Interreligious and intercultural sensitivity is the second major recurring theme in the interviews. Considered as one of the most significant contributions of the Diploma to graduates’ lives, graduates explore how the development of this sensitivity leads to peacebuilding in parallel of developing their empathy and a local and global awareness of the community. This chapter presents what having interreligious and intercultural sensitivity means to graduates, how this sensitivity is developed during the Diploma, and what the consequences of embodying such sensitivity are.
# Table of Contents

1 INTERRELIGIOUS AND INTERCULTURAL SENSITIVITY: VARIOUS LEVELS OF TOLERANCE AND RESPECT ............................................................................................................. 3  
   1.1 ACCEPTANCE .................................................................................................................. 3  
      1.1.1 Meeting halfway: respect and reciprocity as solutions ......................................... 4  
      1.1.2 Acceptance of cultural differences through knowledge ....................................... 4  
   1.2 ADAPTATION .................................................................................................................. 5  
      1.2.1 Participation in a different culture/religion ............................................................ 6  
      1.2.2 Intercultural communication appropriateness ..................................................... 6  
   1.3 INTEGRATION ................................................................................................................ 7  
      1.3.1 Embracing diversity .............................................................................................. 7  
      1.3.2 Removing discrimination and prejudices ............................................................ 8  
      1.3.3 A form of freedom .............................................................................................. 10  
2 THE PATH TO INTERRELIGIOUS AND INTERCULTURAL SENSITIVITY IN THE DIPLOMA 12  
   2.1 KNOWLEDGE .............................................................................................................. 12  
   2.2 INTROSPECTION AND EMPATHY ............................................................................. 14  
   2.3 JWL SETTING THE STANDARD .................................................................................... 17  
3 THE CONSEQUENCES OF DEVELOPING INTERRELIGIOUS AND INTERCULTURAL SENSITIVITY .................................................................................................................. 20  
   3.1 AWARENESS OF OTHERS AND A GLOBAL COMMUNITY .............................................. 20  
      3.1.1 Diversity ................................................................................................................ 20  
      3.1.2 Global community ................................................................................................ 21  
      3.1.3 Peacebuilding ...................................................................................................... 22  
   3.2 A FORM OF EMPOWERMENT AND LEADERSHIP .......................................................... 23  
4 CONCLUSION ....................................................................................................................... 26  
5 REFERENCES ...................................................................................................................... 27  
6 AUTHORS ............................................................................................................................ 28
Interreligious and intercultural sensitivity: various levels of tolerance and respect

Throughout graduates’ Diploma programme journey, interreligious and intercultural sensitivity appears particularly salient at various levels of perception of ‘other’. According to the Developmental Model of Intercultural Sensitivity (DMIS), the experience of difference fluctuates on a continuum that commences with ethnocentrism and extends to ethnorelativism with different stages between the two extremes (Bennett & Bennett 2004, Intercultural Development Research Institute 2018). This model can help us understand the process that graduates go through during their journey in the Diploma. The analysis of interreligious and intercultural sensitivity was done jointly as graduates did not have separate answers when discussing religious and cultural diversity.

1.1 Acceptance

The first stage of the ethnorelativism continuum is the acceptance step as diversity is “acknowledged and respected” (Bennet 1986, p. 184). During the interviews, each participant expressed at the minimum a level of acceptance. While their views on the ‘other’ may have been on the ethnocentrism side of the continuum prior to the Diploma, no participant shared views that belong to the ethnocentric side of the DMIS model (Bennett & Bennett 2004) after having completed the programme. A general level of acceptance toward others is at the basis of participants’ interreligious and intercultural beliefs. This participant from Malawi defines the intercultural continuum as follows:

“Now it’s different because I have understood the other person’s religion, cultures. Before I used to say my culture is the best, [...] my religion is the real one, but now through Diploma I came to know that everything is equal. Every culture is good.”

– KK_A10_R

Experience of difference

<table>
<thead>
<tr>
<th>Denial</th>
<th>Defense</th>
<th>Minimization</th>
<th>Acceptance</th>
<th>Adaptation</th>
<th>Integration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ethnocentrism</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Ethnorelativism</td>
</tr>
</tbody>
</table>

Figure 1: The DMIS model (Intercultural Development Research Institute 2021)
"Intercultural sensitivity, [...] I can say that [...] it's the way people get to cope with others' culture, or the way people understand others' culture in a positive or in a negative way and cope with it, even though it's positive but you accept to cope with it. Even though it's not, a positive or negative you accept, and you know this is his culture and I need a cope with it despite what." (MD_A9_F)

This definition of intercultural sensitivity illustrates not only the diverse degrees to which one can experience this skill, but also sets a minimum that seeks to accept differences, as in the ethnoretalivism part of the DMIS continuum.

1.1.1 Meeting halfway: respect and reciprocity as solutions

Elaborating on the view of the aforementioned participant (MD_A9_F), the acceptance stage acknowledges that there might be conflict because of religious or cultural differences, but stresses respect and acceptance as means to mitigate these conflicts. This graduate in Malawi explains that:

"[...] to live in a peaceful society, they need to accept, and take the other people's belief. [...] for example, if you say that OK, my culture is superior to yours, that will create conflict in this society, and it can even lead to war. But if you say like OK, that's your belief, I accept it the way you like, I acknowledge it the way it is [...] This will help in keeping social-coexistence and collaboration among people, [...] So, for us to keep peace, we have to accept their culture [...] and respect it."

– MD_A6_R

The emphasis on collaboration and using this sensitivity to prevent wars reveals the core tensions that constitute developing interreligious and intercultural sensitivity. While respect, even in conflict, becomes the norm, graduates explain why such skills are very sensitive to one's identity:

“Through this Diploma, it has shown [to] me [that] I [am] not supposed to provoke somebody's religion. Like that religion is very important like mine.” (KK_A1_R)

Therefore, reciprocity and respect function at the heart of the mechanism to accept differences. These two values are used by this graduate businessman in Iraq who was able to find a balance between religious and professional duties with his employees. He explained that whenever his company was under time pressure for certain professional tasks, he told his employees who wanted to pray during work hours that "God is ready, anytime you can pray with him" but when his employees are not working for time-sensitive tasks, then they can go “to relax to pray" (IE_A1_M). Therefore, this graduate illustrates how cultural and religious differences can be accommodated to find in-between arrangements, even when one agrees to disagree.

