

# Concepts, Communication and Constitutional Values – Dialogue Tools for Civilian Crisis Management Experts

**DATE:**

**6<sup>th</sup> to 8<sup>th</sup> November**

**LOCATION – due to security issues the training is implemented in Tunis as EUBAM a permanent office in TUNIS**

## COURSE CONCEPT

### The Request

EUBAM Libya has requested a training course pertaining to the relationship between Islam, law in its secular and sacred sense, and its implications for understanding human rights in an Islamic legal and cultural context. Per EUBAM Libya requirements, the training introduces intercultural communication and dialogue tools. As specified in the request, this training takes into consideration the Libyan context and the mission mandate, linking it to practical and applied topics surrounding the cultural, legal, security, and border issues specific to Libya.

### The Proposed Offer

EUCTI – implementing partner CMC Finland – proposes a two-and-a-half-day training course for EUBAM Libya: “Concepts, Communication and Constitutional Values – dialogue tools for civilian crisis management experts “.

This course is to be piloted through the EUCTI project, and provides needs-based training for the operation.

### The Course

The proposed training course aims to give the participants an introduction to basic religious and worldview concepts and dynamics, as well as their relevance to EUBAM Libya, increase their ability to understand their host state and its conditions in this regard, and provide them tools to communicate and cooperate more respectfully, and above all effectively, with persons who may hold a notably different worldview or religious conviction. It is clear that in order to implement the EU CSDP mandates and to convey the EU's basic values and principles of universal human rights, transparency and equality in an effective manner, deployed experts would need to have at least a basic understanding of this theme.

Particular focus is given to the interplay of Islam with human rights, law and constitutionalism, and intercultural communication. The participants will be challenged to reflect on what sort of challenges the local religious and cultural conditions pose in their work and interaction with their local counterparts and the implementation of their mandate. For example, topics like border management, cross-border criminality and counter-terrorism will be considered from

traditional rule of law perspectives, but also lenses specific to the overlapping religious, tribal, and legal identities present in the Libyan context. Moreover, possible solutions to tackle these challenges are sought for throughout the training.

### The Target Audience

The training is offered to civilian crisis management experts (police, prosecutors, civilian and admin experts, advisers and mentors on e.g. SSR and ROL) that already work in EUBAM Libya and who, in their various duties and positions, interact with host state representatives, government and civil society actors and members of religious communities that have functions and influence in post-conflict security sector reform. Naturally and according to EUCTI concept, all personnel of EUBAM Libya is invited to the training, including the local staff of international organizations.

As EUCTI trainings are “in country” trainings, other international actors working in the same area of responsibility may be invited to join the training. EU/CSDP mandates are based on international conventions and legal frameworks. Therefore, these concepts and communication frameworks are readily applicable to the work of any international expert in AOR. Though tailored to the needs of EUBAM Libya, this training is equally beneficial to other professionals working with INGOs, the UN, etc. who have professional responsibilities in this post-conflict theatre. Furthermore, operation experts will gain valuable networking opportunities with other international actors operating in the same area, allowing exploration of synergies and future possibilities for fruitful cooperation and collaboration.

### The Expected Learning Outcomes

After completing the training, the participants shall:

1. have an increased capacity to analyze the relevance and implications of religious elements and phenomena to various CSDP mission contexts, duties and objectives, as well as to find suitable and ethical strategies to deal with these implications
2. have an opportunity to reflect on one’s own beliefs and assumptions, Human Rights, the code of conduct, EU basic values and principles, as well as how to communicate about them ethically and respectfully with people from different backgrounds in the mission AOR, aiming for fruitful cooperation, stronger buy-in, local ownership and sustainability
3. have a basic understanding of the relationship between international law and local legal orders, with the emphasis on Islamic and tribal contexts, and its implications to the mission, and have an increased capacity to discuss and advise on rule of law issues with host state representatives, in a contextually appropriate manner.

### The Methodology

Pre-course material: Links to relevant open-source readings will be provided for the participants in advance so as to allow them to familiarize themselves with the topic in advance.

Operating theory and method: The course weaves together expertise in intercultural communication, faith-based worldviews in Islamic legal/cultural settings, and constitutional

values and traditions. This multi-layered method ensures issues are examined from multiple relevant perspectives and increases the likelihood the knowledge base leads to applied and useful action in field.

Participant-centered & Interactive: The course will involve active participation and interaction from attendees throughout. Course facilitators will regularly ask questions of participants to understand their professional objectives and challenges, and seek their views on specific points of content. The participants will be invited to share their own experiences and to apply them to course content. It is anticipated that high interactivity will foster active engagement and learning for all participants, and that it will enrich knowledge sharing.

Balance between Theory & Practice: The key concepts, vocabulary, and theories from the course will be operationalized and put into applied context. Balance will be ensured by the format and content of the modules (classroom teaching, practical exercises, case studies, working-group exercises, active-listening and reflection).

Expectations & Feedback from/to participants: Participants will be invited to share their expectations and most relevant needs/challenges at the beginning of the activity. Feedback sessions with participants will be organized at the end of each module. At the end of the activity, the success of the program will be assessed through detailed evaluation.

Cross-cutting issues: The design as well as the implementation of the activity will promote gender-equal participation and be culturally appropriate. To the greatest possible extent, the location of the activity will be identified to facilitate the participation of people with a mobility impairment.

Networking: The activity will promote networking opportunities between EUCTI consortium members, beneficiaries in EUBAM Libya and relevant authorities. Course exercises are designed to support fact-based course content, improving experts' knowledge base, while also allowing them to develop soft skills that are essential to their advisory work.

Language: The activity will be facilitated in English.

## Modules

- Subject 1: Introduction of the Course
- Subject 2: Basic Concepts
- Subject 3: Religion, Human Rights and Equality
- Subject 4: Intercultural Communication
- Subject 5: Religion and Law
- Subject 6: Islamic Constitutionalism

## The Logistics

- Agreement on the timing; 6<sup>th</sup> to 8<sup>th</sup> November 2023. The actual training days are Monday to Wednesday. On Monday the training can start at late afternoon due to fact that the EUBAM flight lands in Tunis in the afternoon. At the same time the return flight

is early on Thursday. Thus Tuesday and Wednesday days are going to be longer days (9am to 6 pm).

- Identification of the suitable venue; EUBAM OFFICE in Tunis or hotel –pending on availability and suitability of EUBAM facilities. Based on local intelligence, seems that the logistically most effective manner is to implement the training in hotel where accommodation, catering and training implementation can be done.
- As for 29.August the facilities have been booked with a hotel that EUBAM Libya has used successfully before (hotel Golden Carthage).
- Selection of the participants; selection of the participants is done by EUBAM Libya and EUCTI secretariat based on training needs of the personnel. Equally the other organizations willing to take part shall first internally select participants based on training needs. As for EUCTI rules, all staff of EBAM Libya, including the local staff is invited to apply for the training.

Post-course online meeting: As the in situ time is limited and the topics of training may require reflection time, the participants are offered 2 weeks after the training possibility to meet each other and the trainers on-line (2-3 hours with breaks) format. This is the time for them to ask questions that have come up after in situ phase and/or share with other participants experiences and/or revelations, maybe experiences on testing theory in practice.

## The Training Structure

Training structure follows the methodology, learning outcomes, and module sessions as outlined below in the program.

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**LOCATION: Tunis, Tunis, Hotel Golden Carthage**

### COURSE PROGRAMME

Day 1					
Time	Subject	Module	Session	Learning objectives	Facilitator
1600-1900	Introduction of the Course	1.	<ul style="list-style-type: none"> <li>-Introduction of the trainers and participants</li> <li>-Explanation of course methods</li> <li>-Overall aim and learning objectives</li> <li>-Individual task: A real-life case (1) for reflection</li> </ul>	<ul style="list-style-type: none"> <li>-Getting to know each other</li> <li>-Understanding the structure and the aims of the course</li> <li>-Creating a safe learning environment to discuss the topics that can be personal and controversial (Supports the Expected Learning Outcomes 1-3)</li> </ul>	Everyone

Day 2					
Time	Subject	Module	Session	Learning objectives	Facilitator
0900-1000	Basic Concepts	2.	-Group discussion on the real-life case (1) -Introduction to the basic concepts of the course	The participants shall become familiar with -some approaches to religion and worldviews -the concepts of legal system dialogue, thin and thick constitutionalism (See the Expected Learning Outcome 1-3)	Everyone
1000-1200	Religion, Human Rights and Equality Part 1  (Including a coffee break)	3.	-Religion and the fulfilment of human rights, gender equality, the freedom of speech, etc. -Religion in radicalization and conflicts -Examples from the Libyan context	The participants shall -have a better understanding of the nexus of religious phenomena, human rights (and their violations), as well as conflicts, with the focus on Muslim majority contexts -have an opportunity to discuss how the local religious environment affects their host state, mission conditions and objectives -have an opportunity to discuss about possible approaches and solutions to situations in which local practices and conducts contradict HR principles (See the Expected Learning Outcome 1)	Jaakko Pylvänäinen
1200-1300	Lunch				
1300-1700	Intercultural Communication  (Including a coffee break)	4.	-Introduction to intercultural communication: interaction with people from different backgrounds and building a shared understanding -Dialogue tools -Reflective group exercise: Exploring different ways of understanding the world, social roles and contextually-situated interaction	The participants shall -have an opportunity to reflect on how one's own background affects one's way of perceiving, thinking, acting, feeling, and communicating -have a deeper understanding of the role that context plays in interaction -have a basic understanding of some tools needed in building a shared understanding with others (Supports the Expected Learning Outcomes 1-3)	Miia Pylvänäinen
1700-1800	Religion, Human Rights and Equality Part 2	3.	See Religion, Human Rights and Equality Part 1 + Individual task: A real-life case (2) for reflection	See Religion, Human Rights and Equality Part 1	Jaakko Pylvänäinen Miia Pylvänäinen

Day 3					
Time	Subject	Module	Session	Learning objectives	Facilitator
0900-1200	Religion and Law  (Including a coffee break)	5.	-Group discussion on the real-life case (2) -The relationship between law and religion -Implementation of laws on religion -Examples from the Libyan context	The participant shall -have a better understanding of interfaces between religion, politics, law, and power -have an opportunity to reflect on the relationship of law and religion in their host state -have an opportunity to discuss about the challenges - and ways to address them - related to the topic in their own work (Supports the Expected Learning Outcome 3)	Miia Pylvänäinen Jaakko Pylvänäinen
1200-1300	Lunch				
1300-1600	Islam and Constitutionalism  (Including a coffee break)	6.	-Thick and thin conceptions of constitutions and state -Identity: religious, tribal, national -Traditional and Current Models of Islamic government -Sharía, Shura, Qanun, and their legal application -Public, Private, and Clerical spheres of influence	The participant shall -understand the distinction between constitutionalism, law, and legal orders based on shared bloodlines vs. shared values -engage with overlapping identities in Islamic legal contexts and how these shape the state and its functions  (See the Expected Learning Outcome 3)	Jeremy Kleidosty
1600-1800	Traditional borders and the modern rule of law	5 and 6	-Pan-Islamism and border erasure -Arab/Maghrebi nationalism and implications -Border communities and porous boundaries -Cooperation for rule of law enforcement across borders beyond traditional police and military force	The participant shall -have an opportunity to discuss mandates related to border areas, cross-border crime, and political violence -understand how Islamism influences perceptions of national borders -examine cases of border communities, identity overlap, and their role as places of exchange, both licit and illicit -understand engagement of law enforcement and non-law enforcement agents in promoting stronger rule of law, safety, and non-violence in border areas (See the Expected Learning Outcome 1 and 3)	Jeremy Kleidosty