Working in conflict

A Faith Based Toolkit for Islamic Relief

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The sources used and direction to further tools and guidance are referenced throughout the toolkit and are highlighted in the 'For more information' lists in each section. All reasonable efforts have been made to ensure that references are included and correct. We apologise for any omissions and welcome corrections, which we will look to rectify at the earliest opportunity. Wherever possible this toolkit has referred readers to open access resources. All hyperlinks were accessed in March 2014.

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Introduction

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Preface

ABOUT ISLAMIC RELIEF

Islamic Relief is one of the world's largest independent Muslim NGOs, aiming to alleviate global poverty and suffering – regardless of religion, ethnicity or gender. Much of our work over the past 30 years has focused upon eradicating the structural and systemic causes of poverty. In addition to our anti-poverty work Islamic Relief increasingly concentrates upon addressing the social and cultural drivers of poverty and suffering, such as conflicts

Islamic Relief holds a commitment to help vulnerable communities meet the big challenges in their lives. Islamic Relief advocates for a holistic approach to tackling poverty and suffering, and to engage with these issues from the basis of our Islamic faith and values. Our integrated approach to programming provides for the practical needs of communities based on the priorities that they identify themselves. At the same time, we focus on the sources of conflict and support structures that enable communities to prevent disputes from taking place.

ISLAMIC RELIEF AND CONFLICT TRANSFORMATION

Islamic Relief has been engaged in conflict transformation programming for over 10 years and has made a sustainable impact through programmes to mitigate and prevent conflict, with conflict specific programming in Bosnia & Herzegovina, Pakistan, Sudan, and Yemen. Islamic Relief anticipates the provision of conflict transformation projects in a number of other offices over the coming years, including Mali and Afghanistan.

Islamic Relief is aiming at moving towards integrated strategic development plans in its work, where development outcomes are understood as multi-sectoral and include cross-cutting themes, including working to transform conflict.

Islamic Relief Worldwide can offer training and consultancy on the use of this toolkit and our approach to transforming conflict. If you would like more information on Islamic Relief's work on conflict transformation please contact:

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ABOUT THIS TOOLKIT

In the course of fulfilling our mission Islamic Relief finds itself working in fragile or conflict locations around the world. Our Islamic faith and commitment to community-driven development inspired us to pose the following questions:

- What does it mean to be a Muslim iNGO working in these environments?
- What inspiration and messages are provided for us by Islamic theology and history that can inform our approach to transforming conflict?
- Can this provide a stable foundation to approach transformation?

Through the opportunity offered by the IRW-DFID Partnership Programme Agreement (PPA), Islamic Relief commissioned research to investigate the principles and frameworks provided by Islam in the pursuit of peace and the transformation of conflict. The result was the IRW working paper *Understanding an Islamic Framework for Peacebuilding* (2013).[1] Through this research and consultation with our operational offices, we found the answer to the last question to be a resounding 'yes' – it is from this basis that this toolkit has been developed.

1 http://policy.islamic-relief.com/portfolio/understanding-an-islamic-framework-for-peacebuilding/

Preface

This toolkit has been designed to be a practical resource for Islamic Relief staff working in conflict zones and fragile contexts that takes our Islamic faith as a foundation. As a resource focusing on Islamic approaches and principles, Islamic Relief hopes that the toolkit will also be of interest and use to other organisations that are working with Muslim communities experiencing conflict and violence.

WHY USE THIS TOOLKIT?

"While the trainer was making reference to the United Nations and international human rights, a participant responded by saying that Islam addressed Human rights 1400 years ago … Another participant stood up and said they (the trainees) would not believe or trust any book or material not related to Islamic concepts."
Islamic Relief Yemen[1]

The experience of Islamic Relief continually emphases the important role Islam plays in the social and political life of Muslim communities. In such societies Islamic discourse provides a source of legitimacy upon which notions of truth, justice and peace are built. As such, awareness and sensitivity to the Islamic faith of a community can be invaluable in seeking to build their resilience to conflict.

Conflict transformation and peacebuilding mechanisms are not owned by any one culture or religious tradition; generic peacebuilding approaches, tools and theories have been developed, tried and tested across numerous environments. However many of these arose from secular perspectives, which can encourage a 'one size fits all' approach. It is important to recognise the significant differences that exist between contexts, and to contextualise such approaches without ignoring or imposing cultural biases.

It is in pursuit of a truly community–driven approach that this toolkit looks to act as a resource for Muslim and non-Muslim organisations alike. We hope that it will enable readers to engage with conflict dynamics in ways that are in tune with the local context, especially around values and faith. In light of this pursuit it is important to also remember that the Muslim world is not monolithic, the approaches outlined should be considered a starting point to be amended in relation to the local context.

THIS INTRODUCTION

The toolkit is written primarily for the use of Islamic Relief field offices, and as such assumes a level of knowledge regarding Islam and Islamic communities that may not be immediately available to our colleagues in other agencies. To facilitate using this resource, this introduction seeks to provide a basic level of information about Islam, some conceptual differences relevant to the 'humanitarian' sector, along with an introduction to some of the more common cultural dynamics that may be of relevance to work with Muslim communities living with conflict.

This introduction, inevitably, will not provide a comprehensive account or understanding of Islamic culture in all Muslim communities. Culture, thus Islamic culture, is neither uniformly distributed nor a static entity but is always being constructed and changing with the experiences and context of society. While this toolkit may be used to enhance awareness of the religious and cultural differences that may need to be taken into account by practitioners, it is also important to be remain aware of differences between communities due to their unique contexts.

1 *Workshops and Sadaah Impact Network Workshop*, Islamic Relief Yemen: Citizens Empowerment in Conflict Transformation and Peace Building Program, observation report, December 2011

The Islamic faith

Islam is currently followed by 23% of world's population and is understood to be the world's fastest growing religion. Islamic tradition derives its legitimacy by drawing on its 1400-year-old history, with rules and customs derived from its holy text the *Qur'an*, and the *Sunnah* which are teachings from the Prophet Mohammed (Peace Be Upon Him – PBUH),[1] the latter of which are recorded in *hadith*. These sources provide the basis for Islamic ethics and law, informing the actions of the Muslims.

The word Islam has the meaning 'submission to the will of God'. It is formed from the same root as the Arabic word for peace: *salam*. The word for peace, *silm*, can also mean reconciliation or coming to peace with one another. As such, the religion of Islam teaches that in order to achieve true peace of the mind and soul, one must submit to, and reconcile yourself to the will of God.

Muslims believe that the Prophet Mohammed (PBUH) received revelation sent by God (Allah) that continues the message sent to previous Prophets and messengers including Adam (PBUH), Noah (PBUH), Abraham (PBUH), Moses (PBUH) and Jesus (PBUH).

1 Prophets of God are honoured by Muslims with this saying when their name is mentioned.

Islam places great emphasis on their being only One God. The *Qur'an*, the holy book of Islam, says:

Say, 'He is God the One, God the eternal. He begot no one nor was He begotten. No one is comparable to Him.'
Q112:1–4

The Islamic worldview has profound implications for how Muslims conduct themselves, individually and collectively. A believer is reminded that whatever they possess using the faculties and abilities bestowed by God; not belonging to them, but given in trust.

To be a Muslim, and to behave in an 'Islamic' way is to continually be aware of your relationship with and to strive to connect with God. The implication being that a believer should always be aware of how they conduct themselves. Muslims are to be conscious of how they conduct all their affairs, individually and collectively, as at the end they will be accountable and answerable for whatever they do.

In practical terms, to be a Muslim includes following the Five Pillars of Islam:

The Islamic faith

1. To testify that is one God and no other (Allah) and that Muhammad was Allah's Messenger
2. To offer prayers dutifully
3. To pay *Zakat* (obligatory charity)
4. To perform *Hajj* (pilgrimage to Mecca)
5. To observe fast during the month of Ramadan

Bukhari

DIVISIONS WITHIN ISLAM

Over time Islam has developed into different theological schools of thought, with the primary division between 'sects' being that between Sunni and Shi'a. Despite these divisions, Muslims share fundamental beliefs and practices such as belief in God, the holy status of the *Qur'an*, that Mohammed was a Prophet of God, and the practice of five pillars of Islam. Where they differ is on questions of political and religious leadership, and interpretations of Islamic law.

The split between Sunni and Shi'a dates back to the death of the Prophet Muhammad (PBUH) in 632 AD. Those who had followed him were in disagreement over who should succeed the Prophet in leading the community.

The majority, who would become known as the Sunnis, supported Abu Bakr (RA),[1] a friend of the Prophet. Others believed that the Prophet had indicated Ali (RA), his cousin and son-in-law, should be his successor. Abu Bakr was appointed to lead the community (as *Caliph*), and although later Ali became the fourth Caliphate, this was the beginning of the split within the community.

After Ali had died Islamic leadership (based in Damascus) decided that the tradition of descendants inheriting leadership should be discontinued. The dispute over this decision, and the belief that the leadership was acting unjustly, lead to the Battle of Karbala, between the Caliphate under Yazid I and those supporting Hussein Ibn Ali, Ali's son. In this Battle, Hussein was supported by a small group of relatives, whereas Yazid had the benefit of a larger army and military capabilities. In the ensuing battle Hussain was killed and the Caliphate gained victory. This split the community between those that were in support of Hussain (Shi'a) and the majority group represented through the Caliphate (Sunni). Since then the theological divide has deepened. Sunni Muslims often consider Shi'as to have deviated from orthodox Islam, while Shi'as argue that they are the true followers because of how they retain leadership from the household of the Prophet Mohammed (PBUH).

SUNNI ISLAM

Sunni Islam are the majority sect within Islam, making up about 90% of adherents worldwide. The name is due to the importance placed on the *Sunnah*, or 'way of the Prophet' as guidance for behaviour. Within Sunni Islam there are a number of schools of thought, law (*Madhabs*), theology and movements.

SHI'A ISLAM (SHI'ISM)

Shi'as comprise approximately 10% of worldwide adherents to Islam. Shi'a Islam is the official religion in Iran and have strong communities in a number of other countries including Pakistan, Lebanon, Afghanistan and others. Within Shi'a Islam Imams serve as both religious and political leaders. Such leaders are human but have infallibility. There are a number of groups, for example the Twelvers, who believe that there were 12 'rightly guided' Imams with direct contact with the divine, the twelfth and final imam being hidden (called 'in occultation') and will reappear one day to fulfill divine will.

1 Radhiyallahu Anhu (May Allah be pleased with him) – companions of the Prophet Mohammed (PBUH) are honoured by Muslims with this saying when their name is mentioned.

The Islamic faith

SUFISM

A further important variant of Islam is Sufism (followers being known as Sufis). The word comes from *suf* (wool), which was worn by early ascetics. Sufis are most often found in West African and Asian communities, adherents belong to orders (congregations) based around the teachings of a master. Sufism places its focus on the spiritual practice of Islam, and there are orders to be found related to both Sunni and Shi'a Islam. Some Islamic scholars consider Sufism to be the name for the inner dimensions of Islam, practiced in relation to the typical outward practices of Islam. Others consider Sufism to be a deviation from Islam and may oppose it on this basis.

ISLAMIC LEGAL FRAMEWORK

Although there is a great deal of 'legal' material in the *Qur'an* there was not a systematic legal code developed in the time of the Prophet. As a result Islamic jurisprudence developed (*fiqh*) to interpret and understand the law of God.

Islam and Islamic governance are centred upon the legal tradition of *shari'ah*, the legal and moral code for Muslims, literally 'the path' (i.e. towards God). *Shari'ah* is derived from the *Qur'an*, the *Sunnah*, *ijma* (concensus of the community), and *qiyas* (or analogical reasoning).

Some scholars associate it with Islamic law (*ahkām*) that regulates worships (*'ibādāt*), common practices (*'ādāt*), dealings (*mu'āmalāt*) and penal provisions (*jināyāt*). Other scholars give *shari'ah* a broader scope and consider it synonymous to *dīn* (religion) and so additionally covering *aqīda* (doctrine) which defines the faith and sets the system of beliefs, and *akhlāq* (ethics) which deal with matters of morality.

The objectives (*maqāsid*) of *shari'ah* is to preserve and protect the five necessities in human life (*darūriyāt*) namely; life, property/wealth, religion, intellect and progeny. Much of the purposes of detailed legal instructions in Islamic law can be traced back to the preservation of one of the five areas.

There are a number of different legal schools within Islam, and Islamic law cannot be considered a uniform system – it is highly contingent on the context and history of the community. In fact, as long as they do not contradict Islamic teachings, local customs (*'urf*) are often considered a source of Islamic law.

Humanitarianism and Islam

The Islamic concept of humanitarianism and the principles of justice and equality on which it is based have inspired humanitarian practice in the Muslim world for the last 1400 years. In Islam, humanitarianism is a very broad concept that encompasses traditional forms of charity, with which modern humanitarian aid is more often associated, and also more holistic interactions between human beings and indeed all creatures.

ZAKAT

Zakat is the third pillar of Islam and requires Muslims to donate a portion of their wealth every year to the poor and needy. *Zakat* collections began during the Prophet Muhammad's (PBUH) time and have since been treated as a form of tax or alms in Muslim societies to mitigate social injustice and inequality. While Muslim states no longer take responsibility for the collection of *zakat*, in many Muslim countries, the collection of *zakat* from those wishing to pay it is managed through government regulated *zakat* committees. There are different categories of recipient for *zakat*, and there can be debates over this including whether the recipients can be non-Muslim, and there may be cases where *zakat* may be spent on causes that may not usually be considered 'humanitarian', such as building religious institutions.

SADAQAH

Sadaqah, is charity which, although highly encouraged in the *Qur'an*, is not obligatory and Muslims are free to perform as and when they choose. One of the most influential and most documented forms of *sadaqah* is a charitable endowment known as *waqf*. Since the practice was initiated by the Prophet, the return from the investment of *waqf* has been a vital source of funding for a wide range of public services and welfare activities such as hospitals, schools, mosques and public soup kitchens.

Within Muslim communities charity is framed as part of a religious commitment, and so it is not likely to provoke feelings or perceptions of inferiority. Secular charity may be less understood and may be viewed with suspicion as the intention behind the donation is unclear and may be understood to have political motivations.

Today, Muslims all over the world continue to adhere to the principles of humanitarianism prescribed by Islam. *Waqf* remains a substantial source of charity, so much so that most Muslim majority states now include a Ministry of *Awqaf* to oversee the management of *waqf* donations.

Similarly following renewed interest in *zakat* in the twentieth century, a number of Muslim governments have reclaimed responsibility for collecting and distributing *zakat*. However *zakat* does not constitute a public tax as it did in early Islam.

NEUTRALITY, EQUALITY AND ISLAM

Within Islam there is a central concept of unity between believers, that all Muslims are a single community, or *Ummah*. Because of this concept the prospect of taking a 'neutral' stance can be precluded; as the community of believers should remain united, Muslims may feel obliged to support other Muslims in a conflict situation. This means that the English term 'neutrality' is not easily associated with Islamic values. For instance, Arabic does not have a direct translation of 'neutrality', the closest being '*hiyadiya*', which implies non-alignment rather than neutrality. However, this simple division is more complex in real terms, not least because of the internal divisions mentioned above, and so the concept is not necessarily one that cannot be appreciated or used by Muslim communities. Additionally, within the concept of the *Ummah* is that of 'brotherhood', which implies care for other members and a fundamental equality between people.

The Muslim context

The professional peacebuilding sector has primarily developed out of a secular western context, which is not always immediately relevant to communities elsewhere. How communities may have very different cultural approaches to the resolution of disputes can be seen through comparisons between a typical 'Western' approach and those found in many Arab-Islamic traditions:

Western approaches [W]
Arab-Islamic tradition [AI]

W. Underscore the primacy of individual choices in facilitation of the process.
AI. The process is communally oriented.

W. The practitioner is a neutral, unaffiliated outsider.
AI. The 'third party' has connections to the major disputants, as well as good relations with the community (age, experience, status, leadership).

W. The responsibility lies with the participants.
AI. Agreements are guaranteed by the communal leader.

W. A third party mediator relies on guidelines, experience and legal texts.
AI. Approaches are based on sacred texts, religious ideals, history and traditions.

W. The goals of the Western process are pragmatic, trying to achieve a win-to-win scenario that will delete the past and commence a new page in history.
AI. The process is continuity-oriented; history is the source of stability and shapes the future.

W. Individuals solve their own problems.
AI. Family and community are integrated into this matter.

W. Look for a structured problem resolution ('separate the person from the problem') which leads to a formal, written agreement.
AI. Issues are prioritised – harmony, solidarity, dignity and prestige. Agreements may be more informal and unwritten.

W. Often feel acting in a professional, rational manner is required, with a logical understanding of where our feelings come from. Scenes where people are emotional, expressing sadness/anger, may be considered a scene of chaos.
AI. Spontaneous and emotional acts of expression are considered part of the conflict resolution, and parties are expected and welcome to express their feelings and vent.

CONFLICT AS A NEGATIVE OR POSITIVE

In the Islamic tradition, conflict is recognised as a normal social phenomenon, but a deviation from our essential nature of goodness. The *Qur'an* mentions differences between people as part of God's plan for humanity (Q49:13), with the preference being to reconcile these differences where they are problematic. It is where these disputes lead to aggression and hostility that differences are considered in a negative light.

COMMUNITY ORIENTATION AND AGENTS OF CHANGE

Islam has a unique vision about social change. It agrees with the necessity, unavoidability, irreversibility and universality of change but anchors this on *tawhid* (the principle of unity). It sees positive change as an attempt to forge a closer relationship with God and His creation. Such change aims to transform human beings spiritually and morally as well as materially so that they can achieve success both in this world and the hereafter.

Societal change must take place at several different levels for it to be transformative. In Islam it is deemed to start with individuals for they are the active agents of change.

The Muslim context

However it also needs to progress to families and communities before it permeates through to the society. For individuals, the path for change is two-fold: The first is inner transformation through struggle with the soul. The second is outer transformation through struggle with the vices and injustices within society. At all levels, the *Qur'an* clearly states that lasting change cannot be imposed from the outside but can only come from within. It says:

God does not change the condition of a people a unless they change what is in themselves.
Q13:11

Across Islamic cultures there is clear emphasis on the community and dispute resolution systems are often based on community involvement and structures. There is also a tradition of hierarchical structures and leadership.

CENTRALITY OF SOCIAL NORMS AND ISLAMIC VALUES & RITUALS

Rituals play an important role in conflict resolution processes in Islamic communities. For instance, conflict resolution processes for Somali communities start with a ritual gathering of the community leaders under a tree.

Conflict resolution practices often end with a ritual where the whole community are gathered in a public space and declaring the agreement to all those present; visits between families may be an important part of the process. Such communities will frequently invoke Islamic values in order to manage negative emotions, rebuild broken relationships and even to encourage honesty and acceptance of blame.

CENTRALITY OF EMOTIONS

Within many Islamic cultures the role of emotion is different from that seen in a Western context – it may be more acceptable, and even encouraged, for parties to discuss and express their feelings.

Dignity and honour often play a strong role in such communities. Because of this it is important to pay attention to the need for parties to 'save face' – aiming to avoid humiliation and to find ways to restore the dignity of all parties can be crucial to the formation of an effective resolution.

Islamic cultures frequently have social norms that segregate the sexes, and authority is closely linked to age and experience. This can lead to a perception that women and youth are completely excluded from the process.

While social norms do typically exclude these groups from the decision making process, it is important to be aware that they are likely to be marginalised from the decision making process, while simultaneously utilising alternative avenues of influence and communication.

EMPHASIS ON RESTORATIVE JUSTICE

Retributive justice focuses on

- Wrongdoing and violation of rules.
- On the offender.
- Punishment by relevant authorities.
- Asking:

  i. What rules/laws have been broken?
  ii. Who did it?
  iii. What punishment do they deserve?

Restorative justice focuses on

- Wrongdoing as violation of people and relationships.
- How wrongdoing creates obligations.
- On the victim and the harm caused.
- Active participation by all involved to 'make things right'.
- Asking:

The Muslim context

i. Who has been hurt?
ii. What are their needs?
iii. What obligations now arise?

Customary conflict resolution approaches within Muslim societies focus on wrong-doing as an offence both against the individual and the community, and processes typically involve the whole community in participatory mechanisms along with the offender(s) and victim(s). The focus on these approaches is to restore a sense of justice and re-establish order and harmony; they are very much **restorative** approaches to justice.

Within Islamic theology, although retributive justice is permitted, it is clear that reconciliation and restorative justice is preferable:

You who believe, fair retribution is prescribed for you in cases of murder … but if the culprit is pardoned by his aggrieved brother, this shall be adhered to fairly, and the culprit shall pay what is due in a good way. This is an alleviation from your Lord and an act of mercy. If anyone then exceeds these limits, grievous suffering awaits him. Fair retribution saves life for you, people of understanding, so that you may guard yourselves against what is wrong.
Q2:178–9

Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself– He does not like those who do wrong. There is no cause to act against anyone who defends himself after being wronged, but there is cause to act against those who oppress people and transgress in the land against all justice– they will have an agonizing torment– though if a person is patient and forgives, this is one of the greatest things.
Q42:40–43

Potential issues

1. By focusing on communal harmony, traditional conflict resolution mechanisms may not focus on addressing the root causes of a dispute.
2. Traditional mechanisms may be practiced in a way that looks to maintain the status quo, which may itself have initiated a dispute.
3. Traditional structures and a focus on 'saving face' may perpetuate the marginalisation of various groups such as women and youth.
4. Some such systems may perpetuate non-Islamic practices, for example marrying young people, particularly girls, as part of a reconciliation agreement. Where these are believed to be sanctioned by Islam, mobilisation for change must be done in a sensitive manner.
5. Traditional conflict resolution approaches often rely on third parties that have social and political power. Although knowledge of the context, customs and Islamic rules and norms are key to their credibility in many Islamic contexts leaders, and at times Imams, do not have the opportunity to study these themes.
6. In most peacebuilding programs participants emphasise the peaceful nature of the Islamic tradition. However, it is challenging to explicitly link these values and moral teachings with concrete solutions relevant to the community's day-to-day experience.
7. There is a hesitancy amongst peacebuilding, humanitarian and development agencies to engage with religious leaders and faith-based associations.

For more information

- Mamoun Abuarqub and Isabel Phillips, *A Brief History of Humanitarianism in the Muslim World*, Islamic Relief, 2009 - *http://policy.islamic-relief.com/portfolio/a-brief-history-of-humanitarianism-in-the-muslim-world.*
- Kadayifci-Orellana S.A., Abu-Nimer M. & Mohamed-Saleem A., *Understanding an Islamic Framework for Peacebuilding*, Islamic Relief Worldwide, working paper series No. 2013-02, 2013 - http://policy.islamic-relief.com/portfolio/understanding-an-islamic-framework-for-peacebuilding

Glossary

Allah
This is the Arabic word for God.

Ayah (Ayat pl.)
The Arabic meaning of ayah is a miracle and a sign. The *Qur'an* is considered to be a miracle itself. Each verse or sentence is called an ayah or a miracle. The plural of ayah is Ayat.

Caliph, Caliphate (or Khalif, Khalifah, Khulafa, Khalifate)
An Arabic word literally meaning 'one who replaces someone else who left or died'. In the context of Islam the word acquires a narrower meaning: the Muslim Caliph is the successor to Prophet Muhammad's (PBUH) position as the political, military, and administrative leader of the Muslims, or *Ummah*. Caliphate is the government of the Muslim state, of which the Caliph is the leader, or head of state.

Da'wah
To invite people to follow the Islamic faith. This is the Islamic equivalent to missionary work. This is tempered by the *Qur'anic* verse that

> There is no compulsion in religion
> *Q2:256*

Dirham
A silver coin, referred to in some hadith.

Du'a
A prayer.

Fatwa
A legal opinion concerning Islamic Law, not a law.

Fiqh
The meaning of the word *fiqh* is understanding, comprehension, knowledge, and is the word used for jurisprudence in Islam. *Fiqh* refers to the body of Islamic law extracted from detailed Islamic sources. Fiqh deals with the observance of rituals, morals and social legislation in Islam. There are four prominent schools (*madh'hab*) of *fiqh* within Sunni practice and two within Shi'a practice.

Ghusl
The full ritual washing of the body with water (ablution) in preparation for prayer. This is a washing further to *Wudu*, and is required after menstruation, sexual relations and other actions.

Hadith (or ahadith)
Reports on the sayings and the traditions of Prophet Muhammad (PBUH) or what he witnessed and approved. Islam has a detailed system for the categorisation and authentication of *hadith*. *Hadith Qudsi* are *hadiths* in which the Prophet says that God has said something. In these hadith the meaning was revealed to the Prophet, but he put them in his own words. This is different from the *Qur'an* which is believed to be the word of God which the Prophet conveyed exactly as it was revealed to him.

Hijrah
Literally meaning migration, to seek sanctuary or freedom from persecution. The *Hijrah* refers to the migration by the Prophet (PBUH) and the Muslim community from Mecca to Medina in order to escape persecution. This journey took place in the twelfth year of his mission (622 C.E.). This is the beginning of the Muslim calendar.

Imam
Imam is a religious leader. Any person who leads a congregational prayer in Islam is called an Imam. A religious leader who also leads his community in the political affairs might also be referred to as an Imam, Amir, or Caliph.

Insh'Allah
Literally meaning 'if Allah wills it'. When a Muslim wishes to plan for the future, when he promises, when he makes resolutions, and when he makes a pledge, they say insh'Allah in order to make them with permission and the will of God.

Ka'bah
Believed by Muslims to be the first house of worship built for mankind – built by Adam and later on reconstructed by Abraham (PBUH) and Isma'il (PBUH). Based in the city of Mecca.

Glossary

Muslims turn to face the Ka'bah (*Qiblah*) when they offer their prayers. The black stone is held inside. Before the Arab tribes fully accepted Islam the Black Stone was the most venerated amongst a number of pagan idols within the *Ka'aba*. The pagan idols were destroyed by the Prophet Mohammed after his return to Mecca and Islam had been accepted by the population there.

- **Khutbah**
  A speech or sermon, usually referring to the sermon given during the Friday congregational prayers.
- **Masjid (or Mosque)**
  A place for worship and prayer in Islam. This can be a building or even a dedicated room.
- **Peace Be Upon Him (PBUH)**
  Prophets of God are honoured by Muslims with this saying when their name is mentioned. These letters are abbreviations for the words which are the English equivalent of *Salla Allahu 'Alaihi Wa Sallam*, hence you may see (SAW) used instead.
- **Qiblah**
  This is the direction that Muslims face when they are praying, in the direction of the *Ka'bah* in Mecca.
- **Quraysh (or Kuraysh)**
  The Quraysh were the most powerful and prominent tribe in Arabia at the time of the Prophet (PBUH), and were responsible for the Ka'bah, which then contained a number of idols which were worshiped at the time. The Prophet was from among the Quraysh, however when he started to preach Islam the Quraysh persecuted him and his followers, leading to their migration to Medina. The Quraysh were defeated at the battle of Badr by the Muslims; the Muslims returned to Mecca and destroyed all the idols in the *Ka'bah* in the year 630 C.E.
- **Radhiyallahu Anhu (RA)**
  (may Allah be pleased with him)
  Companions of the Prophet Mohammed (PBUH) are honoured by Muslims with this saying when their name is mentioned.
- **Sadaqah**
  Charitable acts and payments outside of *zakat*. Although highly encouraged in the *Qur'an*, these are not obligatory and Muslims are free to perform as and when they choose.
- **Sahabah**
  Collective name for the people who were companions of the Prophet (PBUH).
- **Sheikh (or Shaikh)**
  The word Sheikh is a title or name used for an elderly person or a religious leader in a community. This title is also given to a wise person.
- **Shari'ah**
  The *Shari'ah* is the revealed and the canonical laws of the religion of Islam. Literally, *shari'ah* means the way or the path. In Islamic terminology, some scholars associate it with Islamic law (*ahkām*) that regulates worships (*'ibādāt*), common practices (*'ādāt*), dealings (*mu'āmalāt*) and penal provisions (*jināyāt*). Other scholars give *sharī'a* a broader scope and consider it a synonymous of *dīn* (religion) covering, in addition to Islamic law, *aqīda* (doctrine) which defines the faith and sets the system of beliefs, and *akhlāq* (ethics) which deal with matters of morality.
- **Sunnah**
  Sunnah means habit, practice, customary procedure, or action sanctioned by Islamic tradition. More specifically it is used to refer to the sayings, practices, living habits and example of the Prophet Muhammad (PBUH). The *hadith* are reports on the Sunnah and this constitutes one of the major legal sources of jurisprudence in Islam. The *Sunnah* may confirm what is mentioned in *Qur'an*, interpret and explain it, specify what is meant by some general verses, limit and restrict the meaning of some verse in it.

Glossary

- **Surah**
  The *Qur'an* is composed of 114 chapters, each of which is called a Surah.
- **Tasfeer (or Tasfir)**
  Defined as the science by which the *Qur'an* is understood, its meanings explained, and its rulings derived.
- **Tawhid**
  The concept of monotheism in Islam; that God is one and unique.
- **Ummah**
  The *Ummah* refers to the community of Believers or Muslims.
- **Waqf**
  One of the most influential and most documented forms of *sadaqah*, *waqf* is a charitable endowment.
- **Wudhu (of Wudu)**
  Mental preparation and procedure for washing the body (ablution) with water in preparation for prayer.
- **Zakat (or zakah)**

  Take from their wealth so that you might purify and sanctify them.
  Q9:103

  The word *zakat* means 'purity' or 'to purify'. All Muslims who are wealthy enough must perform this charity in order to purify their wealth. Offering zakat is a religious obligation of all Muslims – generally, 2.5% of savings – to help the needy.
- **Zimmi (or dhimmi)**
  An historical term referring to non-Muslims in an Islamic state.

1. Policy

Working in Conflict: A Faith Based Toolkit for Islamic Relief

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Introduction

WHY OFFER THIS TOOLKIT?

Islamic Relief's focus is on working with communities to build resilience and reduce risk to future disasters. Our founding goal is the alleviation of poverty.

Our goals are not motivated by the desire to spread the Islamic faith, nor to work only with Muslims. However, the values that motivate us are rooted in Islam. In addition, our identity as an Islamic-based organisation can help us connect with and gain the trust of vulnerable Muslim communities.

We want this toolkit to function as a **practical** resource for staff working in conflict zones and fragile contexts, a guide which is inspired by Islamic faith and practice. It is to be used in tandem with existing guidelines, such as our handbook and our 'Approach to Integrated Sustainable Development'. It draws from current knowledge and best practice across the field.

In general, peacebuilding tools, strategies and materials have arisen from 'secular', 'context-neutral' and attempted 'universal' perspectives. This toolkit is, however, unlike other available manuals because our Islamic faith and commitment to community-driven development have each inspired the following questions:

- What does it mean to be a *Muslim* INGO working in these environments?
- What inspiration and messages are provided for us by Islamic theology and history that can inform our approach to transforming conflict?
- Can this provide a stable foundation to approach transformation?

Islamic Relief found the answer to the last question to be a resounding '**yes**'.

"I did not expect such a positive reaction to the '[Conflict Transformation from an Islamic Perspective'] workshop. Participants said they wished Islamic perspectives had been provided throughout the peacebuilding training."
Sheikh Elsadig Labid, Facilitator for Islamic Relief Sudan, Darfur, 2013

"Overwhelmingly the project participants found Islamic teachings helpful and sometimes crucial to altering peoples' behavior and attitudes about the decision to resort to violent conflict. They also encourage compassion and forgiveness. Faith in Islam is deeply rooted in Yemeni culture, although adequate understanding of teachings about harming others and human rights is often insufficient.

Introduction

… Several Imams involved in this project have now integrated the knowledge gained into their preaching as well as in resolving conflict."
Final project evaluation report ('Conflict Transformation and Peace Building Project', Sana'a, Sa'da, Lahj and Aden Governorates, Yemen, August 2009)

We hope, insh'Allah, that this toolkit will not only be used by Islamic Relief staff, but also by colleagues from other agencies who are working with Muslim communities towards building lasting peace.

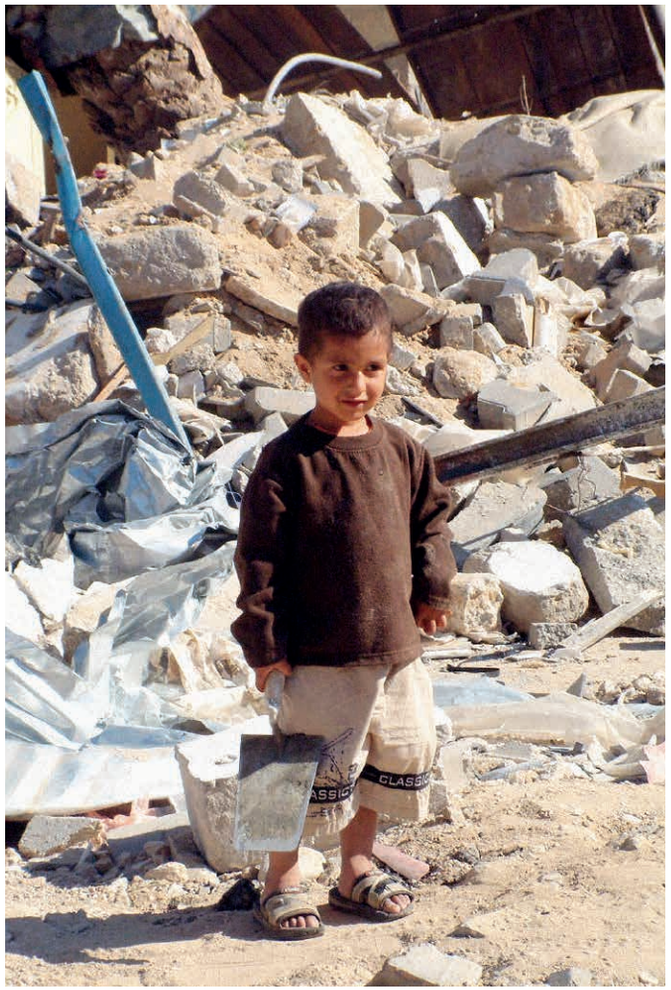
APPROACH TO USING THIS TOOLKIT

This toolkit cannot hope to provide the final word on working towards conflict transformation with Islamic communities. This is because it is not possible to comprehensively include all the many tools and approaches available. Creating this resource is only possible through standing on the shoulders of those who have worked before us, and we are indebted to the collective wisdom of the field.

This toolkit does not aim to replace the work of others that have specific expertise in the areas covered. Rather it aims to approach these questions from an Islamic perspective and thereby inform the reader of how they might approach programming in conflict-affected areas from that basis. Hence this document aims to act as a starting point, while referring reader to resources and sources available from other sources and agencies.

The tools included here should be considered as facilitating (not as an alternative to) context specific approaches. Readers are actively encouraged to re-design and amend tools and approaches to reflect the knowledge and experience of their beneficiaries.

Islamic Relief strategy: working in contexts of conflict, violence and fragility



… if any saves a life it is as if he saves the lives of all mankind.
Q5:32

It is currently estimated that by 2015 half of the world's people surviving on less than $1.25 a day will be found in fragile states.[1]

"Conflict costs the average developing country roughly 30 years of GDP growth and countries in protracted crisis can fall over 20 percentage points behind in overcoming poverty."
Robert Zoellick, President of the World Bank, 2011

According to the research presented in the 2011 World Development report, 'Conflict Security and Development', people living in countries affected by violence are:

- **2x** as likely to be undernourished
- **50%** more likely to be impoverished
- **3x** less likely for their children to attend school

1 'Fragile States 2013: Resource flows and trends in a shifting world', 2012, OECD, DAC International Network on Conflict and Fragility.
2 A study by the Center for Systemic Peace measured these results using 'summed magnitude scores' which measure the severity and frequency of conflict (http://www.systemicpeace.org/warlist/warlist.htm).

Muslim majority countries account for about one-sixth of the world's population yet, per capita, these countries have been experiencing approximately double the level of armed conflict compared to 'non-Muslim' countries.[2]

OUR VISION

Inspired by our Islamic faith and guided by our values we envisage a caring world where communities are empowered, social obligations fulfilled and people respond as one to the suffering of others.

In 2013 Islamic Relief was actively delivering programmes and aid in 16 'conflict-risk' countries. We have seen first-hand how conflict is both a cause and result of poverty, suffering and injustice.

It is clear to us that development initiatives must also look to transform the root causes of conflict and violence. Without this awareness, interventions focused on improving quality of life risk remaining short-term and unsustainable.

Islamic Relief strategy: working in contexts of conflict, violence and fragility

ISLAMIC RELIEF POLICY

The future looks set to be characterised by continuing conflict, whether over resources or ideology. Hence, as part of our focus on disaster risk reduction, Islamic Relief endeavours to make resources available to strengthen local community skills in peaceful conflict transformation, mainstream conflict sensitivity into our programmes and to utilise faith teachings and approaches where appropriate.

CONFLICT SENSITIVITY

Conflict sensitivity begins with understanding the context you are operating in and how your interventions and context interact. To be conflict sensitive is to act upon this understanding in order to minimise negative impacts and maximise the positive impacts on conflict.

As Islamic Relief works in some of the most difficult environments in the world, interventions may risk becoming involved with or exacerbating the dynamics and factors that are contributing towards conflict and violence. Islamic Relief abides by the international humanitarian principles of:

- **Humanity**: Every individual's right to live with dignity. Also the duty of others to try to save lives and alleviate suffering.
- **Impartiality**: To act when there is need, without discrimination.
- **Neutrality**: To act without preference for one group or another in conflict.
- **Independence**: To ensure that humanitarian work is autonomous, separate from any other political, economic or military interests.

This is encapsulated in the principle that interventions should 'do no harm'.

DO NO HARM

'Do no harm' requires adopting ways to reduce the risk of violence and tensions created as a result of interventions. This requires a commitment to solid analysis of the context, and conflicts in particular.

CONFLICT TRANSFORMATION

Conflict transformation addresses the wider social and political sources of a conflict and seeks to transform negative root causes into positive change. Conflict transformation focuses on efforts to transform conflict into dialogue or peaceful contact.

Conflict transformation can prevent disputes and violence by tackling their root causes. It complements Islamic Relief's work to enable communities to develop their own context specific resilience strategies. To this end a conflict transformation approach should begin with supporting the conflict mitigation mechanisms that already exist at community level.

A conflict transformation approach encourages us to consider how we can address the root causes of conflict and violence (including social inequalities and structural violence) as an integrated facet of our projects and programmes.

POLICY

It is therefore Islamic Relief policy to ensure that our projects and programmes are conflict sensitive. We also hope to make use of opportunities to transform conflict through our interventions. Wherever possible, Islamic Relief will try to ensure that our programmes target root causes, and to support and develop, rather than displace, pre-existing processes.

Islamic Relief strategy: working in contexts of conflict, violence and fragility

Islamic Relief's reputation is built upon our ability to establish local implementation capacity in the most difficult of circumstances. We hope, insh'Allah, that this toolkit will enable us to retain this strength and further develop our ability to engage sensitively and positively with the most vulnerable.

OUR APPROACH

Over recent years Islamic Relief has shifted its conceptual framework of beliefs, values and operations from one that is solely inspired by faith values to one that is inspired **and guided** by them. Included in our theory of change is the principle that faith is a powerful change agent, one which is often understated. For people of faith such principles are often considered above all other influences. The Islamic tradition holds powerful potential to positively encourage people to address competing priorities, to avoid violent conflict and to accept compromise.

Throughout this toolkit we have highlighted how lessons from Islamic theology and history can provide a basis for conflict transformation. This inspiration is the foundation for the toolkit.

Our values

Excellence (*Ihsan*)

Islamic Relief is committed to excellence within its programmes. We focus on using methods which best serve beneficiaries, including interventions enabling communities to transform conflict.

Sincerity (*Ikhlas*)

Islamic Relief aims for sincerity in tackling causes and effects of suffering by working to transform conflict, even complex causes and those occurring in politically sensitive environments.

Social Justice (*'Adl*)

Addressing the social and cultural dynamics which cause inequality and injustice lies at the heart of efforts to transform conflict. The fundamental principle of our work is to empower the dispossessed.

Compassion (*Rahma*)

Trying to bring together conflicting parties is a compassionate act, through this we can recognise the humanity in us all and move towards reconciliation and re-humanisation of opposing parties.

Custodianship (*Amana*)

Environmental impact can be reduced if conflict can be transformed. Conflict can also arise around access to resources, and Islamic Relief's focus on conflict transformation via community management and custodianship addresses this.

Working with non-Muslim communities

It is important to emphasise that we do not intend to work only with Muslims, or to engage in *da'wah* (proselytising for the Islamic faith) through our work. These tools are equally valid for use with non-Muslim communities and we actively encourage readers to re-design these appropriately. We do not advocate for a particular school of thought or make judgements about sectarian differences. Our goal is to better understand the Islamic values that motivate us to alleviate suffering, and how these values unite us across our cultural and theological differences. This toolkit aims to refer to sources across the spectrum of Islamic thought, to inspire readers to develop understanding of the connections across the Muslim world about how we are encouraged to transform conflict towards peace.

Islamic Relief strategy: working in contexts of conflict, violence and fragility

POLICY INTO PRACTICE

This toolkit will support Islamic Relief Offices in their efforts to:

- Be in touch with relevant conflict dynamics through proactive and frequently reviewed conflict mapping assessments.
- Assess projects, programmes and behaviours for conflict sensitivity.
- Work effectively in conflict environments and with those affected by conflict.
- Develop projects and programmes that integrate conflict transformation into their activities and intervention choices.

OUR VALUES NEED TO BE COMMUNICATED – NOT IMPOSED

We are committed to supporting those in need regardless of race, political affiliation, gender or belief, without expecting anything in return. So the way we communicate these values to others is extremely important. These values inspire us to act without imposing our beliefs or approaches upon others.

For more information

- Kadayifci-Orellana S.A., Abu-Nimer M. & Mohamed-Saleem A. (2013) *Understanding an Islamic Framework for Peacebuilding*, Islamic Relief Worldwide, working paper series, no. 2013–02: Birmingham, UK http://policy.islamic-relief.com/portfolio/understanding-an-islamic-framework-for-peacebuilding/
- Islamic Relief Worldwide Strategy 2010–2015 - http://policy.islamic-relief.com/portfolio/islamic-relief-global-strategy-2011-2015/
- Respond to Conflict, *Working With Conflict: Skills and Strategies for Action* - http://www.respond.org/pages/publications.html
- Conflict Sensitivity Consortium - http://www.conflictsensitivity.org/
- Further publications are available from the Islamic Relief Policy website - http://policy.islamic-relief.com/

When and where should this toolkit be used?

This toolkit can potentially play a useful role in any fragile environment and is of particular relevance to contexts considered at risk of conflict, at either a local or national level. The tools outlined can usefully be applied to any environment where Islamic Relief operates and resources are exchanged, whether at a local or national level.

CATEGORISING CONFLICT ENVIRONMENTS

FRAGILE ENVIRONMENTS

"A fragile region or state has weak capacity to carry out basic governance functions, and lacks the ability to develop mutually constructive relations with society. Fragile states are also more vulnerable to internal or external shocks such as economic crises or natural disasters. More resilient states exhibit the capacity and legitimacy of governing a population and its territory. They can manage and adapt to changing social needs and expectations, shifts in elite and other political agreements, and growing institutional complexity. Fragility and resilience should be seen as shifting points along a spectrum."

OECD, 2012[1]

Locations that have emerged from conflict situations, although stable, may often remain 'fragile'. A 'post-conflict environment' requires similar sensitivity to conflict. Where resources are scarce or at risk of disruption from shocks (whether environmental, economic or social), then resilience to rising tensions or violence in (or near) the communities we are working with needs consideration. Where state and infrastructure remain weak, injustice and competition for power can pose significant risk to the security and development of the poorest.

MICRO-LEVEL CONFLICTS

Emergency situations can lead to a risk of conflict or violence, particularly where disparate groups are brought together for the first time in stressful situations. Competing groups with a history of competition or negative relations may be placed in proximity to each other, exacerbating the stress and tension. There may also be traditional conflicts based on resource management (such as between nomads and pastoralists).

Aid can cause friction between communities. Reasons for this can include:

- Provision of aid to one group rather than another can lead to perceptions of injustice.

1 www.oecd.org/dac/developmentaidtodevelopingcountriesfallsbecauseofglobalrecession.htm

When and where should this toolkit be used?

- Insufficient aid can lead to tensions and marginalisation of those who do not benefit from assistance.
- Local actors involved in a dispute may be responsible for the distribution of aid and favour their own communities, or co-opt aid to further their position in a dispute.
- Host communities may be marginalised by influx of large numbers of internally displaced people or refugees, leading to tensions.

When potential or existing disputes at a local level have been recognised it is easier for staff to plan conflict sensitive interventions in a way that avoids exacerbating these divisions and do no harm. Such assessments frequently demonstrate that there are simple ways to shape activities in a way that promotes peaceful relations between groups, thereby working towards conflict transformation.

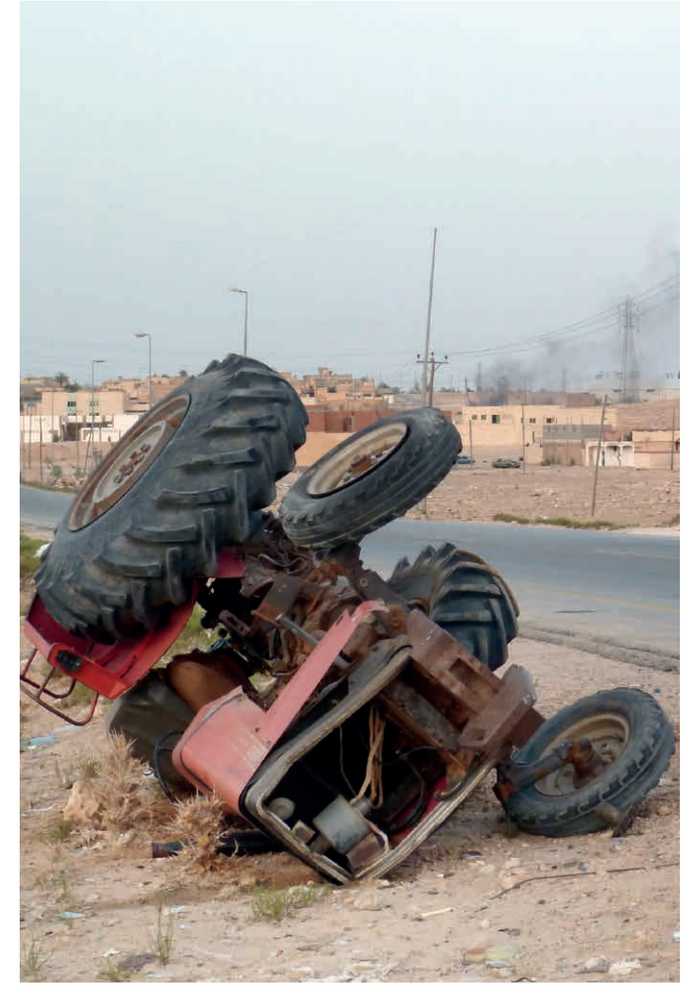
NATIONAL/HOT CONFLICTS

Relief or development activities that take place within a national or active conflict situation are inherently at risk of disruption including insecurity, access limitations, and political risk.

In such contexts a risk assessment for activities will always benefit from a clear context analysis of the conflict dynamics. Good planning and taking account of the conflict environment means projects can plan for the risks posed when violence flares up. They can also be proactive in building the networks required to operate in insecure contexts. Using the tools in this guide will enable identification of key actors and issues where Islamic Relief can actively contribute towards peace and reconciliation insh'Allah.

For more information

- International Crisis Group produce *CrisisWatch,* a monthly update on the most significant situations of conflict or potential conflict around the world and can act as an excellent monitor on whether a country can be considered a 'conflict' location. Please note that *CrisisWatch* does not include micro-level conflicts that will affect operations where there are tensions between local community groups - http://www.crisisgroup.org/en/publication-type/crisiswatch.aspx . International Crisis Group also provides more extensive briefings on many of these locations and conflicts via their website.
- OECD, *Fragile States 2013: Resource Flows and Trends in a Shifting World* - http://www.oecd.org/dac/governance-peace/conflictandfragility/docs/FragileStates2013.pdf



Understanding definitions

PEACEBUILDING TERMS SIMPLIFIED

There is often confusion over the terms discussed in the peacebuilding sector – and with good reason! Some of the terms you may encounter seem similar, and it is easy to mistake one for another. A simple way to understand what the term means is to look at the 'action' or verb that is included in the term itself.

PEACE

- …making
- …keeping
- …building

CONFLICT

- Management
- Resolution
- Mediation
- Mitigation
- Sensitivity
- Transformation

The rest of this section will introduce you to the definitions of the above terms, to support staff to comfortably use them in project proposals and planning.

CONFLICT AND VIOLENCE: THE BASIC TERMINOLOGY

It is easy to consider an act of violence as a conflict. It is also easy to assume that a conflict is defined by acts of violence. But this is not quite the case, so it's important to be clear about the difference between the terms for programming purposes.

- **Conflict**
  Conflict is a relationship between two or more parties (individuals or groups) who have, or believe they have, incompatible goals. Such a situation over one particular issue may be termed a 'dispute' or 'problem'.
- **Violence**
  Violence consists of actions, words, attitudes, structures or systems that cause physical, psycho-logical, social, economic or environmental damage and/or prevent people from reaching their full human potential.

Understanding definitions

DEFINITION OF IMPORTANT TERMS

- **Conflict transformation**
  Addresses the wider social and political sources of a conflict and seeks to transform negative root causes into positive social and political change. Conflict transformation focuses on cultural and structural efforts to transform conflict into constructive dialogue or situations of peace. It is Islamic Relief policy to focus on the transformation of conflict through programming, targeting root causes of conflict and violence.
- **Conflict sensitivity, or a 'conflict sensitive approach'**
  Being conflict sensitive is acting to minimise negative impacts and maximise positive impacts of intervention within an organisation's priorities/objectives (mandate) This involves gaining a sound understanding of the impact of any activities on the local context.
- **Conflict transformation *and* conflict sensitivity**
  i. Can be applied to all contexts, regardless of the extent of violence, even when tensions have not recently resulted in visible violence.
  ii. Should be applied across all areas of work and perceived as institutional approaches (not just as tools).
  iii. Are relevant approaches to all work whether humanitarian, development or explicit engagement with conflict dynamics. This also applies, where appropriate, to work by local civil society, government or private sector partners.
  iv. Do not require changing mandates/priorities/objectives, and do not entail peacebuilding priorities – conflict transformation and conflict sensitivity can be mainstreamed across any project or programme.

OTHER TERMS AND THEIR DEFINITIONS

- **Peacebuilding**
  The process of building peace before, during and after war. Staff should feel free to use peacebuilding as an overarching description. The sector sometimes uses a hyphen (peace-building). At Islamic Relief we use 'peacebuilding' in line with the United Nations.
- **Peacemaking**
  Political and diplomatic measures aiming to bring warring parties to agreement and customarily seen as 'high politics.' Peacemaking covers a broad range of processes aiming to enable opposing parties to come to agreements and address core issues. Peacemaking can be carried out by a wide-range of actors so it can also describe the efforts of civil society to bring parties to an agreement.
- **Peacekeeping**
  Technical term for military or civilian/non-armed deployment and presence of forces to contribute to stabilisation and prevent/mitigate acts of violence.
- **Conflict management**
  Generic term to cover the handling of conflict. The containment of a violent actions or conflict in progress, as opposed to long-term solutions.
- **Conflict resolution**
  Implying resolution of a conflict where the roots of the dispute have been addressed and transformed, and a peace process is being implemented. Useful term for general public and funders. Also ambiguously used for either the process or the result of moving from conflict towards peace.
- **Conflict mediation**
  Often used in conjunction with conflict resolution. Conflict Mediation takes place when a third party is involved in negotiations. It can also refer to mediation efforts where a member of one party 'mediates' between parties. This is not the same as, but is related to, 'arbitration' which is a specific legal term.
- **Conflict prevention**
  Proactive efforts to build peace in order to prevent violent conflict. Some note that it is violence, not conflict that should be prevented.

Understanding definitions

- **Conflict mitigation**
  Different from 'prevention' and is related to conflict management (occasionally used interchangeably). Conflict mitigation is the effort to reduce the impact of conflict or violence, such as blocking the use of violent methods, dealing with impunity, reducing access to arms and munitions, or encouraging communication which may settle the dispute and end the violence.
- **Conflict mapping**
  The visual illustration/mapping of conflict issues, dynamics and factors. Visual identification and mapping of key conflict components. This can include: actors, issues, goals and interests, dynamics, relationships, manifestations, impacts, sources, pillars, etc. This definition is also used to describe the whole process from mapping a conflict through analysing the data (conflict analysis) to applying this analysis to the design and review of projects or programmes (conflict intelligence).
- **Conflict analysis**
  Analysis of data to identify trends, impact, entry points, and needs. Conflict analysis provides the information for developing intervention strategies.
- **Conflict intelligence**
  The links and processes between analysis, planning and design of effective measures to address conflict.
- **Negative peace**
  A state of peace characterised by an absence of physical, psychological, moral, cultural or structural conflict or violence. Such definitions of peace are 'empty' as the basis for the conflict is still present, even though it is not being enacted. The 'Cold War' is an example, the recipe for conflict was present even though acts of confrontation were absent.
- **Positive peace**
  A state of peace characterised by the presence of harmony, well-being, shared values such as respect, acceptance and kind heartedness. Positive peace is seen as an active and a foundation for peaceful relations. This is the aim of *conflict transformation* interventions.

For more information

Sources for definitions include:

- Conflict Sensitivity Consortium http://www.conflictsensitivity.org/.
- Schirch L. (2008), 'Strategic Peacebuilding: State of the Field', *Peace Prints: South Asian Journal of Peacebuilding*, vol. 1, no. 1 - http://www.crinfo.org/internal-biblio/10012
- Training materials courtesy of Peace Action Training and Research Institute of Romania (PATRIR) - http://www.patrir.ro and the International Peace and Development Training Centre (IP DTC) - http://patrir.ro/en/activitatea-noastra/ipdtc/

Islamic principles: a basis for conflict transformation programming

This section is dedicated to the Islamic principles underlying the desire to transform conflict. Islamic Relief has focused on eleven key principles[1] to direct our approach to engaging with communities and inspire our activities in such fragile contexts:

- **Tawhid** (unity and oneness)
- **'Adl** (justice)
- **Salaam** (peace)
- **Fitrah** (sacredness and dignity of human life)
- **Khilifah** (stewardship)
- **Rahma** (compassion)
- **Raheem** (mercy)
- **Afu** (forgiveness)
- **Sabr** (patience)
- **Khayr** (goodness)
- **Ihsan** (excellence)

1 These principles are chosen based on research published in *Understanding an Islamic Framework for Peacebuilding* - http://policy.islamic-relief.com/portfolio/understanding-an-islamic-framework-for-peacebuilding/. However they are not exhaustive or restrictive, for example the work by Aroua (Cordoba Foundation, Geneva) includes Islamic principles for conflict transformation that overlap but are not the same as those focused on by Islamic Relief [Aroua- http://cordoue.ch/images/stories/pdf/Books/Q4P.pdf

We believe that faith is a powerful agent for change one which is often under emphasised. When people have faith, their principles are often supreme guiding motivations. Islamic principles and teachings can positively encourage people to address competing priorities, avoid violent conflict and accept compromise.

Tawhid (unity and oneness)

Tawhid (unity and oneness) lies at the heart of the Islamic tradition and refers to the state of unity, oneness and uniqueness of God (*Allah*). *Tawhid* further encompasses the integration and connected nature of a diverse humanity as emerging from one Divine source of creation; from this rises the concept of the global Muslim community (*Ummah*):

People, we created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another. In God's eyes, the most honoured of you are the ones most mindful of Him: God is all knowing, all aware.
Q49:13, see also 5:48; 10:19

These references to diversity refer to all people without distinction. This is reinforced by references within the *Qu'r'an* advising against disputes of a sectarian nature:

The believers are brothers, so make peace between your two brothers and be mindful of God, so that you may be given mercy.
Q49:10, see also Q6: 159; 21:92–93; 23:52–54

Elsewhere, *Qur'anic* advocacy for peace and reconciliation refers to relations between all people, not just between Muslims (Q4:114) and there are recorded *hadith* discouraging conflict on the basis of tribal partisanship:

"He is not one of us who proclaims the cause of tribal partisanship, and he is not of us one who fights in the cause of tribal partisanship, and he is not of us one who dies in the cause of tribal partisanship."
Tirmidhi & Abu Dawud

Islamic principles: a basis for conflict transformation programming

People, be mindful of your Lord, who created you from a single soul, and from it created its mate, and from the pair of them spread countless men and women far and wide; be mindful of God, in whose name you make requests of one another. Beware of severing the ties of kinship: God is always watching over you.
Q4:1

Solidarity among Muslims is a central value too, reflected in the well-known *hadith*:

"Help your brother, whether he is an oppressor or he is an oppressed one." People asked: "O Allah's Apostle! It is all right to help him if he is oppressed, but how should we help him if he is an oppressor?" The Prophet said: "By preventing him from oppressing others."
Bukhari

The Prophet Muhammad (Peace Be Upon Him[1] – PBUH) also declared that:

"None among you has faith until you desire for your fellow Muslims what he/she desires for him/herself."
Bukhari & Muslim

1 Prophets of God are honoured by Muslims with this saying when their name is mentioned.

'Adl (justice)

'Adl (justice) is viewed as a founding principle for all Islamic law.

God commands justice, doing good … and He forbids what is … oppressive
Q16: 90 see also Q42:15

The *Qu'ran* indicates that God's purpose in sending Messengers to us is to bring Justice amongst people (Q57:25). References to '*adl* within the *Qu'ran* can be loosely divided into three themes:

1. That God will only act with justice.

Today each soul will be rewarded for whatever it has done; no injustice will be done. God is swift in reckoning
Q40:17, see also 3:18; 3:25; 3:108; 4:49; 4:124; 6:115; 10:4; 10:47; 10:54; 18:49; 21:47; 23:41; 34:26; 39:75; 40:31; 40:78; 46:19; 50:29; 51:6; 51:12; 55:7; 60:10; 65:2; 72:13

2. That believers should fight, stand or speak out for justice.

You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly – if you distort or neglect justice, God is fully aware of what you do
Q4:135, see also 4:114; 4:148; 42:42

3. And injunctions to be just in deeds and behaviour.

God commands you [people] to return things entrusted to you to their rightful owners, and, if you judge between people, to do so with justice …
Q4:58, see also: 4:29-30; 4:127; 5:8; 6:151-2; 7:29; 16:76; 16:90; 31:15; 38:26; 49:9; 55:9; 72:14

The conception of '*adl* itself is broad and is inclusive of social and economic justice:

God commands justice, doing good, and generosity towards relatives and He forbids what is shameful, blameworthy, and oppressive …
Q16:90 see also 4:135; 57:25; 5:8; 2:178

Islamic principles: a basis for conflict transformation programming

Salaam (peace)

Salaam (peace), either the word or concept, is referred to in the *Qur'an* 76 times in positive language, while there are examples to be found where 'enmity' is referred to in negative terms (Q5:14; 5:64; 5:82; 5:91; 12:100; 60:4). Within the *Qur'an* 'enmity' is to be perceived as part of the human experience on earth and recognised in accounts of the very beginning of human history – hence in the story of Adam and Eve, God sent them from the Garden to earth with the following words:

God said, 'get out of the garden as each other's enemy'
Q20:123, see also 2:36 and 7:24

Striving towards peace is a central tenet of Islam Peace or peacefulness is not merely a state of being but is the basis for striving towards God:

… God guides to the ways of peace those who follow what pleases Him, bringing them from darkness out into light, by His will, and guiding them to a straight path
Q5:16

Where the *Qur'an* discusses the need for active conflict it also encourages followers to avoid aggression and stop conflict as soon as there is a move towards peace (Q2:190–195; 4:91; 8:61–62).

Fitrah (sacredness and dignity of human life)

Fitrah (sacredness and dignity of human life) recognises the fundamental goodness of all people at birth:

We create man in the finest state
(Q95:4 see also 2:30-34, 17:70)

Because of *fitrah* all human life is sacred and its dignity (*karama)* is to be preserved:

… We decreed to the Children of Israel that if anyone kills a person – unless in retribution for murder or spreading corruption in the land – it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind
Q5:32

Islamic principles: a basis for conflict transformation programming

Respect for human dignity is sacred in Islam, so it's important to remain motivated about preserving the dignity of all conflicting parties:

We created you, We gave you shape, and then We said to the angels, 'Bow down before Adam,' and they did. But not Iblis: he was not one of those who bowed down
Q7:11

Alongside human sacredness and dignity comes the core Islamic value of equality, not only amongst Muslims but between all people:

"All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor a black has any superiority over white except by piety (*taqwa*) and good action."
The Last Sermon (Khutbah) of Prophet Muhammad (PBUH)

While humans are essentially good, we exhibit negative traits such as, arrogance, greed, or being unappreciative (e.g. Q14:34; 17:11; 18:54; 22:66; 33:72; 43:15; 100:6). These are seen as deviations from our essential nature. *Khayr* (good) is referred to in the *Qur'an* as the human capacity for both good and bad deeds.

The crucial point is that we are able to change our behaviour

… God does not change the condition of a people [for the worse] unless they change what is in themselves …
Q13:11

Excellence or *ihsan* is related to *khayr*, it focuses on words and deeds. *Ihsan* is a broad concept covering acting sincerely (*ikhlas*), correctly, tastefully and in an untainted or 'pure' manner.

Khilfah (stewardship)

The concepts of *Khayr* and *Ihsan* are closely tied to the Islamic principle that humans were made 'vice-regents' and custodians of the earth (Q2:30; 33:72; 24:55) which is held in 'trust' (*amana).* So we are responsible for its care, wellbeing and order. The *Qur'an* repeatedly enjoins followers to righteousness in their actions and in their relations with others.

Rahma (compassion) and Raheem (mercy)

Rahma (compassion) and *raheem* (mercy) are central tenets of Islam, with all but one *Surah* of *the Qur'an* beginning with: *"In the name of Allah, the most compassionate, the most merciful".* Both are fundamental to building post-conflict peace. The *Qu'ran* highlights the qualities of mercy and compassion to each other (Q48:29) and all creatures (Q17:18). Supporting *hadith* echo this: "Those people who show no mercy will receive no mercy from Allah" (Muslim, Al-Fada'il (Excellent Qualities of the Prophet and His Companions); 66).

Afu (forgiveness)

Afu (forgiveness) is linked to *Rahma* and *Raheem*. A continuous *Qur'anic* theme is that forgiveness and reconciliation are better than recompense or retribution:

Islamic principles: a basis for conflict transformation programming

Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself – He does not like those who do wrong
Q42:40

The Prophet Mohammed (PBUH) himself forgave all those who had persecuted the nascent Muslim community; when he returned to Mecca he recited from the *Qur'an:*

There is no censure from me today on you (for what has happened is done with), may God, who is the greatest amongst forgivers, forgive you
Q12:92

Sabr (patience)

Sabr (patience) is the direct focus of about 200 verses in the *Qur'an,* all of which advocate patience, in their religion (Q3:200), and in the face of adversity:

So [Prophet] be steadfast: your steadfastness comes only from God. Do not grieve over them; do not be distressed by their scheming, for God is with those who are mindful of Him and who do good.
Q16:127–128

Patience does not mean passivity. Patience complements the call to stand against oppression and plays an important role. For example it can prevent escalation when relations between groups are unequal or tense.

The lives of the Prophets in the *Qur'an* (also in the Torah and Old Testament) show how mercy, compassion and forgiveness can transform conflict into peaceful relations. The brothers of Prophet Joseph (PBUH) plotted to leave him to his death in a well (*Surat Yusuf Q12)* but Joseph chose not to take revenge when he has the chance, he instead treats his brothers with respect and forgives them (Q12:92).

The life of the Prophet Mohammed also reveals the benefits of mediation and transforming conflict peacefully. When repairs to the *Ka'aba* were needed, an argument arose over who would have the honour of moving the Black Stone.[1]

This almost erupted into a blood feud, but when Muhammad was asked to mediate, he placed the Black Stone upon a blanket so each of the tribal leaders could carry a corner.

This example not only demonstrates the preference for peaceful resolution of disputes, but also shows how mediation by a trusted third party can be both necessary and desirable.

PRACTICAL IMPLICATIONS OF AN ISLAMIC APPROACH

- **Maqasid Al-Shari'ah**
- **Shura** (consultation)
- **Binding to contracts and oaths**
- **Understanding variety and forms of conflict**
- **Individual responsibility**
- **Rahma** (compassion)

1 The *Ka'aba* is a site for worship in Mecca and now the focal point for Muslim worship, the black stone is held inside. At the time of the story recounted here (before the Arab tribes fully accepted Islam) the Black Stone was the most venerated amongst a number of pagan idols within the *Ka'aba*.

Islamic principles: a basis for conflict transformation programming

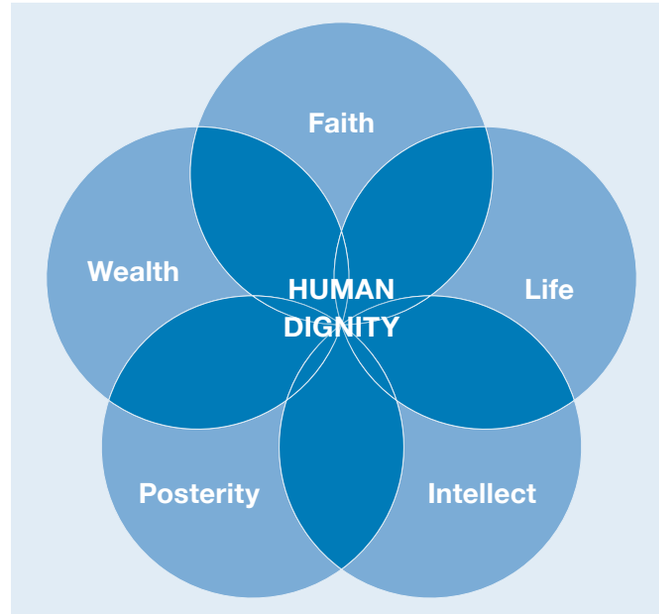
FOCUS ON THE SHARI'AH OBJECTIVES

▸ Maqasid Al-Shari'ah and Maslaha

In Islam, the basic goal of development is to create an environment that enables people to enjoy spiritual, moral and socio-economic well-being in this world and success in the Hereafter (what is often referred to as *falah*). *Shari'ah,* or the 'path of God', refers to the moral code or religious law which, if followed, Muslims believe can lead to this success.

"From our exploration of the shari'a, we have concluded that it was only set up to serve the interests of man… in this life and the hereafter"
Abu Ishaq Shatibi, The Congruencies of the Sources of the Divine Law

Some scholars of the objectives of Islamic ethics and law, *Maqasid al-Shari'ah*, see there to be five crucial dimensions of human development, the promotion and safeguarding of which form the objectives or intent of the *Shari'ah*. These are: faith (*deen*), life (*nafs*), the intellect *'aql)*, posterity (future generations, *nasl*) and wealth (*maal*). Islamic Relief adopts the *Maqasid* as an Islamic framework for development.



Five crucial dimensions of human development

Maslaha is a juristic device in Islamic legal theory defined as seeking benefit and reducing harm, through which you strive towards the objectives of the *shari'ah*.

To integrate this approach into conflict transformation programming, effective planning, conflict analysis and preparation needs to take happen, and focus must be given on the impact on conflict on all of these five areas of life, rather than an emphasis on physical security.

Through these means programme design can examine the potential implications of any intervention on the five areas of the *maqasid.* To be conflict sensitive is to analyse the potential for benefit and harm (*maslaha).* In addition, in order to ensure that interventions or programmes are providing public benefit and avoiding harm it is crucial that they are attuned and relevant to the local context.

▸ Working from the basis of shura (consultation)

References to *shura* or consultation in the *Qu'ran* indicate that its utility is not restricted to political issues:

… If, by mutual consent and consultation, the couple wish to wean [the child], they will not be blamed …
Q2:233

This verse encourages that both parents make a mutual decision about weaning and indicates the principle of *shura* in family matters. In verses 42:36–38 of the *Qur'an shura* is indicated as a praiseworthy approach to all affairs:

Islamic principles: a basis for conflict transformation programming

… Far better and more lasting is what God will give to those who believe and trust in their Lord; who shun great sins and gross indecencies; who forgive when they are angry; respond to their Lord; keep up the prayer; conduct their affairs by mutual consultation …
Q42:36–38

The third example advises the Prophet (PBUH) directly on how mercy, forgiveness and mutual consultation can win over people:

By an act of mercy from God, you [Prophet] were gentle in your dealings with them – had you been harsh, or hard-hearted, they would have dispersed and left you – so pardon them and ask forgiveness for them. Consult with them about matters, then, when you have decided on a course of action, put your trust in God …
Q3:159

The context for this verse indicates how applicable *shura* is for all affected parties, not just fellow Muslims. It is clear that conflict transformation programmes based on Islamic principles should be founded on the mutual consent and consultation with all affected parties.

It is on this basis that an Islamic approach to transforming conflict must be based on participatory approaches and related to community driven development.

▶ Binding nature of contracts and oaths

The observance of treaties and oaths is important to conflict transformation programming, it is a religious duty based on the *Qur'anic* verse:

Fulfil any pledge you make in God's name and do not break oaths after you have sworn them, for you have made God your surety: God knows everything you do
Q16: 91

This is supported by the actions of the Prophet Muhammed; after signing the Treaty of Hudaibiya. Even though some considered the terms to be disadvantageous to the Muslim community, it was closely adhered to. One of the foundations of transforming conflict through Islamic principles is the importance of abiding by agreements, even if they are perhaps to your disadvantage.

▶ Understanding the variety of forms of violence and conflict

Islam has broad definitions of injustice, 'violence' and oppression. For example the harmful effects of harsh words, hence the many directives within the *Qur'an* to speak kindly (Q2:83) with justice (Q6:152), graciously (Q17:23), fairly (Q17:28), politely (Q17:53) and gently (Q20:44). Conflict transformation based on Islamic principles should not overlook the breadth of ways in which people engage in harmful or oppressive behaviour towards each other.

▶ Individual responsibility

Whoever has done a good deed will have it repaid ten times to his credit, but whoever has done a bad deed will be repaid only with its equivalent – they will not be wronged
Q6:160

To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions.
Q16:97

Islamic principles: a basis for conflict transformation programming

Islam puts emphasis on doing good deeds with sincerity to God; it gives Muslims free choice and the real test of faith is in action. The choices an individual makes are his or her own responsibility, an individual cannot be held responsible for the actions of others, nor should a community be forcibly held collectively responsible for the actions of an individual:

"Every person makes mistakes. The most blessed of those who make errors is he who repents."
Tirmidhi

An Islamic approach to conflict transformation recognises the importance of rehabilitation and behavioural change, for example through projects that support DDR (Disarmament, Demobilisation and Reintegration) and reconciliation efforts.

For more information

- Abbas Aroua, *The Quest for Peace in the Islamic Tradition*, Cordoba Foundation, Geneva - http://cordoue.ch/images/stories/pdf/Books/Q4P.pdf
- Kadayifci-Orellana, Abu-Nimer & Mohamed-Saleem, *Understanding an Islamic Framework for Peacebuilding*, Islamic Relief Worldwide, working paper series, no. 2013–02, 2013 - http://policy.islamic-relief.com/portfolio/understanding-an-islamic-framework-for-peacebuilding
- Martin Lings, *Muhammad: His Life Based on the Earliest Sources*, 1984 - www.icorlando.org/pdfs/muhammad_martin_Lings.pdf
- Tariq Ramadan, *The Messenger: The Meanings of the Life of Muhammad*, 2008.

Standards for principled work in conflict environments

This section offers guidance for staff on the basic standards for effective, sustainable activities in a conflict or fragile environment. These standards are built on Islamic Relief's approach inspired by Islamic principles and values, outlined in previous sections.

They give food to the poor, the orphan, and the captive, though they love it themselves, saying, 'We feed you for the sake of God alone: We seek neither recompense nor thanks from you'
Q76:8–9

There are cross-cutting themes across the working activities in difficult and dangerous situations. These can make the difference between a 'good enough' intervention and one with long term impact.

Build and maintain trust	Resilience and disaster risk reduction	Community driven impact	Inclusivity and neutrality	Integrated sustainable development
• Perform competently • Establish consistency and predictability • Communicate accurately and transparently • Share and delegate control • Show concern for others • Establish common name and identity • Capitalize on co-location • Create joint projects and goals • Promote shared values	• Awareness during assessments on the impacts, risks, and responses to disasters • Build partnerships • Build the advocacy and leadership capacity • Work directly with those affected • Encourage accountability	• Manage expectations (eg. when selecting a community to work with) • Work with the same people over a period of time • Consider prioritising engagements with community members • Include leading actors early in the process • Take care when identifying participants (identify local leaders) • Remember that every community is different • Start with quick wins as a first step • Look out for and utilise opportunities • Be aware of complexity • Utilise Islamic Relief's 'Participatory Rural Assessment Guide'	• Maintain a focus on the needs of beneficiaries from all sides of a dispute to enable staff to maintain focus on neutrality • Sharing of information equally • Consider neutrality when making staffing choices • Visible inclusivity (transparency of purpose and decisions to all parties)	• Social sustainability • Environmental sustainability • Economic sustainability • Technical sustainability • Refer to Islamic Relief's 'Integrated Sustainable Development Approach'

Standards for principled work in conflict environments

TRUST

"Anas tells us that whenever Allah's Messenger gave a sermon, he invariably repeated this sentence: 'The man has no faith who cannot keep trust and the man who does not respect his promises has no religion'."
Ahmed

Before attaining Prophethood, Muhammed (PBUH) was known among the people as Al Ameen (The Trustworthy). Similarly the trustworthiness of Moses (PBUH) was observed when he fetched water for the flock of the two daughters of the good old man, had helped them, had respected their womanhood, and had treated them in a decent and gentlemanly way:

He watered their flocks for them, withdrew into the shade, and prayed, 'My Lord, I am in dire need of whatever good thing You may send me,' and then one of the two women approached him, walking shyly, and said, 'My father is asking for you: he wants to reward you for watering our flocks for us.' When Moses came to him and told him his story, the old man said, 'Do not be afraid, you are safe now from people who do wrong.'

One of the women said, 'Father, hire him: a strong, trustworthy man is the best to hire.'
Q:24–26

Trust is at the heart of successful interventions or change in a conflict environments, and is key to Islamic Relief's success. We can serve better when we have earned trust and can maintain it.

A shared faith can inspire this trust. However shared faith may not be enough in a tense situation when there's a risk that Islamic Relief will become associated with one of the conflicting parties. This can reduce trust, and restoring trust takes far longer than it does to break it

BEHAVIOURS FOR BUILDING AND MAINTAINING TRUST

- **Perform competently**
  Your ability to perform will influence how trusted you are.
- **Establish consistency and predictability**
  Every effort should be made to ensure that our words match actions and we honour pledged commitments.
- **Communicate accurately, openly, transparently**
  Clarity about our intentions and motives help build trustworthiness. Ensure you are being monitored for compliance.
- **Share and delegate control**
  Trust often needs to be given for it to be returned. There is symbolic value in soliciting input and sharing control of decision-making with others. Likewise, when such control is kept away from interested parties, or they are made to feel that you do not trust or respect them they may be more likely to act out against this with behaviours that reinforce poor relationships.
- **Show concern for others**
  Trust in you will grow when you are sensitive to others' needs. If you are not, they may assume that you are acting in your own self-interest or on behalf of a hostile party.

PROGRAMMING SUGGESTIONS

- **Establish an identity to be used by all the different groups**
  This creates a sense of unity that can strengthen trust. Engage in talk and actions that build a sense of 'we' rather than 'me'.
- **Think widely in your programme design**
  Be aware of limitations in cases of entrenched conflict. Facilitating dialogue alone is not enough to rebuild relationships between parties. Consider how your activities can build active links between people that move the relationships formed through dialogue into action.

Standards for principled work in conflict environments

- **Capitalise on co-location**
  As conflicting parties co-locate, their more frequent interaction can help them get to know one another better, strengthen their perceived common identity. It can also reduce distrust by exposing false stereotypes and prejudices.
- **Create joint products and goals**
  This fosters a feeling of "one-ness" and strengthens shared identity.
- **Promote shared values**
  Model concern by engaging in active listening, showing a focus on others' interests and demonstrating confidence in their abilities.

INCLUSIVITY AND NEUTRALITY

"When offering help in conflict areas we will remain neutral between the warring parties. We will be independent when taking decisions in the best interests of our beneficiaries."
Islamic Relief Code of Ethics 2008

It is not easy to remain neutral in difficult environments. This is particularly the case if conflicts are seen as 'Muslim' issues or if there is sectarian violence between or within Muslim communities.

Maintaining neutrality and inclusivity is crucial to enable support for the marginalised and vulnerable; and we must continue to allocate our resources regardless of race, political affiliation, gender or belief, without expectation of anything in return. In conflict affected environments this may require interaction with conflicting parties to negotiate access to the most vulnerable.

PROGRAMMING SUGGESTIONS

- **Neutrality and impartiality are not theoretical, but active concepts**
  Neutrality can be essential to effective humanitarian action. Neutrality can be considered by communities, as well as humanitarian organisations, as protection against targeted attacks.
- **However, no humanitarian action is uniformly principled**
  It is not realistic to completely isolate activities from partisan politics, advocacy, or expressions of solidarity. Maintaining a focus on the needs of beneficiaries from all sides of a dispute can enable staff to maintain neutrality.
- **Sharing of information equally**
  In a conflict situation, information shared with one party is likely to be seen as violating the principles of neutrality and independence by other parties. This may endanger staff, or even threaten the entire project.
- **Consider neutrality when making staffing choices**
  Look for candidates who are engaged locally but are independent enough to potentially work with more than one side in a dispute. This will often be challenging as in most cases any local staff or their families will have been involved in the situation of tension.
- **Visible inclusivity sends a powerful message**
  Inclusive and participatory approaches to relief interventions or development assistance can prevent the disputes which may arise over perceptions of unfairness over access to development agency resources. Transparency with all parties can help.

Standards for principled work in conflict environments

INTEGRATED SUSTAINABLE DEVELOPMENT

"As we address underlying causes of poverty and rights denial, we develop and use approaches that ensure our programmes result in lasting and fundamental improvements in the lives of the poor and marginalised with whom we work."
Islamic Relief Code of Ethics 2008

In 1987 the Brundtland Commission defined sustainable development as development that "meets the needs of the present without compromising the ability of future generations to meet their own needs."

While the concept originated in relation to the need for environmental sustainability, it is understood that to enable development achievements requires sustainability in the social, economic and ecological spheres. Lack of sustainability in any one of these disrupts the development achievements of another.

For Islamic Relief sustainability has at least four main criteria:

- Social sustainability
- Environmental sustainability
- Economic sustainability
- Technical sustainability

DIMENSIONS OF HUMAN DEVELOPMENT

The defined objectives of Shari'a and some of the important elements of human development they contain

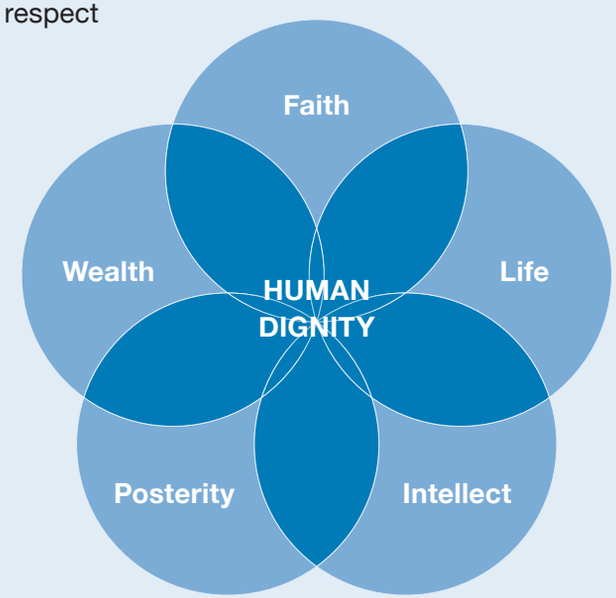
Faith
- Meaning and purpose
- Spiritual realisation
- Moral and ethical values
- Law
- Social solidarity
- Preparation for the hereafter

Life
- Security/ protection
- Humanitarianism
- Health
- Sustenance
- Shelter
- Self respect

Intellect
- Foundation of knowledge
- Spiritual development
- Capabilities and livelihoods

Posterity
- Protection of the family
- Future generations
- The environment

Wealth
- Essential for dignity
- Life blood of the community
- Not to be hoarded
- The dominion of God
- Rights over our wealth
- *Zakat*, giving in charity (purification)
- Not sinful but a test
- Lawful work is praiseworthy



Standards for principled work in conflict environments

When devising the Islamic Relief 2011–15 strategy, it became clear that that poverty needs to be tackled via programmes which integrate various sectors within an overall opportunity-led analysis of what is really needed. Integrated Sustainable Development programmes recognise that human development is a multi-faceted process, rather than an isolated intervention.

Islam provides a holistic understanding of human development anchored on the *maqasid* or objectives of *Shariah*. According to this, human development is the process of maintaining human dignity to achieve well-being. It covers all facets of life (material, non-material and spiritual) in a way that ensures the realisation of basic rights including basic needs. It is people-centred because it targets people as its means and end. It recognises the vertical connections of human beings with their creator and their horizontal connections with each other and with other creations.

The Islamic model (see previous page) recognises poverty as deprivation in five closely related dimensions; faith (*deen*), life (*nafs*), intellect (‘*aql*), posterity (*nasl*) and wealth (*maal*). These are related to each other both as ends and means to achieving well-being. They are also related at outcome level because each of them is a necessary part of human dignity and as means because of the synergies between them.

Each dimension contains a set of basic responsibilities and God-given rights that support and reinforce each other within and between dimensions. Tackling poverty will involve enacting the Islamic obligation of safeguarding these rights and achieving social justice.

RESILIENCE AND DISASTER RISK REDUCTION

We shall certainly test you with fear and hunger, and loss of property, loves and crops. But [Prophet], give good news to those who are steadfast, those who say, when afflicted with a calamity, ‘We belong to God and to Him we shall return.’ These will be given blessings and mercy from their Lord, and it is they who are rightly guided.
Q2:155–157

Disaster Risk Reduction (DRR) strategy is investing in the resilience of a community to diagnose, prevent, withstand and recover from shocks and crises. This includes conflict.

To help build resilience to shocks and crises is to assist communities to analyse the problems and risks they face and enable them to suggest their own solutions

Islamic Relief’s Global Strategy (2011–2015) lists DRR as one of our key priorities for supporting vulnerable communities. Tackling climate change is one of our four cross cutting strategic priorities.

Global disasters continue to increase and significantly impact chronically poor countries. Cyclones and floods have increased six-fold since the 1950s. As of the year 2000, it was estimated that at least 75% of the world’s population lived in areas at risk from a major disaster. Our staff across the world witness how our work is affected by this.

Crises can also be man-made. The outbreak of a conflict or sharp drop in economic stability can create situations of dire need.

The impact of natural disaster and climate change on locations with insecurity and on-going conflict is a global knowledge gap, but it is emerging as a key priority. Our knowledge based on years of work in conflict areas indicates that climate change can further exacerbate existing insecurity and indeed have the potential for causing major conflict, for instance through forced migration and competition for resources.

Standards for principled work in conflict environments

Environmental disasters may increase risks of social conflicts in previously conflict-free locations, or intensify existing conflicts by increasing competition over already limited natural resources such as forests, water, grazing land and fertile land.

PROGRAMMING SUGGESTIONS

- **Awareness during assessments**
  Staying aware of:
  i. The impact climate change is having in a conflict environment, and how it can contribute to disputes.
  ii. The risk of future crises or disasters.
  iii. How conflict situations may prevent effective responses to environmental changes or exacerbate these changes.
- **Building partnerships**
  Supporting capacity building within national and local government.
- **Building advocacy and leadership capacity**
  Ensuring the voices of the most vulnerable are included in national and local planning.
- **Working directly with those affected**
  The most essential resources to build resilience are those developed by the most vulnerable, so drawing on the existing capacity is vital.
- **Encourage accountability**
  Support the most vulnerable to hold governments, private sectors and other actors accountable for the utilisation of adaptation funds and mitigation of climate change.

COMMUNITY DRIVEN RESPONSES

"Effective relief and lasting rehabilitation can best be achieved where the intended beneficiaries are involved in the design, management and implementation of the assistance programme. We will strive to achieve full community participation in our relief and rehabilitation programmes."
Islamic Relief Code of Ethics 2008

The purpose of a 'community-based approach' is to strengthen communities' capacity to address their own needs. In a conflict environment this can frequently include security. This approach:

- Promotes ways to improve people's lives and security in line with their needs.
- Ensures that interventions are accountable to the communities they serve.
- Provides early warning of risks by generating information about concerns and sharing it.

Community driven development and intervention is appropriate from an Islamic perspective.

BENEFITS OF COMMUNITY DRIVEN APPROACHES IN CONFLICT CONTEXTS[1]

- **Supporting micro-level recovery**
  Community driven development is more likely to achieve at a local level, showing real impact in the lives of beneficiaries.
- **Increasing efficiency**
  Community contribution of resources has great value in areas where resources are scarce and needs are extreme, as in contexts of conflict. Projects that facilitate communities having ownership tend to have higher levels of use, better upkeep, and increased longevity. This is particularly important in war-torn countries where government services might be limited.
- **Building social cohesion**
  Inclusive and transparent action can support the (re)development of social relationships and contribute towards restoring trust. This, in turn, facilitates reconciliation, (re)establishes networks and norms, and establishes the foundation for positive, sustainable interaction with emerging local government and private sectors.

1 Adapted from World Bank Guidance on the Benefits of Using a CDD Approach in Conflict Environments [http://go.worldbank.org/CLVW045820].

Standards for principled work in conflict environments

- **Skills development**
  Where development projects are driven and implemented by a community, the skills and institutions developed through the participatory process can be used to resolve local conflicts.
- **Increasing accountability and sustainability**
  Community management of, and accountability for, funds can support new social norms in transparency, responsibility, and leadership to counter the distrust, corruption, and mis-management prevalent in violence-affected areas.
- **Bonding between citizens and the state**
  Community driven development may facilitate links between a (re)emerging government and the community, particularly where communities find themselves better able to voice their interests in decision-making and allocation of resources. This can be a key facet in restoring peace and security during civil unrest.
- **Improving empowerment**
  Broad inclusiveness in community decision-making often challenges violence-based behaviour. Cooperative planning and implementation tend to renew confidence in the possibility of (re)building the community.

For more information

- Islamic Relief policy and guidance on integrated sustainable development can be found at - http://policy.islamic-relief.com
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- Islamic Relief, *Feeling the Heat: The human cost of poor preparation for disasters*, 2012 - http://policy.islamic-relief.com/portfolio/feelingtheheat
- Saferworld, *Training Pack on 'Community-Based Approaches to Security'*, 2010 - http://www.saferworld.org.uk/downloads/pubdocs/2010_08_Training%20pack%20on%20community%20security%20part%203_handouts.pdf
- World Bank Resources: Community Driven Development - http://go.worldbank.org/CLVW045820

Islamic guidelines on behaviour in conflict

[Prophet], when your Lord told the angels, 'I am putting a successor on earth,' they said, 'How can You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?' But He said, 'I know things you do not.'
Q2:30

In understanding how we can approach conflict transformation and peacebuilding from an Islamic perspective, it is as important to understand how Islam and its history provide guidance for how people should conduct themselves in conflict.

The *Qur'an* includes consideration of how people are able to live in 'enmity' and to 'shed blood'. In the Islamic understanding, conflict is a natural part of the human story but also a deviation from the potential of humanity to live in peace and in the service of God.

This section hopes to provide an overview of Islamic guidelines in this area, and focuses in on Islamic guidelines on behaviour as relevant for humanitarian workers who are trying to alleviate suffering during conflict situations. It is not intended as a comprehensive guide or final word this subject has been investigated by scholars since the time of the Prophet (PBUH), only a small taste of which can be replicated here.

USING THE MAQASID APPROACH

The *Maqasid al-Shari'ah* (Objectives of *Shari'ah*) allow holistic understanding of the rules of war. These Maqasid are protected by myriad sets of rights promoting and protecting faith (*deen*), life (*nafs*), intellect ('*aql*), posterity (*nasl*), wealth (*maal*) and human dignity and honour (*ird*). These principles can give us guidelines about conduct during war, actions leading up to conflict and cessation of conflict:

1. The right to hold a faith (*deen)* means differing religious views are never a legitimate reason to either start a conflict, nor target non-combatants, and places of worship. This can cover different belief systems including atheism. Conflict can arise over the protection of the right to worship.
2. The right to life (*nafs*) ensures non-combatants' immunity from violence, and that no life is taken unjustly, including animals, trees and crops. This can also refer to honour connected with "human dignity", prohibiting torture, rape, enslavement and cruel treatment of combatants and non-combatants
3. The right to posterity and the protection of future generations (*nasl*) includes the protection of children in conflict areas, and potentially women, also the environment for future generations.
4. The right to intellectual development ('*aql*) is important in the context of conflict as propaganda can be used to incite hatred and violence.
5. The right to wealth (*maal)* includes the rights for individuals to be protected from theft, dispossession, and destruction of their personal property, as well as the freedom to seek the bounty of God.

CONCEPT OF WARFARE AND 'JIHAD' IN ISLAM

Understanding the Islamic position about which circumstances can justify warfare is at the heart of understanding the principles on:

- The conduct of war
- The level of violence permitted
- Against whom violence may be targeted for which purposes.

These discussions typically begin with understanding the concept of *'jihad'. Jihad* does not directly mean "holy war", but rather "exertion" or struggle. The word is mentioned in the *Qur'an* 35 times and can refer to different types of struggle – it is used differently depending on the context in which it is mentioned in the *Qur'an* referring to both internal and external struggles.

Islamic guidelines on behaviour in conflict

An internal struggle may refer to the efforts to stay true to faith values, or employing the quality of patience when one is on the receiving end of discrimination. External struggles may refer to any outward exertion of effort to prevent or end oppression, which can include participation in or support for an armed struggle.

Jihad is distinct from the concept of '*harb*'. *Harb* is a secular war and it can be argued that it's prohibited in Islam as the motivation is for the sole purpose of gaining territory or power (Khadduri 1955:69-71). *Jihad*, in comparison, has a spiritual meaning even in its warring form as it is for the purpose of establishing God's sovereignty on earth. This does not mean converting all people by force to Islam. Its focus is on establishing justice in society through enforcing God's law and checking transgression.

THEMATIC PRINCIPLES ON THE USE OF VIOLENCE FROM THE QUR'AN

The *Qur'an* does not require Muslims to be pacifists if they are attacked, but it does oblige them to practice restraint, and not exceed the limits of war or act disproportionately and unjustly:

1. Violence and conflict should be avoided if possible:

But if they incline towards peace, you [Prophet] must also incline towards it and put your trust in God: He is the All Hearing, the All Knowing.
Q8:61

… If anyone kills a person – unless in retribution for murder or spreading corruption in the land – it is as if he kills all mankind, while if any saves a life it is as if he saves the lives of all mankind.
Q5:32

But turn away from them and say "Peace!"
Q43:89

… do not take the life God has made sacred, except by right. This is what He commands you to do: perhaps you will use your reason
Q6:151

2. Fighting is not to be desired, but oppression is worse than a conflict to end continual discord.

Persecution is worse than killing
Q2:217

3. Following from the above point, Muslims are permitted to fight in self-defence, and to defend others who are oppressed:

Those who have been attacked are permitted to take up arms because they have been wronged – God has the power to help them – and those who have been unjustly driven from their homes only for saying, 'Our Lord is God.' If God did not repel some people by means of others, many monasteries, churches, synagogues and mosques, where God's name is much invoked, would have been destroyed. God is sure to help those who help His cause – God is strong and mighty.
Q22:39–40

Why should you not fight in God's cause and for those oppressed men, women, and children who cry out, 'Lord, rescue us from this town whose people are oppressors! By Your grace, give us a protector and give us a helper!'?
Q4:75

Islamic guidelines on behaviour in conflict

4. It is prohibited to fight those with whom you have a treaty. This can be argued as extending in our modern day period to the obligations of citizenship which one enters in upon residing within a particular nation

But as for those who seek refuge with people with whom you have a treaty, or who come over to you because their hearts shrink from fighting against you or their own people, God could have given them power over you, and they would have fought you. So if they withdraw and do not fight you, and offer you peace, then God gives you no way against them.
Q4:90

5. Prisoners of war should be treated well.

Prophet, tell those you have taken captive, 'If God knows of any good in your hearts, He will give you something better than what has been taken from you, and He will forgive you: God is forgiving and merciful'
Q8:70

They give good to the poor, the orphan, and the captive
Q76:8

To summarise, Muslims are not obliged to be pacifists, but neither are they to act as belligerents and oppressors. Fighting against people on the basis that they are not Muslim is not considered justifiable unless they have acted aggressively. Forcible conversion is never allowed. Overall, Islam urges Muslims to love their fellow humans and to strive towards peace. The Prophet (PBUH) hated unjust bloodshed. The underlying pillar of the sanctity of life and justice informs the Islamic conduct of war.

Fight in God's cause against those who fight you, but do not overstep the limits: God does not love those who overstep the limits
Q 2:190

CONDUCT IN CONFLICT FROM THE SUNNAH

The history contained in the *Qu'ran*, Prophetic actions, and actions of the companions clearly lays out how Muslims should conduct themselves when they engage in warfare. The Prophet (PBUH) personally conducted many military campaigns, but was a reluctant fighter. All accounts show him as a naturally peaceful man, hesitant to use violence, preferring to settle disputes through non-violent means and eager not to prolong conflict.

When the Prophet captured Mecca from the Quraysh, he forbade any looting, killing or retaliation. In all of these sources there is emphasis on:

- Acting honourably
- Refraining from aggression
- Not committing acts of disproportionate violence
- Coming to the aid of the oppressed.

NON-COMBATANT IMMUNITY

And He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just
Q60:8

The Prophet (PBUH) was very clear on the sacro-sanct nature of non-combatants during times of war, to the extent that he lamented the death of a female non-combatant in this narration:

"Once, after a battle, the Prophet passed by a woman who had been slain, whereupon he said, 'She is not one who would have fought.' Thereupon, he looked at the men and said to one of them, 'Run after Khalid ibn al-Walid and tell him that he must not slay children, serfs, or women.'"
Abu Dawud

Islamic guidelines on behaviour in conflict

Before he would dispatch his armies into the battlefield, he was reported as saying:

"Go in the name of God. Fight in the way of God [against] the ones who disbelieve in God. Do not act brutally. Do not exceed the proper bounds. Do not mutilate. Do not kill children or hermits."
Ibn Kathir, Tafisr, Volume one, pp308–9

In another report the Prophet said:

"Go in the name of Allah; fight in the path of Allah those who disbelieve; do not commit perfidy and do not break your pledge; and do not mutilate (bodies); and do not kill women and children and priests."
Muslim

When sending out troops to an advancing Byzantium Army:

"In avenging the injuries inflicted upon us molest not the harmless inmates of domestic seclusion; spare the weakness of the female sex; injure not the infants at the breast or those who are ill in bed. Refrain from demolishing the houses of the unresisting inhabitants; destroy not the means of their subsistence, nor their fruit-trees and touch not the palm."
Muslim

The Prophet is also reported as saying:

"Forbid your army from wreaking havoc for no army wreaks havoc, but that Allah casts fear into their hearts; forbid your army from purloining the booty for surely no army defrauds but that Allah will have them conquered by common foot-soldiers; forbid your army from fornication, for surely no army fornicates but that Allah brings a plague on them."
Reported by Abban ibn Othman and quoted in Al-Mawardi, al-Akham as-Sultaniyyah, p68

The Sahaba followed the example of the Prophet. Abu Bakr al-Siddiq (RA), the first Caliph, instructed his Army to Syria led by Yazid Ibn Abu Sufyan:

"I enjoin upon you ten instructions. Remember them: do not embezzle. Do not cheat. Do not breach trust. Do not mutilate the dead, nor to slay the elderly, women, and children. Do not inundate a date-palm nor burn it. Do not cut down a fruit tree, nor to kill cattle unless they were needed for food. Don't destroy any building. Maybe, you will pass by people who have secluded themselves in convents; leave them and do not interfere in what they do."
Ahmad b. al-husayn al-Bayhaqi, al-Sunan al-Kubra, (Haider Abad: Matb'at Dai'ra al-M'arif al-'Uthmaniyah, 1354), 9: 85; Muhammad b. 'Ali b. Muhammad al-Shoukani, Nail al-awtir Sharh Muntaqa al-Akhbar, (Cairo: Matb'a al-'Uthmaniyyah al-Misriyyah, 1957), 7: 249.)

These examples of the way the Prophet Muhammad (PBUH) and his successors conducted themselves in war demonstrate a strong emphasis on restraint and respect for all living things, including combatants. It also emphasises that conflict is not a means of causing wanton destruction but a way to right wrongs in the swiftest and most honourable manner. The maxim of treating others as you wish you be treated, even in the theatre of war, is the underlying theme of these rules and of this prophetic saying:

"Allah will show mercy to those who show mercy to people. Show mercy to those who are on earth – the One who is in Heaven will show mercy to you."
Jami'at At-Tirmidhi, Vol. 4, Book 1, Hadith 1924

This can be seen in the Islamic legal framework for the provision of asylum, it can be argued that this goes as far as to be an entitlement of enemy combatants provided they prove their non-combatant status. There is consensus among both classical and modern scholars that Muslims are obliged to provide asylum to those who seek it; this stems from the teaching of the Prophet who stated that:

"Muslims are equal in blood; the lowest-ranking among them can give aman and observe aman given by other Muslims …"
Abu Dawood

Islamic guidelines on behaviour in conflict

Imam ash-Shaybani states that even if an enemy fighter came seeking *aman*, he should not be forced to return to his state if he fears being killed. To do so would be considered treachery and a grave injustice, and jurists agree Islamic states should continue their protection even if the refugee's state of origin threatens to wage war should the *musta'min* not be extradited. However an Islamic State may refuse asylum in cases where the refugee is an enemy combatant who has not revoked their combatant status.

PERFIDY: THE ACT OF DECEIVING THE ENEMY THAT YOU ARE A NON-COMBATANT

Betrayal and breach of trust are condemned within Islamic International Law, the *Sunnah* and the *Qur'an*, especially within a military and international relations context. Perfidy is known as *hiyanat*. Deception in war is allowed through ruses such as misinformation and surprise attacks, as in International Humanitarian Law, but deceiving the enemy through feigning non-hostility is prohibited.

The basis for many of these lessons are found in the prophetic and post-prophetic narrations of the first four Caliphs.

1 Radhiyallahu Anhu (May Allah be pleased with him): companions of the Prophet Mohammed (PBUH) are honoured by Muslims with this saying when their name is mentioned.

The Prophet (PBUH) in the 8th year after his migration to Medina commanded his departing army:

"… fight yet do not cheat, do not breach trust, do not mutilate, do not kill minors"
Imam Shoukani, Nail al-Awtar, Ansar Al-Sunah Al-Muhammadiya, Lahore, n.d., Vol. 7, p. 246)

1. When instructing an army led by Abd-Al Rahman Ibn Awf (RA),[1] Muhammad commander:

"never commit a breach of trust, nor treachery, nor mutilate, nor kill any minor or woman. This is the demand of God and the conduct of his messenger for your guidance"
Abdul Malik Ibn Hisham, Al Sirah Al Nabawyia, eg. Mustafa Al Saqa et al., vol. 2 (Beirut: Dar al-Ma'rifah, n.d.), 632)

2. The first Caliph, Abu Bakr (RA) said:

"let there be no perfidy, no falsehood in your treaties with the enemy, be faithful to all things, proving yourselves upright and nimble and maintaining your word and promises truly"
Alib Hasan Al Muttaqui, Book of Kanzul'umman, Vol. 4

The Islamic legal authority Muhammad al-Shaybani considered it perfidy if a group of Muslims entered enemy territory intending to kill, but pretending they were representatives of the Caliph or businessmen.

If they were given protection they had to fulfil their obligations arising from that protection. Similarly, Muslims who are shown no mercy by their enemies are forbidden to kill. Violating treaties without informing the enemy is prohibited, the other side must be given due notice. Below is an example by the Ummayad Caliph Amir Muawiyah (RA):

"The Caliph was preparing his army to attack the neighbouring Roman Empire, although the peace treaty between the two was still in force. Amr ibn. Anbasah, a companion of the Prophet (PBUH), considered it treachery to prepare for an attack without giving prior notification to the Romans. He therefore hastened to the Caliph shouting, 'God is great, God is great, we should fulfil the pledge, we should not contravene it!' The Caliph questioned him, whereupon he replied that he had heard the Prophet saying that if someone has an agreement with another community then there should be no [unilateral] alteration or change in it till its time is over."

But if they seek help from you against persecution, it is your duty to assist them, except against people with whom you have a treaty
Q8:72

Islamic guidelines on behaviour in conflict

TREATMENT OF PRISONERS OF WAR

The laws regulating treatment of Prisoners of War (POWs) are guided by one *hadith* in particular, which calls on Muslims to

"take heed of the recommendation to treat the prisoners fairly"
Hadith of Tabariy

The *Qur'an* speaks of treating captives with compassion, as an act of charity:

The righteous will have a drink mixed with kafur, a spring for God's servants, which flows abundantly at their wish. They fulfil their vows; they fear a day of widespread woes; they give good to the poor, the orphan, and the captive, thought they love it themselves, saying, 'We feed you for the sake of God alone: We seek neither recompense nor thanks from you'
Q76:5–9

There is no tradition of forcing conversion on captives, and rather, many POWs converted to Islam after release due to the benevolent manner in which they were treated in.

On the authority of Shihab he said,

"Accompanied by a prisoners of wars, Abu Bakr once passed by Sohaib while he was sitting in the mosque, on seeing him, Sohaib said 'who is this with you?' Abu Bakr replied; 'He is a prisoner of war; I am going to ask the Prophet's consent to set him free'. Sohaib said; 'There seems to be what could be the effect of a sword in his neck!'

"Abu Bakr got angry because of being accused of causing the prisoner some harm and as a result headed to the Prophet (PBUH). On seeing him as so angry, the Prophet Muhammad said; 'why are you angry?'

"Abu Bakr replied; 'I passed with my prisoner by Sohaib, who said when he saw the sign of a sword in my prisoner's neck 'What is that in his neck?' Prophet Muhammad asked 'Mind you didn't cause him any harm?' Abu Bakr said 'I swear by Allah, I didn't.' To this Prophet Muhammad (PBUH) said; 'If you had harmed him, you would have disobeyed and displeased Allah and His Messenger.'"

For more information

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Principles for non-violent action

"We promote just and non-violent means for preventing and resolving conflicts at all levels, noting that such conflicts contribute to poverty and the denial of rights. In particular, we believe sustainable conflict transformation is dependent upon effective co-operation with individuals and organisations within conflict-affected societies."
Islamic Relief Code of Ethics. 2008

DEFINITION OF NON-VIOLENT ACTION

Non-violent resistance is a civilian-led method used to wage conflict through social, psychological, economic, and political means without the threat or use of violence. It goes beyond the normal institutionalised political methods, such as voting or lobbying, and extends to hundreds of non-violent methods through which people demonstrate their social power. A commitment to non-violence has the potential to draw in more legitimacy and broad-based support for a campaign which increases pressure on those targeted to respond.

NON-VIOLENT ACTION IN ISLAM

"God grants to rifq (gentleness) what he does not grant to 'unf (violence)."
Abu Dawood

In the *hadith* above, the word *rifq* has been used as an antithesis to *'unf*. These terms convey what is meant by violence and non-violence in present times. In Islam, peacemaking and negotiation are recommended as the first strategy to resolve conflicts, as clearly expressed in the *Qur'anic* verse:

… but if they incline to peace, you [Prophet] must also incline towards it, and put your trust in God.
Q8:61

Peacebuilding scholars such as Anand-Satha argue that Islamic values in both religion and daily practice are compatible with the adoption of non-violent actions as tools to fight injustice. Anand-Satha argues that the five pillars of Islam reflect core values of non-violence:

1. To obey God and the Prophet (PBUH) only and disobey others if necessary.
2. To practice discipline through prayers.
3. To show solidarity and support for the poor through *zakat*.
4. To practice self sacrifice, suffering and patience through fasting.
5. To embrace unity and brotherhood through pilgrimage.

PEACEMAKING

If two groups of the believers fight, you [believers] should try to reconcile them; if one is [clearly] oppressing the other, fight the oppressors until they submit to God's command, then make a just and even-handed reconciliation between the two of them: God loves those who are even-handed. The believers are brothers, so make peace between your two brothers and be mindful of God, so that you may be given mercy.
Q49:9–10

There are many examples of the Prophet exercising conflict resolution by supporting the peacebuilding approaches around mediation and third party intervention to resolve disputes, based on justice.

Principles for non-violent action

During the Meccan period (610–622 C.E.) the Prophet's life was an example of non-violent resistance, reflected in his contemporary teachings which reject the use of force in any form, even self-defence. Teaching from this period highlight patience and steadfastness in the face of oppression. This period of the Prophet's life has been cited as a source of nonviolent inspiration.

JUSTICE

The *Qur'an* consistently reminds Muslims of the value of justice, and orders believers to actively pursue and apply it. Muslims are also guided to resist and correct conditions of injustice through non-violent means, regardless of who the perpetrator is (Q4:135). This is in line with modern approaches to non-violence and advocates for the use of justice systems and processes to tackle oppression where possible.

PRACTICAL TOOLS FOR NON-VIOLENT ACTION

There are numerous forms of non-violent action, including:

PROTEST

Protest can include speechmaking, picketing, petitions, vigils, street theatre, marches, rallies and teach-ins. Each situation is unique and the most effective protests are tailored to individual goals.

NON-COOPERATION

This is a refusal to participate in activities that seem unjust or violent, it can include refusing to pay taxes and bills, draft resistance, strikes and boycotts. Non-cooperation is about exerting pressure by cutting relationships and refusing to fulfil certain roles in order to achieve an important goal. Again, analysis here is important to ensure all risks have been accounted for, also the possibility of violent repression.

BUILDING ALTERNATIVE INSTITUTIONS

This involves the creation of new social and economic institutions, including parallel governments. Essentially, it is opting out of an existing unjust or violent system and creating an alternative.

CASE STUDY
Abdul Ghaffar Khan

Abdul Ghaffar 'Badshah' Khan established the world's first and only known non-violent army in 1929. It was called the Khudai Khidmatgar, the servants of God and involved more than 100,000 Pashtuns. They were dedicated to social reform and ending British rule in India, they were non-sectarian so when Hindus and Sikhs were attacked, Khidmatgar members helped protect their lives and property. Khan also toured villages, speaking about social reform and staging dramas about non-violence.

History

The British thought Ghaffar Khan's movement was a ruse and reacted with ferocity, subjecting Khidmatgar members to mass killings and torture and destroyed their homes and fields. Khan himself spent 15 years in prison, often in solitary confinement. But these Pashtuns refused to give up their adherence to non-violence. In 1930 the worst incident took place, the British killed at least 200 Khidmatgar members in Peshawar.

Principles for non-violent action

Islamic inspiration for non-violence

Ghaffar Khan is quoted as saying: "There is nothing sur-prising in a Muslim or a Pathan like me subscribing to the creed of nonviolence … It is not a new creed. It was followed 1,400 years ago by the Prophet all the time when he was in Mecca."

For Khan, Islam meant *muhabbat* (love), *amal* (service), and *yakeen* (faith). Khan once told Gandhi of a discussion he had with a Punjabi Muslim who didn't agree that Islam contained a core of non-violence: "I cited chapter and verse from *the Qur'an* to show the great emphasis that Islam had laid on peace, which is its coping stone," Khan said. "I also showed to him how the greatest figures in Islamic history were known more for their forbearance and self-restraint than for their fierceness. The reply rendered him speechless."

Ghaffar's daughter-in-law, Begum Nasim Wali Khan, says "Badshah Khan told people that Islam operates on a simple principle – never hurt anyone by tongue, by gun, or by hand … Not to lie, steal, and harm is true Islam."

For more information:

- http://progressive.org/mag_amitpalabdul
- http://en.wikipedia.org/wiki/Khan_Abdul_Ghaffar_Khan
- http://www.mkgandhi.org/associates/Badshah.htm
- http://www.afghanwiki.com/en/index.php?title=Khan_Abdul_Ghaffar_Khan

CIVIL DISOBEDIENCE

This is where people challenge unjust laws or use the law to challenge injustice within the system, it covers sit-ins, occupations and obstruction of "business as usual" in streets or offices. Sometimes it can involve direct action such as standing in the way of a bulldozer or tank.

Civil disobedience requires serious moral and strategic preparation. It has had the ability to challenge dictatorships if it's united and well organised.

FASTING

Fasting is a very common way of non-violent resistance and can be a successful means of drawing attention to the gravity of a situation. It is most commonly associated with protests within prisons.

SPIRITUAL PREPARATION

Spiritual and inwardly reflective practices can be adopted in support of non-violent action, either alone or in groups. Prayer and meditation type activities can provide reassurance and express solidarity.

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2. The human cost

Working in Conflict: A Faith Based Toolkit for Islamic Relief

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Looking close-up at violence

It's important to try and understand motivation for violent behaviour as part of our work towards reconciliation and peace. When acts of violence are witnessed close up, it can be helpful to focus in on why people harm others people, even though asking these questions is challenging. This section looks at how we currently regard this type of behaviour and examines our misconceptions, drawing on evolving psychological research.

Trying to understand why people hurt others, even if you do not accept it is in harmony with Islamic values. One of the great early Muslims, Hamdun al-Qassar, said "If a friend among your friends errs, make seventy excuses for them. If your hearts are unable to do this, then know that the shortcoming is in your own selves."

So the Islamic advice is to try and eliminate enmity and bad feeling between people. Instead of holding grudges, we should move towards empathy and forgiveness, not *excusing* bad behaviour, but trying to *understand* the reasons behind it. This is a move towards recognising human dignity even if people behave in ways that negate this (see *Fitrah*, *Rahma* and *Raheem* in Section One).

The *Qur'an* instructs Muslims to be merciful and compassionate to each other; Jarir reported that the Prophet (PBUH) said: "Allah will not show mercy to a person who does not show mercy to other people." (Bukhari). The *Qur'an* emphasies that *afu* (forgiveness) and reconciliation is preferable to recompense or retribution.

Let harm be requited by an equal harm, though anyone who forgives and puts things right will have his reward from God Himself – He does not like those who do wrong.
Q42:40

Understanding the motivation for harmful action is often the first step towards reconciliation and forgiveness.

HUMAN PSYCHOLOGY AND VIOLENCE

People who perpetuate violence often assume they are not doing anything wrong. They find a way to justify their actions. Stephen Pinker calls this the 'Moralization gap':

- **Victims of harm**
  Harms experienced, even if small, are viewed as intense, personal, unwarranted, important and of significance.
- **Perpetrators of harm**
  They generally will feel justified, even when they are of the most serious nature. Actions are considered explainable, unimportant or accidental. People also rationalise harms they have been pressured into committing in the service of someone else's motives, interpreting their beliefs to make actions justifiable to themselves and to others.

This influences our view of both victims and perpetrators. We moralise by taking the victims perspective and may dismiss all perpetrators as sadists and psychopaths. While we do not excuse harmful action, this perspective can block reconciliation or rehabilitation. We can forget that perpetrators also have *fitrah* and are entitled to dignity.

There are a number of assumptions that we make around violent behaviour:

- **Assumption:** Anyone who acts with excessive violence is a psychopath. Many people are psychopaths and these people are responsible for most violent acts.
- **Reality:** Genuine psychopaths are a small minority. This is positive as it may mean aggressors in in conflict situations may be receptive to rehabilitation.

Looking close-up at violence

- **Assumption:** People are pushed into situations of violence.
- **Reality:** Harmful actions are usually motivated by the wish to achieve a particular goal, which means humans can carry out unpleasant actions to bring about desired ends. This fits with the Islamic principle on how we are judged on our intentions.
- **Assumption:** Fighting between people will last unless stopped.
- **Reality:** Fights between individuals (and often military action) are rarely long or sustained.
- **Assumption:** People make rational calculations about the impact of initiating or continuing conflict.
- **Reality:** Military historians explain that in conflict people overestimate their own power and underestimate that of others, so risks are not given due weight. This can escalate conflict.
- **Assumption:** People who commit violence may do so because of low self-esteem.
- **Reality:** Violent leaders have overly high self-esteem particularly where it is unearned, according to surveys.
- **Assumption:** People can become desensitised to violence.
- **Reality:** For most people, feelings of horror remain over time.

BEHAVIOURS OF MORAL DISENGAGEMENT

So, you who believe, be careful when you go to fight in God's way, and do not say to someone who offers you a greeting of peace, 'You are not a believer,' out of desire for the chance gains of this life – God has plenty of gains for you. You yourself were in the same position [once], but God was gracious to you, so be careful: God is fully aware of what you do.
Q4:94

People may see themselves as moral, then act in regrettable ways. Bad behaviour can build slowly, each step feeling like a logical development to its perpetrator. These are ways people try to justify their actions:

- **Dehumanising the victim**
  "It was their own fault."
- **Minimising harm inflicted**
  "What I did put them out of their misery."
- **Comparing**
  "Everyone has suffering in life, I will compare their feelings to my own suffering."
- **Advantageous comparison**
  "Although I harmed someone, at least I was not as cruel as others."
- **Diffusion of responsibility**
  "I am just following orders."
- **Obligation**
  "As this is my job then I have to do it."
- **Euphemisms**
  Describing civilian deaths as 'collateral damage' to avoid directly addressing the effects of the violence.

Perpetrators rationalise their actions and are usually unable to see any wrong in what they have done. This is particularly difficult when there are groups acting together and actions are part of a wider conflict with ideological motivations outside that person's immediate control.

It is also the case, however, that people will relate their personal desires and immediate experience with that of a wider conflict – for example where someone takes advantage of an opportunity to seize the land of their neighbour during civil conflict.

GENDER DIFFERENCES

Men and women differ in their violent behaviour, and their reactions to it:

Men (especially young men) tend to be:

- More likely to be over-confident, this can lead to escalation of conflict.
- Have stronger association with a group identity.
- More likely to experience racial prejudice.

Looking close-up at violence

- Less likely to feel empathy if the person suffering has previously betrayed them.

Women tend to be:

- More pacifist, but only in comparison to men.
- In conflict, capable of acting in similar ways to men, but less likely to be taking part.
- Capable of feeling greater empathy with the pain of others.

UNDERSTANDING VIOLENCE

In the *Qur'an* God refers to the natural propensity of humans towards enmity, despite the core nature of goodness:

[Prophet], when your Lord told the angels, 'I am putting a successor on earth,' they said, 'How can You put someone there who will cause damage and bloodshed, when we celebrate Your praise and proclaim Your holiness?' but He said, 'I know things you do not.'
Q2:30

Violence does not have a single psychological root. It arises from five possible motivations, one or a combination of these may be involved. These are:

- Revenge
- The predatory motivation
- Dominance
- Sadism
- Ideology

REVENGE

Definition: A pay back for perceived harm to self or group. It does not have to be directly experienced. Revenge is the driving motive for tribal clashes, urban riots, terrorist attacks and wars. Some studies have suggested that where people live in contexts of poor governance and limited rule of law they are more likely to engage in vengeful behaviour.

Narrated Sa'id ibn al-Musayyab:

"While the Apostle of Allah (PBUH) was sitting with some of his companions, a man reviled Abu Bakr (RA)[1] and insulted him. But Abu Bakr remained silent. He insulted him twice, but Abu Bakr controlled himself. He insulted him thrice and AbuBakr took revenge on him. Then the Apostle of Allah got up when Abu Bakr took revenge.

"Abu Bakr said: 'Were you angry with me, Apostle of Allah?'

"The Apostle of Allah replied: 'An angel came down from Heaven when you were rejecting what he had said to you. When you took revenge, a devil came down. I was not going to sit when the devil came down.'"
Abu Dawud

Programming implications

The drive for revenge drive can be addressed:

- With empathy, if a potential victim is known to the person inciting the desire for revenge.
- If the person who is inciting the desire for revenge is valuable, perhaps there is a business relationship or mutual need.
- If the person inciting the desire for revenge has become harmless or is disarmed
- If a genuine apology is offered.
- If the wider system undertakes enactment of justice.

Bearing the above in mind, programming can develop:

1 Radiallahu Anhu meaning "may Allah be pleased with him/her" which is used by Muslims referencing companions of the Prophet Mohammed (PBUH).

Looking close-up at violence

- Communication strategies to discuss shared kinship or other relationships.
- Programmes can form transactional relationships so parties recognise their mutual need.
- Support for Disarmament, Demobilisation, Reintegration (DDR) projects.
- Communities can mutually agree support for fair governance and justice structures.
- Conciliation gestures, rituals. Society decides where to draw the line. Imperfect justice is preferable to none.

The role of justice in reconciliation

Research shows that if a member of one group mistreats a member of another, and punishment is executed to the approval of the victim's community, it is seen as one-on-one crime. But if punishment is perceived as unsatisfactory, it is seen as a wider problem. Hence effective peacekeeping can involve appropriate chastening of one side to calm tension.

THE PREDATORY MOTIVATION

Definition: Force as a means to an end goal, such as greed, lust, ambition, need. Known as 'instrumentalised' violence.

Ibn 'Abbas and Anas Ibn Malik (May Allah be pleased with them) reported: Messenger of Allah (PBUH) said, "If a son of Adam were to own a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance".
Bukhari and Muslim

Predatory violence is characterised as:

- Defensive and pre-emptive – do it before they do it to you
- Seeing victims as vermin, treating them with moralised disgust. The extreme is hatred that looks beyond punishment to ending their existence.
- The first strike being seen as necessary and trivial, but reprisals seen as unprovoked and devastating, which causes conflict to escalate.

Programming implications

Ways must be found to re-humanise the victim and connect the morals of both groups together. We also need to be aware that, just as hunters may empathise with their prey, empathy alone will not prevent violence.

DOMINANCE

Definition: Egotism resulting in violence. This can be exhibited by individuals and groups.

Abu Huraira (RA), reported that the Prophet of Allah, upon him be peace, said, "Be careful of suspicion, for it is the most mistaken of all speech. Do not spy on others, compete among yourselves, envy one another, or despise one another. Rather, be servants of Allah and brothers!"
Bukhari and Muslim

Violence motivated by the desire for dominance is often found in:

- Gangs, isolated workplaces, closed kinship groups.
- Leaders with high levels of self-esteem, particularly unearned.
- An individual who has melded a sense of personal identity with the affiliated group.

This type of violence can be:

- Characterised by perception, so if an audience is present it is more likely that an argument will become violent.
- Influenced by group dynamics, so while community identity can be positive, its darker side is the desire to demonstrate supremacy by domination of another group.

Looking close-up at violence

Programming implications

For youth groups: Rank in a group determines social worth. So if alternative structures are encouraged, a person may find another group where they are also esteemed and violence is less likely to escalate.

SADISM

Definition: The joy of hurting another.

"Extreme violent behaviour and torture was not unheard of during the early period of Islam, and was suffered by members of the early community. Biographies of the Prophet (PBUH) report that Bilal ibn Rabah (RA), who was a slave when he accepted Islam, would be tortured by his owner by being tied to the ground with a large rock placed on him in the desert sun, saying he would have to remain there until he either died or renounced Mohammed. The first martyrs of Islam were Sumayyah bint Khayyat (RA) followed by her husband Yassir Ben Amir (RA), who were tortured by Abu Jahl before he killed them in anger."

Martin Lings Biography of Muhammad

Sadism means one is motivated by enjoyment of others' suffering, it requires removal of restraints like cultural taboos or fear of punishment, which normally stop people acting on violent impulses.

Programming implications

Encouraging empathy, sympathy, compassion and guilt can prevent the dehumanisation of the victim which leads to sadism.

As discussed previously, there are relatively very few 'psychopaths', so sadists are probably affected by their experience, even horrified, although they may have repeated their actions. This is why child soldiers, for example, are often given drugs to desensitise their reactions.

There is always potential for rehabilitation even if this seems highly unlikely, in line with the Islamic principles of *sabr* (patience) and *'afu* (forgiveness). The potential for rehabilitation relies on the motivation to reform, as the *Qur'an* says:

God does not change the condition of a people unless they change what is in themselves

Q13:11

IDEOLOGY

Definition: A collection of motives weaved into dogmatic beliefs and group identity leading to the justification of violence. An ideology can make sense of chaos or misfortune. It can also flatter its believers while being vague enough to appear valid even under scrutiny.

All people were originally one single community, but later they differed. If it had not been for a word from your Lord, the preordained judgement would already have been passed between them regarding their differences.

Q10:19

"When it comes to virulent ideologies, morality may be the disease, but morality is also the cure."

Stephen Pinker

A factor in obedience is the proximity and behaviour of others. One is more likely to obey if someone close to authority is nearby, or there is a perception that those around you believe you should. Barbaric behaviour can be triggered when one group has authority over another.

Looking close-up at violence

Fanaticism or extreme views are able to take hold because people have a tendency to 'run with a crowd'. There are many cases where people endorse a practice or opinion because they mistakenly believe that everyone else favours it.

- **Moralising as justification**
  Perpetrators of genocide during World War II generally felt that they had an obligation to perform their responsibilities, and not to let down their brothers in arms. This is how people moralise their obedience to authority, even when it requires harmful acts they would normally refrain from.
- **Speaking out**
  Some people speak out against the crowd, but when these people are scattered it is difficult to develop a new group identity to challenge the existing ideology. This suggests that for an ideology to develop, group mentality is necessary.

Programming response

The spread of harmful ideology can be prevented if people and ideas, move freely and dissenting views are not punished.

For more information

This section draws on Stephen Pinker's excellent review of the state of research on this area in Chapters 8–10 of his book *The Better Angels of Our Nature*. This is an evolving field and readers are reminded that the research presented here will continue to be updated by new investigations in this field. Research specifically cited by Pinker's and referred to here are:

- Stephen Pinker, *The Better Angels of our Nature* - http://www.amazon.com/The-Better-Angels-Our-Nature/dp/1455883115
  You can also see Pinker discussing the book here:
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- B. Herman, C. Thoni, S. Gachter, 'Antisocial Punishment Across Societies', *Science*, 318, 2008 - www.sciencemag.org/cgi/content/full/319/5868/1362/DC1
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Vulnerable groups and their needs

Conflict affects vulnerable groups in different ways. The experience of conflict from the point of view of a woman will be different, for example, from the point of view of a child. We need to be aware of varied impacts in conflict situations so that we can use this to more effectively support the most vulnerable and needy.

We also need to be aware so we can proactively look to prevent harm to vulnerable groups and encourage resilience to particular risks.

"If by the will of Allah, the enemy is defeated, then do not kill the one who runs away nor strike a helpless person nor finish off the wounded nor inflict harm on women."
Ali (RA)

GENDER AND GENDER BASED VIOLENCE

People, We created you all from a single man and a single woman, and made you into races and tribes so that you should recognize one another
Q49:13

Definition: Gender is the way male and female social attributes and opportunities are described. It is hugely influenced by biological differences but it also refers to the relationship between men and women and their roles and status in public and in private.

Gender affects how resources are distributed. It is shaped by ideological, religious, ethnic, economic, and social determinants. Gender relationships include learned behaviours that are not innately determined; they are subject to change over time and are strongly subject to the influence of peers and educators.

Gender-based violence (GBV) is an umbrella term referring to any harmful act that is perpetrated against a person's will and based on socially ascribed (gender) differences between males and females, which in most settings privilege men. Rates of sexual and other forms of gender-based violence are reported to be higher in areas of armed conflict than in non-conflict affected settings.

Sensitivity to gender issues is important when analysing a conflict setting as violence can affect men and women in different ways.

In a conflict setting, women are significantly vulnerable to:

- Sexual violence
- Rape
- Unwanted pregnancies
- Transmission of sexual diseases.
- Exacerbation of economic and social disadvantages

Men and boys are also affected by conflict in specific ways (see below).

GENDER BASED VIOLENCE AGAINST WOMEN

GBV has increasingly been used as a weapon of war during the latter half of the twentieth century. GBV which takes place during a war reveals under-currents of peacetime discrimination. Situations where existing norms are suspended are likely to result in GBV increases as cultural, social and institutional brakes are suspended. Location changes may make women more vulnerable (for example when there is a need to travel long distances alone for firewood or water).

Once the conflict is over, women are at higher risk of domestic violence in the home. This risk is not often recognised but it has been measured in contexts including Afghanistan, Kosovo and in West Africa. The World Health Organisation (WHO) documents a phenomenon known as Intimate Partner Violence (IPV), this is when women suffer physical aggression, psychological abuse and sexual violence at the hands of their partner.

Vulnerable groups and their needs

INCREASED VULNERABILITY OF WOMEN IN CONFLICT AND POST-CONFLICT ENVIRONMENTS

In many families, women are caregivers and men are providers. But women tend to be the ones to survive war and need to take on the role of rebuilding communities, although they are not traditionally equipped to do this. Women have higher rates of illiteracy and less access to education causing immense challenges to rehabilitation of a society.

Women also have physical vulnerabilities. Pregnancy can limit mobility and there are risks of complications connected with poor sanitation and stress.

NEEDS OF MEN IN THESE ENVIRONMENTS AND PARTICULAR RISKS AFFECTING THEM

Men and boys are the primary victims of conflict. As men are typically perpetrators, they are not considered a vulnerable group although their lives are at disproportionate risk.

Men and boys may be victims of brutal indoctrination during their recruitment. They may face rejection from their communities due to their role in conflict or avoidance of conflict.

Some men will find status and power during conflict but there is also a great pressure to engage in hyper-masculine or violent behaviour.

Men can lose their traditional role after the conflict. They may be displaced or unable to find employment. In the interests of security or justice, punishment or control of young men can occur in post-conflict settings however this risks reinforcing cycles of exclusion and alienation and perpetuates violent behaviour.

Men also experience post-traumatic stress disorder (PTSD) and are much less likely than women to openly express feelings of distress or despair. In some cultures it is considered 'un-manly' to show emotions in this way. As a result men are more likely to feel suicidal or to attempt to harm themselves. It is also the case that men and boys are unlikely to report or seek help following any sort of sexual abuse.

For more information

- Conflict and Health, *Sexual and gender-based violence in areas of armed conflict: a systematic review of mental health and psychosocial support interventions*, 2013 - http://conflictandhealth.biomedcentral.com/articles/10.1186/1752-1505-7-16
- DFID, *A Practical Guide on Community Programming on Violence against Women and Girl*s, 2012 - http://www.gov.uk/government/uploads/system/uploads/attachment_data/file/67336/how-to-note-vawg-1.pdf
- Euro-Mediterranean Human Rights Network, *Violence against Women, Bleeding Wound in the Syrian Conflict*, 2013 - http://www.euromedrights.org/eng/wp-content/uploads/2013/11/Doc-report-VAW-Syria.pdf
- Rashida Manjoo & Calleigh McRaith, *Gender-Based Violence and Justice in Conflict and Post-Conflict Areas*, 2011 - http://www.lawschool.cornell.edu/research/ilj/upload/manjoo-mcraith-final.pdf
- United Nations, *Declaration on the Elimination of Violence against Women*, 1993 http://www.un.org/documents/ga/res/48/a48r104.htm
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- United States Institute of Peace, *Special Report: The Other Side of Gender: Men as Critical Agents for Change*, 2013.
- World Bank, *Key issues on gender and development* - http://www.usip.org/sites/default/files/SR340.pdf
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Vulnerable groups and their needs

CHILDREN

Islam places great importance on treating children with affection and kindness:

"With whatever love and kindness you are treating this child, and you will be favoured by the Almighty Allah in a far greater degree, as His Kindness overrides the kindness of all his creatures."
Bukhari

There are numerous stories and ahadith that narrate the kindness and attention that the Prophet (PBUH) gave to children – from playing with them to shortening the prayer if he could hear that a child was crying.

"I never saw anyone kinder and more merciful with children than the Prophet"
Narrated by Anas Ibn Maalik

Children are defined as persons under the age of 18. If there is doubt about whether a person has reached 18, they are classified as a child.

Armed conflict affects all aspects of child development, physical, mental and emotional. The wounds inflicted by armed conflict on children range from physical injury, to GBV and psychosocial distress.

Children are hit heavily in conflict by the following factors:

- Disruption of food supplies
- Family and community disintegration
- Population displacement
- Destruction of education and health services
- Destruction of water and sanitation systems

Health and nutrition, psychosocial well-being and education for children are the priorities for humanitarian assistance in these contexts.

Awareness of how conflict situations particularly affect children is important. Children may be lost, become orphans, or be abandoned. This can lead to abuse because the locality is in crisis and laws may not be upheld and there is a perception that abuse can happen with impunity.

CHILDREN AS MEMBERS OF ARMED GROUPS (CHILD SOLDIERS)

The Prophet has said "He is not one of us who does not have mercy on our young and does not respect our elders"
Tirmidhi

Recruitment

Children as young as eight are being forcibly recruited as combatants; drawn into violence that they are too young to resist, with consequences they cannot imagine. From an Islamic perspective this puts children in harms way and at risk of death, in contravention to the *Qur'anic* injunction that to kill children is a great sin:

Do not kill your children for fear of poverty – We shall provide for them and for you – killing them is a great sin.
Q17:31

Child soldiers tend to be from impoverished backgrounds or separated from their families. Children from wealthier and more educated families are often left undisturbed or are released if their parents can ransom them back.

Some child soldiers are conscripted, some press-ganged or kidnapped, some forced to join armed groups to defend their families. Others are seized from the streets, schools and orphanages. Hunger and poverty may drive parents to offer their children for service; armies may even pay a child soldier's wage directly to the family. Parents may encourage their daughters to become soldiers if their marriage prospects are poor.

Vulnerable groups and their needs

Motivation

Sometimes, children become soldiers to survive, or to guarantee regular, meals, clothes or medical attention. A military unit can be something of a refuge, a surrogate family.

We should not ignore the agency of children themselves – there are numerous cases of voluntary engagement in armed action from the family or child to defend a cause or location.

Life as a child soldier

In addition to participating in fighting, children can be used as cooks, porters, messengers and spies. These roles entail great hardship and risk bringing all children under suspicion. Reports tell of armed groups deliberately killing even the youngest children on the grounds that they were dangerous. For girls, their participation often involves sexual service.

While children of both sexes might start out in indirect support functions, it does not take long before they are placed in the heat of the battle, where their inexperience and lack of training leave them particularly vulnerable.

Basic security advice when faced with child soldiers

- Exercise the same respect of armed youth as you would an adult. Do not assume that because they are children that they will not harm you or are less aggressive.
- Do not underestimate the potential background and experience of a child soldier.
- When working with children who have been involved in conflict at close proximity, do not lose sight of their right to 'be a child'.
- Be aware that the impact of their experience will be long-term.

Different impacts and needs of male and female child soldiers

Historically the majority of programmes have focused on male child soldiers, meaning that there was little support for the reintegration of women. Reintegration of female child soldiers can be particularly difficult as their role in a militia may have been deeply at odds with the cultural norms of roles for women.

Programmes may focus on the impact of sexual violence, but fail to address the impact of having been in situations of high stress and violence, nor the alienation from their home community.

While reintegration projects may focus on livelihood development and reintegration for boy soldiers, for female child soldiers there might be less focus on the need for income and more on stability. If programmes make this differentiation there needs to be assessment on what the differing needs are of boys and girl to inform different approaches to programming.

MINIMUM STANDARDS FOR CHILD PROTECTION IN HUMANITARIAN ACTION: STANDARD 11[1]

Children associated with armed forces or armed groups

Girls and boys are protected from recruitment and use in hostilities by armed forces or armed groups, and are released and provided with effective integration services.

Preparedness

1. As soon as possible review existing information on the presence of children in armed forces or groups. Include information on community based disarmament, demobilization or reintegration (DDR).
2. Work with local leaders, families, communities and youth organisations to prevent recruitment and change any norms that are favouring the participation of children in armed forces or groups.

1 http://cpwg.net/wp-content/uploads/sites/2/2013/08/CP-Minimum-Standards-English-2013.pdf

Vulnerable groups and their needs

3. Ensure broader DDR processes take account of the specific needs and rights of children.
4. Ensure that child protection staff are trained to identify children associated with armed forces or groups, and the DDR process.
5. Where possible advocate for and support laws, polices or plans (by both state and non-state actors) to end and prevent the recruitment and use of children in armed groups. This should be done when it will not pose a risk for the children themselves or humanitarian staff.
6. Strengthen early warning systems (especially community based) to monitor and report incidents of child recruitment, use or disappearances. Look to ensure that systems across multiple levels are linked.
7. Ensure co-ordination of monitoring and reporting groups that exist.

Response

1. Promote coordination among those who are working to prevent child recruitment, to release children from armed groups and assisting integration. The key is to ensure that projects and programmes complement each other.
2. Work with local leaders to take action to prevent recruitment.
3. Carry out public information campaigns, where appropriate, on the risks for children associated with armed forces or groups, and the risks of family separation.
4. Identify and support children who may be vulnerable to recruitment (e.g. providing realistic alternatives).
5. Focus on providing safe access to schooling for all children and long-term viable livelihood opportunities.
6. Develop process for trained child protection staff to identify and verify children associated with armed forces or groups.
7. Initiate discussions with appropriate military/political authorities to advocate for the release of children within their ranks.
8. Take all boys and girls verified as associated with an armed force or group as quickly as possible to a safe civilian location.
9. Initiate family tracing processes as soon as possible and, building wherever possible on existing services, provide interim care – including medical or psychosocial services.
10. Ensure that a community oriented approach is adopted during reintegration.
11. Ensure children who are injured or disabled receive appropriate medical assistance, care and follow-up.

Further guidance is available in the 'Minimum Standards for Child Protection in Humanitarian Action'[1] on:

- Advocacy
- Making the community and families aware
- Preventing families from separation and recruitment
- Release
- Identification and verification
- Interim care
- Family tracing and reunification
- Reintegration
- Family preparation

THE DEED OF COMMITMENT FOR THE PROTECTION OF CHILDREN FROM THE EFFECTS OF ARMED CONFLICT[2]

The 'Deed of Commitment' is a mechanism that allows armed non-state actors to pledge to respect behavioural guidelines relevant to particular areas of humanitarian law. This has been initiated by the organisation Geneva Call.

1 http://cpwg.net/wp-content/uploads/sites/2/2013/08/CP-Minimum-Standards-English-2013.pdf
2 http://www.genevacall.org/how-we-work/deed-of-commitment/

Vulnerable groups and their needs

Armed non-state actors cannot become parties to international treaties, and consequently, may not feel bound to abide by rules that they have neither put forward nor have obligations to adhere to. Sometimes they are simply not aware of their obligations under international humanitarian law.

Geneva Call has developed a 'Deed of Commitment for the Protection of Children from the Effects of Armed Conflict'.[1] It can be used to negotiate with armed non-state actors to facilitate adherence to international norms and the protection of children.

By signing the 'Deed of Commitment', armed non-state actors agree, inter alia, to:

- Prohibit the use of children in hostilities
- Ensure that children are not recruited into, or forcibly associated with, armed forces
- Release or disassociate children in safety and security
- Protect children from the effects of military operations
- Do their best to provide children with the aid and care they need, in cooperation with specialised child protection agencies

1 The full text of the Deed and can be found at: http://www.genevacall.org/wp-content/uploads/dlm_uploads/2013/12/DoC-Protecting-children-in-armed-conflict.pdf

For more information

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- Office of the Special Representative of the Secretary-General for Children and Armed Conflict, https://childrenandarmedconflict.un.org/effects-of-conflict/six-grave-violations/child-soldiers/

Vulnerable groups and their needs

SUPPORT FOR THOSE IN NEED OF ADDITIONAL CARE

THE ELDERLY

"Abdullah bin 'Amr bin Al-'as (May Allah be pleased with them) reported: A man came to the Prophet (PBUH) of Allah and said, 'I swear allegiance to you for emigration and Jihad, seeking reward from Allah.' He (PBUH) said, 'Are either of your parents alive?' He said, 'Yes, both of them are alive.' He (PBUH) then asked, 'Do you want to seek reward from Allah?' He replied in the affirmative. Thereupon Messenger of Allah (PBUH) said, 'Go back to your parents and keep good company with them'."
Al-Bukhari and Muslim

The elderly are considered to be civilians at risk under international law and within Islamic practice, and should not participate in hostilities.

In situations of conflict they are frequently forgotten and experience particular levels of vulnerability. This is often due to their lack of mobility – they may be left behind or caught in crossfire. They are also more vulnerable to disease and other health problems in emergency situations, and the loss of those responsible for their care can lead to sharp reduction in their quality of life. The elderly are particularly susceptible to dehydration which can occur very rapidly.

THE DISABLED

He frowned and turned away when the blind man came to him – for all you know, he might have grown in spirit, or taken note of something useful to him. For the self-satisfied one you go out of your way – though you are not to be blamed for his lack of spiritual growth – but from the one who has come to you full of eagerness and awe you allow yourself to be distracted. No indeed! This [Qur'an] is a lesson from which those who wish to be taught should learn.
Q80:1–12

Physically and mentally disabled people also have their own needs in a conflict or emergency, due to their particular vulnerabilities or mobility and other capacity issues.

People with mental health issues may be less able to cope with the trauma of a conflict environment, while people with physical disabilities may be more likely to be abandoned. Conflict environments often provide an environment of impunity where abuse of those with mental or physical disabilities can increase.

RECOMMENDATIONS FOR SUPPORT

The Pan American Health Organization Ways suggests a number of ways in which the elderly, mentally and physically challenged persons can be supported in emergency and conflict situations. These recommendations include:

- Encouraging census identification of the elderly, disabled and those with particular needs. This means that if an emergency occurs, specific plans for their evacuation can be put into action.
- Listing the carers for the elderly and disabled.
- Building awareness of their needs so that in an emergency they are less likely to be abandoned. Promoting inter-generational care will assist with this.
- Facilitating training for the elderly or disabled to help them cope in an emergency.
- Promote support networks for the elderly and disabled.
- Identify volunteers or organisations who may be willing to help at these times.

Vulnerable groups and their needs

MINORITY GROUPS

"The Saheefah, or Constitution of Medina, shows the first article making all inhabitants of Medina 'one nation to the exclusion of all others' – which included Muslims, Jews, Christians and 'idolators' (those who worshipped more than one god). As such all members of the community were protected, including minorities."
Madinan Society at the Time of the Prophet, Akram Diya al-Umari

When a conflict environment involves civil friction and disorder, minority groups are at risk of reprisals, blame and violence. There have been numerous examples of this across history.

It is also important to be aware that in situations of stress, leaders and representatives will feel the need to advocate for their own groups, making them less likely to remember or notice minority groups. Fear may also prevent minority groups from coming forward to draw attention to themselves and ask for help.

For more information

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- [The Pan American Health Organization, *Recommendations for the Care of Mentally or Physically Challenged Persons, and the Elderly in Emergencies,* 2007 - http://www.globalaging.org/armedconflict/countryreports/general/2007/recommendations.htm
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Working with refugees

When the angels take the souls of those who have wronged themselves, they ask them, 'What circumstances were you in?' They reply, 'We were oppressed in this land,' and the angels say, 'But was God's earth not spacious enough for you to migrate to some other place?'
Q4:97

There is a rich tradition within Islam about the rights of refugees (both Muslim and non-Muslims), and the duties owed to them by Islamic states and communities.

This section will introduce Islamic approaches to migration and refugees and will draw from *The Right to Asylum between Islamic Shari'ah and International Refugee Law: A Comparative Study* by Prof Ahmed Abou-El-Wafa.[1]

The verse quoted above provides two key insights into the Islamic understanding of refugee rights:

1. Every person suffering oppression has the right (and even, duty) to migrate from their land in order to seek safety and asylum elsewhere
2. This earth belongs to Allah, not nations or people. He has decreed that persecuted people have the right to seek refuge anywhere in his earth. As custodians of the earth, we are obliged to ensure that right is met.

Migration to escape oppression is a noble and honoured tradition within Islamic history. From Ibrahim (PBUH) being forced to migrate from the cruelty of his people (Q21:71), to Musa (PBUH) being forced to migrate to Midian (Q28: 20-22) and later with the Israelites to escape persecution. The Prophet Muhammad (PBUH) arranged for the first Muslims to seek asylum in Abyssinia (615AD), and later he himself sought refuge in Medina from persecution (622AD).

WHAT IS A REFUGEE IN ISLAM?

Islamic definitions of a 'refugee' are similar to those of international conventions i.e. one who flees their country of origin due to fear of persecution.

However, Islam also adopts a broader definition: non-Muslims make seek refuge in Muslim lands in order to learn about Islam.

"Every persecuted or tyrannized person shall have the right to seek refuge and asylum. This right shall be guaranteed for each human being, regardless of race, religion, colour or gender."
Article 9 of the Universal Islamic Declaration on Human Rights (1981)[2]

1 http://www.refworld.org/pdfid/4a549f9f2.pdf
2 http://www.alhewar.com/ISLAMDECL.html

THE IMPORTANCE OF OFFERING PROTECTION TO REFUGEES

This is encouraged within the *Qur'an*. The principle of "*aman*" (provision of safeguarding or refuge) has been practiced throughout Islamic history. In Chapter 8, the *Qur'an* states that

those who hosted [migrants] and gave them refuge and supported them, these are the true believers. They have deserved forgiveness and a generous recompense
Q8:74

The duty of offering asylum is so crucial that, unlike international conventions, individual citizens also have the right to offer asylum to refugees as well as states. This is according to the *hadith* that

"Muslims are equal in blood: the lowest-ranking among them can give aman and observe zimma given by other Muslims and they are united against others."
Abu Dawud

The only people exempt from receiving asylum, according to Islamic teachings are:

Working with refugees

- **Combatants**
  Unless they have renounced their military participation.
- **Non-political criminals**
  Who have committed grievances or oppression in their country of origin.
- **Those who have been forbidden asylum according to treaties**
  For example, the Treaty of Hudaibiyyah forbade the citizens of Medina from offering refuge to Muslims escaping Mecca.

THE RIGHTS OF REFUGEES IN ISLAM

1. To seek refuge in a Muslim land without being punished
2. To have their physical needs met to a high standard, such as food, drink, clothing, shelter
3. To receive care and assistance from their hosts
4. To remain with their families or be reunited with them if possible
5. To keep property they bring into their host country secure
6. To stay away from their country of origin if they fear for their basic freedom, rights and security
7. To receive equal treatment and protection, regardless of their religion.

The second caliph, Umar (RA), on his deathbed enjoined his successors to

"… take care of zimmis under the protection of Prophet Muhammad PBUH, to honor the covenant of aman (safeguard) granted to them, to fight in defence of them, and not to overtask them."

Current international standards, in practice, if not in theory, simply adopt a 'good enough' approach to treating refugees. Islamic history, in comparison, gives both Muslim and non-Muslim refugees the same, if not better treatment than nationals. The Prisoner of War anecdote below highlights the Islamic emphasis on the good treatment of those in our care:

"When non-Muslim captives taken in the Battle of Badr were brought in, the Prophet Muhammad (PBUH) enjoined his companions to take good care of them. One captive, Abu-Azeez, who was escorted by a group of Ansars (indigenous citizens of Medina who hosted the Meccan refugees) said: 'Whenever they had their lunch or dinner, they favoured me with the bread and they themselves ate the dates, acting on the recommendation of Prophet Muhammad (PBUH). Whenever a crumb of break happened to fall into the hand of any one of them, he would present it to me. Bashful, I would give it back to one of them, but he would turn back my hand without touching the food'."

For more information

- Abou-El-Wafa, Ahmed, *The Right to Asylum between Islamic Shari'ah and International Refugee Law: A Comparative Study,* 2009 http://www.refworld.org/pdfid/4a549f9f2.pdf
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Understanding trauma

"Then Allah's Apostle returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, 'Cover me! Cover me!' She covered him till his fear was over and then he said, 'O Khadija, what is wrong with me?' Then he told her everything that had happened and said, 'I fear that something may happen to me'."
Narrated by 'Aisha

Staff working in conflict environments are in frequent contact with people experiencing trauma, both victims and perpetrators of violent acts.

The causes of trauma can include:

- The impact of becoming a refugee
- The pain of bereavement
- The shock of bombing or an attack.
- The shock of becoming a person perpetuating violence

This section focuses on key areas connected with the psychological impact of conflict.

Note

The information contained here will not replace a professional diagnosis, it is solely aimed to provide readers with background information to help support and understand people in the immediate aftermath of a traumatic event. It also aims to help staff recognise trauma and when further assistance should be sought.

HOW PEOPLE COPE DURING A CATASTROPHE

People tend to react in one of three ways:

- Momentary freezing, being unable to move.
- A 'flight reaction,' they remove themselves as quickly as possible from the situation.
- Denial or numbing of the emotions.

People can be either incapacitated or seem able to cope. Both are normal responses.

In situations of prolonged stress, which is common to combat situations, denial or numbing of emotions is the most common reaction. Soldiers tend to experience three possible reactions:

- Believing he/she is invulnerable to harm.
- Becoming fatalistic.
- Becoming extremely aggressive, as a way to regain control.

The mind struggles to make sense when it experiences trauma, it typically takes up to a month to restore equilibrium, depending on the event and the individual.

POST TRAUMATIC STRESS DISORDER (PTSD)

Definition: Post Traumatic Stress Disorder (PTSD) is when a person is unable to adjust to the experience of a traumatic event. This event could have involved actual or threatened death or serious injury, or a threat to the physical wellbeing of oneself or others. Examples include military combat, physical or sexual assault, kidnapping, severe accidents, earthquakes, being a refugee, detention, or even life-threatening illnesses.

PTSD is hard to identify, and is often ignored as symptoms can take months or years to appear. Trauma victims often refuse early intervention because they find it too difficult to deal with, or believe that they should be able to cope.

Who will experience PTSD?

Anyone who has experienced a traumatic event is at risk. The magnitude of the trauma, in length, degree or amount, adds to the likelihood of PTSD, however no traumatic event should be dismissed.

People can experience PTSD after a natural disaster, or after they become a refugee. Human made disasters create more sufferers than natural disasters.

Understanding trauma

Symptoms

PTSD's multiple symptoms can also be confused with other problems. They include, but are not restricted to:

- Anxiety
- Depression
- Substance abuse
- Hyper-vigilance
- Eating disorders
- Intrusive-repetitive thoughts
- Sleep disturbance
- Somatic problems
- Poor social relationships
- Suicidal thoughts
- Denial and effective numbing of the traumatic event.

PTSD will last for as long as the mind needs to make sense of the traumatic experience.

PTSD characteristics

A person can repeatedly re-experience the event, perhaps through a flashback, nightmare or the distress they feel when a cue reminds them of the initial incident. Sufferers may avoid such reminders. They might also exhibit survivors' guilt, an apparent vision of their own death (particularly in young people) or an inability to form relationships.

Recovery

This is not an orderly process. The individual's personal crisis may be far removed in time from the event. Or there may be a series of crises before a victim seeks assistance. Islamic values guide us to be sensitive to the impact of traumatic experiences. Even the Prophet (PBUH) experienced moments of great despair and suffering, only alleviated by support and care of others and the mercy of Allah.

FAMILY RESPONSES TO PTSD

… be mindful of God, in whose name you make requests of one another. Beware of severing the ties of kinship. God is always watching over you *Q4:1*

A strong support system is the key to recovery, this is usually the family. After natural disasters, where everyone is affected, family members generally help each other to recover.

But sometimes family or wider society members may 'blame the victim.' This can be due to family members' inability to give support, or their own struggles to deal with trauma, either vicarious or direct. It may occur when someone is abused by close family member who denies the accusation, and the victim is blamed.

CHILDREN AND PTSD

Children are not immune to PTSD and they do not 'grow out of it' as is often assumed. It is possible that even infants remember traumatic events.

Children manifest symptoms similar to adults with the following noticeable differences:

1. Unlike adults, they tend not to have the sense that they are living in the past. Instead they may relive the trauma through repetitive play. Play that exhibits trauma is also problematic as it replaces normal developmental play.
2. Adolescents may exhibit delinquent behaviour such as truancy, sexual activity, theft, reckless driving, drug abuse and the obtaining of weapons.
3. The child may believe that they will never reach adulthood.
4. The child might try to take responsibility over events they could not control. So they may believe they can forecast ominous events and blame themselves for not listening to a 'sign' or 'omen'.
5. They may experience new physical symptoms such as headaches and stomach aches.

Understanding trauma

BEREAVEMENT AND LOSS

"The Prophet (PBUH) said, 'The eyes send their tears and the heart is saddened, but we do not say anything except that which pleases our Lord. Indeed, O Ibrahim, we are bereaved by your departure from us.' Then he turned his face towards the mountain before his and said, 'O mountain! If you were as sorrowful as I am, you would certainly crumble into pieces! But we say what Allah has ordered us: (We are the servants of Allah and we will return to Him; We thank Allah, the Creator of the Universe)'."
Ibn-i Sa'd, Tabaqat v.1, p.131–144

There are three terms used to describe aspects of our reaction to loss:

- **Bereavement**
  When a person is deprived of a loved one due to death. Bereavement is usually followed or accompanied by grief.
- **Grief**
  Emotional anguish as a result of or in anticipation of bereavement.
- **Mourning**
  The social or cultural way in which grief is expressed.

Grief is considered biological and is common across all societies. Ways of mourning are culturally defined and vary greatly. So it is not appropriate to place time limitations on grief as it varies from person to person.

The intensity of a person's grief will depend on their personal reaction rather than a general perception of an 'appropriate' level. A person can suffer grief and loss for their way of life or their security after displacement as well as for a loved one.

Children tend to make healthier adjustments when they are informed truthfully about loss. Otherwise there is no indication that the intensity of grief varies with the age of an adult although evidence suggests that grief among older people may be more prolonged.

For more information

Inclusions for this section come from the work of Richard K. James and Burl E. Gilliland on Crisis Intervention Strategies - http://www.amazon.com/Intervention-Strategies-Edition-International-9781111186784/dp/B00BHKV4UW. This is a fast evolving field and readers are encouraged to refer to the latest editions of guides to this topic if they require further information.

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Sexual violence

"The Prophet (PBUH) is reported as saying: 'Forbid your army from wreaking havoc for no army wreaks havoc, but that Allah casts fear into their hearts; forbid your army from purloining the booty for surely no army defrauds but that Allah will have them conquered by common foot-soldiers; forbid your army from fornication, for surely no army fornicates but that Allah brings a plague on them'."
Harith ibn Nabhan related from Abban ibn 'Uthman

WHY IS SEXUAL VIOLENCE PREVALENT IN WAR?

Definition:

"Any sexual act, attempt to obtain a sexual act, unwanted sexual comments or advances, or acts to traffic, or otherwise directed, against a person's sexuality using coercion, by any person regardless of their relationship to the victim, in any setting, including but not limited to home and work."
from the World Report on Violence and Health[1]

This type of violence is higher in areas of armed conflict than in non-conflict affected settings. This is due to higher levels of violence generally, breakdown of social cohesion and law and order, and the compounding of existing vulnerabilities. When social order breaks down, sexual crimes tend to go unpunished (impunity).

Sexual violence can be:

- A tool of indoctrination.
- Be used to bond combatants together in their groups.
- A reward or form of compensation, 'the spoils of war' for combatants who are usually not otherwise paid.
- An instrument of genocide.
- Used strategically by combatants as a threat or warning to control areas of economic or political importance.

Personal crises resulting from sexual abuse differ in nature, intensity and extent from other forms of crisis. Many survivors experience long-term residual effects.

A QUESTION OF POWER

Power can be interpreted as force, legitimacy, authority or the ability to coerce.

In conflict, sexual violence is often a means to exert power over victims and exploit existing vulnerabilities or demoralise the opposition. It is frequently used as a tool of humiliation.

1 http://www.who.int/violence_injury_prevention/violence/world_report/en/

SEXUAL VIOLENCE TOWARDS WOMEN

Women are more victimized than men in any given setting. This is often due to the position that women hold within their culture. Women may be the bearers of 'honour' or represent an 'asset' of a family of culture.

Sexual violence towards women often indicates a group's desire to 'cleanse' an opposing group'. A woman may be targeted for sexual violence if it will affect her position within society. Rendering the woman un-marriageable or stigmatised within her community can exert control over the ability of the opposing groups to reproduce. Sexual violence against women is often used to pressurise her male relatives.

After the conflict

Women's traditional roles of caring for children and home remain relevant even though men often lose their traditional roles and are unemployed or can't generate income. This situation makes many male ex-combatants and non-combatants feel powerless. Frustration, unconscious or conscious attempts to reassert their power may trigger violence against women and children.

Sexual violence

SEXUAL VIOLENCE TOWARDS MEN

The focus is typically on men as perpetrators, not as victims and witnesses. Men much less likely to report sexual violence perpetrated against them due to stigma.

Harmful gender norms can give social permission for some men to commit extreme forms of violence against women and make it difficult for men who are survivors or witnesses of violence to come forward, either to report the violence or to seek help, both in war and peace.

These norms reinforce the notions that to be a man requires having power, being in control, not submitting to the power of another man, and being able to handle whatever life throws your way. A man can feel emasculated if he admits to having been assaulted or to being powerless to stop an assault against those he loves. He can see it as the equivalent of saying, "I am not a man."

MYTHS ABOUT RAPE

… Do not force your slave-girls into prostitution, when they themselves wish to remain honourable, in your quest for the short-term gains of this world, although, if they are forced, God will be forgiving and merciful to them
Q24:33

In most cases and cultures, discussion of rape can be taboo. As a result, you may encounter the following misconceptions:

- **MYTH**: Rape is just 'rough' or is not 'that bad'.
- **REALITY**: Rape is violent, torturous, life-threatening and humiliating, however the act itself occurs.

- **MYTH**: Women may 'claim' rape to get revenge.
- **REALITY**: According to police reports in the US and other locations, rape is no more likely to be falsely reported than other crimes. The vast majority of rapes or attempted rapes worldwide are unreported.

- **MYTH**: Rape is motivated by lust.
- **REALITY**: The motivation is most likely to be domination, power, anger, control, frustration or sadism. There are some cases when rape is the result of an attempt to gain sexual access to someone unavailable, hence opportunistic assault in an emergency situation.

- **MYTH**: Rapists are weird, psychotic loners.
- **REALITY**: Those who rape have been found in all parts of society and cultures. Research indicates that most rapists are known to the victim, including family members.

- **MYTH**: Rape is wanted or provoked.
- **REALITY**: There are virtually no documented cases where a victim has lured another. Research shows that, prior to the rape, the survivor's actions have little or no impact on the decision to assault. This includes clothing, which is often perceived as having impact on the decision to rape.

- **MYTH**: Only bad women are raped.
- **REALITY**: Male dominance is the driving force for rape in all cultures. Rape has often been seen as a crime against a father or husband rather than the woman herself.

Sexual violence

- MYTH: Real rapes only happen in bad places.
- **REALITY**: In some contexts, especially urban ones, it is believed that rapes occur at night, in isolated places, by strangers who have weapons etc. Evidence shows that most victims are attacked by someone they already know and a weapon is not involved. In displacement and armed conflict situations, however, perpetrators will take advantage of a woman's vulnerable situation and there is some increase in rape by perpetrators not directly known to the victim.
- MYTH: If there are no visible injuries, the woman was unlikely to have been raped.
- **REALITY**: As mentioned above, trauma can result in the person freezing or becoming passive. The level of injuries is not an indication of assault.
- MYTH: A man who is raped should have resisted more.
- **REALITY**: Against stereotype, men are frequently victims of rape. Women are capable of physical and sexual assault.

UNDERSTANDING PERPETRATORS OF RAPE AND SEXUAL ASSAULT

Men make up the vast majority of perpetrators of rape. To understand sexual assault we must ask: 'Why does a man rape?' There are a number of potential reasons:

- He believes, or wishes to believe, he is strong, courageous and manly even if he feels weak, anxious, inadequate, threatened and dependent. As a result he acts in a hostile, aggressive, condescending manner.
- He may feel the need to exercise power. Assaulting a woman can be used to prove that he is the one in control.
- Some men rape to punish or extract revenge because a specific woman has 'done them wrong'. This includes cases where the man holds all women responsible for the actions of one, or views women as 'all the same'.
- Criminals can commit rape as part of another crime. In these situations, rape is considered an 'added bonus'.
- Rape can be a way to obtain an unobtainable woman, whether opportunistically or by design.
- For some, rape is an impersonal experience and preferable to the mutual affection required in a relationship.
- Gang rape as recreation. This behaviour is male bonding at its worst where masculinity is 'proved' to a group, and potentially used as a way to exercise control over a group.

SUPPORT FOR SURVIVORS OF SEXUAL ASSAULT

In the immediate aftermath, rape survivors most need control of a situation and self-determination.

The most appropriate response is likely to be empathy and even assurance that the victim is still alive, that their actions during the assault enabled them to survive and that surviving took courage.

Being non-judgemental and providing support is crucial for the person who has experienced assault.

Victims may exhibit a wide variety of responses both in the short and medium term. This can range from appearing unaffected to being greatly affected and unable to recover. It is likely they will be reluctant to speak about the assault or seek help. Secondary crises can occur if people in the support system blame the victim. This is particularly the case with honour killings.

Rape has a high potential for PTSD. Critical needs in the long term include medical consultation and treatment.

Sexual violence

Ways to support sexual assault survivors

- Understanding and accepting the changed and changing, moods of the survivor and allowing them to act these out. They are likely to experience self-doubt and low self-esteem.
- Supporting them with your empathy and concern. While being available, you should not intrude. Allow them to talk about the assault as and when they need.
- Ensuring they do not have to go home alone, but don't overprotect them.
- Realising that recovery takes time and hard work.
- Allowing the survivor to make their own decisions on all issues – including over their security and decisions on whether to report the assault.
- Responding in positive ways so there is not the sense of blame that they 'let it happen'.
- Not disclosing information about them elsewhere without their consent.
- Referring them to support groups and medical assistance.

For more information

This section draws on the work of Richard K. James and Burl E. Gilliland on Crisis Intervention Strategies - http://www.amazon.com/Intervention-Strategies-Edition-International-9781111186784/dp/B00BHKV4UW as the basis for intervention advice. This is a fast evolving field and readers are encouraged to refer to the latest editions of guides to this topic if they require further information.

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3. Conflict mapping

Working in Conflict: A Faith Based Toolkit for Islamic Relief

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Introduction

Abu Huraira reported The Messenger of Allah, (PBUH), said:

"The statement of wisdom is the lost property of the believer, so wherever he finds it then he has a right to it."
Tirmidhi

Mapping a conflict is a way to get to grips with the situation and support the community appropriately. The term describes the process of:

1. Noting aspects of a conflict environment.
2. Analysing that data.
3. Using the analysis to inform programme design.

This section shows you how to conduct an in-depth conflict analysis at community level. It offers tools in line with Islamic Relief's policy to work on transforming conflict dynamics as part of an Integrated Sustainable Development approach.

Flexibility is important

The tools are here to help you, not to burden you. Use those most useful to you and feel free to adapt them to your individual constraints.

WHY IS IT IMPORTANT TO 'MAP' A CONFLICT?

"Knowledge rests upon action, action rests upon sincerity, and sincerity to Allah brings about understanding of Allah the Mighty and Majestic."
Iqtidaa-ul-'Ilmil-'Amal by al-Khateeb al-Baghdaadee

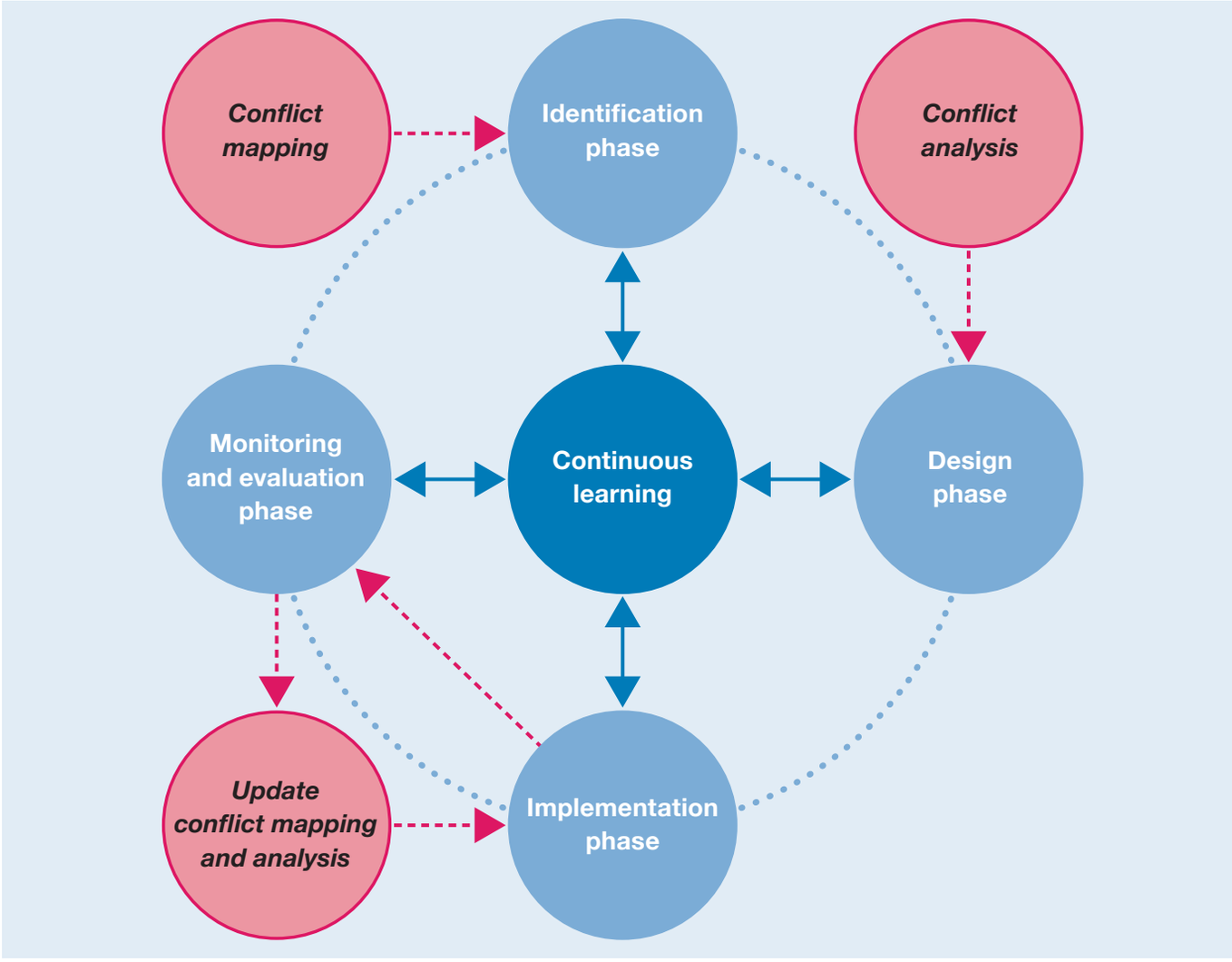
The dynamics of a fragile environment need to be noted. They are outlined in an assessment about domains of change (see Integrated Sustainable Development Manual).[1]

We may, however, decide to undertake a *specific* conflict mapping exercise. This be because we want:

- ▶ To understand the background of current disputes (narrative).
- ▶ To identify all relevant groups/individuals involved and how they relate to each other (interested parties).
- ▶ To understand all the differing perspectives (representation).
- ▶ To identify factors and trends that underpin conflicts (root causes).
- ▶ To learn from failures as well as successes (learning).

1 http://policy.islamic-relief.com/

Introduction



HOW DOES CONFLICT MAPPING RELATE TO THE PROJECT CYCLE?

Conflict mapping and analysis support the existing project cycle for three reasons:

1. **Context**
   So your project is aware and sensitive to what is going on.
2. **Planning**
   Part of a project's planning and review process
3. **Integration**
   To incorporate conflict transformation into a project.

Islamic Relief focuses on the last of these three. This is in line with our focus on working with communities to build resilience and help them to lift themselves out of poverty.

Conflict mapping can clarify the situation around a single area of conflict you have identified, or it can be applied to a more complex set of disputes.

Introduction

HOW DO I KNOW IF WE NEED TO UNDERTAKE A CONFLICT MAPPING EXERCISE?

Ask the following questions:

- **History**
  Is there a history of conflict in the area you are working in?
- **Neighbours**
  Is there a history of conflict in a neighbouring village, region or country?
- **Disputes**
  Are there disputes between people or groups, perhaps over water, land, grazing access or aid?
- **Hostility**
  Have communities or groups been hostile or sceptical about Islamic Relief's role?
- **Change**
  Have there been dramatic social changes in the past 5–10 years?

If you answered yes to any of the above questions, conflict mapping could help you.

WHEN SHOULD WE 'MAP' A CONFLICT?

There are a number of entry points for a conflict mapping exercise:

- **As a stand-alone exercise**
- **Through an existing needs assessment or strategic review**
  It will be extremely effective to integrate conflict analysis questions into an existing system if you have one. Particularly relevant for localised disputes.
- **As part of a strategic review**
  Most appropriate for a country-level mapping exercise, but should be part of intervention-based local assessments.
- **As part of a monitoring and evaluation process**
  Another effective entry point, the conflict mapping could indicate that the project's design needs some changes. So it is best to include conflict mapping at this stage.
- **In reaction to a changing environment**
  If a situation is changing in unexpected ways, you urgently need to do a mapping exercise for contingency planning.

Integration is best

Risk, stakeholder, context and conflict analyses are all integrated in the best conflict assessments.

Review and update

At regular intervals. All fragile environments are unstable. Regular conflict mapping and analysis is vital:

- In a 'hot' or 'active' conflict, in coordination with any security assessments.
- A situation that is not actively threatening to our activities. In this case you would judge the length of the most appropriate interval, or integrate the review into your monitoring and evaluation cycle.

HOW SHOULD WE 'MAP' A CONFLICT: FUNDAMENTALS

The Prophet Muhammad (PBUH) often embodied and promoted excellence and rigour in work. In his youth, the Prophet earned the nickname 'Al Amin' (the trustworthy) and 'Al Sadiq' (the truthful) amongst the Meccan community for his honest and upright character, and would later call on his companions to "do good deeds properly, sincerely and moderately …"
Bukhari

Sensitivity

In line with the value of promoting *ihsan* (excellence) staff should be aware that in tense contexts the actual assessment process may lead to further tensions. Conflict mapping needs to be conducted sensitively.

Introduction

THE IMPORTANCE OF USING PARTICIPATORY APPROACHES

By an act of mercy from God, you [Prophet] were gentle in your dealings with them – had you been harsh, or hard-hearted, they would have dispersed and left you – so pardon them and ask forgiveness for them. Consult with them about matters, then, when you have decided on a course of action, put your trust in God...
Q3:159

Participatory approaches are varied, but are based on the principle that people have the right to play an active and influential role in the decisions which affect them. As such we use this term to describe approaches that are performed in partnership or dialogue with the community. The most important aspect of the participatory approach to conflict mapping is that it enables you to identify what peace looks like to this community. The necessary elements are:

- **Trust**
  Obtaining accurate and detailed knowledge depends on trust built with the community
- **Understanding**
  Conflict transformation involves understanding the variety of perceptions involved, which means engaging with groups and individuals.
- **Resources and opportunities**
  Because of security needs, it is easy to look to police, military etc. for solutions, but focusing on resources and opportunities for neutral interaction between communities is more important.
- **Peace constituencies**
  Conflict mapping can help to identify potential peacemakers or 'peace constituencies' who can dilute violence or tension.

Our projects and programmes should strive towards a future that our beneficiaries imagine, not in favour of our ideas of what they should have.

HOW TO AVOID CAUSING MORE TENSION

Do not follow blindly what you do not know to be true: ears, eyes and heart, you will be questioned about all of these. Do not strut arrogantly about the earth: you cannot break it open, nor match the mountains in height
Q17:36–37

Introduction

The Conflict Sensitivity Consortium gives the following advice on conducting assessments, either based on or conflict specific.[1]

- **Do not raise expectations**
  Take care about this during assessment, especially if funding is not guaranteed.
- **State aims clearly**
  To those being consulted. Explain follow-up steps.
- **Introductions**
  First impressions count. Respected local actors to introduce staff conducting assessment. Perceptions are hard to change later on.
- **Staff choices**
  Send messages of neutrality and peace through the choices you make. Ensure your new employee represents inter-group co-operation.
- **Location**
  Choose a neutral location so both groups are comfortable.
- **Who to consult**
  Take **divisions** into account. Do not assess needs from just one side, you will be seen as biased. Vulnerability often coincides with lines of division, so take care with messages when assessing the needs of the most vulnerable. A communication strategy is important to reduce misunderstanding.
- **Yourself**
  Do you have your **own bias** about who to consult, and who is needy? We all have our own background, world view, culture and experience which impacts on our conflict mapping. Locals will prioritise their own experience. New arrivals will base their views on what they have previously heard.
- **Local issues**
  Take local relationships and power dynamics into account when you prepare for an analysis.
- **Reluctance**
  Some participants may be uncomfortable or unwilling to answer accurately to parts of the analysis. Be sensitive to their reasons.
- **Sensitive topics**
  Some topics may need careful introduction, smaller groups or one on one contact.
- **Power dynamics**
  These may be brought into the meeting room and may limit the openness of the discussion, so bear this in mind.

An old woman or a young woman?
Don't make assumptions based on your own bias; see all sides

1 http://www.conflictsensitivity.org/

Introduction

WHAT ARE WE LOOKING FOR?

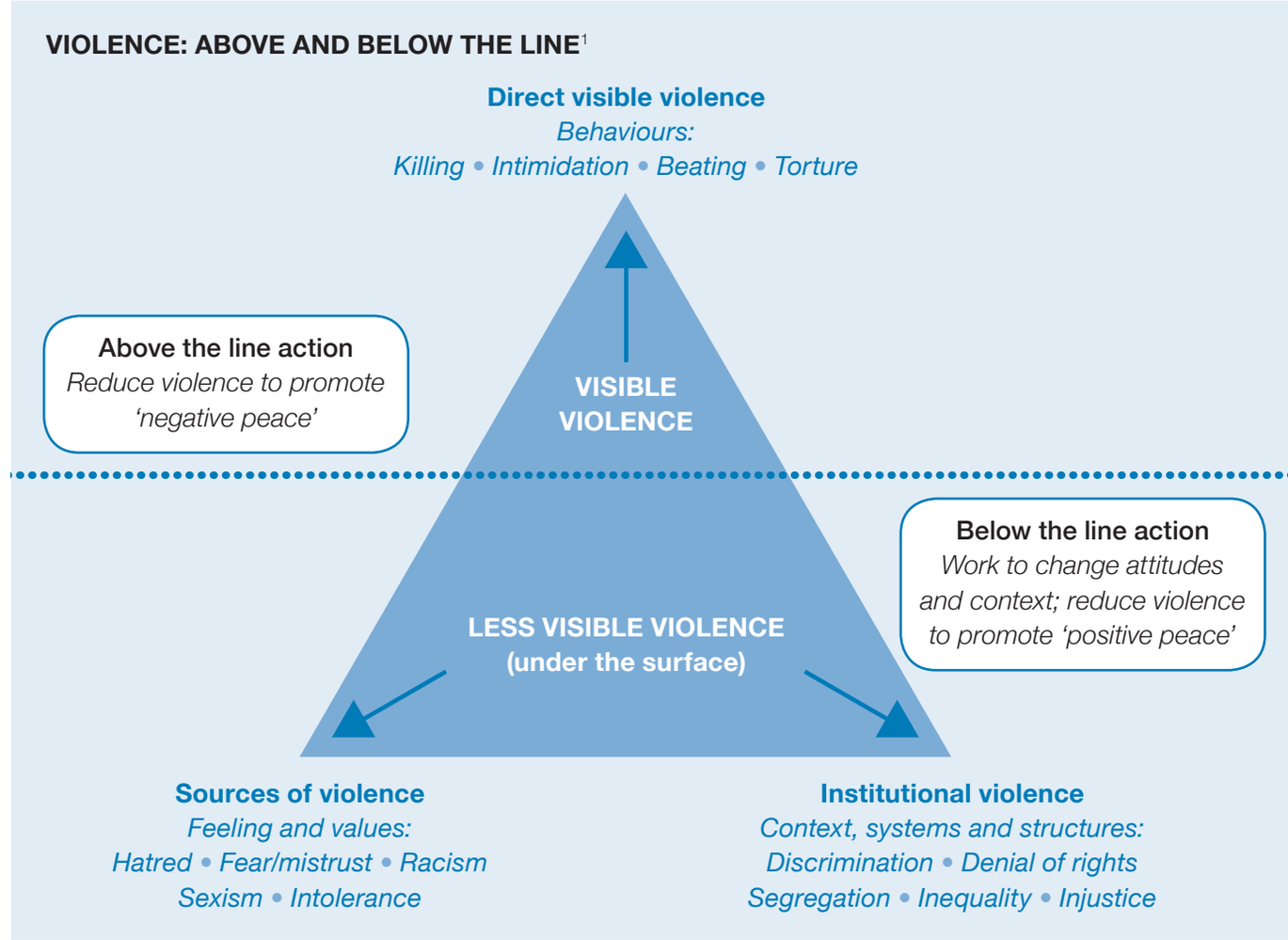
"It was narrated from Abu Dharr that the Messenger of Allah (PBUH) said: 'There is no wisdom like reflection, and no honour like good manners'."
Sunan Ibn Majah

"The Messenger of Allah (PBUH) said 'He who goes forth in search of knowledge is considered as struggling in the cause of Allah until he returns'."
Anas

Conflict mapping looks challenging in the beginning. This is because the factors you want to examine are not easily measurable. They are also subjective, meaning they tend to be about how people feel rather than how they act. So they are not easily understood or recognised at first.

Looking at the different types of 'violence' we encounter is helpful. Some types of violence are not immediately apparent to us. There are many references in the Qur'an to the hurtful words directed at the Muslim community (see Q:20:130, 33:48, 50:39) and the hurt that this caused is apparent from the words of God counselling the Prophet (PBUH) to be patient.

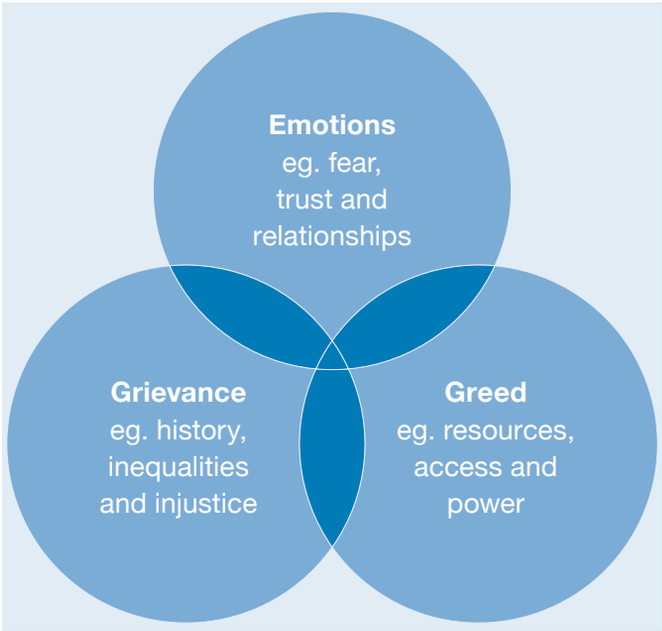
VIOLENCE: ABOVE AND BELOW THE LINE[1]



1 Adapted from: Respond to Conflict, *Working with Conflict*; and Galtung, J., 'Cultural Violence', *Journal of Peace Research*, vol. 27, no. 3, 1990.

Introduction

When we assess the viewpoint of people in conflict situations, we can divide motivations into three categories: greed, grievance and emotions.



Conflicts and disputes often take place without visible violence. This means that the basic recipe for violence can be present but is not obvious. So it may be helpful to look at goals and behaviour.

1 Adapted from Respond to Conflict, *Working with Conflict*.

Goals and behaviour[1]

Compatible goals and compatible behaviour No conflict	*Incompatible goals and compatible behaviour* Latent conflict
Compatible goals and inompatible behaviour Surface conflict	*Incompatible goals and incompatible behaviour* Open conflict

For more information

- Conflict Sensitivity Consortium, *How to Guide to Conflict Sensitivity*, 2012 - http://www.conflictsensitivity.org/how-to-guide/
- DFID, *Conducting Conflict Assessments: Guidance Notes*, 2002 - http://www.conflictsensitivity.org/other_publication/conducting-conflict-assessments-guidance-notes/
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- Islamic Relief: Dr Millat-e-Mustafa, *Participatory Rural Analysis Handbook*, 2008.
- Islamic Relief, *Introducing Islamic Relief Worldwide's Integrated Sustainable Development Programme*, 2014 - http://policy.islamic-relief.com/portfolio/islamic-relief-worldwides-integrated-sustainable-development-programme
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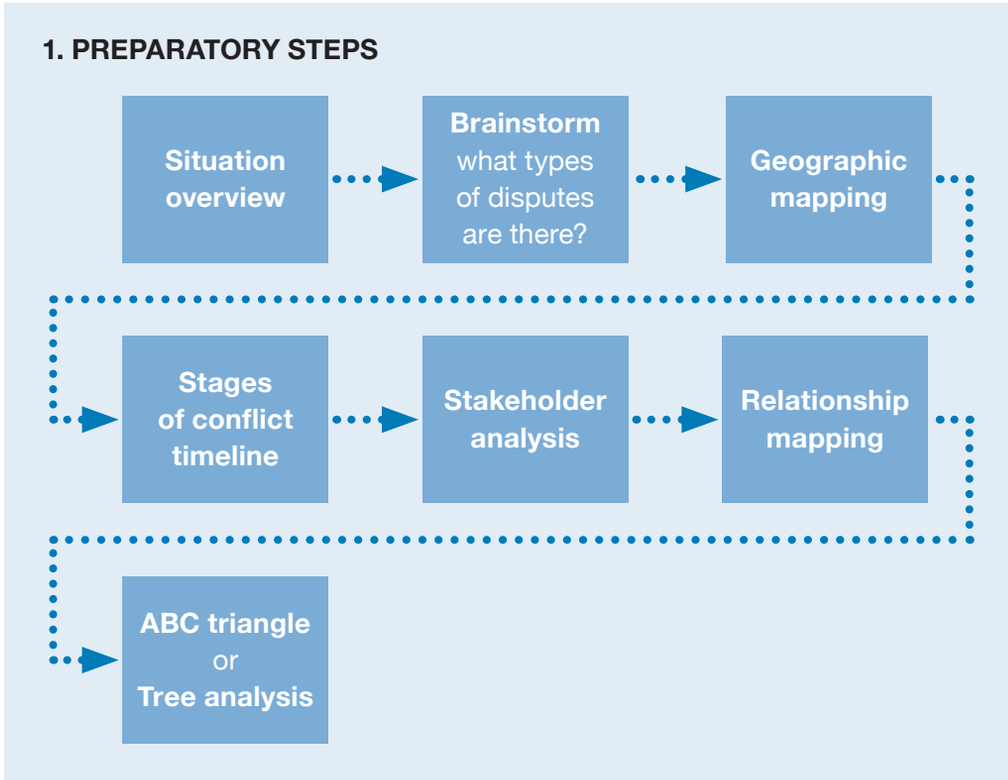
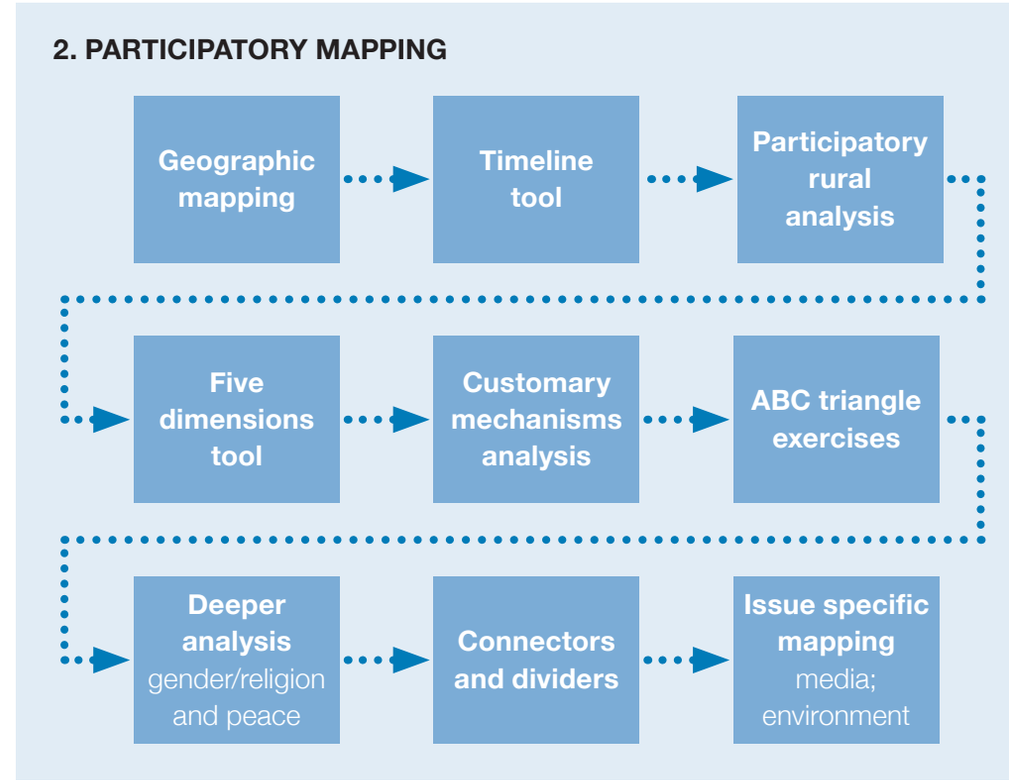
Mapping methodology: overview





My Lord, increase me in knowledge
Q20:114

This section offers a step-by-step approach for a detailed conflict analysis. The best way to do this is to do the complete analysis, but if your time is limited then you should chose and adapt the tools to suit your needs and timescales.

As with all the tools in this kit, readers are encouraged to adapt parts to their context. These steps should be used in conjunction with existing assessment methodologies such as an Integrated Sustainable Development domains of change or needs assessment.

Mapping methodology: overview

The design is focused on a community-specific analysis. It also works for a country-wide or regional analysis. Next to each stage there is indication on whether the tool is:

- A solely desk-based exercise
- Part of national/regional mapping exercise
- Part of community level participatory exercise

Your conflict mapping exercise can be divided into two overall steps:

1. **Preparatory steps**
   Undertaken by the office, many of which can (ideally) also be done directly with the community members or stakeholders themselves.
2. **Participatory mapping**
   Undertaken with stakeholders and the community.

1. PREPARATORY STEPS

Hold fast to God's rope all together; do not split into factions. Remember God's favour to you: you were enemies and then He brought your hearts together and you became brothers by His grace
Q3:103

This stage looks at the preparations you and your staff need to make before you meet with affected communities. Remember that your mapping exercise must be sensitive to tensions regarding staffing and location.

SITUATION OVERVIEW

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise

This is the point when your team needs to build a picture of the communities you will be working with, using existing documents and 'desk based' research. Include questions such as:

1. What are our operations in this location?
2. What is the status of our relationships with different groups in this community?
3. Is anyone in this location already working on peace or conflict transformation projects? Are we replicating previous or current efforts? Are there partners we can work or partner with to improve our project?
4. What is the social, economic and political context?
5. What is known to affect the resilience of this community? Such as frequent climate-related shocks.

Using the above data, you start to see where your knowledge is lacking or needs verification. At this stage you may include a Political Economy Analysis (see 'Alternative Tools' section below.)

Specific approach for national or regional mapping
Although similar in format, this stage would likely involve more desk-based research of reports on the national or regional context. A political economy analysis is crucial for a national level conflict mapping exercise.

BRAINSTORM

What type of disputes are there?

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

Whatever you may differ about is for God to judge. [Say], 'Such is God, my Lord. In Him do I trust and to Him I turn'
Q42:10

Mapping methodology: overview

Sometimes the situation may involve overlapping conflicts and issues which are difficult to separate. In these complex cases you can continue group discussion and brainstorming to identify the 'types of conflicts' that you are seeing. For example:

- Conflicts between particular groups (attitude based conflicts)
- Disputes at a resource point (i.e. water)
- Land disputes
- Political disputes
- Unjust governance structures

You do not need to restrict the number of disputes or types of conflict you identify at this stage. It is best to acknowledge the whole of the situation.

GEOGRAPHICAL MAPPING

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

Among His signs is the creation of the heavens and earth and all the living creatures He has scattered throughout them
Q42:29

This exercise should be done alongside any security or contingency planning that your office is organising. This tool can also be used twice – firstly desk-based along with security planning, and then as a participatory assessment with community members.

STEP 1

Looking at the conflict's intensity and the frequency of incidents, decide on a time period to focus on, up to the present.

STEP 2

Identify where you will operate using a local map (which you may have drawn). Mark out the areas controlled by different groups or communities. Then mark security indicators such as:

- Incidents such as kidnapping, explosions etc.
- Population movements
- Areas of control for factions/armed groups
- Roadblocks
- Known or possible minefields

Appoint one team member to agree on an incident key chart. This will show the types of incidents. If there are a number of armed actors in the area you could colour code according to who is believed to be responsible. You may want to use coloured pins or flags which can be moved as you update the map.

STEP 3

Using the map, do the following:

- Identify particular areas of tension or safety.
- Look for patterns and trends.
- Using the motivations circles as a starting point, ask what the possible motivations and goals are for the incidents.
- Where you find attacks on civilians, ask what will be the impact on people's behaviour if their fear increases, and how this might give advantage to the perpetrators.

Mapping methodology: overview

This is a specific approach for national or regional mapping, for wider conflict analysis as part of contingency planning.

Using a map of region or country which may be drawn by you, do the following:

- Identify areas such as control, incidents, risk or insecurity as discussed above.
- In the case of a macro analysis you will rely more on national security reports or even the media to collect data, so look for information to help you understand the possible impact on programmes. This can be built into contingency planning.

Examples of what to look for:

- Violence is increasing along a major road. Contingency plans for programmes should be made in case access is cut off.
- There could be movements by military groups close to a project. Monitor to find out if control of the area is likely to change hands. Consider decisions about how to negotiate for access or the suspension of programming.

Violent incidents can seem random and unpredictable. Sometimes they are. But patterns often appear if you focus on the use of violence as 'politics by other means' (Clausewitz) or as a way to attain a goal.

Example[1]

The Lord's Resistance Army (LRA) in Northern Uganda, known for indiscriminate acts of violence and mutilation of victims. At one point, the LRA began to target people riding bicycles, and while this was hard to understand at first, a closer look revealed a pattern to explain their actions.

The LRA's goals and the impact of their actions understood as greed, grievance and fear:

- **Greed**
  The LRA relies on conflict for survival and livelihood. They therefore wish to keep the conflict sustained.
- **Grievance**
  Against local communities for allying to government militias.
- **Fear**
  Because of attacks on cyclists, people stopped using bicycles from fear, reducing the movement of people across the area.

So the attacks on cyclists had goals and impact.

Q. Why did the LRA choose this action?

A. As a small militia the LRA does not have the manpower to maintain control over large areas.

By attacking cyclists they stopped movement over a much larger area than they would have been able to cover themselves – through controlling the actions of communities through fear. This perpetuated conflict and gained a level of control over a large area they would not have had otherwise.

Another example may be attacks on a particular road, as mentioned above. So you would ask the following question: 'Which area will then be cut off if the road is unusable'?

STAGES OF CONFLICT TIMELINE

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise

If there is difficulty understanding the history of a conflict, you can use the 'stages of conflict' timeline to map its history. This is a tool for clarity rather than analysis.

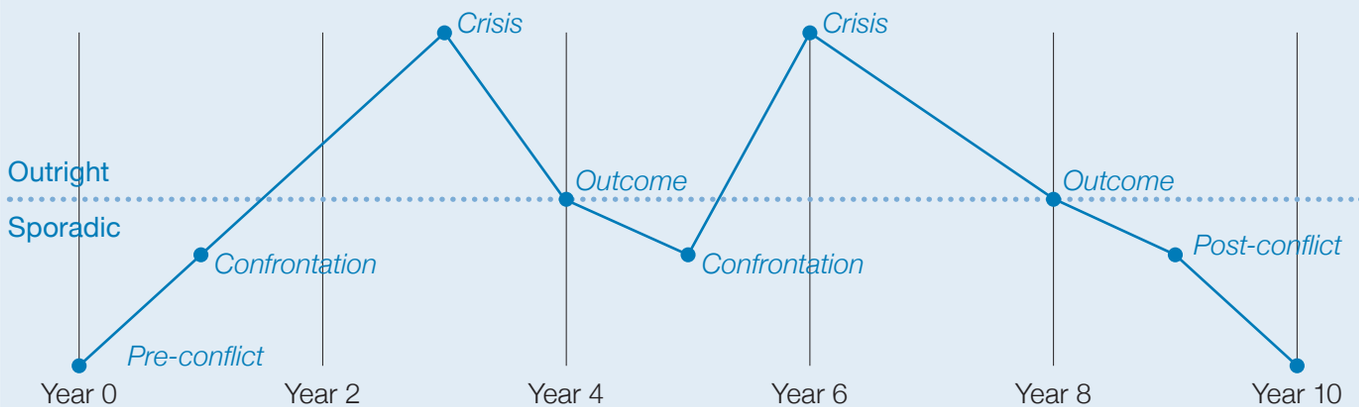
Conflicts typically have specific points where the situation changes for better or worse. These points may be anticipated but, as conflicts are rarely straightforward, there are generally numerous peaks and troughs (eg. see conflict timelines A and B, overleaf).

1 Vinci, A., 'The Strategic Use of Fear by The Lord's Resistance Army', *Small Wars and Insurgencies*, vol. 16, no. 3, 2005.

Mapping methodology: overview

CONFLICT TIMELINE A

CONFLICT TIMELINE B



Using a central line to indicate escalation into outright violent conflict, plot on a timeline the events associated with the relationship between your groups.

STAKEHOLDER ANALYSIS

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

The purpose of a stakeholder analysis is generally to:

- Identify key people to consult with in project planning
- To inform your risk register
- To inform conflict analysis
- To support assessment of an ongoing project (for impact and conflict sensitivity)

In many cases, the simple type of stakeholder analysis usually done for a baseline assessment is sufficient, for example as part of the Integrated Sustainable Development (ISD) domains of change or needs assessment.

Some conflict environments have many inter-weaving complicated relationships, so an in-depth analysis may be necessary.

Mapping methodology: overview

The in-depth analysis is an important exercise along with relationship mapping as the next step. It will help you to identify potential peacebuilders those willing to join a dialogue. The headings for the checklist should be:[1]

- **Stakeholder**: include position/role etc
- **Type**: key (K), primary (P), secondary (S), peripheral or opposition (O) stakeholders?
- **Marginalised?**: why?
- **Stake/interests**: in dispute, in project
- **Basis**: for stake/interests
- **Problems**: currently faced which the project may address
- **Resources**
- **Positive role**: as a connector/capacity for peace and positive influence for change
- **Negative role**: spoiler, source or influenced by tensions, role as a divider
- **Capacity gaps**
- **Current capacity to cope with problems**
- **Relationships**: with /attitudes towards other stakeholders

Stakeholder

An individual or group. Take care you do not allocate a group to a particular view when there are differences within it. Wherever possible divide a stakeholder by group if they have different views, attitudes or interests. You may group them through identification with a leader or influential group member.

Type

Key (K), **primary** (P) or direct stakeholders:

- They are central to the initiative due to power, authority, responsibilities or claims over resources.
- It is crucial they participate as the outcome will affect them directly..
- Key stakeholders are those most directly involved in the project, situation or dispute.
- Primary stakeholders can include local community-level groups, private sector interests, local and national government agencies who have heavy involvement, also powerful individuals or groups who control policies, laws or funding resources, with capacity to influence outcome.

Failure to involve primary stakeholders at the start can lead to subsequent difficulties in achieving desired outcomes.

Secondary (S) or indirect stakeholders are:

- Those with an indirect interest in the outcome.
- Consumers, donors, national government officials and private enterprises.

Secondary stakeholders may need to be periodically involved, but need not be involved in all aspects of planning and/or implementing the initiative.

Opposition (O) stakeholders are:

- Those that have the capacity to affect outcomes adversely through the resources and influence they command.

It is crucial to engage opposition stakeholders in open dialogue.

Marginalised?

If the stakeholder is a marginalised group, also put an ‘M’; otherwise leave blank. Marginalised people could be women, indigenous peoples, and other impoverished or disenfranchised groups. They may be primary, secondary or opposition stakeholders, but they lack the recognition or capacity to participate in collaboration efforts on an equal basis. Particular effort must be made to ensure their participation.

1 Please note that other stakeholder analyses categorise stakeholders differently – you should use the categorisation that you feel comfortable using.

Mapping methodology: overview

Stake/interests
The nature and limits of the stakeholder's stake in the initiative – e.g. livelihoods, profit, lifestyles, cultural values. Use this column to note the stakeholder's position, goals and interests in a situation.

Basis
The basis of the stake and interests. For example customary rights, ownership, administrative or legal responsibilities, intellectual rights, social obligations.

Resources
The resources at the disposal of the stakeholder need to be noted. This might be human, position in structures, influence held, monetary, access to munitions, land etc.

Problems
Note your awareness of the particular problems this stakeholder currently faces which the project may address

Positive role
Note here the stakeholder's capacity to work towards peace and positive influence for change. This can also include their potential if not actual role as a peacemaker.

Negative role
Note the potential role as a spoiler or perpetuator of tension. If influenced by tensions, this role could become divisive. It could be because of attitude, an interest in the situation or ulterior motive which could mean hostility to proposed changes.

Capacity gaps
Ensure you fill any gaps in capacity so the stakeholder role can be fulfilled. This might also include gaps in spiritual capacity.

Current capacity to cope with problems
How is the stakeholder currently coping with problems? This might also include resilience strategies, savings, proactive contact with local armed actors, lack of access to resources etc.

Relationships
Note here the relationships and links with other stakeholders. You can use a consistent scoring system to note the strength of those relationships (eg. 10 for very strong, 0 for violent conflict). This is also a useful place to note attitudes or prejudices between groups. You may wish to include a short note on the background, reason, history or event that is the basis for that relationship or link.

Mapping methodology: overview

National or regional mapping: The same exercise as a stakeholder anlysis, this is applied to a wider conflict. You focus on the stake-holders appropriate to the level of analysis, including different factions.

RELATIONSHIP MAPPING

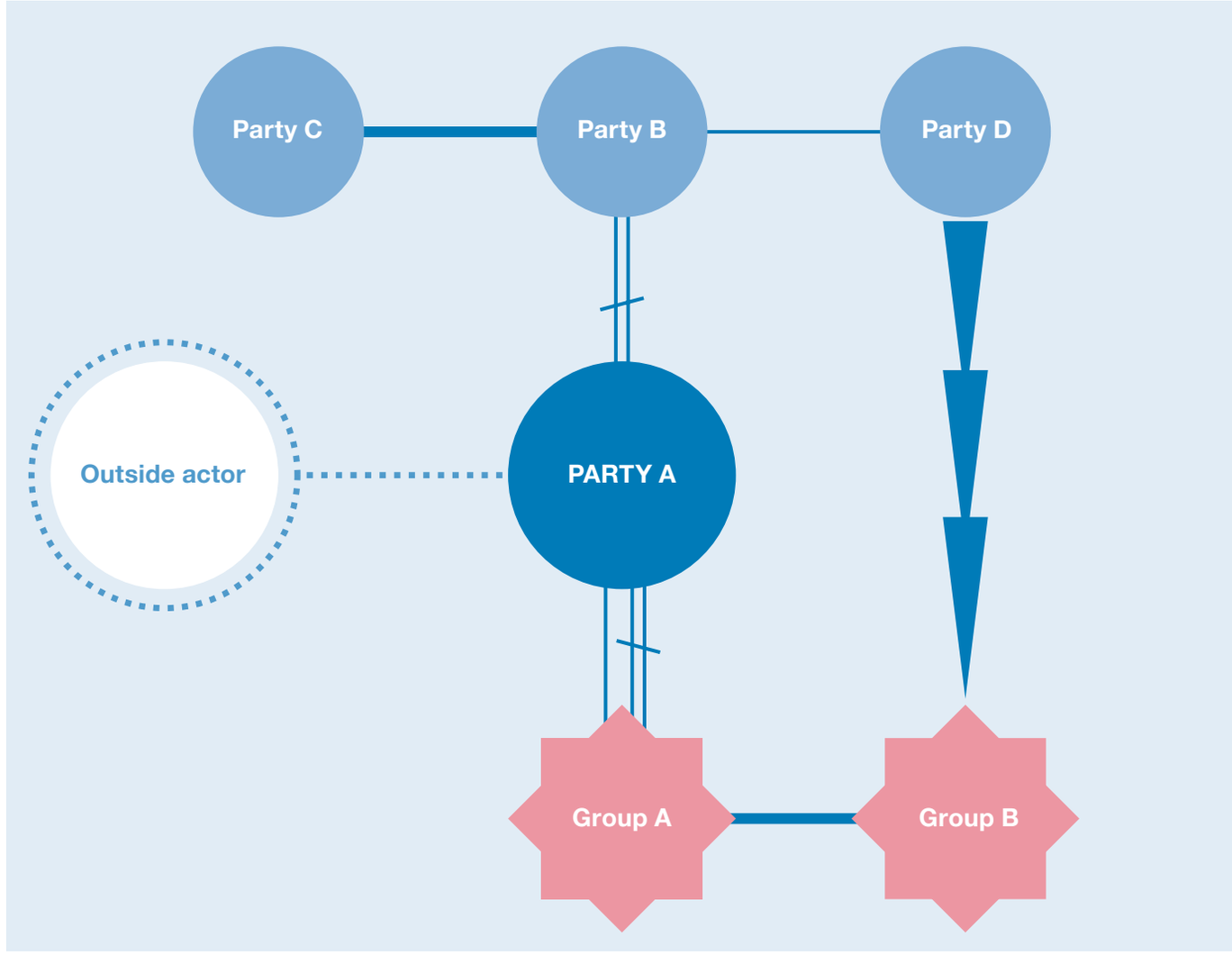
Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

Using the information from your stakeholder analysis you can then 'map' the relationships between actors in a visual way that indicates the connections between them, and the nature of those relationships. There are many ways to do this:

- Mark positive and negative relationships in different shapes or colours
- Use symbols or thicker and thinner lines to indicate broken or strong relationships
- Use different shapes or sizes to refer to the importance of the stakeholder

(eg. see diagram, right)



Mapping methodology: overview

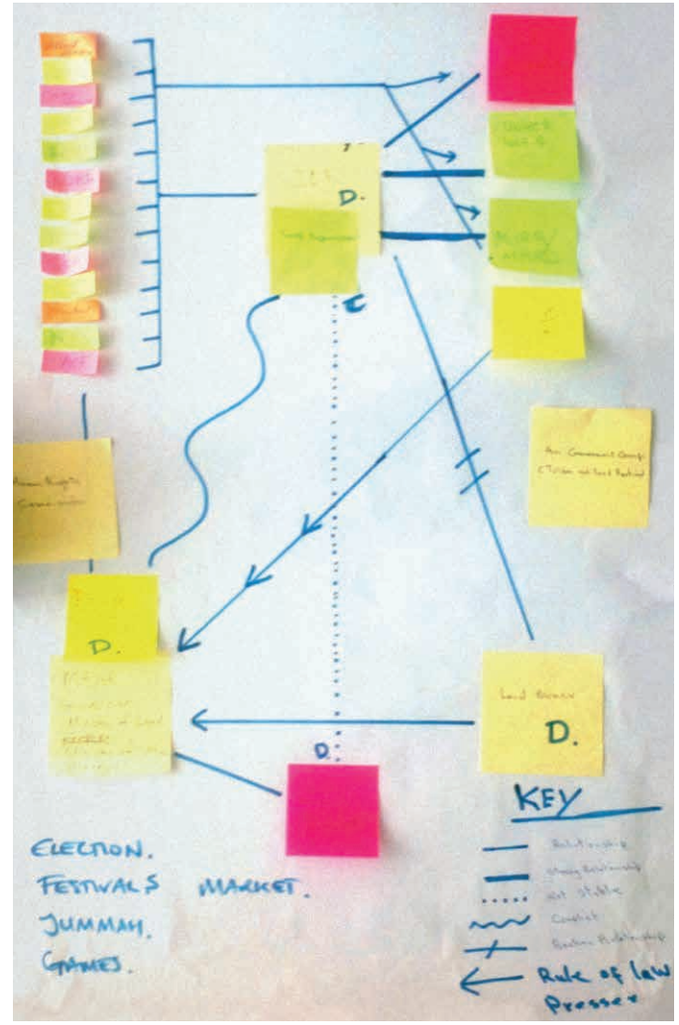
A word of caution

In classifying stakeholders, there is a risk that a group or subgroup will be viewed as having a common identity. For example, using labels such as "women" or "community" may hide the diverse and often contradictory interests within these groups. It might be more constructive to group stakeholders around an issue, problem or goal.

Right: A relationship mapping exercise by Islamic Relief Afghanistan mapping land dispute in IDP camp in Kabul, 2013:

- Width of the line indicates the strength of the relationship.
- Multiple lines between groups indicates that there are different factions with different relationships.
- A jagged line indicates outright conflict between them.

National or regional mapping: The stakeholders and actors identified in the relationship mapping exercise can be used.

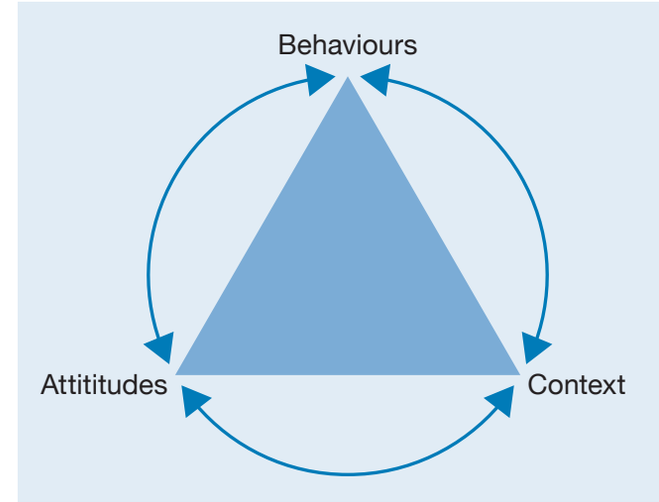


ABC TRIANGLE[1]

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

When looking to transform conflict through projects and programming, the ABC triangle is one of the most useful tools in your toolkit. This is a simple way to identify and understand different types of violence.



1 Developed by Johan Galtung, Transcend.

Mapping methodology: overview

The exercise is very simple. Through discussion, either within your team or using participatory analysis, try to understand the conflict by separating out the three areas.

- **Attitudes**
  The fear, mistrust, intolerance, hatred, racism which could lie under the violence.
- **Behaviour**
  Killing, intimidation, beating, the outward manifestations of violence.
- **Context**
  Structural/institutional context, events, history. Such as denial of rights, injustice or segregation.

Separating events from the feelings they cause is particularly useful for community driven mapping, it can help demonstrate how behaviours are caused by attitudes as much as historical relationships.

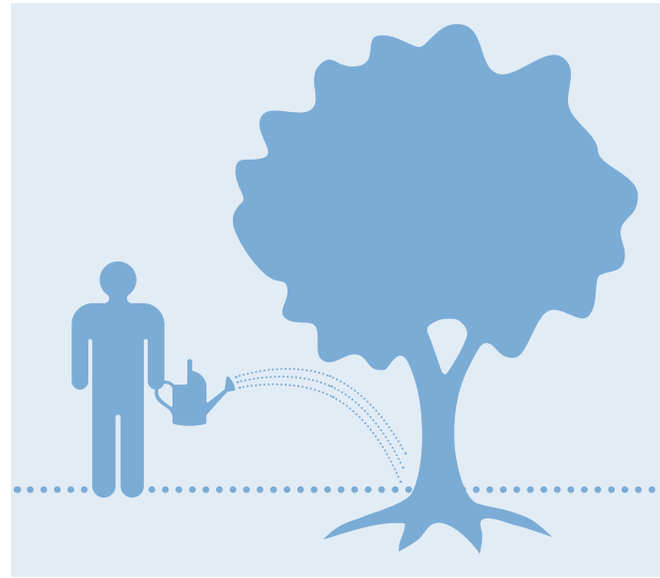
TREE ANALYSIS[1]

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

1 Adapted from Respond to Conflict, *Working with Conflict* http://www.respond.org/pages/publications.html

With overlapping conflicts, the tree exercise can clearly reveal the dynamics and connections. Just divide the conflict analysis into areas relevant to the tree.



- Trunk .....Core problem
- Roots.....Causes
- Leaves.....Effects
- Gardeners ...Actors
- Watering .....What is sustaining the situation?

Once this is done, use it to identify common themes and factors, so you narrow down the disputes into groups and identify common entry points or issues for programming. This can be useful even if there is only one identifiable conflict issue.

2. PARTICIPATORY MAPPING

Far better and more lasting is what God will give to those who believe and trust in their Lord; who shun great sins and gross indecencies; who forgive when they are angry; respond to their Lord; keep up the prayer; conduct their affairs by mutual consultation; give to others out of what We have provided for them; and defend themselves when they are oppressed.
Q42:36–39

The next part of the process is the community and stakeholders themselves, to learn more and to make sure you understand the situation correctly.

Throughout this stage, remember that you must listen. One you've reached your conclusions about context it is tempting to use your questions to 'lead' discussions.

Mapping methodology: overview

So wherever possible, make sure you allow those you are speaking with to tell you their view without hindrance.

You also need to review your approach to pick up tensions at this early stage and conduct your exercise sensitively.

National or regional mapping: It is still relevant to discuss the situation with communities and stakeholders. You may find that you conduct interviews with stakeholders of expertise first, then turn to staff or even collaborate with other agencies.

GEOGRAPHICAL MAPPING

Can be done:

- As part of national/regional mapping exercise
- As part of community level participatory exercise

This exercise is very similar to the exercise above, only this time it is done with the community or stakeholder groups.

STEP 1

Decide on a time period up to the present for incidents to be included. This usually depends on the intensity of the conflictand the frequency of incidents.

STEP 2

Draw a map of the area using paper or the floor. This should include features such as roads, rivers, markets, schools and grazing areas. Draw another map showing the area in the context of its surroundings and other links such as trade, government infrastructure and nomadic routes.

STEP 3

Ask the community to mark out areas of control by different groups or communities on the map. Then ask them to identify security incidents and other security indicators such as:

- Kidnapping, minefields, improvised explosive devices (IEDs), explosions etc.
- Population movements.
- Areas of control for factions/armed groups.
- Roadblocks.
- Known or possible minefields.

STEP 4

Using the map, identify particular areas of tension or safety. Look for patterns in the violence and trends over time. With the motivations circles as a starting point, ask what the possible motivations and goals are for the incidents. Ask what the impact of the increased fear of civilian attacks is on people's behaviour. How might that be an advantage to the perpetrators?

Mapping methodology: overview

This exercise should be more flexible than the similar one completed in the preparatory process. This is to allow community members to show you which areas are of importance to them. This can often be indicated by the time they spend on a type of incident or the size they use for particular landmarks.

TIMELINE TOOL

Can be done:

- As part of national/regional mapping exercise
- As part of community level participatory exercise

As part of a dispute or wider conflict, groups can disagree over past events. The 'timeline' tool can enable you to stand back and observe their interpretations.

As discussed in the 'Human cost of conflict', it is human nature to feel that when you are harmed the action is unprovoked and highly hurtful, while if you inflict harm on another you are more likely to see your actions within a wider context and 'justified'.

The key to this tool is to discuss the history of the dispute or conflict separately with the groups. The facilitator should allow the groups to give their version of the 'story' and events, and should not reveal what another group has said about the same event.

Information should be collected about the perceptions, feelings and attitudes resulting from particular events. Wait until the view of the events has been given to check thoughts on an aspect mentioned by one group but not the other. You can also consult an independent third party.

Once you have completed the exercise put the timelines together and compare the views and perceptions of the events.

FIVE DIMENSIONS TOOL

Can be done:

- As part of community level participatory exercise

In line with Islamic Relief's Integrated Sustainable Development (ISD) approach, we should try to consider all areas of human development and experience.

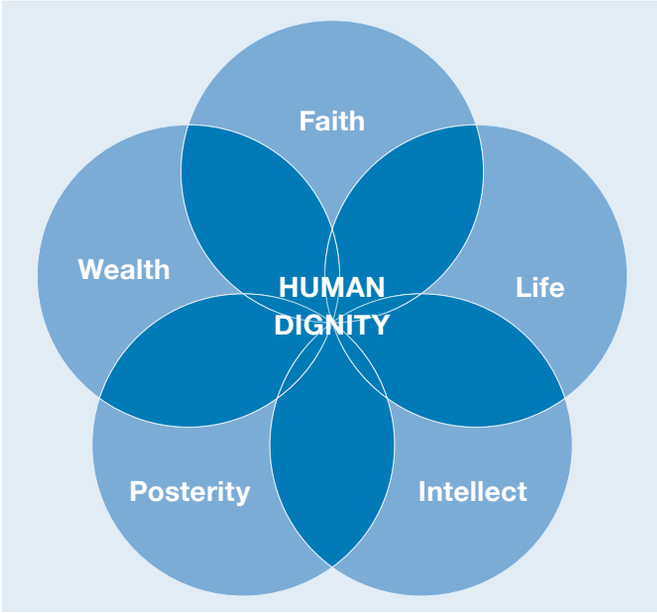
When we focus on the physical impacts of violence, we may not address the less visible needs of an individual or community. For example, their spiritual needs, the impact on environment or education. This approach can remind us to look at the wider impact, not just the immediate needs of security or food. These areas may be missed by more traditional needs assessments.

SAMPLE TIMELINE

This example shows how differences in views come about and can help identify typical flashpoints for conflict escalation.

	Events as viewed by nomads	Events as viewed by farmers
Month 1		
Month 3	Confrontation between youths Farmer prevented travel through established route	Nomads move herds at unexpected times
Month 5	Nomads forced to use farmland to gain passage Farmer demands compensation using aggressive language	Nomads damage farmer's crops Farmer demands compensation
Month 7	Nomads want apology for aggressive language	Nomads refuse to pay compensation Farmer enlists assistance of neigbours to take compensation by force

Mapping methodology: overview



Using the five dimensions of human development (above), you can discuss experiences of conflict in relation to each area with your participants.

STEP 1

Look at the list below. What do people in this community most value with regard to their happiness and well-being?

1. Being well-fed, sheltered, clothed and in good health (*nafs*)
2. Being educated and acquiring skills, knowledge and experience (*'aql*)
3. Being wealthy in financial and material terms (*maal*)
4. Being close to God and preparing for the Hereafter (*deen*)
5. Having close relationships with family, friends, neighbours and the community (*nasl*)

STEP 2

Examine each above area with community members. Then discuss how the conflict has negatively or positively impacted their well-being, related to each of these areas, using the table above to trigger discussion.

Faith (*deen*)	**Life** (*nafs*)	**Intellect** (*'aql*)	**Posterity** (*nasl*)	**Wealth** (*maal*)
• Meaning and purpose • Spiritual realisation • Moral and ethical values • Law • Social solidarity • Preparation for the hereafter	• Security/protection • Humanitarianism • Health • Sustenance • Shelter • Self respect	• Foundation of knowledge • Spiritual development • Capabilities and livelihoods	• Protection of the family • Future generations • The environment	• Essential for dignity • Life blood of the community • Not to be hoarded • The dominion of God • Rights over our wealth • *Zakat*, giving in charity (purification) • Not sinful but a test • Lawful work is praiseworthy

Mapping methodology: overview

CUSTOMARY MECHANISMS ANALYSIS

Can be done:

- As a solely desk-based exercise
- As part of community level participatory exercise

It is better to support or redevelop existing community mechanisms than to import new and possibly inappropriate systems. Indigenous approaches are more likely to have a positive impact for change than unfamiliar ones, especially in areas where beneficiary capacity is low.

To facilitate later project design, use your engagement with the community to identify pre-existing structures and mechanisms for dispute resolution, and identify when they are effectively managing a situation, or why they are not able to.

STEP 1

Ask beneficiaries to list the kinds of disputes and conflicts they experience, and to put them in order of frequency, indicating the usual outcome. eg.:

Type of dispute 1 ▶ What is the usual outcome?
Type of dispute 2 ▶ What is the usual outcome?
Type of dispute 3 ▶ What is the usual outcome?
Type of dispute 4 ▶ etc

STEP 2

What are the mechanisms used by your community to resolve conflicts or disputes? Do you discuss them with your Sheikh or Imam, or report to the police or local councils? Make a list of these options.

STEP 3

Bringing the two sets of information together.

- Mechanism of resolution:
  i. What type of disputes would you use this mechanism to resolve?
  ii. Who would be involved?
  iii. What are their roles?
- Outline the stages of the process when using this mechanism:
  i. Stage 1
  ii. Stage 2
  iii. Stage 3 etc
  Stage 4: etc.
- What is the typical outcome when you resolve disputes this way?
- What are the benefits of using this system?
- What are the problems with using this system?
- How can it be improved?

Using this information in relation to the stakeholder and relationship mapping exercises can provide in-depth information in support for your project design.

ABC TRIANGLE EXERCISES[1]

Can be done:

- As part of community level participatory exercise

Work through the ABC triangle as you did in the preparatory exercises (see pages 17–18), but this time with the community. Use the triangle to discuss conflicts, facilitating understanding of how attitudes, behaviours and context differ.

Compare this to your own analysis and understanding of the situation. Look at which findings are validated, and findings which indicate that you may need clarification on a particular issue or question.

Use this tool a second time, but instead ask them to complete the triangle answering the question: 'What does peace look like?' You can also use this for a security analysis by asking what 'being secure' means to the community.

If you want to go deeper, you can undertake a full 'positive approaches to peace' approach as outlined in the 'Alternative tools' section (page 30).

Mapping methodology: overview

RELATIONSHIP MAPPING

Can be done:

- As part of national/regional mapping exercise
- As part of community level participatory exercise

At this stage, if you use the relationship map developed in the first half of the mapping exercise (see pages 16–17) you can check to see if the community agrees with your analysis of the way in which groups relate to each other.

In sensitive contexts you may not wish to show them the whole map. This is because arguments may distract from the process of collecting information. You could ask for views from the community on the relations between particular groups, then ask for an example each time. Your note-taker could collate the information for you to update your relationship map. Be sure to verify your information by speaking to different sources.

Alternatively you can repeat the exercise in the following way:

1. Ask participants to identify different groups relevant to the community and context
2. Ask the participants to group them in terms of influence. The facilitating team will create notes to be used for the mapping exercise. Encourage participants to separate out internal factions who act with different motivations, interests etc.
3. 'Map' the relationships between actors in a visual way, showing the connections between them, and the nature of those relationships. There are many ways to do this:

   i. Have positive and negative relationships marked in different colours
   ii. Use symbols or broken lines to indicate broken or strong relationships
   iii. Use different shapes or sizes to refer to the importance of the stakeholder

DEEPER ANALYSIS: GENDER AND PEACE[1]

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

It is not helpful to promote women as victims and men as oppressors. It perpetuates harmful stereotypes and generates opposition to gender equality.

Gender analysis could include progressive thinking, leadership, role models and initiatives targeting men. for example men working in domestic settings.

1 See also 'For further information', p. 28.

Mapping methodology: overview

It is worth noting that many economic, social and political inequalities that marginalise and exploit women can also do the same to men, especially those living in poverty or marginalised communities.

Gender equality can be win-win for women and men. Integrating or mainstreaming gender issues ensures that the needs, voices and rights of women and men, girls and boys, are reflected in all policies, programmes and activities.

DEEPER ANALYSIS: RELIGION AND PEACE

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

Focusing on the role of religious values in a conflict situation can be constructive as it enables us to see:

- How limits to faith literacy may be a barrier towards peace.
- How development of faith literacy can counteract violent narratives.
- Where communities' religious influence and knowledge is derived from and to whom they turn to for information and guidance.
- Where religious leaders turn to for further information and guidance.
- If there is a meeting ground for religious actors in these communities.
- Why the advice of religious spokespeople about the need for peace and reconciliation may not be followed.

The following questions are relevant:

1. **Religious communities**
   Find out the which faith group/s are involved. Who/where are the religious teachers they respect? Are they influenced by religious knowledge from other countries/centres of learning?
2. **Basics of faith**
   What are the most important facets of their faith? What does their faith tell them about the conflict? How should they act, in the light of this?
3. **Adding to tension?**
   Does their religious practice add to tension between groups at all, particularly if there are competing religious views within the community?
4. **Peace and resolution**
   In normal life religious duties may be neglected but then during conflict religion can become a motivating force. If this is so, conflict can lead to religious understanding of positive peace and resolution.
5. **Breaking down stereotypes**
   Ask participants how faith can contribute to breaking down stereotypes. Look at how this can help them work towards reducing latent violence.

CONNECTORS AND DIVIDERS[1]

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

The next step is to focus on people who divide the community and those who connect it. These are called connectors and dividers.

- **Connectors**
  Fighting is the most visible aspect of war, but there are always those who offer links between warring parties. These connectors are often women or older people. They could be institutions, relationships, attitudes or interests. For example a market or a mosque, used by everyone, is a connector.

1 Source: Mary Anderson, *Collaborative for Development Do No Harm Framework Materials*, 1999–2010 - http://www.donoharm.info/content/materials/documents.php and - http://www.cdacollaborative.org/programs/do-no-harm

Mapping methodology: overview

- **Dividers**
  Dividers create or maintain tensions and indicate lack of solidarity within communities. Dividers can be institutions, relationships and values. If they are people they are often men and young people but women, older people or religious leaders. They can also promote antagonistic attitudes.

Explain the concept to the community. Ask them who and what they think are their connectors and dividers.

ISSUE SPECIFIC MAPPING: ENVIRONMENTAL ANALYSIS

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise

The relationship between the environment and a conflict is not always considered. There are three ways these issues interrelate:

- Conflict can impact the environment, and so can peacebuilding projects.
- An environmental disaster can change the dynamics between groups and the nature of the conflict in a positive or a negative way.
- Environmental problems and changes can be the motivation or cause of conflict, such as competition over resources.

Disaster preparedness

Disaster preparedness is looking at how communities can withstand environmental crises. There are not many practical examples of disaster preparedness and conflict prevention having worked together. But it is a logical, positive step to include environmental awareness in your mapping exercise. A disaster preparedness strategy could possibly prevent violence, such as fighting over scant resources following a disaster.

The following questions could help:

- **What are the disaster risks in the region/country?**
  Example:
  Extreme risk of flooding
- **What are the key vulnerabilities that need to be addressed?**
  Examples:
  i. Lack of early warning system
  ii. Dense population in coastal regions
  iii. Infrastructure too weak to cope with poor sanitation, transport, healthcare
  iv. Lack of investment in water-diversion schemes
  v. Lack of education about post-disaster survival
- **What are the key dividers and tensions causing conflict in this region related to the environment?**
  Examples:
  i. Is there competition over local resources? Which groups are involved? Has this been increasing over the recent time period?
  ii. Are armed groups targeting natural resources to fund their activities?
- **How has conflict had an impact on environmental vulnerabilities?**
  Examples:
  i. Is the conflict reducing access to resources?
  ii. How has the conflict harmed the environment? Has it destroyed forests? Damaged water resources? Any other effects?
- **How will these vulnerabilities affect the conflict?**
  Examples:
  i. Will this impact on the environment make the conflict worse? Is there now more competition for resources?
  ii. Are conflicting groups particularly vulnerable to environmental change?
- **How to build peace and resilience?**
  Examples:
  i. Strengthen institutions and structures which resolve social conflict non-violently, such as educational, religious, and legal institutions.

Mapping methodology: overview

ii. Develop the emergency capacities in a way that minimises tensions.
iii. Promote economic interdependence between majority and minority groups so everyone is involved in developing effective disaster preparedness and early warning systems.
iv. Invest in better infrastructure for coastal regions to minimise risk of resentment/violence in post-disaster scenarios.

ISSUE SPECIFIC MAPPING: MEDIA ACTORS

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

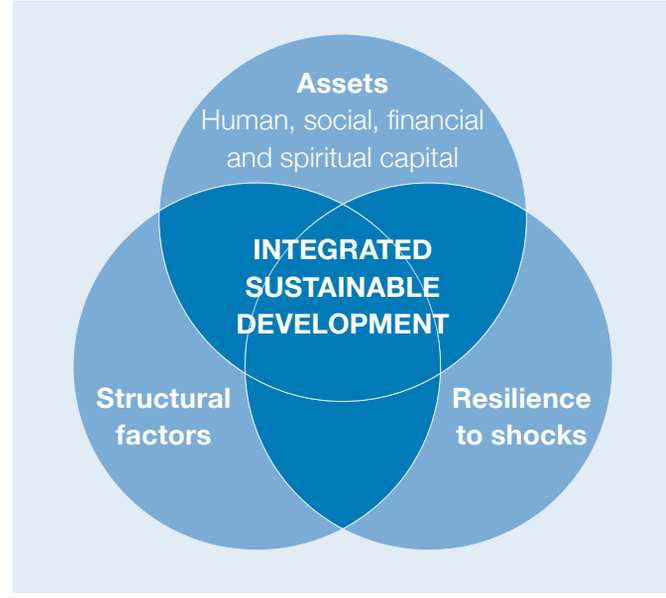
The media can shape public opinion in risky ways. Peacebuilding and conflict transformation projects often target media as a method to encourage changes in attitudes.

The tool enables a basic mapping of the role and strength of media to inform project design and your approach to different media actors.

The following questions could help:

- **Who are the main media actors?**
  List all the relevant media in this category.
  Examples:
  i. Radio
  ii. Television
  iii. Newspaper
  iv. Internet
  v. Other
- **What is their reach?**
  Examples:
  i. Local
  ii. Regional
  iii. National
  iv. Level of popularity/influence.
- **What are their views?**
  Examples:
  i. Anti-government
  ii. Pro-rebel
  iii. Anti-intervention
  iv. Pro-intervention
- **Who are the supported/promoted by?**
  Examples:
  i. International funding
  ii. Government-backed
  iii. Civil society credibility?
- **Potential to be partners for peace?**

Conflict mapping as part of integrated sustainable development (ISD) needs assessments



If you are undertaking conflict mapping in conjunction with an ISD needs assessment,[1] consider how:

1 See Islamic Relief Integrated Sustainable Development programme: Domains of Change Checklist - http://policy.islamic-relief.com/portfolio/islamic-relief-worldwides-integrated-sustainable-development-programme

Mapping methodology: overview

- The conflict situation has had an impact on this domain of change.
- Where a more detailed tool will assist in understanding the impact of conflict and violence, or provide better preparation for programming.

SAMPLE BASELINE

Additional exercises detailed here can complement the participatory rural assessment that you undertake with the ISD needs assessment. These can look at the conflict situation from the community's perspective.

Adapt and amend the following exercises to fit your context:

EXERCISE 1

Action I

Draw a map of your wider local area, taking care to show the following important features such as:

- The village boundary
- Grazing grounds
- Cropping areas
- Roads and footpaths
- Rivers, lakes, dams and wells
- Forests and fishing areas
- Market centres
- Schools
- Health centres
- Services and shops
- Government offices
- Projects
- Factories
- Areas at risk of flooding, pests etc.

Note: you may have already conducted this exercise earlier as part of a participatory rural analysis or ISD needs assessment

Action II

Highlight the locations on your map which have security problems or recent violent incidents. These could include:

- Disputes over resources within a group
- Disputes or violence between different groups
- Looting or theft
- Violence due to outsiders

EXERCISE 2

Using a calendar, perhaps one you have drawn yourselves, mark the months in which each dispute tends to occur and the reasons for it.

Note: if you have created a calendar as part of a Participatory Rural Analysis or ISD needs assessment simply integrate these questions into the exercise

EXERCISE 3

Using the ABC triangle (see pages 17–18), ask the community to explain the behaviours, attitudes and institutions involved in the conflict.

Then create a new ABC triangle. Ask the community to explain what **peace** looks like to them.

EXERCISE 4

Action I

Ask beneficiaries to use the chart below to list the kinds of disputes and conflicts they experience in order of frequency eg.:

Type of dispute 1 ▶ What is the usual outcome?
Type of dispute 2 ▶ What is the usual outcome?
Type of dispute 3 ▶ etc

Action II

What mechanisms does the community use to resolve these conflicts or disputes? For example, discussion with the Sheikh or Imam, reporting the incident to the police or referral to local councils. Make a list of these.

Action III

Bring the two sets of information together (e.g see 'step 3', page 22).

Mapping methodology: overview

EXERCISE 5

This focuses on oral history.

Action I

Ask the community to describe a time when they felt **secure**. Then ask them to list the reasons why. They can use counters (e.g. 0 = insecure; 5 = secure) to rank these reasons in order of importance.

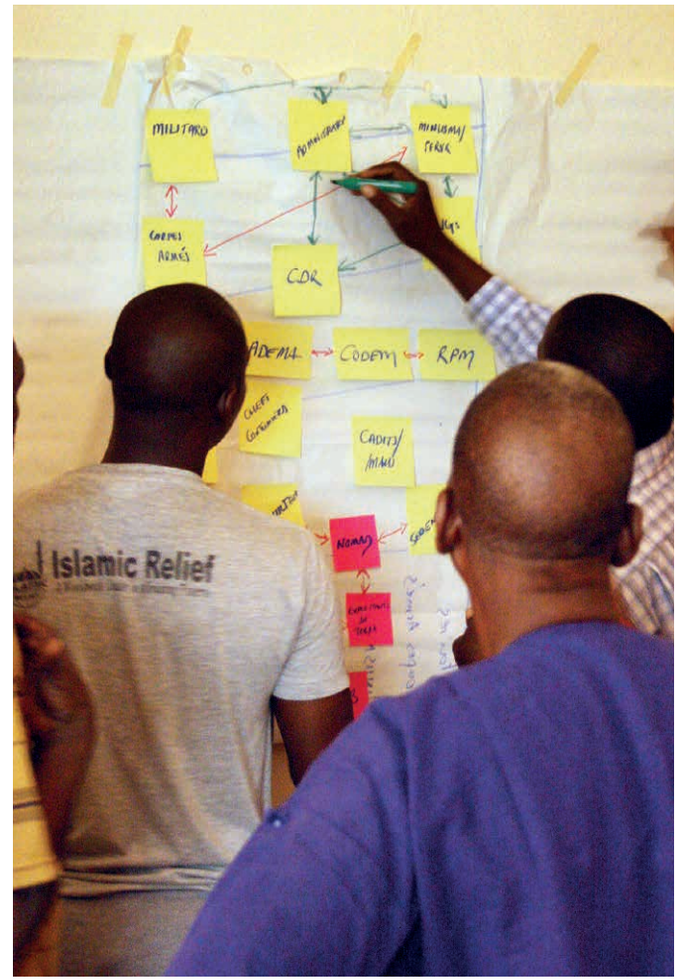
Action II

Ask the community to describe a time when they felt **insecure**. Then ask them to describe what stops them feeling secure, using counters (as in 'Action I') to rank the reasons.

'Good enough' approach to conflict mapping

Conflict dynamics can have a crucial impact on programmes. At the same time, the full mapping exercise may not be possible for you, given your time pressures. It is better to do a 'good enough' mapping process than not do one at all.

The table (overleaf) adapted from the Conflict Sensitivity Consortium can help with the 'good enough' exercise.



For more information

- Islamic Relief, Dr. Millat-e-Mustafa, *Participatory Rural Analysis Handbook*, 2008
- Dr Nikki Slocum, *Participatory Methods Toolkit: A practitioner's manual,* 2003 - http://archive.unu.edu/hq/library/Collection/PDF_files/CRIS/PMT.pdf

Some examples of gender analyses tools can be found at:

- Canada International Development Agency, *Gender Equality & Peacebuilding: An Operational Framework*, 2001 - http://www.sice.oas.org/Genderandtrade/CIDA-Gender-EN.pdf
- *Canada International Development Agency, Gender Analysis Tools*, 2012 - http://dmeforpeace.org/learn/gender-analysis-tools
- New Zealand Aid Programme, *Gender Analysis Guideline*, 2012 - http://www.aid.govt.nz

Mapping methodology: overview

THE 'GOOD ENOUGH' APPROACH[1]

When	Concept note	Full proposal	Project start-up	Monitoring	Evaluation
What	The first stage conflict analysis (not in much depth) plus initial consideration of areas of concern/ opportunity where project and conflict issues/locations overlap	Revisit questions from concept note improve analysis by drawing on other resources	Full conflict analysis applying a specific (relevant) tool. Analyse areas of concern/opportunity. Develop and implement adaptations to project design to minimise concerns/maximise opportunities	Review indicators, have regular formal updates of your analysis	Review of conflict baseline, indicators and project adjustments
How	Reflection/desk study	Small number of interviews and a focus group discussion amongst participants	Refer to chosen tool	Keeping the discussion active in the project team (e.g. through regular meetings). Informal discussions with communities and relevant external actors familiar with the project area	Evaluation methodology
Who	Person/people developing concept note	Draw on staff knowledge if you have existing operations in/near proposed area. If you are not operational there interview others active in the area	Refer to the chosen tool, but should include partners and community participation	Staff, partners, communities, other relevant stakeholders and actors in the area	Evaluation team, staff, partners, communities
Where	Desk-based	In community and office	Refer to chosen tool but likely in workshop setting	In community and office	In community and office

1 Adapted from: Conflict Sensitivity Consortium, *How to Guide to Conflict Sensitivity* - http://www.conflictsensitivity.org/how-to-guide/

Alternative tools

POSITIVE APPROACHES TO PEACE[1]

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise
- As part of community level participatory exercise

Conflict mapping tends to focus on the negative but can also be approached via the positive.

You can use the conflict mapping tools, or the 'good enough' shortcut.

Peace profile

- What is the positive political, economic and socio-economic context?
- What are the emerging positive political, economic, ecological and social issues?
- What specific areas that are peaceful/prone to peace can be found within this context?
- Is there a history of peace or peaceful relations?

Peace causes

- What are the structural causes of peace?
- What issues can be considered as related causes of peace?
- What triggers peace or further reduction of conflict?

Peace actors

- Who are currently the main peacemakers?
- What are their main interests, goals, positions, capacities and relationships?
- What institutional capacities for peace can be identified?
- What actors can be identified as potential peacemakers? Why? What are their incentives?

Peace dynamics

- What are the current peace trends?
- What/where are the windows of opportunity?
- What comes from analysing the peace profile, its causes and those involved?

MAPPING SOCIAL CAPITAL

Can be done:

- As a solely desk-based exercise
- As part of community level participatory exercise

What is social capital?

The social climate of a community, the presence or lack of interweaving networks which provide a backdrop for collective action.

Social capital is critical for societies to prosper and for development to be sustainable. Good social capital can improve a project's effectiveness and sustainability as the community's capacity to work together is supported. This can:

- Address common needs.
- Foster greater inclusion and cohesion.
- Increase transparency and accountability.

With good social capital, communities can advocate for their interests and needs, particularly in situations of poor governance and accountability. Understanding social capital is another way for field staff to see a community's networks of influence and interaction. This in its turn can help tackle the root causes of conflict.

Sources of social capital are varied, and can be found at three levels:

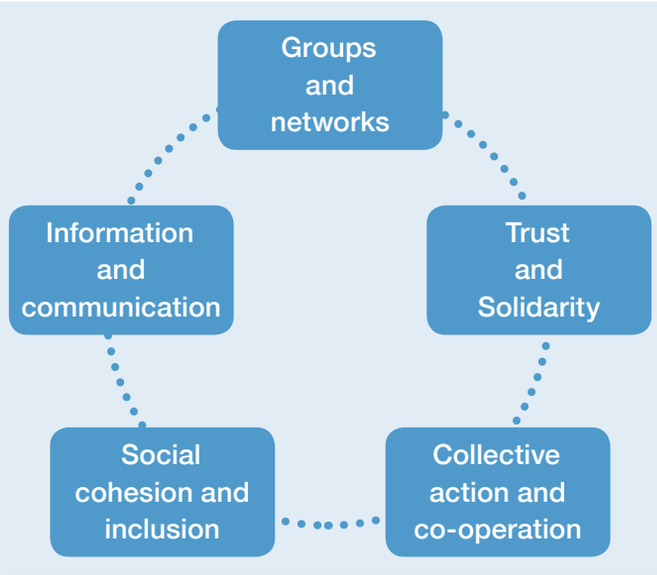
- **Community**
  Facilities, communities, civil society
- **Economic**
  Public sector, private firms
- **Societal**
  Ethnicity, gender, faith

1 Adapted from: Sampson, C., Abu-Nimer, M. & Liebler, C., *Positive Approaches to Peacebuilding: A Resource for Innovators*, 2010 http://www.taosinstitute.net/positive-approaches-to-peacebuilding

Alternative tools

KEY DIMENSIONS OF SOCIAL CAPITAL[1]

There are five key dimensions to social capital:[2]



GROUPS AND NETWORKS

The effectiveness with which groups and networks fulfil their roles depends on many aspects, including theirstructure, membership and the way they function.

Key characteristics of formal groups that need to be measured include:

- Density of membership
- Diversity of membership
- Extent of democratic functioning
- Extent of connections to other groups.

Sample question for measurement

"If you suddenly needed a small amount of money, how many people beyond your immediate household could you turn to?"

TRUST AND SOLIDARITY

There are different types of trust and these require different types of questions. Types include:

- Trust extended to strangers (often on the basis of expectations of behaviour or a sense of shared norms).
- Trust in the institutions of governance (including fairness of rules, official procedures, dispute resolution and resource allocation).

Sample questions for measurement

i. "If you were caring for a child and needed to go out for a while, would you ask a neighbour for help?"
ii. "Generally speaking, would you say that most people can be trusted, or that you can't be too careful in dealing with people?"

COLLECTIVE ACTION AND CO-OPERATION

When this is not imposed by an external force it can be measured and used as a proxy indicator of underlying social capital.

Sample questions for measurement

i. "Do you help out a local group as a volunteer?"
ii. "Have you attended a local community event in the past six months?"

SOCIAL COHESION AND INCLUSION

Questions can reveal who is involved in collective action, decision-making, and access to services.

Questions can cover perceptions of social unity and togetherness in the community, and specific experiences of exclusion from decision-making processes and/or services/project benefits.

Sample questions for measurement

i. "Are there any services where you or members of your household are occasionally denied service?"
ii. "Do you or family members have limited opportunity to use services?"

INFORMATION AND COMMUNICATION

Maintaining and enhancing social capital depends on the interaction of community members, with each other, with other communities and with networks outside the community.

1 Section adapted from: The World Bank, *Overview: Social Capital* - http://go.worldbank.org/BOA3AR43W0
2 Graphic adapted from: The World Bank, *Overview: Social Capital* - http://go.worldbank.org/C0QTRW4QF0

Alternative tools

Sample question for measurement
"How easy is it for you to use the post office, telephone, newspaper, radio and television?" (or any other information services.)

MEASURING SOCIAL CAPITAL PROMOTION IN YOUR ACTIVITIES[1]

You can analyse whether an organisation or project supports the building of social capital or not by assessing it against these criteria:

Enhances social capital

- Builds relationships
- Develops capacity
- Encourages participation
- Looks for common solutions
- Demonstrates transparency, good governance
- Inclusive
- Extrovert, open

Weakens social capital

- Project, short-term oriented
- Creates dependency
- Focuses on service delivery
- Focuses on individuals
- Operates with hierarchical, closed systems
- Segregated
- Introvert, closed group

A project/organisation may not be bad even if it does not directly enhance social capital, however it can be helpful to assess how participation and social capital may be supported through interventions.

POLITICAL ECONOMY ANALYSIS (PEA)

Can be done:

- As a solely desk-based exercise
- As part of national/regional mapping exercise

Give full measure when you measure, and weigh with accurate scales: that is better and fairer in the end
Q17:35

Human development is central to the *Qur'an* and is at the core of the *Maqasid al Shair'ah*. So understanding and developing tools to realise that potential is important in this goal's achievement.

1 Based on presentation by Anne Skjelmerud, Norad, to UN System Staff College Strategic Learning Exchange: 'Partnering with Faith Organizations on Development, Health and Humanitarian Work', October 2013

PEA can reveal what motivates and what hinders human development. Understanding these dynamics can improve field programming, enabling humans to become effective vicegerents (*Caliphs*) and achieve their full human potential.

PEA looks at what motivates political behaviour, and how institutions, norms and incentives shape policy. This has a direct impact concerning aid. If the main actors, opportunities, and barriers concerning policy reform are identified, field programming strategies can be more realistic and effective. This is particularly relevant to conflict, as the challenge of conflict transformation is inherently political.

In particular PEA is concerned with:

- **Interests and incentives**
  How these influence political elites and different groups in society and how the resulting policy outcomes affect development.
- **Values and ideas**
  How these become political ideologies, religious beliefs and cultural expressions, and their impact on political behaviour and public policy.
- **Formal institutions and societal norms**
  The role of institutions in rule of law, elections and social, political and cultural norms in modelling political and economic competition as well as human interaction.

Alternative tools

BEST PRACTICE

PEA can point to ways to build inclusive and stable political approaches in conflict situations, such as through:

- Strengthening of core state functions.
- Political reform.
- Improving the delivery of state services to meet societal expectations.
- Forging state legitimacy.
- Identifying how to build progressive change via non-state institutions, such as the media, private sector and civil society.

During conflict situations, PEA can identify the drivers of shifting power and wealth relations and the impact this has on vulnerable groups. The best way to carry this through is to:

1. Ensure that PEA involves all stakeholders from the onset, state, non-governmental, external or internal actors.
2. Recognise that it requires a rigorous and dynamic process to identify all the elements hindering reconciliation and progress.
3. Develop a clear objective about using PEA, looking at conflict contexts and asking questions about the process and methodology.
4. Allow sufficient time for PEA and manage expectations. Be aware that while PEA provides a useful overview it may not give all the answers. But it still provides a useful overview of the dynamics of reform and allows for more sequenced and targeted PEA in later projects.

MAKING SENSE OF TURBULENT CONTEXTS (MSTC)[1]

Can be done:

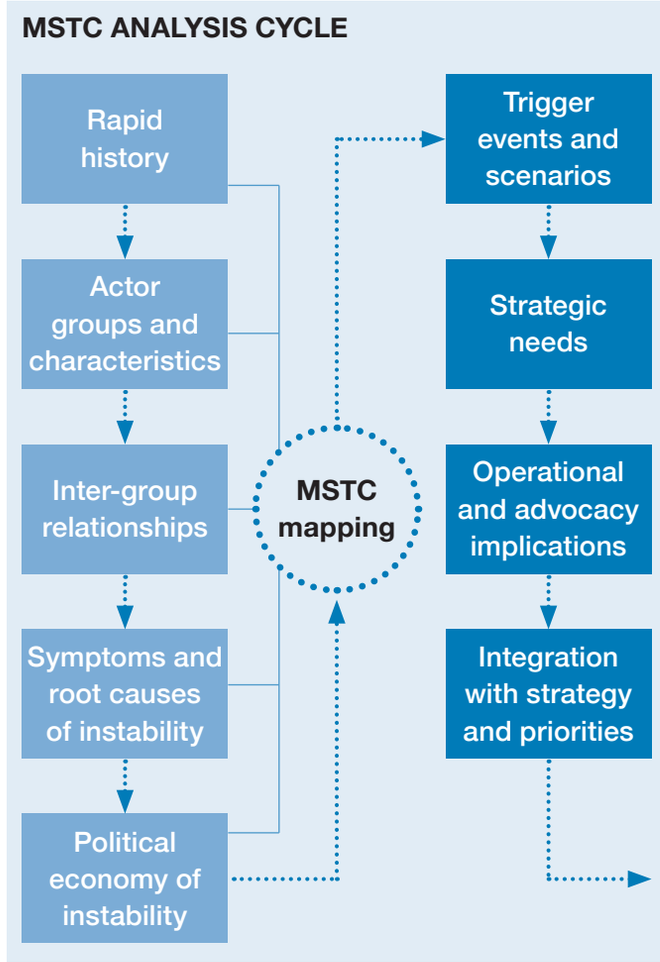
- As part of national/regional mapping exercise

This tool is designed to deal with the complex and multi-faceted drivers of war economies and the social dynamics leading to violence. The aim of using MSTC is to ensure that humanitarian assistance supports economies of peace and not war.

MSTC can be used at a national and a regional level. It dovetails with the 'do no harm' approach,[2] it provides detailed contextual analysis to compliment the approach's macro-level analysis.

1 MSTC is a tool developed by World Vision International. See http://www.wvi.org/making-sense-turbulent-contexts/publication/what-mstc for further details.

2 See http://www.donoharm.info/content/materials/documents.php and http://www.cdacollaborative.org/programs/do-no-harm/



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Alternative tools

MSTC is specifically designed for contexts where rampant political and economic instability is hindering the delivery of humanitarian aid.

So MSTC aims to give staff a way to stand back and look at all the aspects of ongoing conflicts, and empower them to respond in the most effective way.

WHAT ARE 'TURBULENT CONTEXTS'?

A place can be classified as experiencing a turbulent context if it is:

- Chronically fragile, suffering from long term, overt violent conflict
- Ostensibly at peace but undermined by hidden violence.

Natural disasters amplify social turbulence. The recovery process often reveals deep fault lines within society. Turbulent contexts are political in nature. Society's instability in these contexts is chronic rather than acute.

Most turbulent contexts experience ongoing cycles of 'peace' followed by 'conflict'. Violent conflict results from a system of violence. So NGOs are more effective if they focus on the long-term, cyclical and political nature of complex contexts.

Conflict expressed in disagreements or differing interests is normal and can be a stimulus for constructive and positive change. So MSTC analysis can identify key factors and trends which escalate these normal levels of disagreement into full-blown violence.

This can help staff to plan more effective interventions to help reduce or prevent overt or systemic violence.[1]

IN PRACTICE

MSTC analysis involves an intense, participatory three-and-a half day workshop with up to 25 participants, four facilitators and one full-time documenter.

This is not a training event, it aims to move towards tangible humanitarian, development, and advocacy priorities and practical recommendations relevant to fragile contexts.[1] The participants will bring their diverse perspectives, experiences, and expertise to analyse their own context.

Facilitating this workshop involves weeks of research and careful selection of participants from within and outside the host organisation.

1 See http://conflict.care2share.wikispaces.net/file/view/20101126+What+is+MSTC-rev.pdf

A few days after the workshop, the host organisation presents initial findings including draft recommendations, and participants receive a detailed and confidential written record of the workshop proceedings, without attribution.[1] A month later, the host organisation circulates a 12-page executive summary.

TOOLS/OPTIONS FOR PROGRAMMING

MSTC workshops may investigate:

1. What phases has the context moved through?
2. What are the symptoms of instability?
3. What kinds of actors are at play in the midst of turbulence?
4. What struggles over resources and power play a role?
5. What resentments and stereotypes influence the turbulent context below the surface?
6. Can we build a graphic picture of the dynamics of the turbulent context?
7. Looking at the context, what trigger events may reasonably be expected to create new scenarios?
8. What are the strategic and operational implications of the trends and dynamics of the turbulent context?

Alternative tools

For more information

Mapping social capital

- The World Bank, *Social Capital: Overview - http://go.worldbank.org/C0QTRW4QF0*
- The World Bank, *Social Capital: Sources of Social Capital* - http://go.worldbank.org/XR8TFW7L20
- The World Bank, *Social Capital: Measuring the Dimensions of Social Capital* - http://go.worldbank.org/TC9QT67HG0
- The World Bank, *Social Capital Assessment Tool* - http://siteresources.worldbank.org/INTSOCIALCAPITAL/Resources/Social-Capital-Assessment-Tool--SOCAT-/annex1.pdf
- The World Bank, *Social Capital Measurement in CDD operations* http://go.worldbank.org/QQ348DZRE0

Political economy analysis

- DFID, *Political Economy Analysis: How To Note*, 2009 - http://capacity4dev.ec.europa.eu/political-economy/document/political-economy-analysis-how-note-dfid-2009
- Europeaid, *Capacity4Dev, Viewpoint: Good Practice for Conducting a Political Economy Analysis* - http://capacity4dev.ec.europa.eu/article/viewpoint-good-practice-conducting-political-economy-analysis

Making sense of turbulent contexts

- World Vision, *Making Sense of Turbulent Contexts* - http://www.wvi.org/making-sense-turbulent-contexts/publication/what-mstc
- World Vision, *Policy and Practice Paper: Bridging the participation gap: developing macro level conflict analsysis through local perspectives*, 2013 - http://www.worldvision.org.uk/index.php/download_file/view/1523/958/
- http://cdacollaborative.org/sdm_downloads/do-no-harm-and-peacebuilding-five-lessons/
- http://www.donoharm.info/content/materials/documents.php
- Mary Anderson, Collaborative for Development/Do No Harm materials are available - http://www.principletopractice.org/from-principle-to-practice/a-brief-history-of-the-do-no-harm-project/
- Do No Harm, *Options For aid in conflict Lessons from Field Experience*, 2000 - http://cdacollaborative.org/publication/options-for-aid-in-conflict-lessons-from-field-experience/
- Do No Harm, *Three Key Lessons and their Implications for Training*, 2008 - http://cdacollaborative.org/publication/three-key-lessons-and-their-implications-for-training/
- Do No Harm, *Project Workbook*, 2007 - http://cdacollaborative.org/publication/do-no-harm-project-workbook/
- Do No Harm, *Framework for analysing impact of assistance on conflict: Handbook* - http://www.gsdrc.org/document-library/the-do-no-harm-handbook-the-framework-for-analyzing-the-impact-of-assistance-on-conflict/

4.a Managing risk

Working in Conflict: A Faith Based Toolkit for Islamic Relief

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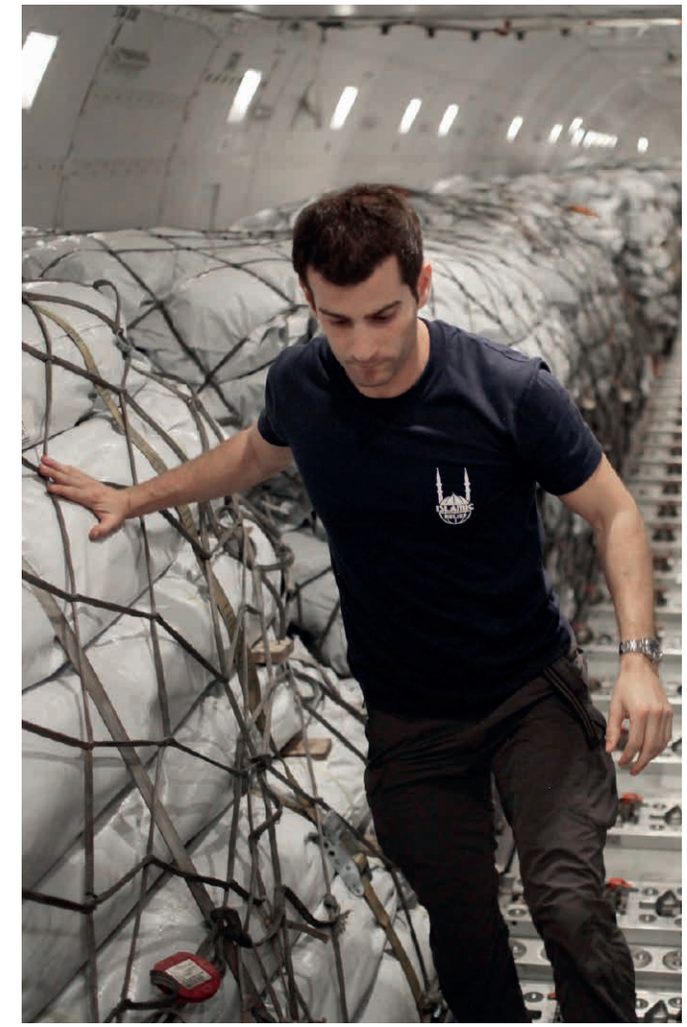
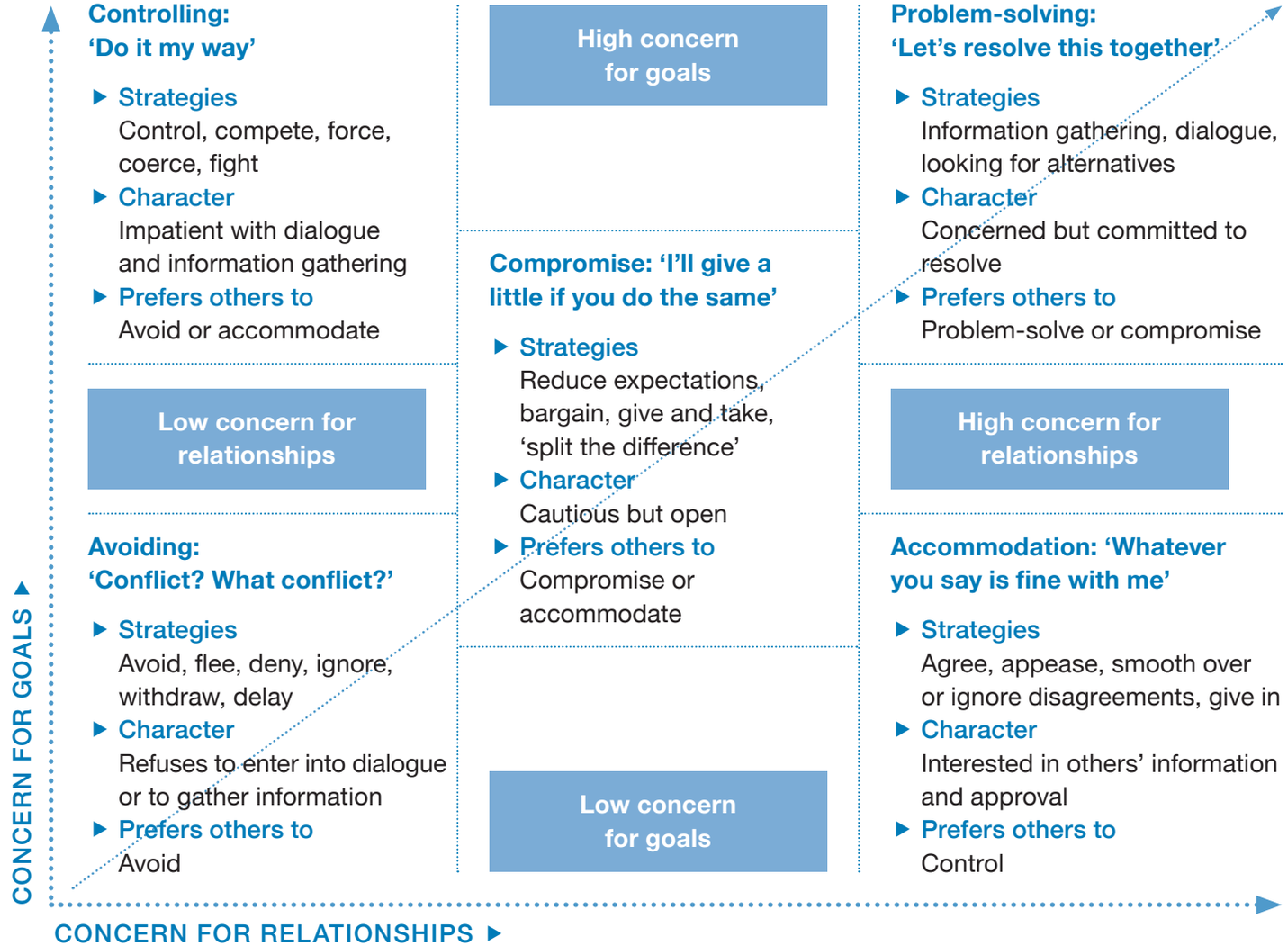


Approaches to conflict[1]

When intervening in a conflict it is important to be aware of how you and your organisation can influence the situation through your attitudes and behaviour. There are a range of approaches to conflict which differ in suitability according to the culture and context you are working in.



1 Respond to Conflict, *Working with Conflict* (originally developed by Kenneth W. Thomas and Ralph Kilman) - http://www.respond.org/pages/publications.html

Security

Health programmes, disaster preparedness, mitigation programmes and peacebuilding initiatives all aim to ensure a safe and peaceful life for all. Nonetheless when disaster strikes, Islamic Relief undertakes a range of relief activities and rehabilitation programmes. The guiding value is the equality of all men and women, and the right of all to live in safety. Part of Islamic Relief's commitment to enhance the safety and security for all is dedication to ensure the safety of Islamic Relief's own staff and their families.

Sadly, in the last 10-years around 780 humanitarian workers were killed worldwide (may God bless their souls). What is less well known, however, is that the majority of such tragic deaths were caused by road accidents. This is why security is also about getting the basics right. Simple, everyday acts will reduce risks and threats to staff and beneficiaries. This can mean, for example, driving at safe speeds, all staff trained in using communication systems, and guaranteeing proper office and home security. Where possible, security is preventative; minimising risk as well as preparing for it.

Offices and staff are required to strictly adhere to Islamic Relief security policies and guidelines. This section is not designed to replicate or replace these policies, but to provide further information on some of the risks and considerations that are particular to humanitarian and development work in a conflict environment. The emphasis in this section is on managing the risks inherent in such contexts, starting from an Islamic basis to inform our approach, and focusing on the impact of insecurity on the communities we work with.

For more information

- *Islamic Relief Security Policy*, 2008.
- Shaun Bickley, *Safety First: A safety and security handbook for aid workers*, Save the Children, 2010 - https://www.savethechildren.org.uk/sites/default/files/docs/Safety_First.pdf

Risks to civilians

PROTECTION AND THE RIGHT TO SECURITY

It is God who has given you the earth for a dwelling place and the heavens for a canopy ... He shaped you, formed you well, and provided you with good things
Q40:64

This section briefly outlines what is meant by the 'right to security', drawing on both Islamic teachings and current practices in development. Islam teaches that the earth was created as a 'resting place' for us – a place of tranquillity. This means that not only should we try to prevent insecurity, but that we should actively try to establish stable and secure environments.

The *maqasid al-shari'ah*, providing the fundamental principles guiding Islamic law, seeks to promote the well-being of all humankind by safeguarding: faith (*deen*), life (*nafs*), intellect (*'aql*), posterity (future generations, *nasl*) and wealth (*maal*).

This 'rights-based' approach is how Islamic Relief approaches situations of insecurity – where security is considered, it should be considered in relation to all of these five areas. For example, in mapping a location for risk of conflict and insecurity you would discuss with the community how the situation has a negative or positive impact on all of these areas of their lives, rather than focusing solely on physical security.

IMPROVING SAFETY AND PROTECTION FOR CIVILIANS IN CONFLICT

"Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman, nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those which are fruitful. Slay not any of the enemy's flock, save for your food. You are likely to pass by people who have devoted their lives to monastic services – leave them alone."
Abu Bakr (RA)

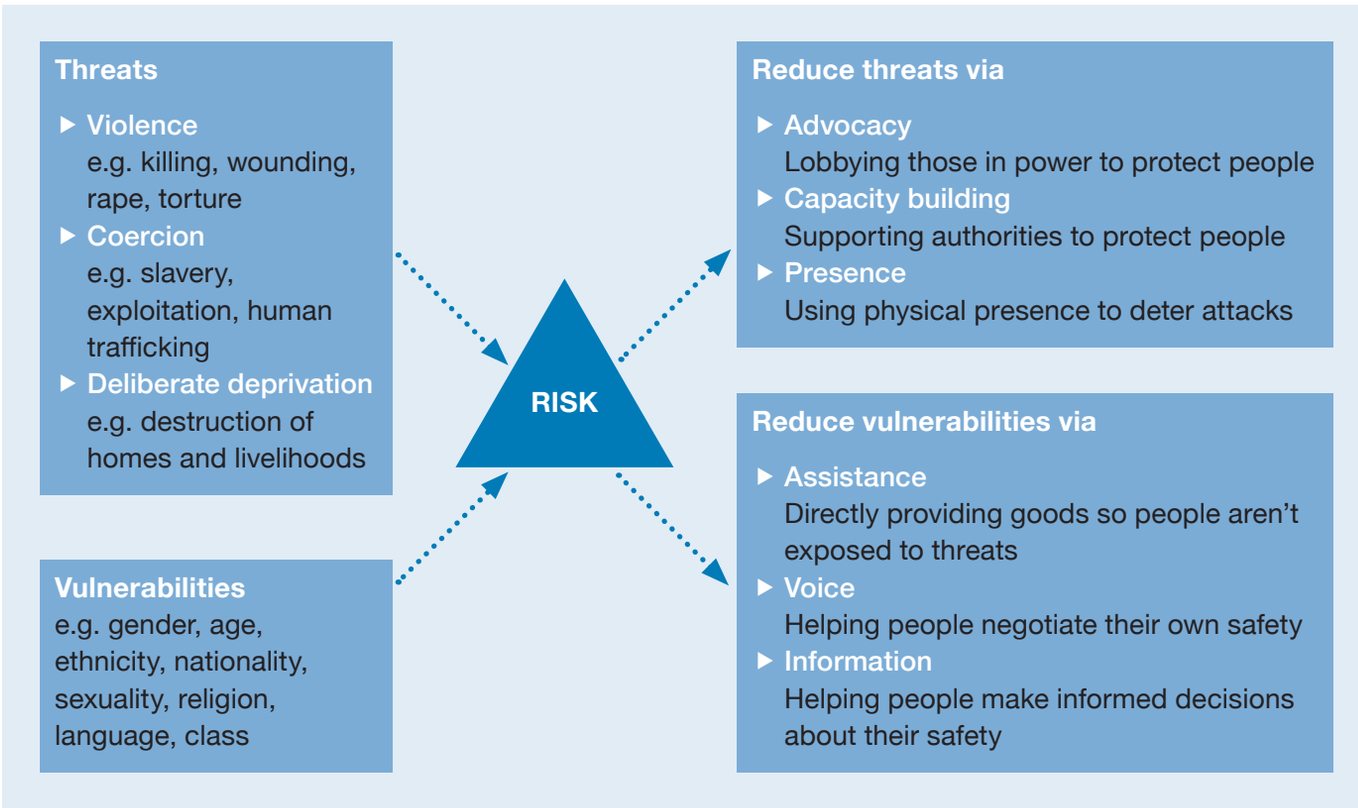
The changing nature of conflict means that civilians are now most at risk of harm. This comes from indiscriminate bombings, the spread of weapons, landmines, improvised explosive devices (IEDs), intimidation and coercion, sexual violence or the deprivation of basic resources such as food, shelter and sanitation. This is why humanitarian agencies need to take extra measures to ensure the safety of civilians in conflict.

Islamic teachings repeatedly discuss the importance of protecting innocent life. Distinction between armed groups and civilians during times of war was highly emphasised in the traditions of the Prophet Muhammad (PBUH) and the Caliphs. The above teaching by Abu Bakr (RA) demonstrates that ensuring the safety of civilians does not only mean refraining from killing women, children and the elderly; it also means that armed groups must not damage a civilian's source of livelihood or sustenance. Therefore, going back to Islamic teachings on the right to security and the *maqasid al-shariah*, securing civilian safety does not just mean the absence of violence – it means the protection and promotion of their basic rights in relation to all the dimensions of human development.

Risks to civilians

WHAT IS 'PROTECTION'?

Protection is about improving the safety of vulnerable civilians who are at risk because they are exposed to a threat.



DOING A PROTECTION ANALYSIS

When working in an insecure situation, it is important to analyse what the threats are, who may be affected by them, who the perpetrators are and how the threats could be reduced.

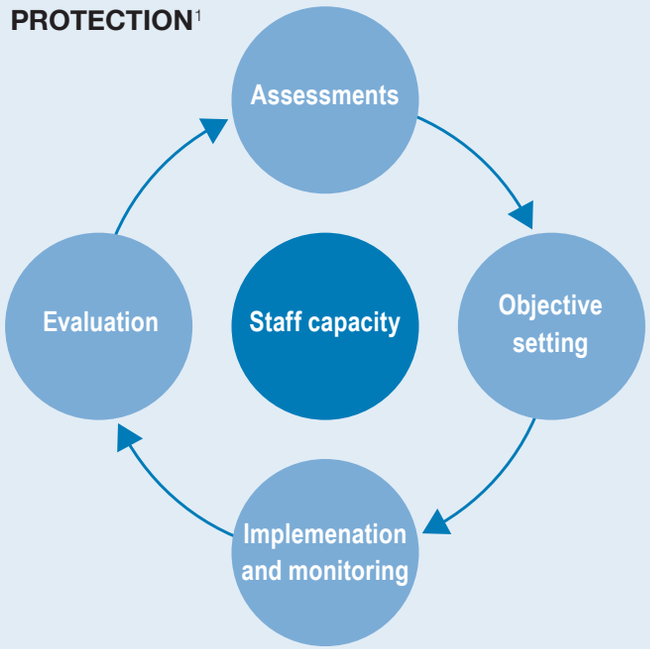
Sensitivity is needed when learning about the protection needs of a community. Certain threats may be difficult or sensitive for people to admit to and discuss.

Conduct a protection analysis with the communities in your context for each threat that they face. Ask some simple questions:

- **Who is vulnerable to this threat?**
  Who is responsible for protection and what are they doing?
- **What are the impacts of this threat?**
  What is the community doing to protect itself?
- **Who is the perpetrator?**
  What are other NGOs and UN agencies doing? What are the gaps?

Risks to civilians

MAINSTREAMING PROTECTION[1]



1 *Improving the Safety of Civilians: A Protection Training Pack*, Oxfam GB, 2009 - http://www.globalprotectioncluster.org/_assets/files/aors/protection_mainstreaming/Oxfam_Improving_Safety_Civilians_Training_PAck_2008_EN.pdf
2 http://www.ohchr.org/en/udhr/pages/introduction.aspx
3 http://www.unhcr.org/3b66c2aa10.html
4 http://www.icrc.org/eng/war-and-law/treaties-customary-law/geneva-conventions/

LEGAL FRAMEWORKS FOR PROTECTION

There are many legal frameworks which protect the safety of civilians that can be referred to including:

- The Universal Declaration of Human Rights[2]
- The Refugee Convention[3]
- The Geneva Convention[4]

MAINSTREAMING PROTECTION[1]

Mainstreaming protection is different from protection programming and has an impact on all areas of the project cycle.

Staff capacity

Programme staff and management understand what protection means and how to recognise threats. Programme staff members know how to pass sensitive information to their managers for a decision on how to respond.

Assessments

Needs assessments for humanitarian programmes should identify protection threats, vulnerabilities and communithy coping mechansisms.

Objective setting

Protection is cross-cutting objective in our programmes (i.e. we make sure that when we design outcomes, outputs and activities we think about how they can improve and not compromise civilian safety).

Implemetation and monitoring

All programme staff are able to identify protection problems in the communities where they are delivering the programme and this is part of regular programme monitoring. Managers can act appropriately on this information usually by:

- Co-ordinating with other agencies who are in a position to respond.
- Influencing local level protection actors who could change the situation.
- Adapting the way that we deliver our programme to help people avoid threats.

Evaluation

Include evaluation of the positive and negative impacts of our programme on protection of the community.

Risks to civilians

When protection issues are identified there are three options for immediate response:

- **Co-ordinating with other agencies**
  Working with other agencies so they are aware of the issue and can find a response, e.g. sharing information on protection threats in a particular village in order to identify which organisation can respond.
- **Adapting the programme to keep people safe**
  Changing the way we implement our programme to make people less vulnerable, e.g. relocating our latrines so that women do not have to walk through a dangerous place.
- **Local-level advocacy**
  Influencing the local authorities or individuals who have the power to reduce the threat, e.g. talking to the local army commander to stop his troops abusing civilians.

DETERMINE RISKS

Once you have identified who is vulnerable and what threats they face, through a simple option planning exercise, you can improve safety for civilians in your context by determining risks, obstacles, how to overcome these barriers and what resources will be needed to carry this out:

- How can safety for civilians be improved in this context? What are the risks that they face?
- What are the obstacles to improving safety?
- How can we assist in overcoming these barriers?
- What resources are needed (e.g. time, money, people, partner organisations)

For more information

- *Islamic Relief Security Policy*, 2008.
- *Improving the Safety of Civilians: A Protection Training Pack*, Oxfam GB, 2009 - http://www.globalprotectioncluster.org/_assets/files/aors/protection_mainstreaming/Oxfam_Improving_Safety_Civilians_Training_PAck_2008_EN.pdf
- Shaun Bickley, *Safety First: A safety and security handbook for aid workers*, Save the Children, 2010 - https://www.savethechildren.org.uk/sites/default/files/docs/Safety_First.pdf

Human resources and risks to staff

POTENTIAL RISKS IN STAFF RECRUITMENT

If you have suffered a blow, they too have suffered one like it. We deal out such days among people in turn, for God to find out who truly believes
Q3:140

It is standard practice in most international aid agencies to hire mainly local staff. While this is best practice in helping to ensure better service to beneficiaries and to increase the capacity of the local population, experience shows that the hiring of local staff can exacerbate conflict. Who gets hired into which positions, as well as what they are paid, can exacerbate intergroup conflict or strengthen alliances. Preferential or single-group hiring often takes place in international aid agencies:

- When they work in an area where only one of the groups in conflict live and staff are then drawn from that group.
- Where criteria for hiring inadvertently limits access to jobs (such as language restrictions).
- Because agencies rely on word of mouth to source employees. In cultures where loyalty and trust are highly valued, staff will recommend people they know.
- When local authorities or military insist on having control over international agency hiring.

National staff act as the public face of an organisation and where one group is clearly visible compared to others this can create the impression of bias – increasing the extent of competition over aid resources and even encouraging interference in the activities of the agency.

HOW TO MITIGATE THESE ISSUES: GOOD PRACTICE

There can be problems caused by even the simplest actions to mitigate a bias, in hiring such as:

- Existing staff may be insulted by the suggestion that they are biased or that they are unable to access all the communities.
- Where different groups are brought into the agency, tensions between groups may become replicated and staff may become reluctant to discuss issues openly.
- Cases where some staff cannot work together as security implications dictate who can work in which location.
- Restrictions on mentioning that there has been a conflict, or on recognising that there are different groups at all. This lack of identification can make equal hiring very difficult.

Best practice to help alleviate these issues:

- Management should be aware of the groups that their staff come from, and should try to do a conflict impact analysis where staff are working within their own communities and then act to avoid, mitigate or respond to these issues.

CASE STUDY: AUDITING YOUR STAFF TO BE CONFLICT SENSITIVE

During a food distribution due to take place in a conflict area, the facilitator indicated at a group meeting that Islamic Relief was to bring food directly to the people, rather than by working with the local leaders. At this time some of the trust in the community leaders had been reduced because of the political situation. However, it had not been the intention by Islamic Relief or the donor to bypass the leaders, this was an unexpected announcement by the facilitator.

Human resources and risks to staff

In response to this announcement an armed member of the community got up and said if that was the way it was going to be, no one was going to leave the meeting.

Some of the relatives of the facilitator were present in the community group and, to diffuse the situation, they started speaking up and making fun of the facilitator. The family members took what he said lightly and mocking him; indicating that it was his job that made him speak so rudely. It was in this way the tensions were relieved. The leaders were involved in the distribution as planned, and the person who was angry at the meeting became part of the distribution group.

Staff reported that they did not know why he said this, speculating it was a dislike he had for the leaders. This example is a good indication of how there can be great risk if agencies are not careful about the staff that are involved in a particular project, especially where staff are closely related to that community. In this situation an HR conflict sensitivity audit may have been able to prevent this situation from occurring.

TENSIONS

Problems related to inter-community tensions could be alleviated by following these steps.

Hire a range of staff from different sub-groups to try and ensure:

- No one side is favoured over others.
- That there is a public demonstration of people from different groups working together.
- That you provide a safe space for people who do wish to maintain relationships across conflict divides.
- Demonstration of a commitment to the equal value of all lives.

Do whatever possible to mitigate pressures from external actors to hire from particular groups. Overcome staff resistance to hiring from different groups by:

- Being transparent and direct with staff, explaining how hiring is a way to demonstrate impartiality to the public.
- Look for information from those in society who favour multi-groups staffing, even if this information is not public.
- Use proxy descriptions where other identity markers cannot be used – e.g. ‘those returning from conflict’, or their professional knowledge about a particular area (e.g. pastoralist or agricultural).

Address the divisions caused by restrictions on staff work together (due to security or other considerations) through joint training and meetings, explicit information sharing or visits.

CAPACITY BUILDING

It is important to understand the obstacles that can affect staff from realising their goals, while enhancing their abilities to allow them to achieve results. Capacity building of project staff, then, is essential if they are to understand and use conflict sensitivity.

A key lesson from the experience of Conflict Sensitivity Consortium members was that involving partner staff in conflict sensitivity training – together with community participants where possible – made a critical difference to the quality of implementation.

This enables all participants involved in the project to recognise conflict issues, how they relate to the project and to devise solutions jointly. Including communities in capacity-building and review of the project design can generate a strong sense of ownership. It also sensitises communities to conflict sensitivity and that an intervention can do harm. It can also give space for people to speak about any concerns. Capacity-building of communities in conflict sensitivity also fosters their understanding of project processes and the reasons why particular choices are made.

Human resources and risks to staff

SUPPORTING STAFF IN CRISES

"And your smiling in the face of your brother is charity, your removing of stones and thorns from people's paths is charity, and your guiding a man gone astray in the world is charity for you."
Bukhari and Muslim

Aside from the physical security risks inherent in working in crisis areas, working in conflict zones also creates a high risk of staff burnout, compassion fatigue and vicarious traumatisation – this is where staff may begin exhibit symptoms of trauma as a result of empathic engagement with the traumatised people they are working with. In addition, staff may themselves experience the traumatic events associated with the relief environment or may themselves be victims of trauma from previous experiences. As organisations working in high stress locations, care of staff is a key factor in preventing risks – for both =staff and beneficiaries.

Staff who work in humanitarian and relief environments are often highly motivated. However, when things get worse instead of better the probability of burnout and negative impacts can increase. Crisis workers are often exposed to high incidences of trauma for extended periods of time which has an inevitable psychological impact.

Within this sector there is a traditional tendency to dismiss stress and burnout - 'there has always been stress in this job, always will be'. The attitude that stress is 'part of the job' and staff should 'cope or leave' does not consider the high personal, social and organisational costs when job stress turns into crisis.

BURNOUT[1]

Stress occurs when there is an imbalance (perceived or real) between demands and the individual's capacity and capability to respond. Burnout occurs when the stress becomes unmediated and the person has insufficient support systems to 'help relieve' the pressure.

Burnout has an array of potential symptoms – physical depletion, feelings of helplessness and hopelessness, disillusionment, negative self-concept, negative attitudes. Onset is slow with a steady erosion of spirit and energy.

Because of low recognition of burnout crisis usually only appears when people are so exhausted they leave the job, develop a psychological problem, engage in substance abuse or attempt suicide.

Some foundational problems that contribute towards burnout:

1 Adapted from: James & Gilliland, *Crisis Interventions Strategies*, 7th Edition

Human resources and risks to staff

1. **Role ambiguity**
   Where the rights, responsibilities, accountability etc. are unclear to the worker.
2. **Role conflict**
   Where the demands of the role are incompatible or inconsistent with values or ethics.
3. **Role overload**
   Where staff are required to undertake more work than they can reasonably manage.
4. **Inconsequentiality**
   Where staff begin to feel that no matter how hard they work it will make little impact on the situation.
5. **Isolation**
   Where they lack a social support network – this is a particular risk where staff are working away from home or their community.
6. **Autonomy**
   Where the staff's ability to make decisions is co-opted by their employer or others.

THE STAGES OF BURNOUT

Enthusiasm

Needs to be tempered by training programmes which define what the worker can reasonably expect to accomplish.

Stagnation

- The worker starts to feel that personal, financial and career needs are not being met.
- Astute management can head off stagnation by providing incentives and reinforcement.

Frustration

- This is likely to have effects on others.
- This can be dealt with by addressing it directly – through workshops or support groups to increase awareness of burnout. Group work helps generate solutions as a team.

Apathy

- Burnout – usually identified initially by chronic indifference to the situation.
- If the problem has reached this stage the worker may defy efforts at intervention.

OTHER WARNING SIGNS

Other dynamics that managers should be aware of – and watch for in themselves!

- Stress builds up.
- Factors outside of work can contribute towards burnout.
- Burnout is process rather than associated with an event.
- It can occur more than once.
- It can be 'infectious' as the reduced capacity or apathy of one staff member puts strain on others.
- Greatest risk is for beginners and long-term workers.
- Men and women are similar in their experience of burnout.
- Restorative and preventative measures need to be individually tailored.
- Job autonomy and social support buffers are crucial to preventing, containing and reducing burnout.
- Making time for leisure and using it wisely is as important as any other job variable.
- Burnout can lead to growth as well as despair.
- Education, training and awareness related to trauma is related to lower burnout rates.
- A history of previous trauma is a contributing factor to burnout.

TRAUMATISATION AND VICARIOUS TRAUMATISATION

Staff working in conflict areas and emergency situations may experience traumatising events that have a psychological impact, both in the immediate term and potentially long-term.

Human resources and risks to staff

Vicarious traumatisation occurs when an individual begins to exhibit the effects of trauma related symptoms of those around them. This may be a risk for those staff working in continuously close proximity to those experiencing trauma and post traumatic stress disorder (PTSD).

For more information on trauma and PTSD, see relevant sections in section 2, 'The human cost'.

BEST PRACTICE FOR SUPPORTING STAFF

It is frequently difficult to detect burnout in oneself so the employing agency has a key role and responsibility in identifying and preventing these problems. Failure to clearly define job roles or function is one of the best predictors of work-place contribution to burnout.

Easy access to consultation and supervision are critical support mechanisms for crisis workers. Offices should be aware that crisis interventions should never be done in isolation and wherever appropriate professional assistance should be called upon.

How to burnout proof an agency:

1. Provide clarity of mission and foster team mentality.
2. Safety is the most important factor for both beneficiaries and staff. Clear-cut safety procedures should be constantly taught and reinforced.
3. Working hours are kept reasonable and to a clear standard – where emergencies occur compensatory time is taken immediately afterwards. Clear delineation is also made between work and home – that home and family are the priority is understood by managers.
4. Supervision is continuous and supportive. A reasonable supervisor to worker ratio is maintained (e.g. 1:6). There is positive reinforcement of staff and technical support given for optimal performance, with time allocated to training and education on new practices.
5. Good management of logistics and administration helps prevent frustration and excessive paperwork.
6. Faith-based renewal and growth should be encouraged. Good networks increase credibility and also enable joint working and wider support for activities.
7. Debriefing is used continually.
8. Develop a team approach where all are involved at all levels – asking for assistance is welcomed.
9. Workload is manageable – sufficient staff are recruited to keep it this way and funds are enabled for this.

Agencies that report lower incidences of burnout:

- Allow input into the mission of the organisation.
- Are flexible in providing instrumental and emotional support.
- Generate support groups.
- Provide consultation.
- Provide job clarity.
- Promote managers with social leadership styles.
- Supervision to help workers resolve problems.
- Enable realistic expectations or work achievements.

DEVELOPING SOCIAL SUPPORT SYSTEMS

"The example of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever."
Muslim

Developing social support systems can be crucial to a healthy working environment when the content of the work is difficult and emotionally taxing. Social support systems have six basic functions:

Human resources and risks to staff

1. Listening
2. Technical support
3. Technical challenge - workers need to be challenged in order to develop and remain engaged with their work
4. Emotional support
5. Emotional challenge - it is healthy to challenge excuses and helpful for workers to believe that they have explored all avenues in attempting to resolve problems. However this should be used sparingly so not to be perceived as pressurising.
6. Sharing a social reality - external validation of perception can be important in situations of stress.

The exact nature of the system will depend on your context, but options include:

- A buddy system or networks – where individuals are paired or grouped to enable mutual support.
- An established system where teams meet to discuss the impact of their work, discuss problems and discuss solutions.
- Having confidential psychosocial support services publicised as available to staff.
- If there is a suitably trained member of staff, have them as an allocated focal point for staff to speak to if they have concerns about their mental or emotional health.
- Establishing transparent and consistent practices that support the personal growth of employees.
- Encouraging faith based renewal and growth both within and outside of the work place. Engagement with wider support networks such as religious communities, family, wider social circles.
- Appropriate training for management on being aware of the needs of the employees they are responsible for, particularly in checking that workloads are appropriate and manageable.

The most important factor in developing a healthy support system for employees is to foster an environment where discussion of problems and potential solutions is welcomed and a team mentality is developed in support of the clear mission of the organisation.

For more information

- Mary B. Anderson, *Options for Aid in Conflict: Lessons from Field Experience,* The Collaborative for Development Action, 2000 - http://www.gsdrc.org/document-library/options-for-aid-in-conflict-lessons-from-field-experience/
- *How to Guide to Conflict Sensitivity,* Conflict Sensitivity Consortium 2012 - http://www.conflictsensitivity.org/how-to-guide/

Communication

God said [to Moses] … 'Go, both of you, to Pharaoh, for he has exceeded all bounds. Speak to him gently so that he may take heed, or show respect.'
Q20:36–44

Communication is discussed in this section of the toolkit as examining how parties communicate is one way in which risks can be identified, while managing the nature of how we communicate with others can be the key to mitigating risks. Managing communication and being careful about your communication strategies is an excellent risk management tool for any activity context, but with particular relevance to conflict or fragile environments.

CASE STUDY: LANGUAGE IS IMPORTANT ...[1]

Syrian-Israeli relations in the Hafiz al-Assad period provide an example of where 'semantic dissonance' complicated and delayed the already difficult exercise of conflict resolution.

Following the Madrid Conference in 1991, both sides committed themselves to making peace.

Yet negotiations facilitated by the United States dragged on for a decade. While one problem was the difference between 'principled' as opposed to 'pragmatic' ethics of conflict resolution, another was a fundamental difference in understanding what would be the nature of 'peaceful relations'.

A contradiction between the Israeli and Syrian beliefs concerned the exact nature of peace and reconciliation. Syria's conception of peace was derived from a formalistic concept of *salam*, as a contractual agreement between countries putting an end to a state of war and establishing diplomatic relations between them. Distinguishable from the conflict resolution notion of *sulh,* which is reconciliation between communities and peoples, after which they live together in harmony.

Throughout the peace negotiations, Syria never concealed its distaste for dealing with Israel or its insistence on minimizing contact – even after the conclusion of a peace treaty. Syria was at best offering cold state-to-state *salam,* not a warm reconciliation *sulh.*

In line with the Hebrew interpretation of *shalom*, which incorporates both *salam* and *sulh*, Israel took it for granted that peace with Syria would entail more than a formal end to belligerency and the bare bones of diplomatic relations.

For a long time, Israelis thought that a peacetime relationship would be one of friendship and harmony – an 'expression of affection'. When it became impossible to maintain this illusion any longer, Israel fell back on its old idea of 'normalisation'. This expressed Israel's belief that when a conflict is resolved, there is a return to a normal state of relations. It did not require reconciliation.

From the beginning the Syrians were distressed by the term 'normalisation', which they categorically refused to accept. In the January 2000 peace talks, Syrian negotiators fought tooth and nail to ensure that future ties with Israel would be conducted in a committee of normal peaceful relations, not normalisation. There has been conjecture that Syria disliked the idea of normalisation because the Arabic equivalent is related to *tatbi'*, which is associated with the taming of a domestic animal.

LANGUAGE AS WINDOW INTO HUMAN NATURE: COMMUNICATION TYPES

The psychologist Stephen Pinker, drawing on the work of anthropologist Alan Fiske, has categorised relationship types across world cultures into three broad categories:

1 Adapted from: Raymond Cohen, 'Language and Conflict Resolution: The Limits of English', *International Studies Review*, vol. 3, no. 1, spring, 2001

Communication

- **Dominance**
  Don't mess with me, hierarchical relationship.
- **Communality**
  Share and share alike, as in family relations etc.
- **Reciprocity**
  Business tit-for-tat, reciprocal transactional).

Where we are unsure where the relationship lies, or there is ambiguity of the dominance of the relationship, awkwardness is frequently the result. Hence in some cultures you are advised not to do major business transactions with friends, because it blurs the lines between these different types of relationship and can lead to awkwardness or tension.

Individual vs. shared knowledge: and its use in tense situations

There is a difference between explicit language (direct speech) and innuendo (indirect speech):

- **A direct speech act**
  Is explicit and creates mutual knowledge. An example of this is with a bribe – a direct speech act would be: "Have this money in exchange for not giving me a speeding ticket."
- **An innuendo**
  Is frequently culturally specific, involves indirect reference (or no reference at all) to the topic. However both parties are expected understand the inferred meaning. An indirect speech act in the example of a bribe might be to show the money and say: "I was hoping to sort out this problem here."

There are two reasons why people use indirect speech acts:

1. Deniability, thereby reducing awkwardness. Where the speech is indirect both parties can pretend that the direct meaning was not implied.
2. To soothe changes between relationship types and thereby reducing perceptions of inappropriate behaviour.

This is useful to remember when:

- Communicating with parties in conflict.
- Trying to reduce tension between groups.
- Mediating between individuals or groups.

Relevance for programming

In working in conflict or tense situations it can be useful to consider communication types in the following ways:

- What is the nature of the relationships between individuals or groups? What expectations on behaviour are implied by that relationship type? Are there competing views on what relationship type there are (i.e. both groups feel they are in a dominance relationship but are not agreed on who is the dominant party)?
- How might an indirect speech act enable communication or resolution with deniability?
- How might a direct speech act cause clarity for both sides (i.e. disabling the potential for deniability)?
- Have there been indirect speech acts that have been misunderstood?

BEING AWARE OF NON-VERBAL COMMUNICATION

Much of our communication is non-verbal – we give strong messages with our movements and actions that can counteract or support our verbal messages. The tools outlined below are based on Jeff Thompson's introduction to *Nonverbal Communication for Hostage and Crisis Negotiators*.[1] Although based on a negotiation situation, these areas of focus are equally valid for all communication and are particularly relevant when working in situations of conflict or tension.

1 http://www.mediate.com/articles/ThompsonJbl20130813.cfm

Communication

Consider, for example, how nodding your head and displaying other nonverbal actions can signal you are listening; how allowing people to speak can reduce a tense discussion; and what effect an interruption may have.

Movement

Body movement that matches the words being spoken helps display genuine empathy while also contributes to developing rapport and building trust. Notice how often you nod your head, use hand gestures, and use noises such as “mmm” to express agreement or understanding – the relevance of these movements will vary between cultures. Mirroring the position of the person you are speaking to can build rapport and increase their comfort level.

Environment

The environment is important in how your message can be received. Consider how the setting of your communication may impact the other party – are they likely to feel intimidated, impressed, or dismissive? How can you change that perception through your words and actions?

Time

Not rushing the process and providing time for proper preparation often leads to better decision making.

Listening

An important trait found in expert negotiators is that they spend much more time listening than speaking. Listening allows the other person to share their perspective on what has led the particular situation from arising. This can contribute to reducing heightened emotions and encouraging actions from a reasoned perspective.

Touch

The research of Amy Cuddy of Harvard Business School[1] demonstrated how acting confident can increase thoughts of being confident, and her research demonstrates the reverse can be true too. Unintentional body movement and actions can contribute to this – certain postures, fidgeting and self-touching (e.g. twisting a ring, touching your hair, or touching the back of your neck) can be a sign of anxiety and stress.

Tone

Your tone of voice is an important tool that can de-escalate or escalate a situation. When used strategically tone can display calmness and can help reduce the tension in the other party. A calm voice tone can also establish trust, rapport, and display genuine empathy.

1 http://www.ted.com/talks/amy_cuddy_your_body_language_shapes_who_you_are

Appearance

Being properly dressed for meeting or situation may include having distinctive clothing identifying your affiliation. The reverse is also true - you should be aware whether your clothing or appearance may lead to misinterpretation or association with a particular group.

For more information

- Alan Fiske, ‘The Four Elementary Forms of Sociality: Framework for a Unified Theory of Social Relations’, *Psychological Review,* vol. 99, no. 4, 1992 - http://www.sscnet.ucla.edu/anthro/faculty/fiske/pubs/Fiske_Four_Elementary_Forms_Sociality_1992.pdf
- Stephen Pinker, ‘Language as a window into human nature’, animated talk with Royal Society 2011 - http://www.youtube.com/watch?v=3-son3EJTrU
- *Relational Models Theory* - http://www.rmt.ucla.edu
- Jeff Thompson, *Hostage & Crisis Negotiators: Nonverbal Communication Basics*: A useful tool in developing alternative methods of communication that facilitate peaceful relations is non-violent communication (NVC) – also called ‘compassionate communication’ or ‘collaborative communication’. There are many resources and sites available on NVC.

Working with local partners

Hold fast to God's rope all together …
Q3:103

As a primarily implementing agency, as opposed to a grant-giving charity, Islamic Relief relies principally on its field office staff to supervise and monitor its work. However, in the interests of project sustainability, building local capacity and community empowerment, and particularly in the case of implementing development projects, Islamic Relief believes it is the right of the communities it works with to be empowered to sustainably manage their own services and development processes.

Islamic Relief therefore actively encourages work with partner organisations in the field in the following circumstances:[1]

- In order to safeguard the long-term sustainability of a project, Islamic Relief's investment and in the interests of enabling and empowering local communities, Islamic Relief may work jointly with a local NGO, CBO or local government agency that will be able to continue managing the project once Islamic Relief withdraws its involvement and funding.
- In circumstances where Islamic Relief has no operational capacity, it may forge partnerships with other local or international NGOs, in order to deliver aid or development services satisfactorily. A condition for grant-aiding any partner in these circumstances is that Islamic Relief will be provided the opportunity of monitoring and evaluating the project in the field.
- In circumstances where Islamic Relief has operational capacity and is approached by other international or national organisations to work in partnership with them – either delivering aid or implementing projects – it may draw up partnership agreements with them.

1 *Islamic Relief Programme Manual: Working with Partners*, 2008

POSITIVE BENEFITS

In conflict and fragile situations working with local partners can have a number of benefits:

- Programme or project sustainability is enhanced where the security or political situation may make long-term sustainability precarious.
- Community participation is enhanced where social ties are disrupted or displaced.
- Better understanding of the needs of those communities and the conflict dynamics that affect them is developed.
- A foundation is laid for transitional programming from crisis environment to long-term development goals.
- Activities and direction are provided for those left in situations of forced helplessness.
- The existing skills of the community are utilised, rather than bringing in others from outside the community.
- Trust between the community and agency is built more quickly where mistrust becomes the norm.

NEGATIVE ASPECTS

Experience shows that working with local partners can also exacerbate conflict, or may miss opportunities to promote peace and conflict transformation. This can happen in a number of ways:

1. **Missed opportunities**
   There may be a missed opportunity in having an 'international presence' – the outsider status may be preferable because of its ability to demonstrate:

   i. Neutrality and commitment to the welfare of everyone.
   ii. That it provides opportunities and space for people to disengage from the conflict.
   iii. Where international agencies remain, even in times of insecurity, may even calm a situation or help to resolve it more quickly.

Working with local partners

1. **Feeding into the conflict**
   By partnering with local organisations there is a risk of exacerbating inter-group conflict. This is because:

   i. Partnering agreements channels resources into those areas and potentially to particular groups or sub-groups.
   ii. If the partner is partisan, staff may only be from one side of the conflict (see page 9–10, 'potential risks in staff recruitment'). They may inadvertently limit activities to the benefit of a particular community, language group or type of livelihood.
   iii. Partner organisations may have relationships to local political or military interests.
   iv. Any of these issues may discourage involvement of other vulnerable members of the community.

3. **Weaken existing indigenous organisations**
   Partnering with existing organisations tends to favour educated, middle class groups who speak the international language. This may weaken important, although unskilled, groups that better reflect the communities themselves.

4. **Increase the interest of military or political groups to those local groups**
   The increase in resources can attract attention. This can cause specific security risks where the partner comes under pressure to divert resources.

5. **Mis-shaping of organisations or projects**
   i. Where small partners become linked to larger funding sources this can lead to reliance. Where partners become reliant on funding from external sources this can divert the focus of the partner from needs of the community towards those directed by donors who are not associated with that community.
   ii. Where the environment is fragile this can lead to negative impacts as programming ceases to work towards transforming conflict, or even undertakes activities that exacerbate inter-group tension, because it attracts funding.
   iii. Partners may be reluctant to challenge their international partners because they fear losing resources or because they assume the international agency 'knows better', even if they do not.

DOING BETTER …

There are a number of ways to encourage conflict sensitivity and management of risk in partner relationships:

- Partner with organisations that work with or represent different groups. Often these are not formally constituted or fit the usual 'profile' of an NGO but, where they exist they can be the most appropriate partner in a conflict environment.
- Engage with and link up partners that work on different sides of a conflict. This must be transparently and explicitly organised by the international partner or it may have the opposite effect of reinforcing competition between groups as they compete for the resource available.
- Provide space, through partnering, for local people to organise and participate in activities that are not associated with the conflict. International agencies can provide some protection for those that want to work for civilian needs but are disrupted by the conflict environment.
- Use partnering to support civilian vis-a-vis military authority – NGOs partnering with an international agency can strengthen their ability to operate in relation to the military power.
- Encourage a mapping of the connectors and dividers (see section 3, 'Conflict mapping', page 24), or a 5W-1H analysis (section 4.a, 'Conflict sensitivity', page 14) to check the impact of relationships on group dynamics.

For more information

- Mary B. Anderson, *Options for Aid in Conflict: Lessons from Field Experience,* The Collaborative for Development Action, 2000 - http://www.gsdrc.org/document-library/options-for-aid-in-conflict-lessons-from-field-experience/

Procurement and logistics

My people, in fairness, give full measure and weight. Do not withhold from people things that are rightly theirs, and do not spread corruption in the land
Q11:85

"The sale is complete when the two parties involved depart with mutual consent."
Al-Bukhari

Islamic ethics place importance on the role of justice, fairness and transparency in business transactions. The Prophet (PBUH) was known as 'the Faithful One' (*al-Amin*) and was highly regarded for his trustworthiness in business transactions, and he communicated these principles through numerous *hadith*.

PROCUREMENT

Procuring and transporting goods into an environment that suffers from scarce resources carries particular risks. A procurement policy is often designed with a focus on ensuring the best value for money. However, there are particular risks that are associated with procurement in a conflict or fragile environment.

These range from corruption to procurement inadvertently supporting a party to a conflict, thereby contravening our principles of neutrality and impartiality.

Procurement in fragile and conflict environments needs to be viewed with a 'conflict sensitive' perspective for risks associated with that context. Questions you need to find answers for include:

- Is the supplier associated with a party to the conflict?
- Is procuring from outside the project location undermining the local economy, or perceived to do so?
- Is there a risk that the influx of these resources from outside will disrupt the local economy? This also includes consideration of salary levels and payment for staff.
- Are there any third parties included in the process that may cause us to be associated with them?
- Will the procurement of these goods have additional benefits to parties to the conflict (i.e. will beneficiaries be likely to sell on to conflict parties because it is an item unavailable locally)?

PROCUREMENT REALITY CHECK[1]

Practical challenges

Sources of skills and goods:

- Sometimes skills, goods or services are not available locally or fall short of criteria in delivery or standards.
- Sometimes skills goods or services are in one group only and the organisation might then advantage one group over another.

Possible solutions

- Source locally wherever possible, maintaining criteria, standards and transparency.
- Be open about reasons for not procuring locally when this is not possible.
- Where possible include communities in devleoping criteria and selection process.
- Provide feedback to all who submit repsonses explaining why they did or did not get the contract.

1 *How to Guide to Conflict Sensitivity*, Conflict Sensitivity Consortium, 2012 - http://www.conflictsensitivity.org/how-to-guide/

Procurement and logistics

LOGISTICS

Just as with procurement, the logistics of moving and distributing items in a conflict or fragile context requires careful risk assessment. A risk analysis in such an environment should include:

- Are there any security risks associated with where items are stored or where they are transported through? Are there any risks in being associated with a conflict party through your choices?
- Are there any inadvertent or implicit messages that are being sent by the choice of location for the office?
- What are the implications of who you discuss distribution through?
- Are there implicit messages given by the location that is chosen as distribution points?

MANAGING RISKS

Once you have identified risks you can move through options to mitigate, manage or avoid those negative impacts or messages.

EXAMPLE RISK REGISTER

ID number:	Date raised:	Status:	Risk category:	Description:	Effect:	Likelihood:* e.g. see table below	Impact:‡ e.g. see table below	Severity:§ Likelihood meets Impact e.g. see table below	Response strategy: e.g. • Mitigate • Avoid • Accept	Response actions:	Risk owner:	Interval or milestone check:	Date and review:	Comments:

	Negligible‡	Minor‡	Moderate‡	Severe‡	Critical‡
Very likely*	Low§	Medium§	High§	Very high§	Very high§
Likely*	Low§	Medium§	High§	High§	Very high§
Moderately likely*	Very low§	Low§	Medium§	High§	High§
Unlikely*	Very low§	Low§	Low	Medium	Medium§
Very unlikely*	Very low§	Very low§	Very low	Low	Low§

Interacting with armed actors

From an Islamic perspective, our approach to working with armed groups should be one that balances the benefits and harms (*maslaha*). The life of the Prophet (PBUH) includes a number of examples where he forgave and then worked and lived alongside his former enemies.

For example, when he went to Ta'if to preach to the people there, they mistreated him – they threw stones at him and verbally abused him. He left the city feeling humiliated and wounded and took shelter under a tree. At this point an angel appeared to him and said that Allah had sent him to destroy the people of Ta'if because of their mistreatment of the Prophet. The Prophet prayed to God to save the people of Ta'if by saying:

"O Allah, guide these people, because they did not know what they were doing."
Al-Bukhari & The Doors of Repentance by Imâm al-Madîna al-Munawarrah 'Alî Abd-ur-Rahmân al-Hudhaifî

One of the most famous examples of mercy provided by the Prophet is when he entered Mecca after his victory there. At that point he had in front of him some of his staunchest enemies who fought against him for many years, persecuted and killed many followers of Islam. It is reported that the Prophet asked them:

"What do you think I shall do to you now?"

They replied that they expected retaliation and pleaded for his mercy. The Prophet said:

"Today I shall say to you what Yusuf[1] said to his brothers: 'No blame on you today. Go, you are all free'."
Al-Albani

From his example we can see that working with those who have formerly been against you, or even fought against you, is within the lessons of the Islamic tradition. However in the sensitive and complex situations where conflict is ongoing or has been present, it is important to be vigilant and carefully assess the benefits and risks to you, the beneficiaries, the project and our staff.

Delivering humanitarian aid to civilian populations in conflict environments can be a complex and high-risk task. Over the years humanitarian agencies have increasingly relied on armed escorts (both state and non-state) to assist in the transport of aid and protection of humanitarian staff. However, such partnerships can create moral and security dilemmas. This section outlines guidance on if, when and how to work with armed groups (both state and non-state) when delivering humanitarian aid.

The general rule[2]
"As a general rule, humanitarian convoys will not use armed escorts, unless in exceptional circumstances."
The IASC Guidelines on the Use of Armed Escorts for Humanitarian Convoys

THE PROBLEM OF ACCESS

In conflicts around the world, humanitarian aid is routinely blocked from reaching civilians. This can be because the government itself forbids NGOs from operating in certain areas; because NGO workers feel unsafe; or because civil conflict prevent humanitarian agencies moving freely across territories to reach civilians in need.

As such, there's been a growing reliance of humanitarian agencies on the use of military armed escorts (including international forces, such as the UN, NATO or African Union). While this may supply short-term security to humanitarian workers and ensure that aid reaches vulnerable groups, using military armed escorts can have several negative impacts. These are:

1 Referring to Prophet Yusuf (PBUH) as mentioned in the *Qur'an*, 12:92.
2 https://docs.unocha.org/sites/dms/Documents/Armed%20Escort%20Guidelines%20-%20Final.pdf

Interacting with armed actors

- Undermining your neutrality, impartiality and independence, as locals might associate your humanitarian organisation with the military objectives of the armed group
- Increasing security risk for the convoy, as opposing forces might target the military group that is escorting your workers
- Increasing security risk for your organisation in territories controlled by opposing forces, if they begin to associate your organisation with the military
- Increasing security risk for other humanitarian groups, who might be perceived as more vulnerable if they do not have military escorts
- Danger of dependence on military groups, undermining the sustainability of your humanitarian work in a given context

ALTERNATIVES TO MILITARY ESCORTS

There are many alternatives to having military escorts for humanitarian convoys. Some are listed below, although more are listed in the *IASC Non-Binding Guidelines on the Use of Armed Escorts for Humanitarian Convoys*.[1]

- **Negotiate a 'humanitarian pause'**
  Or a 'day of tranquillity' with armed groups, to allow you to deliver basic relief and assistance to civilian populations.
- **Establish 'humanitarian corridors'**
  In agreement with armed groups, to allow the safe passage of goods.
- **Adopt a low profile approach**
  Use local taxis or local traders to transport humanitarian goods, instead of white humanitarian vans and workers.
- **Cultivate greater acceptances**
  Of your organisation amongst military and armed groups through trust-building and actively building good relations/

Whatever option you pursue, you should ensure:

- That you take a problem-solving approach that is based on evidence – making sure that your solution is appropriate to dealing with the key obstacles and challenges.
- You conduct a thorough risk assessment of the situation before engaging in any action.
- That you consistently evaluate the impact of your approach and learn from any mistakes.

DECIDING YOUR INTERACTION WITH AN ARMED ACTOR IN A HUMANITARIAN CONTEXT

Overleaf is a flow diagram to help clarify what the decision-making process might look like for an organisation dealing with this dilemma. You can either use this tool, or adapt it to suit your context.

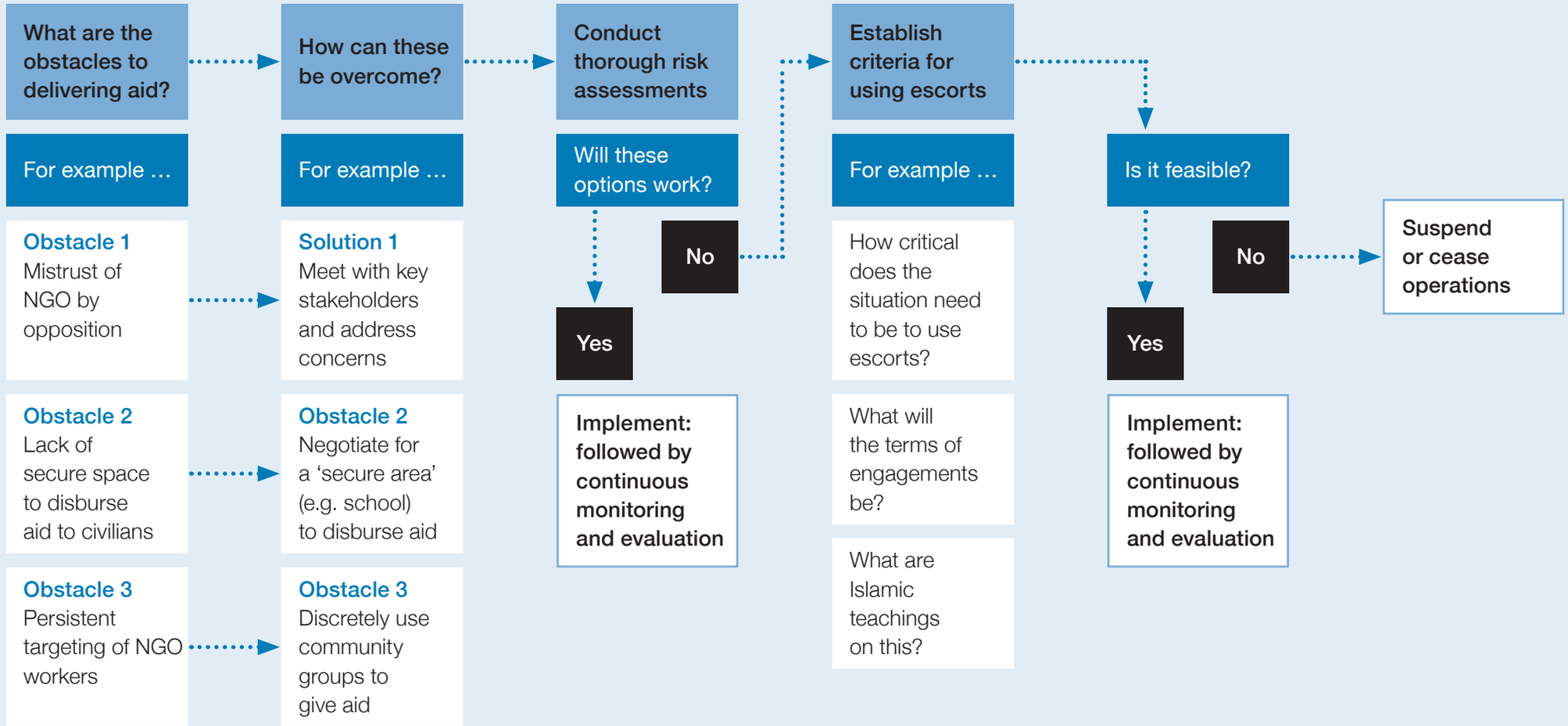
For more information

- *Non-binding Guidelines on the Use of Armed Escorts for Humanitarian Convoys*, IASC, 2013 - http://www.refworld.org/pdfid/523189ab4.pdf

1 http://www.refworld.org/pdfid/523189ab4.pdf

Interacting with armed actors

DECIDING YOUR INTERACTION WITH AN ARMED ACTOR IN A HUMANITARIAN CONTEXT



Options for immediate action against escalation

This section draws on Respond to Conflict's manual *Working With Conflict*[1] to outline options for action when faced with an escalating situation.

PREVENTING IMMEDIATE ESCALATION INTO VIOLENCE

The history of the first Muslims was marked by an escalation in violence. It started with belligerent verbal abuse as Qur'aysh leaders called on the Prophet (PBUH) to stop preaching. This led to public torture, abuse, and even murder as well as a two-year boycott of the Muslim community causing poverty and starvation.

Even after the migration of the early Muslims from Mecca to Medina, hostility and divisions led to battles between the growing Muslim community and the Qur'aysh of Mecca.

Sometimes immediate intervention may be required to prevent escalation before you can address root causes. Prevention of violence requires identifying clues and signals clearly, and then intervening before the situation becomes more violent. Groups to recruit assistance from can include:

- Forming a group of people from across the lines of division, for example representatives of all the ethnic or clan groups, local government, security forces, religious and other community leaders.
- Sending clan, tribal, or other traditional elders as emissaries.
- Inviting religious figures (e.g. leaders) to intervene, with the aim of providing space for dialogue.
- The use of ritual in order to draw people together by emphasising shared values and visions.
- The use of respected existing structures or groups (e.g. women's groups, school boards, community development committee), either as they are or modified for conflict prevention.
- Careful use of publicity to high the need for urgent action.

IDENTIFYING ESCALATION

Escalation of a conflict and the way this is witnessed is predictable, although conflict itself can explode in surprising ways. Tipping points cannot always be easily identified.

The following looks at how tensions escalate and draws on Glasl's nine-stage model of conflict escalation.[2]

Stage 1: **Hardening**

Stage 2: **Debates and polemics**

Stage 3: **Actions not words**

Stage 4: **Images and coalitions**

Stage 5: **Loss of face**

Stage 6: **Strategies of threats**

Stage 7: **Limited destructive blows**

Stage 8: **Fragmentation of the enemy**

Stage 9: **Together into the abyss**

1 http://www.respond.org/pages/publications.html

2 More information about Glasl's model of conflict escalation can be found in the 'For more information' section on page 28.

Options for immediate action against escalation

1. Hardening

- Mutually incompatible standpoints.
- Clearly boundaried groups form around these standpoints.
- One or both parties lose faith in straight discussion, leading to manipulative argumentative tricks.

2. Debates and polemics

- Verbal confrontations. Parties feel their general position is at stake.
- Verbal interactions shift from rational arguments towards emotions and power issues. Parties no longer assume that words can be trusted.
- One party feels that further talking is useless, and start acting without consulting the other

3. Actions, not words

- Parties shift their attention to actions.
- The goal is to block other party from reaching their goal and furthering interests of own party.
- Increase of pressure within each party to conform to common attitude and interpretation.

4. Images and coalitions

- Original issues no longer matter, it's all about winning or losing.
- Lack of sense of responsibility for further escalation. Pressure on both parties to conform to stereotypical behaviours assigned to them.
- Parties try to enlist support from bystanders
- Both parties aim for public humiliation and loss of face of member of opposing party.

5. Loss of face

Dramatic transition. Parties now feelthey have suddenly seen through mask of other party and discovered an inmoral person, or an insane criminal. Whole history is now reinterpreted.

- Any seemingly constructive moves from counterpart are dismissed as deceptions. Gestures which establish minimal trust for other side are often seen as humiliating.
- Dedicated attempts by parties to restore public repuation of integrity and moral credibility.
- Parties issue ultimata and threats.

6. Strategies of threats

Parties resort to threats of damaging actions, in order to force the counterpart in the desired direction.

- i. Parties issue mutual threats to show they will not retreat.
  ii. Threats are made more concrete, unequivocal and firm.
  iii. Threats become ultimata.
- In this stage, taking one's grievances to the media is a common occurrence.
- Parties can disintegrate into smaller autonomous units, then not even binding agreements between the main actors may stop destructiveness.
- Parties actively seek to harm the other side's sanction potential.

7. Limited destructive blows

Securing one's own further survival becomes an essential concern.

- Other party is pure enemy, no longer human, just an object standing in the way. This is when words like 'eliminate' and 'exterminate' appear.
- No more real communication just expression of own messaging without concern about response to it. Threats followed by immediate interruption of communication indicates 'stage 7' dynamics.
- This is war, and normal rules do not apply.
- Attacks directly aimed at core of other party, intention is to destroy them.

Options for immediate action against escalation

8. Fragmentation of the enemy

Attacks intensify, leaders may be targeted to destroy their power.

- Parties try to suppress internal conflicts. This increases internal stress and leads to creation of fighting factions.
- The self-preservation drive is given up and there are no more limits on further destructiveness.

9. Together into the abyss

All bridges are burnt, there is no return. There are no innocent victims, no neutral parties.

IMMEDIATE INTERVENTION

Sometimes immediate intervention may be required to prevent escalation before you can address the root causes. Some common examples of the factors to be considered when designing a strategy to prevent escalation in the short term include:

- Investigating incidents to clarify who is involved and what actually happened.
- Speaking out to correct misunderstandings and malicious reports.
- Facilitating dialogue with people on each side and shuttling between them.
- Demonstrating solidarity by visiting and listening to people on all sides of the conflict – specifically visiting those who have suffered and those who are accused or perhaps attending funerals on all sides.
- Building confidence and trust between opposing sides.
- Encouraging reconciliation; bringing opponents together with the aim of acknowledging past wrongs and building up long-term relationships.
- Asking sides to make pledges that such incidents will not recur.
- Asking sides to offer reparation, restitution, compensation as a commitment to behavioural change, as well as repayment of loss.
- Healing: physical, emotional, psychological and spiritual.
- Changing structures and systems to prevent repeat of the same problem.

These need not all be done by one actor.

MAINTAINING A PRESENCE

An effective contribution that outsiders can make to local activists and peace and human rights workers is to provide protection by accompanying them in their work and other aspects of their lives.

This makes it more difficult for them to be harmed them without a public outcry that would draw attention to the methods used.

Principal considerations

- The context is crucial. Action is likely to be effective where the government or actor have a level of international recognition and fear for their reputation.
- Up to date knowledge of the local area is vital, such as knowing whether non-locals are being targeted (if volunteers taking part are potentially at risk).
- Those undertaking this work must be mature and able to stay cool in a crisis.
- Escorts need to receive special training which should include their ability to respond non-violently to provocation and to violent or potentially violent situations.
- Escorts need to have a code of conduct for interacting with groups such as the police, military, and armed groups. This includes instructions about when and how to take pictures, notes, and write reports.
- Escorting must be done with the full consultation and collaboration of the individual being escorted.
- Back-up mechanisms such as an ‘emergency response network’ are vital for responding rapidly and communicating widely in case things go wrong.

Options for immediate action against escalation

MONITORING AND OBSERVING[1]

Monitoring and observing involves keeping parties informed of developments in a conflict. Monitors report their objective observations to a central body or possibly to the press as a means to preventing the escalation of violence.

INFORMAL MONITORING

- **Who?**
  Development worker or active member of the community.
- **What?**
  i. Looking for signs that conflict is escalating.
  ii. Need clear method for information to be communicated, checked, and acted upon.

FORMAL MONITORING

- **Who?**
  Governments, UN, and other international agencies.
- **What?**
  i. Validate elections and reduce tension in build-up.
  ii. Verify peace agreements.
  iii. Active monitoring by communicating directly with decision-makers, facilitating dialogue and mediating in immediate crises.
  iv. Follow guidelines or codes of conduct.

VERIFICATION

- **Who?**
  Impartial third party to the conflict.
- **What?**
  i. Confidence-building between parties, transparency and impartiality essential.
  ii. Detect non-compliance.
  iii. Defer parties that might not comply.
  iv. Provide compliant parties the opportunity to demonstrate their compliance with the agreement.

For more information

- Heidi Burgess, *Stereotypes / Characterization Frames* - http://www.beyondintractability.org/essay/stereotypes
- Thomas Jordan, 'F. Glasl: *Konfliktmanagement. Ein Handbuch für Führungskräfte, Beraterinnen und Berater*' (book review), *International Journal of Conflict Management*, vol. 8, no. 2, 1997, pp. 170–174 - http://www.mediate.com/articles/jordan.cfm
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- Michelle Maiese, *Dehumanization* - http://www.beyondintractability.org/essay/dehumanization
- Michelle Maiese, *Destructive Escalation* - http://www.beyondintractability.org/essay/escalation
- Michelle Maiese, *Limiting Escalation / De-escalation* - http://www.beyondintractability.org/essay/limiting-escalation
- *Working with Conflict*, Respond to Conflict, 2011 - http://www.beyondintractability.org/essay/limiting-escalation

1 Developed from Respond to Conflict's *Working with Conflict* http://www.respond.org/pages/publications.html

Negotiation and mediation

The practice of mediation has been part of Islamic conflict resolution processes since the early days of Islam. The Prophet Muhammad (PBUH) often used mediation to resolve conflicts and he himself acted as a mediator-arbitrator. Having a reputation for being trustworthy – he was nicknamed 'the Faithful One' (*al-Amin*) – allowed the Prophet to be a good mediator in helping to resolve conflicts in Mecca. One of his well-known interventions involved the process of relocating the Black Stone from the *Ka'aba*, when he was the only person who was trusted by the three major Meccan tribes to mediate their dispute over who would have the honour of carrying and moving the Black Stone. His mediation and problem solving skills inspired him to suggest that they all participate in carrying the stone by placing it on his cloak.

He was also accepted as the mediator-arbitrator between the tribes in Yathrib (Medina) by all the communities. His role as a mediator-arbitrator was recognised in the Constitution of Medina.

This section is included because of the likelihood of needing to negotiate for access while attempting to deliver humanitarian assistance in a conflict zone. This section is not a comprehensive guide, but instead a set of basic guidelines.

Wherever possible a member of staff tasked with negotiation will have training and expertise in this area. Crucial in negotiations or mediation is that the staff member involved has a clear mandate to undertake any required negotiations, the authority to ensure compliance with any agreements made, and full understanding of limitations on what they can agree to on behalf of the agency.

FACILITATING DIALOGUE

It's important to look out for ways of expanding the possibilities of dialogue in conflict situations. Facilitation is a skill of that can be particularly useful during the stage of confrontation, before the situation has reached a point of crisis. The primary aim is understanding rather than reaching an agreement.

There are various situations where one might want to encourage and facilitate dialogue:

- Within an existing group with differing outlooks on difficult political/social topics.
- Between different groups wherever a difficult issue is likely to arise.
- When meeting with a prominent political figure.
- When political figures with conflicting views are brought together whether in public or private.

Facilitating dialogue needs to ensure that it does not increase tensions; the following guidelines are aimed at preventing this.

- Be clear about your own role, objectives and position.
- Help the participants to identify their own objectives.
- Be transparent and maintain clear independence or neutrality if that is an agreed part of your role
- Assist participants to agree on ground rules for this dialogue.
- Encourage participants to listen to each other.
- Have a strategy for coping with strong emotions.

THE THREE LEVELS OF HUMANITARIAN NEGOTIATION[1]

1. HIGH-LEVEL STRATEGIC

These negotiations may take months or years.

Negotiate organisation's entry into an armed conflict. Determine the extent of the organisation's operational presence and set general parameters for the operation in terms of:

1 Deborah Mancini-Griffoli and André Picot, *Humanitarian Negotiation: A Handbook for Securing Access, Assistance and Protection for Civilians in Armed Conflict*, Centre for Humanitarian Dialogue, 2004 http://www.isn.ethz.ch/Digital-Library/Publications/Detail/?id=26970

Negotiation and mediation

- **Mandate or mission**
  Health, food, detainees, refugees.
- **Geographical coverage**
  Area and poulations.
- **Lines of reporting**
  With respect to the relavant authorities.
- **Freedom of movement**
  Travel and timings ad liaison with military elements.

Actors

Senior humanitarian staff negotiating with one or more parties to the conflict at the highest level of political state.

Example

Negotiations with senior national authorities to start operations or to argue on the principles and procedures governing humanitarian action in the conflict zone.

2. MID-LEVEL OPERATIONAL

Negotiate a set of practical and effective daily activities that is in line with the general strategic agreement and that is acceptable to all parties and improves the lives of people.

Actors

Programme or project level staff negotiating with junior level state and armed group authorities or community leaders.

Examples

- Negotiating with a military commander of a conflict zone to define the duration and frequency of regular access to the population.
- Negotiations with Ministry of Health officials to set objectives for a public health assistance strategy, involving the sites of new wells and the dates of urgent immunisation campaigns, for children in villages and camps for internally displaced persons.

3. GROUND-LEVEL FRONTLINE

Sudden, reactive and often high-risk negotiations requiring quick decision-making in the face of unexpected developments.

Actors

Programme or project level staff negotiating with junior level state and armed group authorities or community leaders.

Examples

- An unexpected influx of IDPs.
- A serious declaration of humanitarian conditions following a military attack.
- An increased threat to the security of humanitarian staff.
- Checkpoint negotiations to ensure the safe passage of humanitarian assisitance.
- Discussions with a village leader who is refusing entry to a previously agreed place of distribution.

DEFINITIONS

Negotiation

In contexts of conflict, negotiation is referred to as a structured process of dialogue between conflicting parties about issues on which their opinions differ. This normally takes place at the early stages of a conflict or the later stages when terms and details of a peace settlement are trying to be reached. This may require a third party to facilitate.

Mediation

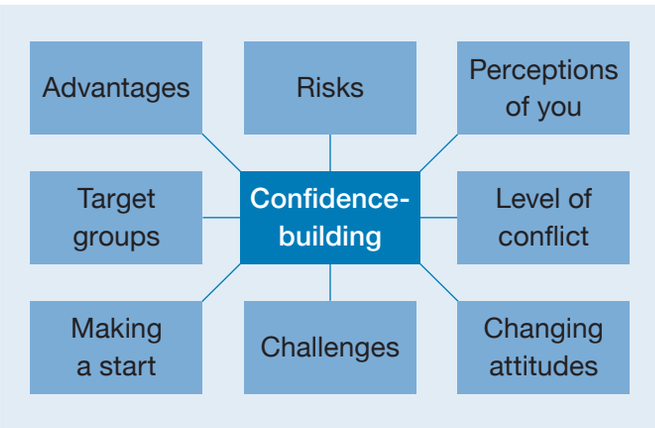
Mediation is a nonviolent dispute resolution approach in which a third party – which is not a direct party to the dispute – helps disputants through negotiation. This is one of the most widely employed tools of conflict management and resolution. Mediation is often associated with formal third party interventions into disputes between states through diplomatic channels. It is also a common informal conflict resolution tool used to resolve family and communal conflicts in Muslim countries.

Confidence-building

Confidence-building is a longer-term, comprehensive activity as part of a negotiation or mediation process, or when building peace in communities that have been living in conflict.

Negotiation and mediation

Building confidence in or between disputing parties requires more than a simple give and take interaction. It is an important dimension in education and awareness-raising. In planning and carrying out confidence-building work, consider the following:[1]



PHASES OF NEGOTIATION

1. Preparation

- Analyse the conflict situation.
- Research/gather information, as necessary.
- Identify needs and interests of own side and other side(s).

1 Adapted from Respond to Conflict's *Working with Conflict* - http://www.respond.org/pages/publications.html

- Consider your preferred options for the outcome of negotiations as well as the 'best alternative to a negotiated agreement' (BATNA).
- Formulate your strategy towards the negotiations, including:
  - i. Planning options
  - ii. Forming a negotiation team
  - iii. Defining a starting point and approach
  - iv. Choosing the right tactics
  - v. Preparing arguments.
- Make contact with other side(s) and agree on a venue and process for the negotiations, including:
  - i. Ground rules
  - ii. Issues to be discussed
  - iii. How many people can attend or speak for each side
  - iv. whether there will be an independent facilitator.

2. Interaction

- Upon arrival, greet each other appropriately.
- Share your different perspectives on the situation.
- Try to build relationships and manage any cultural differences.
- Agree a definition of the problem or issue(s) involved.
- Generate opinions for addressing the problem.
- Evaluate and prioritise these different options, according to the needs and interests of all sides.
- Select, and possibly combine, the best options for meeting the needs and interests of all parties involved.
- Play close attention to language, any translation difficulties and the manner of your communication (see page 15).

3. Close

- Agree on the best option or combination
- Develop an action plan for each party
- Set a time frame and deadlines for actions
- Plan for a review of the agreement.

GUIDELINES FOR EFFECTIVE NEGOTIATIONS

Content

Ensuring that your negotiation and discussions have substance.

Clarity

- Agreements and mutual agreement on times and locations of meetings.
- Setting clear and agreed groundrules for during discussion and negotiations.
- Working as a team and ensuring that everyone involved is properly consulted, changes are communicate, and the message from your organisation is consistent.

Negotiation and mediation

Self-awareness

- Every negotiator brings some predefined positions and interests to the negotiation table.
- Positions are statements of what a party would like to achieve through negotiation.
- Good negotiators focus on interests and think hard about where areas of compatibility lie and identify options that can meet the needs of both parties.

Problem-solving

- Seek to satisfy your interests, not obtain your position.
- Reframe dialogue towards joint problem-solving. Get the person to help you understand their concerns.
- Look for low-cost, high-benefit trades.

Listening and communication

- Listen to others.
- Acknowledge their point.
- Present views as addition, not in opposition.
- Ask open-ended questions.
- Play close attention to language used.
- Deal with any translation or language difficulties as soon as they arise.

Relationship-building

- Separate the person from the behaviour.
- Build trust through dialogue and reciprocal positive action.
- Establish a good working relationship.

Successful outcome

- Meets legitimate interests of all sides as much as possible and resolving conflicting interests fairly.
- Doesn't damage relationships.
- Parties must be able to live with and implement it.
- 'Owned' by the parties – not imposed or manipulated by outside parties.
- Unambiguous, sustainable and achievable within an acceptable timeframe.

Follow-through

- Monitoring should be agreed and implemented.
- Do not make agreements you cannot adhere to.
- If there is difficulty in adhering to agreements, the situation should be transparently discussed with the other party.
- Utilise third parties to assist with monitoring or enforcement as appropriate.

CHOOSING A MEDIATOR

An important aspect of mediation in many Muslim communities can be the identity of mediators. The identity of third parties is often recognised as an important element for the effectiveness and success of any mediation effort.

The identity and social ranking and status of the third party often determines their capacity to intervene and gain the trust and respect of the parties the credibility of third party mediators in an many cultural contexts (including Arab) is derived from their social ranking. The mediator's leverage over the parties often stems from their close linkages (tribal, family, social, regional, or sectarian); people seek to include third party members with links to the parties in the mediation panels.

This is different to mediators in Western context who derive their legitimacy from their level of education and professional training.

In looking for mediators, it may be appropriate to look to religious leaders who often have moral and spiritual legitimacy to influence the opinions of people in their communities. Local imams and sheikhs often know the history and the traditions of the parties as well as the needs (both physical and emotional) of their communities. The imams or khatibs (preachers) in the mosque can fulfil this role of mediator in many Muslim communities, especially in rural areas where there is a weak state presence. Imams in such settings are often already acting as mediators in many family and social disputes.

Negotiation and mediation

ENABLING A SETTLEMENT

Fulfil any pledge you make in God's name and do not break oaths after you have sworn them, for you have made God your surety: God knows everything that you do. Do not use your oaths to deceive each other – like a woman who unravels the thread she has firmly spun
Q16: 91-92

From an Islamic perspective it is a religious obligation to abide by the oaths you have agreed upon as agreements and oaths are overseen by God. Because of this it is not only important to abide by commitments but also to only agree to that which you can deliver or abide by.

If you are unable to honour an agreement, you risk losing the trust and respect of those you are working with and can cause problems for future activities.

There are no set rules as to whether a written or verbal agreement is preferable – there are advantages and disadvantages to both:

Written agreements

- Are easier to circulate.
- Are often felt to be official and formal.
- Can encourage joint working between parties.
- In some cases can be protective as it is harder to breach the terms of a written agreement than a verbal one; in others they are no more protective than a verbal agreement.
- Have to be re-negotiated when changes take place.

Verbal agreements

- Are more likely to be agreed to in fast-moving war situations, and where participants may be reluctant to commit themselves politically to a written document.
- May be more culturally appropriate.
- May be ignored or may be more easily broken because they are less formal.

Common problems in enabling settlements

- Misunderstandings over language.
- Lack of ownership by key implementing parties.
- Reduced commitment over time.
- Delays to implementation.
- Corruption or abuse of an agreement.
- Bad management of implementation.
- Poor monitoring.

For more information

- Deborah Mancini-Griffoli and André Picot, *Humanitarian Negotiation: A Handbook for Securing Access, Assistance and Protection for Civilians in Armed Conflict* - http://www.isn.ethz.ch/Digital-Library/Publications/Detail/?id=26970
- Kadayifci-Orellana, Abu-Nimer and Mohamed-Saleem, *Understanding an Islamic Framework for Peacebuilding,* Islamic Relief Worldwide, working paper series no. 2013-02, 2013. - http://policy.islamic-relief.com/portfolio/understanding-an-islamic-framework-for-peacebuilding
- *Working with Conflict,* Respond to Conflict, 2011 - http://www.respond.org/pages/publications.html
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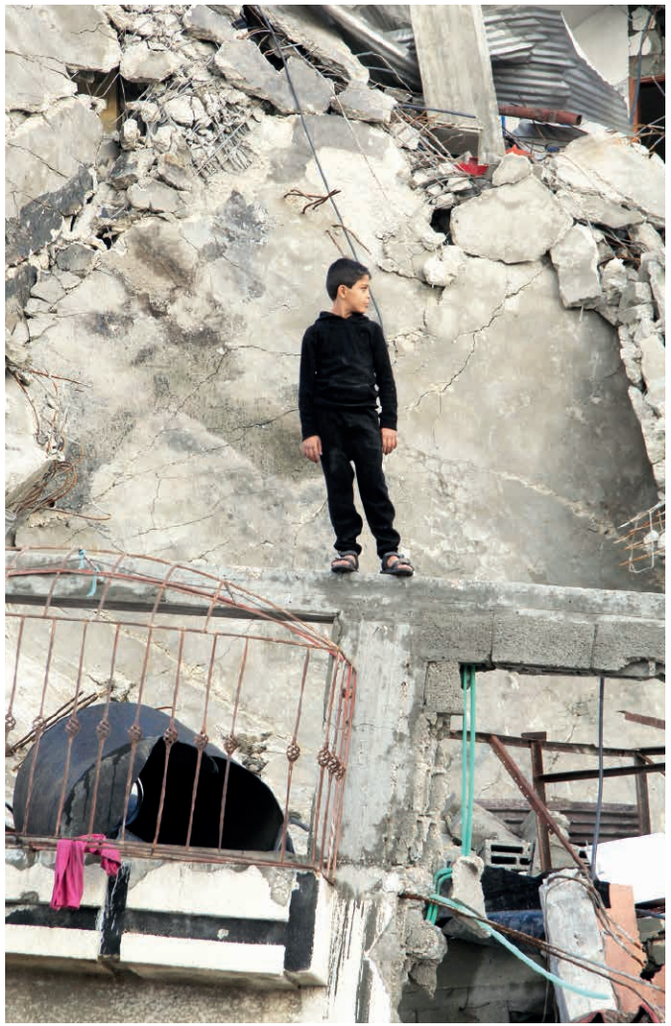
4.b Conflict sensitivity

Working in Conflict: A Faith Based Toolkit for Islamic Relief

Contents



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Introduction

As part of our focus on disaster risk reduction, Islamic Relief endeavours to make resources available to strengthen local community skills in peaceful conflict transformation, to mainstream conflict sensitivity into our programmes, and to utilise faith teachings and approaches where appropriate.

Conflict sensitivity begins with understanding the context you are operating in and how this affects your interventions. This will maximise the positive impact and minimise the negative. As Islamic Relief works in some of the most difficult environments in the world, unfortunately an intervention may actually risk becoming a part of, or an exacerbating negative factor contributing towards, conflict and violence. It is therefore Islamic Relief policy to ensure that our projects and programmes are conflict sensitive. This section focuses on how to integrate awareness of your context and the conflict dynamics into aid and development projects that are not specifically designed to address indicators of fragility or the risk of violence.

I'VE DONE MY CONFLICT MAPPING ASSESSMENT … SO NOW WHAT?

Having conducted a conflict mapping assessment the collected data can then be used to aid you in assessing current projects. This will not only ensure that they are conflict sensitive but will also help you plan non-conflict specific activities in this context.

1. When first considering conflict sensitivity it may be useful to undertake a baseline of your capacity for conflict sensitivity. This toolkit includes an assessment tool and benchmarks for conflict sensitivity.
2. Analyse your existing projects using the 5W-1H Analysis tool to assess your activities in light of the information and data generated by your mapping exercises. The purpose of this is to generate an understanding amongst staff of how your project contributes towards or reduces conflict dynamics.
3. Being conflict sensitive is to become aware of the role your activities play in the context of conflict, and then to put that knowledge into practice, which you can do through options planning. This toolkit also includes a more detailed section on conflict sensitivity and aid delivery.

Understanding the data generated by your conflict mapping and analysis is challenging. Most emergency and relief activities are not designed with these aspects of the environment in mind. To address this it may be important for an agency or office to create specific space to enable staff to consider the impact of the conflict or fragile environment on their programmes, as not all existing processes and systems are conducive to being aware of this kind of risk.

Assessing our capacity to be conflict sensitive

Organisations, offices and agencies may find it appropriate to begin with a baseline assessment of their ability to be conflict sensitive. Through assessing this at an early stage, the results can be used to monitor the integration of conflict sensitivity into regular planning and assessments, and also act as an impetus for follow-up.

CONFLICT SENSITIVITY CAPACITY ASSESSMENT TOOL[1]

1. INSTITUTIONAL COMMITMENT

1.1 Management commitment and leadership management

Leadership in the organisation understands conflict sensitivity and are able to explain why conflict sensitivity is relevant for the organisation.

- Are management aware of conflict sensitivity?
- Can they describe conflict sensitivity accurately?
- Is conflict sensitivity given high priority in decision making?
- Is commitment translated into enabling decisions, resources etc?
- Have management actively promoted conflict sensitivity within the organisation and with external partners, donors, etc?

1.2 Responsibility and accountability mechanisms

Organisational accountability systems are in place for enabling conflict sensitivity.

- Do existing performance monitoring systems consider conflict sensitive practice of staff?
- Is there a system for reporting monitoring 'conflict blind' programming?
- Are there incentive systems where avoidance of 'conflict blind' programming is explicitly encouraged?

Conflict sensitivity is integrated into decision-making criteria in programme approvals.

- Are there any mandatory conflict sensitivity checks in the proposal approval process?
- Is it explicit where responsibility for various aspects of conflict sensitivity lie (among staff in the UK and in target countries).

2. POLICIES AND STRATEGIES

2.1 Conflict sensitivity policy

There is an organisational conflict sensitivity policy, or conflict sensitivity is integrated into other key organisational policies.

- Is there a conflict sensitivity policy?
- Do any other key organisational policies or strategies refer to conflict sensitivity (such as a multi-year strategic plan or a code of conduct)?

2.2 Internal policies and strategies

Current programmatic strategies. Policies dovetail with the conflict sensitivity policy,

- What are key internal programmatic strategies/ policies? (e.g. rights based approach strategy; gender strategy; protection strategy).
- Do these policies explicitly refer to conflict sensitivity?

Current institutional policies dovetail with the conflict sensitivity policy

- Are there institutional policies relevant to conflict sensitivity? (procurement policy, recruitment policy, travel policy, audit policy, partnership policy, security policy)
- Do these policies explicitly refer to conflict sensitivity?

1 *How to Guide to Conflict Sensitivity*, Conflict Sensitivity Consortium, 2012 - http://www.conflictsensitivity.org/how-to-guide/

Assessing our capacity to be conflict sensitive

2.3 External policies and strategies

Current external policies that the organisation has signed up to dovetail with the conflict sensitivity policy.

- What are key external policies? (Humanitarian Accountability Framework; Sphere Standards, Charity Commission UK)
- Do these policies explicitly refer to conflict sensitivity?
- Do any of these seem to impede conflict sensitivity and warrant further investigation?

3. HUMAN RESOURCES

Staff competencies, skills and understanding of conflict sensitivity.

3.1 Staff conflict sensitivity expectations

The organisation has clarified what expectations (in terms of specific actions) are required from different functional roles in order for the organisation to be conflict sensitive.

- Are the expectations of each role in terms of conflict sensitivity clear?
- Are staff aware of the implications conflict sensitivity has for their role?
- Are they receiving support to build skills/ awareness where there are deficits?

3.2 Staff conflict sensitivity awareness, attitude and behaviours

Staff are competent to fulfil the conflict sensitivity expectations for their role.

- Do staff feel able to fulfil the conflict sensitive expectations of their roles?

Staff are able to articulate appropriate attitudes and behaviours.

- Are staff aware of the key attitudes for conflict sensitivity?

Where deficits in current knowledge or skills are identified, the organisation ensures that training is provided.

- Is there a systematic way in which skill/knowledge deficits are noted and capacity built?

The entire organisation has a basic level of awareness and understanding of conflict sensitivity.

- How many staff are able to give a good basic description of conflict sensitivity and why it is important to the organisation?
- Do staff working outside of programme teams consider conflict sensitivity as relevant to their work? (e.g. marketing, finance, logistics, human resources)

4. LEARNING AND KNOWLEDGE MANAGEMENT

4.1 Learning and reflective practice

The organisation has effective conflict sensitivity knowledge management, documenting and learning from its experiences in applying conflict sensitivity.

- How are lessons learnt, collected and shared?
- What incentives are present for people to share experience of poor conflict sensitivity practice?

The organisation has created a ‘safe space’ where people can openly discuss areas where they feel programming may have negative impacts on conflict.

- What do people do when they feel a programme may contribute to conflict?
- Is there formal guidance on what steps they should take?

The organisation has promoted a culture of reflection, where sufficient priority is given to thinking and analysis, such that staff are encouraged and enabled to reflect on the potential unintended consequences of programmes.

- How much priority is given to thinking and analysis? How does the organisation ensure that such consideration is prioritised?

Assessing our capacity to be conflict sensitive

4.2 Encouraging conflict sensitivity best practice

Institutional blockages to conflict sensitivity have been assessed and system put in place to overcome such blockages.

- Has the organisation systematically considered blockages to conflict sensitivity (prior to this assessment)?
- Have any changes been made as a result?

5. INTEGRATION INTO THE PROGRAMME CYCLE

5.1 Integration into project/programme cycle management

Conflict sensitivity is integrated into project cycle management systems.

- Is conflict sensitivity referred to in project cycle management systems, templates or guidelines?
- Is there guidance on whether to use conflict sensitivity in more or less depth in different contexts?
- Is consideration of conflict sensitivity and un-intended consequences on conflict a mandatory part of all evaluations?
- Do log-frames have conflict only as a risk to the project (rather than two-way interaction?)

Decision-making systems are flexible enough to enable changes to projects in light of changing conflict context

- Is there a clear message and practice that when activities risk escalating the risk of violent conflict, the activities will be revised as a priority?

5.2 Integration into programme design/start up

Conflict sensitivity is integrated into project design/ proposal sign off.

- Is conflict analysis a mandatory part of project design?
- Are staff aware who is responsible for checking that a conflict analysis has been completed and for considering implications of conflict analysis for the proposed project design?
- Are staff responsible for proposal approval considering conflict sensitivity?
- Are indicators for conflict sensitivity developed?

Conflict sensitivity is integrated into project start up.

- Are new staff briefed on conflict sensitivity and on conflict issues relevant to their programming?

5.3 Integration into programme monitoring and evaluation

Conflict sensitivity is integrated into project implementation.

- Is there regular reflection and reporting on interaction between conflict and programming?
- How do managers and/or staff in UK encourage project managers/country office staff to openly share information on unintended negative consequences of programming?
- How does the organisation incentivise sharing real information of on-the-ground project complexities rather than only sharing success stories?

Criteria of evaluations include conflict sensitivity

- Do evaluations consider conflict sensitivity of an intervention, in particular wider, unintended impacts?
- Is understanding of conflict sensitivity a mandatory consideration when interviewing/ selecting consultants?

5.4 Integration into advocacy, communications, campaigning

Conflict sensitivity is mainstreamed into advocacy, communications and campaigning.

- Do staff working on advocacy, communications and campaigning see conflict sensitivity as relevant to their work?

Assessing our capacity to be conflict sensitive

5.5 Integration into support services:

Conflict sensitivity is mainstreamed into human resources.

- Does staff induction include conflict sensitivity?
- Which job descriptions explicitly refer to conflict sensitivity?
- Are conflict sensitivity competencies included in job descriptions?

Audit is effectively supporting conflict sensitivity.

- Is conflict sensitivity given similar weight to other security and financial risk considerations?
- Do audit staff consider conflict sensitivity in their work?

Finance enables conflict sensitivity.

- Does the finance department see conflict sensitivity as relevant to their work?

Security and procurement enable conflict sensitivity.

- Do security and procurement see conflict sensitivity as relevant to their work?

6. EXTERNAL RELATIONS

6.1 Donors/funding

The organisation gives a clear message to all donors that conflict sensitivity is a non-optional part of our work.

- How is conflict sensitivity currently communicated to donors?
- What are key opportunities for raising the issue of conflict sensitivity with donors?
- Where a donor is unwilling to fund essential conflict sensitivity elements (e.g. conflict analysis) does the organisation make a commitment to finding these resources elsewhere or decline the funding or take other action?

The organisation ensures that resources for conflict sensitivity (staff time, specialist support where needed, work plan time for conflict analysis, resources for conflict analysis etc.) are an integral part of proposals.

- