

**RELIGION AND EDUCATION IN TAJIKISTAN:  
TOWARD TOLERANT CIVIC SOCIETY**

**Final Report  
September 1, 2005 to August 31, 2007**

**Submitted by  
Sandra I. Cheldelin  
Institute for Conflict Analysis and Resolution  
George Mason University**

**November 2007**

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# FINAL REPORT

September 1, 2005 to August 31, 2007

## I. INTRODUCTION -- THE NEED FOR OUR PROJECT

From 1992 to 1997, Tajikistan experienced a multi-layered civil war between ex-communists on the one hand and a coalition of “democrats” and Islamists on the other, between Uzbeks and Tajiks, between Tajiks from different regions of Tajikistan, and even between forces supposedly fighting on the same side in the civil war. In 1997, fighting largely came to an end through a power-sharing agreement that placed the Islamic/democratic opposition into government positions that had previously been the exclusive preserve of the ex-communists.

The 1997 agreement, though, still has not led to peace and prosperity in Tajikistan. The country remains desperately poor. The power-sharing agreement has come to look increasingly threadbare since the ex-communists not only retained dominance over the government but slowly pushed the former “rebels” out of many of the positions they gained at the time of the agreement. None of the various conflicts in the 1992-97 civil war had actually been resolved and ethnic, regional, and religious tensions remained. It is not surprising that many of those frustrated with the situation as well as the government’s inability to rectify it, had come to see Islamic radicalism as providing the solution to Tajikistan’s problems.

Under these circumstances, experts believe civil war could well erupt again. This would not only be tragic for Tajikistan, but could have negative spillover consequences for Central Asia as a whole. The countries surrounding Tajikistan are ill-equipped to deal with the refugee flows that a renewed civil war would lead to. The rise of Islamic radicalism in Tajikistan could facilitate its spread to neighboring countries, as well as stimulating increased repressive measures by authoritarian governments seeking to prevent this. In addition, civil war in Tajikistan would certainly have a negative impact on America's ability to operate there, on the "war on terrorism" being fought in Afghanistan, Iraq, Iran and elsewhere.

Islam has a particular influence on Tajik society, yet it cannot be the foundation for violation of the principle of secular governance. It is necessary to broadly discuss and propagate the idea that religion and secular governance can coexist and constructively cooperate in the sociopolitical composition of the society and that the two are necessary for the health and wellbeing of Tajikistan citizens.

Tajikistan has boasted major success in ensuring the legitimacy of the political activities of religious and non-religious politicians, as Article 28 of the Constitution of Tajikistan specifies permissible types of public associations and political parties. Citizens have the right to unite and citizens are entitled to engage in the establishment of political parties—including of a democratic, religious or atheist nature. Citizens can establish professional unions and other public associations, and they have rights to join and leave these groups voluntarily.

When we submitted the proposal to conduct our project we noted the unfinished process of compromise between secular and religious forces in Tajikistan. It is based on unconditional recognition of the Constitution of Tajikistan and current legislation, and cooperation in the improvement of laws and other statutory acts. The most acceptable form of sociopolitical development for us appeared to be the establishment of collaboration between the state and religion, where the state can function independently, and religion, as an important social institution, assists in addressing various sociocultural and religious problems. It is plausible in these circumstances that the principle of separation of religion from the state may be implemented. The state could recognize the real position of religion in society and respect and use its potential in resolving significant issues of public life.

The object of dialogue between the authorities and Islam is the search for ways to settle the disputed issues between the parties. First of all, the most controversial aspects of relations must be identified. Discussion should be started not from the acute issues, but the milder ones – and the process should proceed progressively.

Tajikistan legislated provisions for the separation of the state educational system from religion. Citizens are granted the right to study religion, including the pursuit of religious education in religious educational establishments. The formal religious training of children is allowed from the age of seven, with the written consent of parents. For children aged 16 and over, their own consent is sufficient, but study should take place during their free time (after school).

However, practice shows us that the legislation defining these general principles does not cover the full range of problems that exist in the establishment and functioning of the institutions of religious education in Tajikistan. The overwhelming majority of students study in state schools, colleges, vocational schools and universities, where religion is hardly taught. In recent years, the Committee for Religious Affairs, which is subordinated to the Tajik government, has developed a curriculum for religious studies and has prepared a textbook on this topic. The system of official religious education in Tajikistan includes the Islamic University, 20 Islamic medreses, one school for readers of the Koran and two preparatory departments. The only Islamic University in Tajikistan is in Dushanbe.

At present, there is a wide network of private, medium-sized and small religious schools in which, as a rule, instruction is given by a cleric famous for his knowledge. This is a system of religious education that, in practice, has changed little over the past millennium. This network includes dozens of private home schools and courses. Depending on the capacities and the authority of the teacher, the number of students in these schools may at times exceed 150 or 200 students. As a whole, the system of religious education is extremely traditional.

The main obstacle to state intervention in religious education is the lack of a clear understanding of the concept of secularization. What does the separation of state and religion really mean? What is the correct understanding of the separation of school from religion? Numerous state officials and citizens alike hold the view that the state should not relinquish control over education, including religious education.

It seems that a compromise could be found without changing any of the articles of the Constitution. However, this work would require political will and the coordination of several national institutions.

## **II. GOALS OF THE PROJECT**

Our project focused on developing skills and capacities of University teachers, government officials, and community leaders to develop constructive relationships with religious leaders in such a way that would help them play a constructive role in the future of Tajikistani civil society building and conflict resolution, and deepen mutual understanding between all parties. In addition, we wanted to increase the role of education in promoting the understanding of interconnections between religion, government and civil society.

To further the development of constructive dialogues, deepening mutual understanding between representatives of various religious and ethnic groups, and the fostering a highly tolerant co-existence of the multi-ethnic population of Tajikistan, the project concentrated on five goals that would result in three significant changes.

The five goals included the following:

1. To provide government officials, religious and civic leaders, and academics with knowledge about how religion and education can encourage a positive community change process toward tolerant coexistence;
2. To enlarge their understanding of the role of religion and education in shaping community and political life in the United States, increase their

leadership skills, and increase their awareness of the role of religion in society, reconciliation and mutual co-existence;

3. To facilitate an open dialogue, to create collaborative networks of religious and civic leaders, government officials, and academics from different universities, and to promote greater communication among religious groups, educators, community leaders, and persons involved in political discourse;
4. To develop professional and personal linkages between George Mason University and Tajikistani leaders that will lead to sustained interaction in the future; and
5. To create and develop the resource centers in three regions in Tajikistan and a course and textbook on Religion and Society.

We engaged in these primary activities to accomplish the goals: the delivery of training and seminars, the assistance in curriculum development in the field of conflict analysis and resolution, and the assistance in establishing a resource center to make materials available locally (in Tajikistan). If successful with our goals, we hoped we would achieve the following three changes:

1. *Institutionalization* – the development of capacities for continuation of the project upon its completion. This involved setting up structures (e.g., networks, a Resource Center) that would perpetuate and deepen the results of the project.



2. *Reverberation* – moving from a micro level intervention to a macro level by increasing the role of participants in Tajikistan.
3. *Demonstration* – creating a credible and replicable model of the role of religion and education in the positive community change process for Tajikistan.

### **III. PARTNER ORGANIZATIONS OF THE PROJECT**

Two primary partners took responsibility for the project: faculty and staff at the Institute for Conflict Analysis and Resolution (ICAR) at George Mason University under the leadership of Dr. Sandra Cheldelin, Principal Investigator, and staff at the Centre for Peace and Conflict Studies (CPACS) of the Institute for Peace and Intercivilization Relations (IPIR) under the leadership of Dr. Abdusamadov Abdusabur, CPACS Manager and Project Coordinator in Tajikistan. CPACS was selected as the partner for ICAR because it could play a pivotal role in the development of a network of government officials, community and religious leaders and academics. Its primary responsibilities was to organize the orientation sessions and seminars and the visits of Tajikistani and US delegations, create a primary Resource Center that would be a regional center for the implementation of the project that would result in policy decision making, and oversee the development of a textbook and course curricula on conflict analysis and resolution.

#### IV. COMPONENTS OF THE ACADEMIC PROGRAM

There were seven primary components of the two year program that we designed to meet our goals. These included the following:

1. Workshop sessions in Tajikistan. A separate group of ICAR faculty went to Tajikistan each spring to promote the goals and objectives of the project. The ICAR faculty delegation conducted workshops on the role of religion and education in encouraging the positive community change process toward tolerant coexistence. They encouraged the promotion of greater communication among religious groups, educators, community leaders, and persons involved in political discourse. Representatives from the different regions of Tajikistan – religious and civic leaders, educators, and government officials – participated in the workshops. Faculty met with the initiative group on course development – a small group of educators from state and religious universities and institutes (e.g. Tajik State National University, Islamic University) – to discuss course and textbook development. In addition, ICAR faculties conducted several lectures for faculty and students of pilot courses in the University. When not involved in teaching or training, the delegates were given opportunities to learn and experience Tajik culture, visit historic and picturesque areas outside Dushanbe, and engage in meals and celebrations.
2. Meetings with Tajikistani governmental officials. During their delegation visits, ICAR faculty met with officials in Tajikistan such as the State Adviser of

- the President and the Assistant President to both introduce the project (year I) and discuss its progress and completed activities (year II).
3. Workshop sessions at ICAR. Similar to the ICAR delegation visits, separate groups of Tajikistani representatives visited ICAR each fall to promote the goals and objectives of the project. During their visits, participants attended seminars, visited relevant organizations in the D.C. metropolitan area, and worked independently in the library for course and textbook development. Seminars with ICAR faculty were conducted in the style of collaboration between trainers and trainees. Tajikistani participants brought their knowledge and experience specific to the problems of post-civil war conditions.
  4. Meetings with officials in greater Washington, D.C. metropolitan area. To increase understanding among government officials, religious and civic leaders, and academics of how religious, community, educational, and political leaders interact in U.S. society, participants met with representatives of different organizations in the D.C. area, including the Institute for Multi-track Diplomacy, Search for Common Ground, the Anti-Defamation League, the Center for Multicultural Human Services, Initiatives for Change, the Interfaith Alliance, the Religious Action Center, American Jewish Committee, Faith and Politics Institute, Center for Religion and Diplomacy, United States Institute for Peace – program on religion and conflict resolution, Pew Forum on Religion and Public Life, Facing History and Ourselves, Eastern Mennonite University’s Conflict Transformation Program, among others.

5. Creation of a Resource Center by CPACS on Conflict Resolution, Managing Diversity and Tolerance. During their first collaborative exchange (Tajikistani representatives to ICAR), ICAR faculty provided CPACS a first set of academic materials and literature relevant to course development. Members and staff of CPACS later translated the literature to Russian and Tajik languages. This Center now provides books, journals, and videos on the role of religion in society, tolerance building and diversity management. Although three centers were in the original proposal, the final (funded) project included the development of only one regional Resource Center (because of restricted resources). A catalog for the resource center now exists. Special meetings and discussions on the topics of conflict resolution, diversity management and tolerance are organized on the basis of this center. Internet access is also available for interested users (though technical complications have plagued the project, which will be discussed later in the report).
6. Development of a Course on *Religion and Society* and a Textbook on *Conflict Resolution*. The initiative group of teachers from state and religious institutes and Universities developed a course on *Religion and Society* and taught this course the second year at the Tajik State National University. A textbook was developed and published in August, 2007.<sup>1</sup> In addition, the initiative group has

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<sup>1</sup> Although the textbook and course curricula manual containing 11 syllabi are completed, they are in the process of getting official approval from the Ministry of Education. Two copies of each are available for review from the Principal Investigator, Sandra Cheldelin.

completed eleven course syllabi and all courses have been taught at the respective schools.

7. Increase community capacities and create and foster an applied network.

One of the primary long-term goals of the project was to establish an applied network of government officials, religious leaders, academics and local practitioners to facilitate productive interaction among leaders from various ethno-national groups. Participants, in collaboration with ICAR faculty, developed special collective programs to increase capacities on conflict resolution and diversity management among the various peoples and ethnic groups.

## V. IMPLEMENTATION PLAN

An elaborate implementation plan was designed for the project and it was organized around month-by-month activities. For example, the first month was to prepare for the first ICAR delegation visit to Dushanbe – planning the seminars and setting up schedules with officials. Appendix A is a copy of the original plan included in the proposal.

The program had to modify the month-by-month plan because from the very beginning we needed to switch delegation visit schedules. The first delegation, fall semester, 2005, was a Tajikistani group to ICAR; the ICAR delegation went to Tajikistan near the end of spring semester 2006. However, the basic month-by-month series of activities followed this outline fairly closely. Some activities were combined

(e.g. evaluation of the program occurred during the spring visit 2007 instead of a separate visit in August 2007).

For the purposes of this report, it is organized into four six-month blocks of activities: two six-month activities for Year I, and two for and two for Year II.

**A. Year I: Months 1 - 6 Implementation Plan (September 2005 through February 2006)**

By the end of the first quarter of the project (first half of year one), one delegation visit had been designed and implemented (from Tajikistan to ICAR in December 2005) and the initial planning was well underway for the second delegation visit (from ICAR to Tajikistan in June 2006). In addition, the initial phases in the development of the Resource Center were well underway, as was the planning for new course development in the broad field of conflict resolution.

**Tajik delegation to ICAR.** The visit to ICAR included four types of activities: seminars and events at ICAR, meetings in relevant organizations in Washington, D.C., cultural activities, and individual work at the libraries. Appendix B is the itinerary reflecting the delegation's daily activities. Appendix C is a list of the Tajikistani delegates.

The seminars conducted by ICAR faculty included the following: *Religion and Society, Structural Changes, Identity and Tolerance, Religion and Dialogue in Multicultural Societies, Social Networking, Religious Differences and Moral Denigration, Globalization, Islam and Civic Society, Civic Society and Islam in Tajikistan, and The Use of Dialogues in Multi-Religious Communities*. Ten ICAR faculty led discussions on these topics. In addition,

the Tajik delegates met with the *Eurasia Working Group* that included ICAR alumni, graduate students and faculty.

Delegates from Tajikistan also met with members from relevant organizations in the greater DC area. These included the United States Department of State, the Institute for Multi-track Diplomacy (in Virginia), The United States Institute for Peace, the local-based international NGO Search for Common Ground, the Center for World Religions and Diplomacy, the Anti-defamation League (with a discussion on their “Combating Hate” program), the Faith and Politics Institute and the Religious Action Center.

Social and cultural engagements were also available: excursions to the D.C. monuments and museums, trips to shopping malls, a dinner party at the home of an ICAR faculty member, and a holiday party for ICAR faculty and students.

At the end of their visit, delegates were asked to complete an evaluation questionnaire. Results showed that participants believe the exchange visit helped them to achieve personal and group objectives and it was relevant to the context of their situation in Tajikistan. The program was well organized, seminars and meetings were effective and program materials were very useful. During seminars and meetings participants had opportunities to discuss important questions and received feedback from US participants. They also stressed good relationships between participants within the delegation and the creation of long-term relationships within the group and with their new U.S. colleagues.

**Relationship building and cooperation in Tajikistan.** By the end of the first quarter of the project in Tajikistan, governmental officials from the Committee for

Religious Affairs, deputies from the Parliament of Tajikistan, researchers and academicians at the Academy of Sciences, professors from seven universities of Tajikistan, five NGOs, representatives of masjids, madrasas and religious leaders of communities were already involved in discussions about the project proposals, concepts, activities and initial implementation of the project. Most of these organizations were located in the capital of the Republic (Dushanbe), but project participants were from different regions of Tajikistan including villages and towns of Khujand, Isfara, Badakhshon, Rasht (former Garm), Tojikobod, Dushanbe, Kulob, Qurghonteppa and Shahrtuz. The participants were 60% male and 40% female. In the first stage of the project period these organizations and participants learned about the project objectives and our strategies for implementation. The manager of the project and his associates of CPACS in Tajikistan widely disseminated information about the project all over the Republic and the representatives of the Tajikistani U.S. Embassy were involved in providing consultation to CPACS in the activities and implementation of the project.

The Project had established good working relationships with different government and non-government organizations in addition to CPACS: the Center of “Dialog” (the head of the Center is the Deputy of Parliament from the Party of Islamic Renaissance of Tajikistan), the National Association of Political Scientists of Tajikistan, the Center for Social Technologies, Women NGO leaders, Tajik State National University, educators and community leaders, Tajik State Pedagogical University, Tajik



State University of Khujand, Tajik Commercial University, Committee for Religious Affairs, government executives, and the Chairmen on Ideology of the local government.

The experiences of other NGOs working in the region were studied and their processes were applied, as relevant. A core team engaged in project development and management. They provided day-to-day consulting services to participants on application procedures, project development and information on the outcomes of the trip from the delegates' visit to ICAR in December 2005.

**Trainings for project participant initiated.** On January 21, 2006, CPACS conducted the first training for project participants. A total of 29 participants attended. Among them, 24 were directly involved in the activities of the project. They were provided with necessary information on the various components of the project. The second training included the Ministry of Education of Tajikistan and the State Advisor of the President of Tajikistan. This training covered the following topics:

- Objectives and activities of the Resource Center;
- Difficulties and potential problems facing project implementation;
- Possibilities to create networks and promote greater communication among religious groups, educators, civic leaders, government officials, and academics from different universities; and
- Outcomes from the Tajikistani delegation's trip to ICAR including opportunities and further plans for cooperation.

The training participants expressed their willingness to develop curricula and a textbook and engage in further collaboration. This *initiative group* of professors from the various universities promised to develop a course on *Religion and Society* and agreed to

teach the course at the departments where they work. They also agreed to assist in the development of the textbook. They shared their experiences and curricula with educators from other universities.

**The development of a Resource Center.** In order to create a Resource Center with academic and scientific/research materials, the manager of CPACS went to Moscow and bought 409 academic books (\$5000 from the grant). In addition to these books, the grant provided the Resource Center with necessary equipment—3 computers, a copy machine, printer, basic furniture, and books, journals and other materials published in Tajikistan. The initial attempt to create a website for the Resource Center occurred during this time period but technical complications prevented its sustainability. The staff of the Resource Center, however, began to establish a database of electronic books in the sphere of conflict resolution and a list of organizations and individuals working in the field of management and prevention of conflicts in the broad sense of these concepts, including human rights and the development of democracy. The Resource Center provides current information about religion, education and conflict resolution. It provides access to books and other sources of information as well as consultations for those who are interested in training conflict resolution. During this period the Center identified a number of goals to provide direction for the staff.

The basic achievements of the Resource Center during this period include the following:

- 1174 (314 users) books given out for project participants and students of universities and checked;
- 2070 pages were copied and distributed;
- Two trainings were conducted; and
- Cooperative relationships were developed with 17 NGOs, 7 universities, religious communities and government structures.

The weak internet connection speed at the Resource Center was a particular problem and the staff began to address this issue with university personnel and technical support.

**Curriculum development.** Another task during this period of the project was the development of several curricula and course syllabi to be introduced as course offerings at the faculty's respective universities. The project aimed at introducing a training pilot course *Religion and Society* at universities of Tajikistan for university students and faculty. University professors and project participants began the development of these courses. They prepared courses on *Conflict Resolution* and *Religion and Society* in order to get approval from the Ministry of Education of Tajikistan elective courses for humanitarian and social sciences majors. These courses would be introduced at 5 Tajikistani universities.

CPACS also received approval from the Ministry of Education for the development of a *Religion and Society* textbook both in Tojiki and Russian languages in hard copy and electronic version on CD, as well as methodological materials could be developed and distributed among public and university libraries.

**B. Year I: Months 7 - 12 Implementation Plan (March 2006 through August 2007)**

During this period of time a delegation of ICAR faculty visited Tajikistan. They met with participants in the program, assisted with curriculum design and provided a series of lectures and trainings. CPACS staff continued developing the Resource Center.

**Preparation for ICAR delegation to Dushanbe.** The spring semester delegation of three ICAR participants and one outside Senior Scholar from the Association of American Colleges and Universities (AACU) visited Dushanbe, Tajikistan in early May 2006.<sup>2</sup> The excellent groundwork that had been laid in Tajikistan by CPACS staff helped make the visit successful.

ICAR project participants designed their visit with the Project manager of CPACS prior to their visit while he was at ICAR, resulting in a proposed schedule of lectures, seminars, and cultural activities. Tajikistani participants from other universities in Dushanbe and participants at Khujand State University were to be invited to meet the entire time in Dushanbe to maximize the time available for meetings. Briefings on Tajikistani culture, history, and socio-economic conditions were organized for the members of the ICAR delegation. Several web sites were recommended to help them become more familiar with the country and issues of their civil war so as to inform their lecture and seminar preparations. Appendix D is a draft

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<sup>2</sup> Note: The original ICAR delegation included a fourth member, Kevin Avruch, Associate Director of our Institute, who had emergency surgery the week before we departed. R. Eugene Rice, Senior Scholar “replaced” him on the delegation. No grant funds were used for his expenses. He participated in all meetings, seminars and lectures, nevertheless, as his educational and work experience was an excellent match to the topics we intended to cover.

of the daily itinerary of the delegation. Appendix E includes brief bios of the ICAR delegation.

Dr. Abdusamadov, Manager of CPACS, traveled from ICAR to Dushanbe a few weeks prior to the delegation visit and presented the draft of the program to participants in Dushanbe – at Tajik State National University, his Center for Peace and Conflict Studies, the Islamic University and the Academy of Sciences at the Institute of Philosophy and Law – and at Khujand State. The final schedule was worked out and the ICAR graduate research assistant organized the details of the trip (airline tickets, visas, hotel arrangements, etc.).<sup>3</sup>

The planning prior to the delegation arriving in Dushanbe required meetings with government officials – Mr. Karomatullo and Mr. Sharipov Suhrob – to discuss the issue of a visit of ICAR Professors to Tajikistan including meetings with the heads of the Academy of Sciences and Universities. The purpose was to promote the delegation’s activities. In addition, meetings were conducted to foster the development of the course and textbook on *Religion and Society* at the Tajik State National University, to develop a pilot course for students in order to increase awareness among the youth population of Tajikistan; to prepare materials for the seminars, to prepare training activities, to develop educational and teaching materials for the Resource Center; and to foster

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<sup>3</sup> Getting approval for visas turned out to be a bigger “chore” than expected—taking more than three weeks and the efforts of the project assistant, the CPACS staff, and Drs. Korostelina and Cheldelin to acquire the necessary official letter from the Ministry of Education of Tajikistan. It was not clear whether or not we would have to postpone the trip when we did not have the visa the day before departure for Dr. Cheldelin, the delegation leader. The bureaucracy and details were a significant distraction to the trip planning process. The excellent behind-the-scenes work of Dr. Abdusamadov and his colleagues, as well as Ms. Muyassara Vakhobovna, the US Embassy representative in Tajikistan, should not go unnoticed—the trip would not have worked had they not put in weeks of attention to problems prior to the delegation’s arrival in May.

professional and personal linkages between George Mason University and Tajikistani institutions and communities that will lead to sustained interactions in the future. Conversations were also designed to promote dialogue amongst religious and civic leaders to increase capacity of educational institutes in Tajikistan to respond to current issues of the relations between religion and society.

A core team of the project was engaging in project development and project management. They provided day-to-day consulting services to project participants about the upcoming seminar with ICAR Professors and project development.

**Delegation activities.** During the visit of the ICAR delegation in Tajikistan, participants took part and led seminars, met with representatives from relevant organizations in Dushanbe, attended cultural events and reviewed the newly developed Resource Center.

The first training of ICAR Professors with project participants in Tajikistan was conducted at CPACS on May 2, 2006. They discussed project issues and were provided with the necessary information on project implementation and knowledge about how religion and education can encourage positive community changes toward tolerant coexistence. A total of 38 participants attended this training; among them, 31 were directly involved to the implementation of the project. The training covered the following topics:

- Objectives of project and activities of project participants;
- Problems and difficulties facing the project and its implementation; and
- Outcomes and further plans of project activities.

The trip turned out to be delightful for all participants. The visit included several types of activities: seminars, lectures, meetings with relevant participants, cultural activities and community meals with opportunities to get a deeper understanding of the culture and issues of Tajikistan. Examples of meetings included administrators, faculty and students at the Islamic University (including a tour of the university and the adjacent mosque), and a seminar on an *Introduction to Conflict Resolution* on methods of practice of conflict resolution. A discussion about how Islam views conflicts in society followed with members of the faculty and students.

The lecture at the Institute of Philosophy and Law in the Academy of Sciences on the sources of violent conflict provoked a lively discussion about conflict in the Islamic world. The meeting at CPACS with participants of the Tajikistani/ICAR project resulted in a discussion of the status of the project, updates on participant activities, and a discussion of current issues. A seminar on *Strategies for Resolving Conflicts* and the *Role of Democratization* resulted in discussions about U.S. actions in Iraq and the process of democratization in Tajikistan following the end of their civil war. The delegation met with leaders of the Ministry of Education, conducted seminars on alternative models of practice at Tajik State University, and a seminar on *Religion and Community* where the discussion focused on the role of Islam in modern Tajikistan. Representatives from CPACS, civic society leaders, government representatives and educators attended.

There was a warm welcome from the special assistant to the President of Tajikistan giving the delegation an overview of political developments since the end of the civil war and government's plans for the future including opening the country to

tourism. A number of cultural activities – “Dushanbe at night,” a national holiday celebrating Tajikistan’s participation with Russia in World War II, a tour of the countryside and a visit to an old fort on the Silk Road, meals with participants of the project, and leisurely walks and talks around the city – provided ICAR participants with an insight into the lives, values, traditions and mores of their culture.

The delegation also participated in a field trip to the newly developed Resource Center, a bright, well-equipped place (that is in stark contrast to the rest of the building – home of the History Department at Tajik State University). Appendix F includes the reflective activities reports from Drs. Rothbart and Paczynska.

**Curricular design.** During this period of the project, separate from the delegation, was the development of curricula and an introduction of new courses in different universities. Training participants in January 2006 expressed their willingness to develop curricula as well as work on the textbook. They attempted to prepare the course of *Conflict Studies, Religion and Society* as an elective course for humanitarian and social sciences majors. These courses were developed and then introduced at 5 Tajikistani universities. By the end of this period the project staff and participants had completed the following course curricula:

1. Course: *Legal Marriage Relationship in Tajikistan* (Conflict of the legal rules with religion) by Burkhanova Mukarrama, Tajik State National University, Faculty of Law, Civil law Department (Dushanbe);
2. Course: *Introduction of Conflict Resolution* by Abdusamadov Abdusabur, Tajik State Pedagogical University, Department of Conflictology and Law (Dushanbe);
3. Course: *Reflection of Conflict in the Journalistic Activity* by Bobojonova Rano, Tajik State University, Faculty of Journalism (Khujand);



4. Course: *Religion in The Secular Society* by Khidirova Makhfirat, Tajik Commercial University (Dushanbe);
5. Course: *National and Regional Security* by Gafarov Numonjon, Tajik State University, Department of International Relation (Khujand);
6. Course: *Contemporary Regional Conflicts and the Problems of Their Political Settlement* by Sharipov Suhrob, Russian-Tajik Slavonic University (Dushanbe);  
and
7. Course: *Introduction of Religious Studies* by Dinorshoeva Zarina, Russian-Tajik Slavonic University (Dushanbe).

Three additional courses on *Religion and Society* were in the process of being developed by the *initiative group* of professors from different universities. The initiative group shared their experience and curricula with educators from other universities. These courses were to be developed and would be taught at the departments where they work. Beginning June 2006 CPACS staff, with the collaboration of specialists in social and humanitarians sciences, began the translation of the materials and books provided by ICAR Professors.

**C. Year II: Months 13 - 18 Implementation Plan (September 2006 through February 2007)**

By the end of the third quarter of the project, a second delegation visit was both organized and implemented (from Tajikistan to ICAR in December 2006) and the initial planning for the second delegation to Tajikistan was well underway. Course curriculum development continued as did the development of the textbook. The Resource Center also expanded its outreach.

**Second Tajik delegation visit to ICAR.** What a difference experience makes.

The planning for the second visit was much easier and better organized as project staff had an understanding of how to proceed based on the previous delegation's experiences. During the first few months of this period the staff reviewed the design and activities of the Year I Tajikistani delegation – what had worked and what did not – and identified potential new delegates based on the three broad categories of religious, governmental and educational leaders.

The final delegation included representatives from such organizations as the Central Executive Committee (CEC), the People's Democratic Party of Tajikistan (PDPT) and of the Licenses Commission at the Radio and Television Committee. NGOs included the "Dialogue" Center, the Crisis Center Bovary of the Swiss Development and Cooperation Agency, the Islamic Revival Party of Tajikistan (IRPT) and our partner, CPACS. Professors represented the Khujand Branch of Tajik Polytechnic University, the Sughd Province Administration, Tajik State Pedagogical University; Tajik State National University, the State University in Khujand, and the Open Society Institute. Appendix G includes brief bios of the delegates.

Once the delegation was selected we worked in close collaboration with the American Embassy in Tajikistan to purchase tickets and book hotels in Central Asia, with our travel agent to book airline tickets, and with our Office of Sponsored Programs at George Mason to obtain cash advances for per diem and to the various activities held in northern Virginia and Washington, D.C. Appendix H is a copy of the schedule of activities.

The significant component of the work during this period was the development and confirmation of the schedule of activities. The schedule was developed based on the following considerations:

1. It should reflect the main goals of the project, including providing government officials, religious and civic leaders, and academics with knowledge about how religion and education can encourage positive community changes – essential processes toward tolerant coexistence; increasing understanding among government officials, religious and civic leaders, and academics of how religious, community, educational, and political leaders interact in U.S. society; and to assist in the development of a pilot course on religion and society for students that would increase awareness amongst the youth population of Tajikistan of the importance of tolerance.
2. It should take into account the experiences and lessons of the 2005 visit and feedback from first Tajikistani delegation. It gave us an opportunity to assess the usefulness and efficacy of the meetings during 2005 visit and to choose the most relevant and interesting organizations.
3. It should also take into consideration the experience of organizations in Tajikistan and the existence of program activities in the Central Asia, and Tajikistan in particular.
4. It should reflect learnings from the US delegation's trip to Tajikistan in the Spring 2006, having a greater understanding of the their culture and needs.

5. Finally, if possible, it should include the wishes and considerations of the members of delegation: to add a visit to the Library of Congress and the United States Institute of Peace, and provide extended library hours.

Seminars were conducted in a collaborative style between members of the delegation and the presenters. Tajikistani participants brought their knowledge and experience and discussed with ICAR faculty and greater Washington D.C. participants new theoretical and practical frameworks. Members of the delegation and the presenters considered possibilities, advantages and disadvantages of different intervention models in the context of Tajikistan's culture and needs. (Feedback at the end of the visit confirmed that the collaborative discussions and dialogues benefited both Tajikistani and U.S. participants).

**Formative Evaluation.** A similar evaluation form used with the first Tajikistani visitors was submitted to second year delegates on their final day. Appendix I is a summary of those data. To highlight a few of the responses, participants' evaluation of the aspects of the training that had the highest marks were *achievement of program objectives* (4.6 on 5-point scale; 5 is excellent); *effectiveness of training methodology and techniques* (4.3) and *effectiveness of trainers* (4.3). Among the most useful sessions were meetings at the Institute for Multi-Track Diplomacy, the International Federation for Election Systems and the United States Institute of Peace. The topics they reported needing more attention included sessions on religion and peace, cross-cultural relations, globalization, Muslims in the U.S., and women and religion. Their evaluation of the influence of the training program on their future activities was very positive: *being*

*able/ready to work with communities (4.8); being able/ready to cooperate with representatives of other confessions (4.7), being ready to help in the development of my own institution (4.7) and being ready to develop new programs on youth education (4.6).*

The ICAR staff responsible for the delivery of the program was also pleased with the overall impact of the two-week visit. Faculty learned more about the issues of the leaders and academic personnel post civil-war in Tajikistan. Although the faculty are specialists in conflict analysis, the conflict in Tajikistan has not had much attention and this increases the repertoire of our knowledge of problems post-conflict in that region.

**Initial planning for ICAR delegation to Tajikistan.** The staff was better informed in their preparation for the spring visit to Tajikistan in June 2007. However, instead of problems existing on the part of the Tajikistani personnel, it was now problematic working with George Mason systems: it was not clear how many delegates ICAR was able to send because of several factors: the inability to obtain accurate accounting information, the surprisingly increased travel costs of the December delegation visit – airline tickets and hotel accommodations were significantly more than had initially been budgeted in the grant. Staff personnel were deeply involved in the process of determining exactly how much money remained in the grant prior to making ICAR delegation commitments.<sup>4</sup>

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<sup>4</sup> Unfortunately one ICAR delegate was unable to join the group because of insufficient funds in the project. Fortunately, Mr. Michael Sullivan, an expert in water conflicts, had intended to join the delegation at his own expense (similar to Year I when R. Eugene Rice joined the delegation at his expense). Mr. Sullivan participated fully in the project and made an important contribution. The financial monitoring was so uneven during spring 2007 that for several weeks the project was put on hold. Finally, and with unnecessary additional costs because of lateness in ordering airline tickets and hotels, the delegation was organized and the trip was implemented.

**D. Year II: Months 19 - 24 Implementation Plan (March 2007 through August 2007)**

The primary activities during this period of time was the preparation of and visits to Tajikistan by the second ICAR faculty team June 7-14, 2007, and wrapping up the final activities of the project.

**Second ICAR delegation to Tajikistan.** For the ICAR delegation visit to Tajikistan, the project goals included the organization of meetings and the teaching of seminars and workshops with people of various organizations including the State Advisor of the President of Tajikistan, the Minister of Education of Tajikistan, Associates of the Strategic Research Center, and the project participants – academicians, religious leaders and governmental representatives – in addition to staff at CPACS.

Lectures were organized and later conducted at the Tajikistan Islamic University, the Academy of Sciences of the Republic of Tajikistan, the Institute of Philosophy and Law, and Tajik State National University. In addition, there was a scheduled meeting at the Strategic Research Center under the President of the Republic of Tajikistan. The delegation met with the director, deputies and associates of the research center and discussed the purpose of the visit of ICAR professors including the goals of the collaborative project in Tajikistan to promote their activities with the Tajikistani organizations while they were there. Appendix J reflects the planned schedule of activities. Appendix K provides brief bios of the ICAR delegation.

The head of the ICAR delegation introduced her staff and program of activities. Participants from Tajikistan spoke about the unique practice of Tajik civil conflict and

the ways members of the Tajik society come to negotiation. They also discussed the project activities and the impact of these activities on university curricula, they sought to learn more about the social life of Tajikistan, and looked for possibilities of further collaboration to strengthen academic and research activities between ICAR, CPACS and other Tajik universities and research organizations.

Other activities of the delegation included academic meetings, workshops, seminars, and lectures, as well as social and cultural events. These meetings were organized with the associates at the Institute of Philosophy and Law of Tajik Academy of Sciences, with the students of the social sciences and humanities departments of Tajik State National University, with the associates of Tajik Islamic University, with the specialists at the Institute of Oriental Studies on the problems of nationalism, social conflicts and religion, and with the specialists and Tajikistani representatives of USAID on the problem of water conflicts in Central Asian region. Appendix L includes copies of lecture notes and PowerPoint slides used by ICAR delegates.

Participants at these various meetings reported that they were mutually helpful – to both Tajikistani and U.S. faculty delegates. The manager of the project and his associates at CPACS widely disseminated information on the project across the Republic and the representatives of Tajikistani U.S. Embassy were involved to provide consultation to the U.S. delegation and CPACS for useful implementation strategies of the project activities. Appendix M are delegate reflections on the activities of the trip.

**External evaluation of the Project (2005-2007).** During the delegation visit, project participants also discussed the outcomes of the two trips of Tajikistani project

participants to ICAR and suggested further opportunities for cooperation, collaboration and networking between educators and academics from different Tajikistani universities who are project participants, as well. A core team of participants were engaging in project development/management and planning for future activities.

