needs theory. Conflict analysis requires radical empathy (the ability to put ourselves in the shoes of others).

Violence
4. Violence: harm inflicted on the human body, mind, and/or spirit – as well as on Nature.
5. Three interrelated types of violence: direct violence (physical attack), cultural violence (cultural influence justifying violence), and structural violence (systematic denial of access to opportunities and resources). Cultural and structural forms of violence can be so deep-rooted that the parties involved are often unaware of them.

Conflict Transformation
6. Conflict transformation: creatively, nonviolently and empathetically re-channeling the conflict energy inherent in potentially destructive contradictions. Creativity is essential.
7. Untransformed conflict is a root cause of violence. Therefore, conflict transformation contributes to violence prevention.

Development
8. Development: a progressive satisfaction of the needs of human and non-human nature, starting with those most in need.

Peace Education
9. Peace education: a process of learning and transmitting social awareness, knowledge, and skills to practice social equity, harmony, and conflict-handling capacity.

Link between Conflict Transformation, Development, and Peace Education
Conflict Dynamics

Untransformed conflict, like untreated illness, often undergoes certain predictable patterns of expression and interaction. In peace and conflict studies, these patterns of ups and downs in the conflict parties’ behaviors and attitudes are referred to as conflict dynamics. Many years of empirical research and theory-building in the field have identified essential characteristics of conflict dynamics. These characteristics include the following:

1. **Conflict manifestation (formation, emergence)** – a process through which conflict becomes visible because one or more parties take manifest action and/or say something negative about the other.
2. **Escalation** – a process through which hostilities intensify. This process can result from conflict parties repeating the same adversarial actions (e.g., hitting) or adopting new behavioral patterns (e.g., shooting), or both at the same time.
3. **Polarization** – a process of labeling conflict issues and relationships as either adversarial or friendly. This process typically reduces what used to be a more complex, diverse, and nuanced image of the other parties’ identities, conflict issues, and relationships into an oversimplified image of “us” vs. “them,” good vs. evil, Heaven vs. Hell.
4. **De-humanization** – a process through which a conflict party begins to see the other side as less than human. This process often involves using an image of an animal, insect, and/or imaginary evil figure to describe oversimplified characteristics of the other side. Importantly, once de-humanized and reduced to the status of an insect or an animal, the other side becomes a more justifiable target of one’s use of force for self-defense, retaliation, and/or punishment. (Note that de-humanization may result from polarization or evolve simultaneously with polarization.)
5. **Widening** – a process through which more actors and/or more issues become involved in a conflict in which these actors and/or issues were not previously relevant.
6. **Entrapment** – a process of over-committing oneself to one’s original position in the conflict. This process can lead to a loss of rational thinking and flexibility. It drives conflict parties to invest increasingly more time, energy, and resources to “win” because they have already lost too much and reached a point of no return.
7. **Stalemate (impasse)** – a situation where a well-established pattern of interaction between conflict parties remains intact and there is thus no noticeable shift toward escalation or de-escalation. Stalemate and entrapment can evolve simultaneously.
8. **De-escalation** – a process through which conflict parties reduce the level of hostilities.

Another useful concept:
**Conflict cycle (conflict spiral)** – a self-reinforcing cycle of escalating conflict characterized by retaliatory acts of tit for tat. This process involves conflict parties repeating and intensifying hostile actions and attitudes continuously.

Question: How can you use these concepts of conflict dynamics to describe the conflicts with which you are familiar?
Religious Identity and Conflict

Identity is a sense of who we are. Religious identity is a religiously-shaped sense of who we are. Identity (who we are) and religion (what we believe in) are therefore inseparably connected.

There are a number of ways in which religious identity and conflict can influence one another either positively or negatively. This section focuses primarily on the negative forms of interaction, with a view toward establishing a well-informed basis of intra- and interreligious exchange for peace. These examples of interaction are selective and illustrative only:

Religious identity affects conflict in the following ways:

1. Religious identity and the belief system shaping this identity frame the possibilities and options for conflict behavior, namely, what action believers should take when faced with conflict.
2. Religious identity and the underlying belief system tell believers what kind of action is moral and preferable to them in a given conflict context.
3. Religious identity informs believers of who they are and who the people of the other religion are in the polarizing context of a religiously-inspired conflict.
4. Religious identity connects the past, present, and future of conflict dynamics because of the spiritual affinity and responsibility that believers feel for their predecessors and descendants.
5. Religious stories, symbols, and rituals, which help shape religious identity, can either expand or limit the scope and intensity of a religiously-inspired conflict. Such a process of change occurs when these carriers of religious meaning can transmit religiously important experiences and emotions from one context to another, from one generation to another.

Conflict affects religious identity in the following ways:

1. Conflict sharpens the sense of “us” vs. “them” and arouses religious sentiments about who or what is evil or good.
2. Destructive conflict can deepen, reshape, or otherwise influence religious identity through a shared experience of trauma and/or glory.
3. Conflict can shape and reshape stories, symbols, and rituals, which can in turn shape and reshape religious identity.
4. Conflict brings believers together, increases the importance of their trusted religious leaders, and encourages the believers to follow their leaders more faithfully than in peacetime.
5. Historical experience in religiously-inspired conflict makes it difficult for affected people to seek alternative explanations about why the other side appears to continuously behave in such an evil manner. (In other words, a shared observation that the other side’s religion is inherently evil becomes the most convincing explanation of their seemingly evil behavior.)
Conflict Mapping (1):
Illustration of Conflict Parties, Goals, and Relationships

(Adopted from the 2015 course binder of the Conflict Transformation Across Cultures (CONTACT) summer peacebuilding institute in the USA.)
Illustration of Conflict Parties, Goals, and Relationships – Example from Syria

The following example of conflict mapping is adopted from a workshop conducted in November 2014 for Syrian humanitarian assistance professionals.

**Syria: Conflict over Aid Distribution**

- Maintain access to basic needs for welfare (food, water, shelter, medicine)
- Freedom from fear; security from retaliation

Community supported by government and aid agencies

- History of violent conflict
- Growing conflict over access to aid

Internally displaced persons unable to receive aid and government support

- Conflict over access to aid

Family A

Family B

Family C

Humanitarian Aid agency

- Aspiration to help those in need
- Help develop good inter-communal relationships
- Maintain good relationships with the government & the agency’s headquarters

Family D

Family E

- Gain access to basic needs for welfare & survival (food, water, shelter, medicine, fuel)
- Seek fairness in inter-communal relationships
- Freedom from fear; security from attacks
Conflict Mapping (2): Conflict Tree

A conflict tree is a graphic illustration of cause and effect relationships. It shows how the roots of a given social conflict manifest in the form of negative effects. The diagram that follows describes one way of drawing a conflict tree. (Adopted from the 2015 course binder of the Conflict Transformation Across Cultures (CONTACT) summer peacebuilding institute in the USA.)
Approaches to Complex Multi-Party Conflict

Social conflict becomes complex when many parties, goals, and issues are at stake. In a complex multi-party conflict, a technique used to handle a much simpler two-party conflict (for example, between two siblings or between a wife and a husband) is still applicable, but is far from sufficient. To tackle complex conflict, mediators will need to prioritize which parties, goals/issues, and relationships to focus on first and which ones to focus on next. They will also need to think strategically about how to sequence the issues they will discuss and what holistic and mutually acceptable mechanism must be put in place to systematically address these many issues, parties, and relationships. While there are innumerable ways in which prioritization and sequencing can take place, practitioners of conflict transformation may find the following approaches especially useful:

- **Max R (relationship) approach** – Focus on a particular set of bilateral relationships that appear to hold the key to shaping and reshaping the broader context of multi-party relations, and work first on the bilateral relationships. Conflict mapping is a prerequisite.
- **Max G (goal) approach** – Focus on a particularly problematic goal that a specific conflict party with influence is currently seeking. First work with the party, mostly probably on a one-on-one basis, to enable the party to reframe and transform the goal, making the goal less destructive and more constructive. Alternatively, focus first on a particularly inspiring and transformative goal that a conflict party has, and jointly explore how to introduce and utilize the goal as a way of shaping discussions about the conflict. Be careful, however, not to lose impartiality and credibility by creating the appearance of siding with one party or another.
- **Max P (party) approach** – Focus on a particular party whose action has been especially harmful to others. First work with the party, possibly with the help of others close to the party, in order to find a practical way in which the party’s action can be altered or its negative effects can be mitigated and managed.
- **Center-periphery approach: center first** – Tackle the heart and epicenter of the conflict first, especially when the other aspects of the conflict are unlikely to change positively unless its core (a big elephant in the room) is addressed first. Be aware that it will be very difficult to do this. Have a strong support mechanism in place to cope with the difficult times ahead.
- **Center-periphery approach: periphery first** – Tackle non-essential issues and aspects of the conflict first, with a view toward building confidence among the parties and showing them how the principles and methods of conflict transformation can work to change their relationships for the better. Gradually move on to tackle harder, more essential issues by drawing on the confidence, relationships, awareness, and skills that the preceding steps have built among the parties.

A Mediative Process


A mediative process is defined as a wide spectrum of sustained group-based processes that seek to bring members of divided communities together to meet shared needs and purposes that can transcend the underlying reasons for their divisions. These social processes may not necessarily look like conventional mediation sessions that have a beginning and an end. Nor are they likely to involve a defined set of conflict parties and intermediaries who typically meet in confidential settings. Unlike mediation sessions, mediative social processes are open to diverse participants that can interact in public settings. In many of these sustained mediative processes, there is no fixed timeframe for when the processes formally start or end.

Despite a great deal of openness and adaptability inherent in mediative processes, they share such defining attributes as their proponents’ awareness of systematic conflict analysis and commitment to applying this conflict analysis to their social actions. Examples of mediative processes include:

- Inter-communal markets
- Arts for peace
- Sports for peace
- Peace tourism
- Peace business
- Peace media
- Community theater
- Community festivals
- Community-based health services
- Inclusive refugee and IDP support
- Inter-communal disaster relief
- Language teaching that promotes intercultural harmony
- Joint prayers for a common cause

Many of these meditative processes constitute an integral part of widely practiced and highly routinized social activities that their participants may not necessarily recognize as peacebuilding activities.
A Middle-Out Approach to Conflict Transformation and Peacebuilding
A Dependency-Power-Violence (DPV) Triangle: 
Toward a Theory of Structural Conflict

Tatsushi Arai

Dependency and power are deeply interconnected forms of human relationships that shape and reshape one another. While dependency is a relationship in which one relies on the other, power is social influence that one party exercises over the other(s). Power can be exercised in many different forms, ranging from the soft power of inspirational dialogue to the hard power of military control. Too often, however, power is used in a coercive manner aimed at forcing the recipient of influence to do something that he or she does not want to do.

The relationship between power and dependency can be summarized in a concise formula: A’s power over B equals B’s dependency on A. (This concept is referred to as a “relational theory of power,” and was developed by sociologist Richard E. Emerson, among others.) To illustrate this formula, consider the following examples:

1. A husband’s power over his wife equals his wife’s dependency on him. (Likewise, a wife’s power over her husband equals her husband’s dependency on her. This reversal of the subject-object relationship applies to the rest of the examples, too.)
2. Parents’ power over their children equals their children’s dependency on them.
3. Employers’ power over their employees equals their employees’ dependency on them (through employment contracts and salaries, for example).
4. Community leaders’ power over their community members equals the community members’ dependency on their community leaders (through community norms and decision-making mechanisms about resource allocation, for example.)

Strong involuntary dependency generates unsustainable power asymmetry. Such power asymmetry prevents mutually beneficial relationships from growing. It also deprives lower-power parties of their capacity to meet their basic human needs. Slavery, colonialism, and apartheid exemplify such repressive and exploitive systems of power asymmetry. These circumstances of sustained needs deprivation can drive frustrated parties to use violent means to fulfill their basic human needs.
The following diagram illustrates the dynamic relationships between power, dependency, and violence:

A Dependency-Power-Violence (DPV) Triangle

![Diagram of DPV Triangle]

The diagram shows that sustained power asymmetry and involuntary dependency can create social conditions that justify violence. Metaphorically, if violence is the tip of an iceberg that one can see above the waves (which the curving line in the above diagram illustrates), power and dependency constitute less visible layers of the iceberg’s underlying structure.

From a peacebuilding practitioner’s point of view, an important question is raised: What can conflict parties and intermediaries do to reverse an extreme power imbalance and prevent violence? A short answer is to reduce low-power parties’ involuntary dependency on high-power parties. This requires empowering low-power parties to become more independent while encouraging high-power parties to recognize the long-term mutual benefit of principled power-sharing. It also requires developing a more interdependent partnership between these parties by practicing the principles of equity, reciprocity, and mutual respect.

In asymmetrical gender relations that justify men’s violence against women, for example, peacebuilding practitioners must systematically identify the political, economic, and other sources of women’s involuntary dependency on men, find practical ways to reduce women’s dependency, and empower men and women to build a more equitable and mutually respectful partnership. Such structural transformation necessarily requires cultural transformation, suggesting that these two forms of social transformation must take place in a complementary manner.
Transforming Structural Conflict


*Structural conflict in brief*

Structural conflict refers to a stable pattern of routinized relationships between conflict parties who remain unaware of the very existence of the conflict they are in, their status as conflict parties, and their deprived needs and potential goals at stake. When structural conflict (as a form of relationship) insults basic human needs, it exhibits the quality of structural *violence* (as a form of social effect). Examples of structural conflict include asymmetrical relationships between parties involved in colonialism, imperialism, slavery, apartheid, patriarchy, and the caste system. Deep-rooted social conflicts in such contexts as Kashmir, Arab-Israel relations, Iraq, Afghanistan, South Africa, and Northern Ireland have internalized defining characteristics of structural conflict.

Theoretically, structural conflict is distinguished from simpler “actor-oriented conflict.” The latter refers to a context of relationships in which conflict parties know the goals they seek (“I want this land and he wants it, too.”) and recognize the incompatibility that their goal-seeking behavior generates. In structural conflict, however, parties often remain unaware of not only their own goals at stake, but also the very existence of the conflict that binds them. In the reality of deep-rooted social conflict, these two types of relationships are interwoven in a highly integrated, indistinguishable manner.

*Social processes sustaining structural conflict*

There are ways to keep structural conflict intact. Those who benefit from social stability sustained by structural conflict may resort to well-established means of control.

Means by which to prevent consciousness formation that exposes the existence of structural conflict:

- **Conditioning** ensures that conflict parties remain unaware of their status as silent victims of the structural conflict, of their deprived needs and unarticulated goals at stake, and of the choice they can make to become active contributors to structural change. Examples of conditioning include internal colonization, namely, taming local elites to work for the colonizers through reward and punishment.

- **Segmentation** allows conflict parties to become aware of only a limited part of the structural context in which the parties interact. Segmentation is a partial fulfillment of an attempt to practice conditioning. Examples of segmentation include introducing a division of labor in such a way that people engaged in the labor can see only a narrowly-defined scope of economic production and distribution and utilize only a very limited portion of their creative potential and industrial talent.
Means by which to prevent self-organizing and social mobilization that would challenge the sustenance of structural conflict:

- **Fragmentation** divides and rules people in structural conflict so that they do not exchange ideas and become united. Examples abound in colonial history.
- **Marginalization** (exclusion) keeps parties in the periphery of social relations, maintains social distances between them, and ensures that they remain irrelevant as social actors. Examples of social systems that practice marginalization include the United Nations Security Council endowed with veto power, the G8, and tribal councils comprised of elderly men only.

**Social processes aimed at transforming structural conflict**

The key to transforming structural conflict is to become aware of the social structure in which the parties are embedded, and to find ways in which they can mobilize and organize themselves as change makers. The familiar habit of blaming trouble-makers, as individual *actors* involved, for the ill effects of structural conflict has to give way to a self-reflective effort to recognize conflict-prone *relationships*, “trouble-structures.” More specifically, the following steps can be taken to transform structural conflict:

- **Conscientization** (consciousness formation) requires becoming self-conscious of the processes of conditioning and segmentation and eventually overcoming them. It suggests naming basic human needs at stake and establishing goals.
- **Organization** requires identifying the existing mechanisms of fragmentation and marginalization and overcoming them. It enables passive parties to become self-conscious actors and proactive contributors to structural change.
- **Confrontation** highlights and changes a well-defined aspect of the social structure by appeal to carefully-selected means of nonviolent protest, dialogue, and persuasion.
- **Decoupling** involves discontinuing existing relationships that perpetuate structural conflict. (Depending on the context, a preferred alternative is *coupling*, a process of social change that initiates relationships where there are none. Social contexts in which coupling is needed include traditional kinship-based communities that have long been divided by an artificially-drawn line of demarcation.)
- **Recoupling** is a process of reorganizing the decoupled relationships in an equitable and mutually acceptable manner. Recoupling has to take place only when parties are ready, after sufficient time has passed.

Historical examples of efforts to practice these cumulative steps include the Gandhian active nonviolence movements in South Africa and India and the American civil rights movement under the leadership of Martin Luther King, Jr. These examples are imperfect but illustrative.
APPROACHES TO INTERFAITH DIALOGUE
Demographic Data on Religious Communities

Breakdown of the Global Population (7.2 Billion) by Religion (as of the mid-2010s)

<table>
<thead>
<tr>
<th>Religion</th>
<th>Population Size</th>
<th>% of World Population</th>
<th>Note</th>
</tr>
</thead>
<tbody>
<tr>
<td>Christianity</td>
<td>2.4 billion</td>
<td>33%</td>
<td>17% Catholic, 6% Protestant, 4% Orthodox, 1% Anglican</td>
</tr>
<tr>
<td>Islam</td>
<td>1.7 billion</td>
<td>23%</td>
<td>17-21% Sunni, 2-5% Shia</td>
</tr>
<tr>
<td>Hinduism</td>
<td>1 billion</td>
<td>15%</td>
<td></td>
</tr>
<tr>
<td>Buddhism</td>
<td>500 million</td>
<td>7%</td>
<td></td>
</tr>
<tr>
<td>Sikhism</td>
<td>25-28 million</td>
<td>0.5%</td>
<td></td>
</tr>
<tr>
<td>Judaism</td>
<td>14 million</td>
<td>0.2%</td>
<td></td>
</tr>
<tr>
<td>Bahai’i</td>
<td>5 million</td>
<td>0.1%</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>11% other religions, 10% non-religious, 2% atheist</td>
<td></td>
</tr>
</tbody>
</table>

Breakdown of the Burmese Population (57 Million) by Religion (2016)

<table>
<thead>
<tr>
<th>Religion</th>
<th>Population Size</th>
<th>% of Population</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Buddhism</td>
<td>50 million</td>
<td>87.9%</td>
<td>The percentage of the population that was Christianity grew from 4.6% in 1973 to 6.2% in 2014, making Christians the fastest-growing religious community in Myanmar.</td>
</tr>
<tr>
<td>Christianity</td>
<td>3.5 million</td>
<td>6.2%</td>
<td>If over 1 million unregistered Rakhine Muslims are removed from this figure, the percentage becomes 2.3%. This figure is significantly lower than the 1983 figure, 3.9%, which is the same as it was in 1973.</td>
</tr>
<tr>
<td>Islam</td>
<td>2.4 million</td>
<td>4.3%</td>
<td></td>
</tr>
<tr>
<td>Animism</td>
<td>0.5 million</td>
<td>0.8%</td>
<td></td>
</tr>
<tr>
<td>Hinduism</td>
<td>0.3 million</td>
<td>0.5%</td>
<td></td>
</tr>
</tbody>
</table>

Percentages of the population by religion are adopted from the 2014 census. These percentages were used to calculate the 2016 estimates of the population by religion, based on the 2016 estimate of the total population size, 57 million.
Historical Evolution of Languages and Religions: A Hypothesis

Animism (Traditional Beliefs)

While traditional animist beliefs vary greatly from culture to culture, many of them share the following attributes:

1. Respect for Nature as sacred. (The Mother Earth, the Heaven in the skies.)
2. Interconnectedness of all beings, both sentient and insentient.
3. Humanity is part of Nature. Livelihood depends on Nature.
4. Ubiquitous presence of spirits (in forests, animals, mountains, oceans, the sun, the moon, etc.)
5. Continuity of life, thus respect for ancestors and responsibility for descendants.
6. Prayers, rituals, and symbols as a means to affirm connections to Nature and to the sacred.


Each part of this earth is sacred to my people. Every shining pine needle, every sandy shore, every mist in the dark woods, every clearing and humming insect is holy in the memory and experience of my people…. We are part of the earth and it is part of us…. [A]ll belong to the same family.

This we know: the earth does not belong to man; man belongs to the earth. This we know. All things are connected like the blood which unites one family. All things are connected.
Christianity

Christianity: Essential Themes in Peacebuilding

2. Love and compassion – Must be extended to all the children of God without discrimination. ‘Do to others as you would have them do unto you’ (Matthew, 7:12).
3. Forgiveness – Always remember God’s mercy, enable human beings to overcome sins.

Psalm 85, the Bible

I want to hear what God the Lord says,

because he promises peace to his people, to his godly ones.

But they must not go back to their stupidity.

Indeed, his salvation is near those who fear him,

and his glory will remain in our hand.

Mercy and truth have met.

Righteousness and peace have kissed.

Truth sprouts from the ground,

and righteousness looks down from heaven.

The Lord will certainly give us what is good,

and our land will produce crops.

Righteousness will go ahead of him

and make a path for his steps.
Toward a Christian Theory of Reconciliation


```
Justice
   Equality
   Right Relationships
   Making things Right
   Restitution

Mercy
   Acceptance
   Forgiveness
   Support
   Compassion & Healing

Reconciliation

Truth
   Acknowledgement
   Transparency
   Revelation
   Clarity

Peace
   Harmony
   Unity
   Well-being & Security
   Respect
```
The Paradoxical Commandments


_Mother Theresa (1910-1997), originally from Macedonia, Europe, dedicated much of her life to serving the poorest and most marginalized population in Calcutta, India. She is the recipient of the 1979 Nobel Peace Prize._

People are often unreasonable, illogical, and self-centered. Forgive them anyway.

If you are kind, People may accuse you of selfish ulterior motives. Be kind anyway.

If you are successful, You will win some false friends and some true enemies. Succeed anyway.

If you are honest and frank, People may cheat you. Be honest and frank anyway.

What you spend years building, Someone could destroy overnight. Build anyway.

If you find serenity and happiness, They may be jealous. Be happy anyway.

The good you do today, People will often forget tomorrow. Do good anyway.

Give the world the best you have,
and it may never be enough. 
Give the best you've got anyway.

You see, 
In the final analysis it is between you and God;  
It was never between you and them anyway.
Islam

Islam: Essential Themes in Peacebuilding

1. Justice – Right the wrong, fight against persecutions and inequity, and be generous to the deprived. Know rights and responsibilities.
2. Mercy and forgiveness – Exercise self-restraint and be willing to forgive, remembering Allah’s mercy and His reward for the merciful.
3. Initiative – Have the courage and honor to be the first to take action regardless of opposition and risks, trusting Allah.

The Five Pillars of Islam

1. Declaration of Faith (Shahadah) – “There is none worthy of worship except God and Muhammad is the messenger of God.”
2. Prayer (Salah) – The five daily prayers contain Qur’anic verses in Arabic, enabling Muslims to connect to God.
3. Almsgiving (Zakah, literally purification and growth) – Act of setting aside a portion of one’s wealth to serve those in need.
4. Fasting (Sawm) – Abstention from food, drink, and sex from dawn to sundown during the month of Ramadan, for purification and self-restraint.
5. Pilgrimage (Hajj) – Obligation of physically and financially capable Muslims to visit Mecca, a holy city in Saudi Arabia.

Conflict Resolution (Qur’an 49:9)

If two parties among the believers fall into a fight, make peace between them. Then if one of them transgresses against the other, fight the one who has transgressed until he returns to the commands of Allah. Then, if he returns, make peace between them with justice and be fair; for Allah loves those who are fair and just. The believers are brothers to one another, therefore, make reconciliation between your brothers and fear Allah, so that you may be shown mercy.

Reciprocity (Qur’an 8:60-61)

Remember that whatever you will spend in the cause of Allah, shall be paid back to you in full and you shall not be treated unjustly. If the enemy is inclined towards peace, do make peace with them, put your trust in Allah. He is the One Who hears all, knows all.

