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| **Problem Statement** | | | **Goal** | | |
| Inter-religious tensions, which have flared up because of misinformation and identity politics at the national level in combination with unwillingness or inability of community and religious leaders to mediate conflict at the local level, threaten to stall or reverse the political reform process. | | | Fewer instances of religious tension escalate to religious violence because of greater public support for religious pluralism and increased resources at the local level for religious and community leaders to mediate conflict. | | |
| **Objective 1:**  Key civil society organizations have greater technical capacity to monitor and document religious violence and abuses of religious freedom. | | | | | |
| **Needs** | **Inputs** | **Activities** | **Outputs** | **Outcomes** | **Impact** |
| * There is a scarcity of verifiable information on instances of religious violence or abuses of religious freedom. * Religious minorities lack skills to document instances of religious violence or abuses of religious freedom. | * Human rights documentation training curriculum and staff. * Grantee’s networks of religious minority groups. * Grantee’s resource guides on international rights-based approach to religious freedom. | 1.1. Enhance the capacity of up to 4 civil society organizations in select regions of Burma to conduct documentation of religious persecution, intolerance, or violence.  1.2. Provide small grants for those trainees to conduct a monitoring and documentation effort, and produce a report (feed into Activity II under Objective #3). | * A documentation training curriculum tailored to the needs of religious minorities in target regions. * Up to 4 religious minority groups are trained on how to document human rights violations * Up to 4 religious minority groups undertake 6 month documentation efforts. * Up to 4 religious minority groups aggregate data collected on instances of religious persecution and publish the findings into a report. * Hard copies of resources outlining a rights-based approach to religious freedom. | * Religious minority groups and civil society use timely, verifiable data of ongoing violations of religious freedom to conduct domestic advocacy. * Religious and community leaders use verifiable data on religious conflict when conducting conflict mediation and peacebuilding initiatives. | * A more accurate picture of the injustices suffered by religious minorities is discussed on a national scale. |
| **Objective 2:** Targeted religious and community leaders have greater skills and resources to mediate religious conflict and conduct inter-religious peacebuilding at the grassroots level. | | | | | |
| **Needs** | **Inputs** | **Activities** | **Outputs** | **Outcomes** | **Impact** |
| * Instances of inter-religious tensions escalate to violence without religious or community leaders mediating the conflict and stemming its escalation. * Religious and community leaders lack the skills to mediate religious conflict and conduct inter-religious peacebuilding at the local level. * Religious and community leaders lack access to safe space from which they can conduct religious conflict mediation and launch peace-building initiatives. | * Peace-building and conflict mediation curriculum developed for US Department of State to focus on religious tension in this country. * Grantee’s connections with grassroots community and religious leaders. * Small grants for community leaders to establish grassroots peacebuilding centers. | 2.1. Conduct a conflict assessment for each target region and customize the peacebuilding and conflict mediation curriculum accordingly.  2.2. Conduct conflict mediation and peace building trainings to key religious and/or community leaders in up to 4 regions in the country.  2.3. Issue small grants to select training participants to establish grassroots peacebuilding centers. | * Conflict assessments for up to 4 regions in the country. * Customized peace-building and conflict mediation curriculum for up to 4 regions in the country. * Religious or community leaders from up to 4 regions in the country have increased capacity to conduct religious conflict mediation. * Grassroots peacebuilding centers in up to 4 regions in the country. * Up to 4 training participants launch one religious peacebuilding or religious conflict awareness-raising initiative out of the grassroots peacebuilding center. | * Religious and community leaders use skillful communication and conflict mediation techniques to stem religious conflict. * Community leaders have access to safe spaces to conduct conflict mediation from which to plan and launch peacebuilding initiatives. | * Fewer instances of religious tension escalate to violence because religious or community leaders conduct mediation. * Fewer instances of religious tension because religious or community leaders pro-actively promote inter-religious engagement and peacebuilding. |
| **Assumptions** | | | **External Conditions** | | |
| * By mainstreaming religious pluralism, youth and government officials, who support this issue, will be more willing to speak out. * When religious conflict arises, the stakeholders are willing to engage in mediation before engaging in violence. * There are religious or community leaders in at least 4 regions in the country, who are willing to conduct religious conflict mediation. | | | * During the lead-up to the 2015 elections, politicians and others who have a stake in the elections will be less willing to participate in an effort to promote religious pluralism because it is politically risky. * Heightened security threats to individuals and organizations promoting religious pluralism. * Constitutional changes that restrict the ability of religious organizations and individuals to operate in the country | | |
| **Beneficiaries** | | | **Change Pathways** | | |
| **Direct:** Both the victims of religious persecution in the country and those advocating on their behalf  **Indirect:** The country’s society at large will be positively impacted by an effort to reduce religious violence. | | | **Objective 1:** Increasing the caliber of indigenous documentation efforts on the abuses suffered by religious minorities as well as providing the resources to carry out documentation will provide religious minority communities with more timely and accurate data that can be brought into the national discussion on the situation of minority groups across the country.  **Objective 2:** Expanding the capacity and resources available to minority religious communities to conduct conflict mediation and promote religious pluralism will help stem instances of religious violence. | | |