

Anhang

In dem folgenden Anhang befinden sich alle veröffentlichten Dokumente, auf die sich in der Arbeit bezogen wird oder die Textstellen um eine grafische Darstellung ergänzen.

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Anhang A Liste der verwendeten unveröffentlichten Materialien

Eine Liste der verwendeten unveröffentlichten Materialien (z. B. Graue Literatur) und der Materialien für zusätzliche Informationen findet sich hier. Bei Interesse und Bedarf können diese, auch die Transkriptionen der Interviews und die französisch- und englischsprachigen Leitfäden der Interviews (in anonymisierter Form), bei der Verfasserin dieser Dissertation Katharina Sophia Burlafinger (katharina.burlafinger@gmx.de) eingesehen werden.

ALF:

Anna Lindh Foundation (29.10.2014): „Where are we now?“ 13th Annual Heads of Network Meeting, Naples. Unveröffentlichte PowerPoint Präsentation.

Head of Network Marokko: Centre International de Cooperation Sud Nord (o. J.): Livret Taroudant, PDF-Datei, Projektentwürfe. Réseau marocain de la Fondation Anna Lindh (2014): Proposition d'Action Commune inter réseaux 2014, unveröffentlichter Projektentwurf, Word-Datei. Réseau marocain de la Fondation Anna Lindh (10.04.2014): L'ART Instrument & Expression des Transformations Sociales, unveröffentlichte PowerPoint-Präsentation.

Head of Network Jordanien: Royal Institute for Inter-Faith Studies (o. J.): The Royal Institute for Inter Faith Studies, Flyer. (o. J.): Promotion of the Amman Message, Begleitbroschüre, Publikation in Flyer-Form, print, nicht online. (o. J.): Eine Botschaft aus Amman, Text der Botschaft aus Amman, den Scheich Izz-Eddine Al Khatib Al-Tamini, Berater Berater seiner Majestät König Abdullah II. für islamische Angelegenheiten, Oberrichter und Vorsitzender des Fatwarates, während des Festes für die Lailatul Qadr in der Al Hashimiyeen Moschee in Talal'Al Ali vorgetragen hat, Publikation in Flyer-Form, print, nicht online. (2014): Promotion of the Amman Message, Training Manual, United Kingdom, Publikation in Handbuch-Flyer-Form, print, nicht online. (o. J.): A spiritual Chants Concert, Projektflyer.

Head of Network Libanon: Commission nationale libanaise pour l'UNESCO (o. J.): „Kalila wa Dimna“ Opera-Projekt, unveröffentlichter Projektentwurf, Word-Dokument. For being a human, Film, DVD.

- Insalaco, E. (27.10.2014): Heads of Network Coordination Meeting in Napoli, Opinions from Across the Region, unveröffentlichte PowerPoint-Präsentation.
- Khayal, Voyage du Geste, Projektkatalog, Bal des Rêves, Programmheft, „Full Moon“, Programminfo.
- Adyan (2014), Adyan Foundation 2006–2013, Bericht, Booklet; Leader for Interreligious Understanding (o. J.), Projektflyer online verfügbar unter www.liuprogramm.net, Adyan Institute, Flyer.
- Amel (2016): Amel Activity Report (2014–2015), Four Years into Turmoil of the Syrian Crisis, Bericht, Booklet; Amel Programmbooklet zu Beirut.

EED:

- Association Citoyennete & Culture Numerique: EED Projektantrag und Kostenaufstellung, Kopie, Papierform.
- ADID Béja (o. J.): Association de Developpement Intégré et Durable dans les zones rurales Beja: Narrative Reports an EED (3), unveröffentlichte Word-Dokumente ; Projektflyer.
- SimSim Nouabook Projektflyer.

Anhang B Leitfadeninterview Anna-Lindh-Stiftung – Mitglieder

A Erfahrungen mit europäischen Organisationen

1. Haben Sie schon einmal ein Projekt gemeinsam mit einer europäischen Partnerorganisation (wenn nein „Geber“) durchgeführt?
2. Was sind Ihre Erfahrungen durch die Projektzusammenarbeit mit einem europäischen Partner? („Geber“) (Haben Sie etwas Neues gelernt?)
3. Haben Sie durch Ihre Arbeit mit einem europäischen Partner („Geber“) einen Eindruck von den Arbeitsweisen und Werten in Europa bekommen?

B Kommunikation mit dem Anna-Lindh-Sekretariat/im nationalen Netzwerk

1. Kommunizieren Sie mit den ALF-Headquarters oder mit Ihrer Netzwerkleitung? Wenn ja, wie oft und zu welchem Zweck?
2. Werden Ihnen aus der internationalen Arbeit „Best Practice“-Methoden (für Ihre Projekte) vorgestellt?
3. Wie oft nehmen Sie an nationalen Netzwerktreffen teil?
4. Wie viel Kontakt haben Sie zu anderen Mitgliedern Ihres Netzwerkes?
5. Haben Sie sich schon einmal an einer Netzwerkaktivität beteiligt?

C Meinung über Anna-Lindh-Stiftung:

1. Warum denken Sie, wurde die ALF gegründet?
2. Wie definiert die ALF Demokratieförderung?
3. Glauben Sie, die ALF steigert die Aktionsbereitschaft in Ihrer Zivilgesellschaft?

4. Wird durch Ihre Kooperation mit der ALF Ihre Kooperation mit einem europäischen Partner wahrscheinlicher?
5. Welche Vorteile ergeben sich durch eine Zusammenarbeit mit der ALF für Ihre Organisation und Ihr Projekt?

D Selbstauskunft

1. Was sind die Ziele Ihrer Organisation?
2. Wie definieren Sie Demokratie?
3. Haben Sie sich jemals für eine Finanzierung durch die ALF beworben?
4. Vertreten und vermitteln Sie durch ihre ALF-Mitgliedschaft/Ihre Projekte europäische Werte?
5. Kennen Sie die EED?
6. Wird die (Kooperation) mit der EU seit der Arabischen Revolution in der Zivilgesellschaft mehr thematisiert?

E Angaben zur Person

1. Name
2. Beruf
3. Dauer der Mitarbeit

Anhang C Leitfadeninterview Europäische Demokratiestiftung – Trägerorganisation

A Zusammenarbeit mit der EED

1. Was sind Ihre Erfahrungen aus der Zusammenarbeit mit der EED?
(Konnten Sie etwas Neues dazulernen?)
2. Wurden Richtlinien zur z. B. Demokratieförderung für Ihre Projekte an Sie herangetragen?
3. Wie verlief die Kommunikation während der Förderung Ihres Projekts mit Ihrem Ansprechpartner der EED?

B Meinung über Europäische Demokratiestiftung:

1. Warum denken Sie, wurde die EED gegründet?
2. Wie definiert die EED Demokratieförderung?
3. Glauben Sie, die EED steigert die Aktionsbereitschaft in Ihrer Zivilgesellschaft?
4. Ist durch Ihre Kooperation mit der EED eine Kooperation mit einem europäischen Partner – auch eine nichtfinanzielle –, z. B. mit einer NGO, wahrscheinlicher?

C Selbstauskunft

1. Was sind die Ziele Ihrer Organisation?
2. Wie definieren Sie Demokratie und ihre Förderung?
3. Vertreten und vermitteln Sie anhand Ihrer Projekte europäische Werte?
4. Welche Vorteile – außer den finanziellen – ergeben sich durch die Zusammenarbeit mit der EED für Ihre Organisation und Ihr Projekt?
5. Kennen Sie die ALF?

6. Wird die Kooperation mit der EU seit der Arabischen Revolution in Ihrer Zivilgesellschaft mehr thematisiert?

D Angaben zur Person

1. Name
2. Beruf
3. Dauer der Mitarbeit

Anhang D Leitfaden Teilnehmer EED

A Wissen über EED

1. Kennen Sie die EED? Wenn ja, ihre Ziele?
2. Warum denken Sie, engagiert sich die EED unbürokratischer als die EU für die Finanzierung von zivilgesellschaftlichen Vereinen?
3. Denken Sie, die Existenz einer solchen Stiftung aktiviert das Engagement in Ihrer Zivilgesellschaft?
4. Finden Sie es positiv, dass sich europäische Stiftungen im arabischen Mittelmeerraum in der Zivilgesellschaft engagieren?

B Projekthinhalte

1. Was würden Sie sagen, wurde Ihnen vermittelt?
2. Wurden Sie zu weiteren Projekten oder anderen Veranstaltungen eingeladen?
3. Denken Sie, der Inhalt des Projekts Ihres Vereins wurde durch die EED beeinflusst?

C Austausch mit europäischen Partnern

1. Hat das Projekt Ihre Neugierde geweckt auf europäische Vereine, die Zivilgesellschaft dort?
2. Würden Sie gerne mal an einem (Austausch-)Projekt eines europäischen Vereins teilnehmen?
3. Was denken Sie, könnten Sie von dem Austausch mit europäischen Vereinen lernen?

D Blick auf die EU

1. Wird die EU seit der Arabischen Revolution in der Zivilgesellschaft mehr thematisiert?
2. Was ist Ihrer Meinung nach Good Governance und Demokratieförderung?
3. Welche Werte sind für Sie typisch europäisch?
4. Welche Werte sind für Sie typisch arabisch?

Anhang E In den Fallstudienländern bis 2013 vergebene Grants der ALF

Organisation	Land	Projekt	Jahr
Friends of Culture Jordanian Forum/ AS.HAB	Jordanien	Rainbow of Music	2006
The Arab Education Forum	Jordanien	HAKAYA: The centrality of stories for art, dialogue, and life	2007
The United Religions Initiative (URI) – Middle East and North Africa (MENA)	Jordanien	The Role of Interfaith co-operation in immigrants' integration.	2010
The Arab education forum	Jordanien	Istikshaf: exploring mobility	2009
Leaders of Tomorrow	Jordanien	Debate Tournament and Public Debate: from Romania to Jordan	2013
East and West Center for Human Resources Development (WE Center)	Jordanien	Youth e-collaboration in intercultural dialogue	2012
Association coopérative culturelle des jeunes du théâtre et du cinéma	Libanon	Plateforme RAMI „Rencontres arts et multimedia international“	2006
Lebanese Association for Civil Rights – LACR	Libanon	Inter-Cultural Gathering Dedicated to Non-Violence in the Arab Region (with Special Participation from Europe)	2010

Organisation	Land	Projekt	Jahr
Arab Image Foundation	Libanon	RE-PLACE BEIRUT	2010
ADYAN foundation	Libanon	ADYAN understanding	2009
The Arab theatre training center	Libanon	Dance Refl-action: Pedagogy of contemporary dance in the Euro-Mediterranean	2009
Stowarzyszenie Integracji Kultury	Libanon	Fenix cities – art workshops and exhibitions in Warsaw and Beirut	2009
Amel Association	Libanon	Act now for the migrant domestic workers in Cyprus and in Lebanon!	2013
Amel Association	Libanon	Video Advocacy Action V-A-A	2012
Cooperative Association for Arts and Education – KHAYAL	Libanon	Voyages du Geste 7 – „Looking for a Spring“	2012
Cinémathèque de Tanger	Morocco	TANGER VU PAR LA CINEMA	2010
Association culturelle theatre nomade	Morocco	Les rencontres artistiques euro-méditerranéées	2013
Association Meditalents	Morocco	MEDITALENTS	2013
Association Agir Ensemble	Morocco	Programme des jeunes citoyens engagés	2012
Association des amis de la maison des	Tunisia	Sténopé, et le dialogue des jeunes artistes euro-méditerranéens	2006

Organisation	Land	Projekt	Jahr
jeunes et de culture de Metline			
Association Arts et Jeunesse El Jem	Tunisia	Action MED EL JEM (Ateliers. Creation, Transmission, Information et Ouverture inter Nationals)	2006
La radio tunisienne	Tunisia	Les Ondes pour la Méditerranée	2009
L'Art Rue	Tunisia	DREAM CITY 2012–2013	2012

Abbildung 1: Die in den Fallstudienländern bis 2013 vergebenen Grants
Quelle: Anna-Lindh-Stiftung, Grants-Referat

Anhang F Evaluierungstabelle für Grant-Anträge der ALF

Evaluation Grid			
1	APPLICANT AND PARTNERS MANAGEMENT CAPACITY AND EXPERIENCE		
a)	Does the applicant have sufficient technical expertise and experience in relation to the proposed Action and the objectives of this call?		/10
b)	Do partners' technical expertise and experience match their role in the Action?		/5
c)	Are the partners' roles clearly defined in all the steps of the project (design, implementation and evaluation)?		/5
<i>subtotal score</i>			/20
2	QUALITY OF THE PROPOSAL		
a)	Is the quality of the proposal significant and valuable for the development of intercultural dialogue at local level? Is it relevant to the aim and specific objectives of the call?		/10
b)	Are the proposed activities appropriate, clearly described and coherent with the work plan, logical framework, budget, objective and expected results ?		/10
c)	Are the target group(s)/beneficiaries clearly defined and strategically chosen ? Have their needs been clearly defined and does the proposal address them appropriately?		/5
d)	Are the beneficiaries involved in the planning and implementation of the Action?		/5
e)	Is the project likely to have an impact on its beneficiaries, the concerned local community and the relevant national Network at large? Is the project likely to benefit indirect beneficiaries in the long run, in terms of sustainability, durability and multiplying effects?		/10
<i>subtotal score</i>			/40
3	COMMUNICATION & VISIBILITY		
a)	Does the proposal include an appropriate communication strategy and to what extent does it contribute to make the project and ALF mission visible during and after its implementation?		/10
b)	Does the communication strategy foresee an appropriate dissemination of project results in order to ensure a visualization of impact on the target community?		/10
<i>subtotal score</i>			/20
4	BUDGET		
a)	Is the budget realistic ? Are there any over- or under-estimated items? Is the relation between the estimated costs and the expected results reasonable?		/10
b)	Are the activities detailed and clearly itemized in the budget ?		/10
<i>subtotal score</i>			/20
Total score			/100

Abbildung 2: Evaluierungstabelle für Grant-Anträge der ALF
Quelle: Anna Lindh Stiftung, Grants-Referat

Anhang G Auszüge aus Dokumenten und Texten zur Amman Message

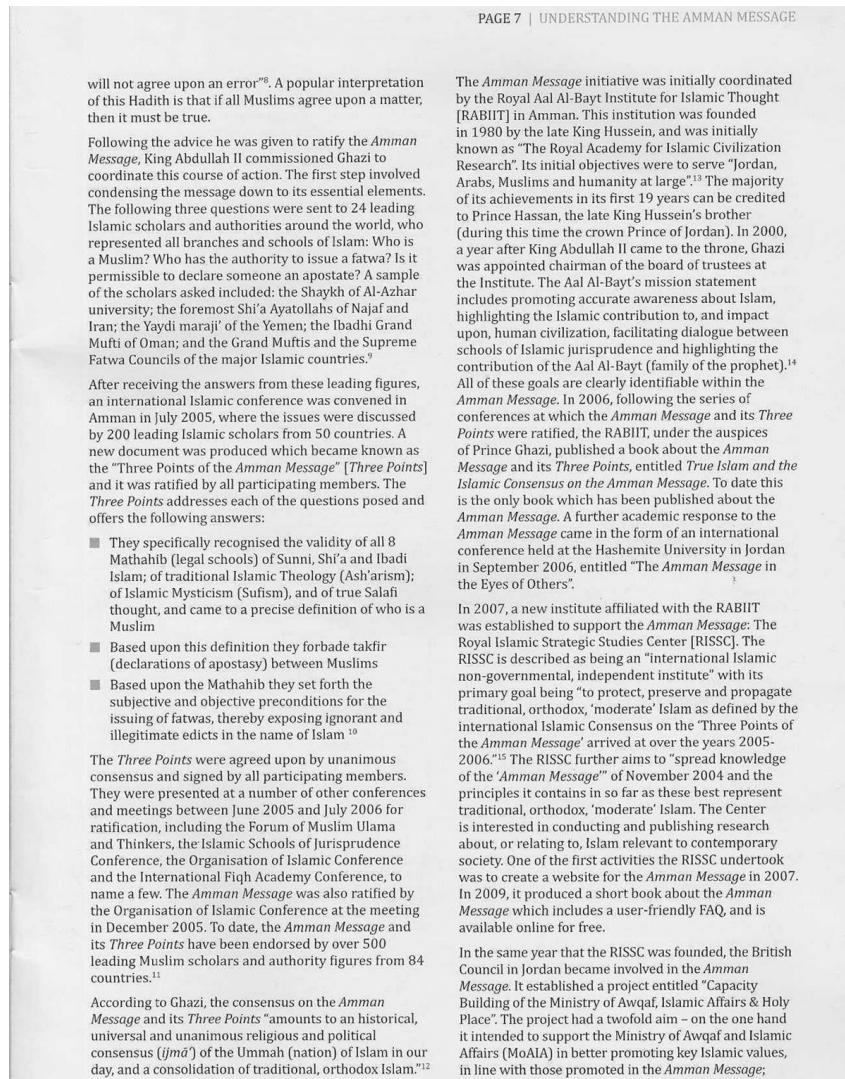


Abbildung 3: Auszug aus dem Training Manual zur Amman Message, S. 7
Quelle: Royal Institute for Inter-Faith Studies (2014)

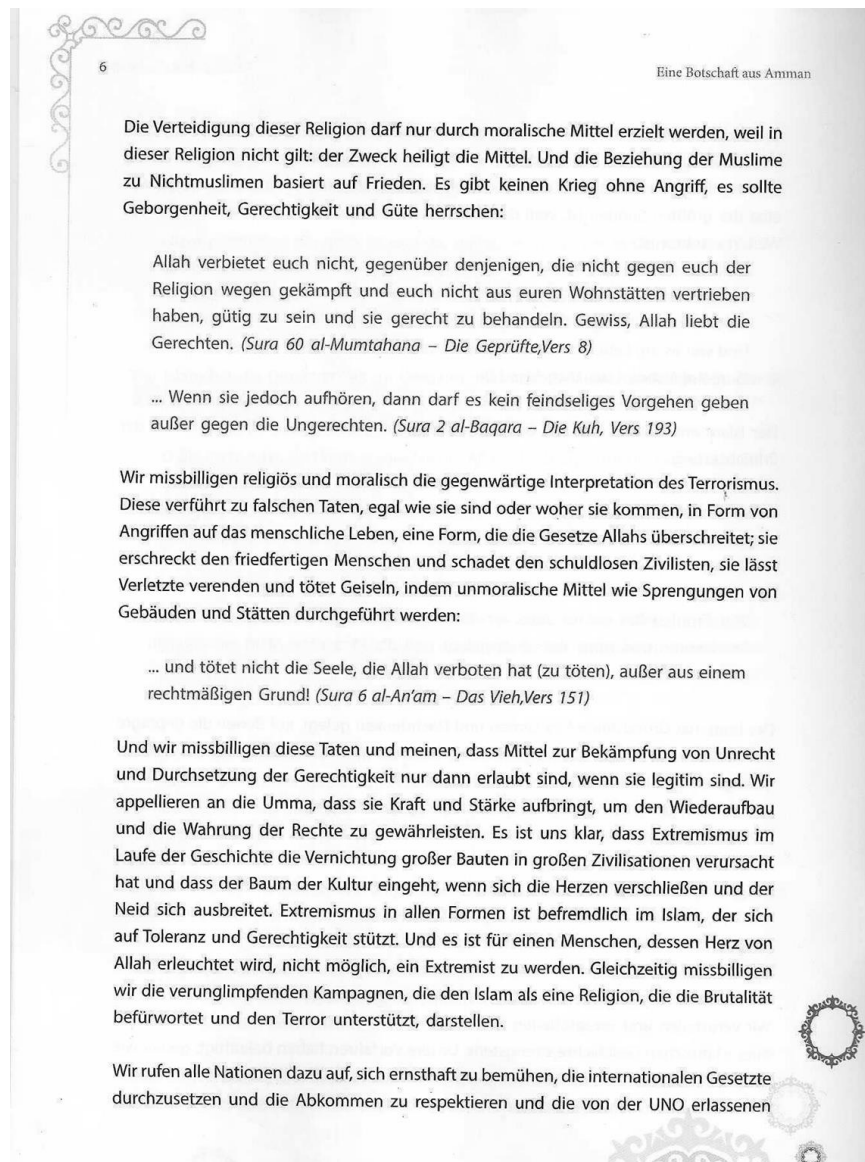


Abbildung 4: Auszug aus dem Text der Amman Message, S. 6
Quelle: Royal Institute for Inter-Faith Studies (2014)

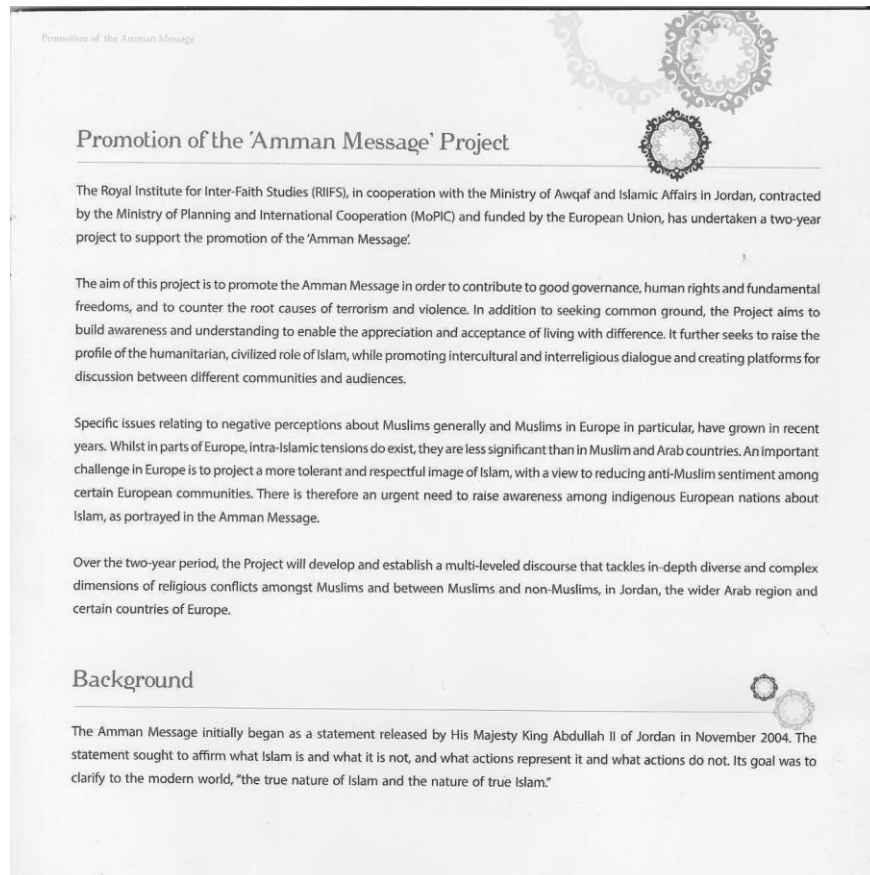


Abbildung 5: Auszug aus der „Promotion of the Amman Message“-Begleitbroschüre des Royal Institute for Inter-Faith Studies, S. 1
Quelle: Royal Institute for Inter-Faith Studies (o. J.)

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One of the potential problems lies in the example itself: why was the revision session termed an 'Islamic' revision session when it was on the subject of medicine and not Islam?

Would it not have been better to simply call it a medical revision session hosted by the Islamic Centre?

Does the addition of the term Islamic not imply that the revision is especially for Muslims?

Does it not suggest the exclusion of non-Muslims?

British Muslims must be wary not to segregate themselves. Like all people, Muslims in the UK will occasionally enjoy interacting with people who are part of their community and share the same culture. As members of a minority population it may help Muslims feel more secure in their own identities. Particularly with the emergence of Islamophobia, it makes sense that British Muslims would sometimes act guarded. However, in the long run, unnecessarily using language distinguishing between Muslims and non-Muslims can be very unhelpful.

The distinction between believer and non-believer is necessary in matters of theology and practice; but it is unhelpful in matters of social interaction or when talking about issues of the common good in society. The problematic issue is not the difference between Muslims and non-Muslims, but how that difference is played out and the impact of how language is used. The risk is that the terminology of *takfir*, categorizing a person of different beliefs a *kafir* or truth-denier, leads to a harmful and negative outlook that prevents Muslims from dealing with others as peers. Treating the rest of British society as utterly different can lead to the idea that Islam is outside the norm of British society. Muslims are part of the British norm, and the norm itself is not homogeneous, but rather a choir of diverse voices.

The language of "them and us" is also troublesome because it raises barriers that restrict Muslims from engaging with others, or even sharing the message of Islam. The language of difference can rapidly become an impenetrable structure that keeps others beyond the reach of the faith. This is at odds with the way the Prophet Muhammad (peace be upon him) approached all people. For example, one can reflect on the flexible way in which he dealt with those new to Islam.

Avoiding the language and mentality of *takfir* is also a matter of humility. To treat a non-Muslim as completely alien means rejecting much in that person which is good and true. The language of "them and us" also suggests elements of an internal lack of acceptance within the Muslim community.

This avoids ownership of the challenges the community are looking to overcome.

This module is therefore about looking within the Muslim community, moving beyond guardedness and asking, What can we do as Muslims to enhance social integration and further open up to the wider society?

ENDNOTES

- 1 Imam Muslim Ibn al-Hajjaj-Alnisa'buri (died in 261AH). Al-Jaami' Al-Sahih, verified by Mohammad Foad-Ahmad-Al-Baki (volume 5) Hadeth No.63532, Daar-En-Naas-Al-Torath-Al-Arabi, Beirut p411
- 2 Suleiman, Yasir. 2009. *Contextualizing Islam in Britain: Exploratory Perspectives*. Cambridge University Press p39-42
- 3 Mu'ahid - Christians and Jews
- 4 Suleiman, Yasir. 2009. *Contextualizing Islam in Britain* p39-42
- 5 Yusuf al-Qaradawi. 1997. *Non-Muslims in a Muslim Community*. Cairo: Wabwah Publishers. p53
- 6 Jorafsky, Aleski. 1996. *Islam and Christianity*. Knowledge World. p149-150
- 7 El-Fadl, K.A. 2002. *The Place of Tolerance in Islam*. Boston: Beacon Press.

Abbildung 6: Auszug aus dem Training Manual zur Amman Message, S. 12
Quelle: Royal Institute for Inter-Faith Studies (2014)

PAGE 9 | COEXISTENCE AND SOCIAL INTEGRATION

Training Module

Coexistence & Social Integration: Prayer For The Nation

ONE OF THE initial key topics identified by the Amman Message Project was that of coexistence. It was felt, however, that this conference could be used to move forward from discussions of simple coexistence and towards sentiments of solidarity and a place for Muslims as part of the wider British community. This section is therefore about cultivating and giving voice to sentiments of amity and fraternity between Muslim communities, and British society at large.

As people of faith, one of the first and most fundamental ways Muslims show feelings of commonality and brotherhood is through prayer. In the run up to this conference an initiative was therefore launched to see if the British Muslim community could develop a 'Prayer for the Nation.' It was felt the prayer could perhaps ask God to keep Britain a harmonious nation that protects the marginalized and upholds strong moral values. It is vitally important that the prayer lines are shaped from a diverse section of the Muslim community ensuring its relevance and authenticity. The prayer is supposed to be an opportunity for British Muslims to express a national identity in their own way.

The initiative asked a number of key Muslim influencers and community leaders to each draft a line of the prayer, ensuring that the prayer truly reflects the thoughts and sentiments of British Muslims. A full copy of the final prayer can be found in the Appendix; it is intended to demonstrate the engagement of a diverse yet unified British Muslim population.

Context: Coexistence Within Islam

What is meant when we talk of Islam (particularly in the British Muslim community) going beyond coexistence? What is the basis for coexistence and integration within Islam? On what foundations should the community build towards the ideals of engagement and solidarity?

The subject of coexistence is of crucial importance for British Muslims because the societal context is inherently pluralistic: individual Britons belong to a number of different worldviews. The British state does not simply acknowledge the diversity, but is actively committed to the ideal of accommodating pluralism. However, there are no necessary tensions between

Islam and a value for pluralism and coexistence. Indeed, there are rather, multiple key tenets within Islam that support coexistence and encourage steps beyond the dynamic.

First of all, Islam emphasizes that it is a religion concerned with all of humanity. Allah sent the messenger Mohammad (peace be upon him) not only for his, but for all of human kind:

And We have not sent you except comprehensively to mankind as a bringer of good tidings and a warner. But most of the people do not know (Qu'ran 34:28)

Say, [O Muhammad], "O mankind, indeed I am the Messenger of Allah to you all, [from Him] to whom belongs the dominion of the heavens and the earth. (Qu'ran 7: 158)

The Prophet (peace be upon him) further underlined the principles of equality and non-preferentiality between different cultures in the Farewell Pilgrimage, Hajjat Al-Wada'a:

No Arab person is preferred to non-Arab, no red is preferred to black, No black to red, except by piety, that the sight of God (narrated by Imam Ahmad, in his Musnad)¹

Some commentators have argued that, like all monotheistic faiths, Islam is opposed to the idea of a pluralistic society because it holds that there is only one truth. Islam could be challenged if its respect for different cultures and people was limited by an aim to bring them all under the umbrella of Islam. However, all systems of belief believe that they are superior to other worldviews. In practice, it is possible to live as a Muslim, committed to the truth of Islam, while keeping peaceful amiable relationships with others. Indeed, the Qur'an makes it clear that Prophet Muhammad's (peace be upon him) mission is to convey the divine message but that he has no authority to compel others to accept it (Qur'an 2:256). Pluralism is divinely ordained in the Qur'an, which not only sanctions the diversity of cultures, languages and races inherent in this world, but also of religion (see Qur'an 30:22, 40 5:48, 41 49:1342). According to the Qur'an, pluralism is part of human nature, or *fitrah*.

Abbildung 7: Auszug aus dem Training Manual zur Amman Message, S. 9
Quelle: Royal Institute for Inter-Faith Studies (2014)

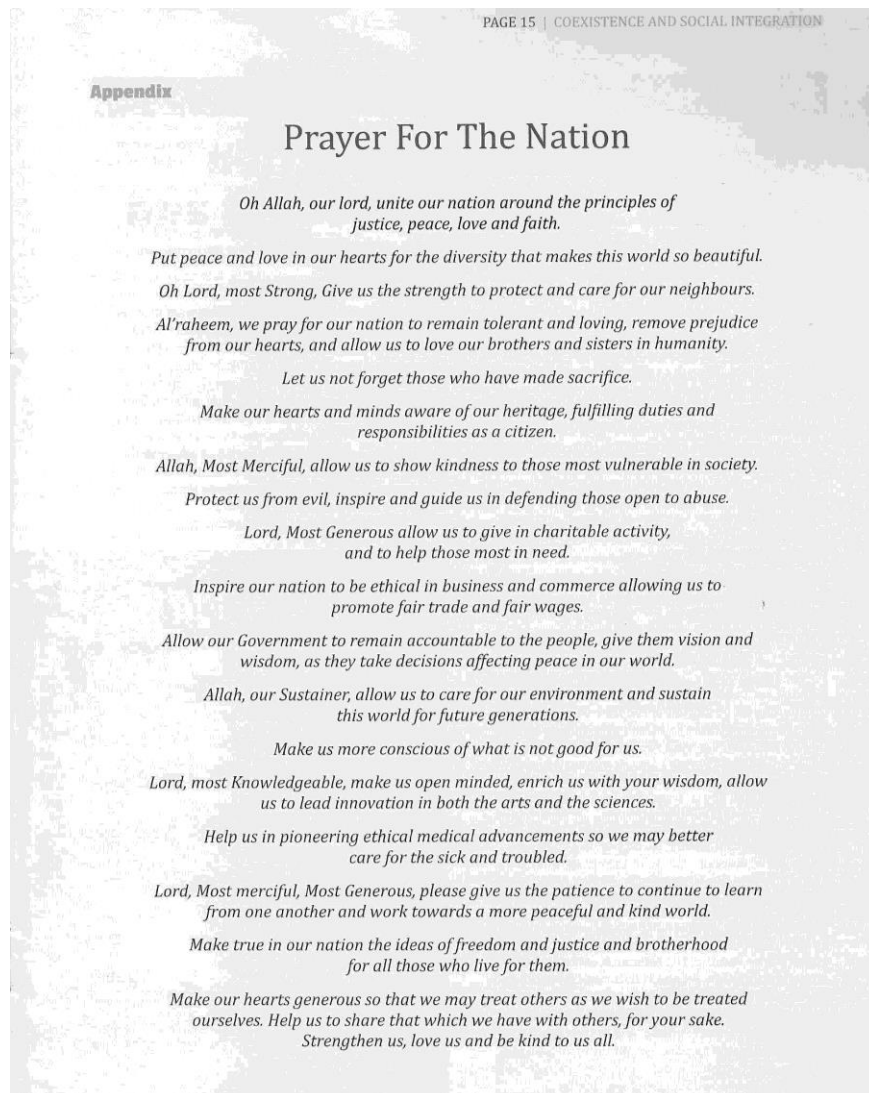


Abbildung 8: Auszug aus dem Training Manual zur Amman Message, S. 15
Quelle: Royal Institute for Inter-Faith Studies (2014)

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- Visit each other's Masjids to enhance confidence and to demonstrate that they are not supportive of the extremists who seek to isolate the other
- Muslim charities and places of worship should invite people to eat with each other publicly
- Communicating dialogue: publicity of the dialog will generate hope and confidence and will empower those in dialogue vis-à-vis the extremists.

Sponsoring dialogue

Funding always facilitates the beginning of a process in civil society. Every task requires time and money. While participating organisations and individuals can take care of their own costs, it would be very rewarding if some individuals and businesses came forward with funds to sponsor and host these dialogues.

Guidelines for Intra-faith Dialogue

Here are some guidelines in order to gain the benefits of intra-faith dialog while avoiding the pitfalls:

- Do not hide your beliefs; but be frank about the differences without being insulting or condescending
- Do not pressure your interlocutors to convert without denying that you would be pleased if they wished to do so
- Listen carefully to what the interlocutors say, seeking not just similarities and differences but insights into how any differences or similarities could enhance your understanding of your own faith or traditions
- Challenge yourself to understand your interlocutors' religion as they do (this should not challenge your own faith unless that faith is weak or your religion is in error)
- Look for opportunities to make common cause without compromising on principle
- Look for common goals: fighting injustice, denouncing oppression, making peace and alleviating poverty are among the many goals on which religious people should be able to collaborate easily

TIME FOR TRAINING: 2 HOURS
Actual training time: 1 hr 45 mins
Breaks: 1 x 15 mins

Enhancing social interaction between schools of thought and tradition within Islam

These include:

- Advance an understanding of Islam's religious principles and historic traditions for diversity, coexistence and the social interaction between Muslims from different schools of thought and traditions
- Improve understanding of the causes and threats of sectarian ideas/sentiments
- Devise and encourage ways the British Muslim community can aid understanding and social interaction between different Muslims

Workshop methodology

Workshops are to be run according to the facilitative technique known as 'world café', which is a useful way to generate ideas. The workshop design is set out below for participants to replicate this process.

- Materials you will need:
 - Three flip charts or some big pieces of paper
 - Some marker pens
 - Two assistant facilitators
 - Four pieces of paper with arrows drawn on them
 - A pack of stickers

Abbildung 9: Auszug aus dem Training Manual zur Amman Message, S. 20
 Quelle: Royal Institute for Inter-Faith Studies (2014)



Training Module

Enhancing social interaction between schools of thought and tradition within Islam

Context

IN THE UNITED KINGDOM, our Muslim community is blessed in reflecting the rich diversity of the Muslim world. Regardless of the school of thought or tradition, British Muslims have come together for the common good. At this time of deep tragedy abroad, it is vital we increase our efforts to promote dialogue and co-operation amongst all communities. Moreover, British Muslim diaspora have significant influence within the Muslim world creating an opportunity for those in positions of leadership within British Muslims communities to come together at all levels and work together to end the cycle of hate, bigotry and violence that is gripping the Ummah.

Recent events have increased sectarian conflict and tensions in Europe, with notable but isolated incidents of hateful sectarian abuse and attacks.

Sunnis and Shi'as remain united in the UK and have a long-established history of intra-faith co-operation. We are acutely aware that the complex situation in the Middle East and the Muslim world has the possibility of threatening that tradition. It is noteworthy that in many cases there are crucial political and economic factors that fuel this conflict. We are also aware that there are those from within the community who will seek to exploit our differences.

The Amman Message equips scholars, leaders and institutions from all traditions to stand firm and be vigilant, speak out against sectarianism and ensure the forces of unity prevail. With the rising influence of social media, more must be done to challenge hate, condescending speech and literature in our midst.

In Amman, the scholars unanimously issued a ruling on three fundamental issues (which became known as the 'Three Points of the Amman Message'). The scholars specifically recognised the validity of all eight Mathahib (legal schools) of Sunni, Shi'a and Ibadhi Islam; of traditional Islamic Theology (Ash'arism); of Islamic Mysticism (Sufism); and of true Salafi thought, and came to a precise definition of who is a Muslim. Based upon this definition they forbade takfir (declarations of apostasy) between Muslims.

Based upon the Mathahib (schools of thought) they

set forth the subjective and objective preconditions for the issuing of fatwas, thereby exposing ignorant and illegitimate edicts in the name of Islam. These Three Points were then unanimously adopted by the Islamic World's political and temporal leaderships at the 'Organisation of the Islamic Conference Summit' at Mecca in December 2005. Over a period of one year, from July 2005 to July 2006, the Three Points were also unanimously adopted by six other international Islamic scholarly assemblies, culminating with the International Islamic Fiqh Academy of Jeddah in July 2006. In total, over 500 leading Muslim scholars worldwide unanimously endorsed the Amman

Abbildung 10: Auszug aus dem Training Manual zur Amman Message, S. 16
Quelle: Royal Institute for Inter-Faith Studies (2014)

Message and its Three Points. This amounts to an historical, universal and unanimous religious and political consensus (ijma') of the Ummah (nation) of Islam in our day, and a consolidation of traditional, orthodox Islam.

The significance of this is that:

- For the first time in over a thousand years, the Ummah has formally and specifically come to a pluralistic mutual inter-recognition
- Such a recognition is religiously, legally binding on Muslims since the Prophet (may peace and blessings be upon him) said: "My Ummah will not agree upon an error" (Ibn Majah, Sunan, Kitab al-Fitan, Hadith no.4085)

The specific item in this statement regarding theological diversity is shown in this statement:

Whosoever is an adherent of one of the four Sunni Schools of Jurisprudence (Hanafi, Maliki, Shafi'i and Hanbali), the Ja'fari (Shi'i) School of Jurisprudence, the Zaydi School of Jurisprudence, the Ibadi School of Jurisprudence, or the Thahiri School of Jurisprudence is a Muslim. Declaring that person

an apostate is impossible. Verily his (or her) blood, honour, and property are sacrosanct

Moreover, in accordance with what appeared in the fatwa of the Honourable and Respectable Shaykh al-Azhar, it is not possible to declare whosoever subscribes to the Ash'ari creed or whoever practices true Sufism an apostate. Likewise, it is not possible to declare whosoever subscribes to true Salafi thought an apostate. Equally, it is not possible to declare as apostates any group of Muslims who believes in Allah the Mighty and Sublime, His Messenger (may Peace and Blessings be upon him), and the pillars of faith and respects the pillars of Islam and does not deny any necessary article of religion.

This statement reinforces the strong Islamic tradition which encourages respecting each other and the personalities, places and events that any group among us holds in esteem, abiding by the Islamic manner (adab) of disagreement that is neither inflammatory nor insulting.

Therefore, as British Muslims we are confronted with a challenge that understanding unity and cohesion must start from within. When internal enrichment starts, it can translate into positive changes within, which then radiate out to the external environment around us. How would other communities take a community seriously which misunderstands and misrepresents itself?

Some Relevant Verses of the Quran

O mankind, we created you by a single pair of man and woman and made you into nations and tribes that you know each other (Hujurat: 13)

And hold fast, all together, by the rope which Allah (stretches out for you), and be not divided among yourselves; and remember with gratitude Allah's favour on you; for you were enemies and He joined your hearts in love, so that by His Grace, you became brethren; and you were on the brink of the pit of Fire, and He saved you from it. Thus do Allah make His Signs clear to you: That you may be guided (Al-E-Imran: 103)

As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did (Al-Anaam: 159)

Say to My servants that they should (only) say those things that are best: for Satan do sow dissensions among them: For Satan is to man an avowed enemy (Isra: 53)

Be not like those who are divided amongst themselves and fall into disputations after receiving Clear Signs: For them is a dreadful penalty (Al-E-Imran: 105)

Abbildung 11: Auszug aus dem Training Manual zur Amman Message, S. 17
Quelle: Royal Institute for Inter-Faith Studies (2014)



Abbildung 12: Auszug aus dem Training Manual zur Amman Message, S. 18
Quelle: Royal Institute for Inter-Faith Studies (2014)

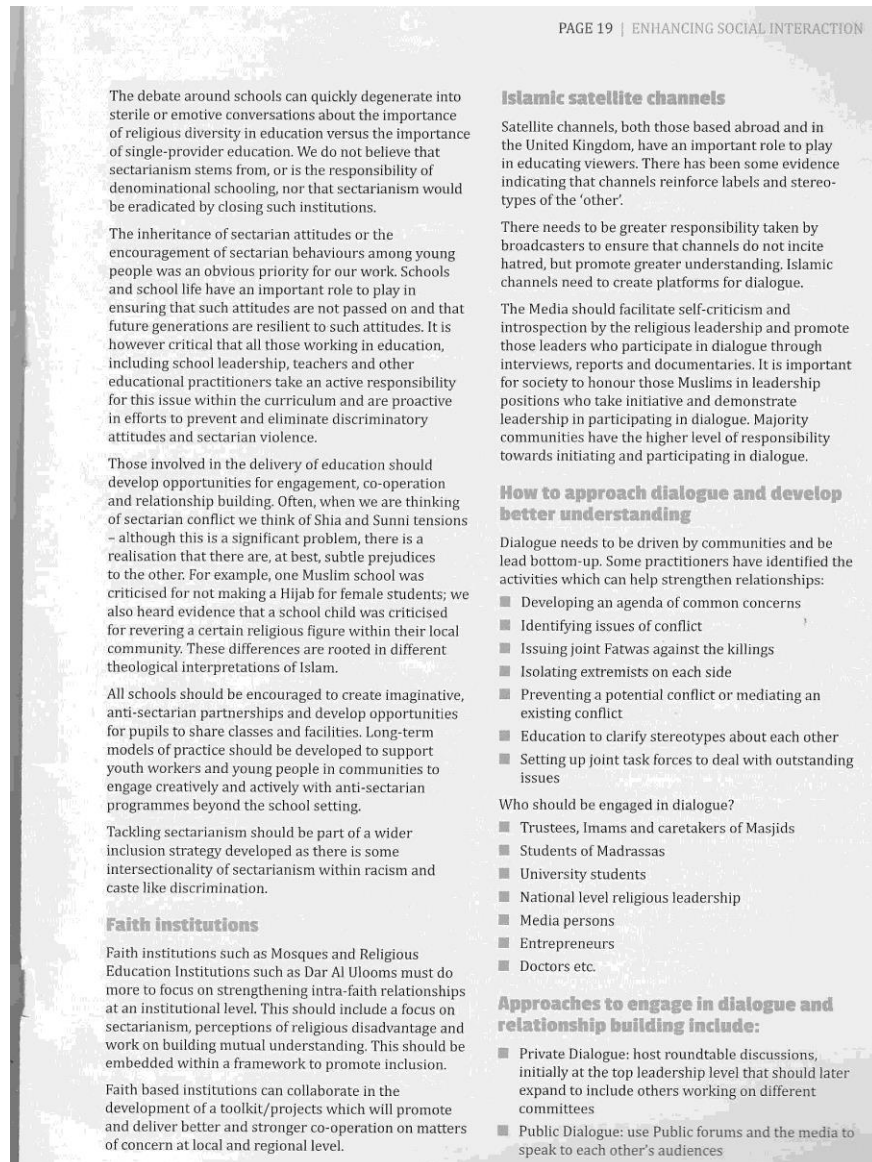


Abbildung 13: Auszug aus dem Training Manual zur Amman Message, S. 19
Quelle: Royal Institute for Inter-Faith Studies (2014)



Abbildung 14: Auszug aus dem Training Manual zur Amman Message, S. 29
 Quelle: Royal Institute for Inter-Faith Studies (2014)

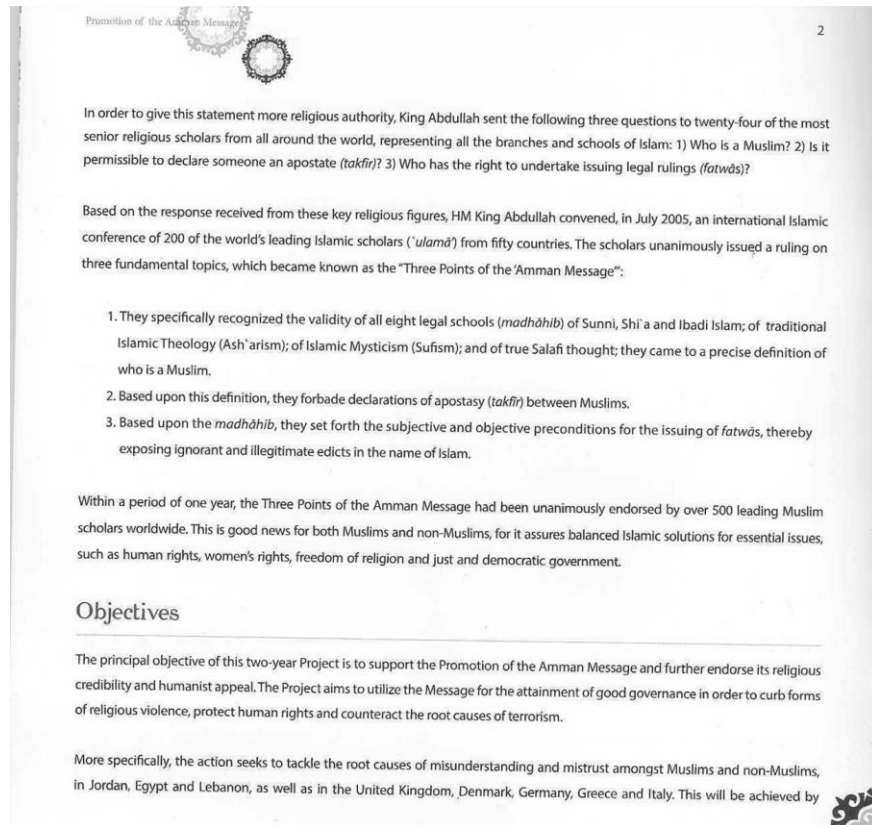


Abbildung 15: Auszug aus der „Promotion of the Amman Message“-Begleitbroschüre des Royal Institute for Inter-Faith Studies, S. 2
 Quelle: Royal Institute for Inter-Faith Studies (o. J.)

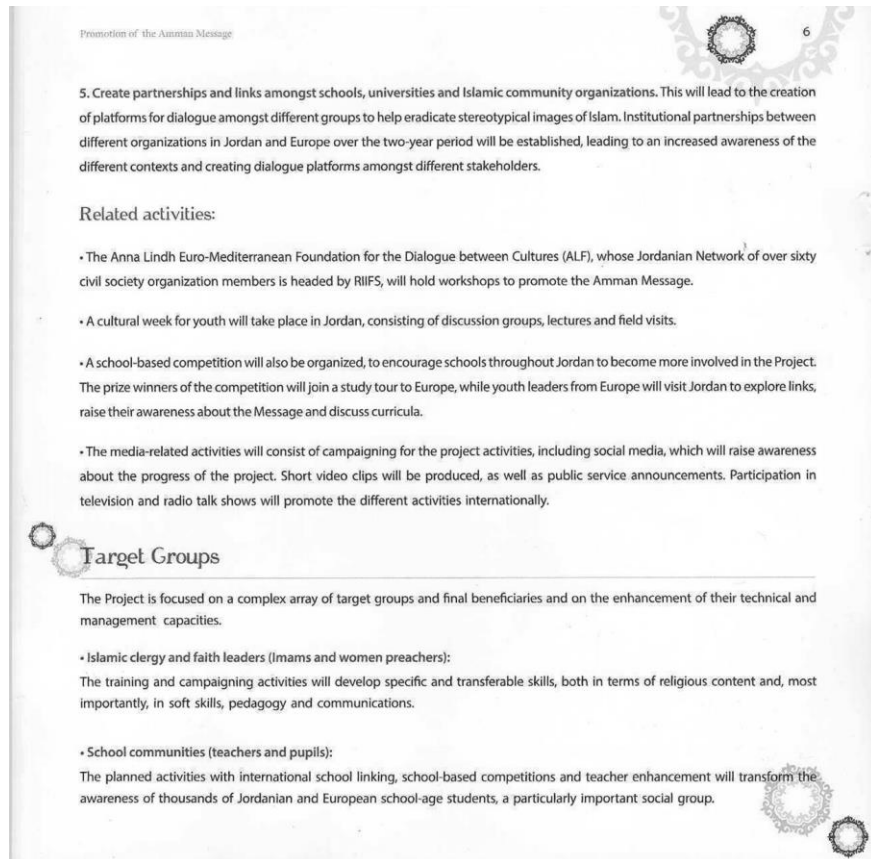


Abbildung 16: Auszug aus der „Promotion of the Amman Message“-Begleitbroschüre des Royal Institute for Inter-Faith Studies, S. 6
Quelle: Royal Institute for Inter-Faith Studies (o. J.)

Anhang H Auszug aus Adyan Foundation 2006–2013

From Lebanon to the Arab World Training Educators to Foster Intercultural Citizenship

In connection with the current transformations in a number of Arab countries and what accompanies their quest for new social foundations and a new sense of citizenship, Adyan engaged the broader Arab world hoping to take part in the development of educational policies and practices related to citizenship and cultural diversity, and to help achieve the transition towards a sustainable democracy that encompasses all social components. The first step came with the Dawrak project (2013-2014) for education on intercultural citizenship, in partnership with the Anna Lindh Euro-Mediterranean foundation for dialogue between cultures. This project created a space for the capacity building of 60 young leaders in education, for sharing best practices and for

networking among them. These 60 educators and educational policy makers represented 10 Arab countries: Lebanon, Syria, Palestine, Jordan, Egypt, Libya, Algeria, Tunisia, Morocco and Mauritania.

Adyan provided training for these Arab educators on issues related to citizenship, the public sphere, religious and cultural diversity, values of public life, dialogue and conflict transformation, all topics that help foster education on citizenship and living together. Adyan is also working with a group of Arab experts on the development of a toolkit for education on intercultural citizenship, aimed specifically for the Arab world and its current educational and social challenges.



Meryem Narimen Noumar
Assistant professor in communication at
Batna University (Algeria)

That you reflect deeper on yourself and your identity, that you stand on the shores of the illusory limits of your rights and responsibilities and extend from there to encompass all the world, this is the moment where you discover your deep freedom, and that true understanding of the depth of the self only comes with the discovery of difference with the other, of living together, this beautiful coexistence that makes us savor a new taste to life, as citizens accepting the other. Thank you for this amazing and fruitful training.

Abbildung 17: Auszug aus Adyan Foundation 2006–2013, S. 12
Quelle: Adyan 2014



Abbildung 18: Auszug aus Adyan Foundation 2006–2013, S. 13
Quelle: Adyan (2014)

Anhang I Auszug aus Amel Activity Report 2014–2015

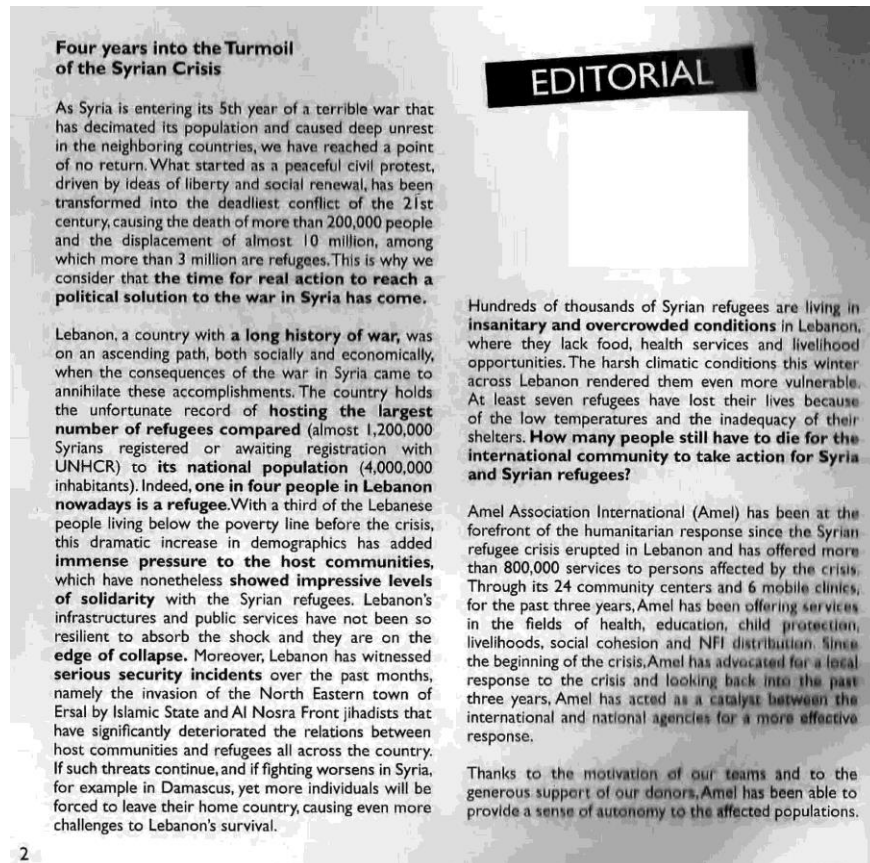


Abbildung 19: Auszug aus Amel Activity Report 2014–2015, S. 2
Quelle: Amel (2016)

However, the needs in the field are **much greater than the support the aid agencies can provide**, especially in the current context of decreased funding and **donors' fatigue**. For instance, Amel has had to stop its non-formal education program that was benefiting 7,000 children because of a lack of funds, even though only 100,000 of the 600,000 school-aged Syrian refugees are able to go to school in Lebanon. Are we going to allow the rest of them to become Daech prey?

Unfortunately, we can only see that this issue will get worse, as numbers of children out of education increase. If the crisis continues, the 100,000 births to Syrian Refugees that have been counted since the start of the crisis, will become yet more school aged children left as future victims to such groups.

We cannot allow 'charity business' to dictate the level and quality of services we provide to some of the most vulnerable individuals the crisis has provoked. Up until now, we have seen the international solidarity is not sufficient, despite its necessity in the provision of assistance to Syrians through this tragic time. Whilst in Europe migrants and refugees have been left to die in the sea, Lebanon and its strong civil society are providing vital services to the refugees that arrive to our land. Immediate action has to be taken to help Syria, and moreover to help Lebanon help Syria. The situation has become catastrophic and explosive. **The international**

community has to assume its responsibility and to prevent the death of innocent people both in Syria and at their borders, as they try to cross the Mediterranean to reach a safe haven. A higher number of refugees fleeing Syria have to be allowed to resettle in third countries. We cannot allow the Syrian crisis to become a forgotten one.

Even though we know that the level of funding will decrease, we need to make sure that the needs of the most vulnerable will be met. It is fundamental that there is a stronger sense of international solidarity within the response not only to provide needs of desperate individuals, but to push together for a political solution to the crisis.

In this sense, the international community has to respect its financial engagements, while the international aid agencies have to work more effectively. As astronomical sums are drained in coordination and overhead costs, security and visibility, and only a fraction goes to the people in need.

Finally, we need to work according to a joint established plan that tackles the negative consequences of the crisis in Lebanon and promotes decent living conditions for the millions of vulnerable people of the Syrian crisis. We can do this by ensuring the participation of all stakeholders, primarily the affected populations as well as national and international NGOs, United Nations agencies and Lebanese authorities. The role of local NGOs needs to be acknowledged, and **it must be ensured that INGOs and agencies work with these local players**, instead of pushing them to one side.

Dr. Kamel Mohanna
President, AMEL Association International
and General Coordinator, Lebanese NGOs Network

Key statistics:

- 1 in 4 persons in Lebanon is displaced
- 61% more poor in Lebanon since 2011
- 40% increase in municipal spending on waste disposal
- 50% more labor force than in 2011
- 3,3 Millions of individuals in need of assistance in Lebanon

مؤسسة عامل الدولية
amelassociation International

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Abbildung 20: Auszug aus Amel Activity Report 2014–2015, S. 3
Quelle: Amel (2016)

Despite these challenges, Amel refuses to fall into the trap of inaction and pessimism. Strong in its experience in Lebanon, both in emergency and development periods, and particularly in the context of this protracted crisis, Amel aims to adopt simple and coherent ways of action to serve the basic needs of the affected populations, while paving the way for development and stabilization. In this sense, Amel has actively contributed to the design of the Lebanon Crisis Response Plan 2015/2016. By reinforcing fair partnerships with beneficiaries, as well as with the local communities and other civil society actors, we are certain of contributing to a better, common future.

The following chapters will offer the reader a more detailed view of our activities in the field of Health, Education, Child Protection, Livelihood, Social Cohesion and Distribution.

In the present report, we have chosen to give voice

to the girls and boys, women and men that we serve every day. Thereafter, our action towards the Syrian war-affected populations in Lebanon is recounted through their eyes and experience, aiming to highlight our achievements, our challenges and the impact of our actions on the lives of the beneficiaries.

Abbildung 21: Auszug aus Amel Activity Report 2014–2015, S. 7
Quelle: Amel (2016)

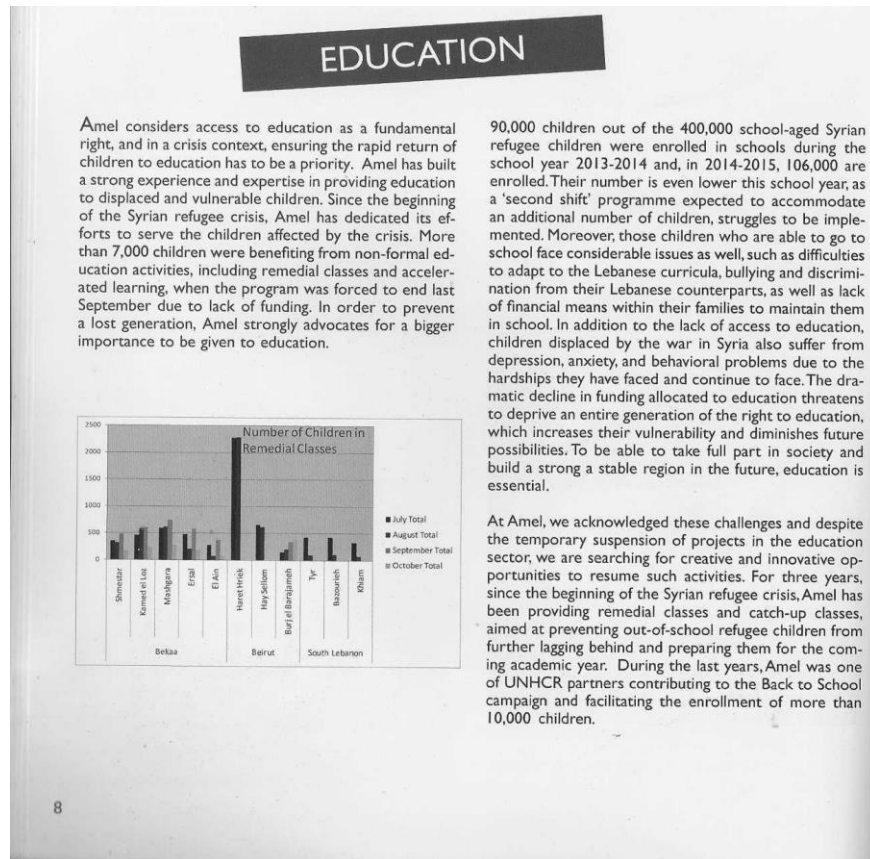


Abbildung 22: Auszug aus Amel Activity Report 2014–2015, S. 8
Quelle: Amel (2016)

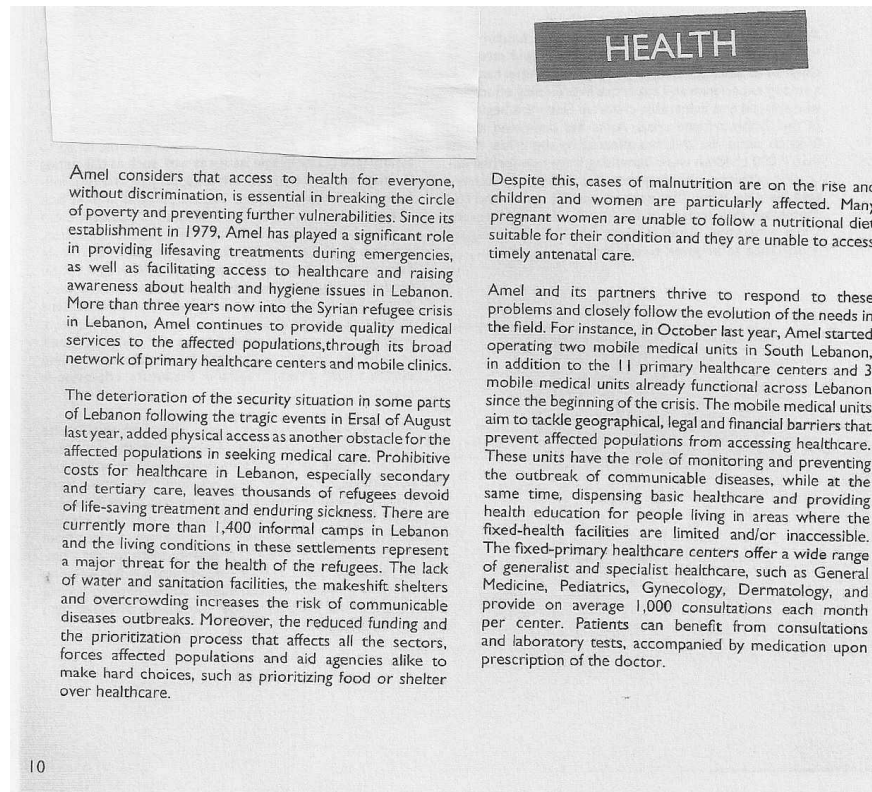


Abbildung 23: Auszug aus Amel Activity Report 2014–2015, S. 10
Quelle: Amel (2016)

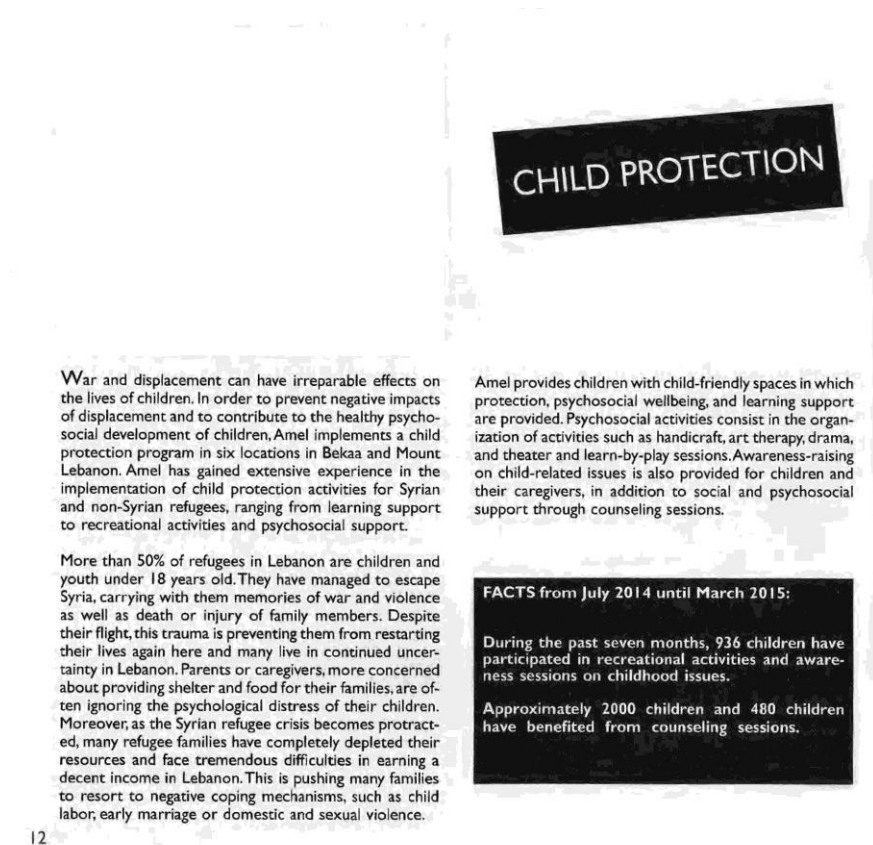


Abbildung 24: Auszug aus Amel Activity Report 2014–2015, S. 12
Quelle: Amel (2016)

LIVELIHOOD AND SOCIAL COHESION

At Amel, we are paying particular attention to the socio-economic empowerment of youth and women, groups that we consider drivers for social change. In this sense, Amel has been implementing technical and vocational trainings for several years now, giving the necessary tools to vulnerable people to realize their personal and professional potential. Since the beginning of the Syrian crisis, Amel has expanded its Livelihood program to include Syrian refugees, in order to build their social and professional skills and increase their employability. Young people are the most affected, with more than one third of Lebanese youth unemployed. The competition between refugees and host communities over limited job opportunities, and the willingness of refugees to work longer hours for lower wages, has seriously undermined the relations between the two groups. Tensions are also fueled by the Lebanese' perception that aid goes solely to the refugees. Making sure that aid benefits both communities is essential in preventing conflict.

According to the World Bank estimates, one in five Lebanese is now jobless, twice the number pre-2011. The same source reveals that there are 61% more poor people in Lebanon since 2011. The conflict in Syria has had serious repercussions on the economic and social stability in Lebanon. The mass arrival of refugees has increased the labor force in Lebanon by 50%, yet the job market is not maintaining the same pace of increase.

Neue Instrumente für die Europäische External
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Wertetransfer durch europäische Stiftungen in der
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