The Mutuality of Forgiveness (Qur’an 42:40-43)

The recompense for an injury is an injury proportionate to it; but if a person forgives and makes reconciliation, he shall be rewarded by Allah; He does not like the wrongdoers. Those who take revenge when wronged cannot be blamed. The blameworthy are those who oppress their fellow men and conduct themselves with wickedness and injustice in the land. Those who endure with fortitude and forgive others, surely, exhibit great courage in conducting their affairs.
Hinduism

Hinduism: Its Core Values as Contributions to Peace

1. Diversity – Awareness of multiple evolving universes; faith in highly individualized consciousness.
2. Dynamic, circular notion of time and the Universe – The eternal spirit Brahman in each universe manifests in three phases:
   a. Brahma – the creator (left)
   b. Vishnu – the preserver (center)
   c. Shiva – the destroyer (right)
3. Unity of Self and the Universe – Oneness of Self (Atman) with Brahman through renunciation (moksha) as the ultimate goal of Hindu life. This worldview encourages non-killing (ahimsa).

Brahma (the creator, left), Vishnu (the preserver, center), Shiva (the destroyer, right)
Photo of a Hindu temple in Halebidu, Karnataka State, India

Satyagraha (Holding on to Truth): A Hindu Vision of Peacebuilding Inspired by M. K. Gandhi’s Writings and Nonviolence Movement

<table>
<thead>
<tr>
<th>Domain of life in which the representative attitude and behavior primarily manifest</th>
<th>Means</th>
<th>Ends</th>
</tr>
</thead>
<tbody>
<tr>
<td>Individual, spiritual</td>
<td>Tapas (Self-suffering, purification)</td>
<td>Moksha (Renunciation, spiritual freedom)</td>
</tr>
<tr>
<td>Public, political</td>
<td>Ahimsa (Non-killing, love of all lives)</td>
<td>Satya (Truth)</td>
</tr>
</tbody>
</table>

Buddhism

Buddhism: Essential Themes in Peacebuilding
1. Deep awareness of cause and effect, encouraging virtuous deeds to accumulate merit.
2. Compassion and nonviolence as a way of practicing the awareness of interdependence among all the living beings.
3. Belief in the transformative capacity inherent in human life, as illustrated in the Four Noble Truths.
4. Affirmation of the equality of all people and rejection of discrimination and hierarchy.

The Four Noble Truths – The Essence of the Buddha’s Enlightenment Presented in his First Sermon
- There exists suffering (dukkha).
- Attachment is the origin of suffering (dukkha).
- Cessation of suffering (dukkha) is realized by emancipating oneself from attachment.
- Practice the Noble Eightfold Path to realize the emancipation.
  1. Right view
  2. Right thought
  3. Right speech
  4. Right action
  5. Right livelihood
  6. Right effort
  7. Right mindfulness
  8. Right concentration

Buddha Gaya: Place of the Buddha’s Enlightenment
Dependent Origination (Conditioned Genesis)
All phenomena in life, including suffering (dukkha) and the cessation of suffering, arise because of causes and conditions.

The Five Precepts: Lay Buddhists’ Code of Ethics and Training Rules
1. Abstain from harming living beings.
2. Abstain from stealing.
3. Abstain from sexual misconduct.
4. Abstain from lying.
5. Abstain from intoxication.

A Buddhist Vision of Universal Love and Compassion
Suttanipata, I. 8
Whatever living beings there may be – feeble or strong, long (or tall), stout, or medium, short, small, or large, seen or unseen, those dwelling far or near, those who are born and those who are yet to be born – may all beings, without exception, be happy-minded!
Challenges in Interfaith Dialogue and Relationship-Building

A critical analysis of the existing practices in interreligious dialogue and relationship-building in Myanmar suggests that there are three sets of challenges that must be overcome to promote interreligious peace more effectively:

**Challenge 1: Isolation of interfaith exchange participants from their own religious communities**

Those who work closely with members of a different religious community tend to be isolated from, and even actively denounced by, other members of their own religious community. Isolation occurs when a religiously-divided society views active participants in interreligious exchange as unimportant and irrelevant to mainstream religious discussions that take place among more “genuine” religious leaders. As a result, the participants in interfaith exchange find it extremely difficult to generate a broader scope of social impact designed to transcend their own inner circle of interfaith collaboration.

Questions on Challenge 1:
- How can proponents of interfaith exchange establish greater public trust and social impact?
- What capacities and skills do they need to build such trust and impact?
**Challenge 2: Intra-religious divide**

Many of the active participants in interfaith exchange lack close working relationships with members of their own religious community whom these participants view as conservatives or “hardliners.” Those whom they call conservatives often categorically reject interfaith exchange, consider such an exercise not only unnecessary but also contrary to their devotion to faith, and take an uncompromising position to defend their faith against non-believers and opponents. The division between these two extremes of people sharing the same religious tradition can be as deep and destructive as an interreligious conflict to which their faith community is a party.

Questions on Challenge 2:

- How can the participants in an interfaith exchange establish functional working relationships with those whom they view as conservatives within their own religious community?
- What capacities and skills do these interfaith exchange practitioners – as well as interested in-group members and “conservatives” opposed to interfaith exchange – need to acquire in order for them to build mutually respectful and functional relationships within their own religious community? (Note that such constructive intra-communal relationships are necessary and important for the general purpose of social harmony and peace, regardless of whether the parties concerned all agree on the desirability of interfaith exchange.)

**Challenge 3: Absence of direct communication between the influential leaders of opposing religious groups**

The leaders and members of one religious community opposed to another may choose to take decisive actions to defend themselves against the opposing group. Under extraordinary circumstances of perceived injustices or attacks, these actions may include the use of force. One of the frequently-encountered challenges in interfaith exchange is that its proponents have little to no direct influence on the leaders and members of their own religious community exercising forceful means that generate violent conflict. Despite the significant amount of time, energy, and effort that interfaith exchange practitioners dedicate to preventing and overcoming interfaith violence, therefore, they cannot always find an effective means to influence the most influential leaders of their own religious community who can initiate or suspend interreligious violence. Moreover, it is often the most “conservative” members of each of the religious communities that can generate the greatest amount of publicity and take the most forceful action against the “conservative” members of the opposing community. This means that the interfaith violence that proponents of interfaith exchange seek to prevent often occurs because of the actions taken by their respective in-group leaders who, unlike these proponents, categorically refuse to communicate across deepening religious divides.

Questions on Challenge 3:

- Assuming that the leaders of the opposing sides of the interreligious conflict will not seek mutual understanding anytime soon, what practical arrangements for violence prevention and control should concerned members of the affected society take with respect to these leaders’ intentions and actions?
• Who can take the lead in establishing such arrangements? Who can communicate with the leaders of each community on the usefulness of such arrangements with sufficient credibility?
• What roles, if any, can the practitioners of interfaith exchange play in support of this process? What capacities and skills do they need to develop in order to work effectively in the process?
Designing and Facilitating an Interfaith Dialogue

Experience in designing and facilitating interreligious dialogues in conflict-affected multi-religious societies suggests the need for highly context-specific planning. Acknowledging that there is no universal formula for effective interfaith dialogue, one may still propose the following design principles and steps as illustrative guidelines for context-specific adaptations of interfaith dialogue:

Preparing for an interfaith dialogue

1. Examine whether it is appropriate, in the first place, to convene an interfaith dialogue in light of possible security challenges, political risks, possible media attention, participants' psychological readiness, and other considerations for the feasibility of such a dialogue. If interreligious tension is alarmingly high and/or parties are not ready for an interreligious dialogue, it may be advisable to first carry out intra-religious dialogues. These intra-religious dialogues can prepare the parties for a future interreligious dialogue.

2. Establish the goals of the proposed interfaith dialogue clearly. Possible goals of the dialogue include: (1) creating an opportunity for each religious community to share its beliefs and practices with members of the other religious communities, (2) establishing a safe and welcoming space to ask questions and raise concerns about the beliefs and practices of the other faith communities, and (3) identifying mutually acceptable ways in which members of the different religious communities can work either separately or together to promote interfaith harmony. It is important not to use an interfaith dialogue as an opportunity to promote religious conversion or to denounce the perceived inadequacies of others' religions.

3. Find a skilled and experienced facilitator who is acceptable to all sides. Co-facilitation by trusted representatives of different faith communities is also an option. Interfaith leadership for co-facilitation, if utilized, can present a powerful model of interreligious collaboration capable of inspiring dialogue participants.

4. Identify participants from each of the religious communities who can work for the suggested goals of the dialogue. Note that the participants’ personal experiences in interreligious conflict, as well as their family connections, ethnicity, class, political affiliation, region of origin, gender, and/or seniority, may be as important as their religious identities and leadership roles in the context of interfaith dialogue.

5. Select a venue, date, and length for the dialogue in such a way as to meet the needs of all the religious communities involved in the dialogue.

6. Ask if the proposed dialogue should be a one-time event or the first in a series of multiple dialogues. If the latter is the case, think of concrete ways in which cumulative dialogues can progressively deepen interfaith understanding and harmony.

Convening and facilitating an interfaith dialogue

The facilitators and/or participants may choose some or all of the following activities depending on the length of the planned dialogue, the size of the group, and/or the participants’ needs. If a series of multiple dialogues is planned, it may be useful to have each of the cumulative dialogues focus on one or more of the following suggested activities:
1. After presenting the facilitators, participants, goals, and suggested ground rules for
dialogue, ask participants in each of the faith communities to gather separately to discuss
what they see as the most beautiful aspects of their faith. Have a representative from each
religious community present a summary to the other groups. Let participants ask
questions about each group’s presentation.
2. Invite the participants to describe their important discoveries about other faith traditions,
as well as their own.
3. If the facilitators have an adequate understanding of each of the faith traditions, they may
choose to briefly share their own perspectives on each religion’s virtues and its
contributions to peace. Emphasize, however, that the facilitators’ perspectives merely
supplement, not override, the participants’ and contribute to the discussion. Acknowledge
and appreciate each religion’s contribution to peace.
4. Form small mixed-religious groups of participants to identify challenges that appear to
stand in the way of interreligious harmony. Have each group present a summary of
challenges identified. Examine commonalities and differences between the different
groups’ presentations. (Optionally, the facilitators may introduce the diagram on the
structure of interfaith exchange presented in this guidebook to stimulate the participants’
thinking about frequently-encountered challenges.)
5. Identify a set of well-defined challenges to interfaith harmony that interest the
participants. Invite the participants, who can either work in mixed-religious groups or
stay together as a full group, to devise concrete steps to meet the challenges.
6. If there is sufficient trust established among the participants, create a mutually respectful
space for them to share concerns and fears about the other participants’ faith traditions.
One way of creating such a space is to invite volunteers to share their concerns and fears
in a plenary while reminding all the participants of the ground rules of dialogue. Another
way is to invite the participants to legibly and anonymously write their concerns and fears
on sheets of paper, place the sheets in a basket, mix them up, and let each participant
randomly pick a sheet and read it aloud. Willing participants from any group can address
the stated concern or fear in the presence of all the others. The facilitators must take the
lead in making sure that there is an adequate closure to the conversation on each of the
statements.
7. Consider introducing an element of experiential learning. It could be as simple as
observing how members of the other faith traditions pray or meditate. A well-organized
joint tour to places of worship can also contribute to interreligious understanding.
8. Develop concrete actions that the participants would like to take after the dialogue. Their
actions may be either intra-religious or interreligious, or both. Discuss the need for a
follow-up meeting and/or communication.
Four Approaches to Building Interreligious Peace

The basic premise of our inquiry into this subject is that there is no universal formula for the transformation of religiously-inspired conflicts. However, despite the highly context-specific nature of approaches that peacebuilding practitioners must develop on a case-by-case basis, the following four themes appear to have a relatively broad appeal to inter and intra-faith peacebuilding:

1. *Establish a deep, authentic understanding of religious teachings:* Destructive conflict behavior justified under the name of religion is often a reflection of a highly limited or distorted understanding of religion. The Islamic duty of jihad, for example, includes fighting for self-defense under strict limitations. But the practice of jihad also includes an assiduous effort to wage an inner struggle to live a virtuous life that is dedicated to creating a just and peaceful society in which the use of force is no longer needed. A Buddhist vision of unity, which is derived from the Buddhist awareness of the interdependence of all beings, does not discriminate Buddhists from non-Buddhists; but how Buddhists put the vision into practice depends critically on the extent to which they understand and support the real intent of the Buddha. These ways of thinking about the imperative of authentic religious understanding apply to not only Islam and Buddhism, but also to Christianity, Hinduism, Judaism, and other religions. The key to transforming religiously-motivated conflict behavior, therefore, is to revolutionize the depth of religious understanding. Such a transformational process requires sharing authentic religious understandings in such a way that these understandings can deeply touch people’s hearts and shape their behaviors in a concrete, practical manner.

2. *Demonstrate religiously-grounded action and leadership capable of inspiring others:* It is one thing to learn and speak about the authentic meaning of religious teachings; it is quite another to act on them, especially when doing so requires moral courage and risk-taking. When religiously-inspired acts of genuine moral courage are publicly demonstrated to bring divided religious communities together, their effects can be felt widely. M.K. Gandhi’s practice of fasting, which sought to demonstrate self-suffering in order to overcome India’s interreligious violence, is a well-established historical example of such actions. Another more recent example is found in Pakistani mothers’ peace movement. A group of Sunni Muslim mothers who purposefully wear white Shia Muslim attire join a Shia ceremony that their sons, also Sunnis, are planning to attack. The act of these mothers, as friends of Shia mothers and their sons joining the ceremony, sends a compelling message of intercommunal solidarity and compassion to both Sunnis and Shias. The sons of the Sunni mothers, who are motivated to attack the Shia ceremony, discover that their own mothers are in the midst of the ceremony. These young men are compelled to suspend their attacks, self-reflect, and later enter dialogue with others to find a better way of processing their anger and grievances. The key to these examples of religiously-inspired actions is that these actions *embody* an authentic understanding of faith. As a result, people from the different sides of the conflict can see and feel the effect of the embodied practice.
3. **Develop revolutionary partnerships between leaders of divided religious communities:** Religiously-inspired acts of moral courage include steps taken together by religious leaders of the opposing communities to establish interfaith partnerships. Such partnerships, if realized, are most unconventional because they are formed out of deeply adversarial relationships. In order for these religious leaders to work together, they must first reflect deeply on their religious commitment, muster courage to forgive and reconcile, and place their common vision for peace over their personal desire for revenge. The process of personal transformation that takes place within each of the leaders invites deep skepticism and resentment on the part of their fellow believers within each of their faith communities. However, the unlikely partnership developed by the former adversaries is capable of generating a revolutionary effect on these leaders’ capacity to appeal to their respective faith communities. Examples of such revolutionary partnerships include Nigerian Christian and Muslim leaders, as former enemies, serving their communities by establishing an interfaith mediation center. ([A YouTube video on their activities is available at:](https://www.youtube.com/watch?v=kFh85K4NFv0))

4. **Create, institutionalize, and popularize religious experiences of coexistence:** In the long run, interreligious harmony becomes possible when people find it *unthinkable* that religious differences could become a cause of violent conflict. (Sierra Leone, a small West African country devastated by an inter-ethnic war, is a good example of Christian-Muslim distinction failing to become a cause of division despite the war.) Such a state of interreligious harmony is realized when members of the multi-religious society have accumulated sufficient social experiences of living and working together across religious differences. Steps toward building such a society include creating, institutionalizing, and popularizing political, economic, cultural, and educational practices that routinely and habitually bring people from different religious communities together. Ceremonies, symbols, and narratives of interfaith harmony incorporated into educational curriculums, the media, religious and political leaders’ words and deeds, and expressions of popular culture play a crucial role in this context. The key to these long-term processes of transformation is the importance of orchestrating and normalizing a social experience of interfaith coexistence. A desired effect of these processes is that religious differences become increasingly unimportant to the day-to-day reality of social and political life.
CASE STUDY SCENARIOS
Case Study 1: Transforming a Conflict between Children

Imagine working at a madrassa, temple, missionary school, or some other faith-based educational institution. Two pupils are playing in the playground. One of them is Burman and the other is of an ethnic minority background. (Feel free to name the group if appropriate.) The two children were initially competing for a toy and teasing each other to have fun. But their teasing eventually escalated into an argument when the frustrated younger child, Burman, started picking on the other child’s accent (thus the other child’s ethnic identity). Their heated argument soon escalated into fighting. One of the two children then hit the other hard in the latter’s face with a steel bar, causing an injury. It is at this moment that you stopped by. You see one of the children bleeding.

1. Analyze this conflict by identifying the parties and the basic human needs of each party at stake. Exercise good listening and dialogue skills to facilitate your inquiry.
2. Design a mapping of the conflict based on your response to Question 1.
3. What role does your religious identity play in understanding and tackling the roots of this conflict?
4. What concrete steps will you and/or others involved take to transform this conflict in a thoughtful and mutually satisfactory manner? Be practical and concrete.
Case Study 2: Transforming an Interreligious Conflict

This is a hypothetical conflict scenario designed for a training purpose.

You live in a town with a mixed history of interreligious coexistence and tension. Recurring episodes of violence and unrest, including the recent killings of Buddhist and Muslim citizens and the curfew introduced to respond to the killings, constantly remind residents of the fragility of interreligious coexistence.

It has come to your attention that unconfirmed rumors of a local Buddhist girl being sexually assaulted are spreading rapidly in social media and in the streets. Prominent voices on social media blame Muslim individuals for the assault and demand that law enforcement officials take decisive action against them.

A dispute over a minor traffic accident between a Buddhist and Muslim motorcyclist is about to unfold in the town against this background of widespread rumors. The dispute is quickly attracting bystanders’ attention as the two sides blame each other for the accident. While the two motorcyclists sustained only minor injuries and had only a few scratches on their bikes, their emotionally-charged argument is rapidly escalating. The disputants are publicly denouncing each other’s religion, citing the rumors about the reported sexual assault to accuse one another. As a fist fight finally breaks out between them, dozens of agitated citizens, both Buddhists and Muslims, start gathering around them. This fast-evolving situation has all the familiar characteristics of the kinds of intercommunal violence that multiple Burmese towns and cities have experienced since the outbreak of the Rakhine conflict in 2012. (Feel free to add necessary details to the scenario, or modify the scenario to reflect the specific regional context with which you are most familiar.)

1. Analyze the conflict. In your conflict analysis, ask questions such as: who are the parties, both visible and invisible? What are their basic human needs at stake? How do you describe the relationships between the parties (conflicting, collaborating, unrelated, etc.)?

2. Design a conflict mapping to supplement your analysis.

3. Exercise deep empathy with each of the conflict parties keeping your religious identity and commitment in mind. What does a deep understanding of your religion suggest about what lies at the heart of this conflict? (In other words, in the eyes of God or the Buddha, what would this conflict look like?)

4. Find practical ways of transforming this conflict peacefully. To this end, ask questions such as: who needs to be involved, and how? What existing resources and networks of relationships should be mobilized? Can you (and should you) play an active role in the proposed process of conflict transformation? If yes, what role?

5. Identify practical measures that can be taken to sustain the positive impact of the proposed course of action in order to reduce the likelihood of recurring violence.
Promoting Inter-religious Harmony in Myanmar

A Guide to Training and Dialogue

ျ္မန္မျ ျနည္တနင္ညမျူညမငသမ မငသမမ္သမမ်ားမမငျူျညညနမမမနျန္ည္ငျ္ညတနမညတနညတင္ေရမ

တင္ေရမနးုႏွိမန၊ငျ္မန္မ ညးနစနစုႏွိတင္ေရည င်တင္ေရ ုႏွိတနင

(Tatsushi Arai), PhD

ုႏွိညနည  ျနေ၀သည္။

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Preface

Preface

ဗုဒ္ဓကိုယ်ဝယ် (အကြမ်းဖက်မှာ) ယုံကြည်သည် "စီမံခန့်ခွဲခြင်းများ" အတွက် အသေးစိပ်စီမံခန့်ခွဲခြင်းများ ဆောင်ရွက်လျက် ရှိသည်။ Center for International & Intercultural Dialogue (CIID) နှင့် PMI (Panel on Multilateralism) အတွက် စီမံခန့်ခွဲခြင်းများ ဆောင်ရွက်ရှိလျက် ရှိသည်။ ဤနးနစ္စမ်ုႏွိနး စမ်ုႏွိင အကြံပြုချက်များ ဆောင်ရွက်ရှိလျက် ရှိသည်။

ပေါင်းစည်းများအဖြစ် မေးခွန်းများကို ပေးဆောင်ပါ၀င်သည်။ ဆောင်ရွက်ခြင်းများ အဖြစ် များများဆောင်ရွက်ရှိလျက် ရှိသည်။ UNESCO Myanmar "Enacting A Culture of PEACE" ကိုအတွက် မေးခွန်းများ ဆောင်ရွက်ရှိလျက် ရှိသည်။

မေးခွန်းများ (ဗုဒ္ဓကိုယ်ဝယ်များအနေဖြင့်) မေးခွန်းများ အတွက် ဝင်ရောက်သော်လည်းကောင်း၊ မေးခွန်းများ အနေဖြင့် ဝင်ရောက်သော်လည်းကောင်း၊ မေးခွန်းများ အနေဖြင့် ဝင်ရောက်သော်လည်းကောင်း၊ မေးခွန်းများ အနေဖြင့် ဝင်ရောက်သော်လည်းကောင်း။

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INTRODUCTION & PRELIMINARY MATTERS

မဒါမနမ ဆညတနမ ်ညတင္ေရမ ါည မ ်ညားမတနမ်တင္ေရမ္သမမ
Learning Objectives

6. ကျွေးဝေါ်သူ့ စာကြောင်းတွင် အချင်းအလှ မှုစီမံခန့်ခွဲမှုနှင့် အထောက်အကူ သိရှိချက်စီမံခန့်ခွဲမှုများကို အခြေခံ လေ့လာရွယ်စေရန် မှတ်တမ်းစေခိုင်ပွဲ စတင်ပြီးစီမံခန့်ခွဲမှု

7. စာကြောင်းတွင် ပေးထားသောစာကြောင်းအရေအတွက် ဗိသုကာပြုသူများ အကောင်အထည်ဖော်မှုများ များစွာ ရှာဖွေပြီး ပြုလုပ်ရန် ဆောက်လုပ်စေခိုင်ပွဲ စတင်ပြီးစီမံခန့်ခွဲမှု

8. အချင်းအလှအတွက် မိန့်မားသောစာကြောင်းအရေအတွက် ဗိသုကာပြုသူများ များစွာ ရှာဖွေပြီး ပြုလုပ်ရန် ဆောက်လုပ်စေခိုင်ပွဲ စတင်ပြီးစီမံခန့်ခွဲမှု

9. အချင်းအလှအတွက် မိန့်မားသောစာကြောင်းအရေအတွက် ဗိသုကာပြုသူများ များစွာ ရှာဖွေပြီး ပြုလုပ်ရန် ဆောက်လုပ်စေခိုင်ပွဲ စတင်ပြီးစီမံခန့်ခွဲမှု

10. အချင်းအလှအတွက် မိန့်မားသောစာကြောင်းအရေအတွက် ဗိသုကာပြုသူများ များစွာ ရှာဖွေပြီး ပြုလုပ်ရန် ဆောက်လုပ်စေခိုင်ပွဲ စတင်ပြီးစီမံခန့်ခွဲမှု

ပြောင်းလဲ - စားသောက်ရေးအသံအသံများ အခြေခံ အချင်းအလှ အထောက်အကူ ကျွန်ုပ်မှ များစွာ ရှာဖွေရာ စကောင်းတစ်ခုကို ပြုလုပ်ရန် ဆောက်လုပ်စေခိုင်ပွဲ စတင်ပြီးစီမံခွဲမှု
Learning Tree: Mapping Lessons Learned

Skills

Capacities

Awareness

Skills - စျဲပွဲ အလေး - အင်္ဂလိပ်လိုက် စွမ်းဆောင်ပြုခြင်း

Capacities - ပညာရေး အလေး - အင်္ဂလိပ်လိုက် စွမ်းဆောင်ပြုခြင်း

Awareness - ပညာရေး အလေး - အင်္ဂလိပ်လိုက် စွမ်းဆောင်ပြုခြင်း
နးနညည္႕ညနမ မနမညစန် စန်ျနေ၀သည္။

dနယမ မ္သမမ ျန ် းန ါ

dင္ေရညတနမျ မမည မငည ါ
dမစ္န ံုႏွိမ ုႏွိဆညတနမ

dမစ္နစနည မ

dူမညမမးနငျ မနာ

dညမတင္ေရ နည ုႏွိမ
dုႏွိငျမန ္မမ

dည ုႏွိမ
dည ုႏွိမ

dညညန္ ၊
dညတနျ ညစတင္ေရမန
dူည မးန ံမမုႏွိ တန္ျနျ စန
dျနေ၀သည္။

စံုႏွိစ္မငျ ျနမ ္တနမ

မနနျန ္ညညန္ ኊ 

ညတနျ ညစတင္ေရမန
Suggested Ground Rules for Facilitating Difficult Conversations

10. Be clear about the purpose of the conversation and what you hope to achieve.

11. Establish and agree on the ground rules for the conversation.

12. Allow all participants to speak without interruption and create a safe space for open communication.

13. Encourage active listening by paraphrasing and confirming understanding.

14. Acknowledge everyone and make sure that everyone feels heard and valued.

15. Stay respectful and avoid personal attacks or insults.

16. Be aware of your own biases and try to keep them in check.

17. Summarize the discussion and agree on next steps.

18. Ensure that the conversation is inclusive and that everyone feels heard and respected.

Note: These rules are intended to foster productive and respectful conversations.
**Debate vs. Dialogue**

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**่อန်းရှင်ထားသော အဆင့်မြင့်စောင့်မှုများ (Exercise Questions)**

4. သင်ဆောင်စေရောက်မှုစီမံခန်း (Exercise Questions) ပြင်ဆင်ချက်များ အပိုဒ်ကို ဆွေးနွေးခြင်း စီမံခန်း (Exercise Questions) ငိပ်ဖုံးဖုံး ပြုစုပုံတင်ပေးပါ။

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DESIGNING AND FACILITATING LEARNING EXPERIENCE

ဗြဲကြည်မည်။ အီးအိမ်မှာ ပျော်သော စီးပီးစီးမှ လျင်မြန်စီမှားနေပါတယ်။
Experiential Learning: Basic Concepts

5. **Concrete experience** - Occurs while engaging in the natural world. This is an active, hands-on stage where learners have direct contact with real-life situations and experiences. This stage is often associated with the concept of "learning by doing." 

6. **Reflective observation** - After experiencing, learners engage in reflection, analyzing what they have learned. This stage involves thinking about the experiences and understanding the implications and outcomes. 

7. **Abstract conceptualization** - Learners move from concrete experiences to abstract ideas and concepts. This stage involves developing theories and models to explain and predict phenomena. 

8. **Active experimentation** - Based on the abstract concepts, learners test and refine their ideas through experimentation. This stage involves applying theories to real-world situations and evaluating the results. 

These stages help individuals develop a deeper understanding of concepts and improve their problem-solving skills.
Four Phases of Experiential Learning

Concrete Experience
(doing / having an experience)

Active Experimentation
(planning / trying out what you have learned)

Reflective Observation
(reviewing / reflecting on the experience)

Abstract Conceptualisation
(concluding / learning from the experience)

http://www.simplypsychology.org/learning-kolb.html
Experiential Learning: Selected Methods

Metaphors – Transformations – Direct, Indirect, or Various Other Metaphorical Experiences

Rituals – Institutionalized Experiences – Direct, Indirect, or Various Other Ritualized Experiences
Storytelling - ပြောက်သွားရေးကို ပြသည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။ လူကြောင်းများကို အကြောင်းအရာများ သိရှိနေစေရန် ကြည်စ်ရှင်းခြင်း ဖြစ်ပြီးဖြစ်သည်။
Examples of Experiential Learning Exercises

Examples of Experiential Learning Exercises

Case study - စီးရီးယားနေရာ

1. ပြည်သူရေးအားအလုံးဖူးသော စီးပွားရေးအာဏာပို့န်အားဖို့ပြုလုပ်ခြင်း

2. ပြည်သူရေးအားအလုံးဖူးသော စီးပွားရေးအာဏာပို့န်အားဖို့ပြုလုပ်ခြင်း

3. ပြည်သူရေးအားအလုံးဖူးသော စီးပွားရေးအာဏာပို့န်အားဖို့ပြုလုပ်ခြင်း

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5. ပြည်သူရေးအားအလုံးဖူးသော စီးပွားရေးအာဏာပို့န်အားဖို့ပြုလုပ်ခြင်း
Questions for Planning Intra and Interreligious Activities

10. The age of youth is characterized by various challenges. How can you address these challenges in the context of intra and interreligious activities?

11. How can the understanding of religious diversity contribute to the resolution of conflicts and promote understanding?

12. What role can religious education play in promoting mutual respect and understanding among different faith communities?

13. How can the celebration of religious festivals and occasions be done in a manner that fosters unity and understanding?

14. In what ways can religious leaders contribute to the promotion of interfaith dialogue and understanding?

15. How can interfaith dialogue be facilitated in educational institutions and other community settings?

16. a. How can ecumenical cooperation among different faith communities be encouraged and supported?
b. အရာရှိတို့ အစိတ်အပိုင်းလက်ခံ၍

c. ရောဂါဦးခြင်းသို့မဟုတ် သေဆုံးမှု စရာမျှ၊ အထွေထွေ ဆိုင်ရာ အကြားချွင်း အားလုံးအနေဖြင့်
   ရောက်လာစေ။

d. ရောဂါဦးခြင်းသို့မဟုတ် သေဆုံးမှု စရာမျှ၊ အထွေထွေ ဆိုင်ရာ အကြားချွင်း အားလုံးအနေဖြင့်
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e. ရောဂါဦးခြင်းသို့မဟုတ် သေဆုံးမှု စရာမျှ၊ အထွေထွေ ဆိုင်ရာ အကြားချွင်း အားလုံးအနေဖြင့်
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17. ရောဂါဦးခြင်းသို့မဟုတ် သေဆုံးမှု စရာမျှ၊ အထွေထွေ ဆိုင်ရာ အကြားချွင်း အားလုံးအနေဖြင့်
    ရောက်လာစေ။

18. ရောဂါဦးခြင်းသို့မဟုတ် သေဆုံးမှု စရာမျှ၊ အထွေထွေ ဆိုင်ရာ အကြားချွင်း အားလုံးအနေဖြင့်
    ရောက်လာစေ။
Design Components of a Brief Workshop Exercise

The design of a brief workshop exercise includes several components. These components are:

1. Presenting the context (introduction)
2. Defining the objectives (goals)
3. Selecting the methods (activities)
4. Planning the resources (materials)
5. Preparing the schedule (timetable)
6. Evaluating the outcomes (feedback)
7. Optimizing the design (iterations)

The design process involves continuous adaptation and improvement based on feedback and outcomes.
Useful Questions for Co-facilitation

Preliminary Questions for Preparation

6. Are there any pre-existing agreements or plans that need to be taken into account when conducting the session?

7. In what ways can the coordination between the facilitators be improved?

8. How can the facilitators ensure that all participants are engaged and involved in the discussion?

9. Are there any particular areas or topics that require special attention or consideration during the session?

10. What are the expectations for the outcomes of the session, and how can these be achieved?

Co-facilitator Coordination

6. How can the facilitators ensure that their roles are clearly defined and understood by all participants?

7. In what ways can the facilitators support each other during the session?

8. How can the facilitators handle any conflicts or disagreements that may arise during the session?

9. What strategies can the facilitators use to maintain the momentum and interest of the participants throughout the session?

10. How can the facilitators ensure that the session objectives are achieved in a timely and effective manner?
Styles of Co-facilitation

7. **Facilitator-recorder** - Facilitator-recorder is where the facilitator and recorder are engaged in the decision-making process. The facilitator acts as the decision maker, while the recorder takes notes. This style is efficient in terms of time management, but it may limit the participation of other members.

8. **Primary-secondary** - In this style, the facilitator serves as the primary decision-maker, while the secondary facilitator provides support and assistance. This style ensures that the decision-making process is collaborative but assigns specific roles to different members.

9. **Online-offline** - This style involves alternating between online and offline facilitation. Online facilitation allows for real-time interaction and decision-making, while offline facilitation involves planning and strategizing. This style is useful for large groups with diverse geographical locations.

10. **Task-relationship** - In the task-relationship style, decision-making is divided into tasks and relationships. Tasks are assigned based on expertise, while relationships are formed based on personal connections. This style is effective in promoting both efficiency and personal connections.

11. **Intervention-reaction** - Intervention-reaction involves the facilitator intervening in the group process and observing the reactions. This style helps in managing group dynamics and ensuring that all members feel heard and understood.

12. **No explicit division of labor** - In this style, all members are equally involved in the decision-making process. This style promotes inclusivity and ensures that no member feels left out.

Introductory Exercise on Conflict

ပြီးစားသော့ စားညီများ

အသုံးပြုသော့အချက်အလက်များ စားညီများ စားညီများ စားညီများ စားညီများ စားညီများ စားညီများ စားညီများ

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Articulating Different Approaches to Peace

Equity - ဆွဲကြေညာခြင်းများသည် အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားနိုင်ငံများ၏ များကို များစရာသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားနိုင်ငံများ၏ များကို များစရာသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားနိုင်ငံများ၏ များကို များစရာသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။

Harmony - ဆွဲကြေညာခြင်းများသည် အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။

Conflict-handling capacity - ဆွဲကြေညာခြင်းများသည် အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။ အခြားသောကြောင့် ပြုလုပ်ရန်ရှိသည်။
Selected Concepts in Peace Studies

ရယူစိုက်ရောက်သည့် လိုအပ်ချက်များ အသိပေးချက်များ

(Conflict and Conflict Analysis)

၁ အင်္ဂါစီးပါဝင်သည် (၁) အင်္ဂါစီးပါဝင်သည် အရာဝင် (၂) ဒီးယားကျော်စီးပါဝင်သည် အရာဝင်များ ကျော်စီးပါဝင်သည်း အရာဝင်များ ကျော်စီးပါဝင်သည်

၂ အင်္ဂါစီးပါဝင်သည် - လူအများ လူအများများ အားလုံးအတွက် အလိုအလျောက် (အလိုအလျောက်) စိက်စားသည်

၃ အင်္ဂါစီးပါဝင်သည် - လူအများကို အားလုံးအတွက် အလိုအလျောက် စိက်စားသည်

၄ အင်္ဂါစီးပါဝင်သည် - လူအများကို အားလုံးအတွက် အလိုအလျောက် စိက်စားသည်

၅ အင်္ဂါစီးပါဝင်သည် - လူအများကို အားလုံးအတွက် အလိုအလျောက် စိက်စားသည်

ဗုဒ္ဓလီ (Violence)

၁ အကျိုးစားများကို ပြုသောကြောင့် စိုက်ချင်းစားကြည့်မှန် စိုက်ချင်းစားများ အကျိုးစားများ စိုက်ချင်းစားများ အကျိုးစားများကို ကျော်စီးပါဝင်သည်

၂ အကျိုးစားများကို ပြုသောကြောင့် စိုက်ချင်းစားကြည့်မှန် စိုက်ချင်းစားများ အကျိုးစားများ စိုက်ချင်းစားများ အကျိုးစားများကို ကျော်စီးပါဝင်သည်

၃ အကျိုးစားများကို ပြုသောကြောင့် စိုက်ချင်းစားကြည့်မှန် စိုက်ချင်းစားများ အကျိုးစားများ စိုက်ချင်းစားများ အကျိုးစားများကို ကျော်စီးပါဝင်သည်

၄ အကျိုးစားများကို ပြုသောကြောင့် စိုက်ချင်းစားကြည့်မှန် စိုက်ချင်းစားများ အကျိုးစားများ စိုက်ချင်းစားများ အကျိုးစားများကို ကျော်စီးပါဝင်သည်

၅ အကျိုးစားများကို ပြုသောကြောင့် စိုက်ချင်းစားကြည့်မှန် စိုက်ချင်းစားများ အကျိုးစားများ စိုက်ချင်းစားများ အကျိုးစားများကို ကျော်စီးပါဝင်သည်
Conflict Transformation

Conversion of conflicts is the process of transforming conflicts that have caused disputes and divisions into new conflicts that can cause new disputes and divisions. Mutually beneficial conflict transformation is a process of transforming conflicts so that they can bring new benefits to the respective parties.

Development

Development is a process of transforming conflicts into new conflicts that can bring new benefits to the respective parties.

Peace Education

Peace education is a process of transforming conflicts into new conflicts that can bring new benefits to the respective parties.

Link between Conflict Transformation, Development, and Peace Education

The link between conflict transformation, development, and peace education is that conflict transformation can lead to development, which in turn leads to peace education.
Conflict Dynamics

င်္ချားတိုင်းတစ်စီမံ (Conflict Dynamics) ဟူသော အတိုက်အခြေခံသော အချက်အလက်ပါဝင်သော ပြောက်ချက်များကို ဖော်ပြပေးထားသည်။

1. ပြောင်းလဲချက် (Conflict manifestation) - များစွာ အခြေခံကို ပြောင်းလဲချက်တစ်စီမံကို ဖော်ပြထားပါသည်။

2. ပျော်ရွှင်ချက် (Escalation) - ပျော်ရွှင်ချက်တစ်စီမံကို ဖော်ပြထားပါသည်။

3. ပါဝင်ချက် (Polarization) - ပါဝင်ချက်တစ်စီမံကို ဖော်ပြထားပါသည်။

4. ဤတို့ကို အနောက်တိုင်းတစ်စီမံဖြင့် ဖော်ပြပေးထားသည်။

စီမံချက်များကို အနည်းဆုံး ပြောင်းလဲချက်တစ်စီမံကို ဖော်ပြထားပါသည်။
Religious Identity and Conflict

(ပထမဦး အပြုလောင်ခံရသော ရာသီးသီးတစ်ခါတွင် (polarization) ကြောင့် ပြောင်မှုတက်ခံရာသီးသီး (de-humanization) ဖြစ်စဉ်ကို သိရှိရန် ကူးယူနိုင်မည်)

(ပြောင်မှုတင်စေခြင်း (Widening) - ပြင်သစ် ဖြစ်ရှင်းဖော်ပြထားသော သေးငယ်ပြည့်နှစ်ကျော်များ ကူးယူရန် မဖော်ပြထားသေးငယ်ပြည့်နှစ်ကျော်များ တင်ထားသော)

(နောက်ဆုံးပြောင်မှုတင်စေခြင်း (Entrapment) - ပြင်သစ်ပြောင်မှုတင်စေခြင်း အပြောင်းအလဲရှိသော ဖြစ်ရှင်းဖော်ပြထားသော သေးငယ်ပြည့်နှစ်ကျော်များ ကူးယူနိုင်မည်)

(အပါအဝင်ပြောင်မှုတင်စေခြင်း (Stalemate) - ပြင်သစ်ပြောင်မှုတင်စေခြင်း များ ဖြစ်ရှင်းဖော်ပြထားသော သေးငယ်ပြည့်နှစ်ကျော်များ ကူးယူနိုင်မည်)

(အပါအဝင်ပြောင်မှုတင်စေခြင်း (De-escalation) - ပြင်သစ်ပြောင်မှုတင်စေခြင်း များ ဖြစ်ရှင်းဖော်ပြထားသော)

ရှေးဟောင်းအစိုးရအလှပအလိုအသားရေး - ပြင်သစ်ပြောင်မှုတင်စေခြင်း များ ဖြစ်ရှင်းဖော်ပြထားသော သေးငယ်ပြည့်နှစ်ကျော်များ ကူးယူနိုင်မည်)

စေတီတော်မှာ မြစ်များ ဖြစ်ရှင်းဖော်ပြထားသော သေးငယ်ပြည့်နှစ်ကျော်များ ကူးယူနိုင်မည်)

စေတီတော်မှာ မြစ်များ ဖြစ်ရှင်းဖော်ပြထားသော သေးငယ်ပြည့်နှစ်ကျော်များ ကူးယူနိုင်မည်)

Religious Identity and Conflict
သမ မညတင္ေရမ ုႏွိတနတင္ေရမး ုႏွိယန ုႏွိတနနးၡၡဏမ ဆညတနမငတင္ေရမ်ညားမတနမ်တင္ေရမ္သမမ၊ငညးၤည္သမမဆညတနမင
ံစမမ သးန္သမမး ုႏွိင္သ ္မ းနညစန ုႏွိ္ညင်ျ မမ္သ ္မ းန ုႏွိသို႔င္ညသည ည မ် သ မန္သ ္မည္တနင ုႏွိ ုႏွိသို႔ည မညျ မတနမန ္ႈငျ စနည ၚ ျနေ၀သည္။

သမ မညတင္ေရမ ုႏွိတနတင္ေရမး ုႏွိယန ုႏွိတနနးၡၡဏမည ၚည္တနငည်မးနည မနျ ါ်ည ုႏွိတနမင းနညတင္ေရမးန္ႈျ စနညစ ျနေ၀သည္။
အောက်ပါဦးစġးမျိုး “စိုးရိမ်းလမ်း”လိုအပ်သည် မိသားစုများ၏ ဖြစ်ပွားမှုကို တောင်းဆို အသုံးပြုသည့် အချက်အလက်တွင် (ရှား) အဆင့်သတ်မှတ်ပြုသောအဖွဲ့အစည်း၏ ကိုလိုအပ်သည့် ပြောက်ချင်းစ်သူများအတွက် ဖြစ်ပွားမှုရွေးချယ်ချက်

ပြည်သူ၏အကြံပေး (ရှား) စီမံခန့်ခွဲမှုကို အောက်ပါအချက်အလက်တွင် စီမံခန့်ခွဲမှုကို အစိုးရအဖွဲ့အစည်း၏ ဖြစ်ပွားမှုကို တော်တော်တဆိုင်ရာ ပြောက်ချင်းစ်သူများအတွက် ဖြစ်ပွားမှုရွေးချယ်ချက်

ဗူးစနစ်များ အသုံးပြုသောအကြောင်းအရာပေး ကိုယ်စားပြုပြီး မိသားစုများ၏ ဖြစ်ပွားမှုကို တောင်းဆိုသည်ကို အောက်ပါအချက်အလက်တွင် စီမံခန့်ခွဲမှုကို အစိုးရအဖွဲ့အစည်း၏ ဖြစ်ပွားမှုကို တော်တော်တဆိုင်ရာ ပြောက်ချင်းစ်သူများအတွက် ဖြစ်ပွားမှုရွေးချယ်ချက်
Conflict Mapping (1): Illustration of Conflict Parties, their Goals, and their Relationships

Adopted from the 2015 course binder of the Conflict Transformation Across Cultures (CONTACT) summer peacebuilding institute in USA.
Illustration of Conflict Parties, Goals, and Relationships – Example from Syria

- Maintain access to basic needs for welfare (food, water, shelter, medicine)
- Freedom from fear; security from retaliation

Community
Supported by
the government
& aid agency

Internal Displaced
persons unable to
receive aid and
Government support

- Gain access to basic needs for welfare & survival (food, water, shelter, medicine, fuel)
- Seek fairness in inter-communal Relationships
- Freedom from fear; security from attacks

Syria: Conflict over Aid Distribution

Family A
Family B
Family C

Humanitarian Aid agency

- aspiration to help those in need
- help develop good inter-communal Relationships
- maintain good Relationships with the government & the agency’s Headquarters
Conflict Mapping (2): Conflict Tree

Adopted from the 2015 course binder of the Conflict Transformation Across Cultures (CONTACT) summer building institute, USA.
Approaches to Complex Multi-Party Conflict

• Max R (relationship) approach – emphasizes the development of interpersonal relationships and trust among parties. The approach focuses on building a cooperative environment where all parties feel valued and respected. It involves open communication, understanding, and mutual goal setting.

• Max G (goal) approach – focuses on achieving the objectives set by the parties. It involves setting clear, measurable goals and working towards their realization. The approach emphasizes the importance of compromise and negotiation to ensure all parties gain from the process.

• Max P (party) approach – prioritizes the interests of each party. It involves negotiating the terms that are most favorable to each individual party. The approach is often criticized for being self-serving and potentially excluding other parties from the process.
A Mediative Process

A Middle-Out Approach to Conflict Transformation and Peacebuilding

(Adapted and Revised from John Paul Lederach in *The Moral Imagination*)

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Top Level

Mid Level

Grassroots Level

Horizontal Movement

Middle Out

Vertical Movement

Top Down

Bottom Up
A Dependency-Power-Violence (DPV) Triangle: Toward a Theory of Structural Conflict

Tatsushi Arai

A Dependency-Power-Violence (DPV) Triangle: Toward a Theory of Structural Conflict

Tatsushi Arai (Tatsushi Arai)

A Dependency-Power-Violence (DPV) Triangle: Toward a Theory of Structural Conflict

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1. A Dependency-Power-Violence (DPV) Triangle: Toward a Theory of Structural Conflict

2. A Dependency-Power-Violence (DPV) Triangle: Toward a Theory of Structural Conflict

3. A Dependency-Power-Violence (DPV) Triangle: Toward a Theory of Structural Conflict

4. A Dependency-Power-Violence (DPV) Triangle: Toward a Theory of Structural Conflict
အသက်ရှင်စွမ်းအင်အားနိုင်ငံသား သူမနှင့်သူများ
ပြုလုပ်သော အားသောအချက်အလက်များ(၁)

ထိုင်းသားအမျိုးမျိုးလေးသော ထိုင်းသားဥပဒေသားများနှင့် အခြေခံကျမ်းများ
အမှတ်များဆိုင်ရာ အခြေခံကျမ်းများတွင် ပြုလုပ်သော အခြေခံကျမ်းများ
အမှတ်များကို အခြေခံကျမ်းများတွင် စီစဉ်ချက်များပါဝင်သည်။
အနေဖြင့် ပြုလုပ်သော အခြေခံကျမ်းများကို အခြေခံကျမ်းများ
အမှတ်များကို စီစဉ်ချက်များပါဝင်သည်။

စီစဉ်ချက်များဖြင့် ပြုလုပ်သော အခြေခံကျမ်းများကို အခြေခံကျမ်းများ
အမှတ်များကို စီစဉ်ချက်များပါဝင်သည်။
အနေဖြင့် ပြုလုပ်သော အခြေခံကျမ်းများကို အခြေခံကျမ်းများ
အမှတ်များကို စီစဉ်ချက်များပါဝင်သည်။

စီစဉ်ချက်များဖြင့် ပြုလုပ်သော အခြေခံကျမ်းများကို အခြေခံကျမ်းများ
အမှတ်များကို စီစဉ်ချက်များပါဝင်သည်။
အနေဖြင့် ပြုလုပ်သော အခြေခံကျမ်းများကို အခြေခံကျမ်းများ
အမှတ်များကို စီစဉ်ချက်များပါဝင်သည်။
The following diagram illustrates the dynamic relationships between power, dependency, and violence:

A Dependency-Power-Violence (DPV) Triangle
စူမ္မညတင္ေရမင
ဆညတနမင
်္သ္မ
မမ္သမမ်ည ၚင
်န ုႏွိ္ညမသ ္ညူ ုႏွိုႏွိ်မမ မမညမတင္ေရ ျနမင
်ျ မမ်ညားမတနမတင္ေရတနမ္သမမ်မမင
စမစနညးသင
င
ည မန ုႏွိညန၍င
်္သ္မ ူမ္သမမားမမည္တနနျနမငင
င
ညျနည မးနဆ ုႏွိတနတင္ေရမနငနုႏွိ နည မတန ္တနမတင္ေရည နမည်မတန ံမ ုႏွိမတင္ေရ္ျနေ၀သည္။င ုႏွိ ုႏွိ သို႔ ငစမ စန်တင္ေရင (ညျနည မးန ံုႏွိ်တင္ေရ)ငင
် ္တနညျ မတနမန ္ႈ်ည္းန ယသ္နညးသမ္ ႈ ်တင္ေရ င
် ္တနညျ မတနမယမျ တနမ ျနင ္တင္ေရည ္ျ စနန ုႏွိ် နၿ ူမင င
ဤ နမ္ႈညတင္ေရမ
် ္တနညျ မတနမန ္ႈ ံုႏွိ ကမမနင ၂င္သ ္မ ျနင င
ျ ျနမ းန် ္ တနျ တနမငင စန ္မမ ညမတင္ေရ္ျနျ စနညားမတနမင ် ုႏွိ ျ ္င မမ ျနေ၀သည္။
Transforming Structural Conflict
The following description of the theory and practice of structural conflict transformation is a summary of Johan Galtung’s 2010 publication, *A Theory of Conflict*, pp. 157-188.

Structural conflict in brief

Structural Conflict “(structual) theory” is a way to understand the root causes of conflicts and to transform them. It approaches conflicts from a structural perspective, identifying the social, economic, and political factors that underlie conflicts. This perspective is based on the understanding that conflicts are not just about individuals or groups, but about the wider structural and systemic forces that shape human interactions and societies.

This approach differs from traditional conflict resolution methods, which often focus on individual or group-level solutions. Instead, structural transformation seeks to address the underlying structural inequalities and injustices that contribute to conflicts. It aims to create a more just and equitable social order, where conflicts are prevented from arising in the first place.

By recognizing the role of structures, structural conflict transformation seeks to empower marginalized and oppressed groups, challenge power imbalances, and create opportunities for collective action and change. It promotes the development of democratic processes and institutions that reflect a more equitable distribution of power and resources.

In conclusion, structural conflict transformation offers a powerful framework for understanding and addressing the root causes of conflicts. By focusing on systemic change, it provides a holistic approach that can lead to sustainable peace and justice for all.

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Social processes sustaining structural conflict

Means by which to prevent consciousness formation that exposes the existence of structural conflict:

- **Means by which to prevent self-organizing and social mobilization that would challenge the sustenance of structural conflict:**

 Structural Conflict  ိမိေတာ်မန္းတင္ေရည နမ္သမမး ုႏွိ ညစ္မ်ည မမ်ုႏွိ န သ္ နျ ူမ မည ုႏွိသို႔း၏ ်ညည္မ်ည ၚ
Social processes aimed at transforming structural conflict

Structural Conflict refers to ongoing power structures and processes that underlie and sustain social inequalities and injustice. By addressing the root causes of conflict, these processes aim to transform structural inequalities and promote social justice.

- Addressing inequality
- Promoting social justice
- Empowering marginalized communities
- Creating opportunities for all
- Building sustainable peace

By focusing on these processes, we can work towards a more equitable and just society.
APPROACHES TO INTERFAITH DIALOGUE
### Demographic Data on Religious Communities

<table>
<thead>
<tr>
<th>Religion</th>
<th>% of Population</th>
<th># of People</th>
<th>Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Catholic</td>
<td>24%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Protestant</td>
<td>6%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Orthodox</td>
<td>4%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anglican</td>
<td>1%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sunni</td>
<td>17-21%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shia</td>
<td>2-5%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>15%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Buddhist</td>
<td>10%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hindu</td>
<td>2%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Christianity</td>
<td>4%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other</td>
<td>10%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muslim</td>
<td>-</td>
<td>11%</td>
<td></td>
</tr>
</tbody>
</table>

Total - 11%, Catholic 10%, Buddhism 2%
<table>
<thead>
<tr>
<th>အကျိုးသောအဆင့်</th>
<th>အကြောင်း</th>
<th>အရေးအရာအကျိုးသောအဆင့်</th>
</tr>
</thead>
<tbody>
<tr>
<td>မိမိ</td>
<td>၎င်း။လိုလျောင်</td>
<td>၇%</td>
</tr>
<tr>
<td>အခြေခံ</td>
<td>၆%</td>
<td>အခြေခံအရေးအရာ ၇% ကျော်လှားရှိ အခြေခံအရေးအရာ ၆% ကျော်လှားရှိ</td>
</tr>
<tr>
<td>စကားမွေး</td>
<td>၆%</td>
<td>စကားမွေးအရေးအရာ ၆% ကျော်လှားရှိ</td>
</tr>
<tr>
<td>စစ်ကိုယ်</td>
<td>၃%</td>
<td>စစ်ကိုယ်အရေးအရာ ၃% ကျော်လှားရှိ</td>
</tr>
<tr>
<td>မန္မြင်များ</td>
<td>၀.၅%</td>
<td>မန္မြင်များအရေးအရာ ၀.၅% ကျော်လှားရှိ</td>
</tr>
<tr>
<td>ပိုမို</td>
<td>၀.၇%</td>
<td>ပိုမိုအရေးအရာ ၀.၇% ကျော်လှားရှိ</td>
</tr>
</tbody>
</table>

အချက်အလက်များအလိုအရှင် ကျော်လှားရှိ လိုလျောင်အရေးအရာ ၆% ကျော်လှားရှိ အခြေခံအရေးအရာ ၃% ကျော်လှားရှိ စစ်ကိုယ်အရေးအရာ ၀.၇% ကျော်လှားရှိ မန္မြင်များအရေးအရာ ၀.၅% ကျော်လှားရှိ ပိုမိုအရေးအရာ ၀.၇% ကျော်လှားရှိ မိမိအရေးအရာ ၇% ကျော်လှားရှိ}

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Historical Evolution of Languages and Religions: A Hypothesis

Animism

နမနံုႏွိမည်နမစမမျတနမင(်္ ညျ္းူမ၊င္ ုႏွိမညးမတနမးတနသံုႏွိ)
၄၍။ငစ ညန ျမ္န္သမမငညမတင္ေရညဴမ်ဆညတနမင မမညျ္မစ
၅၄။င ညနျ ္ ုႏွိညညမတနမ္သမမ၊ငဓညနမ ံုႏွိမည္နမ္သမမဆညတနမင်္ညညန ျမည ုႏွိသို႔ ျနင် ္ညန်ျ္ညနငမမည မး္န ုႏွိတင္ေရမနငမျနမနညစန ုႏွိျ စနျ တနမ
၆၍။ငစ ည ျမ္န္သမမငညမတင္ေရမ်ည္းနမ မမည ုႏွိတင္ေရမနငမျနမနညစန ုႏွိျ စနျ တနမ
CHRISTIANITY

မေးခွန်းချက်များ

၆၃၇ – ၃၇၃ခုနှစ်များတွင် အိန္ဒိယနိုင်ငံအတွက် အပြုသော မေးခွန်းချက်များကို ရေးသားထားသော်လည်း ကျွန်တော်တို့အနေဖြင့် ကိုယ်စားလှုပ်ရာမှုများကို လုံခြုံစွာ အဆင့်မှုကို ရှာဖွေရန် အထူးသဖြင့် အကောင်အထည်ဖော်ရန် အနေဖြင့် အရာအားကြီးစွာ ဖော်ပြထားရှိသည်။

သို့သော်လည်း ကျွန်တော်တို့အနေဖြင့် ကျောက်စိုက်ရေးမှုရှိသောစီးပွားရေးအဆင့်မှုကို လုံးစေရန် သက်ရောက်မှုများကို ပြည့်စုံသောမှုများကို လိုင်းညွှန်ကြည်ရန် အထူးသဖြင့် အကောင်အထည်ဖော်ရှိသည်။

သို့သော်လည်း ယူနီမှု များဖြင့် တင်းတင်းအများအားဖြင့် ကျောင်းလွန်ပြီး သိပ္ပံများကို လုံးစေရန် အကောင်အထည်ဖော်ရှိသည်။

သို့သော်လည်း ယူနီမှု များဖြင့် တင်းတင်းအများအားဖြင့် ကျောင်းလွန်ပြီး သိပ္ပံများကို လုံးစေရန် အကောင်အထည်ဖော်ရှိသည်။

ကမ္ဘာ့လျှပ်စစ်မှု များဖြင့် တင်းတင်းအများအားဖြင့် ကျောင်းလွန်ပြီး သိပ္ပံများကို လုံးစေရန် အကောင်အထည်ဖော်ရှိသည်။

ကမ္ဘာ့လျှပ်စစ်မှု များဖြင့် တင်းတင်းအများအားဖြင့် ကျောင်းလွန်ပြီး သိပ္ပံများကို လုံးစေရန် အကောင်အထည်ဖော်ရှိသည်။
မိဖုရား ဗိသုကာသောအဖွား ("The Paradoxical Commandments")

(Kent M. Keith ဗိသုကာသောအဖွား Mother Teresa: A Simple Path (1995) ဗိုင်းတာသောအဖွား)
ယနေ့ကား အောက်ပါ အရာများအား အနှောက်တွင် အခြေခံသော အချက်များအား ခန့်မှန်းမှု ရပ်တန့်ထားကြသည်။

မိုးကြည်သော အရာများအား ၂၀၁၄ ခုနှစ်တွင် မြန်မာနိုင်ငံမှ ထိုသော အချက်များအား အခြေခံသော အချက်များအား ခန့်မှန်းမှု ရပ်တန့်ထားကြသည်။
အားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံးအားလုံး
ကျောက်ဖော်မှုများ သို့မဟုတ် သဘောစားမှုများစွာ သိရှိရန် သိရှိလိုပါကကိုသာ သိရှိနိုင်သည်။ သိရှိနိုင်ရန် ကျန်းမာရေးစိတ်ကျော်မှုများကို သိရှိရန် သိရှိလိုပါကကိုသာ သိရှိနိုင်သည်။

Qur'an 8:60-61
အရာဝတုများလည်းကောင်း၊ သဘောစားမှုများ သိရှိရန် သိရှိလိုပါကကိုသာ သိရှိနိုင်သည်။

Qur'an 42:40-43
သိရှိနိုင်ရန် သိရှိလိုပါကကိုသာ သိရှိနိုင်သည်။
HINDUISM

အသေးစိတ်အညှပ်တော်တွင်း

(1) အသေးစိတ်အညှပ်တော်တွင်း  - ဗီဂီဒ်စာမျက်နှာမှ အသေးစိတ်အညှပ်တော်တွင်း အခြေအနေများကို ကြည့်ရှုပေးသည်။

(2) အသေးစိတ်အညှပ်တော်တွင်း  - ဗီဂီဒ်စာမျက်နှာမှ အသေးစိတ်အညှပ်တော်တွင်း ကြည့်ရှုပေးသည်။

(3) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(4) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(5) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(6) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(7) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(8) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(9) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(10) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(11) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(12) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(13) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(14) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(15) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(16) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(17) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(18) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(19) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)

(20) အသေးစိတ်အညှပ်တော်တွင်း  (ဗီဂီဒ်စာမျက်နှာ)
<table>
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*Tatsushi Arai* က ယခုနေ့ကို တွေ့ရှိသော အချက်အလက်များကို ဖော်ပြထားသည်။ ပေးထားသော အချက်အလက်များကို ဖော်ပြထားသည်။ ဖော်ပြထားသော အချက်အလက်များကို ဖော်ပြထားသည်။
 BUDDHISM

ယံုႏွိားျနျ တနမ၊ ၄ေ၀သည္။
မြို့တော် - ဖါဂျက်ပါယ်မြောက်အနီး အောက်ပါပါ ဖါဂျက်မြောက်အနီး ကျောင်းသားများနှင့် ငါ့တို့ ဖါဂျက်ပါယ်မြောက်အနီး ကျောင်းသားများနှင့် ဆုံးသော ချက်ချင်းများကို များစွာ သိရှိနေသည်။
ရိုးရိင်းထားသော အရေးကြီးသောစာပိုဒ်များ ပြသခြင်း

(အောက်ပါ)

ရေးသားသောစာပိုဒ်များသည် အရေးကြီးသောစာပိုဒ်များအဖြစ် ဖော်ပြထားသည်။ အရေးကြီးသောစာပိုဒ်များသည် အရေးကြီးသောစာပိုဒ်များအဖြစ် ဖော်ပြထားသည်။ အရေးကြီးသောစာပိုဒ်များသည် အရေးကြီးသောစာပိုဒ်များအဖြစ် ဖော်ပြထားသည်။ အရေးကြီးသောစာပိုဒ်များသည် အရေးကြီးသောစာပိုဒ်များအဖြစ် ဖော်ပြထားသည်။
Challenges in Interfaith Dialogue and Relationship-Building

ဗုဒ္ဓဘာသာကြီး၊ ဟက်ဒါစိုက်၊ စီးပွားရေးကြီးနှင့် ကျွန်ုပ်တို့၏ ဝိုင်းသီးသီး အခြေခံမှုများကို မှန်ကြားရခြင်းကို နှိပ်ပါ၀င်သည်။

Hindus

Christians

Buddhists

Muslims

စိတ်ပေါက်များကိုသော အခြေခံမှုများကို မှန်ကြားရခြင်းကို နှိပ်ပါ၀င်သည်။

စိတ်ပေါက်များကိုသော အခြေခံမှုများကို မှန်ကြားရခြင်းကို နှိပ်ပါ၀င်သည်။
တာဝန်ခံရသူရှိများ:
- အမြဲတမ်းအကျဉ်းစာရင်းကို စိတ်ဝင်စားထားသူများအား အရာရှိများနှင့် ဆိုင်ရာမှာ အချိန်အားဖြင့် ကျွန်တော်တို့၏ အချက်အလက်များကို မျှဝေတွေ့ရှိနိုင်သည်။
- အမြဲတမ်းအကျဉ်းစာရင်းကို စိတ်ဝင်စားထားသူများအား အရာရှိများနှင့် ဆိုင်ရာမှာ အချိန်အားဖြင့် ကျွန်တော်တို့၏ အချက်အလက်များကို မျှဝေတွေ့ရှိနိုင်သည်။

ပြောစာများ - စိတ်ဝင်စားမှုနောက်ပိုင်းစာများ

ပြောစာများအတွက် စိတ်ဝင်စားမှုနောက်ပိုင်းစာများကို စေရာမှာ အရာရှိများနှင့် ဆိုင်ရာမှာ အချိန်အားဖြင့် ကျွန်တော်တို့၏ အချက်အလက်များကို မျှဝေတွေ့ရှိနိုင်သည်။
ဤစာတန်းကိုဖော်ပြသည်မှာ အစားတွေ့ရှိနေသည်မှာ ကျွန်ုပ်တို့၏မြင့်မားမှုအများအားဖြင့် စာပေများကို အဘိတ်ကုန်စီမံခန့်ခွဲပေးနေပါသည်။

ထို့ကြောင့် များစွာကိုဖော်ပြရန် အခြေခံမှုများကို အသုံးမပြုချင်သေးသည်ပင်ဖြစ်သည်။

• လိုလျင်မှာ စာပေများကို အသုံးပြုသည်။

• အဆိုးအစားအချင်းများကို ဖော်ပြနေသည်။

• စာပေများကို အသုံးပြုသည်။

• မိတ်ဆွေးနှင့် အစိတ်အပိုင်းအချင်းများကို အသုံးပြုသည်။

• အထူးသဖြင့် စာပေများကို အသုံးပြုသည်။

• အစိတ်အပိုင်းအချင်းများကို ဖော်ပြနေသည်။

• လိုလျင်မှာ စာပေများကို အသုံးပြုသည်။
Designing and Facilitating an Interfaith Dialogue

1. The first step in designing an interfaith dialogue is to establish clear objectives and agreements. Without a shared understanding of goals and roles, the dialogue can become disjointed and unproductive. A collaborative plan that outlines each participant's role and responsibilities ensures that all parties are aligned and engaged.

2. The second step involves selecting a facilitator who is knowledgeable about the topics to be discussed. The facilitator should be impartial and skilled in managing discussions to ensure that all perspectives are heard.

3. The third step is to create a safe and respectful environment where participants can express their views without fear of judgment. This involves setting ground rules and ensuring confidentiality.

4. The fourth step is to conduct the dialogue in a structured manner, allowing ample time for discussion and reflection. This helps to build trust and understanding among participants.

(Preparing for an interfaith dialogue)
5. ကြက်စွဲများကို ဝါဆိုချက်များ သတိထားပြီး အရေးကင်းများကို ကြည့်ရှုထားသည်မှာ အချက်အလက် ကြည့်ရှုချက်တွင် ရှိသည်။

6. အရေးကင်းများ ပြုလုပ်ရာတွင် ကြက်စွဲများကို သတိထားပြီး စွဲချက်များကို ကြည့်ရှုထားသည်မှာ အချက်အလက် ကြည့်ရှုချက်တွင် ရှိသည်။

(Convening and facilitating an interfaith dialogue)

1. ကြက်စွဲများကို ဝါဆိုချက်များ သတိထားပြီး အရေးကင်းများကို ကြည့်ရှုထားသည်မှာ အချက်အလက် ကြည့်ရှုချက်တွင် ရှိသည်။

2. အရေးကင်းများ ပြုလုပ်ရာတွင် ကြက်စွဲများကို သတိထားပြီး စွဲချက်များကို ကြည့်ရှုထားသည်မှာ အချက်အလက် ကြည့်ရှုချက်တွင် ရှိသည်။

3. အရေးကင်းများ ပြုလုပ်ရာတွင် ကြက်စွဲများကို သတိထားပြီး စွဲချက်များကို ကြည့်ရှုထားသည်မှာ အချက်အလက် ကြည့်ရှုချက်တွင် ရှိသည်။

4. အရေးကင်းများ ပြုလုပ်ရာတွင် ကြက်စွဲများကို သတိထားပြီး စွဲချက်များကို ကြည့်ရှုထားသည်မှာ အချက်အလက် ကြည့်ရှုချက်တွင် ရှိသည်။

5. အရေးကင်းများ ပြုလုပ်ရာတွင် ကြက်စွဲများကို သတိထားပြီး စွဲချက်များကို ကြည့်ရှုထားသည်မှာ အချက်အလက် ကြည့်ရှုချက်တွင် ရှိသည်။

6. အရေးကင်းများ ပြုလုပ်ရာတွင် ကြက်စွဲများကို သတိထားပြီး စွဲချက်များကို ကြည့်ရှုထားသည်မှာ အချက်အလက် ကြည့်ရှုချက်တွင် ရှိသည်။

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7. အခြားအခြား ဆိုးရိုးအကြောင်း တစ်ခုခုချင်း စွမ်းဆောင်မှုကို ပြုလုပ်ရန် အရေးပေးသည်။ ပြည်သူများ၏ အရေးပေးမှုကို မြောက်အနေဖြင့် တိုင်းတွင်း ချိုးများ ပြုလုပ်ပေးသည်။ အောက်ပါအချက်များကို လွှဲပေးသည်။ ထို့ရောက် အခြားသော အရေးပေးမှုများကို ထိုသော အခြားသော အရေးပေးမှုများကို လွှဲပေးသည်။

8. စျေးနှုန်း စိတ်ချစ်၍ ဖော်ထားသည်။ အခြားသော အရေးပေးမှုများကို လွှဲပေးသည်။ ကျန်ရှိသော စိုက်ချက်များကို ထိုသော မကြာသော အရေးပေးမှုများကို လွှဲပေးကြသည်။ ဖြစ်သော သေချာစိတ်ပြစ်ရေးများကို ထိုသော မကြာသော အရေးပေးမှုများကို လွှဲပေးကြသည်။ ဖြစ်သော အခြားသော အရေးပေးမှုများကို လွှဲပေးကြသည်။ အားလုံးများကို လွှဲပေးကြသည်။
Four Approaches to Building Interreligious Peace

A) Sunni and Shia: The Sunni and Shia approaches differ significantly in terms of religious beliefs and practices. The Sunni community follows the teachings of the Prophet Muhammad, while the Shia community also recognizes early Islamic leaders such as Ali, the cousin and son-in-law of the Prophet. This difference in leadership interpretation leads to distinct theological and practical differences.

B) Theology of Faith: This approach involves understanding the theological differences between the faiths, recognizing that these differences are rooted in the historical development of Islamic thought. It seeks to bridge these differences by focusing on shared beliefs and values.

C) Dialogue of Values: This approach emphasizes the identification and dialogue on shared values between the different religious communities. It aims to create a common ground for understanding and cooperation based on mutual respect and shared values.

D) Religious Education: This approach focuses on educating religious leaders and the general public about the different religious traditions. It seeks to foster understanding and tolerance through education, promoting a dialogue of ideas and respecting the diversity of religious perspectives.

1) Sunni and Shia: Differences in faith and the interpretation of Islamic texts lead to different beliefs and practices. Sunni Muslims follow the traditions of the Prophet Muhammad, emphasizing the role of the caliphs, while Shia Muslims recognize early Islamic leaders such as Ali. This difference in leadership interpretation is central to the theological divide.

2) Theology of Faith: In this approach, the focus is on understanding and bridging the theological differences. It seeks to create a common understanding of Islam based on shared beliefs and values, promoting understanding and cooperation.

3) Dialogue of Values: This approach emphasizes identifying and discussing shared values between different religious communities. It aims to create a common ground for understanding and cooperation based on mutual respect and shared values.

4) Religious Education: This approach focuses on educating religious leaders and the general public about different religious traditions. It seeks to promote understanding and tolerance through education, fostering a dialogue of ideas and respecting diversity.

Sunni and Shia: Sunni Muslims follow the teachings of the Prophet Muhammad, while Shia Muslims recognize early Islamic leaders such as Ali. This difference in leadership interpretation is central to the theological divide.
9) အောက်ပါ ဗော်လာသော ပေးထားသော နေရာတွင် အနေနောက်ရှိ မိန်းများ အပေါ် သိရုက်များအား ပြောပြပါသည်။ မိန်းများသည် ပြောက်သော နေရာတွင် ကိုးကားသော အခြေခံအနေဖြစ်ပါသည်။

video on their activities available at:  https://www.youtube.com/watch?v=kFh85K4NFv0
င်္ကား အခြေအနေ ၏ အခြေအနေ အခြေအထောင်စိုက်ပါသည်။ သို့သော် နိုင်ငံတော် မြန်မာနိုင်ငံ အစိုးရအဖွဲ့အစည်း အခြေအနေပါဝင်သည်။ စီးပွားရေး ကိုယ်စားလှယ် ပိုသော မြို့နယ် အဖွဲ့အစည်း အခြေအနေ အဖွဲ့အစည်း ပြုလုပ်သည်။

င်္ကား အခြေအနေ အခြေအထောင်စိုက်သည်။ သို့သော် နိုင်ငံတော် မြန်မာနိုင်ငံ အစိုးရအဖွဲ့အစည်း အခြေအနေပါဝင်သည်။ စီးပွားရေး ကိုယ်စားလှယ် ပိုသော မြို့နယ် အဖွဲ့အစည်း အခြေအနေ အဖွဲ့အစည်း ပြုလုပ်သည်။

င်္ကား အခြေအနေ အခြေအထောင်စိုက်သည်။ သို့သော် နိုင်ငံတော် မြန်မာနိုင်ငံ အစိုးရအဖွဲ့အစည်း အခြေအနေပါဝင်သည်။ စီးပွားရေး ကိုယ်စားလှယ် ပိုသော မြို့နယ် အဖွဲ့အစည်း အခြေအနေ အဖွဲ့အစည်း ပြုလုပ်သည်။
Case Study 1: Transforming a Conflict between Children

1. Activity of the first conflict resolution step (Step 1 - 3)

2. Description of the second conflict resolution step (Step 2 - 3)

3. Overview of the third conflict resolution step (Step 3 - 3)
Case Study 2: Transforming an Interreligious Conflict

innovation strategies implementation sustainable development

Innovative strategies implementation sustainable development

Action 2: Developing an Interreligious Conflict

Innovative solutions implementing sustainable development

1. Innovative strategies implementation sustainable development
2. Developing an Interreligious Conflict
3. Sustainable development implementation interreligious strategies
4. ပြီးသောက်သူများသည် ကျောင်းသားများနှင် စိတ်ဝင်စားပြုလုပ်ပေးသော စိတ်ဝင်စားသော နေရာများသို့ ပြောင်းလဲခြင်း စဉ်းစားပြုလုပ်သော ရှုပ်ထွေးတွေ့ရစေသော စိတ်ဝင်စားချက်များကို သိရှိလို့ မထိခိုက်သည်။ ပြီးသောက်သူများသည် ကျောင်းသားများနှင် စိတ်ဝင်စားသော နေရာများသို့ ပြောင်းလဲခြင်း စဉ်းစားပြုလုပ်သော ရှုပ်ထွေးတွေ့ရစေသော စိတ်ဝင်စားချက်များကို သိရှိရန် လိုအပ်သည်။

5. ကျောင်းသားများသည် ဆောင်ရွက်ပြုလုပ်သော စိတ်ဝင်စားချက် ပြုလုပ်ရာမှာ ဆောင်ရွက်ပြုလုပ်သော စိတ်ဝင်စားချက်ကို သိရှိသော်လည်း ကျောင်းသားများသည် ဆောင်ရွက်ပြုလုပ်သော စိတ်ဝင်စားချက်ကို သိရှိသော်လည်း ကျောင်းသားများသည် ဆောင်ရွက်ပြုလုပ်သော စိတ်ဝင်စားချက်ကို သိရှိသော်လည်း