

Promoting Pluralism Knowledge Programme in Indonesia, 2009-2010¹

A. Background: Promoting Pluralism Knowledge Programme in Indonesia

There are several motivations that drive Promoting Pluralism Knowledge Programme (KP), one of which is the realization about the growth of various forms of intolerance in many parts of the world. They partly manifest themselves as fundamentalisms rooted in religion, ethnic affiliation, nationalism, social class and other identities or value systems. Not only religious or ethnic minorities, but also women, sexual minorities and people living with HIV/AIDs have become victims of fundamentalism, directly or indirectly. In turn, this significantly inhibits the works of civil society organisations. One of the diagnosis of CSO's difficulties in this context concerns availability of the right knowledge to face that kind of challenges.

This programme is an academic-practitioner collaboration to map and generate knowledge that will enhance the understanding of pluralism in relationship to fundamentalism. The programme works towards developing civil society based strategies to increase spaces for pluralism in practice.

In Indonesia the preparations for Pluralism KP started with a two-day consultative meeting in **September 2007**, organized by Hivos ROSEA. Following the meeting, two mapping studies were commissioned to provide an in-depth assessment on the state of knowledge availability on pluralism and fundamentalism together with its use by civil society in Indonesia. The studies (by Zainal Abidin Bagir and Ahmad Suaedy) were discussed in a mini-workshop in Jakarta on **July 2008**, which was concluded with an agreement about the general framework of the knowledge programme in Indonesia. Following the mini-workshop the Regional Coordinator (Zainal Abidin Bagir) was appointed and on **August 2008** an *ad-hoc* Regional Team consisting of four members was formed, to work from September to December 2008. The main job of the RT was to prepare a regional workshop which will discuss the shape of the Programme in 2009-2010. The workshop took place in **November 24-25, 2008**. Following the workshop the ad-hoc RT met once again in 21-22

¹ This proposal is written by Zainal Abidin bagir (Regional Coordinator) based on previous discussions with the Regional Team, the November 2008 Regional Workshop, and the last meeting with the Regional Team (December 21, 2008) which was attended by the four members of Regional team (Farid Wajidi, Yanti Mochtar, Ahmad Suaedy, Guntur Romli), Maesy Angelina (Hivos ROSEA), Ayu Mustaghfiroh (assistant researcher, CRCS), and Ari A. G. Dwipayana (participant of November workshop, lecturer at the graduate program in Local Autonomy and Politics, Gadjah Mada University).

December to help finalize the proposal. After the series of intensive meetings in 2008, the Pluralism KP in Indonesia is now ready to take off in 2009-2010.

So far, from the preparation period (2008), there are already several products delivered, i.e. two mapping studies on pluralism in Indonesia, and a paper on pluralism which makes use of the two mapping studies, but broadened to include other developments not captured there. This may become the basis of publication of an article or a monograph/book on developments of pluralism in Indonesia.

This proposal starts with an assessment of the state of pluralism in Indonesia, then identifies some strategic issues, and proposes some activities. These are taken partly from the concept papers presented at the November 2008 Regional Workshop and from the two mapping studies (attached). The final part is a program design.

B. Pluralism Movement in Indonesia: Challenges and Opportunities

This paper provides the background and context for the discussion of the programme in Indonesia. It is based on several workshops (2007-2008), two mapping studies (July 2008), discussions of the Regional Team in Indonesia, and the regional workshop (November 2008).

1. The contexts: pluralism issues at the levels of state and society

There have been significant progresses in the development of pluralism in Indonesia recently at the level of society as well as state. At the level of society there is a strong sense of tolerance, compared to the situation in many other countries. But there are also serious issues of conflicts within the society which, most probably, stems from weak law enforcement and inconsistent laws. A review of governmental laws and regulations shows that in the past ten years there have been marked progress, such as the inclusion of human rights articles in the amended 1945 Constitution (including freedom of religion), the inclusion of Confucianism as an acknowledged religion (in addition to Hinduism, Buddhism, Christianity and Islam), and revision of the law on civil administration. However, there are two major shortcomings: harmonization of laws (the newly established and the old ones which are still valid), and exceptionalism.