The first of the meetings during the spring delegation was held at CPACS with project participants to discuss their reflections on the status of implementing project goals. The workshop was lead by the project's external evaluator. In general, participants evaluated the project activities positively and found them particularly useful for this important transitional period of Tajik society.

The final evaluation from the external evaluator is located in Appendix N. In general, he reported that there is compelling evidence that the project "delivered the bulk and most significant components of its promised outcomes, and in doing so it advanced its intended goals. The project's participants, local partner, and organizers describe the work as being worthwhile, valuable, and a success. This external evaluation supports that assessment." (See Appendix N, Conclusion).

**Curricula and syllabi development.** One of the key issues of this workshop led by the external evaluator was the discussion of the status of curricula development and teaching of these new courses. All ten courses planned were successfully developed by project participants, and nine of the ten new courses have been at least taught at one of the five Tajikistani universities. One of the prepared courses, *Religion in the Secular Society* has not been taught because although the author of the course curriculum, Makhfirat Khidirova, was a university teacher, she was also a deputy parliament



member. Due to the overwhelming job responsibilities in the state parliament, she was not able to teach, and has subsequently left her position as professor at the university. Nevertheless, she is preparing a Ph.D. student from her department to teach this course.

The following course curricula were developed in the framework of this project; all have been taught (or are ready to be):

- Methodical Basis of Theory of Security
- Conflictology of Ethno-national Relations
- Introduction of Conflict Resolution
- Reflection of Conflict in the Journalistic Activity
- Religion in The Secular Society
- Religion and Society
- National and Regional Security
- Contemporary Regional Conflicts and the Problems of Their Political Settlement
- Introduction of Religious Studies
- Conflictology of Transitional Period

**Development of the textbook.** In addition to the completion of all syllabi and their introductory course offerings at the various universities, another project goal was to complete a textbook that involved the translation of the conflict materials (350 pages) by two translators and with the collaboration of specialists in social sciences and the humanities. It was completed over the summer and an advanced copy of it was published September 23, 2007. Two copies have been

delivered to ICAR, in addition to two copies of the eleven course syllabi, although these copies do not have official approval from the Ministry of Education (permission is in progress).

**Resource Center.** A Resource Center is never fully completed, and such is the case of the CPACS' Resource Center. The last six months of the project involved significant attention to its development including establishing a database of electronic books and organizations involved with conflict resolution. The design has the Resource Center offering a wide spectrum of services: using books and academic materials; providing consultations concerning the information about existing organizations and universities in the sphere of conflict resolution; providing information about existing international foundations, newspapers and magazines; and providing the use of computers and copy machines to the members of project and universities' students and associates.

From June 20 to September 20, 2007, 403 books and 814 pages were copied, registered and given out to project participants, students and faculty of various universities. Usually the Resource Center has a greater number of users, but it was closed the entire month of August because of lack of resources and therefore it had fewer users during that quarter than the previous quarter.

Nevertheless, the CPACS Resource Centre has become a place where faculty and students, representatives of NGOs, and governmental and non-governmental organizations dealing with conflict resolution have visited. The Resource Center remains the only information Center to provide resources about the field – not only to

project participants, but also to anyone interested in getting such information. Project and Resource Center staff cooperated with the members of the Tajikistani government, and, in particular, the Ministry of Education. This relationship has been established through the Assistant to the President and State Advisor to the President.

Representatives from the Ministry of Education and other members from the governmental units have taken part in CPACS trainings. Thus, the project has received approval to develop curricula involving the academic institutes which is approved by the Ministry of Education.

Realization of the project and the creation of CPACS's Resource Centre were important and timely. Prior to the realization of this idea and starting the work of the Center in Tajikistan, it was challenging to find reliable information on conflict education due to the absence of necessary academic books. Therefore, the Resource Center was important and useful for every potential organization and specialist working in this area of research. In general, the activity of the Center positively influenced this component of the project.

## **VI. GOALS AND OBJECTIVES SUMMARY OUTCOMES**

GOAL 1: To facilitate an a open dialogue, to create collaborative networks of religious and civic leaders, government officials, academics from different Universities, and promote greater communication among religious groups, educators, community leaders, and persons involved in political discourse.

<u>Objectives</u>	<u>Expected Results/Indicators</u>
1A: Facilitate open dialogue about the future of Tajikistan during seminars	New perspectives and understandings were developed. Participants were involved in dialogue activities based on the four delegation visits (see Appendices B, D, H, and J. New knowledge and ideas, trust building and mutual understanding and satisfaction by participants were measured by questionnaires following each delegation visit. All received scores of 4 or more on a Likert-type 5 point scale, 5 being excellent.
1B: Develop a “common vision” paper that will be provided for policymakers and included in the textbook.	The paper that resulted from dialogues across the three sectors – religious, governmental and academic – provided for all participants and policymakers is included in the textbook. Textbook is completed and available (upon final approval from the Ministry of Education.
1C: Establish network of participants	A number of religious leaders, governmental leaders and academics participated in the two-year program. Participants continue to be in contact through personal contacts.

GOAL 2: to enlarge their understanding of the role of religion and education in shaping community and political life in the United States and increase their awareness role of religion in the society, reconciliation and mutual co-existence, increase their leadership skills.

<u>Objectives</u>	<u>Expected Results/Indicators</u>
2A: Provide special knowledge and skills for Tajikistani participants during seminars and trainings	Participants of the seminars received new knowledge and skills about conflict, the escalation and intervention of conflict and methods of dialogue.
2B: Expose participants to a	Participants received new knowledge and

broad base of American non-governmental and governmental institutions to the range of civil society options in dealing with religion/state relations, interfaith coexistence, recovery from violence and trauma in the context of democracy	understanding based on the various contacts and dialogues at various American non-governmental and governmental institutions during delegation visits (see schedule of activities, Appendices B and H).
2C: Create linkages between Tajikistani participants and American non-governmental and governmental institutions	Linkages were created for future collaboration through selected appointments during delegation visits (see Appendices B, D, H and J)
2D: Include new knowledge about the role of religion and education in shaping community and political life in the United States in the curricula	Curricula regarding conflict and religion in Tajikistan were developed and a textbook was published August, 2007. Copies are available for review by the PI, Sandra Cheldelin or CPACS Resource Center
2E: Increase the leadership role of participants in communities.	Participants are able to provide a leading role in their communities and the network based upon their trainings.

GOAL 3: To provide government officials, religious and civic leaders, and academics with knowledge about how religion and education can encourage the positive community change process toward tolerant coexistence.

<b><u>Objectives</u></b>	<b><u>Expected Results/Indicators</u></b>
3A: Provide religious and civic leaders and academics knowledge and skills on conflict management, cross-cultural understanding, civic responsibility and tolerance.	Participants received new knowledge and skills through trainings and seminars.

3B: Provide participants with the skills and knowledge in how to involve communities in the process of peace building and reconciliation.	Participants received new knowledge and skills through trainings and seminars and applied them in their activities
3C: Help young people become effective change catalysts and leaders of a community change process	Educators received new knowledge and skills through trainings and seminars and applied them in curricula development

GOAL 4: To develop professional and personal linkages between George Mason University and Tajikistani leaders that will lead to sustained interaction in the future.

<u>Objectives</u>	<u>Expected Results/Indicators</u>
4A: ICAR partner with local NGOs and educational institutions to identify and develop education and training locations	ICAR delegates explored with Tajikistani educators and civic leaders of organizations interested in new program development. Suggestions such as issues around water rights and boundaries were initiated.
4B: Involved more participants in project activities	Academics and teachers from other departments and colleges were involved in project activities

GOAL 5: To create and develop the resource centers in three regions in Tajikistan and a course and textbook on Religion and Society.

<u>Objectives</u>	<u>Expected Results/Indicators</u>
5A: Develop resources for teachers, academics, religious and civic leaders, and the mass media	The project provided new books, journals and videos for one resource center in Dushanbe (at Tajik State University). Participants translated

	resources into local languages. The Resource Center was advertised among students and faculty at the universities. [Note: the shift to one Resource Center was agreed upon at the beginning of the grant due to limited funding.]
5B: Create capacity of center staff to work with resources	The Resource Center was staffed and trained to catalog and create websites. Due to limited resources, however, the Resource Center was closed for blocks of time including the entire month of August 2007. It has since reopened.
5C: Provide resources for curricula development. Provide opportunities for discussions and meetings between teachers, scholars and practitioners.	Resources were provided and served for curricula development; special meetings and discussions were conducted and new courses have been offered at universities.
5D: Develop curricula for University students and conduct a pilot course	Curricula were developed; new knowledge and ideas were provided for students and for communities, and leadership skills training was conducted by the year II ICAR delegation.

## VII. CONCLUSION

The project staff from ICAR and CPACS are pleased with the overall success of the program. Although it was a bumpy ride at times along the way, the trip was well worth the experiences and the struggles. Three major accomplishments occurred. We exchanged Tajikistani and ICAR delegations for education, training and increased cultural awareness, providing governmental officials, religious and civic leaders and academics increased knowledge about how religion and education can encourage positive community change toward tolerant coexistence. We expanded their understanding of the role of religion and education in shaping community and political

life in the U.S., increasing their leadership skills and increasing their awareness of the role of religion in society, reconciliation and mutual coexistence. We facilitated open dialogues to create collaborative networks of religion and civic leaders, government official., academics from different universities and promoted greater communication among religious groups, educators, community leaders and persons involved in political discourse. Profession and personal linkages between ICAR faculty and Tajikistani leaders were created that could lead to sustained interaction in the future. We also designed and created a Resource Center for conflict analysis and resolution and religion and society, eleven new course syllabi and a textbook on *Religion and Society*.

The project successfully provided learning opportunities to all participants. Participants reported that they found the seminars helpful and relevant. Participants interviewed one year later reported that they still were applying the knowledge to their coursework and professional work (durability).

Whether or not there are sustained relationships is still a question. There were conversations about how to continue and several suggestions were offered. Two delegates from ICAR would like to return to Tajikistan to conduct interactive workshops on Islam, law and conflict resolution. We believe the participants would be receptive. Tajikistani delegates report that they have had visits from the American Bar Association pushing “rule of law” agendas. Our approach would be to draw on Islam, Islamic law, conflict resolution principles and the “Tajik experience” as they understand it to highlight the many resources they have to resolve conflict at all levels.



Finally, the staff would also like to acknowledge their appreciation of the United States Department of State selection committee that honored our proposal with financial support. Without funding we could not have accomplished the goals and objectives nor could we have established our combined new social network and capacity building capabilities.

## APPENDICES

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## Appendix A

### Original Implementation Plan

Month	Activity	Location (city)	Implementing body
Month 1	Preparation of first seminars and meeting with officials	Dushanbe, Tajikistan Arlington, VA	ICAR and CPACS
	Preparation of teaching materials and materials for resource center	Dushanbe, Tajikistan Arlington, VA	ICAR and CPACS
Month 2	Preparation of first seminars and meeting with officials	Dushanbe, Tajikistan Arlington, VA	ICAR and CPACS
	Preparation of teaching materials and materials for resource center	Dushanbe, Tajikistan Arlington, VA	ICAR and CPACS
Month 3	Visit of 3 ICAR faculty to Dushanbe	Dushanbe, Tajikistan	ICAR and CPACS
Month 4	Opening of the resource centers; translation of new materials provided by ICAR.	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
	Preparation of the training activities in DC and visit (tickets, visas, program)	Arlington, DC	ICAR
	Beginning of the course development	Dushanbe, Tajikistan	CPACS
Month 5	Preparation of the visit to DC (tickets, visas, program)	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
	Course development	Dushanbe, Tajikistan	CPACS
Month 6	Preparation of the visit to DC (tickets, visas, program)	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
	Course development	Dushanbe, Tajikistan	CPACS
Month 7	Visit of delegation to Washington	Arlington, DC	ICAR
Month 8	Translation of new materials, provided by ICAR.	Dushanbe and regional centers	CPACS
	Course development	Dushanbe,	CPACS

		Tajikistan	
Month 9	Discussions on text book and courses	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
	Translation and preparation of methodical materials and development of the resource centers	Dushanbe and regional centers, Tajikistan	CPACS
Month 10	Discussions on text book and courses	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
	Translation and preparation of methodical materials and development of the resource centers	Dushanbe and regional centers, Tajikistan	CPACS
Month 11	Website development	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
	Translation and preparation of methodical materials and development of the resource centers	Dushanbe and regional centers, Tajikistan	CPACS
Month 12	Translation and preparation of methodical materials and development of the resource centers	Dushanbe and regional centers, Tajikistan	CPACS
	Course development	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
	Preparation of the training activities in DC and visit (tickets, visas, program)	Arlington, DC	ICAR
Month 13	Preparation of documents of participants for DC visit	Dushanbe, Tajikistan Arlington, VA	ICAR and CPACS
	Development of course and text book	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
Month 14	Visit of Tajikistani delegation to U.S.	Arlington, DC	ICAR
Month 15	Translation and preparation of methodical materials and development of the resource centers	Dushanbe, and regional centers, Tajikistan Arlington, VA	ICAR and CPACS
	Preparation of the text book for publication	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
Month 16	Course discussion	Dushanbe,	ICAR and

		Tajikistan Arlington, VA	CPACS
	Preparation of the text book for publication	Dushanbe, Tajikistan Arlington,, VA	ICAR and CPACS
Month 17	Publication of the text book	Dushanbe, Tajikistan	CPACS
Month 18	Introduction of the course and text book to the network	Dushanbe and regional centers, Tajikistan	CPACS
	Preparation of second seminar and meeting with officials	Dushanbe, Tajikistan Arlington, VA	ICAR and CPACS
Month 19	Beginning of course teaching	Dushanbe, Tajikistan	ICAR and CPACS
	Preparation of second seminar and meeting with officials	Dushanbe, Tajikistan Arlington, VA	ICAR and CPACS
Month 20	Visit of US delegation. Conducting seminars and lectures.	Dushanbe, Tajikistan	CPACS
Month 21	Teaching of the course	Dushanbe, Tajikistan	CPACS
	Translation and preparation of methodical materials and development of the resource centers	Dushanbe and regional centers, Tajikistan	CPACS
Month 22	Teaching of the course	Dushanbe, Tajikistan	CPACS
	Translation and preparation of methodical materials and development of the resource centers	Dushanbe and regional centers, Tajikistan	CPACS
Month 23	Course evaluation and editing of the curricula	Dushanbe, Tajikistan	ICAR and CPACS
Month 24	Evaluation activities	Tajikistan Arlington, VA	ICAR and CPACS

**Appendix B**  
**Tajikistan Delegation to Washington D.C. Itinerary**  
**Fall 2005**

<b>Day</b>	<b>Activities for academicians</b>	<b>Activities for religious leaders</b>	<b>Activities for representatives of government</b>
<b>Wednesday, 11.30 (1<sup>st</sup>)</b>	<b>Arriving of participants</b>		
<b>Thursday, 12.1 (2<sup>nd</sup>)</b> <b>10.00- 12.00</b>	Welcome branch at ICAR for Tajikistani participants. Introduction of Tajikistani and ICAR participants, discussion of program, evaluation and branch		
12:00-2:00	Paperwork with International Department.		
2:00-3:00	<b>Lunch</b>		
3:00-4:00	Library Orientation		
4:00-6:00	History and teaching at ICAR: Drs. Korostelina and Rothbart		
6.00- 8.00	<b>Welcome dinner with ICAR representatives</b>		
<b>Friday, 12.2 (3<sup>rd</sup>)</b> 10.00-12.00	Seminar at ICAR: religion and society. Dr. Rubenstein		
12.00- 1.00	Lunch		
1.00- 3.00	Seminar: structural changes Dr. Sandole		
3.00-5.00	Meeting with the Eurasia working group		
<b>Saturday, 12.3 (4<sup>th</sup>)</b> 10.00- 5.00	Social activities: excursion to DC monuments and museums.		
5.00- 8.00	Meeting in "Peace Cafe" (DC)		
<b>Sunday, 12.4 (5<sup>th</sup>)</b>	Social activities: excursion to Mount Vernon, DC monuments and museums		
<b>Monday, 12.5 (6<sup>th</sup>)</b> 9.00- 12.00	Meeting at the Institute for Multi-track Diplomacy, VA		
12.00 –1.00	lunch		
2.00- 4.00	USIP		
5.00- 6.30	Dialogs in multi- religious communities: training and discussion led by Drs. S. Cheldelin, C. Sluzki. Meeting with participants of <i>Community Dialog</i> program in VA.		
<b>Tuesday, 12.6 (7<sup>th</sup>)</b> 9.00- 12.00	Identity and tolerance: training activities and discussion, led by K. Korostelina		
12.00- 1.00	lunch		
1.00- 3.00	Seminar: religion and dialog in multicultural societies. Prof. Gopin		
3. 00- 5.00	Seminar: Networking, Dr. S. Allen Nan		
<b>Wednesday, 12.7 (8<sup>th</sup>)</b> 10.00- 12.00	Meeting with Search for Common ground. Discussion of activities in Tajikistan and Internationally.		
12.00- 1.00	lunch		
1.30-3.00	Center for Religion and Diplomacy		
3.30- 4.30	Meeting at Anti-Defamation League. Discussion of <i>Combating Hate</i> program		
<b>Thursday, 12.8</b>	Working breakfast		

<b>(9<sup>th</sup>)</b> 10.00- 11.00	
11.00-11.00	Religious differences and Moral Denigration , Prof. Rothbart
1.00- 2.00	lunch
2.00- 3.00	Globalization, Islam and civic society. Dr. A. Paczynska
3.00- 5.00	Round table “Civic Society and Islam in Tajikistan”, presentations of participants
5.30	Dinner
<b>Friday, 12.9 (10<sup>th</sup>)</b> <b>9.00- 12.00</b>	Meeting in Faith and Politics Institute
12.00- 1.00	lunch
2.00 –4.00	Meeting at the Religious Action Center
<b>Saturday, 12.10</b> <b>(11<sup>th</sup>)</b>	Social activities: excursions in DC. Attend Holiday ICAR Party at Prof. Rubenstein home
<b>Sunday, 12.11</b> <b>(12<sup>th</sup>)</b>	Social activities: excursions in DC, visits to churches
<b>Monday, 12.12</b> <b>(13<sup>th</sup>)</b> 10.00- 12.00	Final discussion with participants of training. Evaluation of training activities through discussion and survey
12.00- 1.00	Lunch. Discussion of future activities on project
2.00	Departure

**Appendix C**  
**List of Delegation from Tajikistan 2005**

#	Job title	Place of Work	Postal address	phone number(s)
1	Professor, Univ. teacher	Khujand State University	16 micro district, Khujand, Tajikistan	(992 3422) 22479
2	Director	Centre for Strategic Research under President of Tajikistan	86 Rudaky ave., 5 <sup>th</sup> floor, Dushanbe, Tajikistan	(992 372) 211100
3	Head of Department	Chief of Religious Affairs, and member of Board of Religious Sciences of Sughd Oblast (religious leader)	Lenin street, Hukumat of Sughd oblast	(992 3422) 67755
4	Head of Apparatus	Apparatus of Committee of People Democratic Party of Tajikistan	123 Rudaky ave., suite 73, Dushanbe, Tajikistan	(992 372) 242390 (992 372) 243450
5	Professor, Univ. teacher, Head of Board of Women	Khujand branch of Tajik Technical University	228 Lenin str., apart. 32, Khujand , Tajikistan	(992 918) 893503
6	University teacher, Professor	Tajik State National University	2 Boqi Rahimzoda str., 734003, Dushanbe, Tajikistan	(992 372) 246108
7	Trainer, Univ. teacher.	Khujand Tajik State University	31 micro district, aprt.17, Khujand, Tajikistan	(992 3422) 56763
8	Deputy of Parliament, Head of Islamic Party	Parliament, Islamic Party of Renascence of Tajikistan (religious leader)	7 Zebunisso str., Dushanbe, Tajikistan	(992 372) 254691 (992 372) 390579
9	Consultant	Committee of Women of Tajikistan	14 Lohuti str. 734013, Dushanbe, Tajikistan	(992 372) 219766
10	University teacher	TSPU, CPACS	121 Rudaky ave., 734025, Dushanbe, Tajikistan	(992 372) 249083 (992 918) 672906
11	Interpreter	Open Joint Stock Company "Orienbank"	#95/1, Rudaky ave. Dushanbe, Tajikistan	(992-372)211759
12	Director	Islamic madrese of mastchoh	Obburdon,k-z Firdousi, Mastchoh, Tajikistan	N/A
13	University teacher, Profesor	Pedagogical Tajik University	76 Tursunzoda str., Dushanbe, Tajikistan	(992 372)232475
14	Assistant profesor, University teacher	Tajik State Medical University	103 Rudaky str., Dushanbe, Tajikistan	(992 372)360415

1. Centre for Peace and Conflict Studies (CPACS): Abdusamadov A; Afganova Z. (2)
2. Center “DIALOG”: Kabiry M; Sattory Q; Safrov O. (3)
3. National Association of Political Scientists of Tajikistan (NAPST), has a branch in Khujand: Mamadazimov A. (1)
4. Educators and community leaders: Nazriev A; Shoev Z; Abdulloev Sh. (3)
5. Center for Social Technologies (CST): Shomakhmadova Z. (1)



6. Women NGO leaders: Teshaeva D. (1)
7. Faculty from Tajik State National University (TSNU): Rahmatulloev N; Bahrombekov.(2)
8. Tajik State Pedagogical University (TSPU): Manuchehra. (1)
9. Tajik State University (Khujand): Gafarov N; Bobojonova B; Rahmatova M. (3)
10. Tajik Commercial University: Khidirova M (1).
11. Government executives: Olimov K; Sharipov S. (2)
12. Committee for Religious Affairs: Davlatov M (1)
13. Chairmen s of jamoatov of former conflicting regions (Khatlon, Qarotegin, etc.): (3-4)
14. Chairmen's on ideology of local government (CPACS we'll select among 65 cities and regions): (5-7)

## Appendix D

### Itinerary of ICAR Delegation to Tajikistan Spring 2006

Day	Activities
<b>1<sup>st</sup>: Sunday, 7 May, 2006</b>	Arrival of Khujand State University participants; Arrival of ICAR lecturers, time TBA; settle into rooms and rest; late afternoon excursion, dinner
<b>2<sup>nd</sup>: Monday, 8 May, 2006</b> 09:00 – 10:40	Speeches of welcome at Ministry of Education of Tajikistan Introductions and overview of our project (Cheldelin) and information about Institute (Avruch). Meeting with the State Advisor of President of RT Mr. Olimov K and Minister of Education Mr. Rahmonov A
11:00 – 13:00	Meeting at CPACS: Discussion of status of project; issues with the Tajikistani project participants; academicians, religious leaders and government representatives (Cheldelin lead; all participate)
13:00 – 14:00	Lunch
14:00 – 16:30	Seminar: Strategies for resolving conflicts and the role of democratization (at CPACS) (Paczynska)
17:00 – 19:00	Dinner with Tajikistani project participants
<b>3<sup>rd</sup> day: Tuesday, 9 May, 2006</b> 9:30 – 11:00	Lecture at Tajik State National University: Introduction to Conflict Analysis and Resolution (Cheldelin and Paczynska)
11:30 – 13:30	Lecture at Academy of Sciences of RT, Institute of Philosophy and Law (Avruch and Rothbart)
13:30 -14:30	Lunch
15:00 – 18:00	Social activities: excursion to Hisor Valley
18:00 – 19:00	Dinner
19:00 – 22:00	“Dushanbe at night ” (CPACS representatives and Translators will join ICAR delegation all time)
<b>4<sup>th</sup> day: Wednesday, 10 May, 2006</b> 09:30 – 11:30	Meeting at Islamic University (Dushanbe) ; Seminar: Methods of practice of CR (Rothbart and Cheldelin)
13:00 – 14:00	Lunch
14:00 – 16:30	Seminar: Using conflict resolution with community issues (Avruch lead) with Khujand project participants, government representatives, religious leaders, NGO’s representatives)
17:00 – 18:00	Dinner
18:00 – 19:00	Seminar: Models of Mediation (Cheldelin)
<b>5<sup>th</sup> day: Thursday, 11 May, 2006</b>	Seminar: Research methodologies and curriculum development (Avruch and Paczynska)

09:00 – 11:00	
11:00 – 13:00	Seminar: Religion and Community ICAR and Khujand project participants, government representatives, religious leaders, NGO's representatives (Rothbart lead)
13:00 – 14:00	Lunch
14:00 —16:00	Wrap up and evaluation; next steps (Cheldelin lead)
16:00 -?	Departure to Almati

**Appendix E**  
**Bios of Delegates from ICAR to Tajikistan Spring 2006**

**Dr. Sandra Cheldelin** (Project Director) [organizations, gender and CR practice]

Sandra Cheldelin is the Vernon and Minnie Lynch Chair and Professor at the Institute for Conflict Analysis and Resolution (ICAR) at George Mason University, Arlington, Virginia. Throughout her career in the academy she has been an active reflective practitioner. A psychologist and expert in organizational conflict, she conducted large and small scale mediations, coached senior executives to create healthy work environments, resolved interpersonal, intergroup and inter-organizational conflict, designed institution building mechanisms and supported collaborative leadership. She has worked with more than 150 organizations including colleges, universities, medical schools, treatment facilities, corporations, associations, religious institutions and community organizations. She has been keynote speaker and invited lecturer on workplace issues of violence, change, race, gender and conflict. She has facilitated large-scale interethnic and interfaith community dialogues on topics of fear, terrorism, violence and suspicion. Cheldelin has convened large and small groups for a variety of purposes including the development of a national policy on policing for victims of violent crime, creating a 10-year institutional strategic plan, and designing and implementing neighborhood strategies for building community resilience. She is coauthor (with Ann Lucas) of *Conflict Resolution*, (Jossey Bass, 2004) and co-editor (with Daniel Druckman and Larissa Fast) of *Conflict: from Analysis to Intervention* (Continuum, 2004).

**Dr. Agnieszka Paczynska** [globalization, democratization]

Agnieszka Paczynska is an Assistant Professor at the Institute for Conflict Analysis and Resolution and Associate Faculty at the Center for Global Studies. Her research interests include the relationship between economic and political change and conflict, distributive conflicts, and the relationship between globalization processes and local conflicts. Most of her research has focused on the Middle East and Eastern and Central Europe. She has recently completed a book manuscript entitled, *Confronting Change: State, Labor and Economic Restructuring*. Her research on this project has been funded by grants from International Research and Exchange Board (IREX), the Social Science Research Council, and the American Council of Learned Societies (ACLS) among others. Agnieszka Paczynska holds a PhD in political science from the University of Virginia. She has been a research fellow in the Sociology Department of the Warsaw School of Economics and at the School of Humanities and Social Sciences of the American University in Cairo, as well as a junior fellow at the Center for the Study of Post-Communist Societies at the University of Maryland, College Park. She has also

worked at Search for Common Ground and the Brookings Institution and has served on election observing missions to Ethiopia and Liberia.

**Dr. Dan Rothbart**

[philosophy, ethics, research methods]

Dr. Daniel Rothbart is currently associate professor of conflict analysis at the Institute for Conflict Analysis and Resolution, as well as associate professor in the Department of Philosophy at GMU. For ICAR, he teaches philosophy of social science, the epistemology of conflict theory, and conceptions of practice. His pedagogy was recognized in the prestigious Excellence in Teaching Award, given by the Provost of George Mason University in 2000. Dr. Rothbart was visiting research scholar at the University of Cambridge, Dartmouth College, and the University of Oxford, Linacre College. His current research centers on identity and conflict, with a co-edited book entitled Identity, Morality, and Threat: Studies in Violent Conflict. In addition to extensive contributions to leading interdisciplinary journals and important scholarly volumes, he published Explaining the Growth of Scientific Knowledge: Metaphors, Models, and Meanings, as well as Philosophical Instruments: Minds and Tools at Work (forthcoming). His edited volumes include Science, Reason and Reality and Modeling: Gateway to the Unknown by Rom Harré.

**Dr. Eugene Rice**

[religion, sociology, role of faculty in academy]

R. Eugene Rice is a Senior Scholar at the Association of American Colleges and Universities and holds an appointment in the Ph.D. Program in Leadership and Change at Antioch University. For ten years he served as Director of the Forum on Faculty Roles and Rewards and the New Pathways projects at the American Association for Higher Education. Before moving to AAHE, he was Vice President and Dean of the Faculty at Antioch College, where he held an appointment as Professor of Sociology and Religion. Earlier, Gene was Senior Fellow at the Carnegie Foundation engaged in the national study of the scholarly priorities of the American professoriate and collaborating with the late Ernest Boyer on the Carnegie Report *Scholarship Reconsidered*. His work on that topic is available in AAHE's New Pathways Working Paper Series in an essay entitled "Making a Place for the New American Scholar" (Stylus), and in a new book *Faculty Priorities Reconsidered: Encouraging Multiple Forms of Scholarship* edited with O'Meara (Jossey-Bass). Gene is a graduate of Harvard Divinity School and received his Ph.D. from Harvard University.

## **Appendix F**

### **Activities Report**

**Daniel Rothbart, Ph.D.  
Visit to Dushanbe, Tajikistan  
May 8-11, 2006**

During this visit to Dushanbe, our delegation met with religious leaders, government officials, human rights workers, representatives of local NGOs, faculty, and students. The major question that fanned most the meetings was the following: what exactly is, and should be, the role of religion in Tajik civil society? As expected, this question quickly led to a series of complex questions over a wide range of issues, complicated by the fact that Islam is already embedded in various cultural practices and social institutions. This is evident, for example, in the complexities of family life. We heard a wide range of opinions about the conflicts, and in some cases injustices, arising from this integration of religion in Tajik society. For example, in meetings with students and faculty of the Islamic University of Tajikistan, we were exposed to a strongly theological perspective. Students declared that obedience to the Quaran would prevent occurrence of the kind of strife that is prevalent in non-Islamic societies. Of course, this naïve view parallels the thoughts of many “true believers” in other religious communities. But some representatives of the local NGO, CPACS, strongly objected this view, and to any appeal to religious doctrine for establishing government policy. In particular, some human rights advocates argued that many religious extremists ignore the real-life struggles of women and children in Tajik society. Of course, the latter opinion is one that resonates quite well with the findings of conflict resolution practitioners in many societies.

Our delegation participated in a meeting at the Academic of Science, Division of Philosophy and Law, at Tajik State University. During this session I facilitated a discussion on the sources of violent conflict. A lively discussion among 25 faculty and students ensued, drawing upon their findings from a wide range of disciplines. Many participants summarized results from their own research. A particularly constructive exchange involved a series of questions/answers with a professor of philosophy on the causes of violent conflict. I found the general caliber of the discussion to be excellent, and the results quite constructive.

In each meeting the fear and bitterness resulting from the Iraq War emerged as a major theme. The students framed their understanding of the War in global terms – the “Crusading” aggressors of the West against the entire Islamic World. In one exchange a

Tajik State University, Sandra and I were challenged about our own judgments on the war. Were we supporting, endorsing, or rationalizing this aggression? Of course, this topic needed to be addressed before we could focus on other issues. We reframed the discussion in ways that moved away from conflictual narratives of Us/Them and towards a collaborative query about the genuine causes of the War and the prospects for positive transformation in relations between Islamic and Non-Islamic countries. Constructive dialogue emerged, although the demanding schedule of events prevented extensive analysis of these important issues. Of course, much more time is needed on this.

Arlington Learning in Retirement Institute  
Fairfax County Longterm Care Ombudsperson Program  
Fair Oaks Sunrise Site  
Graduate Certificate Program Intensive Introduction in Conflict Resolution

**Agnieszka Paczynska**

**Visit to Dushanbe, Tajikistan  
May 8-11, 2006**

We arrived in Dushanbe on Sunday. The contrast between the airport in Almaty and Dushanbe could not have been greater. In Almaty, the gleaming new facility suggested that Kazakhstan not only had resources but was also anticipating international visitors and wanted to facilitate their travel. In Dushanbe, the airport was a small, dusty and chaotic affair where the expeditor, so essential during visits to many developing countries, was much appreciated. The hotel, on the other hand was clean and comfortable and the staff extremely helpful and efficient.

Dushanbe to someone who had grown up in Eastern Europe and spent a number of years in the Middle East was strangely familiar. It really struck me as a very interesting mix of the two regions both in terms of architecture, people's clothing as well as the pace of life on the streets.

After a number of official meetings had to be postponed to the upcoming national holiday, our first seminar took place at the Islamic University. Here we first met with the rector and vice-rector and toured the mosque and then Drs. Dan Rothbart and Sandra Cheldelin discussed methods of practice of conflict resolution. Following their presentation, there was an interesting discussion with members of the faculty on how Islam views conflicts in society. In retrospect, I think the meeting would have been more successful if we, as a group, were more aware about who would be participating in this event. I think we anticipated that the seminar would be conducted primarily with faculty and advanced graduate students. However, most of those in attendance were very young students at the University who were not comfortable with the idea of a seminar and questioning those delivering a lecture. The meeting probably would have been more productive if it was conducted as a joint seminar with the faculty, with the students observing (and participating when comfortable) and listening to the exchange. The meeting may have also gone better if the students had more of an introduction to the subject matter. In other words, perhaps a couple of meetings would have been helpful - the first providing an overview of the field of conflict analysis and resolution and the second one focusing on methods of practice.

The following day (Tuesday, May 9<sup>th</sup>) we spent touring the countryside and visiting an old fort on the Silk Road. It was a wonderful day that gave us an opportunity to see a bit of the country.

On Wednesday we had a number of interesting meetings. The first was Dr. Rothbart's lecture on the Sources of Violent Conflict at the Academy of Science. The



discussion was very lively. This meeting was followed by a discussion with project participants at CPACS. A number of participants discussed the research they had undertaken as part of the project. In retrospect, I wish we had a bit more time to continue this discussion since only a few participants were able to fully explain what they had been doing and what they would like to do in the future.

Afterwards we divided into two groups. I stayed at CPACS with Dr. Eugene Rice and ran a seminar entitled "Strategies for resolving conflicts and the role of democratization." This was a very good meeting. In addition to a discussion about U.S. actions in Iraq (something that was brought up during all of our meetings) we also had a very interesting conversation about the process of democratization in Tajikistan following the end of the civil war. After some hesitation the participants voiced deep concerns about the political developments in their country, noting that the society was permeated by fear which made effective political participation difficult. Most agreed that what has been crystallizing in the country over the last few years was not democracy but another, much more restrictive type of political system. During this discussion, many participants emphasized the positive role that civil society organizations could play in the process of political change.

Following this seminar, Sandra Cheldelin and I met with the special assistant to the president who gave us an overview of political developments since the end of the civil war and government's plans for the future, including opening the country to tourism.

Before dinner, representatives of CPACS took us to see the Resource Center funded by this grant. It was wonderful to see funds put to such good use. The Center is a bright, well-equipped place that is in stark contrast to the rest of the building housing the history department. I was happy to hear that the Center will also soon have an internet connection.

This was a very interesting and useful trip. As someone who is interested in the conflicts associated with processes of political and economic change, I greatly benefited from the discussion about the processes of democratization in Tajikistan. I think that the participants in that discussion found it useful to place their experiences in a broader theoretical context of the role of democratization in conflict resolution processes. In other words, I thought that the seminar was very stimulating for all of us participating in it. I think what would be worth doing during the next round of meetings is to ensure that the Tajik participants have more time to discuss the work that they have been doing as part of the project and to ask them to lead some of the seminars and discussions. This would facilitate mutual learning.

## Appendix G

### Brief Background of Tajikistani Delegates to ICAR 2006

**Muso Asozoda** is Chief of the Central Executive Committee (CEC) Apparatus of the Peoples' Democratic Party of Tajikistan (PDPT). He is a board member of the CEC of PDPT and also Deputy Chairman of the Licenses Commission at the Radio and Television Committee. Mr. Muso Asozoda is a graduate Tajikistan State National University (TSNU) in the department of history. Currently he is an independent researcher in the department of Political Sciences at TSNU. Muso Asozoda for several years worked as a teacher of history at the high schools. From 1986 until 1990 he was Director of High School #7 in Dushanbe. He actively participates in public and political life of the country. He consistently supports the development of independent mass media and the establishment of a pluralism of opinions practiced, and he assisted in the creation of the Association of Independent Electronic Mass-media (TajAIEMM).

Mr. Asozoda has various scientific publications that cover such matters as the role and the sense of independent mass-media in strengthening the establishment of pluralism of opinions, and the development of democratic processes including constructive dialogues between executive authorities, political parties and non-governmental organizations. He has a rich working experience on various positions at the Ministries and other Governmental Authorities.

**Muhiddin Kabiri** is Founder and Director of the "Dialogue" Centre (NGO) and is the Chairman of the Islamic Revival Party of Tajikistan (IRPT). In 1992 he graduated from the Department of Oriental Languages, Tajik State National University. From 1991 to 1993 he was a fellow at the University of San'a, Republic of Yemen. In 1993 Muhiddin Kabiri entered the Diplomatic Academy of the Ministry of Foreign Affairs of the Russian Federation and graduated in 1995. From 1995 to 1997 he worked as Deputy Director General of the "Khalif" company (in Moscow) and Chairman of the "SINO" Cultural Foundation (Moscow). From 1997 to 2000 he was a member of the National Reconciliation Commission in Tajikistan. Since 2000 he has served as First Deputy Chairman of the Islamic Revival Party of Tajikistan, specializing on international relations.

Mr. Kabiri defended his PhD in Political Sciences in 2002 and has written various books and publications which mainly focus on the political situation in Tajikistan and its regions, the relationship of religion and the state, and circular and Islamic compromise processes in Tajikistan. He is a member of the Constant inter-Tajik Dialogue that is patterned after the Dartmouth Conference.

**Guli Samadova** is a senior university teacher at Khujand Branch of Tajik Polytechnic University. She was born in Bukhara, Republic of Uzbekistan. Ms. Samadova graduated from Tashkent University with the Red Diploma. She is currently the deputy of the chief of the department and Head of the Women's Counsel at her University.

**Nizomoddin Murodi** is Head Officer of the Ideology department at the Sughd province Administration, a member of the Union of Journalists of the Republic of Tajikistan, a member of the Council of Ulemas of Sughd province of Tajikistan, and experienced in Islamic theology. Mr. Murodi has an a diploma with honors in teaching in Tajik Language and Literature. In 1997-2000 he was a post-graduate student at the State University after B. Gafurov in Khujand city. He defended his PhD in 2002 on *Peculiarity of Poetic Eulogies in Tajik-Persian Literature* and has written more than 20 books and publications on various subjects of the Tajik literature. Mr. Murodi is also experienced in Islamic theology. In 2005-2006 he was Head of the Islamic school *Nur*. From 2002 till 2004 he was the Leading Specialist on Religious Issues at the Religious Affairs Committee under the Sughd province Administration.

**Nasiba Kadirova** is Consultant at the Crisis Centre *Bovary* of the Swiss Development and Cooperation Agency in Tajikistan. Ms. Nasiba Kadirova has rich NGO experiences dealing with various aspects of psychological consultancies as well as addressing issues of rehabilitation, gender, violence and the prevention of violence. She has participated in various training courses organized by local and international organizations including: *The Practical Course for the Consultants-Psychologists, Support of Victims of Violence, Problems of People Traffic in Tajikistan, Training for the Workers of Crisis Centers, Family Therapy and Prevention of Domestic Violence, and Aspects of Prevention of Violence: The Analysis of a Situation, Operational Experience, Decisions.*

**Zamira Ganieva** is university professor at the Tajik State Pedagogical University. Ms. Zamira Ganieva has a breadth of experiences working with development programs and projects with International NGOs accredited in Tajikistan, e.g. the United Nations Office on Drugs and Crime (UNODC), Central Asian Development Agency (CADA), the Agriculture Rehabilitation Project of the Asian Development Bank, and Multikid Centre (interested in new teaching techniques and approaches).

**Khodjamir Khodjamirov** is Director of Islamic Medrese in the Kuhistan settlement of the Mastchoh district of Tajikistan. Mr. Khodjamirov is a native of Tajikistan yet has a broad international background and working experiences in teaching Islam. From 1980 to 1982 he was a student of Medrese "Miri Arab" in Bukhara, Uzbekistan. In 1990 he graduated from Islamic Institute in Tashkent, Uzbekistan, followed by a two-year internship at the Highest Religious Academy in Morocco. From 1992 to 1998 he served as Director of the Islamic Medrese in Chimkent, Kazakhstan. From 2000 till 2005 he worked as a Deputy Chairman of the Council of Ulemas of the Sughd province, Tajikistan. He participated in various international conferences on issues of Islamic

world-outlook, particularly the education of the young generations in the spirit of tolerance from the point of view of Islam in Dushanbe, Tashkent, El-Kuwait, and Tunisia.

**Rustam Haydarov** is a professor of Philosophy and Social Science at Tajik State National University. He graduated from the TSNU in 1993. Since 1995 is the Head Scientific Member at the Institute of Philosophy under the Academy of Sciences of the Republic of Tajikistan. Mr. Haydarov defended his PhD in philosophy in 2000. He teaches social science and philosophy and has written two monographs and more than fifty articles on philosophy and social science subjects.

**Matluba Khodjaeva** is Professor in the department of Journalism of the State University in Khujand and Coordinator of the Tajik branch of the Open Society Institute Assistance Fund. In 1980 Ms. Khodjaeva graduated from the Khujand State University in the Department of Russian Language and Literature. In 1985 she completed her post-graduate studies at the Institute of World Literature studying with M. Gorki in Moscow, Russian Federation. In 1986 she defended her PhD and in 1995 defended her thesis for the degree of Doctor of Science. She has written more than 100 scientific papers and nine monographs. Since 1998 she has been a member of the Union of Writers of Tajikistan.

**Abdusabur Abdusamadov** is university professor at Tajik State Pedagogical University and Director of the Center for Peace and Conflict Studies (CPACS). Abdusabur is social philosopher and his research mostly focuses on social conflicts in the Central Asian region. As an academic educator he teaches *Introduction to Conflict Resolution* at TSPU. He has a rich background on researching social conflicts at various international universities and has specialized in the theory and practice of Conflict Studies. At present Abdusabur is visiting scholar at our Institute (ICAR) at George Mason University.

**Bakhtiyor Bahodurov**, the group interpreter, is Chief of the Corporate Development Division, OJSC "OrienBank", and the Operations Consultant at the Center for Peace Analysis and Conflict Studies. Mr. Bahodurov is primarily a specialist in economics and finance. He graduated from the Tajik State National University, department of National Economy. He has rich experiences in development projects and programs of International NGOs accredited in Tajikistan, such as the International Red Cross Movement, Asian Development Bank and the United Nations Development Program. He started the NGO practices during Tajikistan's civil war and reconciliation processes when he had the position of Coordinator of Dissemination of the Principles of International Humanitarian Law within the Red Cross Movement. His later working experience with NGOs covers different activities such as rehabilitation of the Social Structure, project development and implementation and finance. In addition, he has significant interpretation/translation experiences at multiple levels. He is now an

independent researcher at the Tajik State National University. His research activities are focused on rehabilitation, development and economic growth in post-conflict Tajikistan, the Third Sector - direct and indirect influence on the revival of the Tajik economy.

## Appendix H

### Schedule of Activities for Tajikistan Delegation November 29 - December 13, 2006

#### Wednesday, November 29 DC

- 8:10 AM KLM Royal Dutch flight 410 departs Almaty for Amsterdam  
12:55 PM KLM Royal Dutch flight 651 departs Amsterdam  
3:45 PM KLM Royal Dutch flight 651 arrives at Washington Dulles  
Meet Blue Van Shuttles (1) at ground transportation  
6:00 PM Check into Holiday Inn Ballston  
7:00 PM Dinner at area restaurant (Ballston)

#### Thursday, November 30 DC

- 9:00 AM Breakfast at Holiday Inn  
10:00 AM Relocation to FDIC Student Residence Center  
1001 North Monroe Street  
Arlington, VA 22201  
Tel: 703-516-4630  
12:00 PM Welcome lunch at ICAR for Tajikistani participants.  
Introduction of Tajikistani and ICAR participants.  
ICAR, #555  
1:00 PM Program orientation  
ICAR, #555  
3:00 PM Library orientation  
George Mason University- Arlington Library  
Orientation led by Marissa Cachero Stone  
Tel: 703-993-8267  
5:30 PM Point of View Event

#### Friday, December 1 DC

- 9:00 AM Breakfast at ICAR  
ICAR, #555  
10:00 AM Meeting with Professor Karina Korostelina  
Orientation on teaching in the conflict resolution field and lecture on  
conflict and identity  
ICAR, #555

- 12:00 PM Lunch at ICAR  
ICAR, #555
- 2:00 PM Meeting with International Foundation for Election Systems (IFES)  
Lecture by Anthony Bower  
1101 15th Street NW, Third Floor  
Washington, DC 20005  
Tel: 202-350-6700  
Metro: McPherson Square
- 4:00 PM Library time

**Saturday, December 2** **DC**

Social activities: excursion to DC monuments and museums

**Sunday, December 3** **DC**

- 10:00 AM- Private bus tour of DC (will depart from ICAR)
- 2:00 PM KB Tours- Kenny Burns  
Tel: 301-248-6360

**Monday, December 4** **DC**

- 10:00 AM Tour of Library of Congress  
101 Independence Ave, SE  
Washington, DC 20540  
Tel: 202- 707-5000  
Metro: Capitol South
- 12:00 PM Lunch in DC
- 2:30 PM Meeting with U.S. Commission on International Religious Freedom  
800 North Capitol Street, Suite 790  
Washington, DC 20002  
Tel: 202-523-3240  
Lecture by Catherine Cosman, Senior Policy Analyst for Europe and Central Asia, Tina Ramirez, Human Rights Researcher, and Angela Stephens, Assistant Communications Director  
Metro: Union Station
- 5:00 PM Library time

**Tuesday, December 5** **DC**

- 10:00 AM Meeting at National Democratic Institute  
Lecture by Ambassador Nelson Ledsky  
2030 M Street, NW, Fifth Floor  
Washington, DC 20036-3306  
Tel: 202-728-5500  
Metro: Farragut West or Foggy Bottom
- 12:30 PM Lunch at ICAR  
ICAR, #555
- 1:00 PM Lecture by Professor Daniel Rothbart  
Professor Rothbart will be speaking on morality and religion  
ICAR, #555
- 2:30 PM Lecture by Professor Marc Gopin  
Professor Gopin will be speaking on diplomacy and religion  
ICAR, #555
- 4:00 Lecture by Professor Dennis Sandole  
Professor Sandole will be speaking on the structures of conflict  
ICAR, #555

### Wednesday, December 6

DC

- 10:30 AM Islamic Center  
2551 Massachusetts Avenue, N.W.  
Washington, DC 20008  
Tel: 202-332-8343  
Metro: Dupont Circle
- 12:30 PM Lunch in DC
- 1:00 PM Meeting at Pew Forum on Religion and Public Life  
Lecture by Brian Grim  
1615 L Street, NW Suite 700  
Washington, DC 20036  
Tel: 202-419-4550  
Metro: Farragut North
- 3:00 PM International Services Orientation
- 5:00 PM Dinner with Eurasia working group  
ICAR, #555

### Thursday, December 7

DC

- 11:00 AM Meeting at Eurasia Foundation  
Lecture by Lisa Coll



1350 Connecticut Avenue, NW  
Suite # 1000  
Washington, D.C. 20036  
Tel: 202-234-7370  
Metro: Dupont Circle

- 12:30 PM Lunch at ICAR  
Room #555
- 1:00 PM Meeting with The Interfaith Conference of Metropolitan Washington  
Lecture by Rev. Mark E. Hoelter  
Meeting at ICAR, #555  
202-234-6300 ext. 208
- 3:00 PM Meeting with the Institute of Multi-Track Diplomacy  
Lecture by Ambassador John McDonald  
Meeting at ICAR, #555  
Tel: 703- 528-3863
- 5:00 PM Dinner with Professor Sandra Cheldelin and dialogue participants at  
ICAR  
  
Lecture on dialogue models  
ICAR, #666A

**Friday, December 8**

**DC**

- 10:00 AM Meeting with State Department  
Lecture by Jon Crocitto  
2201 C Street NW  
Washington, DC 2050  
Tel: 202-647-4000  
Metro: Foggy Bottom  
\*Enter on the C side of the building
- 12:00 PM Lunch in DC
- 2:00 PM Meeting with United States of Peace  
Lecture by Jeff Helsing  
1200 17th Street, NW  
Suite 200  
Washington, DC 20036  
Tel: (202) 429-3858  
Metro: Farragut North
- 4:00 PM Library time

**Saturday, December 9**

**DC**

Social activities: excursion to Mount Vernon, DC monuments, and museums

**Sunday, December 10** **DC**

Social activities: excursion to Mount Vernon, DC monuments, and museums

**Monday, December 11** **DC**

- 9:00 AM Breakfast at ICAR  
ICAR, #555
- 10:00 AM Open dialogue on East and West Divide  
ICAR, #555
- 12:00 PM Lunch at ICAR  
ICAR, #555
- 1:00 PM Lecture by Professor Susan Allen Nan  
Professor Nan will be lecturing in networking  
ICAR, #555
- 3:00 PM Lecture by Professor Kevin Avruch  
Professor Avruch will be lecturing on religion and culture  
ICAR, #555
- 5:00 PM Library time

**Tuesday, December 12** **DC**

- 9:00 AM Breakfast at ICAR  
ICAR, #555
- 10:00 AM Open Dialogue on East-West divide.  
ICAR, #555
- 12:00 PM Lunch at ICAR  
ICAR, #555
- 1:00 PM Library time

**Wednesday, December 13** **DC**

- 9:00 AM Breakfast  
ICAR, #666A
- 10:00 AM Discussion and evaluation of visit  
ICAR, #666A

11:45 AM Farewell Lunch  
ICAR, #666A

1:00 PM Airport pick-up from FDIC Student Residence Center to Washington  
Dulles Airport  
Blue Van Shuttles

5:40 PM KLM Royal Dutch flight 652 departs Washington Dulles for Amsterdam

## Appendix I

### Summary of Evaluation Questionnaire from Tajikistani Visitors December 2006 Delegation to ICAR

1. Participants' evaluation of the aspects of the training program using a Likert-type scale – from 1 (unsatisfactory) to 5 (excellent):

	<b>Mean</b>
<i>Achievement of program objectives</i>	4.6
<i>Achievement of my personal objectives</i>	4.2
<i>Relevance of content for situation in Tajikistan</i>	4.1
<i>Effectiveness of training methodology and techniques</i>	4.3
<i>Organization of the program</i>	3.8
<i>Usefulness of program materials</i>	4.2
<i>Effectiveness of the trainers</i>	4.3

2. Among the most useful sessions/meetings were reported to be:

- a) Meeting with the Institute for Multi-Track Diplomacy (MTD), the International Federation for Election Systems (IFES), and the United States Institute of Peace (USIP)
- b) Lectures provided by Drs. Kevin Avruch, Karina Korostelina and Dennis Sandole at the Institute for Conflict Analysis and Resolution
- c) Meetings at the United States Department of State and the Commission for Religious Freedom

3. Among the least useful sessions/meetings were:

- a) The National Democratic Institute
- b) The Islamic Center
- c) Fond Eurasia

4. Among the topics that needed more attention, participants suggested:

- a) Religion and peace
- b) Cross-cultural relations

- c) Globalization
  - d) Muslims in the United States
  - e) Women and religion
5. Among additional topics participants wanted to be included in future programs are:
- a) East-West relations
  - b) Practices of conflict resolution
  - c) Religion, power, and society
  - d) Religion, culture, and gender
6. Participants reported that they received and found helpful the following knowledge:
- a) Conflict analysis and resolution;
  - b) Religion and conflict;
  - c) Religion and society;
  - d) Social identity;
  - e) Understanding of US culture and society;
  - f) Better understanding of the situation in Tajikistan.
7. Participants received new skills related to:
- a) Conducting dialogues
  - b) Group discussions
  - c) Conflict prevention and resolution
8. Among the greatest barriers for implementing new knowledge and skills participants mentioned:
- a) Adaptation of the US models of conflict resolution in Tajikistan
  - b) New government in Tajikistan—not sympathetic to the need
  - c) Low level of democracy actually practiced in Tajikistan
  - d) Insufficient availability of resources (centers, books, lecturers, etc.)
  - e) Misunderstandings about religion in Tajikistan
9. Participants' evaluation of the aspects of the training program using a Likert-type scale from 1 (unsatisfactory) to 5 (excellent):

:

	<b>Mean</b>
<i>Possibilities to discuss important questions</i>	4.4
<i>Possibilities to receive feedback in discussion</i>	4.0
<i>Experiences for reflection</i>	4.3
<i>Relations between participants</i>	4.9
<i>Creation of long-term relationship with participants</i>	4.4

10. Participants' evaluation of the influence of the training program on their future activities, on the scale from 1 (disagree) to 5 (agree):

	<b>Mean</b>	
<i>I am more ready/able to work with communities</i>	4.8	The ICAR
<i>I am more ready/able to cooperate with representatives of other confessions</i>	4.7	
<i>I can add to the development of my institution</i>	4.7	
<i>I can develop new programs on youth education</i>	4.6	

## Appendix J

### Schedule of Activities of ICAR Professors in Tajikistan (7 June 2007 – 14 June 2007)

<b>Day</b>	<b>Activities</b>
1 <sup>st</sup> : Thursday, 7 June, 2007	Arriving of ICAR professors, accommodation, installation and rest
2 <sup>nd</sup> : Friday, 8 June, 2007 10:00 – 11:30	Speeches of welcome at State Advisor of President of Tajikistan, Mr. Olimov Karomatullo
11:30 – 12:00	Meeting with the Minister of Education of Tajikistan, Mr. Rahmonov Abdujabbor
13:00 – 14:00	Lunch
14:30 – 16:00	Meeting at the associates of the Strategic Researches Center under the President of Tajikistan
18:00 – 20:00	Dinner
3 <sup>rd</sup> day: Saturday, 9 June, 2007	Cultural Events
4 <sup>th</sup> day: Sunday, 10 June, 2007 09:30 – 11:30	Social activities: excursion to Hissor Valley
5 <sup>th</sup> day: Monday, 11 June, 2007 10:00 – 12:30	Meeting at CPACS: Discussing of the project issues with the Tajikistani project participants; academicians, religious leaders and government representatives. Dr. John Windmueller leads.
13:00 – 14:00	Lunch
14:30 – 16:00	Lecture at the Tajikistan Islamic University. Dr. Susan F. Hirsch leads
18:00 – 19:00	Dinner
6 <sup>th</sup> day: Tuesday, 12 June, 2007 10:00 – 11:30	Lecture at Academy of Sciences of RT, Institute of Philosophy and Law. Dr. Susan F. Hirsch and Dr. Michael Sullivan lead
12:00 – 13:00	Lunch
14:30 – 16:00	Lecture at Tajikistan Islamic University. Dr. Susan F. Hirsch leads
18:00 – 19:00	Dinner
7 <sup>th</sup> day: Wednesday, 13 June, 2007 10:00 – 11:30	Meeting with the students of the Tajik State National University (at CPACS). Dr. Mara Schoeny leads.
12:00 – 13:00	Lunch
14:00 -	Prepare for departure
18:00 – 20:00	Dinner
8 <sup>th</sup> day: Thursday, 14 June, 2007	Departure

## Appendix K

### ICAR Delegation Bios

**Mara Lyn Schoeny**  
9718 Swift Creek Court  
Fairfax Station, VA 22039

**Work (703) 993-9191**

**Email mschoeny@gmu.edu**

**Ph.D. Conflict Analysis and Resolution.**

Institute for Conflict Analysis and Resolution (ICAR), George Mason University

**M.S. Conflict Analysis and Resolution**

Institute for Conflict Analysis and Resolution (ICAR), George Mason University

**B.A. Political and Social Thought, 1986**

Distinguished Majors Program, with High Honors, University of Virginia

### Teaching

***Assistant Professor, Institute for Conflict Analysis and Resolution, George Mason University***

Philosophy and Methods of Conflict Research, Intensive Introduction to Conflict Analysis and Resolution, Advanced Skills, Evaluation of Conflict Resolution Programs and Initiatives, Third Party Roles, Resources and Ethics. Graduate courses at Master's level and advisor and faculty for new professional development certificate program. Current.

***Instructor and Faculty Advisor - New Century College (NCC), George Mason University***

*Interpersonal Communication and Conflict Transformation, Nonviolence and Peace Studies, Conflict Resolution Ethics: Justice, Decision-Making and Professionalism.* Interdisciplinary courses designed to enhance student learning through experiential opportunities, intensive writing and competency development. New course development. Supervision of independent senior research projects (BIS and BAIS program) and directed reading/experiential semester project (NCC). Undergraduate. Fall 2001-Summer 2006.

***Instructor—Individualized Study (BIS), George Mason University***

*Understanding Multi-Disciplinary Studies, The Research Process and Senior Project Presentation.* Core courses for adult degree-completion program emphasizing independent work and interdisciplinary approaches. Summer 2003-Spring 2005.

***Instructor- Department of Communication, George Mason University***

Basic course instructor for *Interpersonal and Small Group Communication*. Undergraduate classes of 25- 30 students per section. Spring 2000- 2003.



### ***Visiting Fellow- Yerevan State University, Armenia***

USIA/IREX Curriculum Development Exchange Program. Developed and taught simulation courses for undergraduate and master's level sociology students. Prepared case studies in family, organizational, and community conflict. Fall 1998.

### **Work Experience**

#### **Director- Camp Dogwood Summer Academy**

Directed year-round program providing academic enrichment, educational motivation and conflict resolution skills for D.C. area minority youth. Responsibilities included staff hiring, training and development; program design and adaptation; residential summer sessions and program evaluation. Vienna, VA; 1997-1998.

#### **Facilitator-Hemlock Overlook Center for Outdoor Education**

Facilitated high and low ropes team-based challenges for community, school and corporate groups. Focus on communication, team building, and problem-solving skills. Fairfax, VA; 1999-2001.

#### **Coordinator- University Dispute Resolution Project**

Managed daily affairs and coordinated ongoing projects for campus organization offering mediation services and conflict resolution training. Special projects included creation of mediation intake and records system, volunteer development, and administration of Commonwealth grant to improve campus human relations. Fairfax, VA; 1995-1996.

#### **Director- Rowe Junior High Camp**

Directed traditional summer program for youth focused on community building. Responsibilities included staff hiring, training and supervision, program design and residential summer session. Rowe, MA; 1985-1992.

### **Training and Conference Presentations**

#### **AGLS and AIS Joint National Conference**

"Group learning in the interdisciplinary learning community: Faculty and student experience in New Century College." October 7, 2005; Fairfax, VA.

#### **Irish Peace Process Cultural and Training Program: Walsh Visa Program**

Pre-departure training for Irish participants on culture, managing conflict and problem-solving. 2-7 August 2002 and 2-10 September 2003; Pittsburgh, PA and Belfast, Northern Ireland.

#### **Forum 2003: Celebrating the 30<sup>th</sup> Anniversary of the Independence of the Bahamas**

"Preserving Environmental Heritage: Conservation Studies and Experiential Learning." Invited conference presentation on collaborative teaching between College of the Bahamas and George Mason University. March, 2003; Nassau, Bahamas.

**Association for Conflict Resolution, Virginia Chapter (ACR)**

Dialogue training for mediators. March 2002 and March 2003.

**University Dispute Resolution Project**

Two day trainings on "Dialogue Facilitation" for George Mason community. November 2000, October 2001.

**Training and Conference Presentations, continued**

**Community Conflict Resolution, Program on Justice and Peace, Georgetown University**

Co-facilitated class retreat with focus on culture and communication. February 2000.

**Partners for Democratic Change**

Two day training for trainers on "Violence Prevention and Intervention" for the Czech, Polish and Slovak Centers. Prague, Czech Republic; January 1998.

**Montgomery County Public Schools**

Presentation and training on Dialogue Groups for teacher's union. November 1997.

**National Conference on Peace-Making and Conflict Resolution**

Workshop presentation on "Alternatives to Alternative Dispute Resolution." Establishing conflict resolution centers in higher education. May 1997.

**Capital Area Peace Studies Annual Conference**

Panel presentation on "Zones of Peace-Reconceptualizing Violence." February 1997.

**Seeds of Peace Camp**

Month long camp for Arab, Israeli, Bosnian and Serbian youth. USIP grant funded facilitation of daily co-existence sessions. Special topic: Brothers and Sisters (gender issues). August 1995.

**National Conference Building Bridges Program**

Weekend retreat for diverse group of youth from D.C. high schools. Program design and facilitation. June 1995.

**Fairfax Co. Public Schools Task Force on Hispanic Youth & Violence**

Co-facilitated collaborative community problem-solving process as part of the Applied Practice and Theory Program, ICAR. December 1994 to May 1995.

**Washington Regional Task Force on Campus Prejudice**

Conflict resolution workshop funded by the Anti-Defamation League, workshop design and facilitation. January 1995.

**Publications**

**"Reconnecting Systems Maintenance with Social Justice: A Critical Role for Conflict Resolution,"** with Wallace Warfield. *Negotiation Journal*. Vol. 16, Number 3, July 2000.

**"Identifying Violence, Pledging Peace,"** with Nancy Finneran. *Peace Review*. Vol. 9, Number 2, June 1997.

**"Conflict and Confrontation in Overt Mississippi,"** in *Conflict Analysis and Resolution: Challenges for the Times*, Institute for Conflict Analysis and Resolution, George Mason University, 1996.

***On the Path: Spirituality for UU Youth and Adults***, co-author. Unitarian Universalist Association, 1989. A twelve session curriculum for studying spiritual disciplines and personal meaning making.

***The Youth Programs Handbook***, co-author. Unitarian Universalist Association (UUA), 1986. Developing a youth program, problem-solving and decision-making, strengthening existing programs, and activities.

### **Other Professional Activities**

**Ethics and Higher Education seminar participant.** January 2004. George Mason University.

**Technology Across the Curriculum (TAC) grant participant: "Perspectives on Evidence."** April 2003.

Using new information technologies to improve student competency in evaluation of sources and research skills. Design, delivery and evaluation of new course components. GMU.

**Youth Violence: Integrating Community Responses (ICAR Annual Conference)**

Conference planning committee and community facilitation. May 1997-September 1997.

**National Conference on Peacemaking and Conflict Resolution**

Conference planning and organization as graduate assistant, August 1994-May 1995.

**University Dispute Resolution Project**

Founding member, campus based mediation center.

**Fairfax Co. Public Schools Mediation Conference**

Steering Committee, December 1993-May 1995.

### **Professional Development**

**Grant Writing:** Graduate Students in Conflict Studies. February 1998..

**Group Building and Facilitation for Camp Leaders:** American Camping Association. April 1997.

**Teambuilding and Facilitation:** Institute for Conflict Analysis and Resolution. March 1995.

**Multicultural Conflict Resolution Training for Practitioners:** National Multi-Cultural Institute. May 1994.

**Mediation Training:** Woodbury College. May 1993.

**"How Open the Door: the African American Experience," Training for Trainers:** Unitarian Universalist Association. March, 1990.

**Susan F. Hirsch**, a cultural anthropologist, is Associate Professor in the Institute for Conflict Analysis and Resolution (ICAR) at George Mason University and Director of CAR, ICAR's undergraduate program. From 1990-2004 she taught at Wesleyan University in Middletown, Connecticut, in the Department of Anthropology and the Women's Studies Program. She received her B.A. in Anthropology from Yale University in 1982 and her Ph.D. in Anthropology from Duke University in 1990. Her training in legal anthropology led to research on conflict and culture, Islam, gender relations, and the legal systems of East Africa. Her book, *Pronouncing and Persevering: Gender and the Discourses of Disputing in an African Islamic Court*, is an ethnographic analysis of how gender relations are negotiated through marital disputes heard in Kenyan Islamic courts. Fluent in the Swahili language, she has conducted extensive fieldwork in Kenya and Tanzania since 1985, supported by a Fulbright Fellowship, the National Science Foundation, Wesleyan University, and Duke University, and she has held residential fellowships at the National Humanities Center, the Kluge Center at the Library of Congress (Rockefeller Fellowship), the American Bar Foundation, and Northwestern University's Law and Social Science Program. Her academic publications include *Contested States: Law, Hegemony, and Resistance* (co-edited with Mindie Lazarus-Black; Routledge, 1994) and numerous articles on law reform, gender and conflict, reflexive and participatory research, and language in the disputing process, in edited volumes and journals, such as *Law and Social Inquiry* and *Africa Today*. She was the editor of *PoLAR: Political and Legal Anthropology Review* (1999-2002), and is currently on the editorial board of the *Law and Society Review* and the *American Ethnologist*.

Susan's newly released book, titled *In the Moment of Greatest Calamity: Terrorism, Grief and a Victim's Quest for Justice* (Princeton University Press), is a reflexive ethnography of her experiences of 1998 East African Embassy bombings and the subsequent trial of four defendants. She and her husband Abdulrahman Abdullah were running an errand at the U.S. embassy in Dar es Salaam, Tanzania, when the bombings occurred, and he was killed. As a bombings victim Susan began attending the embassy bombings trial in New York City in January, 2001, and over the next six months came to study it as a legal anthropologist. The volume highlights the difficulties experienced by a terror victim who opposes the death penalty yet seeks to participate in a capital trial. Susan's research interests and public speaking topics include controversies over Islamic law in the post-911 era, the politics of capital punishment and victims' rights, debates over justice in the current war on terror, and new forms of global justice, such as the International Criminal Court.

**John Windmueller** is an Assistant Professor at the University of Baltimore's Center for Negotiations and Conflict Management. He holds a Ph.D. in Conflict Analysis and Resolution and an M.A. in International Affairs. Dr. Windmueller is a member of the Association for Conflict Resolution, the International Studies Association, and the American Evaluation Association. His practice and research focus is evidence-based practice and evaluation and assessment of conflict mitigation and resolution intervention work.

## Appendix L

### Lecture Notes from ICAR delegation

#### Presentations in Dushanbe June 2007

##### Seminar at Islamic University

##### Islamic Law and Secularism

**Susan Hirsch, Ph.D.**

Asalaam Aleikhum

Bismillah. Thank you for offering me this opportunity to speak here today. I am honored to exchange ideas with you. I am especially eager to learn from you more about Tajikistan and the challenges that you face as a nation. I will also be glad to learn more about this university. The establishment of an Islamic university is a wonderful accomplishment that is a credit to your commitment to education and to Islam.

As it says in Chapter 20 verse 114: "My Lord! Grant me increase in knowledge."

In the United States I am an Associate Professor in the Institute for Conflict Analysis and Resolution (ICAR) at George Mason University. My institute is called ICAR. We are an academic institution that is part of a large state university. In total the university has 27,000 students. My institute has several hundred students. At ICAR our students learn to analyze conflict and to use various techniques to resolve it and to prevent it. We are especially concerned to prevent destructive violent conflict. Some conflict is inevitable; conflict can bring about positive change that helps people. But violent conflict can be devastating to society. I know that you understand this.

My institute has had an ongoing relationship with many individuals and institutions in your nation over the past two years, especially the Center for Peace and Conflict Studies. I have not been involved in this project before now, and I am not a specialist on Tajikistan or this region. My colleagues on this project have worked with local and community leaders in the fields of religion and education. They have developed materials that these leaders and also educators can use to resolve conflicts that are ongoing and to prevent conflict from breaking out in the future. The conflict field looks at interpersonal conflicts, at conflicts between groups, and also at international conflicts.

My own training is in cultural anthropology, which is the study of different cultures around the world. Anthropologists compare different ways of life or different cultures.

My research has been about how people resolve conflict in different cultural settings. Often I have looked at the role of law, including law courts, in resolving conflict, because law can play a major role. My specialty has been law in Muslim communities.

As I am sure you know, Islamic law is a very complex subject and sometimes controversial. It is complex because not everyone agrees on the definition of Islamic law or sharia. And also there are four legal schools. It is also complex because it has a different relationship to the state in

every place in which it is used by Muslims. The role of Islamic law in society is very different around the world and through history. This is testimony to resilience and creativity of Muslim populations.

The topic of Islamic law is controversial because Islamic law can be used for political purposes. Sharia is a divine creation but it is always applied by humans SO humans must determine the practice of Islamic law in their own societies. In some places it is banned. In some places Muslims and also non-Muslims must use it. In many places it is used formally or informally with no significant difficulties. Ultimately, communities must find the right approach.

Nations around you are dealing with this challenge. In writing their new constitutions, both Afghanistan and Iraq faced the issue of how to incorporate Islamic law. Muslims have made a variety of choices and live satisfied lives as believers under many different political systems and with many ways of incorporating Islamic law. Some Muslim scholars argue the basic principles underlying Islamic law can be embraced by Muslims no matter what kind of society they live in. So Muslims can live a life where they know that you do not murder, you do not steal.

It is possible to live as a Muslim under many different kinds of legal systems. I do not advocate one or another. Recently I published a survey of Islamic law across many different societies. I want to share with you some of the findings and trends. Some specific observations from 3 very different places. One is the United States, another is Iran, and finally Kenya, where I have done much research and wrote a book. Comparing different examples is an important approach in anthropology. If someone lives in a very different way, it can help you to understand your own way of life from a new perspective.

As it is written in the Koran: “And among his signs is the creation of the heavens and the earth, and the differences in your languages and your colors. Surely in that are the signs for people of knowledge.” (30:22 also 35:28).

I found in my research that Islamic law can be a recognized part of democratic society. Good examples of this are the nations of Indonesia and Malaysia. In these societies Muslims use Islamic law for some activities but they also use customary law and secular law, depending on the issue. This mixture is very common across the world.

Let me turn to my first example. The United States. I don't know how much is known here about Muslims in the United States. Recent research has found that there are 2.35 million Muslims in the United States. Less than 1 per cent of the population. But the population is growing and diverse. The majority of the adults were born abroad. Twenty percent of the Muslims are African Americans, not immigrants.

Recent research study asked Muslims in American: Do you think there is a natural conflict between being a devout Muslims and living in a modern society? 63% said NO conflict. About a third said yes. But Muslims are very integrated into U.S. society in terms of work and education. They have had a lot of success economically and are generally middle class people who work in business or professions. Younger Muslims, those under 30, are more religious than their parents.



After the attacks of September 11<sup>th</sup>, 2001, Muslims in America faced some difficulties. They were threatened and subject to suspicion. The research recently conducted showed that they are very opposed to political, extreme Islam such as the beliefs and actions of al Qaeda. 78 % said that suicide bombings against civilians is never acceptable. This is much lower than populations of Muslims in European countries. Over half do not support the U.S. war on terror including the attack on Afghanistan.

Our system of government grants religious freedom to all groups. However, no separate religious courts are recognized. Muslims use the American legal system like everyone else. And yet Muslims find ways to follow practices that accord with Islam. So they write wills that include the principles of Islam. Some use Islamic banks so that they do not collect interest. Muslims can obey American laws and still live their lives according to Islamic principles.

It is common in many nations with a secular system of law and government that people also use Islamic principles. They do this also in Turkey and in Britain and in many other places. Through informal practices that are consistent with national law Muslims in secular democracies can embrace the values of Islam including: justice, mercy, consensus, equality, compassion, etc.

I have just described secular legal system used by Muslims living in a democratic or a pluralist state on the one hand. On the other hand, there are some situations where the whole legal system is based on sharia. Only a few of these. Saudi Arabia, some parts of Nigeria, Pakistan?, and Iran.

Iran – Islamic law based on the sharia was instituted after the revolution in 1979. Islamic revolution was very important; many nations used it to justify adopting Islamic law or principles. New research has shown that Iranian women initially were concerned after the revolution as some laws in the codes that protected their rights in the family were repealed at the time of the revolution. In fact, they were told not to use the term “rights” b/c this sounded like Western ideas about human rights, and the regime rejected these. But in court cases, and in the press, women have insisted that Islam itself guarantees them rights. So they use the term, and they have made great advances. My point is that in many places there are mixtures of ideas. The idea of human rights is not just Western. Anyone who has lived under an oppressive regime has ideas about the treatment that they deserve as a human.

The colonial period in the Middle East and Africa transformed the role of Islamic law in many nations. In some, it was replaced with secular civil and criminal codes. In many places the Islamic law that remained in the legal system was personal law. Scholars have shown that four kinds of changes occurred as Islamic law became part of the colonized state: bureaucratization, codification, dual judiciary with secular legal codes and religious courts; integration of sharia courts into the national system.

Most of the legal systems that Muslims use are explicitly mixtures of Islamic family law, secular principles of civil and criminal law, and customary law.

This has meant that certain behaviors are treated very differently across Muslim societies. For instance, polygamy—marriage of more than one wife. This is mandated by custom in some parts of Nigeria, permitted without restrictions in India, permitted if wives are housed separately in

Sudan, permitted if a judge agrees in Malaysia, Outlawed in Tunisia. The Koran allows 4 wives, if husband can treat all equally. Many Muslim women scholars ask, Is that possible?

Great good fortune to conduct research over many years in Kenya, a nation in East Africa. 20% of the population are Muslims. Many live on the coast of Kenya. They are Sunni Muslims, Shafi sect. They are from Saudi, Yemen, and Oman. I wanted to study there because the legal system that combines “customary law, religious law from the Koran and legal sources, and secular law from the British during colonialism.” Islamic law and Islamic law courts hear cases involving marriage, divorce, child custody, and personal status. This is established in the Kenya Constitution.

I wrote a book about Islamic law cases, which I will leave with you. One of the few written about Islamic legal systems in Africa. I found that women came increasingly to the courts. They demanded maintenance and divorce under Islamic principles. Women tend to win their cases. The judges were trained in Islamic law but hired by the secular state. Their decisions were reviewed by the Kenyan High Court, which is a secular court. On some issues, people went directly to the secular courts. For instance, on child custody questions, where the two courts differed a lot. The government looks for the best interests of the child and that is the mother in many cases. Some of the Islamic judges say it is the father.

These examples show that Islamic principles can exist in a variety of ways in the modern nation state, including the modern secular nation state. Now, if we are honest, we must admit that not every state—whether it is secular or Islamic—embraces the Islamic values I mentioned previously, such as mercy, compassion, consensus, and equality. Some people that states always tend toward preserving their own power and thus do a poor job in promoting religious values.

Recent Muslim scholars have argued that because states are so undependable, people themselves should adhere to the principles of Islam rather than turn to the state. People must be free to follow their beliefs. Also, they must be educated about religious law and secular law.

Muslim organizations do much of this work in many societies. Important that the organizations of civil society become involved in preserving and promoting Islamic values. In the United States active civil society organizations provide support for Muslims. The main group is the Islamic Society of North America. The head is Ingrid Mattson. She is an expert in Islamic law and a professor. Other Muslim women have joined together to educate their community that domestic violence is illegal under U.S. criminal law and also in Islam.

On our campus, we have an Islamic students organization. They plan religious events. They are also involved in charity projects. We have a difficulty in some schools so that they can prepare for prayer.

Because we know that having a very diverse student population means that there is sometimes conflict over different views. We have started a dialogue process for groups to discuss issues that divide students: religious differences, the Middle East conflict, the Iraq war.

We hope that all our students, no matter what their religion, will become community leaders who can speak up for the values of their beliefs and preserve the rights of others to practice their religion and exercise other freedoms. This is the way to promote the peaceful coexistence of people. A secular democratic society that allows for religious freedom can offer this possibility.

Progressive project requires ijihad – committed critical thinking for how the secular state can accommodate a life lived according to Islamic principles. This is a hard but worthwhile task. Inshallah, maybe this is the kind of work you will do here at the university.

Ask you about the role of Islamic leaders in Tajikistan.

Questions of the role of religion in civil society. What is civil society? Can religious people serve as the leaders?

Role of leaders in resolving conflict. Community and the leaders need to focus on the values underlying Islamic law. Sharia is the right way of behaving.

Religion in the U.S. We are still struggling. We do not teach religion in our schools. Not Christianity. Not Islam, Not hinduism, or Buddhism. Native American beliefs. These are not topics. There are discussions but we have had concerns about someone not teaching it correctly. That if you do not believe. We have a separation. We have a debate right now. Let it happen outside the schools.

We have some Muslim schools in the U.S. BUT Muslims in the U.S. are in many places. They learn Koran and other parts of faith in other schools in different time.

Raise some questions: can we teach about the basic aspects of faith in a context of plural society? How to teach in ways that don't suggest that you must believe a certain way. Let student make decisions about belief.

Broad tendency in the Arab world for women to have more grounds to seek divorce and to limit men's unilateral decision-making power to divorce.

Informal or local mechanisms for resolving conflict. Not just to court anyway. Interpersonal problems. Finding a way to resolve. Also, bigger conflict. can we find ways of resolving from a Muslim perspective?

Basic values of Islam – truth, knowledge, justice, mercy, compassion, consensus, tolerance, equality, accountability

“And if two factions of believers fight each other, seek to reconcile them, if, thereafter, any of the two factions returns to aggression, then fight them until they come back to their sense, and reconcile the two again in justice. Be just and equitable, for Allah loves the just.”

Could use Hallaq – nation-state is not a good place for Islamic law.

Traditionists – necessity doctrine to expand

Islamists – only sharia

Liberalists – essence of the texts so that you can live under other rule systems.

Abou el Fadl – tolerance at the core of Islam

Abdullahi an-Na'im – any normative system must protect individual rights. Law is always practiced by humans, so it can only come close to sharia.

Islamic law is a deeply important religious symbol

## **Water Conflict: An Overview**

### **Michael Sullivan**

Good afternoon.

My name is Michael Sullivan.

I am very pleased to be here today as part of the project team from George Mason University.

I work for an environmental engineering firm in Washington. DC.

Most of my work is concentrated on water resources and water quality issues in North America.

It is my pleasure to be able to speak with you today about water conflict.

I plan to start my talk with a general discussion about water conflict and I will point out a few examples from around the world.

I will next talk about bi-national water conflict issues that we have in the United States with our neighbors in Mexico and Canada. These are issues that I am very familiar with.

I will finish with a few general comments on the analysis and resolution of water conflict issues.

Following that I would welcome an open discussion and questions about water conflict issues here in Tajikistan and in the surrounding countries.

Water is precious. We can learn from the mistakes and from the solutions of others around the world.

---

Water conflict occurs at the local level, at the national level, and at the regional and international level.

It can occur between one family and another family, and between one farmer and another farmer.

At the Regional, National and International levels, conflicts arise because of water supply issues, because of water quality issues, because of mining issues, because of agricultural issues, because of ownership issues, because of trans-border issues, and for many other reasons.

You are probably well aware of some or many of the major water conflict issues around the world.

In China, the yellow River is one of the largest in the world. It connects many of the major cities and population areas within China.

The major areas of conflict are related to flooding, drought. There are also many public health issues surrounding contamination from factories and municipal wastewater.

The Rhine River is a major river of commercial importance in Western Europe.

The major areas of conflict are industrial pollution, thermal pollution from power plants, and the fact that very few fish live in the water because their habitat has been eliminated.

The Nile River Basin occupies xxx different countries. The chief issues are x,y and outdated colonial era agreements.

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Now I would like to talk about water conflict issues in the USA - and I have two examples.

First I will talk about water conflict in the southwestern USA along the border between the USA and Mexico - a place where water is scarce.

I will principally use the Colorado River as an example because it illustrates the main regional and bi-national issues and conflicts.

There are many conflicts centered on the Colorado River in the southwestern portion of the US

The Colorado River Basin is almost entirely in the USA but it discharges into Mexico.

The Colorado River provides water to over 30 million people.

80% of the water is used for irrigation. It supports irrigation for 1.5 million hectares of farming.

The river is controlled by 29 dams.

90% of Colorado River water allocated to the USA, only 10% is allocated to Mexico.

The water that reaches Mexico is often high in salinity (very salty).

The planned use of the river's water in the years ahead exceeds the reliable supply.

Problems and conflicts are getting worse for several reasons.

The region has experienced dramatic population growth and increased levels of water consumption over the past 20 years.

Many Mexican are migrating to border areas in Mexico because of the location of factories and jobs in close proximity to the US Border.

Many Americans are moving to the region from colder parts of the USA because of jobs and climate.

From a climatologic and hydrologic standpoint, droughts occur frequently and water supply is uneven from year to year.

This causes unanticipated cuts in allocations that reduce agricultural production.

In addition, the supply of ground across the region is becoming depleted, and this is a serious problem for cities that depend on aquifers for water supply.

Consequently, there are many conflicts along the US - Mexico Border.

Unequal access to water is the primary conflict.

This leads to conflict

- Between the USA and Mexico
- Between agriculture and cities

In addition, there is very little water left in the river to support fish and aquatic life.

Problems are primarily dealt with by commissions and treaties.

What is needed? The needs include:

Better prioritization of problems by communities

Better regional and bi-national planning.

Better sharing of information.

A management framework for trans-border groundwater issues

More emphasis on water conservation measures.

Bi-national funding initiatives for infrastructure.

Movement to reduce differences among legal and institutional frameworks.

Increased institutional flexibility and collaboration.

The problems of scarce water are serious ones. It raises questions that I don't have the answer for.

Is global warming making this situation worse?

How much water should the USA deliver to Mexico?

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Next I want to talk about conflict issues along the USA border with Canada.

This is an area that has abundant water resources.

In fact, nearly 20% of Earth's fresh water is in the Great Lakes that lie between the USA and Canada (22,700 cubic kilometers)

Conflict related to the water in the Great Lakes is not related to drought or irrigation. In fact, there is very little irrigation in the region.

The sources of conflict are largely related to a heavily industrialized economy.

One of the Great Lakes, Lake Erie, was so polluted in the 1960s that it was considered to be dead.

One of the rivers that drains to Lake Erie actually caught on fire because of the pollutants.

This very polluted situation led to big changes in environmental regulations.

Industries and cities were required to invest in treatment facilities and to meet strict environmental regulations.



Developing and enforcing strict regulations did not solve all of the problems.

The Great Lakes accumulate pollutants from agriculture, manufacturing, power generation and waste incineration.

This includes many toxic pollutants such as dioxin, pesticides, mercury and lead.

These pollutants are difficult to get rid of once they get into a lake system.

They build up in fish tissue and people cannot eat the fish because they might get cancer.

The USA and Canada have a long history of cooperation on bi-national water conflict issues.

The International Joint Commission resolves disputes between the United States of America and Canada under the *1909 Boundary Waters Treaty*.

It serves as an independent and objective advisor to the two governments.

Other bi-national commissions and organizations work closely on water quality issues and water diversion issues.

For example, the USA - Canada Great Lakes Water Quality Agreement identified 43 severely degraded areas of concern: 26 in the USA and 17 in Canada.

This Agreement directs the two federal governments in the USA and Canada to cooperate with state and provincial governments to develop and implement Remedial Action Plans for each Area of Concern.

However, the resolution of some of these bi-national problems is not proceeding very quickly because the USA and Canada are not providing much money for remediation.

So, here along the US border with Canada, we have plenty of water but the challenge is to restore and protect this water resource.

In closing, water conflict can be prevented and resolved.

The process is not easy.

Identifying priorities and involving the local population is very important.

Water is a precious resource.

We have to conserve it where it is scarce, and we have to protect it where it is abundant.

## Appendix M

### Report of Activities from ICAR delegates to Tajikistan

#### GMU delegation to Tajikistan: June 2007, Dr. Mara Schoeny

Meeting with students from Tajik State National University at CPACS, Dr. Mara Schoeny led the discussion with approximately a dozen students attending. We began with introductions and asking students which degree programs they were attending. There was a mix of law and political science students. I noted at the beginning that my focus and the focus of the session was interpersonal and social conflict, or how to productively engage at the level of social problems that may not have clear solutions or avenues for addressing them.

The session had three objectives:

- To share several frameworks and conflict models used to understand and analyze conflicts and conflict resolution.
- Gain insight on how they might be used to understand conflicts in Tajikistan and how they might impact efforts to constructively address those conflicts.
- Informally assess student's attitudes toward and knowledge of conflict resolution.

We began the session with a discussion of associations with the word “conflict.” This group of students had a relatively sophisticated understanding of the variety of forms of conflict and social responses. The discussion ranged from acknowledging negative associations (such as violence, despair, unhappiness) to noting positive results (such as social change and increased energy). There was an energetic exchange, showing a tension between a desire for harmony and the need to confront problems. Echoing earlier conversations, students noted the existence of different terms all denoting “conflict”; the same is true for “peace”. The predominant word for peace currently is “suhl” (from the Arabic “agreement”). The discussion was more than wordplay—students noted that how an issue was defined impacted how it was treated by authorities and society.

I then presented three models:

- Dual Concern (Pruitt and Kim, Blake and Mouton)
- Progression of Conflict (Curle)
- Nested Conflict (Dugan)

The Dual Concern model was used to illustrate the variety of strategic choices parties in conflict may pursue and the discussion focused on when each choice might be appropriate given the desired outcome, conflict conditions and relationship to other parties. The Progression of Conflict framework was used as a bridge between interpersonal conflict and social issues and to illustrate the steps between conflict emergence, open confrontation and negotiated solutions. The Nested Conflict model was used to illustrate the connection between interpersonal (micro-level conflicts) and organizational, legal and social issues (macro-level conflicts). Students were asked to name conflicts and issues they have dealt with or studied and they examined according to the frameworks presented. One discussion explored how an instance of domestic violence would be

approached from the different levels of the Nested Model, reframed through the Progression of Conflict and what immediate strategies might be appropriate through the Dual Concern model. Another discussion explored the roles and characteristics of mediators and intervenors—ranging from legal intervention into family dynamics to regional actors in Central Asia and U.S. intervention in Iraq.

Overall, the discussion was thoughtful, lively and engaged.

## Report of Activities from ICAR delegates to Tajikistan

### GMU delegation to Tajikistan: June 2007, Dr. Susan Hirsch and Dr. Michael Sullivan

A delegation of faculty from George Mason University's Institute for Conflict Analysis and Resolution traveled to Dushanbe, Tajikistan, in mid-June to participate in a week-long series of activities as part of a State Department funded grant titled: Religion and Education in Tajikistan: Toward Tolerant Civic Society. The group was hosted by the Center for Peace and Conflict Studies located in Dushanbe. In consultation with the project PI Dr. Sandra Cheldelin, the Project Manager Karina Korostelina, the Center's Director, Dr. Abdusabur Abdusamadov arranged and facilitated the group's activities, which included lectures and seminars, official meetings, informal discussions, and social events.

Delegation member **Dr. Susan Hirsch** (Associate Professor, ICAR/GMU) delivered a lecture titled, "Islamic Law and Secular Society" to 30 faculty members at the Tajikistan Islamic University. After introducing the fields of conflict resolution and anthropology, Hirsch focused her lecture on the variety of ways in which Muslims around the world incorporate Islamic law into their lives. For instance, some Muslims living in secular nations use the principles underlying Islamic law to guide their behavior. In other contexts all or part of the national or provincial legal system may incorporate Islamic law in the form of statutes and/or decision-making processes. The lecture was intended to highlight global variation to provide examples for reflection as these Islamic scholars ponder the role Islamic law will play in an independent, secular Tajikistan in coming years. The question and answer period was lively. Faculty members asked questions about variation in forms of polygamy worldwide and the intent behind the delegation's visit. They took the opportunity to highlight the important role of Islam in unifying the Tajik nation. Also, several scholars addressed a question posed in the lecture concerning whether the Koran or hadith offer insight into how to resolve conflict or how to co-exist in a society of Muslims and non-Muslims. Afterwards, Hirsch spoke with female faculty members who had been sitting to the side and had not asked any questions. After the lecture the delegation toured the mosque and talked about its history with several faculty members.

**Mr. Michael Sullivan** (Vice-President of Limno-Tech Inc.) led a seminar on the role of civil society in conflicts over ecological issues, particularly water, with a dozen faculty of the Institute of Philosophy and Law at the Academy of Sciences. The lecture offered examples from the U.S. experience in the Southwest (water shortage and conflict over water allocation) and the Great Lakes region (water abundance but long term problems of pollution). The examples gave insight into the kinds of conflict that arise over water and the solutions pursued by the United States in these and other cases. The question period was lively as faculty endeavored to apply the lessons from the United States to the Tajikistan context. The concern was raised that the conflict over water in Tajikistan is difficult to resolve as the nation has little leverage in the region. The many conferences held about water seem not to result in action that will allow Tajikistan to develop its water wealth and maintain good relations with its neighbors. As well, there are concerns about the effects of climate change on the glaciers in Tajikistan. The lecture was followed by a luncheon attended by several faculty members along with the delegation.

Given the interests of the delegation members, an informal meeting was arranged with two USAID representatives who focus on environmental issues. This meeting occurred early in the visit and thus the delegation gained a good understanding of the water issues that pose a challenge: both regionally and at the local level. The delegation also met with Lola Dodkhudoeva, a prominent local academic who specializes in Islamic law and politics. She discussed her work on local media in relation to the national political agenda and also a wide variety of other topics: migrant labor, gender issues, orphans, and development. She expressed great interest in continuing a connection to members of the delegation.

## **Appendix N**

### **External Evaluation Report**

#### **RELIGION AND EDUCATION: TOWARD TOLERANT CIVIC SOCIETY**

**Institute for Conflict Analysis & Resolution  
George Mason University**

### **External Evaluation**

**Submitted by  
John M. Windmueller, Ph.D.**

#### **Introduction:**

This report is an external assessment and evaluation of the George Mason University Institute for Conflict Analysis and Resolution's "Religion and Education" project in Tajikistan. Drawing on data collected through surveys, focus groups, interviews, and field observations, it describes the project's achievements and suggests lessons learned from the work.

Ultimately, the picture that emerges is of a successful project that met the bulk of its goals in a challenging and shifting context. While the project was successful, the progress appears fragile and warrants additional support. Both the project's accomplishments and its setbacks suggest important lessons for future work.

#### **Evaluation Approach & Methodology**

The evaluation and assessment research for this project was guided by two choices in approach: stakeholder inclusion and a commitment to address both summative and

formative evaluation.

1. *Stakeholder inclusion.* Project organizers and participants were consulted in both the design of the evaluation and in interpreting its results. Stakeholder inclusion in evaluation helps evaluation research and results stay relevant to organizers' intentions and participants' experiences.

2. *Address both summative and formative evaluation questions.* Understandably, the primary evaluation question for project funders is usually summative: what did the project ultimately accomplish? This evaluation addresses that question. Also critical, and also addressed in this evaluation, are formative evaluation questions: what lessons emerged that might guide future efforts, and did theory translate effectively to practice?

Formative evaluation is particularly critical within the emerging field of conflict resolution, where there is a pressing need to develop and advance evidence-based practice.

These two principles are congruent with project's initial proposal, which outlined a plan for external evaluation that was inclusive and that addressed both formative and summative evaluation questions. As an American Evaluation Association (AEA) member, the external evaluator also adhered to the AEA's guiding principles for evaluators.<sup>5</sup>

Data used in the evaluation were generated from multiple sources. Project organizers conducted participant surveys throughout their work. The external

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<sup>5</sup> AEA evaluators are committed to the guiding evaluation principles of systemic inquiry, evaluator competence, integrity and honesty, respect for the security and dignity of evaluation stakeholders, and consideration of general and public welfare.

evaluator led focus groups, conducted structured interviews, and did field observations of project work both in the U.S. and in Tajikistan.

### **Project Goals, Activities, and Accomplishments:**

The Religion and Education project set out with five core goals:

Goal 1: To provide government officials, religious and civic leaders, and academics with knowledge in how religion and education can encourage positive community change toward tolerant coexistence.

Goal 2: To enlarge their understanding of the role of religion and education in shaping community and political life in the United States, increase their leadership skills, and increase their awareness of the role of religion in society, reconciliation and mutual co-existence.

Goal 3: To facilitate an open dialogue, to create collaborative networks of religious and civic leaders, government officials, academics from different universities, and promote greater communication among religious groups, educators, community leaders, and persons involved in political discourse.

Goal 4: To develop professional and personal linkages between George Mason University and Tajikistani leaders that will lead to sustained interaction in the future.

Goal 5: To create and develop the resource centers in three regions in Tajikistan and a course and textbook on Religion and Society.

Toward those goals, the project engaged in three areas of activity: training and seminars, curriculum development, and establishing resource centers. This section of the evaluation will summarize the project's work and accomplishments across each activity area and will consider the degree to which the activities advanced the project's initial goals.



### *Activity Area 1: Training & Seminars*

In the course of the project, two delegations from Tajikistan were brought to the Washington, D.C. area to attend seminars and discussions led by academics, policy makers, and NGOs. The Tajik delegations included members from each of the constituent groups targeted in the project's goals (government officials, religious and civic leaders, and academics).

Members of the Tajikistan delegations gave positive feedback on the trainings. Surveys of the participants, conducted by project organizers, yielded these results:

#### **Participants' evaluation of the training program, using a Likert scale ranging from 1 (unsatisfactory) to 5 (excellent)**

<i>Question</i>	<i>Mean Response</i>
Achievement of program objectives	4.6
Achievement of my personal objectives	4.2
Relevance of content for the situation in Tajikistan	4.1
Effectiveness of training methodology and techniques	4.3
Organization of the program	3.8
Usefulness of program materials	4.2
Effectiveness of the trainers	4.3

Follow-up focus group conversations and interviews support the positive depiction of these trainings. There was a broad consensus among participants that the trainings were valuable, relevant, and fit the project's objectives.

In addition to the Tajik delegations visiting the U.S., two delegations of U.S. academics visited Tajikistan to lead seminars, study the situation in Tajikistan, and build personal relationships and collaborative networks focused on the issues of conflict resolution and inclusionary civil society. Data to assess these trips comes through

interviews with U.S. delegation members, a focus group conversation with a cross-section of Tajikistan participants who interacted with the delegations and through direct field observation (by the external evaluator) of the second delegation's visit.

Feedback on the U.S. delegations' visits to Tajikistan was predominately positive. The academics fielded to participate in the delegations were knowledgeable, well received, and effective. Both delegations to Tajikistan had opportunities to meet with high-level public officials, community leaders, religious officials, and academics (both university faculty and students). Participants reported having a much deeper understanding of the conflicts, challenges, and opportunities in Tajikistan as a result of their time in country.

While the trips to Tajikistan were valuable and rewarding, there also were identified problems. Uncertainty and frequent changes in scheduled meetings and audiences meant that seminars and discussions often had to be either heavily revised or wholly recrafted on-the-fly. To a degree, this was unavoidable given the political climate and challenges of working in Tajikistan. However, this dynamic was exacerbated by project logistics and backstopping shortfalls, an issue discussed later in this evaluation.

These exchanges were designed to advance the project's goals by (a) transferring conflict resolution and inclusionary civil society building knowledge, skills, and abilities across multiple stakeholder groups that influence Tajikistan's political climate and culture and by (b) creating new relationships and networks to disseminate and apply these lessons and practices. There is strong evidence to support the exchanges'

success in transferring knowledge of conflict resolution and inclusionary civil society building theory and practices. Evidence supporting the creation of new relationships and networks is weaker and mixed. There are anecdotal examples of new relationships between Tajik participants that were forged during the exchanges and that resulted in collaboration. However, no broad lasting and active social networks have yet emerged from the exchanges. That said, it is encouraging that, during follow-up focus group conversations, participants expressed their own frustration over the lack of an emerging community or network of practice flowing out of the exchanges. It is evident that the project successfully fostered an interest and desire among participants to collaborate together. What remains undone is the work (and resources) necessary to help encourage and sustain this seed of interest, created by the project, for continued collaboration.

***Activity Area 2: Curriculum Development***

Toward the goal of transferring and disseminating conflict resolution and civil society knowledge, the Religion and Education project engaged in both curriculum and textbook development. Eleven university courses were designed under the project:

<b>Course Name</b>	<b>Curriculum Author</b>	<b>School/University</b>	<b>Taught (Yes/No) If Yes, semesters taught</b>
1. National and Regional Security	Gafarov Numonjon	Tajik State University, Department of International Relation (Khujand)	Yes: 2 <sup>nd</sup> ; January-May
2. Reflection on Conflict in	Bobojonova Rano	Khujand State University	Yes:1 <sup>st</sup>

Journalism		(Khujand)	
3. Introduction to Conflict Resolution	Abdusamadov Abdusabur	Tajik State Pedagogical University (Dushanbe)	Yes: 1 <sup>st</sup> ; September to December
4. Religion in the Secular Society	Khidirova Makhfirat	Tajik Commercial University (Dushanbe)	No
5. Contemporary Regional Conflicts and the Problems of Their Political Settlement	Alimov Botur	Tajik State University (Khujand)	Yes: 1 <sup>st</sup>
6. Introduction to Religious Studies	Dinorshoeva Zarina	Russian-Tajik Slavonic University (Dushanbe);	Yes: 1 <sup>st</sup>
7. Methodical Basis of Theory of Security	Equbov Jumaboy	Khujand State University (Khujand)	Yes: 2 <sup>nd</sup>
8. Conflictology of Ethno-national Relations	Qobilova Sulhiya	Tajik State University (Khujand)	Yes: 1 <sup>st</sup>
9. Religion and Society	Karimov Makhkamboy	Khujand State University, Department of Cultural Studies (Khujand)	Yes: 1 <sup>st</sup>
10. Terrorism, Conflict, and Security	Назаров Мыминjon	Tajik State National University, Department of Sociology (Dushanbe)	Yes: 1 <sup>st</sup>
11. The Judiciary Conflictology	Abulkhonov Faizali	Tajik State Pedagogical University, Department of Law and Methodic of Law Teaching	Yes: 2 <sup>nd</sup>

Each course outline was translated and reviewed. All appear well designed and are directly relevant to the project's focus. In addition to designing the courses, the project also succeeded in having all eleven courses accepted and adopted into their respective universities' curriculum, which is a significant, difficult, and laudable accomplishment. Ten of the eleven courses have already been offered and taught for at least one semester.

The project also successfully coordinated the creation of a university-level conflict resolution textbook, an anthology of translated material from several well-regarded conflict resolution researchers and practitioners. The textbook was completed and a publisher located, however, at the time of this evaluation, the book has not yet gone to press, and it is not possible to get firm details on the book's distribution plans. Assuming the textbook proceeds on track with printing and distribution, there is strong evidence to judge the curriculum development work done by the project was an overwhelming success that exceeded expectations.

### *Activity Area 3: Establishing Resource Centers*

Although the initial Religion and Education project proposal called for developing resource centers in three regions in Tajikistan, this was scaled back to the goal of creating a single resource center.<sup>6</sup> The project did result in the creation of a

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<sup>6</sup> The evaluator's understanding is that this change was made at the project's outset and was a decision reached jointly by ICAR and U.S. Department of State.

resource center located in Dushanbe and run by the project's Tajikistan-based partner, the Center for Peace and Conflict Studies (CPACS).

According to CPAC's reports, the resource center is heavily used. In a sampled four month time-period (June through September of 2007), the center made 400 book check-outs. The center also provides valuable technical resources (computers, internet access, and copying and printing) to community members doing conflict resolution work or research. In the same four-month time period, over 800 pages of material were printed or copied at the center.

While there is an evident interest in and need for the resource center, keeping the center open and easily accessible has proven challenging. The center lost its university-based office space and was forced to close for a month while new space was located. While a temporary space was found, the new location, housed within another NGO's office space, is less accessible and visible, and as a result the center's use declined. Initial plans called for the center to create and maintain a web page to promote awareness of the center, solicit resources, and track its library. Citing difficulties with Tajikistan web hosting, the center failed to create a site.<sup>7</sup>

At the time of this evaluation, CPACS reports that permanent space has again been located at a university campus, and the move should allow the center to regain its visibility and use. The end of the Religion and Education project will not mean an end

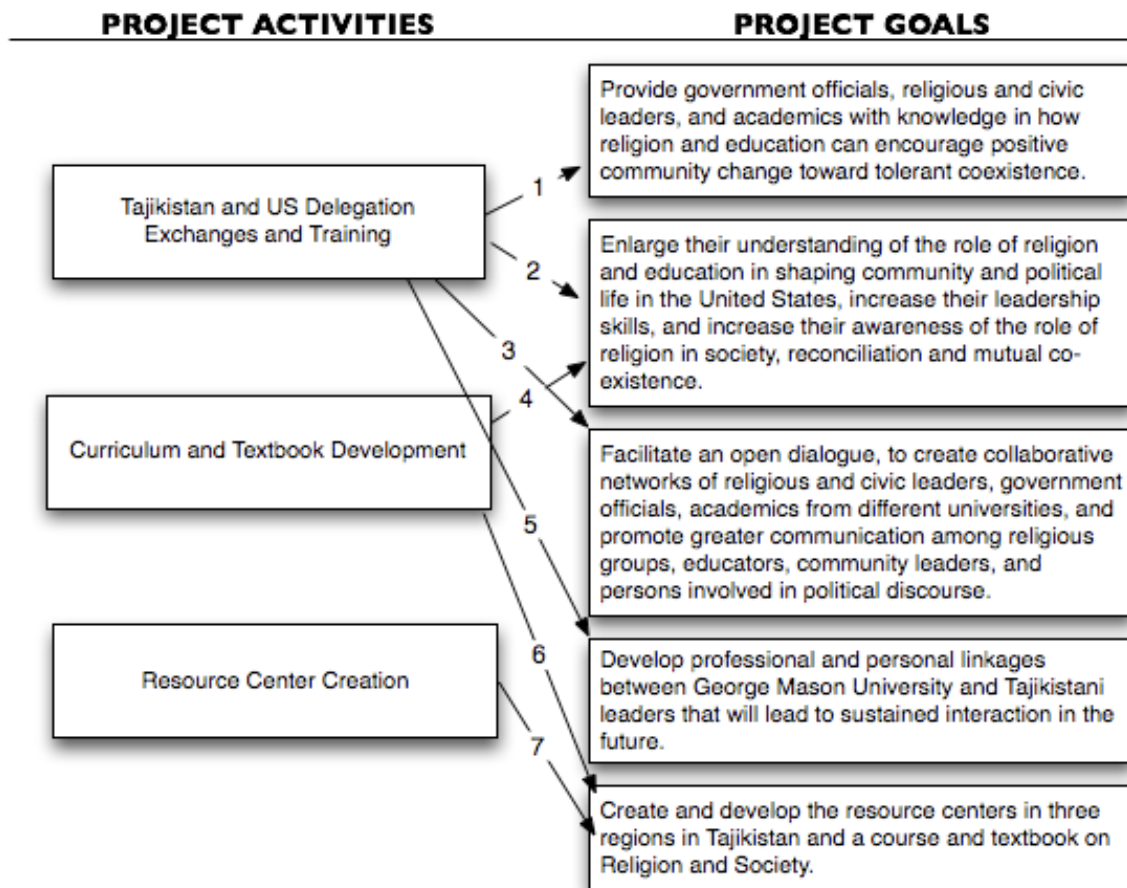
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<sup>7</sup> Considering the limited availability and use of internet access in Tajikistan, it is understandable that this was not a priority. The center has been advised to consider out-of-country internet hosting options if in-country options continue to be a barrier.

to the resource center. The project succeeded in creating a used and viable resource center, and the center has already begun expanding to a second location in Khujand.

### *Linking Activities to Goals*

The project succeeded in completing its planned activities. Did these accomplishments advance the project’s fundamental goals? The project’s design, both directly and implicitly, suggested several links between planned activities and outcomes and its driving overarching goals:



The table below traces how each these links (labeled in the preceding diagram) were borne out in the project’s implementation and final results.

Link	Results
1	The project provided successful learning opportunities to its participants, and it reached members of each targeted stakeholder group. Participants surveyed in the midst of the exchanges reported that they found the seminars and discussions helpful, relevant, and in-line with the project's objectives and focus. There is also evidence that the learning was durable: participants interviewed a year following their exchange experience reported that they still were drawing from and applying the knowledge they took away from the experience.
2	This primarily mirrors the description of link #1. The only exception relates to the topic of "leadership skills," which were not a prevalent theme in the seminars.
3	Within the exchanges there were successful dialogues and new relationships among participants. What failed to emerge were sustained networks and cross-stakeholder-group relationships that grew and reverberated in the wake of the exchanges. The exchanges succeeded in planting the seed and desire for such networks, but it appears that other follow-up work is required to help organize, encourage, and support such networks if the goal is for them to be durable and reverberate in Tajikistan civil society.
4	The curriculum and textbook development filled a significant gap in accessible conflict resolution knowledge and resources, and it successfully engaged both academics and students at several Tajikistan universities.
5	The project built enduring personal bonds between George Mason faculty and fellow project organizers in Tajikistan. What is not yet clear or set is how these bonds will translate into future sustained collaborations.
6	Links six and seven imply a circular relationship between the resource center and curriculum and textbook development, which was borne out in the project's implementation. The resource center was used as a tool to provide material and support for curriculum and textbook development, and once created, the textbook and courses provide additional material and users for the center.
7	See the description of link six.

As a whole, the project's activities resulted in it achieving the bulk of its goals. Evidence points to the work being worthwhile, valuable, appreciated, and successful. Additional support and follow-up seems critical for the work to achieve all its envisioned outcomes. In particular, there is a pressing need for and interest in



convening an ongoing series of dialogues and planning sessions to build up the social networks and follow through with the collaboration opportunities that the Religion and Education project successfully introduced.

### **Additional Lessons Learned**

In looking at the project's success and setbacks, project organizers and partners suggested several lessons learned that they took away from the project:

*One Partner Is Not Enough.* CPACS was an effective and widely praised local partner in this project. However, having multiple partners would have helped widen project participation. Having a single partner also presented challenges when the Director of CPACS came to the U.S., mid-project, to further his conflict resolution studies. There also was potential room for wider collaboration with other U.S.-based conflict resolution professionals who had previously worked in Tajikistan (e.g. John Paul Lederach and Hal Saunders).

*Logistics and Backstopping Matter.* ICAR has enormous strengths, resources, and competencies when it comes intervening in protracted, complex social conflicts and delivering conflict resolution education. It does not, however, have a large support staff to assist in the logistics and backstopping of international projects being led by multiple faculty members. The inevitable coordination and budget troubles this creates are a drain on faculty's time, can be frustrating for project partners and funders, and substantively impede the core work being done. As ICAR continues to do more large-scale international conflict resolution work, it might consider either increasing its

dedicated support staff or ensuring that individual projects include more funded support positions.

*Embed evaluation earlier and deeper in the project.* The initial project proposal called for an external evaluator to partner with the project from its outset. Unfortunately, that did not occur. Designing and conducting project evaluation research at or near the end of a project misses valuable formative evaluation opportunities and limits the quantity and quality of data available for producing evaluation results.

### **Conclusion:**

There is compelling evidence that the Religion and Education project delivered the bulk and most significant components of its promised outcomes, and in doing so it advanced its intended goals. The project's participants, local partner, and organizers describe the work as being worthwhile, valuable, and a success. This external evaluation supports that assessment.

#### **About the Evaluator**

John Windmueller is an Assistant Professor at the University of Baltimore's Center for Negotiations and Conflict Management. He holds a Ph.D. in Conflict Analysis and Resolution and an M.A. in International Affairs. Dr. Windmueller is a member of the Association for Conflict Resolution, the International Studies Association, and the American Evaluation Association. His practice and research focus is evidence-based practice and evaluation and assessment of conflict mitigation and resolution intervention work.