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of Denmark*

Unlocking the Potential of Interreligious Dialogues for Sustainable Development?

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About this report

This feasibility study was carried out by Sustainia in February 2019 for The Danish Ministry of Foreign Affairs, Office of the Special Representative for Freedom of Religion or Belief, exploring the role and potential of interreligious dialogues in achieving the SDGs.

Acronyms

FoRB: Freedom of Religions or Belief

ID: Interreligious Dialogues

MoFA: Ministry of Foreign Affairs

SDG(s): Sustainable Development Goal(s)



Executive summary

In times of urgent need for solutions and strategies for achieving the Sustainable Development Goals, Interreligious Dialogues (ID) may serve as a powerful way to contribute to their fulfillment.

As this report documents, they can create proven impact and obtain goals when other actors might have limited capacities to achieve.

This report assesses the unlocked potential that ID might hold in cooperating on and solving shared challenges. Moreover, there is evidence that ID cooperating on a shared challenge can also enhance the dialogue itself. This can have a potential positive spillover effects on FoRB issues.

ID are defined as dialogues between one or more religions, traditionally for the sake of mutual understanding, but recently also to solve shared challenges in local communities or even regional settings.

Although ID are generally believed to be rising in numbers, very little is in fact known when it comes to the exact number, distribution and efficacy of ID, or of the real numbers of ID cooperating on SDGs.

The report identifies a number of ID that are collaborating on one or more SDG(s). The quality of evaluations of ID varies and fluctuates, thus we identified the ones with evaluations of sufficient and reliable quality.

The report provides a case collection of best practices of ID cooperating on the SDGs. The cases have carefully been selected, and they reflect the potential of ID in collaborating on the SDGs.

Based on the mapping and the surveyed literature, it becomes clear that some SDGs are more relevant and effectful for ID than others, thus the report provides a prioritized list of the SDGs according to relevance for ID.

Many of the IDs surveyed suffer from outdated evaluation methods, and it is acknowledged that the evaluation practices need an innovative boost. Here SDGs can enhance the metrics and support evaluation. The SDG targets and indicators could be helpful here to improve and focus the evaluations according to the generally widely acknowledged and accepted framework such as the SDGs, often more accepted by religious actors than the United Nations Universal Declaration of Human Rights.

The report finishes off with a set of perspectives for the Danish MoFA, and its Office of FoRB.



1. Introduction: An unlocked potential?

In September 2015, the world community adopted the UN's 17 Sustainable Development Goals (SDGs). They form a blueprint to achieve a better and more sustainable future for all by 2030. Trying to be as all-encompassing as possible, they address most of the global challenges we face, including those related to poverty, inequality, climate, environmental degradation, prosperity, and peace and justice. Regretfully, most surveys document that we are lagging behind on many of the Goals (Bertelsmann Stiftung et al. 2018), and in the case of some of the Goals we are in serious shortage of time, if we are to meet them by 2030.

Thus, we need all means to accelerate the process, not least engaging and involving all parts of society, which would entail religions and religious actors. Not only can religious actors successfully be included in global development, but there is evidence that religions can collaborate in dialogue on solving issues related to the SDGs, which is the focus of this feasibility study.

More specifically, this report looks into the potential of interreligious dialogues (ID) in achieving the SDGs.

The report argues that not only is there a considerable unlocked potential in the deployment of ID, but that collaborating on a shared challenge can enhance the dialogue itself, and thus contribute to soothing tension among religious groups.

Religions and sustainable development

There are many similarities between the inherent philosophies and practices of religions, and the objectives of sustainable development. All world religions share mutual core values, such as peace, coexistence, tolerance, caretaking, etc. all values closely related to sustainable or global development. Since time immemorial, religions have contributed to public welfare and development, especially in remote areas with no access to government services. Many religious actors have a long history of engagement in issues of central relevance to the SDGs – from health and educational services, disaster relief financial aid, conflict resolution, social justice activism, human rights advocacy and women's empowerment.

As global challenges are mounting, religion and religious actors can play important roles in building popular support for the agendas of the SDGs, and act as central agents of change. With at least 75% of the world's population being affiliated with a religion, religion is an important part of many people's life, and religious actors often enjoy a high degree of influence, reach and legitimacy in local communities.

Leaders of churches, mosques, temples and other religious communities can potentially play a powerful role in shaping attitudes, opinions and behaviour. Just as religious teachings can provide justifications for either extreme action or peace (Danmission, 2016).

Much work has been done – in terms of research, platforms, partnerships and other initiatives – to explore the role of religion and religious actors in development generally, as well as in the



promotion and implementation of the SDGs more specifically. In this, there is increasing attention to ID and cooperation, not only as a tool to counter religiously based discrimination and violence, but also as a way to build broader alliances in support of e.g. gender equality, education, disaster management, environmental protection and other issues related to the SDGs.

But there are still knowledge gaps, when it comes to gauging the efficacy of ID, which this report will look into.

The new paradigm: Religions as a vital co-player of global development

For many years the global development discourse was marked by strong efforts to downplay the importance of, or even deliberately exclude religious actors in global development. From 2000 onwards, the absence and exclusion of religious actors from global development was problematized, as proclaimed by sociologist Kurt Alan Ver Beek's article "Spirituality: A Development Taboo" from 2000. The former secularist, international development stance was that political and economic development issues were the true loci of tension, a point of view which is now being significantly nuanced.

Since then, there has been a rise in initiatives and interest in the relationship between religion and global development. Some major initiatives are the UN Inter-Agency Taskforce on Religion and Sustainable Development, the International Partnerships on Religion and Sustainable Development, and research platforms such as Keeping Faith in 2030: Religions and the Sustainable Development Goals (University of Leeds).

There is now indisputable and solid evidence that religions and religious actors can successfully be invited into, and contribute to global development, which is also a trend that emanated from most of the literature surveyed (see among others Danmission 2016b; Karam, 2017; Mandaville, P. & Nozell, M. 2017; Orton, A., 2016; UK Aid 2012; Swedish Mission Council 2016; Tomalin, E. et al. 2018). Thus there is a clear consensus that religious actors should be recognized and legitimized as important players in achieving the SDGs and other sustainability objectives. As expressed by Dr Gerd Müller, Germany's Federal Minister for Economic Co-operation and Development "We will only be able to implement this pact on the world's future, known as the 2030 Agenda, in cooperation with the religious faiths." (Anglican Alliance 2017)

There are many reasons for inviting religions into the space of global development as they can enhance its quality, and in many cases create changes that other actors would not be able to obtain:

- Many people in the Global South have more trust in religious institutions than in governmental institutions.
- Religious actors can contribute to reducing tensions in communities, which enables more trust, safe zones for addressing other development challenges.
- Religious actors can help translate sustainable development agendas into quasi-religious narratives, thereby mobilizing the broader support and motivation of people from religious communities.



- Religious actors have demonstrated particular robustness and resilience in conflict zones and vulnerable settings, often being the last actors to persistently stay there.
- The challenges of sustainability, as outlined in the 17 Sustainable Development Goals, will make religious actors increasingly interdependent and entwined, thus making the need for enhanced dialogue necessary.



2. Interreligious dialogues - do they work?

A potentially powerful way of integrating religions in global development are Interreligious Dialogues (ID). A core aim of IDs was - and still is - to “prevent conflicts, change attitudes and behaviours, build peaceful relations and communities, through reducing tensions and conflicts between religious and other groups in society.” (Danmission 2016). As such, it can be argued that interreligious dialogues have been working with the objectives of SDG16 (Peace and Strong Institutions) and SDG17 (Partnerships for the Goals) long before these SDGs were formulated.

Historically there has always been ID taking place on many strata, but there is today a documented trend in establishing ID (Neufeldt 2011; KAICIID; Union for the Mediterranean). Particularly in the aftermath of 9/11 2001 events, many ID were instituted (Bakalian & Bozorgmehr, 2009), as the fear of “clash of civilizations” flared up. In an increasingly interconnected world, the establishment of more ID initiatives has been promoted and established given the general geopolitical climate and tension.

The area of ID is huge and complex, and it should be recognized that this report does not claim to have or convey the full picture. It should be seen as a contribution to a burgeoning focus on measuring efficacy of ID and of mapping and exploring the potential of ID on a global scale.

Numbers and distribution of ID

Several sources suggest that the exact number of ID taking place around the world is still unknown, but they are, as stated, undeniably on the rise. The King Abdullah bin Abdulaziz International Centre for Interreligious and Intercultural Dialogue (KAICIID) has mapped 498 national and international organisations that engage in interreligious dialogue or activities, but there are assumedly many more taking place around the globe.

A complete mapping can also be difficult as ID can take place over different time spans (hours, days, month, years), and on different levels, such as:

- 1) High-level
- 2) Mid-professional level
- 3) Grassroot level

The Peace Map provided by KAICIID distinguishes between: Governmental organizations, Not-Governmental Organizations, Research Institutes, Informal Entities (source), where the informal (and potentially also successful) ones eludes registration.

Another author points to this diversity of the character of ID: “[They] can range from encounters between academics in which the exchange of religious ideas is central to those between grassroots groups that are engaged in joint emancipation projects and dialogue, from diplomatic consultations between religious leaders to interreligious prayer meetings in which Buddhist and Christian monks



share experiences and insights on meditation practices. They can span the spectrum from encounters focused on action regarding concrete local, national, or ethical challenges (cf. global warming, human rights, etc.) to Scriptural Reasoning groups ... from personal conversations to international conferences” (Quoted in Orton, 2016: 351).

Moreover they can take place in a variety of spaces and settings such as the fields of education, youth spaces, media, social media, migration, women only spaces, peacebuilding, mediation, peace mapping, conflict resolution, common citizenship, image of the other etc. Programmes in these fields can include training, capacity building, and the implementation of shared projects by stakeholders.

The breadth of ways to define ID is also a factor that complicates the possibility of providing a real and comprehensive overview of IDs.

Evaluating efficacy of ID

While ID are on the rise, very little is however known about their efficacy.

As one authoritative researcher acknowledges: “There is surprisingly little analysis of the influence and consequences of interfaith dialogue in research literature to justify either support or derision.” (Neufeldt, 2011: 345). The lack of overview as well as any systematic evaluation practice is problematic if ID are to receive funding and general public support.

This also means that in the field of ID there is no strong precedence and reservoir of best practices, which was also acknowledged at the UN convened High-Level Meeting on ID in Barcelona 2015: “There is a need to map existing successful stories on intercultural and interreligious dialogue.” Consequently, this report is an attempt - although preliminary - to make up for this.

What makes an ID successful?

Successful ID has been described by Orton 2016 as how “[...] the quality of the dialogue [is] enhanced so that it improves mutual understanding and learning from difference, whilst also decreasing prejudice, promoting social cohesion and developing a common sense of belonging between those involved [...]’.” (Orton et al. 2016)

Relying on the methodological framework of “Outcome harvesting”, which assesses dimensions such as “output”, “outcome” and “impact”, a successful ID has achieved measurable results on an “outcome” and “impact” level, which would entail measurable long-term changes in behaviours, relationships and policies among involved drivers of change.

Several case collections of best practices do exist (as indicated in the list of sources), but many of the featured cases lack sufficient and/or independent evaluation, and thus it is limited whether the lessons learned can be trusted, proliferated and replicated in other (similar) settings.

As ID are also dependent on funding and that religions often hold a denigrated perception in the Western public, any negative outcomes might be concealed, or the ID might falsely be communicated as a “success story” in the absence of any rigorous and independent evaluation.



Evaluating the efficacy and outcome of ID and the need for substantial evaluations have been problematized by many, and outdated evaluation methods often prevail, as the our findings reveal.

Methods for evaluating ID

The question now remains, how we measure efficacy. The literature does provide us with guidelines and tools to specifically measure the outcome of ID and other peacebuilding initiatives (Alliance for Peacebuilding 2011; Alliance for Peacebuilding 2015; Care 2012; Danmission 2016; OECD 2012; Garfinkel 2004).

A seminal contribution is Renee Garfinkel's "What works?" from 2004 which argues that successful evaluation requires clear statements of goals, methods and outcomes, from the very inception and moreover evaluation should be concerned with three elements: context, implementation and outcome. She emphasizes the importance of evaluating the program in question beyond its completion, because "change happens over time" (Garfinkel 2004).

Various methods for measuring efficacy and evaluating outcome have been endorsed. Several point to newer methods such as 'outcome harvesting', 'the logical framework approach' and various theories of change, but these are not that prevalent in the evaluations we surveyed, which were often based on qualitative, semi-structured interviews.

A general finding is that the evaluation methodology for ID seems to be in need of a boost, perhaps by innovating evaluation designs and developing new approaches. As Orton, 2016 writes: "Given the limited literature exploring the effectiveness of interfaith dialogue in practice, there is a significant need to develop new research approaches to exploring these processes and promoting further reflection between practitioners on them". (Orton 2016: 360-361)

Cases. Proven successful ID by credible evaluation

The Karuna Center for Peacebuilding in Sri Lanka provided a particularly substantial evaluation of an ID peacebuilding program in 2012. Through a sophisticated and elaborate evaluation design, they managed to detect a positive outcome with "an overwhelming majority of religious leaders [having] developed an increased sense of acceptance, respect and/or understanding of other faiths." (Karuna 2012: 24).

The **Face to Faith** initiative was a ID programme for school children (12–17 years) which allowed via videoconferencing international interaction where cross-faith discussions may take place. The proclaimed aim was to break down religious and cultural differences and thereby reduce conflict. Research showed that the F2F programme had a modest but statistically significant positive impact on students' dialogical open-mindedness and knowledge and experience of difference, e.g. attitudes towards others who are different. The evaluation used a methodological design of surveys and interviews with a 11,000 sample.

Binding, Bonding and Bridging. Mindanao, Philippines. Diverse groups in Central Mindanao collaboratively resolve land-related conflict. 35 land conflict cases in the target municipalities were successfully resolved through dialogue and mediation. According to the project final evaluation, in some municipalities, fewer cases were brought to court—a costly and contentious process in which the identification of 'winners' and 'losers' can worsen social relationships—and community members gained



a better understanding of rights and responsibilities related to land as well as the confidence to act on these rights and to engage in community matters.

See appendix 2 for more cases.



3. Interreligious dialogues for SDGs

Single-faith initiatives for sustainable development are numerous and historically rich. Many religious actors have a long history of engagement in issues of central relevance to the SDGs – from health and educational services, disaster relief, financial aid, conflict resolution, social justice activism, human rights advocacy and women’s empowerment¹.

ID that collaborate on a concrete sustainability issue is still a relatively new phenomena, but hold potential to both successfully address sustainability issues while enhancing the quality of the dialogue itself.

A somehow solidified conclusion is that purely theological ID are less effective, and they have been problematized, even attacked by various groups (Tuna 2016).

This is also reflected in headlines such as “Intercultural Dialogue: Only a mean - not an end in itself” (Tuna, 2016). And the German professor Gritt Klinkhammer simply defines the notion of successful dialogue as a “co-operative action of problem solving (*kooperatives Problemlösungshandeln*)” (Tuna, 2016: 12). Her suggestion for meaningful dialogue is that it requires concrete problems to be solved instead of essentialist discussions for the sake of dialogue alone. If this is true, it will follow that ID can in almost all cases only become successful if interfaith actors collaborate on a concrete (shared) challenge.

“Diapraxis”, a term used by among others Danmission, merging dialogue with practice, where ID take place within a strategic cooperation about a shared challenge, reflects the same philosophy.

This report has been looking into the potential that ID might hold in relation to solving a sustainability issue. In order to pursue this question, there is a need for solid evidence, thus a core aim of this report is to identify IDs working on SDGs where evaluation of high quality could be identified.

Methodology

45 ID that worked explicitly or implicitly with one or more SDGs (see appendix 2) were identified through desktop research and informal interviews. Implicitly because some took place in the time before 2015, ie. before the inception of the SDGs, but had objectives and outcomes that clearly correlates with the challenges outlined in the SDGs and targets. IDs taking place after the inception of the SDGs do not always refer to this framework either.

Moreover the IDs in question had subsequent evaluations or assessments of efficacy. The quality of these evaluations differed a lot, and for that reason we narrowed it down to 21 cases with sound

¹ See <http://www.partner-religion-development.org/resources/knowledge-center/> for a large collection of single-faith initiatives on sustainable development



evaluation of sufficiently high quality², and which also led to successful outcomes, thus serving as best practices.

Lessons learned

From the cases, five initial lessons learned can be formulated.

1. Cases show that ID can successfully respond to an SDG-related issue or strategically work on the prevention or fulfillment of an SDG

Sustainia’s mapping reveals that ID can have a positive effect on addressing an SDG. ID might either be organised to better adapt to or react on a sudden conflict or a crisis, such as violent outbursts or disease outbreaks, or a drought, or they can be established to work strategically or proactively on an SDG (economic progress or education) or prevent and mitigate conditions that would otherwise exacerbate the situation, for example female genital mutilation, mitigate climate change or avoid violence.

2. Collaborating on the SDGs can enhance the quality of ID itself

In a world of increased tension between religious and sectarian groups (Lyck-Bowen & Owen, 2018), and of increasingly shared challenges, the constellation of having IDs collaborate on SDGs might be considered a “win-win” situation. Sustainia’s mapping shows that there is often a positive “spillover” effect on the dialogue itself, when focus is put on solving the challenge. It creates room for mutual understanding of the challenges that different religions share.

For instance, religious groups come closer by tackling epidemics , such as a case with Ebola in Sierra Leone and Liberia showed, can serve as documentation.

3. Potentially stronger opportunities for measuring effect in ID working for SDGs.

Given the assessed evaluation literature, there is an indication that the effects of ID can better be measured when IDs are working on concrete challenges such as the ones formulated in the SDGs.

Type of ID	Theological reflections	Improving mutual understanding and learning from each other	Cooperation on SDGs or related issues
Efficacy	Hard to measure	Hard to measure, but potentially positive outcomes	Potentially very measurable and positive outcomes

² We do not claim that the remaining ones were not efficient, we just could not find evaluations of sufficiently high quality.



Although there are most often good intentions behind every ID for the sake of theological dialogue, there are reasons to believe that this rarely bring about any real change. And change might in any cases be hard to measure as the literature suggests.

In this context, it should be noted that a purely theological and dogmatic view on ID might reject ID as a “mean” to achieve something beyond the dialogue itself. However, the “instrumentalization” of ID might paradoxically have a positive “spillover” effect on the ID itself, which could legitimize it.

Thus, it can be claimed that there are potentially a “win-win” effect of ID working on SDGs , ie. solve a challenge as well as drawing closer in terms of theology.

In some cases, a purely reflective action/ID could have an effect, relative to the context (MoFA). Just one photography of a Christian and Muslim religious leader shaking hands can have a significant effect (although eluding evaluative efforts) in high conflict zones.

In our survey of the literature we did not come across any assessment of this problematic of ID effect relative to level of conflict.

4. Some SDGs are more prevalent and some SDGs appear more relevant and more effectful to be addressed by ID.

Sustainia aimed at mapping ID covering most SDGs. However, some SDGs were not, or almost not addressed by the ID we came across in our research. These included SDG7 (Energy), SDG12 (Sustainable Production and consumption), and SDG14 (Life under water) which were all absent from the cases.

Particularly prevalent were SDGs 2 (Hunger), 3 (Health), 4 (Education), 5 (Gender Equality) and in particular 16 (Peace, Justice and Strong Institutions).

Based on the prevalence of some SDGs among the cases we identified, it might be assumed that some goals and targets may be more worthwhile for ID than others.

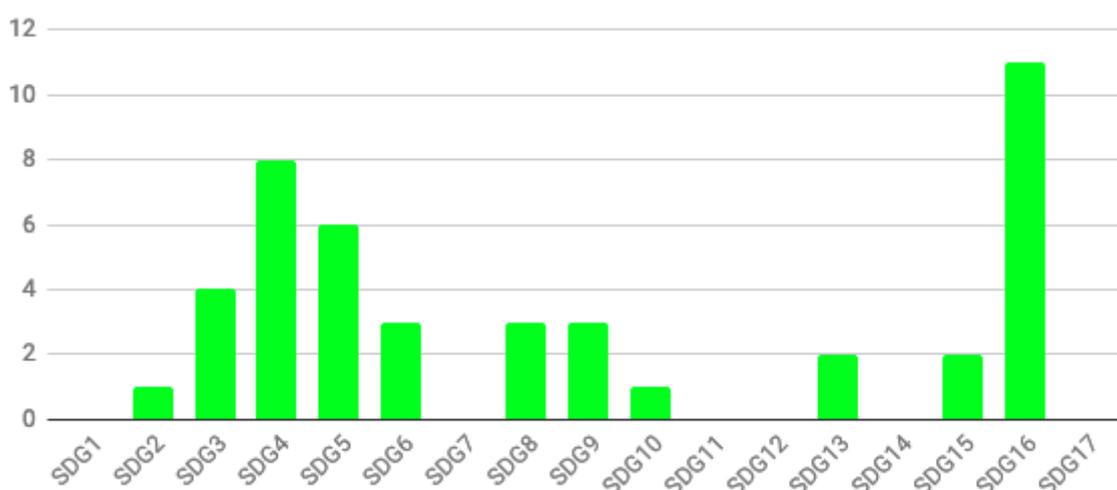


Chart 1. SDG distribution among the 20 ‘high quality evaluation’ cases.

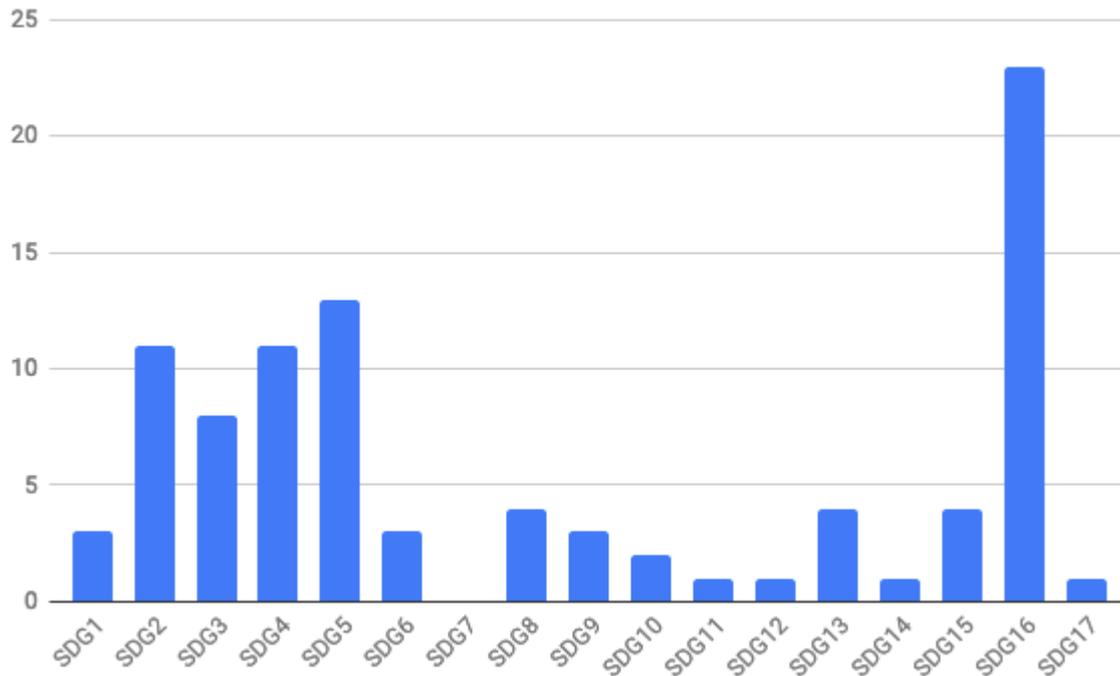


Chart 2. SDG distribution among all identified IDs.

Questions remain, why have some SDGs not been addressed? And what could be done to cover even more SDGs?

5. Possibilities of measuring the impact of ID can be strengthened by using already existing SDG-indicators and targets

The surveyed literature reveals a significant challenge in the existing and applied evaluation frameworks. It is of greatest importance to have credible, reliable, and efficient evaluation frameworks to report to donors and ensure financial support from donors and donor nations, or just the public’s general trust and support.

One finding from Sustainia’s mapping was the application of often outdated metrics and evaluation frameworks from many of the ID surveyed. Although the evaluations found a positive effect, these surveys often consisted of focus group interviews with religious leaders, semi-structured interviews and surveys etc.

To better detect effects the SDGs targets and indicators could provide a basis to enhance the metrics and support evaluation of ID. The SDG targets and indicators could be helpful here to improve and focus the evaluations according to a universally acknowledged framework such as the SDGs.

Cases:

Case: Fighting Ebola outbreak in Sierra Leone and Liberia in 2014 (SDG3, SDG16)

Faith leaders played an essential role in social mobilisation and behaviour change. In approaching the task of working together in Sierra Leone, Christian and Muslim faith leaders established an important ground rule: to focus them on issues that united them against the virus. This permitted a conversation that prioritised how to address the Ebola outbreak, and allowed them to find similarities in their religious texts in how to promote behaviour change. "Association with Muslims has been strengthened as a result of Ebola. The church cannot make change on its own... at a social level the inter-faith movement is a powerful tool to aid community development."

Case: Friends of the Earth Middle East (SDG6, SDG16), Good Water Neighbours:

Good Water Neighbours seeks to use mutual dependence on water as a basis for dialogue and cooperation between Jordanians, Palestinians, and Israelis. The evaluation sought to determine whether Friends of the Earth Middle East activities had contributed to: 1) promoting awareness of water issues within the participating communities, and 2) improving relationships between neighboring communities, and found a positive effect.

Case: MercyCorps: 'Building Bridges to Peace' 2011 (SDG8, SDG9, SDG16)

The Building Bridges to Peace program in Uganda's Karamoja region was implemented to build peace in agro-pastoralist communities through a set of economic and peacebuilding activities. The program's theory of change argues that building economic relationships across lines of division increases stability because people will see tangible, concrete economic benefits from cooperation and thus place a higher value on cooperation than conflict.

Mercy Corps staff used a mixed-methods evaluation methodology. The team conducted surveys of 413 households in communities where they worked as well as comparison communities where they did not work. In addition, qualitative research was conducted through the use of focus groups and participatory assessment techniques, such as Conflict and Resource Mapping.

Case: Interreligious dialogue and cooperation on climate challenges in the aftermath of the Paris agreement 2015 (SDG13)

When the Paris Agreement was sealed in 2015, the world community acknowledged the seriousness of climate change, not least the urgent need to act. Parallel to these events, a high-level meeting between various religious actors took place: "Dialogue, cooperation and action, thus, became not only a way of proceeding among religious leaders and faith communities but ends in themselves in order to tackle environmental challenges." (Tatay & C. Devitt, 2017: 127). The imminent environmental challenges evidently made different people of faith "being drawn closer together, and the ties between different peoples are becoming stronger" (Ibid.). Working together, and dialogizing to mitigate climate change became a way to enhance dialogue between religions.

As climate change can be labeled as a "crisis multiplier" there is every reason for religious actors to work strategically on mitigating it, as its exacerbation will lead to more extreme weather that can lead to social unrest among religious actors.





4. Perspectives for Denmark and MoFA and Office of FoRB

- Denmark could lead the search for best practices on ID cooperating for SDGs with lessons learned, which could effectively mean more and better “tools” for propagating FoRB.

At the High Level meeting on Interreligious Dialogue (Barcelona 2015) it was acknowledged that there was a “need to enhance inter-institutional cooperation and address the challenges of identifying the best practices that work in the promotion of intercultural and interreligious understanding in order to implement strategies that are the most efficient.”

- Exploring the findings of this feasibility study might be developed into a larger study that could be presented at some upcoming events, and position and proliferate Denmark’s efforts in the field:

A main priority of the Office of FoRB and Danish MoFA, is SDG 16, which includes work regarding Peace and Conflict, Freedom of Religion of Belief, Freedom of Assembly, Association and Expression, the latter – also called shrinking space for civil society. Concretely, a conference by Global Focus and the Danish MoFA hosted on March 4-5, 2019 in Copenhagen, Denmark, included a focus on “Engaging with Religious Actors in Building and Defending Civic Space” (by the Danish Network on Religion and Development) under a SDG 16 umbrella and related recommendations. The findings of these meetings, as well as other contributions such as this feasibility study, could inform the SDG process at international level including the annual UN High Level Political Forum (HLPF), which includes thematic reviews of progress on the Sustainable Development Goals, including cross-cutting issues.

Denmark could in its mandate to and in the Danish Delegations ensure participation include its priority regarding religion, interreligious cooperation and sustainability.

Moreover, PaRD, the international partnership on religion and sustainable development, which Denmark is a member of (through the Danish MoFA) and is supporting for strategic reasons, is holding a side-event at HLPF 2019 on SDG 16 and religion with an emphasis on how religious actors contribute to the SDGs, in particular SDG 16 (angle regarding Sustaining Peace, Freedom of Religion of Belief, Freedom of Assembly, Association and Expression). Denmark could consider to involve itself in this event, including the planning of it at the PaRD general assembly in Copenhagen hosted among others by the Danish MoFA May 2-3 2019.



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Appendices

Appendix 1. Glossary

Interreligious Dialogue

- ID must encompass more than one religion.
- ID has many similar terms, and the reviewed literature interchanges between terms such as the following:

Interfaith dialogue

Interbelief dialogue

Interreligious dialogue

Interhumanistic dialogue

Intercultural dialogue

Peacebuilding/Peacebuilding organizations

Interreligious capacity building

Interreligious community action

Ecumenical

These various definitions have served as keywords in collecting cases and literature.

Furthermore Garfinkel (2004) explains: “The notion of interfaith dialogue encompasses many different types of conversations, settings, goals, and formats. But it is not an all-encompassing concept: interfaith dialogue is not intended to be a debate. It is aimed at mutual understanding, not competing; at mutual problem solving, not proselytizing.” (2)