Transition to democracy has opened up much wider space for freedom of expression and freedom of religion/belief to some extent. The atmosphere of freedom following the Reformasi seems to have put the state in an awkward situation. While this may be understood in light of the difficult "transition to democracy", there's also a worry that after 10 years of "transition" the governments have not shown a strong will to fulfil people's expectations. At this point, it is important to see that, despite the fact that some fundamental changes have been made, many of the government's new policies as well as trends discussed above are partly still determined by the policies of the New Order. The

groups which were repressed during the New Order now found the freedom to express their opinions—including the conservative groups. As such, part of the reason for the rise of conservatism lies in the democratization process in the past ten years. The freedom has opened up the opportunity for the strengthening of civil society as well as those who use narrow identity politics, some of which even allow the use of violence.

2. Civil society organizations and pluralism: their roles and limitations

Encountering a variety of problems related to pluralism, many CSOs have emerged before and especially after 1998.² In addition to many interfaith groups which had grown in many parts of Indonesia, among Muslims, for example, there have been many moderate/liberal/progressive groups which work for pluralism. In addition, there are also groups whose agenda are not focused on pluralism, but have developed this issue far enough, such as the many women groups. Those CSOs use a variety of strategies, such as public advocacy, civil actions, and transformation. Yet, even though the rise of the CSOs working for pluralism is quite impressive, they are counterbalanced by the rise of conservative groups.

Besides their many good works, the CSOs have some important limitations too. First, although we have seen cooperation between CSOs on some issues—for example the case of pornography bills, implementation of shari’ah, and the attempts to ban Ahmadiyah—in general such cooperation are *ad hoc* in nature and have limited scope. As the result, instead of those CSOs working synergistically, what happens frequently is overlaps and replication of activities as well as target audience: similar activities are done by CSOs, and some groups were given similar training and empowerment programs, while other strategic targets were abandoned.

Related to that, despite the fact that there are many CSOs, a number of strategic sectors have not been developed sufficiently—such as youth, which has become an effective target of conservative groups. This may have to do with the dominant, “cold” approach used by many pluralist CSOs, whose works are mostly in the area of conducting training, seminar, and publication. Use of new media creatively, for example through cultural activities, including art, may increase their appeal to the youth. Another probable consequence is the lack of, or the minimal support given to the agenda carried out by the pluralist groups.

Internally, there are several limitations of CSOs related to access, integration and development of knowledge. The kinds of knowledge needed by the CSOs are varied, and have not been fulfilled systematically. For example, they need knowledge about the ideas of pluralism in general, how different religions look at pluralism, and the interplay of this concept with the specifically Indonesian context (as related to the new religious

² This part is summarized from Ahmad Suaedy (The Wahid Institute), “Mapping Study of Pro-Pluralism Movement, Transformation and Use of Knowledge” (A report of Knowledge Programme mapping study), July 2008.

movements, state's policy) as well as with other agenda such as poverty, gender issues and environmental problems.

With regard to production and integration of knowledge, the study identifies weakness in the methodology of research and the writing of their experience. Such weakness means that their very rich field experience remains unexplored and belongs only to them. This actually is a problem of development of knowledge with two branches: first, weakness in the documentation of their own experience and, second, weakness in turning the rich experience into knowledge. As a result, the opportunity to share and learn from each other, for the sake of improving coordination between them, is lost.³ It's important to note that exactly this kind of weakness with regard to access, integration and development of knowledge is what Knowledge Programme tries to address.

3. Some strategic issues and responses:

In general terms, there are some strategic issues that need to be addressed by efforts to promote pluralism.

- ***Trends in policy.*** The significant improvements in the amendment of the Constitutions and creation of new policies have been counterbalanced with the existence of laws inherited from previous, pre-Reformasi, regimes (such as the clause about “denigration of religious beliefs” that have been used against some minority groups, including, the latest example, the Ahmadiyah sect of Islam). Central government's lack of control of local regulations, as the result of autonomy given to local governments, have also opened the opportunity for creation of potentially discriminative local regulations such as those regarded as attempt to implement some small parts and narrow understanding of shari'ah. In this regard, the main responsibility of course lies with the government, as policy makers. At the level of society, what can be done is policy advocacy. This is an important agenda for CSOs today.
- ***Violence.*** Though in general in daily life there doesn't seem to be major threats to safety and security, there is also a noted trend of increase use of violence at the level of society. Weak law enforcement exacerbates this problem. Again, the main responsibility here is in the hands of the government, as the only institution that can use violence legitimately. At the level of society, mainstreaming peaceful conflict resolution is essential.
- ***Women and gender issue.*** Another strategic issue concerns gender and women movement. Women movement have actually been quite active in Indonesia, though for some reasons they are not always visible.⁴ *At the level of discourse*, as shown by the

³ Of course there are exceptions to this general evaluation—some CSOs, especially the large ones, have produced documentation and theorization of their experience.

⁴ Lies Marcoes-Natsir, “Visibility and Invisibility: Women and Interfaith Dialogue in Indonesia” (forthcoming in a book published by National University of Singapore)

literature review, gender issue usually becomes part and parcel of the discourse about pluralism among the pluralists—other issues include democratization, and human-rights. However, *at the level of movement/activism*, there is also an observation that until now women movement and pluralism movement go their own ways, even though the potential of alliance between the two are great. As always, there are exceptions, but in general, they have not worked together effectively.

- **Youth.** Youth is an important segment of society which has been forgotten in the agenda of promotion of pluralism carried out by many CSOs. This is an obvious weakness since not only that youth consists of a significant part of population and that soon they will be the ones who play roles in society and government, but also because they have become the target of ideological infiltration of the exclusive-fundamentalist groups. What may be done in this area is empowerment of teachers of religion with inclusive mindset and creative methods of teaching religion; and empowerment of more moderate student groups, such as the ones affiliated with Nahdhatul Ulama and Muhammadiyah, to counterbalance the influence of radical groups.
- **Culture and Media.** There are several issues under this rubric. *First*, there has not been much attention given to local cultures in the discourse of pluralism, though in passing there have always been mentions about the need to revive local wisdom in the development of pluralism. This may be related to the concentrations on theological issues in the pluralism discourse hitherto. *Second*, there is also little attention to popular culture, which promises access to a wider public, especially the youth. Related to that, pluralism activists have not paid attention to non-conventional approaches (including films, performance arts, etc.) and the role it plays in shaping public opinions. The development in this area is determined mostly by the logics of the market, which is often not sensitive to the development of intolerant and exclusive attitudes.

In general, considering those many and varied challenges, the pluralists need to develop new strategies to widen the support by the various social groups in society. The new strategies are expected to reduce the resistance toward the negative view of pluralism as promoted by the conservatives. In addition, there needs to be better networking and coordination among CSOs concerned with the issue of pluralism themselves, whether or not pluralism is their main agenda. Further, there are also discussions about the need to have a common platform among such CSOs. This takes time; in the meantime better and more regular coordination and networking is important.

Finally, one issue which is identified when speaking about limitations of CSOs above, and also related to need for better coordination and cooperation among CSOs, is the importance to build the capability for research, to better integrate and develop knowledge based on their experience—and sharing it with wider audience, such that the rich experience can be transformed into knowledge.

C. Program Design

Based on previous discussions, and considering the limited time of KP (2 years), it was decided that KP in Indonesia will focus on religious pluralism. Out of several issues concerning pluralism it is regarded as the most important one in today's Indonesian context. Religious pluralism here will not be approached as a theological but civic issue, and will include other issues in relation to it such as the issues of gender and ethnicity. The domain of civic pluralism will most prominently be politics, not theology.

Civic pluralism is understood as describing the views and social attitudes of an identity group toward the others in the context of a democratic state. Normatively speaking, a civic-pluralist society is one in which its constituents acknowledge the others as equal to them in terms of fulfilment of rights and social obligations, and deal with differences of opinions in a civil way without violence, without the intention to repress differences. Besides the citizens, the state, which deals with the making of policies, laws/regulations as well as law enforcement, is an important factor for the development of pluralist society.

The notion of "civic pluralism" needs to be translated into more concrete, operational terms to help with conceptualization of the activities proposed below (what research reports to look for when building the database; what relevant topics can be proposed for research and documentary films, etc.).⁵ By way of introduction, there are several key concepts:

- *Citizenship*: the common denominator of people with different backgrounds (ethnic, religious, etc.) living in a certain area is that they are all citizens of a state, with equal rights, freedom, and obligation. *Minority* groups is an important issue since they are the ones usually marginalized or denied basic rights. *Rights*, therefore, is another important notion in this regard.
- *State*: what roles can and should the state play? This is directly related to the issues of policy-making (laws and regulations) and law-enforcement.
- *Relation between communities in a society*: how differences of opinions are resolved; formation of new social consensus; building the ethos to deal with differences in a civil way.
- *Relation between the state and its citizens/communities*: this is related to the possibility of discrimination based on ethnicity or religion in the making of certain policies (e.g. implementation of local regulations by a local government); should the state be required to also function as a facilitator of the meeting of different communities in the process of consensus making? The state may also be expected to "guard" the space for public reason so as not to be dominated by certain groups and remain accessible to as many citizens/groups as possible.

⁵ A good conceptualization of civic pluralism will be part of the work of KP team in 2009-2010. What is proposed here is only some initial ideas to start the "engine" of KP activities.

While in general the main issue to be dealt with in Indonesian KP is the practices of pluralism, in particular there will be an emphasis on some of the strategic issues listed above:

- Knowledge about local societies, strategies used in their encounter with diverse groups, especially religious groups.
- Knowledge about promotion of pluralism or movements opposing it among the youth.
- Women and pluralism; gender issues and the use of gender perspective, which are not yet well integrated to pluralism movement.
- Study of policies related to laws and regulations which are unfavourable to pluralism and the responses of the society.
- Studies of Freedom of religion/belief (FORB)
- Studies of Inter-religious dialogue/ cases of inter-religious community relations
- Studies of Communal conflicts/polarization
- Studies of the role of media (positive and negative) in promoting pluralism

With regard to activities, the most important focus of the “Knowledge Programme” (KP) is development of knowledge about pluralism. One of its main concerns is building a bridge between CSOs and the academic world. Research is at the heart of KP. One of CSO’s weaknesses identified above, which is access to, integration, and development of knowledge, will be addressed in KP.

The knowledge produced by KP will answer the following questions.

- 1) An understanding of the idea and the practice of pluralism in relation with human development, especially in Indonesian context:
 - What are the conditions for the growth of pluralism?
 - What is the appeal of conservatism/ fundamentalism which has become stronger recently, and what are its impacts on civil society?
- 2) Knowledge about strategies to develop spaces for pluralism. While the activities to promote pluralism within KP are limited, one of the questions that this program seeks to answer is: what are the effective strategies that CSOs can use to promote the practice of pluralism?

I. Activities

The November Regional Workshop recommended many activities to fulfil the objectives of KP, mainly with regard to knowledge development and integration. The Regional Meeting discussed them and suggested ways to focus the Programme.

In general, there are three main clusters of activities: capacity building, knowledge development, and dissemination. These three clusters and the outputs and outcomes aimed are outlined in the diagram below. The detailed description is as follows:

A. Capacity building

1. Research workshop and supervision (CSO-academic collaboration)

This activity is inseparable from the activity B. 2 below (*Collaborative Research by CSO and Academics*); this part focuses on capacity building, B.2 focuses on knowledge production. The final products to be delivered are written research reports or articles, as described in B. 2).⁶

Location: In the year 2009 we will select three locations based on several reasons:. The criteria of selection includes:

- Regions (local or indigenous communities) which have not been represented sufficiently (in terms of available knowledge on practices of pluralism)Regions with different background in terms of religions of the majority of population
- Regions with special economic activities (e.g. where the economy is based on exploitation of natural resources)

In each of the locations we will select one CSO (represented by its two activists) and one academic to do collaborative research, preceded by a workshop in Yogya where the three teams and the members of Regional Team meet. Another important consideration is our (Regional Coordinator's and Regional Team members') familiarity with the CSO and the academic supervisor—this is important to make sure that they perform as expected.

The three regions selected are: *Bali, Toraja (Sulawesi), and South Kalimantan*. These are all outside the island of Java. In each of these locations we have had candidates of the CSOs and supervisors. The CSOs will be selected based on considerations about both the performance of the institutions as well as the individuals from the institution.

Methodology: There is a discussion of the need to explore some “alternative research methodology” suitable to the topics and purposes of KP, but this is not clear yet at the moment. This exploration will be done initially by the Regional Team as part of the activity (i) below.

The detailed stages are as follows:

- i. **preparation** of research workshop: exploration of theories and methodology, creation of a reader on theories (on civic pluralism and related issues) and methods, and syllabus of workshop. (February – April)

⁶ An alternative product is **documentary film**. In the Regional Team discussion, it was decided that the available fund this year will be exhausted for research. Part of the reason is that in the first year we need to intensify research, with the hope that the findings of this year will strengthen our understanding of aspects of civic pluralism in Indonesia. This will be the basis of the choice about the kind of documentary film to be made, the topic, and the location.

- ii. **recruitment** of potential researcher candidates from the three locations. The CSOs and the academic are expected to produce a research proposal before coming to the workshop. (February – April)
- iii. **research workshop** for the three teams: this workshop will upgrade the candidates with knowledge and skill needed to do the research; exploration of the notion of civic pluralism; it will also be the forum to discuss research proposals with research teams from other locations and made revisions. (beginning of May)

This will be followed continuously with activity B.2.

2. Public lecture/community events

To support the intention to develop the conception of civic pluralism and explore alternative research methodology, there will be public lectures, which invite experts. This will be done twice in the year 2009. The public lecture is also partly aimed to make Knowledge Programme more visible.

Tentative plan:

- Lecture 1: Ignas Kleden, Indonesian historian and public intellectual (early May 2009, in conjunction with the Research Workshop)
- Lecture 2: Robert W. Hefner, Boston University (July 2009, in conjunction with Summer School)

The lectures will be held in Yogyakarta. There is a discussion about the possibility of doing the lectures also in Jakarta (before or after Yogya), hosted by Teater Salihara.

3. International Summer School on Pluralism and Development

This is part of the series of annual Summer School, which were held in the Netherlands and India. The 2009 Summer School will be hosted by CRCS, held in Yogya, on July 13 – August 8, 2009. The participants will be coming from the Netherlands, India, Indonesia, and Uganda.

B. Knowledge development

1. Building database of researches relevant to the topics of Knowledge Programme:

The idea here is to collect as complete as possible researches that have been done on issues related to the practice of pluralism in Indonesia. This is needed as it is believed that there are already many researches on this issue, but the majority are not easily accessible. Beside the intrinsic importance of such a database, this is also important as a prerequisite of doing further research. The results of such researches are available in university libraries, in NGOs, research centers, and other organizations. This will be done by the research team at CRCS, which, at the same time will conduct other programs.

2. Collaborative researchers CSO - Academic

This is directly related to A. 1 (Research workshop). The CSO-academic team is expected to do three tasks:

- (1) their main task is to do a research they themselves propose on an issue related to civic pluralism in the area;
- (2) provide regular report (mostly from local mass media) as data for the Annual Report;
- (3) assist with the building of database of researches (activity A. 1) by identifying and collecting material available in the area.

There are three main activities:

- i. **Collaborative research** by a CSO selected and a supervisor. The team will have freedom to pursue their research, based on the workshops; in addition they will do the other two tasks (May – November)
- ii. **The writing of reports:** as the final step, the researchers will meet again in Yogyakarta at the end of the research to discuss their reports, receive criticisms, and finalize them. (November)

3. Researches on civic pluralism by CRCS and Regional Team (throughout the year)

This category includes researches done by researchers within KP:

- (1) researchers employed by KP at CRCS (one regional coordinator, an assistant researcher, and 2 researchers). There are three items that will be done by the team: the Annual Report (B.4 below), the Database of Researches (B.1), and one research topic that will be decided soon.⁷
- (2) members of Regional Team (who are each required to produce at least a research article in a year, in addition to their main function as an advisory body). The research may be on reflections of the CSO's past involvement in pluralism-related issues or a theoretical/methodological issues related to civic pluralism,

4. Annual report on Religious Pluralism

Responding to the need, as expressed in previous discussions, including the November 2008 workshop, for a *regular evaluation of the developments of pluralism in Indonesia*, CRCS, starting in 2008 (released in January 2009) will produce an annual report on religious pluralism. This is to be done regularly, every year. While KP has a limited duration, at least in the coming two years a good format of the evaluation and its indicators can be formulated, tested and standardized for the coming years. Formulation of such indicators will help in evaluating the situation of pluralism in Indonesia—the achievements as well as

⁷ An idea that has been circulated for this: comprehensive evaluation and alternative proposal with regard to the article on “denigration of or deviation of religion” in a 1969 bill that is still valid today (UU No. 1/PNPS/1965 jo. UU No. 5/1969). This is the article that is identified in the 2008 Annual Report to be at the core of many violation of religious freedom in Indonesia; it has been used several times in 2008, especially with regard to the Islamic sect of Ahmadiyah, which is nearly banned.

the drawbacks—and evaluating its weaknesses. The work of Annual Report will start in January; it will be released in either December 2009 or January 2010. Midyear there will be an evaluation and monitoring.

5. Ph.D Program

The PhD program is part of the KP worldwide, in Indonesia, India, and Uganda. The purpose is to develop an advanced research on pluralism and human development, and later to produce comparison of the issue of pluralism between the three countries. There will be a centralized administration for this, in terms of recruitment and selection, and co-ordination of students/works in the three countries. Call for application is expected to be released early 2009 by Kosmopolis. For Indonesian student, the proposal for Ph.D. dissertation is expected to deal with an issue related to the main concern of Indonesian KP, i.e. civic pluralism, with further elaboration as above. While the format of the program is not fully determined now, in general (in the case of Indonesia), this may involve a sandwich Ph.D. program between Gadjah Mada University and University for Humanistics, Utrecht.

C Dissemination

1. Creation of web portal to enrich the resources of pluralism, and integrate it with knowledge from sources other than KP. As a start, all the material that has been produced so far in 2008 will be made available there. As the building of database (activity B.1) or the research (activity B.2 and 3) are going on, the results can be immediately made available there. Syllabus of the workshop, the reader, etc, in short all material for the workshop will be also made available for use by the public. To make this effective the web portal should be made visible, and at the same time add the visibility of the KP in general. (Design: January – March 2008)
2. Publication of research article in mainstream media/journals
3. Publication of research results as books (will be decided later; may be done in 2009)
4. Creative media (film) [2nd year]

To summarize and make explicit the output of the activities, see the table below:

	Activities	Output/2-year Objectives	Outcomes
A	Capacity building	Enhancement of CSO's and academics' capacity to produce knowledge on religious pluralism and strategies to promote pluralism in Indonesia.	1. Synergy between practitioners' and academics' to produce knowledge on religious pluralism. 2. An understanding of the idea and the practice of pluralism in relation with human development, especially in Indonesian context. 3. Knowledge about strategies to develop spaces for pluralism.
	1. Research workshop and supervision		
	2. Public lectures		
	3. Int'l Summer School		
B	Knowledge development	Knowledge on religious pluralism and strategy to promote pluralism in Indonesia.	3. Knowledge about strategies to develop spaces for pluralism.
	1. Database of researches on civic pluralism		
	2. Collaborative researchers CSO - Academic (3 researches)		
	3. Researches on civic pluralism by CRCS and Regional Team		
	4. Annual report on Religious Pluralism		
	5. PhD Program		
C	Dissemination	The knowledge delivered to the target audience (in particular, CSOs and academics).	
	1. Website		
	2. Journal Publication		
	3. Book		
	4. Creative media (film) [2nd year]		

The overall tangible products of the 2009 program will be:

- A syllabus of research workshop and the reader
- Database of researches on civic pluralism in Indonesia
- 3 research reports coming from the CSO-academic collaborative research
- 5 articles written by each of the members of Regional team and regional coordinator, and one additional research by CRCS
- 1 Annual Report
- Website

II. The knowledge team:

A. Local academic center (CRCS-GMU) and the regional coordinator of KP

Under the supervision of the regional coordinator, the local academic centre (CRCS) employs a research team (one or two researchers and an assistant researcher). The regional coordinator and the academic center has the following tasks:

- a. Undertake research (B.3) and build the database (B.1)
- b. Organize research workshop (A.1), public lecture/community events (A.2)
- c. Produce the Annual Report (B.4)
- d. Administer the web portal and publication; in general organize the dissemination process (C.1)
- e. Translate the findings and emerging understanding into policy oriented publications, advocacy dialogues etc.
- f. Evolve new ways and methods of engaging with the youth on the pluralism issue.
- g. Take part in the management of the PhD programme. (B.5)
- h. Synthesize the results of research done by all parties related to KP, and link them to global discourse of civic pluralism
- i. Co-ordinate with other KP country partners

In dialogue with the Steering Committee, the local academic centres will work in close association with the Hivos regional office in the execution of the programme. They will operate as coordinating agencies of the regional knowledge programme and in doing so are accountable to the Steering Committee in terms of the **content** of the programme.

B. Regional team

In order to make the Promoting Pluralism Knowledge Programme a genuine practitioners-academic collaboration, a Regional Team will be set up. The composition of the the Regional team consists of: (i) two to three CSO representatives, (ii) one or two academic representative(s), (iii) one representative from the Hivos ROSEA. In addition, the team should be sufficiently diverse in terms of gender and religious background.

The regional team will be chaired by the Regional Coordinator who is attached to the local academic centre. These experts shall participate in a number of meetings/consultations. In between meetings the team will maintain in contact to discuss upcoming issues. While the program will run for two years, the contract will be for one year with possible extension before the end of the first year. Each of the members are expected to

- commit approximately 2-3 days per month for KP, for 10 out of 12 months a year,
- meet four to six times in a year, and be in continuous correspondence through email
- submit inputs in writing on specific issues related to the planning of the programs.
- design and attend an annual workshop to asses the year's program and the following year's planning

Members of the regional team are expected to:

- i. Fulfil the function of an overall advisory role on the content and direction of the regional programme and produce an annual work plan that gives an overview of the activities and objectives in a particular year
- ii. Devise strategies that help leverage the developments in the programme to engage with the larger field

- iii. Help devise the major events, workshops etc. where appropriate and possible, together with the Hivos RO
- iv. Help translate the findings into useful policy advocacy as well as CSO's strategies for promoting pluralism
- v. Synthesize the results of research done by all parties related to KP, and link them to global discourse of civic pluralism
- vi. Read and comment on drafts of reports and other written materials.
- vii. Actively participate, to the extent possible, in the dissemination process
- viii. Write at least one research article in a year on a topic related to civic pluralism (B.3)

Compensation:

- The members of the Regional Team are entitled to an honorarium (either monthly or a combination of monthly and daily honorarium)
- One fellowship in a year at CRCS, GMU, to give an opportunity to complete a research toward the fulfilment of their expectation (A.3).
- One member of Regional Team or may be invited to a conference on Civic Pluralism in the Netherlands in May 25-26, 2009.

General schedule of the Regional Team (tentative):

- January:** Meeting #1; evaluate the methodology of Annual Report; Recruitment of CSOs and academic supervisor for A.1 and B.2; overall annual planning
- February-April:** Discussion of research workshop, the syllabus, and the reader
- May:** Meeting #2; Be involved in the research workshop and attend the first public lecture;
- June - July:** Meeting #3; Attend the second public lecture; meeting with KP India and Kosmpolis during the Summer School; discussion of progress
- August - October:** Monitor the progress re: collaborative research CSO – Academic
- November:** Meeting #4; Evaluation of 2008 and planning for 2010; final workshop of collaborative research