



STRATEGIC PLAN

Religions for Peace

DIFFERENT FAITHS, COMMON ACTION

[DECEMBER 2007]



PREFACE

This Strategic Plan outlines the goals and strategies of *Religions for Peace* for the next four years.¹

The Plan addresses the violent threats to peace we face today and *Religions for Peace's* vision of advancing peace through multi-religious cooperation.

The sections that follow articulate the organization's mission; describe the *Religions for Peace* network; identify the core strengths of the *Religions for Peace* approach; set our global agenda and goals for the next four years; and elaborate strategies to achieve these goals. The Plan takes into account the calls to action adopted by the plenary sessions and commissions of the *Religions for Peace* Eighth World Assembly in 2006.

This Strategic Plan has been reviewed by key *Religions for Peace* affiliates and Trustees, received by the World Council and adopted by its Executive Committee. While the goals and strategies contained in this Plan are intended to provide a useful and collaborative framework for the activities of the entire *Religions for Peace* network, the World Council is the explicit subject of this Plan.

1 This Plan is intended to cover the period until the Ninth World Assembly, anticipated to be held in 2011.



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RELIGIONS FOR PEACE - DIFFERENT FAITHS, COMMON ACTION

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“Path”

OUR CHALLENGE: TWO PATHS

At a time in history when pervasive violence threatens the human family and religion is portrayed in headlines worldwide as a source of violent conflict and human suffering, religious communities face a stark choice: the *status quo* that leads to escalating violence or the path of multi-religious cooperation for peace.

The beginning of the twenty-first century presents grave threats to peace on many fronts. Violent conflict, including war and terror, persists. Disarmament remains an urgent need. Human rights abuses and social and cultural violence threaten people around the world. The rights and well-being of women, children and families are constantly in jeopardy. Extreme poverty, unjust societies, global health and environmental threats all remain obstacles to building peace.

Increasingly, religion is being abused in support of violent threats to peace – by extremists using religion to incite violence and hatred, by unscrupulous politicians manipulating sectarian differences for their own ends, by those seeking to exploit victims of poverty and human rights abuse, and by the sensationalist media scapegoating religion in situations of conflict.

One path is that we can accept the *status quo*. We can be passive witnesses to these violent threats to peace. We can stand by and allow our great faiths to be abused in support of violence. This path leads downward through a spiral of escalating violence to a world increasingly defined by insecurity, polarization and extremism. The poor will become poorer and vulnerable populations even more so. Unjust societies will proliferate and our diverse religious communities will grow increasingly polarized and more vulnerable to being abused in support of violence and conflict. On this path, our religious communities – counting billions of faithful worldwide – fail to realize their potential as peacemakers.

There is another path: we can cooperate for peace. As religious believers, we can speak out and take action together based on deeply held and widely shared commitments to peace.

This path of multi-religious cooperation leads to senior religious leaders from all faith traditions and hundreds of millions of believers working together for peace¹. This path advances concrete multi-religious efforts to resolve violent conflicts and prevent them from breaking out. This path brings politicians, civil society and religious communities together. This path creates a world where global voices for multi-religious cooperation consistently appear in global media. This path leads religious communities to leverage the largest global networks ever built – themselves – to further peace by transforming violent conflict, promoting just and harmonious societies, advancing human development and protecting the earth. This path rejects the *status quo* by confronting violence and opposing the abuse of religion in support of violent threats to peace.

1 For the power of multi-religious cooperation and the social, spiritual and moral assets of religious communities cooperation can harness for peace, see Annex I.



This path advances through common action a positive notion of peace where the well-being of all is related to all. A commitment to this positive notion of peace – expressed through a concept of “shared security”² – was made by more than 800 religious leaders from a hundred countries in the *Religions for Peace* Eighth World Assembly.

We choose the second path – this is the path of *Religions for Peace*.

RELIGIONS FOR PEACE

Vision

RELIGIONS FOR PEACE VISION

THE WORLD’S RELIGIOUS COMMUNITIES COOPERATE EFFECTIVELY FOR PEACE.

Since its founding in 1970, *Religions for Peace* has been guided by the vision of a world in which religious communities cooperate effectively for peace, by taking concrete common action.

Religions for Peace is committed to leading efforts to advance effective multi-religious cooperation for peace on global, regional, national and local levels while ensuring that the religious communities organized on these same levels assume and exercise appropriate leadership and ownership of these efforts.

Mission

RELIGIONS FOR PEACE MISSION

RELIGIONS FOR PEACE ADVANCES COMMON ACTION AMONG THE WORLD’S RELIGIOUS COMMUNITIES FOR PEACE.

Multi-religious cooperation for peace is the hallmark of *Religions for Peace*. This cooperation includes but also goes beyond dialogue and bears fruit in common concrete action. Through *Religions for Peace*, diverse religious communities discern “deeply held and widely shared” moral concerns, such as transforming violent conflict, promoting just and harmonious societies, advancing human development and protecting the earth. *Religions for Peace* translates these shared moral concerns into concrete multi-religious action.

Principles

The *Religions for Peace* network advances multi-religious cooperation consistent with five guiding principles.³

Religions for Peace Guiding Principles

- 1) Respect religious differences.
- 2) Act on deeply held and widely shared values.
- 3) Preserve the identity of each religious community.
- 4) Honor the different ways religious communities are organized.
- 5) Support locally led multi-religious structures.

Structure

The global *Religions for Peace* network comprises a World Council of senior religious leaders from all regions of the world; more than seventy national and four regional inter-religious bodies⁴ and the Global Women of Faith Network and Global Youth Network.

² The *Religions for Peace* Eighth World Assembly developed a notion of “shared security” as a multi-religious expression of commitments for peace that are widely shared by diverse religious communities. See Annex II.

³ For details of the *Religions for Peace* Guiding Principles, see Annex III.

⁴ Inter-religious bodies affiliated with *Religions for Peace* include national and regional bodies, many of which are inter-religious councils (IRCs), as well as the women’s and the youth networks.



The *Religions for Peace* Global Women of Faith Network launched in 2001 includes more than one thousand religious women's organizations as well as growing regional women of faith networks in Africa, Asia, Europe, Latin America and the Caribbean, and North America. The *Religions for Peace* Global Youth Network comprises six regional inter-religious youth networks in Asia, Africa, Europe, Latin America and the Caribbean, the Middle East and North America. Each inter-religious body affiliated with *Religions for Peace* is self-led, but also part of the global *Religions for Peace* network.⁵

These action-oriented councils and groups and women and youth networks are not themselves religious sectarian organizations; rather, they are multi-religious and "public" in character. They are led by the representatives of diverse religious communities and are designed to provide a platform for cooperative action throughout the different levels of these religious communities, from grassroots to the senior-most leaders. Successful *Religions for Peace* bodies serve as bridges between diverse religious communities that can help build trust, reduce hostility in areas of conflict and provide a platform for common action.

The *Religions for Peace* network includes International Trustees – lay individuals from eleven countries – who personally support the work of *Religions for Peace* through the provision of needed competencies, networking and resource mobilization.

Approach

Religions for Peace recognizes that religious communities should be the main agents of multi-religious cooperation. Thus, *Religions for Peace* engages religious communities through their own representatives – leaders, outstanding persons, grassroots congregations and other organizational manifestations – in the work of building *Religions for Peace* affiliated structures on every level, local to global. A central feature of the *Religions for Peace* approach is its commitment to engage existing religious structures as the "building blocks" for multi-religious cooperation. This approach has great strength insofar as it can effectively and efficiently engage religious communities' already existing strengths to build peace through the power of cooperation.

Method

The method for common action developed by *Religions for Peace* is unique, practical and open to continuous creativity. It assists religious communities to correlate, or work out a connection, between their capacities for action and specific challenges, such as violent threats to peace. The method, while simple, is powerful. When applied, it discloses large, often hidden or under-utilized capacities for action that lie within the reach of religious communities. Importantly, it also identifies the unique advantages of multi-religious cooperation and what kinds of capacity building are needed for effective multi-religious action.

Concretely, the method assists *Religions for Peace* to analyze specific problems, such as violent conflict; make an inventory of religious assets and the added values of cooperation; match these with needed problem-solving roles and identify areas of capacity building essential for common action.

CORE STRENGTHS OF RELIGIONS FOR PEACE

Three core strengths distinguish the *Religions for Peace* approach. These core strengths combine in *Religions for Peace* to provide to religious communities a modality of building peace that can be more powerful than acting alone, more inclusive than ecumenical or intra-traditional efforts and more efficient and sustainable than *ad hoc* interfaith initiatives.

1. MULTI-RELIGIOUS IDENTITY

A core strength of *Religions for Peace* is its multi-religious identity. No single religious community leads *Religions for Peace*. Rather, representatives from diverse religious traditions working together constitute all of *Religions for Peace*'s structures and leadership. Its multi-religious identity helps *Religions for Peace* to convene and mobilize common action across many faiths.

Many of the world's diverse faith communities operate or have affiliated to themselves well-established and well-funded intra-faith organizations – including NGOs – that are committed to advancing peace.⁶ The fact that these organizations are sectarian in identity – intimately identified with one particular religious tradition – can impose ideological and practical limitations on their work, particularly when religious identities are themselves entangled in conflicts or other challenges to peace.

⁵ For further details on the *Religions for Peace* network, see Annex IV.

⁶ Many of these organizations are committed to multi-religious work and *Religions for Peace* greatly welcomes partnerships with them.



Religions for Peace's multi-religious identity is a unique strength when peace initiatives are best implemented on a multi-religious basis. In these situations, multi-religious efforts can be more powerful – both symbolically and substantively – than the efforts of individual religious groups acting alone.

The symbolic strength arises when multi-religious cooperation helps to prevent or stop conflicts or other challenges that can – directly or indirectly – involve different religious communities. The substantive strength arises when cooperation helps diverse religious communities to align around common challenges to peace, offers them creative ways to take advantage of their complementary strengths, provides them with efficient modes for equipping themselves for needed forms of action and – importantly – positions them for partnerships with secular institutions, without engaging those institutions in advancing particular sectarian beliefs.

2. “REPRESENTATIVE” MULTI-RELIGIOUS STRUCTURES

Another core strength of *Religions for Peace* is its “representative” approach to multi-religious cooperation. *Religions for Peace* understands that its network is to be built and led by the representatives of the religious communities themselves. Consistent with this approach, *Religions for Peace* strives to ensure that the religious communities – through their leaders, outstanding persons, grassroots congregations and other organizational manifestations – serve as the main agents of multi-religious cooperation.

This strength is harnessed through the *Religions for Peace* commitment to use existing religious structures as the “building blocks” for multi-religious cooperation. It positions *Religions for Peace* to engage religious communities from religious leaders to the grassroots; mobilize local congregations, women’s and youth groups to deliver critically needed services and potentially engage very large numbers of religious believers in advocacy and action.

3. MULTI-RELIGIOUS COOPERATION ON MULTIPLE LEVELS

Religions for Peace works simultaneously on global, regional, national and local levels. This is a core strength. In the globalized world, the major challenges to peace typically manifest themselves on these multiple levels and thus need to be simultaneously addressed on these same levels in a coordinated way. *Religions for Peace* is able to do this because it is organized on, and maintains a network across, global, regional, national and local levels. The way that *Religions for Peace* is structured on multiple levels mirrors the fact that many religious communities are organized on these same levels. The engaged presence of *Religions for Peace* on multiple levels positions the network to develop internal linkages and strategies to tackle concrete challenges from the global to the grassroots.

GLOBAL AGENDA

Based upon deeply held moral principles widely shared by the world’s faith traditions, *Religions for Peace* advances a positive notion of peace that acknowledges that the well-being of each person is related to the well-being of all. This notion of peace is multi-dimensional, recognizes the responsibility to reject the misuse of religion in support of violence and includes the need to transform violent conflict, promote just and harmonious societies, advance human development and protect the earth.

Religions for Peace advances common action among religious communities to build peace in the following ways:

1. Transforming violent conflict, including war and terrorism, by
 - Working to prevent violent conflicts, including wars;
 - Working to address the root causes of terrorism and related misuses of religion;
 - Advancing conflict resolution; and
 - Acting to eliminate proliferation of weapons and promoting disarmament.
2. Promoting just and harmonious societies, by
 - Promoting justice, human rights and reconciliation;
 - Assisting in social reconstruction and healing in post conflict societies;
 - Confronting social and cultural violence; and
 - Promoting peace education.
3. Advancing human development, by
 - Promoting the rights and well-being of children and families;
 - Promoting the rights and empowerment of women;
 - Advancing poverty alleviation strategies related to building peace;
 - Responding to HIV/AIDS; and
 - Responding to major new or sudden threats related to building peace.



4. Protecting the earth, by

- Addressing environmental degradation as a threat to peace; and
- Addressing global warming.

GOALS

RELIGIONS FOR PEACE GOALS

1. STRONGER MULTI-RELIGIOUS COOPERATION TO BUILD PEACE.

2. STRONGER RELIGIONS FOR PEACE GLOBAL NETWORK

The World Council has set two goals for *Religions for Peace* for the period covered by this Strategic Plan. The first addresses the *Religions for Peace* mission and the second, its organization.

1. STRONGER MULTI-RELIGIOUS COOPERATION TO BUILD PEACE

Religions for Peace aims to further harness the unique power of cooperation to unleash the capacities of religious communities – including their spiritualities, moral heritages and vast grassroots networks – to build peace.

This goal shall be advanced with special regard for overcoming the abuse of religion in support of violence.

Expected Outcomes

- *Religions for Peace's* statements, publications and other documents are broadly disseminated and regarded as providing expert and representative multi-religious perspectives on key issues related to the global agenda.
- *Religions for Peace* is sought after by both religious communities and secular institutes as a singularly effective organization serving its global agenda and is a trusted convener of diverse stakeholders on related issues.
- *Religions for Peace* has established strategic partnerships with governments and civil society bodies for each of the issues related to the global agenda.
- Half of *Religions for Peace* national structures are active in addressing one or more components of the global agenda and have program partnerships with the World Council.

2. STRONGER *Religions for Peace* GLOBAL NETWORK.

Contemporary challenges are typically present simultaneously on global, regional, national and local levels and call for coordinated responses on these same levels.

Religions for Peace aims to strengthen and improve its capacity for coordinated responses across all levels of organizations by taking steps to consolidate a shared identity, increase communication, advance program partnerships and facilitate public alliances across its entire network.

Expected Outcomes

- Organizational capacity and the finances of the *Religions for Peace* World Council and its Secretariat have been further strengthened to advance the *Religions for Peace* mission.
- The *Religions for Peace* network has grown to include one hundred affiliated inter-religious councils, half of which include fully mainstreamed women of faith networks.
- Women are fully integrated into the leadership and decision-making processes of *Religions for Peace* and gender concerns are mainstreamed into all *Religions for Peace* policies and programming.
- The Inter-faith Youth Network is strong and active and is properly reflected in *Religions for Peace* structures and activities.
- *Religions for Peace* is a strong and well-known global network of inter-religious bodies that promote their *Religions for Peace* identity and commitment consistently.
- All inter-religious councils and networks of religious youth and women of faith are communicating effectively, sharing regular reports and best practices through global communications tools and enhanced web-based capacity.



STRATEGIES

To achieve the goals described above, advance its global agenda and take best advantage of its core strengths, *Religions for Peace* will pursue three core strategies during the next four years.

CORE STRATEGIES

1. STRENGTHEN THE WORLD COUNCIL AS A GLOBAL AGENT OF PEACE.
2. HELP BUILD, STRENGTHEN AND EQUIP NATIONAL AND REGIONAL MULTI-RELIGIOUS MECHANISMS.
3. STRENGTHEN THE GLOBAL *RELIGIONS FOR PEACE* NETWORK.

In pursuing these three strategies, the World Council will strive to work in partnership with all *Religions for Peace* affiliates. When working in partnerships with *Religions for Peace* regional and national bodies, the World Council will respect and strive to enhance their leadership on their respective levels.⁷

1. STRATEGY ONE: STRENGTHEN THE WORLD COUNCIL AS A GLOBAL AGENT OF PEACE

The World Council will become a stronger global agent of peace by:

1.1 Developing and Advancing a Concept of Shared Security

A positive multi-religious notion of peace – the concept of shared security – was advanced at the *Religions for Peace* Eighth World Assembly. The World Council will further develop this concept in partnership with groups like the Helsinki Process. It will also bring this concept to other groups and processes such as the Alliance of Civilization and work to widely promote it around the world. The concept of shared security provides a unifying framework for the global agenda noted above and further referred below.

1.2 Advancing the Global Agenda

Advancing each aspect of the Global Agenda would typically include – in addition to what is noted below – the following:

- Establishing multi-religious warrants for action
- Engaging in advocacy
- Developing educational materials useful for the *Religions for Peace* network
- Ensuring representation in relevant institutions, processes and events

1.2.1 Transforming Violent Conflict, Including War and Terrorism

- Working to prevent violent conflicts, including wars
 - Promote teachings that advocate for peace through religious communities, along with peace education and peace building training.
 - Engage in solidarity visits to communities that are facing conflict and violence.
- Working to address the root causes of terrorism and the related misuses of religion
 - Work with religious scholars and leaders to develop and promote multi-religious consensus on rejection of misuse of religion as warrant for violence against innocent people, and a credible alternative to the political “war on terror” paradigm.
 - Lead a campaign to promote the basic tenets of shared security as an approach to addressing causes of terrorism.
- Advancing conflict resolution
 - Become a center for multi-religious reconciliation.
 - Initiate confidence-building efforts and engage in mediation between and/or with religious leaders.
 - Facilitate linking religious leaders with key actors in conflict and other stakeholders, including the UN and intergovernmental bodies.
 - Explore cooperation that enables an outreach to those who are deemed as extremists and to reach

⁷ The strategic priorities adopted by the World Council, however, do not preclude multi-religious activities in other areas by other members within the *Religions for Peace* network. Each independent member of the network is free to set its own locally contextualized priorities within the broad mission of *Religions for Peace*.



out to them to engage in peace and moderation.

- Acting to eliminate proliferation of weapons and to promote disarmament
 - Develop and promote a policy calling for a radical realigning of the centrality of weapons in a search for shared security.
 - Lead advocacy and education against nuclear and other weapons of mass destruction.
 - Make available materials for use for the religious communities and networks.

1.2.2 Advancing Peace by Promoting Just and Harmonious Societies

- Promoting justice, human rights and reconciliation
 - Take the initiative for international advocacy actions with relevant partners to promote justice in situations of grave injustice.
 - Promote reconciliation processes as part of transitional justice, e.g., through representation and solidarity visits by the World Council and the Regional Councils.
- Assisting in social reconstruction and healing in post conflict societies
 - Compile resources and develop best practices on multi-religious approaches to post-conflict healing.
 - Advocate for the participation of religious communities in social reconstruction processes and mobilize women's leadership in social reconstruction through consultations and training.
- Confronting social and cultural violence
 - Implement global advocacy to confront and counter social and cultural conflicts, including explicit and hidden sources of violence manifested in gender-based violence and violence against children.
 - Compile resources and develop best practices and tools to confront these issues.
- Promoting peace education
 - Collect resources of multi-religious approaches to peace education.
 - Participate in and assist religious institutions to participate in peace education.

1.2.3 Advancing Peace by Working for Human Development

- Promoting the rights and well-being of children and families
 - Develop multi-religious warrants in support of children and be a global advocate on rights of children with emphasis on the family.
 - Represent faith communities in international bodies, such as the UN Committee on Rights of Children.
- Promoting the rights and empowerment of women
 - Advocate for elimination of gender-based violence and provide solidarity for the survivors.
 - Focus on women's empowerment through strengthening women leadership in development and the positioning of women of faith networks in appropriate fora.
- Advancing poverty alleviation strategies related to building peace
 - Advocate for and advance multi-religious warrants for poverty alleviation.
 - Prepare relevant materials on poverty-alleviation strategies relevant for multi-religious engagement.
 - Engage Religions for Peace network in the campaign to achieve the Millennium Development Goals (MDGs).⁸
- Responding to HIV and AIDS
 - Advocate and facilitate multi-religious engagements in HIV and AIDS.
 - Ensure representation at the global fora.
- Responding to major new or sudden threats related to building peace
 - Respond to threats such as natural disaster as they arise.

1.2.4 Advancing Peace by Protecting the Earth

- Issue statements on multi-religious warrants for linking global warming and threats to peace.
- Provide solidarity for the Religions for Peace network members in situations where environmental degradation is a threat to peace.
- Address global warming through research and advocacy.

⁸ The MDGs are eight goals which range from halving extreme poverty to halting the spread of HIV/AIDS and providing universal primary education. These goals, to be achieved by 2015, are drawn from the Millennium Declaration that was adopted by 189 nations during the UN Millennium Summit in September 2000.



2. STRATEGY TWO: HELP BUILD, STRENGTHEN AND EQUIP MULTI-RELIGIOUS MECHANISMS ON NATIONAL AND REGIONAL LEVELS

The World Council will help build, strengthen and equip multi-religious mechanisms by:

2.1 Supporting the Building of Inter-religious Councils and Networks of Religious Youth and Women of Faith

- Work to support the building of:
 - Three new regional structures – the Middle East Council of Religious Leaders, North America Council of Religious Leaders and Asian Council of Religious Leaders, and sub-regional mechanisms as appropriate.
 - New inter-religious councils in 30 countries.
 - Three new regional women of faith networks in the Middle East, North America and Asia, and sub-regional mechanisms as appropriate.
 - Women of faith networks in 20 new countries focused by Religions for Peace mission and global agenda, and link and mainstream them into national inter-religious councils.
 - Youth inter-faith networks in North America and Middle East; and sub regional networks as appropriate
 - National youth inter-faith networks in 30 new countries focused by Religions for Peace mission and global agenda.
- Explore ways for individuals to work with existing bodies of the global Religions for Peace network.

2.2 Strengthening the Organizational Capacity of Inter-religious Councils and Networks of Religious Youth and Women of Faith

- Work in partnership to strengthen the secretariats of the Religions for Peace affiliated bodies in Africa, Europe and Latin American.
- Strengthen existing women of faith networks and youth inter-faith networks.
- Conduct capacity assessments⁹ and provide related tools to Religions for Peace bodies.
- Provide initial capacity building grants to up to 30 inter-religious councils and 20 women of faith and youth networks.
- Conduct training, workshops and provide other technical assistance to build the organizational capacity of the Religions for Peace bodies and equip their members on relevant issues on the global agenda.

2.3 Partnering with Inter-religious Councils, Women of Faith and Youth Networks to Equip Them for Action.

- Develop resources such as toolkits, guides and manuals.
- Provide training, facilitate partnership, etc., to enable regional and national inter-religious bodies to advocate, educate and provide services in areas of the global agenda that are priority areas for them.
- Support religious leaders, women of faith and youth to reach their own congregations and other groups in order to help equip them on relevant issues of the global agenda.

3. STRATEGY THREE: STRENGTHEN THE GLOBAL RELIGIONS FOR PEACE NETWORK

The World Council will strengthen the global Religions for Peace network by:

3.1 Establishing a Strong Shared Identity throughout the Religions for Peace Network

- Advance an understanding around Religions for Peace reciprocal relationships.
- Develop appropriate affiliation agreements.
- Through an ongoing branding and communications strategy help position all affiliates of Religions for Peace to more easily retain their respective identities and at the same time clearly identify themselves as members of Religions for Peace. This strategy will also effectively position Religions for Peace before relevant publics.

⁹ An organizational capacity tool has been developed by Religions for Peace to determine the needs of the inter-religious bodies, and help them advance from one development stage to another. See Annex VI.



3.2 Exchanging Information across the Entire Religions for Peace Network

- Use tools, including web-based, to effectively capture, exchange and communicate information and lessons learned throughout the Religions for Peace network.
- Disseminate updates from the World Council/Secretariat on global actions and issues.
- Regularly translate core documents into English, French, Spanish, Arabic and Japanese and make them available for download from the website.
- Establish an internal communications strategy.

3.3 Building Alliances across the Network, among Inter-religious Councils and Networks of Religious Youth and Women of Faith for Multi-religious Action

- Establish Memorandums of Understanding (MOU) with the regional Religions for Peace structures.
- Promote solidarity visits, exchanges and sharing among network members.
- Coordinate network-wide advocacy initiatives, including campaigns.

3.4 Building Partnerships with Key External Stakeholders.

- Establish institutional and programmatic relations with global faith community umbrella organizations, including specialized agencies, to identify common commitments and nurture partnerships.
- Strengthen working relationships with the UN and its agencies and processes as well as with other relevant intergovernmental bodies and civil society agencies.
- Maintain communication with other inter-religious organizations for the purpose of advancing principled cooperation relevant to the Religions for Peace mission.

CAPACITY

To pursue these strategies and to achieve the goals adopted by the Executive Committee of the World Council, Religions for Peace must further build its organizational capacity in the following ways:

1. Support the Governance of the World Council and other Global Coordinating Mechanisms

- Convene regular meetings of the World Council and its Executive and Finance Committees.
- Maintain continuous liaison between the members of the World Council and the Secretariat.
- Maintain ongoing work with the Executive and Finance Committees between their meetings.
- Convene International Women Coordinating Committee (IWCC) meetings and maintain liaison with women of faith networks.
- Convene International Youth Committee (IYC) meetings and maintain liaison with youth networks.

2. Enhance Resource Mobilization

- Enhance the resource mobilization leadership of the Religions for Peace Trustees.
- Develop opportunities for religious institutions to support the World Council.
- Increase partnership with specialized agencies affiliated to religious communities that share program goals.
- Strengthen partnering relationships with governments, the UN and other relevant intergovernmental bodies and civil society agencies.
- Develop giving programs at the regional level in partnership with regional affiliates.
- Increase the Stabilization Fund to serve as an endowment.
- Develop broad-based funding approach, i.e., web campaigns, etc.

3. Strengthen Communication

- Develop and implement a formal branding strategy.
- Advance information exchange across the Religions for Peace network.
- Maintain a regular program of media outreach.
- Position affiliates, Secretary General, governance members, Trustees and staff as spokespersons for Religions for Peace.



ANNEX I: THE POWER OF MULTI-RELIGIOUS COOPERATION

Multi-religious cooperation can leverage powerfully the existing social, spiritual and moral assets of the world's religious communities.

Of the world's six and a half billion people, more than five billion identify themselves as members of religious communities. Religious communities' mosques, churches, temples and other social structures are located in virtually every village, district and city. The scale of religious infrastructure varies from country to country, but in most developing countries it is by any measure the most developed, inter-connected, and locally-led social infrastructure in existence, reaching from the smallest village to the capital and beyond. Taken collectively, religious social structures represent significant channels for communication and action that can enable religious believers to function as powerful agents of change.

The spiritual assets of religious communities are, in the eyes of their communities, their greatest assets. Typically, spiritualities point to what is most elemental within religious visions regarding the meaning of human life. Spiritualities can provide to believers enormous courage and strength to confront the tragedy and human wickedness of violence. Religious communities can invoke their spiritual assets to counter messages of hate, calls for violence, and the misuse of religion for sectarian purposes. Spiritualities provide unique potential resources for reconciliation and healing among and between conflicted persons and communities. Religious practices foster mercy, forgiveness and reconciliation. They can make available the strength to bear the unbearable, the grounds for hope when all seems hopeless, and the possibility to forgive the unforgivable.

