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Understanding Inclusivity of Religious Diversity in Humanitarian Response

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CREID
Coalition for Religious Equality and Inclusive Development

Joint Learning Initiative on Faith & Local Communities

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Abstract

This report comes from a review of tools and guidance materials applicable to humanitarian response with regard to their inclusion or exclusion of questions on religious minorities and religious diversity. We find that there is a lack of questions tailored for humanitarians to use throughout the programme cycle that will help them analyse when and how to pay specific attention to religious diversity in their response.

Keywords: assessment; freedom of religion and belief; humanitarian action; inclusion; evaluation; monitoring; religious diversity; religious dynamics; religious minorities.

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Acronyms

AGD	age, gender, and diversity
ALNAP	Active Learning Network for Accountability and Performance
ASEAN	Association of Southeast Asian Nations
CREID	Coalition for Religious Equality and Inclusive Development
DFID	Department for International Development
EC	European Commission
FCO	Foreign and Commonwealth Office
FGD	focus group discussion
FoRB	Freedom of religion or belief
FSHR	Faith-Sensitive Humanitarian Response
GSDRC	Governance and Social Development Resource Centre
IDP	internally displaced person
IGAD	Intergovernmental Authority on Development
INEE	Inter-Agency Network for Education in Emergencies
INTRAC	International NGO Training and Research Centre
IRW	Islamic Relief Worldwide
IZA	Institute for the Study of Labor
JLI	Joint Learning Initiative on Faith and Local Communities
KAP	knowledge, attitudes, and practices
KII	key informant interview
LEGS	Livestock in Emergencies Guide Standards
LFW	Lutheran World Federation
LGBTQI	lesbian, gay, bisexual, transgender, queer, questioning, and intersex
MEAL DPro	Monitoring, Evaluation, Accountability, and Learning Development Professional
MERS	Minimum Economic Recovery Standards
MHPSS	mental health and psychosocial support

MIRA	Multi-Sector Initial Rapid Assessment
MoU	Memorandum of Understanding
NGO	non-governmental organisation
OSCE	Organization for Security and Co-operation in Europe
PRA	Participatory Rural Appraisal
SDG	Sustainable Development Goal
SRHR	sexual and reproductive health rights
UNHCR	United Nations High Commissioner for Refugees
UNICEF	United Nations Children's Emergency Fund
USIP	United States Institute of Peace
WASH	water, sanitation, and hygiene

Executive summary

A background review

The first section of the report is a background review of when inclusion of religious diversity is and is not mentioned in academic literature and policy/practice-focused reports.

- Overall, although materials such as assessment, monitoring, and evaluation guides in the humanitarian and development sector do not particularly address the situation of religious diversity nor the issue of freedom of religion or belief (FoRB), we generally find that there is an emphasis on participation, contextualised approaches, and the inclusion and safeguarding of vulnerable and marginalised groups, which, if practised comprehensively, should include attention to religious diversity.
- It is noticeable, however, that most inclusion literature in humanitarian response focuses on themes of gender, age, and increasingly, disability. While these are highly worthwhile themes that should also be examined, it is surmised that inclusion of religious diversity is not a priority and may often be forgotten. The irony is that, although humanitarian definitions of inclusivity, vulnerability, and impartiality often mention religious identity in passing (alongside gender, age, race, ethnicity, politics, and other aspects of identity), there is almost no guidance as to how to include it.
- While there are no existing guidance materials specifically for humanitarians on inclusion of religious diversity, there are guides on issues such as FoRB for foreign office staff and faith sensitivity for humanitarian actors. Yet guides on FoRB are not sufficiently targeted at humanitarian staff and their needs and faith-sensitivity guides bring the question of religious dynamics to light, but are not sufficiently precise about

accounting for religious diversity. A faith-sensitive lens alone is not sufficient, if that means only including religious majorities. For full sensitivity, therefore, religious dynamics of inclusion and exclusion should also be understood, so that diverse religious minorities are included as well as religious majorities.

A review of humanitarian tools and guides

The next section of this report reviews tools relevant to humanitarian action for the ways in which religious diversity and inclusion, FoRB, and religious minorities are considered.

- The tables in this section are broadly structured along the humanitarian programme cycle. The table columns cover the main details of each tool, then direct quotations of relevance from each tool, and finally an analysis of the tool, including emerging key questions.
- Ultimately, we have not uncovered a toolkit that specifically covers a framework, questions, and methods needed to analyse the inclusion of religious diversity in humanitarian responses. As such, this review work demonstrates that this is a current gap. There is very little guidance on how to mainstream awareness of religious diversity into everyday humanitarian programming.
- There is a great need, therefore, for further investigation with humanitarian actors into how they have previously examined questions of religious inclusion in humanitarian response. Do humanitarians remember to include religious diversity as part of general diversity requirements of assessments if they are not prompted, and when they do include it, what prompts them to consider it?

Towards a set of recommended questions on religious diversity and inclusion for humanitarians

Having found that questions that humanitarians can use to analyse religious diversity and inclusion are generally lacking, the final section of this report suggests some recommended questions emerging from the reviews of guidance documents and tools. Some key overarching questions include (see Section 5 of the report for a full list):

- Is information on religious diversity included in needs assessment?
- Is information on religious diversity included as part of an intersectional analysis of inclusion, with attention to how other aspects of identity, including gender, age, ethnicity, political affiliation, might overlap with religious minority status to further marginalise individuals and groups?

- Is disaggregated data on religious diversity collected? Is it collected ethically, with full recognition of the potential dangers and with strict data protection protocols?
- Is consideration of religious diversity included in design and planning?
- How is religious diversity included in logframes and indicators?
- How is inclusion of religious diversity both targeted and mainstreamed in the implementation of projects?
- How is the inclusion of religious diversity included in maintaining humanitarian standards? For example, are appropriate burial practices and ceremonies tailored for differing religious needs?
- Is consideration of religious diversity a part of evaluations?
- How are principles of respect for religious diversity understood and enacted in the humanitarian workplace?
- Is there a religious diversity and inclusion policy?

1 Introduction

This paper focuses on inclusivity of religious minorities and religious diversity in humanitarian response. Questions on inclusion of religious diversity will usually arise during assessment, monitoring, and evaluation of humanitarian response but are relevant to any and all stages of the humanitarian programme cycle.

For many years, religion and faith were considered to be irrelevant at best, and a hindrance at worst, by many humanitarian and development actors (Khalaf-Elledge 2020; Wilkinson 2020). This has slowly started to change from the early 2000s onwards, when researchers, practitioners, and policymakers started to pay increasing attention to the role of religion and religious actors in humanitarian and development action (Ver Beek 2000). However, while faith in general is more on the agenda now than ever, awareness of the specific challenges that religious minorities face in humanitarian settings, the need for the inclusion of religious diversity, and how programming could be adapted to take issues related to religious discrimination and freedom of religion or belief (FoRB) into account remains limited (Avis 2019; Allouche, Hoffler and Lind 2020; Tadros and Sabates-Wheeler 2020). Simply being faith-sensitive is not enough. Approaches must also consider religious diversity, as religious diversity and the dynamics between different religious and secular groups has a clear impact on the needs of people of various faiths (and none).

Research indicates that navigating such issues in humanitarian contexts is a complex and challenging endeavour, with multiple trade-offs involved (Desportes 2019). Some humanitarians may be reluctant to engage with religious dynamics, out of a fear that engagement with religion may contradict humanitarian principles such as neutrality and impartiality or that it may exacerbate existing tensions in a humanitarian context. While it is important to acknowledge these fears, ignoring religious dynamics cannot be the answer. When religion is a reality on the ground (and it is in many – if not most – humanitarian settings worldwide), it must be considered, just as any other sociocultural factors affecting people. In this context, it is important to address the perception that secular approaches are 'neutral', rather than perspectives that are based on systems of values and norms in their own right (see, for example, Wilkinson 2020).

This paper focuses on religious diversity during humanitarian response. There are considerably more publications on religion and development, and religion and peace-building, than on religion and humanitarian response (and the gap becomes even bigger when it comes to evidence on religion, assessment, and monitoring and evaluation), so at times, we also refer to insights from development and peace-building. When we do that, we highlight the similarities and differences between development, humanitarian, and peace-building approaches.

While we focus on religious minorities and religious diversity in this paper, we use these terms acknowledging that restrictions based on religion and belief may impact both numerical minorities and majorities, and that a national minority may be a majority in a certain area (and vice versa). Therefore, when working on religious minorities and religious diversity in humanitarian response, it is important to acknowledge that who is a minority and whose freedom of religion or belief is threatened in a given context does not simply depend on numbers. Instead, we need to consider religious diversity and existing power dynamics more broadly.

As there are very few practical materials to guide the inclusion of religious minorities and religious diversity in humanitarian response, this paper aims to start a conversation about how best to ask questions that are pertinent to this form of inclusion in standard sets of questions about topics such as inclusion, accountability, community engagement, and other themes that are part of humanitarian responses. To do this, the paper provides, firstly, a background review of how academic literature and practice/policy-focused reports have considered inclusivity of religious minorities in humanitarian response so far. It then, secondly, offers a

review of major tools used in humanitarian response to assess if and how they ask questions about the inclusion of religious minorities before, finally, suggesting a list of recommended practical questions emerging from the previous sections.

2 Background review

This background section starts with an overview of what we know about asking questions and critically reviewing approaches in humanitarian response, mostly in relation to assessment, and monitoring and evaluation. It highlights barriers to asking questions on the inclusion of religious minorities in the humanitarian and development sectors, discussing what makes humanitarian, rather than development, interventions specific, providing an overview of different types of evaluations in humanitarian settings, and outlining what is perceived to be good practice in this area. It then goes on to discuss what we know more generally about faith in monitoring and evaluations in humanitarian contexts, before specifically analysing existing evidence on the inclusion of religious diversity in humanitarian monitoring and evaluation. It concludes that whilst awareness of the importance of considering religious minority issues in the monitoring and evaluation of humanitarian work is increasing, there is still little evidence on what constitutes good practices in this area.

2.1 Assessment in humanitarian response

2.1.1 Barriers and opportunities with regard to assessment in the humanitarian sector

Humanitarian actors are faced with multiple challenges when undertaking assessments in preparation of humanitarian response. One particular concern when gathering data for assessment in humanitarian settings are ethical issues (Walden 2013; Puri *et al.* 2015). Problems can start from the very initial stages of a response and take root in assessment processes. Darcy (2003) observes inconsistent approaches to needs assessments and situation analyses by humanitarian responders, with the political priorities of donors and the marketing requirements of humanitarian organisations often affecting the analysis and presentation of need. When evaluators then use these analyses as baseline data, this can skew the findings of their evaluations.

In some contexts, baseline data may be completely lacking – because it was never collected or because records were destroyed during a crisis or disaster – or be obsolete, due to forced displacement, migration, or massacres (Sundberg, Dillon and Gili 2019). Darcy *et al.* (2013)

stress that this is not only an issue with regard to needs and situation analyses, but a general problem in the humanitarian sector, where information-generating processes tend to be 'fragmented and disconnected, with different actors conducting their own processes' (2013: 19). Focusing on assessment is important, because if the inclusion of religious minorities, for example, is not included from the start of the humanitarian programme cycle, i.e. in initial assessments and planning, then this has a knock-on effect at every stage of the cycle, as it sets the agenda for what questions will be asked and what data will be gathered at later stages (see, for example, Carter 2021).

2.1.2 Faith sensitivity in assessment

There are not many guides and tools on assessment and faith. Some guides on faith-sensitive programming, such as the 2018 Lutheran World Federation and Islamic Relief Worldwide guidance document on faith-sensitive mental health and psychosocial programming (LWF and IRW 2018), which is part of the overview in the second part of this paper, include a section on assessment, although only very brief. Beyond that, common baseline assessments might include knowledge, attitudes, and practices (KAP) surveys that establish people's understanding of an issue (on religion, for example, UNICEF in Malawi developed a survey on religious and traditional practices related to marriage – see Makwemba *et al.* 2019). These types of surveys are an area in which we more frequently find questions pertaining to religious beliefs and practices. However, it is much rarer to focus on minority beliefs and practices or issues of religious diversity.

2.1.3 Assessment of humanitarian response with regard to religious diversity

Some humanitarian assessment tools refer to assessing the inclusion of religious diversity, but do not provide further details of how to do this. Assessment tools on gender, age, disability, and diversity (often from protection analyses) provide an insight into how to include diverse experiences. Protection is an area of humanitarian action that covers the protection of human rights and therefore includes protection of the right to freedom of religion, thought, and conscience. Of all the humanitarian clusters and sectors (such as shelter and food security), this is the area in which religious minorities and religious diversity could be most explicitly examined (although religious diversity is also a cross-cutting issue across clusters). The application of protection practices in humanitarian response, however, does not commonly focus on religious diversity. In this context, some have called for a greater focus on producing and using religiously disaggregated data (see, for example, the Sphere Project (Sphere 2018) and UNHCR 2018). There is often hesitancy to include religiously disaggregated data, a position Winkler and Satterthwaite (2017: 1092) strongly counter:

> The politics of data cannot be overestimated. Data are political because data are powerful. The hesitancy and even resistance to monitor progress specifically for groups based on ethnicity, race, religion and caste demonstrates precisely what a powerful instrument data can – or could – be. Once again, it has proven much easier to adopt aspirational language than to incorporate attention to inequalities and marginalisation where it matters most: in indicators, data sources and monitoring processes. This must be remedied, and our analysis shows that much greater collection and analysis of disaggregated data is feasible. It is not too late to amend the SDG indicators. Including additional disaggregations that are meaningful for dismantling inequality is an urgent step in moving the 'leave no one behind' mantra from rhetoric to reality.

2.1.4 Faith sensitivity and religious diversity in conflict and context analysis

When humanitarian response takes place in conflict-affected settings, there may be an opportunity to add questions about religious diversity to existing conflict, context, or situational analyses. A focus on faith and religious diversity is not always part of conflict analyses, although in many contexts, these analyses will pick up at least some of the religious dynamics in an area. Amongst the weaknesses of many existing approaches is that they either do not explicitly focus on religious dynamics or only focus on those who are directly party to a given conflict, rather than the wider population, including those not directly involved (yet still affected) by the conflict. One notable example in this context is a publication by Frazer and Friedli (2015), which provides an overview of five ways that religion often functions in conflict-affected societies. The authors employ the 'do no harm' framework to develop a set of recommended questions, with a view to help consider the religious dynamics of a context. Another entry point for a more deliberate and systematic consideration of religious diversity could be analyses of horizontal inequalities, which are included in some existing context, conflict, and situational analyses (see, for example, Stewart 2000, 2010).

Overall, faith sensitivity has not been as thoroughly integrated into assessment, conflict, or context analysis – and a focus on religious diversity and inclusion of religious minorities even less so. As such, we focus for the rest of the section on monitoring and evaluation, where there is slightly more written already about faith sensitivity, although still very little on religious diversity and the inclusion of religious minorities.

2.2 Monitoring and evaluating humanitarian response

2.2.1 Barriers and opportunities with regard to evaluation in the humanitarian and development sectors

Despite the widespread and frequent occurrence of humanitarian crises, thorough and systematic evaluations of humanitarian action remain an exception (Puri *et al.* 2015). Many of the reasons behind this lacuna are similar across both the humanitarian and development sectors. A lack of evaluation is often linked to limited capacity, resources, and financial means. Faced with restricted resources and time, many actors prioritise other areas of work, which tend to be perceived to be more vital to the objectives (or even survival) of the organisation. Local humanitarian and development actors in particular often struggle to make formal evaluations an integral part of their activities. However, many regional and international actors also fail to incorporate evaluations into their work in a systematic and thorough manner (Eggert 2021).

The type of funding humanitarian and development actors use can affect their likelihood to conduct regular monitoring and evaluations. There is some evidence that organisations which rely on individual and community donations rather than institutional funding (which is fairly regularly the case with faith actors) tend to have less formalised monitoring and evaluation systems (if any). This is the case because their relationships with their donors rely on trust and personal relationships rather than being based on formal, institutionalised monitoring and evaluation requirements, such as the standards set by many institutional donors (*ibid.*). Although many faith-based organisations implement evaluations, some faith actors reject the concept of formal monitoring and evaluation altogether for faith reasons. Reasons may, for example, include a belief in the divine guidance of a faith leader who makes decisions – rendering human forms of accountability obsolete in the eyes of their followers (*ibid.*).

While monitoring and evaluation of development work is often lacking, this is even more so the case in humanitarian settings. Academic studies on evaluations of humanitarian response are rare (Puri *et al.* 2015). Although there are commonalities between the humanitarian and development sectors, and many of the barriers to thorough and systematic evaluations are the same, evaluations of humanitarian action are distinct in some ways, due to the particularly complex and challenging nature of humanitarian settings. Key issues include access, data availability and reliability, and ethics. High contextual pressures and the need to respond fast often allow for little preparation, can complicate the data collection process (*ibid.*) and may

incentivise humanitarian actors with limited resources to prioritise direct response over evaluation (Eggert 2021).

Areas in which humanitarian response is provided may also be particularly difficult to access, which may lead to evaluations being carried out remotely or non-specialist staff conducting evaluative work (Norman 2012; Price 2017). Moreover, humanitarian projects tend to have a higher staff turnover than development projects, which can pose additional challenges to evaluators who may find it challenging to find key informants (Sundberg *et al.* 2019). These barriers contribute to the difficulty to home in on nuanced questions, such as the inclusion of religious minorities.

Overall, however, many actors in the humanitarian and development sectors are aware of the need for systematic, thorough monitoring and evaluation, with many donors requiring evaluations when funding is allocated. Oftentimes, implementing partners are exposed to the concept of evaluations through donor requests, with some implementing organisations deciding to scale up the approach, as they see the value of it for their work regardless of donor requirements (Eggert 2021). At the same time, especially in partnerships between national or international actors on the one hand and local partners on the other, requirements to incorporate evaluations into ongoing programme work can put considerable pressure on implementing partners, who may not always see value in the particular approach required by the donor or partner organisation (Frerks and Hilhorst 2002). There is therefore a risk that monitoring and evaluations end up as tick-box exercises, whereby activities are implemented to meet donor expectations, even if the generated data may not be considered to be meaningful or beneficial by the local partner (Eggert 2021), which has led to some to call for alternative procedures that approach evaluation as a jointly negotiated learning process involving a multitude of various stakeholders (Frerks and Hilhorst 2002).

2.2.2 Monitoring and evaluation guides for humanitarian and development actors

Recognising the need for a broader incorporation of evaluation into humanitarian and development work, a number of guides aimed at practitioners working in the sector have been developed. Many of these are written for both humanitarian and development contexts, with some focusing on development work only, with an added brief section on humanitarian contexts. The MEAL DPro (Monitoring, Evaluation, Accountability, and Learning Development Professional) guide (Culligan and Sheriff 2019) is an example of a guide that is aimed at both humanitarian and development audiences. Culligan and Sheriff (2019: 3–7) stress that good practices in the evaluation of humanitarian and development work include, amongst others,

accountability, the use of feedback and complaints channels, participation of a range of different external stakeholders, and critical thinking (which they describe as 'a process of thinking that is clear, rational, open to different opinions, and informed by evidence') (*ibid.*: 7). They particularly emphasise the need to maintain ethical standards, including representation (of all populations, including the vulnerable and marginalised, and therefore – although not explicitly mentioned in the guide – implicitly including religious minorities), informed consent (whereby participation in MEAL activities is voluntary and based on accurate information shared by the MEAL process owner), privacy and confidentiality, participant safety, data minimisation, and responsible data usage (*ibid.*: 7–8).

In addition to the more general evaluation guides aimed at both humanitarian and development practitioners, a number of publications specific to humanitarian settings have been published. One of the earliest and most often referred to guides in this context is a 1999 OECD guide (Development Assistance Committee 1999), which – in the words of Abdelmagid *et al.* (2019: 3) – aimed 'to reduce the "methodological anarchy" of evaluations of humanitarian assistance funded by the OECD Member States'. It is perceived to be the 'industry standard' by many in the sector (Sundberg *et al.* 2019) and established a standard set of criteria for evaluation (which includes relevance and appropriateness, efficiency, effectiveness, impact, connectedness, coverage, coherence, and coordination).

Questions of relevance and appropriateness of assistance for religious minorities are the area in which one might expect to see questions about religious diversity and the inclusion of religious minorities. Yet inclusion (or exclusion as may in fact be the case) can have a cumulative effect across all the other areas covered by the guide; if, for example, an intervention is inappropriate for a religious group, this could affect the overall inefficiency if objectives are not achieved, and cause ineffectiveness if resources have to be delayed or repurposed, leading to reduced impact of the intervention overall. A range of other guides focusing on evaluation in humanitarian response were published in subsequent years (for example, Beck 2006; EC 2007; Cosgrave, Ramalingam and Beck 2009; Morel and Hagens 2012; Cosgrave, Buchanan-Smith and Warner 2016; Cosgrave *at al.* 2016; Christoplos and Dillon, with Bonino 2018; see also the discussion in Abdelmagid 2019: 3). Cosgrave *et al.* (2016) is particularly recognised and has been used in the review of specific tools in Section 4.

Humanitarian responders rely on a variety of different types of evaluations. Cosgrave *et al.* (2016: 47) lists many types, ordered from less to more structured and formal, including after-

action reviews, internal reviews/self-evaluations, real-time reviews, real-time evaluations, formative/mid-term evaluation, evaluations (especially summative), and meta-evaluations/synthesis studies. Clearly, there is not one set type of evaluation in humanitarian response, and evaluators may need to decide which type is the most appropriate in a given context. In each of these types, however, it is appropriate to ask questions about inclusion, and therefore inclusion of religious minorities, and questions can be tailored to more qualitative and quantitative methodologies as required.

Overall, although existing guides on evaluation in the humanitarian and development sector do not particularly address the situation of religious minorities nor the issue of FoRB, we generally find that the evaluation processes they advocate for have a strong focus on participation, contextualised approaches, and the inclusion and safeguarding of vulnerable and marginalised groups, which, if practised comprehensively, should include religious minorities.

2.3 Good practices for considering religious diversity in humanitarian response

2.3.1 Faith sensitivity in monitoring and evaluation

In recent years, humanitarian and development actors – as well as researchers studying the sector – have become more aware of the role of religions and religious actors. In the development and peace-building sectors, several guides and tools on faith-sensitive evaluation approaches have been published, as well as a small number of academic publications on faith, development, and evaluation. Much of the practical work in this area is spearheaded by Christian development organisations, including big international actors such as Tearfund, but also national organisations like the British Allchurches Trust, and often focuses on development rather than humanitarian settings (see, for example, Tearfund 2016 and Allchurches Trust n.d.). While these practice-focused evaluation guides and tools for development practitioners were developed by Christian organisations, they are created with a variety of different contexts in mind and are not exclusively used for work with Christian communities. This is similar to many (of the limited number of) academic studies focusing on Christian case studies (see, for example, Deneulin and Mitchell 2019).

Publications on evaluation and development from non-Christian faith perspectives are rare. There is a small number of publications on evaluation and faith more generally, which discuss the compatibility of (mostly East Asian) faith approaches and Western-style monitoring and evaluation (see, for example, Russon 2008; Russon and Russon 2010, 2014; Dinh *et al.* 2019a,

2019b). However, these tend to be very academic, with limited benefit to practitioners in the humanitarian and development sectors. Practice-focused guides have been developed for evaluation work with some other faith groups, such as Aboriginal and Torres Strait Islander or Native American communities (see, for example LaFrance and Nichols 2008 and Gibb *et al.* 2019). An example of an Islamic approach would be Ebrahimi, Khanjarkhani and Morovati (2011) who developed an Islamic faith-based rationale for evaluation in education settings.

In addition to studies and guides focusing on faith and development, a number of publications on evaluations of faith-based and interfaith peace-building have been published in recent years (see, for example, Steele and Wilson-Grau 2016; Woodrow, Oatley and Garred 2017). Woodrow *et al.* (2017) (also known as the Faith Matters guide) is particularly thorough and cited in the menu of tools in Section 4. All of these tend to call for participatory approaches that consider local context and the priorities of local faith communities, as well as an understanding of development or peace-building that goes beyond purely materialistic approaches, prioritising holistic understandings of development that include spiritual, mental, and emotional (as well as physical) wellbeing.

While there has been a growing interest in religion as it relates to development, publications on religion and humanitarian response (as opposed to development or peace-building) remain comparatively rare. It has been estimated that discussions on religion and humanitarian action are 'probably at least 5 to 10 years behind the development sector' (Clarke and Parris 2019: 8). It is therefore not surprising that our knowledge of evaluations in humanitarian response with regard to faith is similarly limited. In a 2019 study, Clarke and Parris conclude that '[t]here is [...] little evidence as to how professional humanitarian workers accommodate the religious beliefs of local populations in their planning, implementation and evaluation of humanitarian responses' (*ibid.*: 1).

Overall, faith sensitivity in assessment, monitoring, and evaluation has brought to light questions about religion in general, but rarely about religious minorities. One example would be the 2018 LFW and IRW guidance document, which has a brief section on assessment, monitoring, and evaluation, but only mentions interfaith dynamics in passing. An argument can be made that a faith-sensitive lens alone is not sufficient, if that only means including faith in a general sense. For full sensitivity, therefore, religious dynamics of inclusion and exclusion should also be understood, so that religious minorities are included as well as religious majorities. This leads to the final section of this background review which focuses specifically on questions of religious minorities, diversity, and freedom of religion and belief.

2.3.2 Evaluation of humanitarian response with regard to religious diversity

If our knowledge on assessment, monitoring, and evaluations of humanitarian action that take faith in general into account is limited, we know even less about evaluations of humanitarian response with regard to religious diversity, FoRB, and religious minorities.

While a recent report by Marshall highlights a variety of FoRB monitoring sources (i.e. monitoring FoRB abuses country-by-country), Marshall also notes a lack of integration of FoRB indicators into policies and practices of humanitarian and development organisations (2021). Although a number of assessment tools, reports, and guides on FoRB have been published in recent years, Marshall concludes that:

> The underlying bases for analysis and the data used are patchy, they often neglect or oversimplify local realities, they tend to focus primarily on government roles, and they may reflect quite restrictive understandings of both religion and secularisms. Important groups may be excluded. In contrast, the daily life of large groups of citizens on which pluralism must be grounded may vanish from sight in a focus on a small set of incidents and individuals.
> (Marshall 2021: 33)

Humanitarians may look to FoRB monitoring sites for information on religious minorities in their contexts, but this information is often limited according to Marshall's review. Without questions on religious minorities in assessments, humanitarians are likely to rely on external FoRB monitoring sites for general information, which could lead to concerning generalisations.

This lack of data on FoRB in humanitarian contexts is mirrored by similar gaps when it comes to evidence on evaluation of humanitarian response with respect to FoRB. Many (if not most) evaluations of humanitarian response do not consistently take vulnerabilities of specific populations into account. In an analysis of evaluation of protection by humanitarian actors, Bonino concludes that 'the evaluation of protection in humanitarian action is lagging behind other areas of inquiry in the evaluation of humanitarian action' (Bonino 2014: 8). Similarly, Darcy contends that vulnerabilities due to gender, age, disability, and other diversity issues are rarely considered, with ethnic and religious vulnerabilities receiving even less attention (2016: 5–6).

Barbelet and Wake (2020: 19–20) point out that old age, disability, and gender are amongst the most frequently considered identifiers when inclusion and exclusion are measured in humanitarian action. They identify LGBTQI and language minorities as some of the least considered groups when it comes to inclusion and exclusion in the humanitarian sector, but do not mention religious minorities. When the situation of ethnic or religious minorities is considered, little effort is made to disaggregate groups further, undertake intersectional analyses, and consider how their specific situation may be affected by other factors (Darcy 2016: 61; see also Barbelet and Wake 2020: 8). This is problematic as '[w]ithout understanding and applying intersectionality, activities intended to be inclusive, can actually have the opposite effect – reinforcing marginalisation and exclusion, often unconsciously' (Searle *et al.* 2016: 17, cited in Barbelet and Wake 2020: 14). Although humanitarian definitions of inclusivity, vulnerability, and impartiality often mention religious identity in passing (alongside gender, age, race, ethnicity, political orientation, and other aspects of identity), there is almost no guidance as to how to include it in assessments, monitoring, and evaluation.

Yet awareness of the importance of considering FoRB in evaluations of humanitarian action amongst policymakers seems to have slowly increased. While a 2010 FCO toolkit on FoRB does not mention 'evaluation' at all (FCO 2010), a 2018 report based on an event organised by the FCO in association with the US Department of State and the then UK Department for International Development (DFID) includes several pages of recommendations on how the impact of humanitarian (and development) interventions on vulnerable communities can be better measured in conflict and crisis settings. The report recommends considering the impact of interventions on wider society; generating and using disaggregated data; carefully considering the use of data on the religious identities of individuals and associated risks; and adapting programme evaluations (FCO 2018: 11–14).

However, while the report specifies that the event that it is based on brought together 'a range of actors including government representatives, humanitarian assistance providers, human rights advocates, and representatives of persecuted communities' (*ibid.*: 5), it is not clear whether the recommendations presented in the publication are based on systematic research or evaluation. We have included this report in the tables in the second part of this report. A follow-up guidance note building on the conference report was published in 2020. Based on interviews with seven experts, it provides some additional research and analysis on the protection of religious minorities facing vulnerabilities in conflicts and crises and mentions assessment, monitoring, and evaluation (Shah *et al.* 2020).

Whilst the limited literature on evaluations, humanitarian response, faith, religious diversity, and discrimination does provide a basis for discussion on the need to take FoRB issues into account when evaluating humanitarian interventions, more research and shared learning is needed to establish a more solid foundation to formulate evidence-based recommendations in this area.

The next section of this document details a set of tools that can be used to guide assessment, monitoring, and evaluation of religious inclusivity in humanitarian response. Having established in the first part of this paper that there are significant gaps in this field, the tables in Section 4 pick out key pieces of information relating to religious diversity and minorities from the range of tools in the areas specified in the background review (i.e. general humanitarian assessment and evaluation tools, faith-specific assessment and evaluation tools, and FoRB-specific tools).

3 A review of tools and lessons for assessing the ways in which humanitarians take religious diversity into account

This review of tools selects prominent examples of tools used in humanitarian assessment and evaluation, as well as focusing in on tools that particularly address the topic of inclusion in humanitarian response, to review how they address the even more specific focus of inclusion of religious diversity. The review does not claim to be comprehensive, but has instead aimed to select tools and approaches that are commonly used and/or designed in ways that are helpful to current humanitarian programming. The list of tools here aims to give an overview and we recognise that some tools may have been missed, notably many tools that have been developed by NGOs for internal use only, or have not been widely disseminated or publicised outside the NGO. Some NGOs' tools are mentioned below, but they are not meant to be representative of the broad variety of faith-based and secular organisations who have produced tools that may speak to diversity and minority issues among other matters.

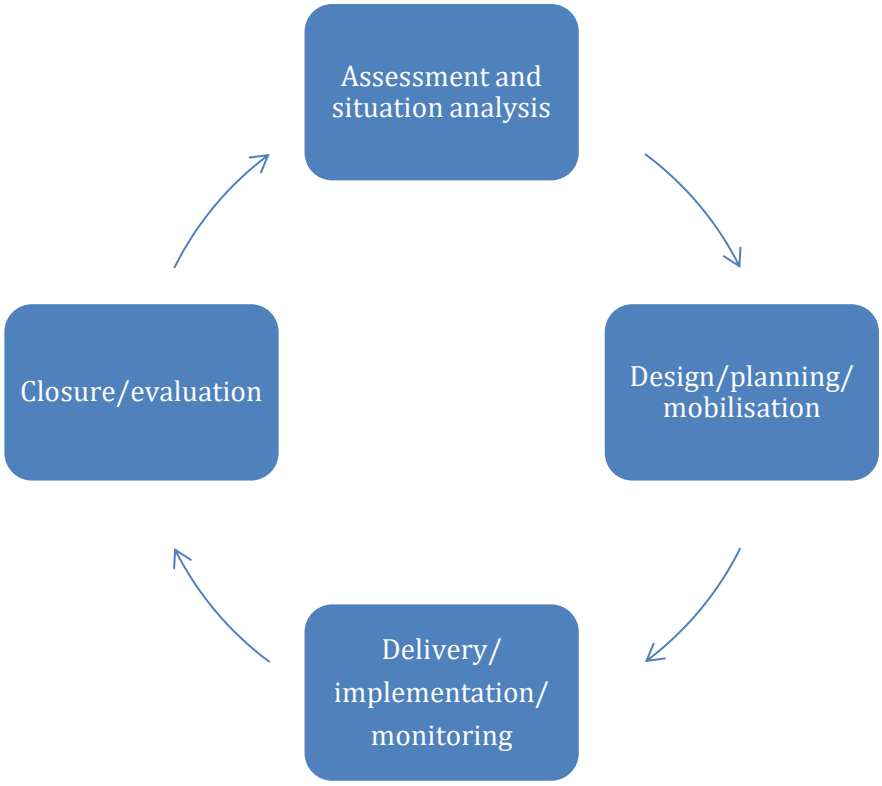
3.1 What this review includes

Based on the background review, knowledge of humanitarian processes, and searches in key humanitarian and development document libraries (ALNAP's HELP Library, ReliefWeb, Better Evaluation library, humanitarianresponse.info), we have assembled tables of recommended frameworks, questions, and methods that can be used to inform the design of questions to be asked to ensure religious inclusivity in humanitarian response. We have used the broad structure of the humanitarian programme cycle as the framing for this menu. This is aligned with DFID's Smart Rules now combined into the new FCDO Programme Operating Framework and the generally recognised Humanitarian Programme Cycle used in the international humanitarian system.

Within each section of the programme cycle, there is a table that breaks down the main elements of each tool from which we have found useful material, and an analysis of what can be learned from that material. The main sections are 1) Assessment and situational analysis, 2) Design/planning/mobilisation, 3) Delivery/implementation/monitoring, and 4) Closure/evaluation, as demonstrated in the basic programme cycle diagram below. We have

used these categories as the broad areas that are similar across many programme cycles but each cycle design and organisation may have slightly different categories.

Figure 1 Programme cycle



Source: Olivia Wilkinson.

Ultimately, we have not uncovered a toolkit that specifically covers a framework, questions, and methods needed to analyse the inclusion of religious diversity in humanitarian responses. As such, this review work demonstrates that this is a current gap. There is very little guidance on how to mainstream awareness of religious diversity into everyday humanitarian programming. Instead, we have drawn from a combination of humanitarian, faith, and freedom of religion or belief (FoRB) tools. As a result of our analysis, we finish this paper with a section that hints at recommended questions that could be used to add to assessment and evaluation-type question sets on inclusion. These recommended questions build on the questions seen throughout this review of tools, but build in a further focus on inclusion of religious minorities.

3.2 What this review does not include

There are many tools describing generic skills related to quantitative and qualitative methods, such as how to undertake semi-structured interviews, group interviews, focus groups, and surveys (in humanitarian contexts, see advice here, for example). This menu does not include details on such tools, but instead aims to focus on examples that specifically and appropriately address questions of religious diversity and the inclusion of religious minorities. We do not include methods to partner with local and national faith actors, which is more specifically covered in other reports and guides and not the focus of this project on religious diversity and inclusion (although some aspects of partnership are tangentially relevant and discussed in the following tables).

Likewise, this menu does not include details on the long list of humanitarian monitoring and evaluation options, that have been well documented in other platforms such as the M&E Universe from INTRAC or the BetterEvaluation website (see here for specifics from BetterEvaluation on evaluation of humanitarian action) or tools for studying religions in society; again, that are covered by others elsewhere such as here and here. CREID has also already produced documents that comment on methods and processes (such as CREID working paper number 5 on participatory methods) but we have not included them here so as not to replicate information.

There are also an ever-growing number of guidance documents on FoRB. A lot of the guidance on FoRB is also rather generic – there are FoRB guidance documents that urge the consideration of FoRB issues in programming, but do not provide specific details of what that includes. We have avoided including broad guidance and tried to focus more specifically, again, on frameworks, methods, or questions that can be used practically and immediately by humanitarian practitioners. Finally, we have not covered global- and country-level methods for monitoring FoRB abuses and compliance, as those have been separately covered in a recent CREID paper from Marshall (Marshall 2021).

For each of the tools or sets of questions given as an example below, further adaptation would be needed to make religious diversity a particular focus. An overarching takeaway from this observation is that, as a basis, further investigation with humanitarian actors should ask humanitarian staff a) if they remember to include religious diversity as part of general diversity requirements of assessments if they are not prompted, and b) when they do include it, what prompts them to consider religious inequality aspects?

3.3 Navigating the tables

The tables include a column on basic information about the tool, a second column detailing the main citations from the tool itself that are relevant, and a third column analysing key takeaways from the tool, including suggestions of questions emerging from the tool.

Across most resources, there are very few with unique methods, i.e. methods that have been specifically developed for that resource and do not replicate more widely used and recognisable methods. Most methods used are standard research methods, such as interviews, focus groups, and surveys. Even with slightly tweaked approaches, methods used are still broadly adaptations of standard methods, mostly adaptations of participatory tools, or particular designs of survey questions, for example.

The colour coding indicates when information is relevant for questions towards multilateral and NGO partners or community partners.

3.4 Assessment and situational analysis

DFID's Smart Rules point attention towards risk assessment, gender equality considerations (including intersectionality considerations), partnership principles assessments (which includes respecting human rights and therefore FoRB), and development of a business case (from a comprehensive analysis and including conflict sensitivity). FCDO underlines that the technical quality of programmes should include an understanding of the context and how the intervention interacts with the context, as well as ensuring that the views of crisis-affected people are included at all stages.

Risk assessments, assessments with inclusion and intersectional lenses, partnership assessments, and conflict-sensitivity analyses could all have questions on religious minorities and inclusion of religious diversity. Likewise, as noted in the background review, protection is also particularly a sector that pays attention to rights and inclusion. We therefore examined needs assessment tools from protection toolkits and those that aim to address gender, age, and diversity. As a result, the selection of tools to examine focused on some of the most common humanitarian needs assessment tools, with a focus on protection, inclusion, and conflict sensitivity, and any tools that specifically focus in on religions and FoRB in these areas. Noting that conflict sensitivity is a substantial area of analysis and insight of its own accord, we recognise that we cannot represent all the different conflict-sensitivity frameworks, even

all of those that explicitly mention religious diversity. Instead, we have noted a few commonly used frameworks and frameworks that particularly consider religious diversity.

Table 1 Review of assessment and situation analysis tools

Introduction to the resource/tool	Frameworks, questions, methods	Suggested takeaways for case study research design
A commonly used tool across the humanitarian system is the Multi-Sector Initial Rapid Assessment (MIRA).	The MIRA does specify that religion should be used as an analytical category in identifying population segments, with questions (pp. 24–27). Key questions include the examples below, which have been selected according to their relevance on inclusion of religious diversity and/or their likelihood to call attention to issues around inclusion of religious diversity: ● 'What are the underlying factors that have contributed to increased vulnerability (i.e. marginalisation, discrimination, legislation)? Which factors create tensions/social disruption and why? ● What pre-crisis vulnerabilities contributed to the crisis? How and why have these been worsened or exacerbated by the crisis? ● Which population groups, and how many, are (most likely) affected by the primary and secondary effects of the crisis? ● What are the historical, social/political, religious, cultural, ethnic or, socioeconomic characteristics of the population living in the affected areas? ● What are the dynamics as well as pre-crisis vulnerabilities within and between groups (including gender-based discriminations, age diversity, and marginalised and vulnerable social groups) and how do these dynamics deepen existing vulnerabilities, create tension/social disruption?	This is relevant for multilateral and NGO respondents. Although no question asks specifically about religious minorities, the combination of questions on vulnerability, religious dynamics, marginalised groups, and overlooked groups, should uncover some information on religious minorities, but without guarantee. In general, the widespread use of this tool and these types of questions underlines the need to further research whether religious diversity is mentioned in standard humanitarian needs assessments, and what kind of results/answers are given in relation to questions on religious diversity. Likewise, how frequently does it occur that

	• How many people are at risk, in total and per group? Are the various groups differently at risk? How and why? • Is the provided assistance covering needs of all affected groups? Are there any population segments who may be overlooked due to current targeting mechanisms?'	religious diversity and the position of religious minorities emerge from questions that are not specifically focused on these groups but generally asking about marginalisation?
UNHCR is the global lead on protection. They have a needs assessment handbook, website, and tools database. Recommended stages of assessment include secondary data analysis and participatory assessments. + UNHCR Emergency Handbook on National, Ethnic,	For participatory assessments with affected people, their standard analysis framework in the handbook specifies two 'standard categor[ies] of analysis' that include religion, with related sub-questions (p57): 1. 'Socioeconomic groups (e.g. farmers vs wage workers, religious groups, and ethnic groups): Are certain groups more affected due to their origin, religion, trade, or level of poverty? 2. Gender, age (e.g. early childhood, younger children and adolescents, older adolescents, youth, adults, and older men and women) and diversity (e.g. LGBTI, diverse cultural, religious, or language backgrounds): How do existing gender inequalities affect the vulnerabilities, protection risks, and unequal participation and access of different groups within the affected population? Does the crisis exacerbate existing gender-, age-, and diversity-based discrimination? Does the crisis exacerbate discrimination against specific minorities?' They also recommend including questions to provide data on religious diversity in designing questionnaires (p86) and give these instructions to ensure the inclusion of gender, age, and diversity (which should include religious diversity):	This is relevant for multilateral and NGO respondents. Although the terms 'religious minorities' or 'religious diversity' are not used, these questions do explicitly ask about how certain groups are affected based on religions, and even potentially encourage an intersection analysis of how, for example, gender and religion might intersect to cause further marginalisation. For each of these gender, age, and diversity inclusion aspects in assessment, it would be interesting to know from humanitarian staff how frequently religious inequality aspects are

Religious and Linguistic Minorities and Indigenous Peoples, UNHCR's 2018 Age, Gender, and Diversity (AGD) Policy, and UNHCR's Working with National or Ethnic, Religious and Linguistic Minorities and Indigenous Peoples in Forced Displacement.	'Inclusion of age, gender, and diversity (AGD) There are practical ways to include perspectives across age groups, gender, and other aspects of diversity in field assessments. These include encouraging the participation in the review process of community-based organizations and the representation of women, men, girls, and boys but also people with diverse cultural, religious, or language backgrounds.' UNHCR's 2018 Age, Gender, and Diversity (AGD) Policy mentions the rights of national or ethnic, religious, and linguistic minorities or indigenous groups, in line with their Emergency Handbook on National, Ethnic, Religious and Linguistic Minorities and Indigenous Peoples. There is a Need to Know Guidance document from 2011 on Working with National or Ethnic, Religious and Linguistic Minorities and Indigenous Peoples in Forced Displacement. The key steps relevant to assessment and situational analysis recommended in the Emergency Handbook: **Support services and care arrangements** Map partners as well as local organisations led by indigenous or minority groups. Involve persons of concern from minority and indigenous groups in decision-making processes. **Identification and assessment procedures**	considered, particularly for religious minorities. As gender and age are named in particular and other 'diversity' is summarised in lists that include many aspects of identity, do these other aspects get lost in the mix? In the list of other aspects of diversity, which elements rise up for particular analysis? How often are religious diversity and the needs of religious minorities added to this list and what were the circumstances under which they were added (i.e. was it a special case because of a particularly critical rights violation around religious belief)? Do they include people from religious minorities to ensure inclusion of different social strata? How do they identify people from diverse religious backgrounds to participate in assessments beyond the elites? How do they design questions that are relevant to religious

	Apply an age, gender, and diversity (AGD) perspective to assess the situation of minority and indigenous groups. **The Need to Know Guidance councils:** Consult and involve minority and indigenous refugees in decision-making, programming, and leadership, giving them the means to voice their opinions and participate fully in the design, assessment, monitoring, and evaluation of humanitarian activities and assistance. Self-identification is a key principle for the treatment of minorities and indigenous groups. They have the right either to define themselves as belonging to a certain minority or indigenous people, or crucially to avoid doing so. An individual refugee will almost certainly be in the best position to know whether it is safe to be open about her or his minority or indigenous membership. This is particularly relevant in Participatory Assessments: do not make assumptions about minorities and indigenous groups. Only define someone as a member of a group once they have done so themselves. **Action:** • Ensure that you understand the principle of self-identification. • Ensure that conditions are sufficiently secure for persons to feel comfortable about identifying themselves as members	minorities? What are some examples of such questions?

	of a minority or an indigenous people. Make sure that persons not wishing to self-identify are not forced to do so, especially in situations where they may be at risk. • When organising a meeting with a minority or indigenous individual or a group, make sure that measures to ensure their security and privacy are in place. • Familiarise yourself with the socioeconomic situation of each minority or indigenous community represented in the population you work with. • Study international and national guidelines, which are relevant to the protection of minority and indigenous refugees. • Analyse minority and indigenous groups from an Age, Gender, and Diversity perspective. • Encourage the involvement and meaningful representation of minority and indigenous women, LGBTI persons, persons with disabilities, older persons and any other groups at risk of marginalisation – as long as this can be done safely. • Review all the potential threats facing minority and indigenous refugees, in close consultation with minority and indigenous community groups.	
Secondary documents and data analysis • Situation reports	During proposal writing and planning (and implementation), humanitarians will examine reports from various sources which may or may not give data on religious diversity and the experiences of religious minorities in a crisis. From the UNHCR tools database linked above, it is interesting to note, for example, that their	This is relevant for multilateral and NGO respondents. Do humanitarians know and use any of the FoRB violations

• Analysing FoRB monitoring reports	template for secondary data analysis include prompts to users to specify aspects related to religious diversity, including documenting a full range of stakeholders and considering human rights risks and violations connected to religion. Searches in situation reports demonstrate that information on religious diversity or assaults on freedom of religion or belief are not regularly reported, unless there is a specific incident (such as this one in Burkina Faso where a religious leader was killed). When creating situation reports, information on religious freedom violations may be consulted and the sources of such information have already been analysed in other CREID reports (Marshall 2021). Reports to the Human Rights Council may provide further information on religious minorities and diversity issues that could be consulted. One of the few practical examples with specific information on religions are the culture, context, and mental health reviews from UNHCR that they have periodically created for different responses. There are reviews for Syrians, Rohingya refugees, and Somali refugees, which include detailed analysis of intersecting religious dynamics that might influence the response and people's capacities to cope with the crisis. There are some mentions of religious minorities; however, the descriptions are very limited (e.g. the coverage of 'diversity' and Druze concepts of the person on p.27 of	monitoring reports? How and when do they consider risks and violations connected to religious diversity in secondary data analyses – do they do this as a standard practice or only when there is already a particular concern? This also demonstrates the range of staff positions that might need to learn more about questions around religious minorities, from Information Officers to Protection specialists.

	the Syrian report, for example) and, therefore, do not provide a sufficiently nuanced analysis on religious minorities. The FCO FoRB toolkit encourages secondary data analysis (as covered above): '37. Assessment – Posts should first assess the situation regarding freedom of religion or belief by using any relevant reports produced by the UN Special Rapporteur on Freedom of Religion or Belief, our own Annual Human Rights Report, the US State Department's annual report on International Religious Freedom, the US Commission on International Religious Freedom's annual report, the reports of civil society organisations such as those in Annex 3 of this toolkit, and the matrix in Annex 1 to the toolkit. What international obligations has the country undertaken that relate to freedom of religion or belief? Is it observing its commitments?'	
Disability inclusion guidance to support the Humanitarian Needs Overview and the development of the Humanitarian Response Plan	This guidance includes a framework for vulnerability analysis. Vulnerability analyses are useful with regard to religious inclusion because they examine intersecting factors that make people more and less vulnerable. In this guide's vulnerability analysis (FCDO 2020: 14) they include reference to ethnicity and religion as key 'intersectional identit[ies]' that could impact a person's vulnerability to crisis. They also detail quantitative and qualitative methods used by various assessments. Quantitative data on disability is often taken from secondary surveys already in existence or household surveys. In disability inclusion, there is a consensus around a set group of	This is relevant for multilateral and NGO respondents. After many years without sufficient attention to disability, there are now a few more guides that specifically aim to increase disability inclusion. This guide also encourages an intersectional analysis that points towards how a disabled person from a religious

Resource development funded by UK Aid	questions (Washington Group short set questions) about standard questions that can be included in any survey to ensure that disability is included among other questions. Qualitative methods are commonly used too, mainly KIIs, FGDs, and direct observation.	minority could face particular vulnerabilities. How often is religious identity included as a factor to consider in vulnerability analyses? Is there a Washington Group equivalent set of questions that could be adapted for religious diversity inclusion?
The Do No Harm framework from CDA Collaborative is a well-established conflict-sensitivity tool. The advantage of conflict sensitivity and the Do No Harm tool is that the influence of humanitarian actors is part of the analysis – the	The six principles of the Do No Harm approach are: 1. When an intervention of any kind enters a context, it becomes part of that context. 2. All contexts are characterised by Dividers and Connectors. 3. All interventions will interact with both Dividers and Connectors, making them better or worse. 4. Interventions interact with Dividers and Connectors through their organisational Actions and the Behaviour of staff. 5. The details of an intervention are the source of its impacts. 6. There are always Options. Dividers include tensions, mistrust, suspicion, divisions, and the potential for violence between groups. Connectors include trust, interdependence, and equality. Connectors and dividers can be categorised into different types. The core framework diagram laying	This is relevant for multilateral, NGO respondents AND community respondents. Conflict sensitivity's lens is useful for questions on religious minorities as the analysis encourages reflection on key tensions and divisions in societies, even though conflict-sensitivity tools might not, again, explicitly ask about religious minorities. Likewise, the Do No Harm tool is useful as a reflection on humanitarian actors' awareness

conflict is not only seen to be something happening 'out there' but a context in which humanitarian actors also have an impact and in which humanitarian actors must understand the unintended consequences of their own actions.	out these interactions can be found on p2 of Do No Harm: A Brief Introduction from CDA (see lists on diagram). World Vision has also created a training manual for Do No Harm among faith groups and helps facilitate sessions that implement Do No Harm principles and practices among faith groups. Related conflict-sensitivity assessment tools also create a list of questions to check that conflict sensitivity is integrated in each stage of the programme cycle. For example, this conflict-sensitivity capacity assessment tool asks questions for each stage, which could also be used for religious diversity (replace 'conflict sensitivity' with 'inclusion of religious diversity', for example). This adaptation of these questions has been included in the final section of this paper that proposes a set of religious inclusion questions. Conflict-sensitive approaches, such as one laid out in this conflict-sensitivity toolkit, also demonstrate how conflict sensitivity is needed at every stage of the programme cycle. They offer these questions about the key questions to ask in an 'Actor Mapping' (Chapter 2, p.4, Box 4) which could be used in an early assessment and analysis stage of planning a new project: 'Who are the main actors? e.g. national government, security sector (military, police), local (military) leaders and armed groups, private sector/business (local, national, trans-national), donor agencies and foreign embassies,	of their own impacts. Are they aware of any circumstances in which the humanitarian response has had a clear positive or negative effect on the experiences of religious minorities or where the humanitarian response has affected the dynamics of religious diversity in an area? For communities, such tools could be useful to help understand what impact humanitarian assistance has had on religious dynamics and the experiences of religious minorities. Conflict-sensitivity and analysis tools can help at every stage of the programme cycle, but the example of questions for 'Actor Mapping' particularly shows how conflict-sensitivity tools are important in initial situation analyses.

	multilateral organisations, regional organisations (e.g. African Union), **religious or political networks (local, national, global),** independent mediators, civil society (local, national, international), peace groups, trade unions, political parties, neighbouring states, traditional authorities, diaspora groups, refugees/IDPs, all children, women and men living in a given context. **(Do not forget to include your own organisation!)** What are their main interests, goals, positions, capacities, and relationships? e.g. **religious values**, political ideologies, need for land, interest in political participation, economic resources, constituencies, access to information, political ties, global networks. What institutional capacities for peace can be identified? e.g. civil society, informal approaches to conflict resolution, traditional authorities, political institutions (e.g. head of state, parliament), judiciary, regional (e.g. African Union, IGAD, ASEAN) and multilateral bodies (e.g. International Court of Justice). What actors can be identified as spoilers? Why? e.g. groups benefiting from war economy (combatants, arms/drug dealers, etc.), smugglers, "non-conflict sensitive" organisations Note: This list is not exhaustive and the examples may differ according to the context.'	

The Religion in Conflict and Peacebuilding Analysis Guide from USIP. There are other conflict analysis tools available but this one specifically analyses religions and conflict.	Building on conflict sensitivity, this guide focuses on religion and conflict analysis, although it is more angled towards a peace-building than a humanitarian audience. The Quick Reference Chart at the beginning of this guide lays out key questions to ask in five steps: STEP 1 Self-Reflect; STEP 2 Understand the Context; STEP 3 Analyse the Conflict; STEP 4 Map Peace-building; STEP 5 Turn Analysis into Action. See Frazer and Owen (2018: 4–5). It also includes exercises for how to spur self-reflection within humanitarian staff on the religious dynamics of their context: 'Key Religion-Specific Points for Self-Reflection: CRITICALLY REFLECT ON: • Your experience and knowledge: Prior knowledge and experience of local religions and culture is a major asset. General knowledge or specific knowledge from a different place does not automatically apply to your local context. • Your perceived religious identity: how your religious identity is perceived will affect how you are viewed and accepted by conflict actors. • Your existing preconceptions: whether you are religious or secular, your personal perspectives and experiences will shape the way you think about a conflict and possible solutions. Individually and as a team, challenge and test your initial ideas and thoughts about the conflict and the role you perceive religion to be playing.	This is relevant for multilateral and NGO respondents. As with conflict sensitivity, this guide asks peace-builders (or in our case, humanitarians) to reflect on their own experiences with religious identity and how that is affecting their positionality in relation to their work and, therefore, their understanding of religious minorities. This is somewhat unusual across the tools otherwise reviewed here, and this tool is therefore particularly recommended. The exercise could be adapted to be used in a focus group with humanitarian staff to understand the extent to which they are aware of religious dynamics and diversity in their context. As this is a guide on religion and conflict, however, the place of

	• Religious calendars: your own religious holidays and festivals can affect your and participants' availability and mobility. • Your motivations and constraints: all conflict analysis and peace-building efforts are shaped to some extent by external factors such as funders' conditions and available resources. Be aware of how beliefs, values, and feelings affect your team and its actions.' 'EXERCISE: Explore Assumptions about Religion and Conflict This exercise is a creative way to discuss assumptions about the relationship between religion and conflict with your team members or the group you are working with. GOAL: To highlight the diversity of ways of understanding religion's role in conflict and to encourage reflexivity about one's own assumptions. MATERIALS: You will need sheets of paper and drawing materials such as coloured pens or crayons. STEPS: Invite everybody to take five minutes to draw a picture representing their understanding of religion in conflict. Depending on the group, this can be a general question or, if the group is all working on the same context, context specific. 1. Hang up all the pictures on the wall and give the group enough time to look at each of the pictures. 2. Lead the group in a discussion with the following questions as a guide: • What interested you when viewing the different pictures? What surprised you?	religions in conflict is dominant, while an analysis of religious minorities for humanitarians should also include understanding of religious diversity and marginalisation regardless of whether the crisis has a particularly religious aspect to it. This guide is therefore not sufficient on its own for humanitarian audiences.

	• Which different dimensions of religion did you see, or not see, represented? • What assumptions about religion's role in conflict might affect our analysis? • What are examples that contradict these assumptions? Once you have completed your conflict analysis or have been working as a group for some time, consider revisiting the drawings and asking the group members to reflect on how their thinking about religion's role in conflict has changed. You could also ask them to draw new pictures.'	
Faith Matters: A guide for the design, monitoring & evaluation of inter-religious action for peacebuilding Some guides will appear across all the section of this menu and this is one of them. While it is focused on peace-building, it remains one of the only guides that	This guide asks if religious dynamics are included in conflict analysis that should start a project. P.38: 'Conflict analysis processes can include consideration of the role of religion, and religious institutions, actors, and beliefs in the conflict as either positive and/or negative influences. **Such analysis should examine a conflict that has been characterized, rightly or wrongly, as a "religious conflict." Frequently there may be religious dimensions, but these usually interact with a host of other factors, so the religious aspects will be part of a larger whole, but not necessarily the determining or primary concern.** We know that religious identity, symbols and values can be manipulated by political actors as a means of mobilising people to violence. So, it is important to pay attention to how these factors have been characterized publicly, in the media and in popular opinion. Asking whether those depictions are valid or biased and in what ways	This is relevant for multilateral and NGO respondents. This observation reminds us to ask questions that examine bias in needs assessment and understand how humanitarians are characterising 'religion' in their assessments. Where has information on religious diversity been collected? How are religious aspects treated in the assessment – essentialised/compartmentalised as religious only or seen as intersectional with other aspects?

gives practical advice on the intersection between religion, assessment, monitoring, and evaluation.	religious practices and beliefs are designed to play a role in project activities, are all relevant questions.'	
Wilton Park FoRB Report: Protecting vulnerable religious minorities in conflict and crisis settings	Several sections of this Wilton Park report offer some guidance for assessment questions. 'Recognising and understanding religious dynamics 9. Understanding the religious dynamics in communities in which humanitarian actors work is critical for the delivery of effective humanitarian assistance and development interventions. Religious dynamics are often deeply connected to the needs, challenges, and tensions a community faces. 10. Religious minorities can be identified, according to this working definition, as groups of people who: (1) hold a faith/a variant of their faith/have no faith making them distinct from others in the state [or the region of the state] where they live, (2) are fewer in number than other religious groups in the population, (3) are disadvantaged (in at least one respect) in rights fulfilment compared to the majority/other faith populations in that country, and (4) [may] wish to maintain their distinct faith/no faith.'	This is relevant for multilateral and NGO respondents. This report provides a definition and examples of ways to include faith actors in assessments and designs. The power-mapping particularly points towards an analysis of how majority and minority religious groups interact. Do humanitarian staff have a working definition of religious minorities or religious diversity that they use to understand if religious dynamics should be a part of their assessments?

	And '21. Working with local religious actors in the situational assessment and intervention design phase of a crisis response can improve the impact of humanitarian interventions by: • developing local buy-in for intended initiatives early on; • empowering local actors to guide collective restoration/reconciliation process planning; • gaining insight and access to increased knowledge of the community and its circumstances; • capitalising upon their long-term, sustainable presence at a grassroots level; • building on their legitimacy in the eyes of beneficiary communities; • fostering interfaith cooperation and social inclusion as a normative impact of international engagement; • identifying pre-existing initiatives and efforts of local actors, which international actors can help to guide or support with additional resources; and • giving international actors experience with local faith groups upon which to assess the legitimacy and representativeness of "leaders", and to identify tensions, challenges, and problems among them. 22. Power-mapping of governments, faith communities, and international and national NGOs, can be an important exercise in identifying challenges, opportunities, and gaps in humanitarian responses. (And following on p.9 –	Have local religious partners been involved in assessment and design stages? If so, how? If not, why not? Have mappings been undertaken to identify key religious groups, the dynamics between them, their geographic locations in relation to one another, their differing needs, their similarities, and social connections? For mappings, which other humanitarians are doing it in the context and how do they do it? Some examples on Humdata show that buildings of worship are mapped: https://data.humdata.org/dataset/uganda-religious-facilities and https://data.humdata.org/dataset/hotosm_uga_rr_places_of_worship. These mappings do not demonstrate tensions and

	• identifying and mapping the different religious groups in a community and the relationships and tensions between them; • identifying faith-related needs and resources in the community, which may include places of worship, programmes, ministries, gatherings, and others).'	relationships between groups, however.
Religious Freedom Institute's Guidance Note on Protecting Vulnerable Religious Minorities in Conflict and Crisis Settings	As well as giving a good introduction to some of the main issues in the protection of religious minorities for humanitarian actors, this Guidance Note also provides action points. The action points are given in more length in the guidance note, including examples that demonstrate the actions, but this is a summary of the main points of use to humanitarians: • Power-mapping of governments, faith communities, and international and national NGOs should be undertaken by relevant stakeholders to identify biases, challenges, opportunities, and gaps in humanitarian responses. Careful and sensitive data on the particular needs of religious minorities should be collected throughout the different phases of humanitarian relief and aid delivery, including in the planning phase. • Develop vulnerability criteria that include religious vulnerability, accounting for degrees of vulnerability, where relevant. While all religious minorities may be at high risk in conflict and crisis situations, some minorities may be at acute or immediate risk of ethnic cleansing, violence, or genocide. Serious effort should be made to assess degrees of vulnerability (how protected or	This is relevant for multilateral and NGO respondents. This guide is the closest to specific guidance material for humanitarians on inclusion of religious diversity that we have found. Key activities in the assessment/situational analysis phase include power-mapping, developing and using vulnerability criteria in analyses, mapping and partnerships with local faith actors, and inclusion of diverse religious voices.

	unprotected particular groups may be) as well as the intensity of the hostility to which particular groups may be subject (ranging from beatings to mass murder and genocide). • Coordinate with local faith actors. Early coordination between international aid providers and local faith actors could significantly improve intervention planning. Local religious actors who are actively engaged in meeting the social, material, and spiritual needs of their co-religionists and who are well networked, internally funded, locally accountable, and invested in the long-term development of their communities, can provide invaluable guidance to international assistance providers. • Religious identity should be acknowledged as part of the situational analysis, programme development, and evaluation phases of humanitarian response. Humanitarian actors need to encourage religious minorities, and particularly women, to voice their concerns and have the opportunity to be represented in making decisions about their communities. Representatives from persecuted groups, whenever and wherever possible, should be given a voice in international forums to express their vulnerabilities and interests directly, minimising the need for NGO intermediaries.	
Protection and Promotion of the Rights and Freedoms of Persons belonging	This checklist from the Norwegian Foreign Service is more suited to secondary analyses that aim to understand FoRB violations.	This is relevant for multilateral, NGO respondents AND community respondents.

to Religious Minorities. Guidelines for the Norwegian Foreign Service	'Is the right to freedom of religion or belief ensured in national legislation, and if so, how? Can incidents of discrimination be appealed? ● Is the right to religious freedom safeguarded in national legislation? ● Are there legal provisions discriminating against individuals on the grounds of their religion or belief? Are there provisions on blasphemy, and are they used against religious minorities? ● Is there any legislation protecting minorities against discrimination? If so, is it nationally and regionally implemented or is impunity widespread? ● Which conventions and additional protocols has the country ratified? ● Are decisions on family law issues turned over to religious institutions, and to what extent? What is the position of religious minorities in society? ● Which religious minorities exist in the country? Are any of them part of a national or ethnic minority, and if so, what is their position in the country? ● Are religious minorities subject to any strong social exclusion mechanisms or harassment/hate/criminality from the majority population and/or other religious minorities? ● To what extent do religious minorities participate in political life? Are they represented in high social or political positions?	As this is a fairly in-depth list of questions, it could be used to cross-compare with questions that humanitarians use in the country to understand how detailed they are in their examination of religious inclusion issues. If they only touch on a few of the points covered in these questions, it could demonstrate that they are only including religious issues at a basic level. This list could be (carefully and sensitively) adapted to be used with communities to help understand a) how they view FoRB, religious minorities, and religious inclusion, and b) how they define these issues in comparison to what humanitarians have defined as they key issues – do they align? If not, is this because of bias on the community or humanitarian side?

	• Are there any human rights actors in the country that are concerned with religious freedom? • Do the media report cases of discrimination or abuse of religious minorities, or do they keep silent? • How are vulnerable minorities such as LGBT treated within religious minorities? Is there any discrimination of religious minorities? • Does the individual have the freedom to manifest his religion or convert to another religion, or to be an atheist? • Does an individual have to provide information on his religion to receive an identity card? Are individuals forced to say they belong to a different religion from the one they belong to in order to obtain an identity card? • Do the authorities impose restrictions on religious activities or obligations? • Do all groups have equal access to education, health services, social benefits, and employment? Does discrimination increase in times of crisis? • Are there requirements for religious affiliation in connection with particular positions/professions (for example, teachers, police officers, judges, senior civil servants, political or military positions)? Do religious minorities have freedom of association and assembly?	

	• Do religious minorities have freedom of association and assembly, and the right to employ a religious leader? • Can they receive money/donations from within the country and/or from another country and import or distribute religious literature? • Are religious minorities able to obtain juridical personality (able to open a bank account, own property/a place of worship, build a new/renovate a place of worship)? • Do the authorities allow missionary activity, and do they protect missionaries from persecution by private persons due to their missionary activity? • Are women in particular subject to discrimination on religious grounds? • Are women from religious minorities more subject to discrimination than women in general? • Are women subject to discrimination within religious minorities?'	
Faith-Sensitive Humanitarian Response (FSHR) Guide Again, this is one of the few guides that has specific advice on religious inclusion in	From pp.23–24 of the resource: '**Identify faith-related resources in the affected community** Identify local religious actors and places of worship from the traditions identified in earlier mapping work: • Use contacts within faith groups and associations to identify relevant local actors • Locate places of worship, prayer, and gathering in the context of routine site/settlement mapping and identify relevant community contacts for follow-up.	This is relevant for multilateral, NGO respondents AND community respondents. This guide also refers to the need for mapping local religious partners and groups, as with the Wilton Park Guide. These activities are all asking

humanitarian response. However, it is slightly more angled towards faith-based partnerships and not religious diversity, so we have only included the elements of relevance to religious diversity.	Map activities provided by faith groups relevant to the promotion of protection and wellbeing: • Note meetings times and locations of activities and their respective focus (e.g. women, youth) • Find out how persons and issues of concern are identified within faith communities and referred to by others (either within faith groups or to others). Document any sources of interfaith tension within the community: • Note potential sources of conflict or suspicion between faith groups that may influence how faith actors are brought together • Identify pre-existing mechanisms for those being addressed. **Assess religious and spiritual influences on protection and wellbeing** Find out how local faith communities see the crisis and what religious practices/activities are helpful as a response to the crisis: • Conduct assessments with groups within local faith communities (such as men, women, youth, older people, persons with a disability, chronically ill persons) to gain an understanding of the religious framing of their circumstances • Identify sources of coping to shape programming (e.g. through the use of religious facilities or events, or the framing of psychosocial intervention in culturally accessible language)	humanitarians to pay specific attention to religious dynamics in assessments, not merely as an add on, but the guide is not specific about religious minorities. In using this resource, it would be necessary to also consider individuals of a religious minority background, rather than simply groupings of 'faith communities' that may not reveal power hierarchies and dynamics behind inclusion and exclusion. Potential questions could include: Are there any examples of assessments, analysis, mappings that specifically focus on religious minorities? Do communities remember ever being asked about religious dynamics if they have participated in a humanitarian assessment?

	• Note any practices or attitudes that may be harmful or in breach of humanitarian principles; feed these concerns into appropriate humanitarian coordination discussions.'	
ALNAP Participation Handbook An older (2009) but detailed guide that includes a fair amount of attention to dynamics of religions in the population alongside other social and cultural dynamics.	This handbook contains practical advice about how to work with communities to understand their perspectives and marginalisation. Pp.58–59 on marginalisation and discrimination in the composition of samples/participatory methods/communication discussion: 'In identifying marginalised or 'voiceless' groups, it is important to avoid basic, stereotyped or imported notions of ethnicity, religion, class, gender and generation, for example, and to be sensitive to the local dynamics, values and beliefs that emerge in relation to exclusion and social discrimination… The composition of a working/ focus group can support existing dynamics of discrimination. If the group includes both the most powerful and the most marginalised people in a society, then it is unlikely that the latter will be able to fully participate. Sometimes it may actually be the actions of the most powerful that create the greatest problems for marginalised people. If this is the case, it is unlikely that they will talk about it in a mixed group. It can be useful to create smaller sub-groups in order to give individuals a chance to speak without the presence of more vocal participants… Working with standard categories such as ethnicity, religion, class, gender and age can mask other categories, such as social or marital status, which may enhance or diminish an individual's	This is relevant for work with communities. Again, there is little on religious identity, but the guide encourages intersectional analyses (noting that simply applying the category of 'religion' might hide further marginalisations) and the use of culturally appropriate tools, which could include not mixing religious minorities and majorities or between minorities as relevant to the context. The guide does give practical guidance on how to carefully compose a focus group so as not to further discrimination. Also, how to examine religious identity issues in humanitarian response without only focusing on

	position within a particular group. This may lead to less participation on the part of marginalised or less powerful groups… The choice of working language for participation activities can reduce the access and input of certain groups. To address this problem, you can offer translation into other languages, reduce the use of complex vocabulary and clearly define any new words.' Their recommended questions to overcome some of these issues include (p.60): ● 'Which groups in the affected population are marginalised and discriminated against and how? ● How can participatory methods be designed and used to include the most marginalised people? ● Does the project risk exacerbating the marginalisation and stigmatisation of certain groups? How can this be avoided? ● What opportunities are there for reducing discrimination, and/ or empowering marginalised groups? ● Do you consider that it is your agency's role to challenge the local social and power structures? ● If so, what will this involve in practice?' In assessing whether the participation of communities was successful they suggest the following (p.220) in relation to religious diversity:	those issues and allowing for intersections to emerge, for example, religion and marital status, while also making sure religious identity is part of the analysis and not ignored. Choice of language that is appropriate for the community.

	• 'Did the project take into account the population's cultural, social and religious characteristics? • Does the population feel that the evaluation has taken their cultural, social and religious characteristics into account?'	
IRW Intersectional Toolkit	See *Learning Paper 1, Leave No One Behind in Humanitarian Programming: An Approach to Understanding Intersectional Programming*. The diagram on p7 and framework on p15 (Annex A) show how religion should be involved in intersectional analysis. The first diagram simply makes the case that religion should be part of the intersection identities considered. The framework plots out how intersectionality can be included across the programme cycle, but notably does not refer to religion again.	This is relevant for multilateral and NGO respondents. In humanitarians' understanding of intersectionality, is religious identity included?
Tearfund's Light Wheel This tool can be used at any stage of the programme cycle as a way to assess, monitor, or evaluate. It is included here as some of the most useful elements are in assessment. The Light Wheel	The Light Wheel Toolkit adapts standard research methods to fit its domains. The methods include direct observation (transect walks), secondary data, household surveys, context reviews. It is not the questions on the faith/spirituality spoke of the wheel that are most useful for the case studies, in fact. Instead, it is the aspect on social connections that somewhat digs into religious diversity issues by asking about how faith groupings and backgrounds affect people differently (although they do not specifically use the term 'religious minorities', they do ask questions (see discussion questions below) that frame 'faith' as an identity factor that can affect people's experiences of safety, equality, exclusion, and protection). The toolkit also includes questions that can be included in surveys (see Tearfund 2016: 109).	This is relevant for work with communities. These are questions that can be adapted for use with communities to learn how they understand exclusion and inclusion. Again, religious minorities are not explicitly mentioned but the combination of the answers to the discussion questions on representation, identity, risks and benefits of

depicts a wheel with nine spokes that assess nine domains for holistic wellbeing and improved outcomes for a community. The domains are: 1. Social connections 2. Personal relationships 3. Living faith 4. Emotional and mental wellbeing 5. Physical health 6. Stewardship of the environment 7. Material assets and resources 8. Capabilities 9. Participation and influence	P10: Social Connections aspect: 'Who is included and who is excluded (i.e. How diverse are they?). Implicit in this is the community's attitude towards those who are different. ● The quantity of connections and the range of areas that the networks cover. ● The purpose of them – whether they are self-serving or look to meet a wider community need.' Discussion questions These questions are offered as a guide. The facilitator should not feel that they have to use them; instead, the facilitator should adapt the language to suit the group and the context. The order of the questions can also be changed if it is felt that this will lead to a more natural and free-flowing discussion. ● In most communities there are a range of community groups. These could be to do with savings, business, farming or other skills, faith groups, sports groups: there are many types. How many of these groups can you think of within your community? ● How many of you are members of at least one community group? Are there people who can't join some of the groups or are they usually open to anyone who wants to join them? ● Who benefits from these groups? The members or the community as a whole? ● How common is it for the community to come together as a group to help people? Can you give some examples of this? Is it	being in certain groups, safety, and protection, will unpack the issues religious minorities experience.

	more common for people to have to work alone to overcome their challenges or problems? ● Are all members of the community treated equally regardless of their faith, cultural background, age or sex? ● Who is not represented in the group discussions? Who is overlooked or ignored? ● Has anyone been insulted in the last week due to their faith, their cultural background, or their sex? ● How safe do you feel? Is it the same for all groups in the community? Women? Girls? The elderly or infirm? Rich or poor? Are there times when you feel less safe? ● If you have problems, does the law enforcement system protect you? Can you go the police or to the courts for help? If yes, are they effective?'	

Source: Authors' own

3.5 Design/planning/mobilisation

Translating the assessment information into a plan is the next step. DFID's Smart Rules require a realistic logframe that will need to include indicators. This will include designing objectives and indicators within a logical framework.

Table 2 Review of design/planning/mobilisation tools

Intro to the resource (including title, author/organisation, URL)	Frameworks and questions	Suggested takeaways for case study research design
Disability Inclusion Guide	The Disability Inclusion Guide has some useful information including the specification that there are two possible pathways to take (see FCDO 2020: 21, Figure 1).	This is relevant for multilateral and NGO respondents. How is inclusion of religious diversity both specifically targeted and mainstreamed? What do the different approaches look like? Does one have prominence over the other? This twin-track approach is also recommended in

		the Wilton Park Guide in this section below.
Faith Matters, p.40 for indicators and pp. 56–58 for full logframe examples	Examples of well-formulated objectives that include religion. P.40 – 'These objectives suggest changes that will be observable, in terms of behaviour and other concrete changes. ● Religious leaders from group X and group Y in four regions of X country, will work together over 18 months to intervene together to prevent local incidents from escalating into violence and promoting positive changes in their communities. ● Women of different faiths in six provinces in X country will form self-help and micro-finance groups across group lines working together to market products.' Table 6 in the Faith Matters Guide (Woodrow, Oatley and Garred 2017: 58–60) provides examples of a full set of indicators, objectives, methods, results statements, and ways to disaggregate interventions around religions. These are based on inter-religious peace-building but could be adapted for humanitarian response.	This is relevant for multilateral and NGO respondents. These indicators currently refer to general religious inclusion, not religious minorities. Do humanitarians have any indicators that include religious diversity or minorities? Or, at a secondary level, where are minorities and diversity mentioned in their indicators and has religious diversity ever been included as part of that broader diversity picture? Are there any indicators or objectives that

		explicitly mention religious inclusion (targeted) or any indicators or objectives that implicitly mention religious inclusion (such as ones on minority inclusion)?
Faith-Sensitive Humanitarian Response (FSHR) Guide	Another area, which the next few tools covers, is how to manage religious diversity in the workplace. FSHR specifies the following: '1. Ensure that staff and volunteers have insight into the religious and spiritual experience of beneficiaries ● Consider religious affiliation alongside ethnicity and gender when ensuring appropriate diversity of recruitment ● Include a component of faith literacy into all orientation training for humanitarian workers, focusing on sensitivity to diversity in addition to key practices and beliefs of religious majorities and minorities in the area ● Include the issue of faith-sensitivity as a cross-cutting theme across all sector programmes in the orientation and training of staff and volunteers. ● Provide guidance on key human resources principles (regarding recruitment, orientation, supervision and support) to local civil society partners, including FBOs and local faith communities.	This is relevant for multilateral and NGO respondents. FSHR prompts us to think about religious diversity among staff and hiring practices and encourages organisations to help their staff reflect on religious minority issues. Have there been religiously related tensions among staff and how have they tried to overcome these tensions? Have staff had

	2. Provide care for humanitarian workers and volunteers that acknowledges the potential role of religious coping ● Provide opportunities for staff and volunteers to reflect on their own faith or non-faith perspectives ● Ensure that staff and volunteer support is in place, which clarifies expectations, resources, and processes to support staff in their work, and the extent to which these apply to locally recruited volunteers (including members of local faith communities) ● Ensure that conditions of service reflect sensitivity to diverse religious affiliations with regard to flexibility in work hours and timings of meetings ● Facilitate personal devotions and shared acts of prayer and/or worship in a manner that accommodates the religious diversity of staff ● Provide access to spiritual support options for staff alongside medical or psychological provision put in place.'	any training/other support that might support their understanding and work with religious minorities and diversity? How are principles of respect for religious diversity understood and enacted in the humanitarian workplace? When aiding a religious minority, do they aim to also recruit staff from that minority and how do they go about that recruitment process?
The Faith4Rights Toolkit includes session plans to help lead staff (from any secular humanitarian or faith-based organisations) through a process to increase and	On freedom of conscience, they recommend questions such as, 'What does freedom of conscience mean to you?' or 'How do human rights relate to your faith?' and storytelling around examples of these questions. This will first help staff unpack their understanding of religious diversity and freedom of religion and belief, helping them to understand, for example, that this right pertains to belief and non-belief or how religious diversity intersects with other areas of people's identities. Specifically, on religious minorities, they include the following prompt questions among others:	This is relevant for multilateral, NGO respondents, AND community respondents. In order to grasp a basic understanding of religious rights and inclusion of religious

improve their understanding of the relationship between belief, religions, and human rights and how to use the Faith4Rights framework.	• 'Has there been a situation where participants had to intervene in defence of a person belonging to a minority? • What type of discriminatory practices are more likely to occur in the participants' environment? • What types of minorities are there in the country where participants live? • Who are the different actors in their respective areas and how can they do better to ensure respect for the rights of minorities? • Participants may also provide examples of the positive or negative role played by the media in this respect.'	diversity, these questions could be adapted for both humanitarian and community conversations. Storytelling as a method could help people think of and relate narratives that they would not otherwise have told if they had been asked a more direct question. These questions would have to be used carefully, however, in a group environment, so as not to further tensions, and the group would have to be carefully selected.
Wilton Park FoRB Report	Overcoming unconscious bias or discrimination '27. Humanitarian agencies need to avoid unconscious bias and discrimination in their provision of services for religious communities. For example, international agencies employing or partnering with locals from only one (usually the majority) faith group may result in unconscious bias. This action could unnecessarily increase tensions or create barriers	This is relevant for multilateral and NGO respondents. As with the FSHR guide, the Wilton Park report

	between minority and majority communities, particularly on sensitive issues. 28. A twin-track approach of both a) mainstreaming and b) targeting interventions for religious minorities should be considered during project planning and development. For example, an effective food security programme would consider how religious minorities would access its services to ensure they are not further excluded (mainstreaming). In addition, one might consider a targeted intervention such as a food security programme that focuses on enhancing the resilience of households from religious groups who may be prevented from accessing certain markets or who may have specific dietary requirements. 29. Work that has been done with linguistic minority groups is also of great value in showing the need to understand the importance of language for service provision for religious minorities who speak particular languages. Service providers must understand local languages and the nuances of word use around sensitive topics such as women's health needs, religion, and cultural tensions in order to better respond to the concerns, needs, and preferences of all groups, regardless of their ethnicity or religion. Likewise, religious terms can sometimes create a barrier between international actors and religious groups, particularly if the international actors do not endeavour to discover what the terms really mean to the religious groups. Developing a regular practice of comprehension testing is important.	prompts us to consider bias in the humanitarian workplace, but also in their selection of partners. It would be interesting to undertake a mapping of existing local faith partners that multilaterals or NGOs have in order to understand if they predominantly work with the majority religious group or if, and how, they also have partnerships with religious minorities. This is in terms of institutionalised partnerships (MoUs, agreements, contracts, etc.), not only minority participation as respondents in an assessment, for example.

	30. Failure to develop contextualised programmes can have uniquely exclusionary effects when a religious minority is also a linguistic or cultural minority, as their unique voice goes unheard or is possibly misunderstood. 31. Practical considerations such as the identity of interpreters and other staff are important for being sensitive to the needs of vulnerable communities. Similar to how the presence of a male interpreter might discourage a woman from speaking openly about issues related to feminine hygiene, menstruation, or gender-based violence, members of a religious minority may be hesitant to share religiously sensitive information with individuals from the majority community. 32. As international actors deploy in new environments, linguistic and religious mapping can improve a programme's inclusivity by guiding the use of region-appropriate interpreters and educating workers on cultural sensitivities. The international community should develop systems to gather, harmonise, and disseminate these resources.'	The report also points out the intersecting elements of religious, linguistic, and cultural identities that are particularly important in research design, from identification of research participants to formation of focus groups. For humanitarians, this observation could point towards the need for questions around how implementation is managed in diverse linguistic groups and how, if at all, that also changes implementation with diverse religious groups.
The FoRB Learning Platform	A series of exercises that could be used with humanitarian staff to familiarise them with FoRB issues, but more as training materials rather than research methods.	This is relevant for multilateral and NGO respondents.

Rapid Gender Analysis tool	This guide is included to give an example of how another key inclusion area is discussed and what practical recommendations are given for ensuring inclusion practices are actually implemented. P.55: • 'Avoid generic sentences, such as "We will abide by our gender policy and mainstream gender across the programme cycle". Instead, integrate the concrete results of your gender analysis and consultation feedback. To do this, for each activity ask: How does this activity increase women's and men's participation and decision-making processes? How does this activity reflect women's and men's stated needs and priorities? These questions help to gather the necessary gender-based information. • Avoid assumptions or pre-identified vulnerabilities, such as "women and children are the most affected by the conflict" or "the action will target the most vulnerable, i.e. women and girls", unless these statements are supported by a sound risk and gender analysis. • Use gender-inclusive language even if the word count is limited. Note that there is a difference between activities targeting women or men only (for example, women and girls of reproductive age or single male heads of households) and activities that appear, but are not, gender-neutral (for example, activities targeting former "refugees" who are both men and women). • Include gender issues throughout the programme logframes/results-based framework and not merely in the assessment or gender sections. Demonstrate that you have identified issues and designed activities to address them. Show that you will monitor any changes and have fully	This is relevant for multilateral and NGO respondents. This guidance demonstrates that even if a strong assessment is undertaken that includes religious diversity, it is also important to analyse how that assessment was used to inform plans, policies, and other documents used in implementation. Is reference to religious identity in planning and implementation documents using merely assumed or generic language? How can it be made more specific and meaningful? Again, how is it both targeted and mainstreamed in planning and

	engaged the affected population, including those who are most vulnerable.'	implementation documentation such as logframes?

Source: Authors' own.

3.6 Delivery/implementation/monitoring

In line with DFID's Smart Rules, key documents will include the delivery plan, monitoring updates to the results framework, and an annual review. Smart Rules also encourage adaptive programming, which means learning and adaptation during delivery. Using the results from monitoring, decisions can be made about how to scale, adapt, or close a programme. Smart Rules underline the need for continuous learning and adaptation, with evidence being an important element at all stages of the programme cycle, for example, with delivery plans that should include feedback loops to inform the rollout of the plans.

The implementation of programmes should be in line with humanitarian standards. We have included key humanitarian standards at the end of this table to help reinforce elements that can and should be monitored by humanitarians across different sectors. Notably, many of the standards only include reference to generic inclusion in relation to analysis and assessment (i.e. the previous section). Humanitarian standards mostly speak to religious diversity in the negative, i.e. there should be no discrimination in humanitarian assistance based on religion, and we have not included those items here because they are a ubiquitous part of a basic explanation of the humanitarian principles. However, some humanitarian standards do go into a little more detail, and so those have been included. The Sphere Handbook brings together various minimum standards in humanitarian response. This handbook has more coverage on religion and we start to see some key questions asked about religious inclusion.

Table 3 Review of delivery/implementation/monitoring tools

Introduction to the resource (including title, author/organisation, URL)	Frameworks and questions	Suggested takeaways for case study research design
Wilton Park Report Data protection is a growing concern in humanitarian circles as the collection of biometric data from affected people becomes increasingly widespread. Collection of data around religious belief and practice may also be classed as potentially sensitive data and should therefore be part of data protection concerns.	On data disaggregation, when it comes to religion, the Wilton Park resource states the following: '40. Disaggregated data is vital for the identification and consideration of vulnerable communities such as religious minorities, and the degree to which responses can be effective, efficient, and tailor-made will depend on the accuracy of such data. Unfortunately, disaggregated data on religious identity is often not collected either due to a lack of resources or out of concern that such data and/or because of fears that its collection could be used to the detriment of religious minorities. Inadequate data and information may hinder the development of effective and inclusive interventions. Therefore, disaggregated data on religious identity and the vulnerabilities associated should be collected alongside regular survey data, except in cases where the risks outweigh the benefits. 41. Because data on the religious identity of individuals is rarely collected, humanitarian actors and donors are unable to consider the comprehensive impact and effectiveness of their assistance. The lack of good data limits agencies' ability to determine how religious identity influences individuals' or communities' specific risk factors, vulnerabilities,	This is relevant for multilateral and NGO respondents. Gathering data on religious identity must be carefully thought through, but it should be collected in cases where the benefits outweigh the risks. This can be verified through consideration of point 43 from the Wilton Park Report. When examining a humanitarian response, we can ask: Are data on religious groups

More general data responsibility guides are emerging such as this draft from OCHA (see p59 for a data-sharing protocol tool that helps define what level of data sensitivity and consequent confidentiality requirements) and these blogs from the Centre for Humanitarian Data. They barely mention religion, however, except as a category for consideration.	and needs. Poor or no data may also prevent international humanitarian and relief aid actors from determining whether assistance is being distributed in an equitable manner across religious communities. 42. Disaggregated data collection on religious identity is supported by major humanitarian guidance documents. • The Sphere Handbook states: "Disaggregated data can help to identify those people most at risk, indicate whether they are able to access and use humanitarian assistance, and where more needs to be done to reach them. Disaggregate data to the extent possible and with categories appropriate to the context to understand differences based on sex or gender, age, disability, geography, ethnicity, religion, caste or any other factors that may limit access to impartial assistance." (The Sphere Handbook, 2018). • In the wide-ranging consultations for updating the Sphere guidelines, naming and knowing religious identity received no pushback from participants. Understanding vulnerabilities for religious minorities had great resonance broadly, and religion was considered as one of the many factors that must be considered. • The UNHCR Policy on Age, Gender, and Diversity (AGD) includes recommendations for defining appropriate AGD indicators and gathering disaggregated data including by age, sex, and other diversity considerations (of which religious identity is one).	collected? If not, what are the risks that outweigh the benefits of collecting this data? If they are, what are the benefits that outweigh the risks? What questions are asked? How were the questions designed? How are data on religious identity stored and protected? Who is the data shared with? What are the confidentiality measures in place?

	Individual data 43. The decision as to whether to collect data on the religious identities of individuals requires careful consideration of the potential risks to already-vulnerable individuals. There are trade-offs between the benefits of increased understanding of the demographics of a situation and the risks involved, which include: • concern that personal data, including data on religion and gender, could fall into the wrong hands; • an increase in tension, particularly in a pluralistic environment where data collection may heighten distinctions and frictions between groups, even within households; and • a fear of stigma and discrimination that can discourage individuals from self-identifying and, in turn, lead to undercounting, thus diminishing the urgency of immediate and targeted aid. Such risks may be mitigated when: • religious groups are already easily identified, either through bold personal confession or observable social behaviour; • the religious identity of individuals is already common knowledge; or • discrimination and persecution along religious lines is minimal, which should be assessed when data and anecdotal evidence have been gathered. 44. The benefits of individual data on religious identity include improved: • accuracy in the reporting of statistics to enhance the observation of trends; • identification for potential targeted interventions; and	

	• ability for international actors to assess whether perceived leaders of religious communities accurately represent the breadth and diversity of their members. 45. Humanitarian and development actors should develop clear policies for sensitive data collection and secure storage methods.'	
FCO FoRB Toolkit	This set of recommendations is more particularly suited to Foreign Office staff, but there are some points of crossover for humanitarians, such as how human rights issues connected to FoRB are understood and examined, underlining that FoRB is a part of the work that can be undertaken by staff, and that contact with local religious actors can help inform this process. 'How can Posts help to promote freedom of religion or belief? 38. Compliance procedures – posts may urge governments to carry out their reporting obligations under the human rights treaties and to implement the recommendations of the treaty monitoring bodies and the Universal Periodic Review process regarding freedom of religion or belief. 39. UN Special Rapporteur on Freedom of Religion or Belief – posts may urge governments to issue an invitation for the Rapporteur to pay a monitoring visit and subsequently to engage constructively on the Rapporteur's recommendations.	This is relevant for multilateral and NGO respondents. For humanitarian staff, it is useful to understand how the freedom of religion or belief is understood with a broad rights-based approach. Likewise, it could be helpful to understand how humanitarians should liaise with foreign office counterparts in countries on FoRB violations monitoring issues.

	40. Human Rights Defenders and local organisations working on FoRB issues – individuals or groups who are persecuted for working to promote freedom of religion or belief will qualify as human rights defenders, to whom the EU Guidelines on Human Rights Defenders apply. Posts may also consider supporting such individuals or organisations by working with them to submit proposals for funding from the FCO's Magna Carta Fund for Human Rights and Democracy. 41. Working with like-minded countries – several other countries, inside and outside the EU, and including many Commonwealth and Latin American countries, also share the UK's perspectives on freedom of religion or belief. The EU has itself produced helpful Guidelines on the promotion and protection of freedom of religion or belief. In countries that are members of the Organisation for Security and Co-operation in Europe (OSCE), the OSCE Advisory Panel of Experts on freedom of religion or belief can be a useful resource. Posts may also like to consider the potential benefits of working with diaspora communities in the UK. 42. Public Diplomacy – posts can publicly promote freedom of religion by supporting reform initiatives in speeches, participating in seminars and events, writing newspaper letters and articles, hosting individuals and groups and their events on Post premises, visiting the victims of violations and attending the trials of human rights defenders. In some countries, it might be more effective to do this in the guise of general "equality and	

	non-discrimination" or, for example, through tackling another human rights violation such as violence against women and girls. Through regular contact with the relevant local NGOs, religious associations, and national legal and/or human rights institutions, Posts can identify where public intervention might be helpful and effective, especially where national laws and/or administrative practices result in the non-implementation of international norms, or where private lobbying might be more effective. Public meetings might usefully include exiled groups or minorities whose co-believers are persecuted in a neighbouring state. Lobbying relevant ministries can also be effective in raising awareness. If key officials or Ministers are visiting the UK, ensuring that they see how an issue is dealt with in the UK may also help the discussion. Regional Mechanisms 43. All regional human rights treaties guarantee the right to freedom of religion and belief. These regional treaties reflect regional values, as well as universal ones. They are not 'foreign ideas' imposed by others from distant continents but commitments freely undertaken by countries in the region. Posts may usefully follow the work of the regional mechanisms on freedom of religion or belief and use it as a basis for work in countries that adhere to the regional mechanisms. As international mechanisms have regard to the interpretations of each other, it is useful to know how other regional mechanisms have interpreted similar provisions.'	

Religious Freedom Institute's Guidance Note on Protecting Vulnerable Religious Minorities in Conflict and Crisis Settings	• 'Enforce active protections to safeguard religious minorities facing imminent, existential risk of violence. Humanitarian actors must actively secure vulnerable groups from the risk of immediate violence… • Donors for all assistance should be required to consider religious minorities in their approach, particularly where minorities are a significant part of populations – as is well-modelled with gender… • Employing a twin-track approach of both mainstreaming and targeting interventions for religious minorities should be considered during project planning and development… • Develop secure and sensitive means to collect disaggregated data. Good data are essential for humanitarian actors to provide targeted programming for religious minorities. However, given the risk inherent in collecting highly sensitive information on religion and ethnicity, policies are needed to reduce the chance that the data collected and the data collection process itself might further endanger vulnerable religious communities. It might be possible to collect some disaggregated data to the extent that religious minorities are already visible (by virtue of their dress or some other distinguishing characteristic). Religious groups often refer to themselves in a community sense to identify their needs for security and protection. It might be possible for humanitarian agencies to deliver protections and aid to these groups by collecting detailed data on religious minorities at a community level in ways that protect the confidentiality and security of religious individuals.	This is relevant for multilateral and NGO respondents. The twin-track approach of mainstreaming and targeting arises again in this guide, as does data protection and disaggregation; likewise, with the reiteration from other reports that disaggregated data on religious diversity can be highly important, but it should only be collected in contexts and ways that are ethical and with strict protections for the people providing their data.

	• Conscious consideration of religious minorities. Humanitarian agencies are at risk of creating biases and discrimination in their provision of services to religious minorities. Biases against religious minorities might be the result of either unconscious bias or systematic, deliberate, and targeted neglect, oppression, and violence. Working closely with grassroots organisations and locally based faith groups from both minority and majority religions could reduce unconscious bias against religious minorities. • Humanitarian programme implementation must demonstrate cultural sensitivity to religious communities and must work to equip and empower them. Service providers must navigate local cultural complexities and understand and engage each religious community's authority structure. Assisting religious minorities in crises also requires cultural sensitivity with respect to communication. In particular, humanitarian actors may need to use culturally specific terms around sensitive topics such as women's health, religion, and cultural tensions. Religious language that shows a respect for faith can create a bridge between aid agencies and religious groups, but care must be taken to use religious language in a way that is sincere and respectful.'	
UNHCR emergency handbook on national, ethnic, religious and linguistic	'**Support services and care arrangements** • Set up referral mechanisms. Assess the community's capacities. • Take appropriate measures to ensure that, if they wish, displaced minority and indigenous communities can remain together to maintain their cultural heritage and identity.	This is relevant for multilateral and NGO respondents. These two related documents from UNHCR

minorities and indigenous peoples and UNHCR's Working with national or ethnic, religious and linguistic minorities and indigenous peoples in forced displacement.	• Be mindful of the traditions, practices and customary laws of minorities and indigenous peoples. **Access to services** • Be prepared to intervene on behalf of persons of concern who are exposed to risk because they lack identity documents, could be stateless, face discrimination, or cannot access services and assistance on the same basis as others. • Ensure that all information about services is easily comprehensible and accessible to persons from minority and indigenous groups. The presence of a translator or interpreter may be necessary to enable minority and indigenous people to access relevant services. • In consultation with them, make sure that minority and indigenous persons have space to practise their cultural traditions. • Take steps to understand the specific rights of minorities and indigenous peoples. Rights may be conferred by international human rights law, and also regional or national laws. A range of actors, including government authorities, may be responsible for protecting the rights of minorities and indigenous persons and for providing specific services to them. **Prevention of abuse and exploitation** • Monitor the occurrence of harmful traditional practices and seek opportunities to address them in close consultation with the affected community. Work with the community to identify alternative practices that uphold its values without violating rights.	cover a wide range of implementation questions. Some particular points to pick up on are the identification of the need to consider one's own attitudes and preconceptions to counter biases towards religious diversity and the focus on data collection, disaggregation, and protection. Data are a complicated matter as noted before and these guides council that disaggregated data on religious diversity are important but that data protection of the people identifying themselves as part of a religious community must be paramount so that they

	• Ensure that appropriate systems are in place to prevent and respond to violence, exploitation and abuse of minority or indigenous groups. Establish monitoring mechanisms to this end. • Every effort must be made to protect minority and indigenous persons of concern from cross-border attacks or attacks by other persons of concern or members of host communities. Be prepared to provide safe accommodation or to offer evacuation in extreme circumstances. **Inclusion and information sharing** • Make sure that all programmes include minorities and indigenous peoples. • Make sure that information and messaging about programmes are provided in accessible formats and languages. • Encourage the involvement and meaningful representation of minority and indigenous women, LGBTI persons, persons with disabilities, older persons, and other groups at risk, provided this can be done safely. • Ensure that security is such that persons of concern feel comfortable about identifying themselves as members of a minority or indigenous group. Make sure that data protection measures are in place and that persons who do not wish to self-identify are not forced to do so, especially if they may be at risk. Where persons were displaced because of their minority or indigenous status, ensure that adequate measures are in place for their security.	only give this data if they are comfortable and safe to do so.

	Awareness raising and advocacy • Make sure that staff, partners, and local and national authorities understand and know how to respond to the specific needs of minorities and indigenous peoples. This requires sensitisation and training. • Encourage and assist communities to learn about and share their cultures. Involve the host community, persons of concern from majority communities, and minority and indigenous persons of concern.' **'Need to Know Guide:** • Consider your own attitudes and preconceptions, as well as those of supervised colleagues, and ensure that you are aware of what is and is not appropriate behaviour. UNHCR's Code of Conduct sets out clear norms and requires managers to take action when inappropriate behaviour is identified. Staff sensitisation training will often be necessary. • When possible, use interpreters belonging to the same community as the minority group, ensuring that they have received appropriate orientation and training and have signed the applicable Code of Conduct. • Minority and indigenous refugee communities should be able to remain together in order to maintain their cultural heritage and identity, if they wish to do so. This principle should also be applied in the context of durable solutions, provided that it does not interfere with the individual's right to individual choice.	

	• Provide space for practicing cultural traditions and strengthen community groups. • Consider instituting training programmes in both directions for minority and indigenous as well as majority refugees on the cultures, traditions and values of the other communities. These should be designed with the active involvement of the communities themselves. • Wherever possible, minority and indigenous refugee children should be given access to mother-tongue education. At the same time, they should be included in regular education programmes to prevent isolation. • Consider the risks that your locally employed colleagues may face, if they belong to a minority or indigenous community. • Promote and support the collection of fully disaggregated data on minority and indigenous refugees. Data should be collected in a sensitive manner. It should be explained to refugees why data is being gathered and how it will be used. All information concerning identity should be anonymous and that fact should also be communicated.'	
Faith-Sensitive Humanitarian Response Guide	'Implementing a Rights-based approach • Ensure that humanitarian staff are aware of legal and humanitarian obligations with regard to religion. Provide staff with training and orientation on human rights law and humanitarian principles in relation to religion. • Provide basic orientation for staff on key laws and principles regarding engagement with religion in humanitarian contexts.	This is relevant for multilateral and NGO respondents. Following on from the FCO toolkit, FSHR also has more on a rights-

	• Include training on faith engagement within staff development programmes for all staff leading MHPSS programming. Ensure both impartiality of assistance and steps taken to facilitate freedom of religious practice are regularly monitored. • Add a review of local faith engagement with respect to both these issues into routine programme monitoring protocols. • Ensure that local religious actors engaged in providing humanitarian support are aware of legal and humanitarian obligations. • Provide training in humanitarian principles for all local religious actors partnering with agencies as part of contracting arrangements. • Explicitly link training to relevant teachings of the faith groups, drawing upon relevant interfaith documentation (e.g. UNHCR's Partnership Note). • Include an orientation to the organisational code of conduct and ethical principles in training. Support capacity development of local faith communities in understanding of humanitarian law and protection. • Use protection concerns (e.g. regarding gender-based violence or trafficking) as a basis for dialogue with faith communities about pre-existing social protection mechanisms and their effectiveness and appropriateness. • Include an explanation of the links with religious traditions in the development of humanitarian laws and principles (see, for	based approach that includes an awareness of rights related to religions. As with other guides, we see reminders to ask humanitarian staff about any training or orientation they may have received, but also how engagement and partnership with local religious actors might reflect on legal obligations. On monitoring, the question is simply whether steps taken to facilitate FoRB are monitored. But more subtly, steps taken to monitor impartiality could demonstrate how religious diversity and

	example, Joint Learning Initiative, Evidence Brief 2: The role of religion in upholding humanitarian and human rights reforms). • Seek to identify common ground between human rights precepts and religious traditions, acknowledging that there may be some issues where human rights law contradicts domestic law. Monitoring • Monitor and evaluate local faith community engagement on an ongoing basis. Ensure monitoring and evaluation protocols include indicators of ongoing partnerships with faith actors. • Include items in review protocols regarding developing relationships with local faith actors. Make sure that monitoring and evaluation questions refer to both sides of the partnership – the agency and local faith community perspective. • Involve local faith communities in monitoring and evaluation and provide them with the appropriate tools for capturing information. • Provide feedback on challenges and lessons learned to coordination meetings so that closer, more effective partnerships can be established. Ensure that all measures of mental health and wellbeing connect with local idioms of distress. • Ensure that measures of emotional and social wellbeing engage with local spiritual and religious language, where appropriate. • Ensure that measures of functioning consider desired or expected engagement with religious activities.'	discrimination is understood. For example, how is it ensured that aid is non-discriminatory across religious groups – is there a process to established equity in assistance across religious groups and how is it monitored? Otherwise, monitoring questions could include questions about whether diverse religious groups were represented in participatory monitoring practices and how they were selected for participation.

Humanitarian standards We include reference to the humanitarian standards here as humanitarians could be asked how they measure against some of these standards and how these are included and implemented in their work. Especially if they come from a particular sector and express the understanding that religious diversity is not part of their work, these standards could provide a useful basis for discussion. The humanitarian standards are included in this section as they guide the implementation of humanitarian projects (however, they could equally be included in the planning or evaluation section as they should also be a guide in these stages of the humanitarian programme cycle too). They are analysed separately from the other guides mentioned above because they aim to specifically set a humanitarian standard, whereas the information in guidance documents can be more descriptive and give a set of recommendations rather than standards.		
The Core Humanitarian Standard on Quality and Accountability are the globally used and acknowledged common standards for humanitarian action	Religion is barely mentioned and only appears in a list of other rights to consider and uphold: 'Protection: all activities aimed at ensuring the full and equal respect for the rights of all individuals, regardless of age, gender, ethnic, social, religious or other background. It goes beyond the immediate life-saving activities that are often the focus during an emergency.'	The term 'regardless' is slightly misleading here as it sounds as though these points should be taken out of consideration. Instead, in order to be truly 'regardless', you must understand how each of these aspects could affect the protection or lack of protection of individuals, including religious identity.
IASC Guidelines on Mental Health and Psychosocial Support	These guidelines are sensitive to religious needs and mention religious and spiritual resources for coping on a frequent basis.	Although they speak of 'appropriate' healing practices, the section

in Emergency Settings	They encourage the collection of data on religious dynamics (diversity) around mental health and psychosocial support ('Social, political, religious and economic structures and dynamics (e.g. security and conflict issues, including ethnic, religious, class and gender divisions within communities')), they encourage assessments to be inclusive ('Inclusiveness: the assessment must involve diverse sections of the affected population, including children, youth, women, men, elderly people and different religious, cultural and socioeconomic groups. It should aim to include community leaders, educators and health and community workers and to correct, not reinforce, patterns of exclusion'), and they include an action sheet specifically on facilitating 'conditions for appropriate communal cultural, spiritual and religious healing practices'.	specifically on religion in this guide does not specifically go into the details of religious diversity to explain that even within one community there may be diverse religious psychosocial needs.
In the Livestock in Emergencies Guide Standards (LEGS)	'*Differential impact*. Emergencies affect different people in different ways. The rights-based foundations of Sphere and LEGS aim to support equitable emergency responses and to avoid reinforcing social inequality. This means giving special attention to potentially disadvantaged groups such as children and orphans, women, the elderly, the disabled, or **groups marginalised because of religion**, ethnic group, or caste.' The standards recommend including traditional and religious leaders in key informant interviews in assessments, and includes the following technical standard for destocking: 'What are local religious and cultural requirements with regard to livestock slaughter? Do they compromise accepted animal welfare criteria?'	Marginalisation based on religion is mentioned. Potential questions could include: how are the requirements of religious minorities considered in regard to livestock (if this is part of the programme, but this could also be linked to food provisions and slaughter requirements)?
In the INEE Handbook (Inter-	'In order to understand how a context influences vulnerability and capacity, education stakeholders need to consider overlapping and	What is access to education in

Agency Network for Education in Emergencies)	changing vulnerabilities and capacities in their analysis of the local context. In some contexts, people may become more vulnerable as a result of ethnicity, class or caste, displacement, or religious or political affiliation. These elements can affect access to quality education services. For this reason, a comprehensive analysis of people's needs, vulnerabilities and capacities in each context is essential for effective humanitarian response.' The Foundational Standards include guidance on context analysis, which has also been mainstreamed throughout the handbook.	emergencies for religious minorities?
Notably, the Humanitarian Inclusion Standards include very little reference, only noting:	'For the purpose of these standards, "inclusion" is considered in the context of older people and people with disabilities, although it is recognised that there are other at-risk groups who face barriers to access and participation and encounter **discrimination on the grounds** of status, including age, gender, race, colour, ethnicity, sexual orientation, language, **religion**, health status, political or other opinion, national or social origin.' They also note: '..for settlements, design site layout and signage that is easy for older people and people with disabilities to navigate. Locate services and shelters at a reasonable distance from each other. For example, locate shelters within reach of facilities for providing employment and livelihoods opportunities, facilities being used as evacuation centres, facilities for cultural, religious and social activities, and local markets. Plan pathways to be accessible, clear and well lit.'	There will be a need to explore intersecting identities, with explicit questions that address the needs of people who are members of religious minorities, and have disabilities, and/or are older. Potential questions include: What are the specific needs of older people who are members of a religious minority? What are the specific needs of people who have disabilities and are members of a

		religious minority? Do/how do humanitarians take account of these intersecting needs?
In the Child Protection Minimum Standards	• 'The broader social, political and cultural environments in which children live and grow play significant roles in preventing and responding to risks. This includes (a) religious and cultural belief systems and social norms that influence how children are cared for and nurtured and (b) laws, policies and institutional structures that are responsible for protecting children during humanitarian crises. • Give all children the opportunity to participate in activities adapted to their particular needs and characteristics. Conduct assessments and consult with children to identify barriers to access. Overcome these barriers by reaching out to children and families at risk in non-stigmatising ways. Develop schedules with consideration for school-related, religious and other activities. • Build relationships with local civil society organisations, religious and traditional leaders and other influential community members to monitor and support children and families who are at risk. • All children have the right to access educational facilities, health care, psychosocial services, recreational opportunities and religious activities that meet their individual needs. Camp management actors can monitor the inclusion and accessibility of camp services by conducting regular spot-checks and analysing disaggregated data	How are religious minorities included in child protection efforts? How are the religious beliefs and practices of children who are members of a religious minority included?

	from in-country service providers. They may similarly ensure equal access to critical information.'	
The MERS Minimum Economic Recovery Standards has the only reference to religious minorities	'Determine if an assessment of the socioeconomic situation has been done. If not, implement one to better understand the vulnerabilities and capacities of the target population and its various sub-groups (such as women, girls, boys, men, people with disabilities, people of non-conforming sexual orientation and gender identity, and ethnic and **religious minorities**).'	How is economic recovery affecting members of religious minorities differently to the religious majority, if at all?
The Sphere Standard has the only specific mention of taking religious identity into account:	● 'Affected populations often express a spiritual or religious identity and may associate themselves with a faith community. This is often an essential part of their coping strategy and influences an appropriate response across a wide range of sectors. There is growing evidence that affected populations benefit when humanitarians take account of their faith identity. Existing faith communities have great potential to contribute to any humanitarian response. A people-centred approach requires humanitarian workers to be aware of the faith identity of affected populations. There is a growing body of tools to help achieve this. ● Support positive communal coping mechanisms such as culturally appropriate burials, religious ceremonies and practices, and non-harmful cultural and social practices. ● Promoting a culture of open communication: organisations should publicly state (on their website or in promotional material that is accessible by affected people) any specific interests such as political or religious identity. This allows stakeholders to better understand the nature of the organisation and its likely affiliations and policies.	The Sphere standards include more specific references on religious inclusion across various basic humanitarian activities, from water and food needs, to deaths, and spiritual support. Potential questions: How are religious minority coping mechanisms different, if at all, from the religious majority? Are appropriate burial practices and ceremonies tailored to

	• Minimum basic survival water needs: water needs will vary within the population, particularly for persons with disabilities or facing mobility barriers, and among groups with different religious practices. • Food choice: while nutritional value is the primary consideration in providing food assistance, the commodities should be familiar to the recipients. They should also be consistent with religious and cultural traditions, including any food taboos for pregnant or breastfeeding women. Consult women and girls on food choice, as in many settings they have the primary responsibility for food preparation. Support grandparents, men who are single heads of households, and youth in charge of their siblings without support, as their access to food could be at risk. • Include planning for shared resources like water and sanitation facilities, communal cooking facilities, child-friendly spaces, gathering areas, religious needs and food distribution points. • How many affected people are living in different types of households? Consider groups living outside of family connections, such as groups of unaccompanied children, households that are not average size, or others. Disaggregate by sex, age, disability and ethnicity, linguistic or religious affiliation as appropriate in context. • All individuals, including those in humanitarian settings, have the right to sexual and reproductive health. Sexual and reproductive healthcare must respect the cultural backgrounds and religious beliefs of the community while meeting universally recognised international human rights standards.	the needs of religious minorities? What are the needs and are there appropriate water provisions for members of religious minorities? What are the needs and are there appropriate food provisions for members of religious minorities? For members of religious minorities in the context, what are their living arrangements, including how many affected people live in different types of households? What are the SRHR beliefs of the religious minority and how do they compare to international SRHR understanding – where is there common ground?

	• Deaths should not be reported solely from site health facilities, but should include reports from site and religious leaders, community workers, women's groups and referral hospitals. • Management of the dead: use local customs and faith practices to respectfully manage the dead and identify and return remains to families. Whether an epidemic, natural disaster, conflict or mass killing, management of the dead requires coordination between health, WASH, legal, protection and forensic sectors. • Spiritual support: All support should be based on patient or family requests. Work with local faith leaders to identify spiritual care providers who share the patient's faith or belief. These providers can act as a resource for patients, carers and humanitarian actors.'	Who are the spiritual care providers for members of a religious minority? Are they linked with other humanitarian psychosocial response?
Community Engagement Minimum Standards Quite new and probably not as well known yet, but a useful tool to describe what should be happening at a minimum when thinking about inclusion with communities.	'Standard 3: Inclusion DESCRIPTION OF THE STANDARD Community members and groups that are under-represented, disadvantaged, vulnerable and marginalised are identified, supported, and ensured of a role and a voice in all aspects of community engagement. This includes discriminated against, deprived, and disadvantaged groups such as poor households, persons with disabilities, adolescents and youth, the elderly, children, ethnic and linguistic minorities, indigenous communities, religious minorities, LGBTI community members and women. Safety considerations should be taken into account in implementation of this standard.	The questions adapted to focus on religious minorities are: Are clear plans in place for identifying and mapping [religious minorities] to ensure activities are accessible, appropriate and relevant to their needs? Will the initiative measure and report on how [religious minorities]

	QUALITY CRITERIA & ACTIONS 3.1 Disadvantaged, discriminated against, deprived and marginalised social groups in communities are identified to ensure activities are accessible, appropriate and relevant to their needs. • Create and implement processes for identifying under-represented, disadvantaged, vulnerable and marginalised groups in communities. This can include, but is not limited to, vulnerability mapping exercises. • Conduct a risk analysis to identify potential risks to local sub-groups by participation and communication practices. • Determine the risk mitigation measures required to achieve inclusion in community engagement actions. • Identify the attitudinal, environmental and institutional barriers to participation for disadvantaged and marginalised groups – for example physical, access, movement and organisational barriers. Design and support strategies to overcome or remove barriers. • Advocate within communities for the inclusion of marginalised groups (such as adolescents, etc.). 3.2 Disadvantaged and marginalised social groups are included in activities and decision-making and have access to services. • Respond to the priorities and needs identified by marginalised and disadvantaged community members. • Ensure the diverse representation of local populations by addressing access issues, unequal burdens of participation,	are included in activities and decision-making? Will the initiative measure and report on how [religious minorities] access services?

	participation in activities, leadership roles, participatory planning, implementation, and evaluation processes. • Conduct mapping processes to ensure that the barriers to access for marginalised community members are identified. • Prioritise the equitable distribution of benefits across all segments of the population, according to programme purpose and intent. • Develop feedback pathways from vulnerable and under-represented groups that can be included in, but are distinct from, broader feedback mechanisms. Community Engagement Project Cycle Checklist: Standard 3: Inclusion • Have processes been developed for identifying under-represented, disadvantaged, vulnerable and marginalised groups in communities? • Has research been undertaken to identify the attitudinal, environmental and institutional barriers to participation for disadvantaged and marginalised groups? • Has advocacy been undertaken within communities for the inclusion of marginalised groups? • Is there diverse representation and participation in the participation in activities, leadership roles, participatory planning, implementation, and evaluation processes? • Were feedback pathways developed for vulnerable and under-represented groups to be included in, but distinct from, broader	

	feedback mechanisms? Funding Institution Checklist: Standard 3: Inclusion 1. Are clear plans in place for identifying and mapping disadvantaged, discriminated against, deprived and marginalised social groups to ensure activities are accessible, appropriate and relevant to their needs? 2. Will the initiative measure and report on how disadvantaged and marginalised social groups are included in activities and decision-making? 3. Will the initiative measure and report on how disadvantaged and marginalised social groups access services?'	

Source: Authors' own.

3.7 Closure/evaluation

For DFID's Smart Rules, a Project Completion Review will be required. Smart Rules also notes that effectiveness will be based on country ownership (the extent to which the project is harmonised with our other national and donor strategies and the way in which the project has strengthened local capacity and leadership), results (the impact of the assistance), transparency (accountability and empowering citizens to hold governments to account), and inclusive development partnerships (including inclusion of civil society organisations that might also be religious).

Table 4 Review of closure/evaluation tools

Introduction to the resource (including title, author/organisation, URL)	Frameworks and questions	Suggested takeaways for case study research design
ALNAP Evaluation of Humanitarian Action Guide (update 2016, Buchanan-Smith *et al.*) is one of the most widely known humanitarian	See Buchanan-Smith *et al.* (2016: 275, 277) for key evaluation tables from this guide. Selecting a design (p.200) – underlines that in some ways the design has already been selected for this project, i.e. case studies. We already know there is not enough time or the right circumstance to discuss experimental or quasi-experimental designs. Whole section on 'field methods' (Section 13) which includes sub-sections on interviewing, interpreting, surveys, observations, unobtrusive measures (e.g. social media analysis), and learning oriented measures (storytelling, most significant change, workshopping). Section 14.4 also includes methods for	This is relevant for multilateral, NGO respondents As a commonly used guide, it is notable, as shown in the literature review, that standard methods and participatory practices are encouraged. Storytelling and most significant change stories are also used as tools

evaluation guides	engaging with the affected population. They list standard methods and then Participatory Rural Appraisal (PRA) methods. See Buchanan-Smith *et al.* (2016: 275, 277).	here. JLI has seen from conversations in our MEAL Learning Hub that most significant change is a method regularly used with local faith actors and communities as it allows people to narrate what they think is the most important change after an intervention and in a storytelling style that encourages sharing and is often suited to religious communities and practices. It could be worth considering storytelling as an approach with community discussion on experiences of religious minorities, if appropriate and within a carefully selected group. See Table 10 of the Faith Matters Guide (Woodrow *et al.* 2017: 92–94). They explain how most significant change stories can help respondents explain

		changes in how they have experienced their exclusion based on religious identity and possible changes to that towards a growing sense of inclusion.
Religious Freedom Institute's Guidance Note on Protecting Vulnerable Religious Minorities in Conflict and Crisis Settings	'Ensure constant and consistent adaptive learning and evaluation. Effective assistance to religious minorities and vulnerable communities requires constant and consistent adaptive learning and assessment. In this way, humanitarian actors can ensure that their adaptive programming models and monitoring, evaluation, and learning (MEAL) processes are tailored to the needs of micro-level groups, including religious minorities. Another aspect of programme evaluation is the conduct of regular and rigorous reviews of implementing partners in various contexts. Local partners can help identify which communities are excluded in humanitarian responses.'	This is relevant for multilateral, NGO respondents This guide highlights that MEAL can be one of the ways through which humanitarians can and should uncover when religious diversity has not been properly considered and adaptations must be made. This shows how it is not too late to start considering religious diversity if a project has already started or is even half way through – adaptive learning can make this consideration part of the project even at later stages.

Faith Matters	The Faith Matters guide is focused on evaluation so there are many tools and sources that can be used, noting that they are mainly focused on inter-religious peace-building so not all are suitable for religious inclusion in humanitarian action. See Woodrow *et al.* (2017) which has tables that cover data collection tools (Table 7, pp.65–68), evaluation questions (Table 8, pp.78–80), evaluation approaches (Table 10, pp.92–94), and evaluation criteria (Table 11, pp.108–11), all with an analysis of how they relate to religious issues. The evaluation approaches and criteria (tables 10 and 11) are particularly useful in providing examples of how to orient standard humanitarian approaches and criteria towards questions and methods that will help provide answers on religious inclusion. **The basic assumptions of evaluating religious participation** The guide makes some important overarching points about differences when examining religious aspects of a response in comparison to humanitarian standards for evaluation, i.e. religious participants might understand evaluation in a different way. They affirm that 'the religious community itself is not defined by a project. Their timeframes for assessing results may greatly exceed the start and end dates of a particular project' (p.18), and 'From a religious perspective, success can be understood from a transcendent perspective, not solely in earthly, material terms' (p.19). They also affirm that evaluation should not take an angle on religious belief (p.21): 'To be clear, evaluation does not attempt to assess whether a belief in divine or supernatural agency has influenced the outcome. Rather the aim is to understand how that belief influences the religious actors – the way they propose to design the initiative, track its progress, and assess results. Such	This is relevant for multilateral, NGO respondents, AND community respondents. Across each of the main evaluation criteria, humanitarians could include questions on religious diversity and inclusion. This guide discusses methodological agnosticism – evaluating religious inclusion or exclusion cannot have an aim to prove or disprove the correctness or wrongness of a religious belief or practice. It is a sociological approach that analyses dynamics in society, but does not take a value position on the religious beliefs and practices in question.

	consideration will also influence the way religious actors interpret any information collected and derive any lessons learned throughout an evaluation process.' **Intersecting identities within religious participation** Key tools: P.32: GENDER CONSIDERATIONS IN EVALUATING INTER-RELIGIOUS PEACE-BUILDING 1. Did the project conduct a gender analysis to inform its planning? If so, how were the findings applied to project design and implementation? If not, how was gender perceived by key stakeholders at project inception and in the project cycle? How is the project seeking ongoing feedback on gender dynamics in its monitoring system? 2. Did the project design and implementation processes consider traditional value systems that define and sustain gender roles as the leverage points for managing change? If so, what were the effects of this recognition and valuing of traditional cultural systems? 3. To what extent did women and girl children participate actively? Did the project include female religious leaders, whether formal clergy or informal lay leaders? Beyond the numbers involved, what were their roles? In what ways were women heard and able to exercise leadership, whether formally or informally? 4. How many non-clergy men participated actively? In what types of roles? How did their roles relate to those of the women participating in the project? 5. In what ways were women's priorities raised and/or incorporated in the project design and implementation?	The guide also discusses why religious minorities might evaluate the success of a programme from a different perspective – 'religious' evaluation of success has different standards and criteria to humanitarian evaluation. Intersectional inclusion across other cross-cutting factors – gender analysis within a religious analysis – intersectional analysis also across questions related to children and youth and disabilities. There are also a set of basic community-oriented questions that could be adapted.

	6. Did the project engage men and male children in supporting women's leadership in religiously and culturally appropriate ways? If yes, with what effects? 7. Did the project provide religious alternatives to gender norms that promote or encourage violence? If yes, how, and with what effect? 8. Did the project activities and outcomes influence gender perceptions, norms and behaviour over time? Did the inter-group relationships between men and women evolve? If so, how? 9. Were there any opportunities and/or challenges that women or men faced during implementation? If yes, why, how and with what effect? 10. Were there any other unintended consequences (either positive or negative) in gender relations and outcomes? p.33: sexual and gender minorities: 'At the same time, beliefs and attitudes about sexual minorities vary widely, with opposition tending to be highest in cultural contexts where religion is particularly central to people's lives. Many faith traditions are internally divided over whether to accept sexual and gender minorities, and on what terms. All of this implies that sexual minorities, particularly those who openly express their orientation or identity, are very likely to be marginalised or even absent in inter-religious action for peacebuilding. The issue of exclusion in a peacebuilding project is something that must be taken seriously. At the same time, this topic is highly sensitive, and it should be approached in a way that aligns with the worldview of project stakeholders.'	

	Pp.33–34: child and youth inclusion: 'Young people are marginalised in inter-religious action that centers around religious institutions, because youth often have no role in the hierarchy of faith leaders, and children are not always seen as viable contributors in religious sub-cultures. Girl children and sexual minority youth may be particularly marginalised, as described in the previous sections. Nonetheless youth can and do organise powerfully through interfaith networks, such as Interfaith Youth Core in the United States. In evaluating inter-religious peacebuilding, it is important to consider not only whether young people are involved, but also to consider why and how. Much faith-oriented youth peacebuilding work is currently based on the assumption that youth are dangerous potential militants, so it seeks to prevent and disrupt their radicalisation. In contrast, youth advocates argue that an equally relevant and more constructive assumption is that youth are powerful potential actors for peace, in need of support and empowerment… • Who are the children and youth in this context? (Age, gender and geographic distributions, access to education, access to employment, victims or participants in previous violence, etc.) • What are the roles of children and youth in specific religious activities and institutions? What are their roles in the dynamics of conflict and peace: fighters, peacemakers, victims, or other? • Did the project engage children and youth in some way? If yes, with what project outcomes? How did the engagement of young people relate to their faith or their role in the religious community? What were the assumptions underlying the reasons for youth participation, and how did this influence outcomes?	

	• How do the children and youth themselves perceive the inter-religious action opportunities available to them? The quality of the relationships with adults involved in the process? The effectiveness of their own effort as children and youth? Their ideas for improvement? • If youth were not engaged in any way, why not? In retrospect, how do project stakeholders now assess those reasons? How did the presence or absence of young people's engagement influence the project outcomes?' P.34: people with disabilities: 'When faith groups come together for inter-religious action, they expend a great deal of effort to include and accommodate the religious needs of everyone involved. Under those circumstances, the accommodation of persons with disabilities, and the recognition of their contributions, can easily be overlooked…' **Basic community-oriented questions** P.82: In generating questions, it will be important to include not only those that are of interest to the donor and implementing organisation, but also to participants and partners. Ideally, you can ask those (and other) stakeholders what questions they have or would like explored through an evaluation process. In addition to the categories above, they might offer questions that address the following: • What is the view of participants/stakeholders on the quantity, quality, timing, etc. of project inputs, services, and activities? Are project activities implemented in ways they prefer?	

	• How do participants view the nature of relationships between contending groups because of the project? • Do participants feel there could have been a better way to achieve the goals of the project? • How do participants/stakeholders view the outcomes of the project? • How do participants/stakeholders assess the contributions or effects of the project or projects? Do they see either desirable or undesirable, intended and unintended consequences of the project?	

4 Towards a set of recommended questions to assess inclusion of religious minorities in humanitarian response

These questions are proposed as a result of this review. We have phrased them as questions to make them immediately and directly useful for humanitarian staff who may want to use them in their own work. Instead, they act as a basis of a set of questions that could be considered if a full guide on inclusion of religious minorities in humanitarian action were to be designed. As with the tables above, they are structured according to the broad areas of the humanitarian programme cycle, but there are also some additional areas that have emerged as important from the review (data, methods, staff and organisational culture). These questions are aimed at humanitarian staff.

4.1 Assessment

Is information on religious minorities, religious diversity and inclusion included in needs assessment?[1]

- Is religious diversity and inclusion included in both primary *and* secondary data collection and analysis used for needs assessment?
    - How and when do humanitarians consider risks and violations connected to religious diversity in secondary data analyses – do they do this as a standard practice or only when there is already a particular concern?
    - Do humanitarians know and use any of the FoRB violations monitoring reports?
- In humanitarians' understanding of intersectionality, is religious identity included? Is information on religious minorities included as part of an intersectional analysis of inclusion, with attention to how other aspects of identity, including gender, age, ethnicity, political affiliation, might overlap with religious minority status to further marginalise individuals and groups?
- Is information on religious diversity and the position of religious minorities included in or emerge from generic questions on inclusion?
- How often is religious identity included as a factor to consider in vulnerability analyses?

[1] If not, consult Protection and Promotion of the Rights and Freedoms of Persons belonging to Religious Minorities: Guidelines for the Norwegian Foreign Service for example questions that could be asked.

- Do humanitarians include people from religious minorities in assessments? How are questions designed that are relevant to religious minorities?

4.2 Data

  - Are data on religious groups collected? How is a decision made as to whether or not to collect demographic data on religious groups? If not, what are the risks that outweigh the benefits of collecting this data? If it is, what are the benefits that outweigh the risks?
  - How are data collected on religious diversity? Are data collection protocols developed with the advice and consent of the community? Are data anonymised, with full informed consent procedures including easy and accessible ways to withdraw, and without any pressure to self-identify?
  - How are data on religious identity stored and protected? Who are they shared with? What are the confidentiality measures in place?
  - To what extent are there any data available disaggregated on the basis of religious affiliation with respect to the demographic composition of communities? Are there detailed data that include the differences within broader religious groupings, i.e. according to the different denominations and branches within religious traditions?

4.3 Design/planning

Is consideration of religious diversity included in design and planning?

- Is religious diversity and inclusion analysis a required part of project design?
- Are there any required religious inclusivity checks in the proposal approval process? How is religious diversity and inclusion currently communicated to donors?
- Are management aware of the need for inclusion of religious minorities and is this translated into commitments in decisions and resources?
- Have mappings been undertaken to identify potential local faith partners in order to understand how best to partner with local faith actors to fairly include religious minority, majority, and non-religious representative partners?
- Do partner selection guidelines refer to religious diversity and inclusion? What action would be taken if a partner were found to be discriminatory based on religious beliefs and practices?
- Have local religious partners from minority backgrounds been involved in assessment and design? If so, how? If not, why not?

- How is the inclusion of religious minorities and religious diversity both targeted and mainstreamed in planning and implementation documents such as log frames?
- Have alternative pathways to accessing services as appropriate to religious diversity within a community been considered in the design? Are there options for religious minorities to access services in ways that are relevant and appropriate for them?

4.4 Implementation

How is inclusion of religious diversity both targeted and mainstreamed in the implementation of projects? What do the different approaches look like? Does one have prominence over the other?

- Is religious inclusion and diversity referred to in project cycle management systems, templates or guidelines?
- How are religious minorities and the inclusion of religious diversity included in maintaining humanitarian standards? For example, are appropriate burial practices and ceremonies tailored to the needs of religious minorities? What are the needs and are there appropriate water provisions for members of religious minorities? What are the needs and are there appropriate food provisions for members of religious minorities? What are the needs and are there appropriate shelter and places of worship arrangements for religious minorities?

4.5 Evaluation

Is consideration of religious diversity and inclusion a required part of evaluations?

- Did the project consider the population's religious dynamics, including the needs of religious minorities?
    - Do humanitarians have any indicators that include religious diversity or minorities? Or, at a secondary level, where are minorities and diversity mentioned in their indicators and has religious diversity ever been included as part of that broader diversity picture?
    - How is it ensured that aid is non-discriminatory across religious groups – is there a process to established equity in assistance across religious groups and how is it monitored?
    - How is it ensured that an intersectional lens is brought into evaluation to examine the ways in which the programme/project has had an impact on religious minorities in interaction with their gender, age, disability, and other identities?

- Does the population feel that the evaluation has taken the needs of religious minorities into account?
- Are communities aware of any circumstances in which the humanitarian response has had a clear positive or negative effect on the experiences of religious minorities or where the humanitarian response has affected the dynamics of religious diversity?
- To what extent does humanitarian action take systematic and deliberate measures to enable people of diverse religious beliefs to hold them accountable for providing quality assistance and protection in safety and dignity?
- How are lessons learned, collected, and shared on religious inclusion and diversity?

4.6 Methods

- How were methods implemented in monitoring and evaluation so as not to aggravate discrimination and create space for religious minorities to feed back about the programme/project freely and without fear or recrimination?

4.7 Staff and organisational culture

How are principles of respect for religious diversity understood and enacted in the humanitarian workplace?

- Is there a working definition of religious diversity and inclusion that can be used to guide conversations internally? Is there a religious inclusion and diversity policy? Do any other key organisational policies or strategies refer to religious inclusion and diversity?
- Is religious affiliation considered for diversity of recruitment, particularly in contexts where a religious minority is a primary population of concern?
- Is there any training on sensitivity to diversity of religious beliefs and practices and inclusion/exclusion of religious minorities? Does staff induction include religious diversity and inclusion?
- Is there any space/forum for people to talk/ask questions about religious inclusion and diversity?
- Is there space and appropriate accommodations for religious devotions and practices for religious minorities?
- Have there been religiously related tensions among staff and how have these been dealt with?
- To what extent do humanitarian actors take systematic and deliberate measures to mitigate the risk of bias from staff members impacting negatively on impartial access to assistance and protection for people of diverse religious beliefs?

- Is it explicit where responsibility lies for various aspects of inclusion of religious minorities? Are the expectations of each staff role in terms of religious inclusion and diversity clear? Are they receiving support to build skills/awareness where there are deficits?

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