1.1.2 Acceptance of cultural differences through knowledge

Furthermore, beyond valuing respect and reciprocity when experiencing differences, graduates articulate the importance given to interreligious and intercultural sensitivity for the purpose of coexistence in a multicultural and multireligious setting. In terms of cultural diversity, this alumnus in Malawi reflected on his intercultural values:
"I am open to everyone; you know that I have different friends from different communities and nationalities. Before I was too close to my own people, but you know that I am no longer like that person. I have many friends who are Congolese and Rwandans but am not a Congolese, either a Rwandan, so am opened to their culture but I also preserve mine too. And when I visit them, [...], we share together food. If I respect their culture, it does not mean that they have necessary to respect mine." (MD_A1_R)

The emphasis on non-reciprocal respect reflects that space for disagreement is preserved on the other end of the party for the guarantee of intercultural coexistence. This space that respects differences is understood as being built from interreligious and intercultural interactions. This alumnus in Malawi explains that the idea of "coming together that were there as not sharing the same religion, but [...] interacting" is possible through respect as "it is all about the way we don’t compromise each other’s religion" (MD_A11_T). This acknowledgment of differences and potential disagreements also allows building tolerance between cultures or religions. From the viewpoint of this graduate in Kenya, acknowledging differences enables a peaceful cohabitation in an interreligious setting:

"When it is possible, allows that tolerance of culture and religion so that you can be seen [as] people, people who are tolerant. We tolerate and celebrate each other. Learn how to live with them, first [of] all the acceptance of their existence, the second thing [is] how can we live together without hurting each other. You start learning you as a Christian and me as a Muslim and see that gap that needs our effort to live together. If you acknowledge the coexistence, you become an interreligious and intercultural person." (KK_A1_G)

This step-by-step process encompassing acceptance and tolerance in order to build a peaceful community is crucial to turn acceptance toward diversity. This alumnus in Malawi shares how the teachings from the Diploma made him non-judgmental and opened him up to embrace diversity around him:

"I speak different languages because we live with different people, I accepted them for who they are, so now I know Chichewa, I know Swahili, I know Bembe, Fululu I know all of these because I accepted, I was changed, then I said these are also human beings, they never chose to be who they are, so we are all one [...] so right now [...] I’m able to accept any person, any religion, and culture." (MD_A15_T)

Therefore, his acceptance of diversity turned him to embrace these linguistic differences and be engaged with his surroundings.

Consequently, acceptance, appearing as a crucial stage to define the nature of the interactions with ‘others’, results in setting a (potentially new) standard of equality among all graduates. While a space for disagreements and differences can be acknowledged during this process, the adoption of respect and equality as fundamental principles enables graduates to place being human before cultural and religious characteristics. Thus, at the very minimum, JWL’s teachings allow for the anchoring of the guiding principles of tolerance and acceptance toward others.

1.2 Adaptation

While some interviews point at the process of accepting interreligious and intercultural differences, some show a process of adaptation toward differences. This is the second stage of the ethnorelativism model, which points to an
adjustment of a "behaviour and thinking" in order to adapt to the cultural differences (Bennet 1986, p. 185).

1.2.1 Participation in a different culture/religion

The adaptation phase can translate into demonstrating an appropriate behaviour in a different cultural or religious setting (Bennet 1986). From participants’ perspective, this step is externalised as graduates share how the Diploma journey helped them understand how to react in a multicultural context. A graduate in Malawi expresses how intercultural communication helped him to develop this intercultural agility:

"It was easier to understand other cultures, interact with the other cultures without any problem because for time being when we enter in new culture, it was not easy to adapt the new culture, but since I get that opportunity [...] to get knowledge, it was easier for me to adjust to the multicultural environment." (MD_A6_F)

This graduate turned this adaptability into practice when he met an intercultural challenge. He narrated that when he was invited with a friend by villagers around the camp to have a shared meal, his friend wanted to run away as they found mice as a meal. But after telling his friend to calm down and that they are not going to eat the food, he thanked the host, wished them to enjoy their meal and that him and his friend were very satisfied (MD_A6_F). According to him, the Diploma helped him “to assist [his] friend who wanted to run away” and to demonstrate a respectful intercultural behaviour (MD_A6_F). This example illustrates the importance given to communication in order to be comfortable in a different cultural context.

1.2.2 Intercultural communication appropriateness

Many graduates also refer to communication as being crucial to develop strong interreligious and intercultural skills. For this participant in Afghanistan, learning to discuss with people from different religions and cultures was “really hard” at the beginning because he did not know their culture. After the Diploma, he felt comfortable enough to say that if he were now in a classroom with students from diverse backgrounds, he would be able to “have good [...] and effective conversations with them without any concerns” (AB_A6_H). Additionally, for this businesswoman participant in Malawi, communication with diverse cultures is seen as crucial for her business: she explains that when a Somalian used their “mentality” when buying products, seeking to bargain and reduce the price, some other people may think “they are insulting” them. As she understands the complexity of intercultural communication, she also highlights its challenges: “Sometimes successful, sometimes, bothered, because it’s not easy for [her] to relate with [some customers]” (MD_A3_F). Therefore, communication appropriateness, although understood as essential to daily interaction, is also presented as a potentially challenging tool to master.

Additionally, this intercultural adaptability is mentioned concerning issues intersecting with gender. For example, a participant in Kenya highlights his gratitude for JWL when facing interreligious communication challenges:

“I really thank JWL because they real equipped me [with the] basics on understanding religious beliefs [...] first of all, you might be working with Muslim lady and if you [...] know that their religion
doesn’t allow to greet stranger from them, you might easily understand better, but if you didn’t know, you might think is kind of underestimation, […] Surely, JWL equipped me […] to be living with different people according to their slogan like creating men for others, […] is a kind of inclusivity, it means we are many people, but we are working together.” (KK_A5_JR)

For this other graduate in Kenya, she stresses the need not to judge people’s culture and the importance to understand each other as she gives the example of her interaction with her neighbours. She explains that:

“...men don’t enter to the kitchen, it is a taboo. Even my son, here no matter how much he is hungry, he cannot go the kitchen and prepare something for himself, he must wait for me. In fact, I told her [the female neighbour] that is bad manners. After two weeks of the graduation, I came and apologised to her, and I admitted I was sorry judge you that way from now onward I understand that is your culture.” (KK_A7_G)

Therefore, from this point of view, displaying appropriate communication in a multicultural setting relies on one’s ability to respect differences and have a mutual understanding of cultural diversity. The Diploma’s impact on graduates’ lives is substantial as alumni not only develop intercultural agility but also appropriate communication tools that equip them to prosper in interreligious and intercultural settings.