Finally, religious communities have moral assets that build upon and unfold the great strengths of their spiritualities. Religious leaders are uniquely positioned to use their moral stature and influence as advocates for shared security and against the hijacking of religion. Fundamentally, most religious moral traditions ask their members to judge others by the same standard as they would judge themselves. These standards can provide a moral basis for establishing a communal consensus regarding the need to confront violence and advance shared security. While each religious tradition has its own notion of peace and the obligation to work for it, their positive commitments to peace have much in common.

Multi-religious cooperation is a powerful way to engage these social, spiritual and moral religious assets to advance shared security and counter the abuse of religion. It can be more powerful – both symbolically and substantively – than the efforts of individual religious groups acting alone.

The symbolic strength arises when multi-religious cooperation helps to prevent or stop conflicts or other challenges that can – directly or indirectly – involve different religious communities. The substantive strength arises when cooperation helps diverse religious communities to align around common challenges to peace, offers them creative ways to take advantage of their complementary strengths, provides them with efficient modes for equipping themselves for needed forms of action and – importantly – positions them for partnerships with secular institutions, without engaging those institutions in advancing particular sectarian beliefs.



ANNEX II: SHARED SECURITY

More than eight hundred religious leaders representing all major religious traditions and every region of the world, convened in Kyoto, Japan, in 2006 at the Eighth World Assembly of the World Conference of Religions for Peace. These religious leaders forged a multi-religious consensus on the need to confront violence and advance a new positive concept of peace, a notion of shared security.¹⁰

Each sector of society – governments, international organizations, and all organs of civil society, including our religious communities – has a role and responsibility to ensure shared security. Shared security meets legitimate national security needs and builds on the notion of human security - addressing both direct and chronic threats to individual physical security. But it also does more.

Shared security advances a positive notion of human flourishing that emphasizes the responsibility of all to care for all. A concrete notion of shared security can be based upon the moral values held in common by all faith traditions. Each religion has a holistic, positive notion of peace. Each religion has its own version of the golden rule that recognizes that we are obliged to care for one another. These diverse sectarian notions of peace have permanent value to their respective religious communities. Today, however, there is also the need for the religious communities to come together to express a positive shared notion of peace. As a multi-religious vision, this shared notion of peace must be expressed in “public terms.” Shared security attempts to outline a positive vision of human flourishing and to emphasize the responsibility to care for the other.

Concretely, shared security calls people of faith, their religious communities and religious leaders to reject the misuse of religion whenever it is abused in support of violence. It also calls them to stand on the side of the most vulnerable and to care for them as their own.

Religious traditions, each in their own way, work for the fundamental unity of the human family and the equality and dignity of all human beings. Shared security expresses these commitments.

¹⁰ The Kyoto Declaration on Confronting Violence and Advancing Shared Security (2006).



ANNEX III: RELIGIONS FOR PEACE GUIDING PRINCIPLES

The Religions for Peace network advances multi-religious cooperation consistent with five guiding principles.

First, respect religious differences. Religious communities do not hold the same beliefs. The religious representatives in Religions for Peace are committed to both honoring their own communities' religious beliefs and to acknowledging that other communities in fact hold and have the right to hold other religious beliefs.

Second, act on deeply held and widely shared values.¹¹ The most powerful and effective issues for multi-religious collaboration are deeply held and widely shared moral concerns. If a concern is not widely shared by religious communities, Religions for Peace does not adopt it as an issue for common action. Religions for Peace fosters cooperation in areas that religious communities have identified as deeply held and widely-shared concerns. Building peace, resolving violent conflicts, working to eliminate poverty and protecting children are all widely-shared concerns of the world's religious communities, well-suited to multi-religious cooperation.

Third, preserve the identity of each religious community. Hindus, Buddhist, Jews, Christians, Muslims and the followers of indigenous religions can work together without surrendering their specific religious identities. Multi-religious cooperation, done well, not only leverages the collective resources of religious communities, but strengthens the identity of each individual religious community and its institutions.

Fourth, honor the ways religious communities have organized themselves. The Religions for Peace network is guided by the principles of representativity¹² and subsidiarity.¹³ Each religious community must have its own voice based on the way it organizes itself locally, nationally, regionally and globally. Religions for Peace does not choose who will represent a particular religious community. The religious community itself determines who will represent that community in inter-religious dialogue and cooperation. Inter-religious collaboration should engage, not seek to alter, existing religious structures.

Fifth, support locally-led multi-religious structures. Religions for Peace helps to establish autonomous inter-religious councils and networks of women of faith and religious youth organizations. These bodies then typically affiliate with Religions for Peace, but importantly, they retain their own identity.

11 The shared values are defined by representatives of the faith communities that engage in cooperation for peace, but typically include: tolerance, dignity, equality and just peace.

12 Representativity recognizes that a person, or group of person, can represent, informally or formally, concerns of a larger community. This principle guides the relationship among the different organizational categories in Religions for Peace and the selection of Religions for Peace members for the offices within the organizational categories of Religions for Peace. (Standing Rules) It is well understood in Religions for Peace that representativity is a "principle" that needs to be interpreted by each community in accord with its own ways of organizing itself. Importantly, while most "representative" figures provide various forms of leadership in Religions for Peace, they typically do so in their own names under the umbrella of the Religions for Peace structure. This approach facilitates the positive features of a representative approach with needed efficiency.

13 Subsidiarity calls for participatory decision-making and implementation. This principle recognizes that local decisions and actions can be taken at the local level, national decisions and actions at the national level, regional decisions and actions at the regional and world decisions and actions at the international level. (Standing Rules). Based on this principle, Religions for Peace is committed to complementary partnerships with its network to engage its various levels in cooperative and constructive fashion. (Standing Rules)



ANNEX IV: THE RELIGIONS FOR PEACE NETWORK

Led by a World Council of senior religious leaders from all regions of the world, the global Religions for Peace network has grown rapidly in the past decade and today includes more than seventy national and four regional (Africa, Asia, Europe and Latin America) inter-religious bodies¹⁴ and the Global Women of Faith Network and Global Youth Network.

Representatives from all affiliated Religions for Peace national and regional bodies and networks convene a Religions for Peace World Assembly approximately every five years. Since the historic first World Assembly of Religions for Peace in Kyoto, Japan, in 1970, Religions for Peace World Assemblies have brought the world's religious communities together to address the critical global threats to peace – war, the arms race, extreme poverty, human rights abuses and the destruction of our environment. Subsequent Religions for Peace World Assemblies convened in Louvain, Belgium (1974); Princeton, New Jersey, USA (1979); Nairobi, Kenya (1984); Melbourne, Australia (1989); Rome, Italy (1994); Amman, Jordan (1999); and Kyoto, Japan (2006).

In 2006, the Eighth Religions for Peace World Assembly in Kyoto – the world's most representative multi-religious event – convened over 800 senior religious leaders from every region of the world and all major faith traditions to address the power of religious communities to confront violence and advance shared security. Delegates included Buddhist, Christian, Hindu, Jain, Jewish, Muslim, Sikh, Shinto, Taoist, Zoroastrian and Indigenous leaders.

The World Assembly of Religions for Peace elected an international, sixty-one-member World Council that also functions as the Governing Board of the global Religions for Peace network. This inter-religious council is able to develop positions of shared concern on behalf of the entire Religions for Peace network and operate globally as an agent advancing common actions. It also supports religious leaders in their efforts to build affiliated inter-religious councils on regional and national levels as well as networks of women of faith and religious youth. Finally, it also strives to maintain a dynamic network among all inter-religious councils, groups and networks.

The International Trustees work in partnership with the World Council to support its mission.

The World Council constitutes from among its own membership a sixteen-member Executive Committee charged with key decision-making responsibilities on its behalf. These bodies are served by the Religions for Peace Secretariat.

The Religions for Peace Secretariat is headquartered in New York (USA) and has working relationships with its affiliated regional offices in Africa, Latin America and Europe. There are currently thirteen full time Religions for Peace employees in New York and twelve in the regional offices.

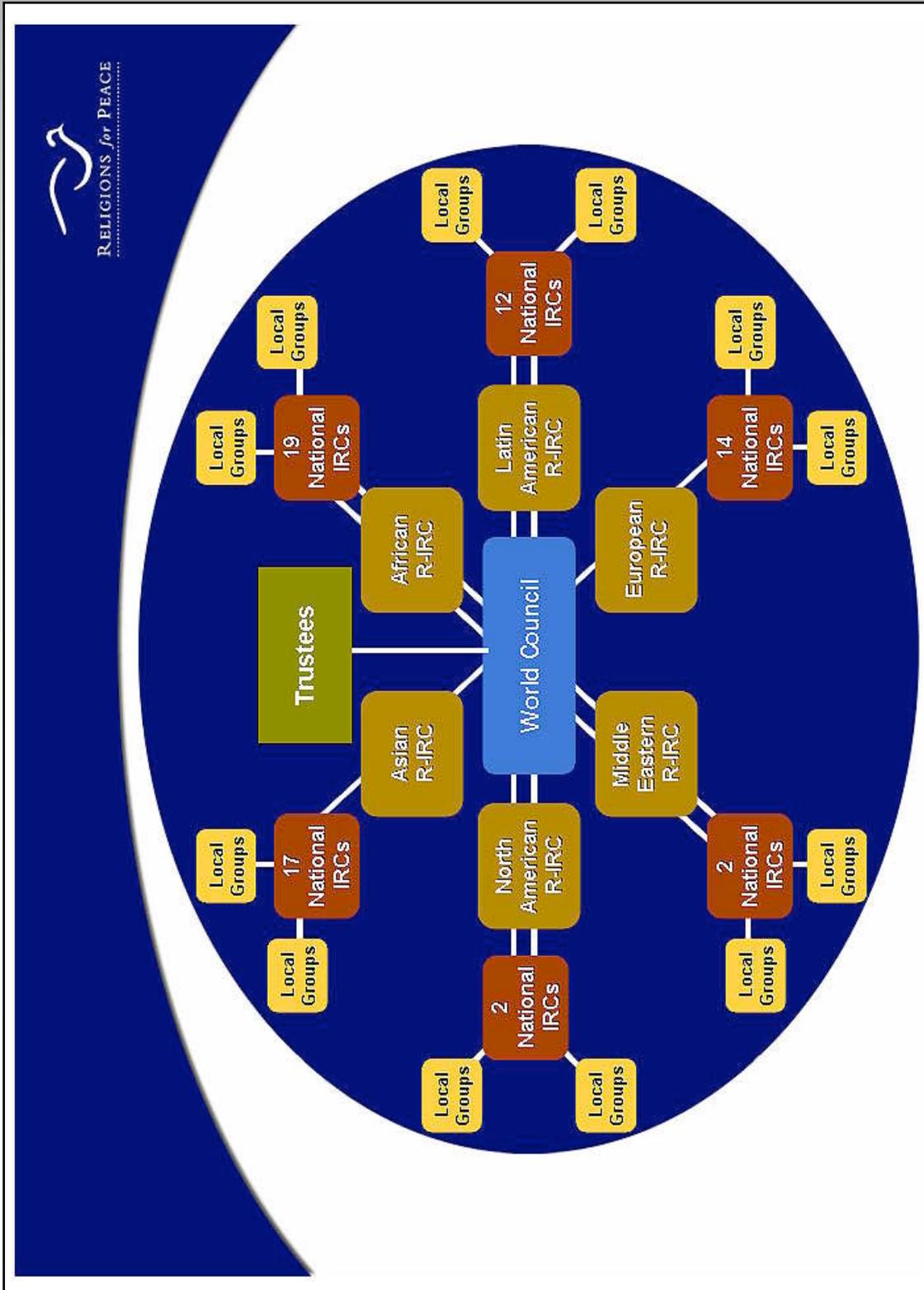
In seeking partnerships with society, Religions for Peace also advances relevant partnerships with governments, international organizations and non-governmental organizations.

Religions for Peace is not itself a religious body, rather it is a public organization made up of the representatives of the world's diverse religious communities. It works in a public, non-sectarian and non-partisan fashion for the common good.

¹⁴ Inter-religious bodies affiliated with Religions for Peace include national and regional bodies, many of which are inter-religious councils, as well as the women's and the youth networks.



CONTINUATION OF ANNEX IV: THE RELIGIONS FOR PEACE NETWORK





ANNEX V: IRC ORGANIZATIONAL STAGES

	Stage 1 Nascent	Stage 2 Emerging	Stage 3 Expanding	Stage 4 Mature
Build	<p>Governance</p> <p><i>IRC at early stage of development: establishing its structure, creating basic program priorities</i></p> <ul style="list-style-type: none"> Two or more religions committed to collaborating based upon shared values Working committee established and functional 	<p>Emerging</p> <p><i>IRC has basic capacity: legally registered, basic governing and staff structures, some program activities</i></p> <ul style="list-style-type: none"> Inclusive IRC membership with increasing number of communities involved Legal registration with initial government bodies and other related structures in place 	<p>Expanding</p> <p><i>IRC builds record of achievement: establishing partnerships and stronger organizational systems, with work publicly recognized</i></p> <ul style="list-style-type: none"> Minority and majority religions represented in governance structures Representativity by role and competence in external relations, taskforce and boards Governing board active in policy making and planning 	<p>Mature</p> <p><i>IRC is fully functioning and sustainable: diversified resource base and established partnerships, leadership role in RJP network</i></p> <ul style="list-style-type: none"> Religious communities fully vested in governance structures with engagement at national and local levels. Board is accountable to members through regular review and oversight Fully functioning mechanism for leadership and board renewal in place
	<p>Gender Mainstreaming</p> <ul style="list-style-type: none"> Female religious leadership identified and participating in IRC formation Religious leaders encouraged to promote role of religious women 	<ul style="list-style-type: none"> Women's desk/structure established to mobilize Religious women's groups Special projects targeting women's needs undertaken 	<ul style="list-style-type: none"> Network of religious women's organizations in place Religious women's work mainstreamed in program planning 	<ul style="list-style-type: none"> Critical mass of female leaders in decision making roles Program strategy has strong gender perspective and engages wide range of local women's groups and initiatives
	<p>Management & Administration</p> <ul style="list-style-type: none"> Volunteer committees Utilize administrative and financial systems of member communities/ individuals 	<ul style="list-style-type: none"> Limited staff in place Bank account and basic financial system in place 	<ul style="list-style-type: none"> Full time executive and program staff Auditable financial systems Basic administrative /personnel systems in place 	<ul style="list-style-type: none"> Full compliment of competent staff with strong personnel systems/oversight Financial management system able to handle multiple funding sources
	<p>Program Operations</p> <ul style="list-style-type: none"> Undertake local inter-religious vents Conduct basic advocacy actions (statements, letters, etc.) 	<ul style="list-style-type: none"> Ability to mobilize religious communities in program activities Technically competent program committee(s) established Coordinated advocacy by leaders 	<ul style="list-style-type: none"> Coordination and mobilization of religious communities at multiple levels Program and information management system in place Partnerships established with Religions for Peace and others 	<ul style="list-style-type: none"> Strong local ownership in program planning and delivery Full program planning, implementation and monitoring capacity Ongoing advocacy engagement using multiple media
Equip	<p>Institutional Sustainability</p> <ul style="list-style-type: none"> Reliant on contributed services and resources participate in civil society (CS) networks/coalitions 	<ul style="list-style-type: none"> Operational support from 1-2 external sources Ability to mobilize some funds from local member communities 	<ul style="list-style-type: none"> External support from 2-3 key partners Strong buy-in from member religious institutions Developing plan for continuity and sustainability 	<ul style="list-style-type: none"> Sustainable funding base with competent staff Institutional partnerships with key funders (e.g. UN, governments, NGOs)
	<p>Global Affiliation & Networking</p> <ul style="list-style-type: none"> Emerging IRC in contact with Religions for Peace Global Network Initiate relationship building with civil society, government and other organizations 	<ul style="list-style-type: none"> Periodic participation in Religions for Peace regional and international structures/activities Ad hoc communication to internal and external constituencies Advocacy and facilitate multi-religious perspective 	<ul style="list-style-type: none"> Consistent collaboration with Religions for Peace and other partners at national, regional and global levels Functioning communications capacity to reach all key constituencies on regular basis 	<ul style="list-style-type: none"> Providing leadership and models for Religions for Peace network at regional and global levels, including World Assembly Seen as "partners of choice" for civil society, government, and other key actors
Network				