1.3 Integration

Lastly, the integration stage is identified as “the application of ethnorelativism to one’s own identity” (Bennet 1986, p.186). Some interviews depict this last stage of the continuum whereby graduates’ interreligious and intercultural sensitivity are presented in an integrated form. This translates in a context in which religion and culture are not relevant categories of identification in a culturally diverse group. As the ‘othering’ process based on culture and religion is fading, intercultural understanding may even come as a form of freedom. This integration stage in interviews is articulated in the aspect of embracing diversity, removing discriminatory prejudices, and developing a sense of freedom in experiencing differences.

1.3.1 Embracing diversity

With an intercultural approach gained during the Diploma, graduates share their commitment to diversity. This process seems to be particularly relevant in Kenya whereby an approach that seeks to use equality and inclusion is promoted (as 34% of the ‘inclusion’ code is allocated to Kenya) as a mechanism to develop peacebuilding (with 26% percent of ‘peacebuilding’ codes addressing Kenya). This graduate in Kenya encapsulates this idea of ‘being stronger together’ in the following example:

“...When we cook food and [...] make a stew, there are other ingredients [...]. Why do we add food ingredients in a stew? It is meant to improve the taste, so the same way when we come together people from different cultural backgrounds, we can be more powerful than being individuals. So, we need to come together regardless of the differences that we have. But if we work together, we can achieve more if we do it at our own level, individually, we can achieve less.”

– KK_A13_MZ
This same willingness to embrace differences is demonstrated from this Afghan participant in terms of religious differences:

“You know in Diploma programme, I learned that religion is not the thing which makes us or cause that we are enemy of each other. You know some people think that for example I’m Muslim so I should be the enemy of Christians [...]. It is a wrong idea. So, I think religion is created to collect the people in groups. So, you know when we are alone, we are so weak; but when we are in a group, then we are strong to face challenges, to solve the problems. Because of that, the religions are created.” (AB_A5_H)

Therefore, alumni’s perspective on experiencing differences is beyond respect and tolerance, as some of them stress the benefits of differences and the power of diversity.

1.3.2 Removing discrimination and prejudices

In addition to acknowledging diversity as a strength, graduates emphasise how their Diploma journey helps them articulate their interreligious and intercultural sensitivity as removing prejudices and reacting to discrimination. This graduate in Malawi explains how the Diploma changed his beliefs through interactions with peers:

“Respondent: Yeah, from Rwanda I know that those Hutu people, they are bad people because I knew they killed from the genocide [...]. So, when I came here, then I was told that Hutu [...] are here then I said "we’re going to die" because I know [...] they’re naturally bad, but today that’s an information. The first friend that I have it’s a Hutu.

Interviewer: Then did you meet that friend in the community or Diploma?

Respondent: Yeah, in Diploma, then I [...] was saying that while I was thinking [that] these people were different from what I’m living today.

Do you see, [it] is thanks to Diploma’s integration?” (MD_A5_L)

The process of removal of discriminatory views is shared by this graduate in Afghanistan:

“Diploma [...] removed the discriminatory views of mine. Before I joined Diploma in liberal arts studies, [...] I am a Hazarah, I was thinking all ethnic groups in Afghanistan are very bad. In fact, it was a kind of single story in my mind that Tajik, Uzbek, Pashtun and all other ethnics are very bad. I was thinking just about my own culture. We have a very rich culture; we have a good culture, and I wasn’t thinking that other cultures are also good. [...] Other places other cultures, religions also follow not bad ways. They also follow good ways. So, this is the very, very effective and useful point and tip that I could learn during my studies in Diploma.”

– AB_A12_H

“Diploma [...] removed the discriminatory views of mine. Before I joined Diploma in liberal arts studies, [...] I am a Hazarah, I was thinking all ethnic groups in Afghanistan are very bad. In fact, it was a kind of single story in my mind that Tajik, Uzbek, Pashtun and all other ethnics are very bad. I was thinking just about my own culture. We have a very rich culture; we have a good culture, and I wasn’t thinking that other cultures are also good. [...] Other places other cultures, religions also follow not bad ways. They also follow good ways. So, this is the very, very effective and useful point and tip that I could learn during my studies in Diploma.”

– AB_A12_H

Beyond removing prejudice toward cultural or religious differences, graduates explain how the Diploma helped to dismantle
cultural misunderstandings and racism, whether they are victims or bystanders of these discriminations. For this Afghan participant living in Iran, she shares how her accent has caused her to face problems, but she has now embraced this difference and if people tell her, they have problems understanding her, she states that she “will explain for them, it is no problem” (AH_A3_N).

This Kakuma graduate’s experience in a community service organisation made him realise the approach taken by his leader was “wrong”:

"Because when [we were] having an orientation [in] Nairobi, they have given us a lot of precaution, you know “don’t relate to the Somalis, they are radicals,” [...]. Yeah "again, when you go to the community of the Sudanese, [...] one ethnic community called the Nuer [...] are very violent. If you provoke them, [it is not] until they see blood, [...] they [will] stop fighting.” Ok, “you go to the Dinka, you know, they’re like this. Go to the Congolese, you know...” I was asking myself “we going to a Zoo or are going to serve the community [...]?”, [...] Why will I have to live in a community which [I] have already [been] told me all the bad things about this community?” (KK_A12_G)

Throughout his reflections on cultural prejudice by his leader, he realised that this biased thinking and lack of empathy and mutual understanding did not allow him to effectively serve the community. He shared that once he had arrived in the Somali community, he found that there were no Somali women applicants despite his organisation’s advertisement, and that “there was something wrong” with their approach. As he went to discuss with Somali community leaders, he was able to get ‘an overview’ of their religious and cultural practices, which allowed him to find solutions on how to better engage the Somali community. Therefore, this participant demonstrates how he used critical thinking to challenge the
discriminatory approach of his leaders in order to better serve the community.

Another example of demonstrating intercultural skills to prevent racism is encapsulated in the following case where an Iraqi graduate explained that he had to call on kids who were screaming “blacks” at Ethiopian workers in Iraq (IE_A1_M). For this participant in Kenya, cautioning against discriminatory behaviours has also meant receiving appreciation and building supportive relationships. After explaining the consequences of discriminatory behaviours, she advised the two ladies who were having misconceptions about each other’s culture to “educate” themselves about the “importance of culture” and the results were positive:

"After my meeting with them, I was surprised when they left my place happy and hugging each other and thanked me for having time with them.” (KK_A7_G)

Thus, stepping up as an active bystander helping to dislodge cultural misunderstandings and discriminatory behaviours has been identified by graduates as one application of their interreligious and intercultural sensitivity. Consequently, developed during the Diploma, graduates’ articulation of cross-cultural and religious differences contributes to building interreligious and intercultural bridges and reducing related conflict.

1.3.3 A form of freedom

Lastly, this integrated form of interreligious and intercultural sensitivity is particularly applicable in Jordan, which represents 59% of the quotes related to the topic of ‘freedom’ and 36% of the excerpts relating to the “inclusion” code. This intertwining of freedom and inclusion reflects an integrated comprehension of interreligious and intercultural sensitivity. For example, this participant Jordan expresses that:

“What I only say: human being we are the first, number one, all religions came after. So, we have to look at us human being regardless, so everyone deserves joy and happiness, and pain is pain for everybody.”

– JA_A2_A

Free from any social categorisation, humans appear united. For this participant in Kenya, being exposed to religious diversity can be a source of strength and privilege:

“I like about the Diploma most [is] of these religions, they all teach the same thing kindness, love, compassion, unity helping others. I think this is something I really like and also had the privilege to get to know more because [in] my home country, Somalia, we are not exposed to learn other religion, because we don’t have many people from other communities who are living with us back home, so all what we know is our religion. Getting or becoming a friend of people with different faiths, it makes us strong.” (KK_A5_G)

In addition to demonstrating a unified understanding on religious diversity, one participant illustrates this undivided approach to human beings by referring to Article 1 of the Universal Declaration of Human Rights:
"That was article number one saying that every [human] being, or all beings are free and equal, so there’s no superior. Every human, every living thing is equal. And free in dignity.” (MD_A3_R)

This vision transcends interreligious and intercultural differences to integrate a perspective focusing on human beings as a whole rather than the differences, which assumes at the core absolute and incontestable freedom.

Therefore, some graduates formulate a more transversal meaning of interreligious and intercultural sensitivity in their interviews which reveals an integrated form of experiencing differences. As graduates are able to replace their prejudice or other’s discriminatory behaviours with the idea of cultural and religious differences as a strength, it enables them to surpass religious and cultural distinguishing characteristics to adopt a unified and comprehensive approach to diversity that assumes dignity, equality and freedom as core principles.
2 The path to interreligious and intercultural sensitivity in the Diploma

During the interviews, graduates identify several factors that allowed them to develop their interreligious and intercultural sensitivity.

2.1 Knowledge

First, the knowledge developed during the Diploma is depicted as essential to the building of one’s interreligious and intercultural sensitivity. While specific courses that contribute to this are mentioned such as World Religions class (KK_A1_MZ), Intercultural Communication (MD_A6_F; MD_A7_F) and Introduction to Political Thought (AH_A1_N), graduates speak more broadly about what it means to have knowledge and become aware of others’ religions/cultures. This graduate speaks about the World Religions class as being important for him to develop intercultural comprehension and an understanding of freedom of worship:

“We call [it] world religions, this education it really sharpen me in living the society because in the Africa or in Kakuma we have different [...] religions, [...] and most of the time there is a lot misunderstanding whereby people trying to claim like they are the rights, these people say we are rights, but due to [...] the knowledge that I have got, now I understood that everybody has freedom of worshiping whatever he choose.”

– KK_A1_MZ

For this graduate, World Religions course was his favourite class because:

“We have studied the religions that are in the world and [...] we have noticed that in some religions there are points which are very good points and those points could be applied in our religions too. And besides we have studied that if we go another country, how we should treat the people [...] in different places [...] and their religion and knowing their culture will really help us how to treat with them and how to behave with them.”

(AB_A6_H)

Seen as “mind-changing”, “unforgettable” and “one of the best courses taken” in his life, this graduate in Kenya explains how the World Religions class allowed him to build a new philosophy. Additionally, he stresses the primordiality of this class for today’s context and helping to reduce conflict:

“Currently the world is puzzled by religion, religion is really causing so much trouble, [...] terrorism, discrimination. So, [...] people are making like a very big decision based on their faith, which is something that they should understand physically before they could [...] do something.”

(KK_A8_G)

Besides World Religions class, learning about political thought helped this graduate in Afghanistan removes his prejudice as he formulates that before the Diploma, he had the idea of “bigotry”, but he explains how the Diploma helped him change this perspective:

“There was a course by the name of political thought, in that political thought you were noticing that not only your country is going through this situation, but there are some other countries, like Northern Ireland. In Northern Ireland conflict there were a lot of innocent people that were killed, so, studying those concepts you came to know how to find a sustainable way to get rid of such kind of
situation, how to put an end to war, to discrimination, to bigotry, to races to all these catastrophes and challenges that we are feeling it and suffering from. Diploma in liberal arts is amazing in all these.” (AH_A1_N)

In addition to Introduction to Political Thought class, for this participant, Intercultural Communication was a key element of his learning journey at JWL:

“There is a lot of keys I learned in my Diploma journey, yeah for instance, intercultural communication. When I learn intercultural communication, it was easier to understand other cultures, interact with the other culture without any problem。” (MD_A6_F)

While these courses have been mentioned as impactful to develop such intercultural thinking, they are nevertheless not without challenges. According to this graduate in Kenya, questioning the meaning of identity, culture, and religion was part of this process:

“You know, in my culture [...] it is very difficult to separate culture from religion and even [...] when I was like doing Diploma, some of the courses were related to identity, personally it was very difficult to understand and clarify what is culture and what is religion, because everything [...] cultures or religions have been influenced by religion. You know, [...] refugee, people who left their country long time ago, [...] aren’t well supported because of insecurity problem, like civil war [...] it is very complex [...] to know cultural identity. [...] but with [...] the Diploma, I was able to understand better, [...] do a lot of research on what’s culture and what is religion, I think I have a better view on culture [...] I actually know that every culture is unique and beautiful in its own way.” (KK_A5_G)

He finishes by sharing his gratitude for this class as with the help of the onsite facilitator and professor, he was able to differentiate culture from religion and understand the importance of discussing interreligious and intercultural topics (KK_A5_G). Accompanied by the Diploma teaching staff, his reflection turned his learning challenges into a profound understanding of the meaning of culture and religion. This learning realisation is also shared by this participant in Malawi, who reflects on refugee identity as a path to build this intercultural understanding during the Diploma:

“First of all I was born in a country but I was never raised there, so the thing is I came here I learnt about my community, I learnt about other people’s culture, I learnt more about my religion as well, and learnt about other people’s religions, and how that make the whole community, people live together, people make a community with different life styles, but in the end, one thing brings them together, we are all refugees, we are all identified as refugees but they don’t identify us with our own nationalities, so it gave me a cultural sensitivity, in the way that it made me know how different we are and how similar we are, and what brings us together.”

– MD_A15_T

Graduates also emphasised the importance of peer learning in the onsite and global classroom, to explore these concepts. For instance, this participant in Malawi enunciates how the Diploma changed his perspective as he studied with students from other religion:

"Because when it comes to religion, I never liked Muslims, the way they conduct their things but
when we were studying together as students at JWL you could find I was cooperating with people like [names person – this person] is a Muslim! We became friends we could talk, chill so it has helped me understand more who Muslims are.” (MD_A10_T).

Learning with other nationalities has been articulated in terms of success for this graduate in Kenya. He expresses that “work[ing] with people from different countries […] helped [him] to be successful” as he learned during his Diploma journey to “value other people from different cultures” (KK_A12_R). This interreligious and intercultural learning through peers is also shared by this alumnus in Malawi who found that studying with people from other cultures and countries meant accepting to be living in a multicultural community:

“The time I reached here I just got helped with a Christian person who supported me in many things, you can see even from Burundi to Ethiopia is far, so how can you think maybe such person is helping me! In the same house, I was sitting with Congolese, I was sitting with, of course Burundian as me, and Malawian, […] At the beginning, […] I was not getting along, since I thought that it would be tough [for] me to live with them, but going with Diploma, getting the skills from there, having the videos of different […] cultures, how other people live, it helped too much to see how I can live with these people I met here, living with them though we don’t have the same culture. So, what I can say is living is that multicultural community, the Diploma helped me to understand that I need not to put aside at all my culture but to give chance to other cultures or religions.” (MD_A13_T)

In a similar approach to diversity through learning with peers from different backgrounds, this graduate expressed how building an interreligious and intercultural learning community helped him overcome his prejudice:

“First of all, I was making discrimination. Because here in refugee camp we have many religions. […] So, that is why for me, I was not able to sit with a Muslim and also other religious, I was also loving only my religion. That is why from my Diploma, exactly in the course which I learnt about religion of the world, I got a point which was very important for me to know that every religion, every people in the community are the same so […] we can understand each other and no one to discriminate because of his religion, his culture, […] and also remember as I am a student, I do meet with other students from different religion there but right now from the Diploma, all of us we are the same and we are the friends, and we do support each other.”

– KK_A2_R

Thus, the Diploma, not only through its courses, but also through its intercultural learning space allows graduates to reflect on their ideal when interacting with ‘other’ and enhance their interreligious and intercultural sensitivity to lead them to embrace an inclusive and respectful approach to diversity.

2.2 Introspection and Empathy

Introspections is a mechanism that supports the interreligious and intercultural learning of graduates, which can in turn result in building empathy. Participants frequently reflect on their misbelief and how during the Diploma they were able to change their approach to diversity. This is particularly relevant in the context of Afghanistan, representing 37%
of the quotes related to discrimination, 22% of the quotes related to mutual understanding, and 27% of the quotes linked with the ideas of values and morale. Given that these codes respectively reflect issues relating to discriminatory behaviours or experiences, empathetic behaviour toward others, and values embedded in cultural and religious identities, these results may suggest an application of intercultural knowledge based on the willingness to remove discriminatory behaviour and the development of strong values that are based on reciprocity to deal with interactions in a diverse setting.

This participant in Afghanistan articulated how a dispute with other JWL peers helped her challenge her interreligious sensitivity:

"I was starting the world of religion in Diploma programme. One of my classmates said something wrong about Islam then I couldn’t just tolerate [...] and I act very badly with [him]. And I told something rude [...] and I said that you are stupid why you are in this way, and this is not true. [...] but at the end I apologised, and he also apologised [to] me because, in fact it was my problem also, because [...] in a very bad way, I made him understand that his idea is wrong. But I could make him understand in a good way also like [...] explaining whatever you heard is not right about Islam or about Muslim [...] but at the end I learned that [...] Sometimes the people they just blame each other’s religions, each other’s beliefs and cultures and I also was the part of those people but now all my perspectives and ideas changed. Now for me it doesn’t matter that the people belong to which group, which ethnicity, which race, which religion, which cultures but they are all human and we are all human. We need to respect each other, we need to love each other." (AB_A10_H)

This newly gained perspective through interaction with JWL classmates contributed to challenging her approach to interreligious conflict and allowed her to develop stronger interreligious conflict-management skills.

Figure 3: Graduation ceremony in Kakuma, Kenya
Like this graduate who apologised to her peers, the two following examples demonstrate a similar behaviour when graduates become aware of their discriminatory biases. The alumnus in Kenya revealed his strengthened interreligious and intercultural sensitivity as he explained that he once used to have negative prejudices about Muslim people, but after the Diploma, he was able to build a clearer definition of religion and faith and develop his interaction with people with different backgrounds while still serving the community as “one community” (KK_A9_G). His shift in perspective is particularly evident when he expresses how he sought to apologise to his Muslim peers:

“One day, I called my Muslim [friend], pray to apologise for all whatever I have said about his religion and his culture. I became the instrument of religion and [an] advocate. The Diploma helped me to understand culture and religion to the fullest.” (KK_A9_G)

The same introspection is shared by this graduate in Malawi who expresses how the Diploma made him “non-judgmental” and develop an acceptance of diversity:

“I am a friend of people with different religions, so when I finished the course I managed to say sorry to the people I offended because where there is a Muslim and a Christian there is always an argument, my religion is good yours is bad, so when encountered this course, when I learnt what religion is and how people chose their religions and why, I thought it twice to say sorry to my friends, and I became non-judgmental so I feel like it’s normal, for someone to choose different religion.” (MD_A15_T)

This reflection on one’s own biases shows a radical change in interreligious and intercultural perspectives.

This interreligious growth is also experienced in issues related to gender:

“This “before and after the Diploma” approach to reflect on graduates’ interaction with people from diverse backgrounds reveals the importance of the role of introspection in mitigating conflict entangled in interreligious or intercultural issues. This graduate, who identifies himself as a “very conservative” Muslim, articulates how the Diploma made him approach religious diversity in a respectful and empathetic manner:

“I don’t think if God will have a favourite religion in this world, so [as] long as you do the good things, do not kill, still thing about others, anything [that] hurts you hurts other. Do not cause to any other person in the name of religion. I don’t think any religion will advocate for bloodshed although people thing Muslim will be advocating for bloodshed but […] if you look at it really and take your time and study the Muslim religion, it does not advocate for any kind of war, so this all combined with what I have learned from the course and personal experience, the Diploma made to sit down to rethink about the religion belief, no religion is against other religion, all what we need to do is to be just as He is. It shows me the equality of religion.” (KK_A1_G)
This willingness to build peace and mutual understanding between religions denotes a new approach developed during the Diploma. This is also expressed in the words of this other graduate in Kenya who explained how poor interreligious and intercultural sensitivity can turn religion into a source of conflict:

“[I thought] you can’t interact with other religion and other religions are bad. Yours is only the greatest but after taking the course, I have learned that […] all people believe in the religion. They’re the same way I believe in it. […] I respect that [other] religion, but I don’t believe in it and the same person also respect my religion and but doesn’t believe in it. But if we start criticising others by telling them that your religion is bad why you are doing that, […] that brings many of conflict, like for example we have in my country […] mostly they fight for religion, they say these people like this and that, just among us this brings a lot of conflict. But […] after studying the world religion, […] I’ve learned to appreciate their culture and they have also learned to appreciate my culture and I have broadened my thinking capacity on inter-religious” (KK_A4_MZ)

This perspective thus reflects how knowledge of other religions brings empathy and respect while building a more peaceful environment in interreligious settings. The reciprocity highlighted in the former quote also demonstrates how one’s view on religion is as important as another’s. This Afghan Alumnus illustrates why such perspective of empathy and mutual respect is crucial as he understands that one’s religious and cultural identity is importantly shaped by one’s cultural and religious surroundings:

The self-reflection on one’s cultural and religious identity and approach to diversity allows for graduates to develop values of empathy, respect and equality. Consequently, such values enable graduates to develop strong interreligious and intercultural sensitivity during the Diploma.

2.3 JWL setting the standard

Lastly, JWL is understood as embodying the interreligious and intercultural values discussed above by participants. First, JWL is seen as inclusive of everyone, without discrimination. For this participant in Kenya, JWL is serving “everyone” in the camp:

“This course has shaped us. What Regis, under JWL, [did] into this camp changed everything and everyone. […] I can say this without fear of
contradiction, every community has certificate from Regis University. [...] I am grateful for the effort of JWL.” (KK_A1_G)

Another graduate in Kenya values how:

"JWL integrates religion whereby J WL welcomes different religions in the system of learning. There’s no way saying only Christian should access the programme or only Muslims should access or Hinduism [...] so it welcomes and there is no specific focus on that." (KK_A19_MZ)

This inclusive approach to education is also highlighted by a participant in Malawi, who explains that despite being the work of a faith-based organisation, JWL serves communities from diverse religious backgrounds (citing Lebanon, Afghanistan, Jordan, Kenya) showing how JWL “considers” anyone seeking to pursue higher education equally (MD_A5_R).

However, graduates’ community members can be more sceptical about JWL as a faith-based organisation which provoked some challenges for graduates. According to this graduate in Afghanistan, studying at JWL meant facing community prejudice:

"As you know we are living in a traditional community. [...] So, they think that if the Jesuits are training the students so they may wash the minds and they may change the religions. [...] So, some people do not have good feeling interacting with me. They think that if I have studied in a Jesuit organisation, so I maybe [will] change my religion. [...] So, the negative impact [of the Diploma is] that some people think negatively about me. Actually, this is a stereotype that they have about me and my studying because always studying in a foreign organisation or in a Jesuit organisation doesn’t mean that you are becoming a Jesuit. [...] As we have studied in religions of the world in Diploma program, I’m searching about my religion and about the other religions. So, I’m aware and conscious about my religions. So, I will choose my own religion according to my research [...] according to what I have understood about the religions. So, it is not depending on the people’s decisions.” (AB_A4_H)

Additionally, this non-discriminatory approach to education serves as a source of inspiration for graduates when seeking to serve the community. This alumnus in Afghanistan concludes his reflection on the Diploma by showing how being a graduate signifies to represent interreligious and intercultural standards:

"I can conclude with one sentence that, you will come to know that who you are, what are your exact responsibilities in this world and that is serving to others, that is dedicating your life to the service of humankind regardless to the culture, gender, religion, ages and so on so forth that you can think.” (AH_A1_N)

From the perspective of this graduate in Kenya, the Diploma embodied these inclusive norms which led him to reclaim his full identity despite numerous undesired changes in his past:

"First of all, one of the challenges was that my name is always different. When I came into JWL is the only family that accepted me who I am because to identify yourselves all is a difficult thing. When I came here in Kenya and in 2006, I had to change my name so that I can fit into the society [...] so that these things may not fall on me, but in these new early days, I have to change back to my name so changing it from academic to one in system of the refugee [...] it’s something different. So, when I joined here [...] JWL, they told me that the identity is always the best thing I’m as JWL we always nature for how you identify yourself and for how you move yourself as an individual so as much as you’re fighting to change up your details. We are also here we are concerned as a person and they actually made me enlighten, made me feel part of the society and the Diploma at large so I had to do my work. I used to walk from here to Arrupe, it is a milestone, but I have to walk because [...] it is the
only community I had at the moment to do my Diploma. The community like the coaches, everybody, contributed to my success and to my development as an individual." (KK_A14_MZ)

This example depicts the profound impact of the Diploma on this graduates’ life by reflecting standards of inclusiveness, respect, equality and valuing the person for who they are as human beings. Therefore, this powerful testimony illustrates how the Diploma not only embodies certain standards but also empowers others to embrace these values.
3 The consequences of developing interreligious and intercultural sensitivity

This section seeks to understand the consequences of developing such intercultural and religious sensitivity.

3.1 Awareness of others and a global community

First, this increased interreligious and intercultural knowledge has contributed to the development of graduates' consciousness about others and the international community, regardless of whether or not this ‘other’ is part of the same religious or cultural group as the participant’s one. This awareness of diversity can start with a local scope and extend to a global one.

3.1.1 Diversity

First, in terms of local diversity, alumni realise the importance of religious and cultural diversity. For instance, this Afghan graduate expressed how learning with his Afghan peers led to raising awareness of the diverse cultures present in his country:

"I was from Bamyan centre my classmates were from for example Daikundi province. We had different cultures. We had different backgrounds and different lives, lifestyles. So, we came together we were discussing, and we were sharing these differences, diversity and similarities. I come to know about their cultures, and I have learned a lot. As I mentioned also previously, I could remove or resolve many stereotypes that I had about them, about their culture and about their life." (AB_A4_H)

For this other graduate in Afghanistan, this awareness of others is depicted as a source of richness and beauty:

“Imagine that your religion and relation course, the classmates were coming from different backgrounds. I didn’t understand some of the values based on the religions. I was searching and I was really amazed how beautiful the religions are and I was thinking how beautiful it is to have different religion in a place and to tolerate them all together."

– AB_A11_H

This interreligious and intercultural mindset is put in practice when community leaders ensure a diverse representation and a fair participation in community events. For example, when organising forums or events, this community leader ensures that no one is excluded from this process:

"When we are organising such forums, we used to embrace the participation of the participants all religions. [...] there is a balance where we don’t exclude any religion. Any person from any religion is allowed [...] to pray that shows I am interreligious person." (KK_A2_G)

This community leader in Malawi follows the same method of representative participation:
"I make sure that there is this representative of cultures. [...] maybe we have a Congolese. We have a Burundian. We have an Ethiopian, so that all of us [...] ye can work together as children of 1. I’m saying family, right? Yeah, I know it’s strength for us when we are working." (MD_A5_L)

Developing such interreligious and intercultural sensitivity forges an awareness of others that helps build an inclusive environment which ultimately supports an equitable and just participation.

3.1.2 Global community

This new consciousness also leads to developing a sense of global community. For example, this graduate in Kenya stated his intercultural sensitivity in the following way:

“In Kakuma camp now [...] with people from hundred tribes and all of us, we have different cultures. We have different ideas, different way of socialising, of interacting and it’s quite difficult for someone to come to really understand each of these parts of culture separately. But if you can get a global view of the culture in the camp, you get to respect it and you get to live well in that culture, then you really have the sense of your community.”

– KK_A5_MZ

Despite the potential difficulties of communicating in culturally diverse settings, intercultural communication is seen as means to develop one’s sense of community and forge a global community.
This other alumnus in Kenya shares this willingness to embrace a global approach to community as he reflects upon his friends’ group:

"Before joining the Diploma, for sure I was too much depending [...] on the issues of cultures [...]. We only Congolese that I was having as friends and when I joined a Diploma, I came to understand like not the culture should not set a limit to me, now I have friends who are Darfurian, I have friends who are Somalis and also have friends who are Rwandese, Burundi from different [...] almost 10 nationalities in Kakuma, Kenya. [...] Yes [before the Diploma]. I was not really that sure that I really liked Muslim or somebody from Darfur, somebody from Somali can make somebody from Congo who is a Christian to be his friend. But during the time that we learned all over, it has really changed our ways of seeing the religions [...]." (KK_A1_MZ)

This transcending of religious and cultural boundaries in community building constitutes one of the Diploma’s most significant impacts on graduates’ lives.

3.1.3 Peacebuilding

With a new approach to understanding the ‘other’ and interacting with people from diverse backgrounds, graduates express how developing intercultural and religious sensitivity enables them to contribute to peacebuilding in their environment. This Iraqi graduate shared how the Diploma made her realise that “not all people are bad” and she can “accept” and “forgive them”, despite all the suffering encountered due to religious conflict in Iraq (IE_A2_M). While this example illustrates a personal change that helped her move forward on a peacebuilding journey in her community, other participants elaborate how, by educating their community members, they invited their communities to join this peace-restoring path. For example, this Afghan participant explained how she was able to challenge the minds of her community members by taking a leadership role in a peace workshop:

"I was also like an agent of change for them because I was part of the team which at the beginning everyone did not accept that what is peace and we do not have peace in our country but somehow I persuade them in a way that we have peace that we are here and we will bring peace in our community in different ways and that they believe me and they accept me as a peace leader, as an agent of change in here, in my community, in classes, in my workplace at all." (AB_A10_H)

In the same way, this graduate in Jordan articulated how gaining this intercultural knowledge can be used to educate people in their country of origin and reduce conflict that led them to flee in the first place. As he explains that because of the tribe diversity in the Darfur region, people are not able to have “peace easily” and share the “same idea”. He adds that with 3,000 Darfuri living in Jordan who do not share the same idea, there is a need to mobilise and unify the Darfuri diaspora’s voices toward a national goal through education:

"So [...] if just we choose 100 persons from these people, and they all have the same idea and the same goal, [...] every person connects, changes in his own family. So, you know! like we need to separate this idea through people here. Everybody has special responsibility to do. [even] if he just calls their family over there [to tell them] “this thing is bad, don’t do this. And this is good, do this.” So, this will change people. Especially, the racism, how to fight against the racism. How to fight against prejudice. All these need a community working together to make it easy for them." (JA_A3_A)

Hence, these examples reflect how developing an interreligious and
intercultural understanding can lead to embarking on a peace-building journey for graduates and their respective communities.

3.2 A form of empowerment and leadership

While the impact of obtaining this interreligious and intercultural sensitivity is crucial to shaping the graduates’ perspective and their communities’ view on society in a peaceful approach, it also intrinsically affects alumni’s personal growth in terms of empowerment and leadership. This participant who has the role of community elder disclosed how the Diploma equipped him with tools when serious intercultural conflict sparked, demonstrating the importance of his leadership in such situation:

*I did solve a case between Nubian and Bhar-el gazel, this fight was a deadly fight. There was a life lost, I was at Arupe learning centre when this fight occurred, I missed 97 calls from different people. I called a lady from Nubian called [...], she told me people are fighting and the gravity of the*

Interesting, male and female participants equally refer to topics related to interreligious and intercultural sensitivity (each represents 50% of the quotes linked to interreligious and intercultural sensitivity’s theme) demonstrating a balanced impact between the two genders in the application of this competence. However, when analysing the sub-categories, the striking difference regards males participants that emphasise themes related inclusion (82%) and freedom (74%). Quotes linked to inclusion describe a behaviour or a willingness to be inclusive of others. Quotes related to freedom refer to graduates’ feeling or demonstrated behaviours of feeling free from social categorisation, transcending interreligious and intercultural differences to integrate a perspective focusing on human beings as a whole. This distinct approach to understanding interreligious and intercultural sensitivity reflects an application of these skills for males that can be interpreted as a method to solve conflict and develop tactics that support a peacebuilding process.

![Figure 5: Analysis of some of the quotes related to interreligious and intercultural sensitivity by gender](image)
fight is extremely heavy, please stop what you are doing and come rescue lives. I had to leave my studies to come and help. I was the community leader and same time block leader, so my role was very essential and influential. I arrived thirty minutes earlier before the police came. When police came, they fired gunshot into the air to separate them. Immediately after they were separated, I called community leaders to meet with Bhar-El- gazel leaders before meeting with Nubian. We went there and talked to them. After meeting up with them we then came to Nubian leaders we talked to them. After the leaders I called both the youth leaders of the two communities. It took us 5 hours to come into [an] understanding. This Diploma has something unique [...] I handled the case with all the skills I acquired [...] in Interpersonal Communication and cultural sensitivity. We called the parties to come together for the talk and it was the toughest conflict I ever solved”. (KK_A9_G)

This ability to solve intercultural conflicts is not only seen as a source of leadership but also empowerment. According to this graduate in Kenya, his empowerment through the Diploma is encapsulated in the example whereby he acted as a role model when his neighbour stepped over the limit of his property. As he did not cause conflict and used peaceful tactics to solve the challenge, he sees this as an example of his empowerment “in this community that [he] brought peace stability” (KK_A5_JR).

While this empowerment can be derived from solving challenges, it has also been identified as emerging from obtaining knowledge. For example, this alumnus explains how gaining such knowledge was a source of development and power for him:

“I'm empowered by this programme; I'm saying empowered with knowledge. I have knowledge about different fields about this is sociology to evaluate my society, what's happening in my society, when it comes to religions, I can see covered the problem where we don't have this transcendence of religions where we are divided between different religions in each religion. We have different sects so, but I think with that knowledge, I am empowered right now. I don't look at things very innocently right way. I look at them very critically.”

– AH_A7_N

The same empowerment is expressed regarding learning about different religions and cultures:

“It has empowered me. It has given me a sense of appreciating people’s culture as the best thing ever as the I also appreciate mine. [...] From that [world religion] course work, I found out that there are more than hundred religions that’s means people have their own ways of worshiping. If you look at the Asian part of the world, all people there have their own religions likewise to African they have own religions and I find out that the best thing to make overall judgment about the religion is just have faith.” (KK_A2_G)

In turn, developing such knowledge can be meaningful not only to build interreligious and intercultural sensitivity, but also to contribute to the empowerment of the graduates. While learning about diversity can be a source of personal growth, this host community graduate in Malawi explains how for her, learning in a diverse
setting was a mind-opening and empowering experience:

“\[\text{It has empowered me seriously, well in Diploma the most beautiful thing is that whenever we were learning, there a lot of people you encounter sometimes that you didn’t even have a clue of, for example I am a Malawian and I did my school with refugees, I came to understand who refugees are. Before I was thinking that may be refugees are very difficult people to go with, but now it’s like I have opened another book, it’s like I have read another story that I had no clue of so I can say that it has impacted me so greatly today I can conduct business with a refugee, today I can socialise with a refugee so it has impacted me so greatly.}\]

– MD_A10_T

Therefore, according to this Malawian graduate, studying in the Diploma was more than about reading books and attending lectures; studying with refugee peers is seen as an enriching aspect of the Diploma, broadening her minds and perspective while setting her up for greater success. Ultimately, gaining interreligious and intercultural knowledge and experiencing it in the classroom or in the graduates’ respective communities is articulated as a key impact of the Diploma for alumni not to only develop an awareness about diversity and build peaceful interreligious and intercultural communities, but also develop their leadership and become empowered.
4 Conclusion

Graduates perceive the development of interreligious and intercultural sensitivity as a fundamental impact of the Diploma on their lives and their communities. Different levels of interreligious and intercultural interaction are visible among graduates. JWL’s teachings appear to instill standards of equality, respect and tolerance among all its students. This allows for the dislodging of some of graduates’ prejudice around cultures and religions. As JWL embodies these interreligious and intercultural principles, graduates apply what they learnt through their classes and interactions with their peers in their communities and daily lives. Many of them reflected on how their perspective regarding religious and cultural diversity changed, often resulting in greater open-mindedness, building a more peaceful community, and even developing leadership and empowerment. Consequently, the interreligious and intercultural knowledge gained during the Diploma produced a considerable impact on graduates’ lives.

Key points

- Interreligious and intercultural skills are perceived as one of the biggest contributions of the Diploma to the lives of graduates and their communities.
- Graduates understand interreligious and intercultural sensitivity differently along the ethnorelativism continuum, while preserving the core values of respect, tolerance, and equality.
- Interreligious and intercultural sensitivity is seen as being developed through the knowledge gained through classroom and peer interactions throughout the programme.
- Additionally, alumni often analyse their growth on these interreligious and intercultural issues through an introspective process that results in building empathy and strengthening their interreligious and intercultural sensitivity.
- JWL’s embodiment of interreligious and intercultural values inspires graduates to implement this new sensitivity outside JWL’s community.
- Developing this interreligious and intercultural knowledge builds graduates’ awareness of the world’s diversity and helps remove discriminatory behaviours. This eventually allows for the development of a sense of community from a local scope to a global one and fosters a peace-building process and harmonious society ideals.
5 References


6 Authors

Mélodie Honen-Delmar is a JWL Research Assistant intern and Master candidate at the Graduate Institute of International and Development Studies in Geneva. She has previously coordinated local refugee organisations that support refugee access to higher education and conducted other research related to migration, refugees and education.

Dr Isabella Rega is JWL Global Research Director and Associate Professor in Digital Media for Social Change at Bournemouth University (UK). She has been working as academic and practitioner in the field of the use of digital technologies to promote community development, in Europe, Africa and Latin America for the last 20 years.

If you want to cite this report: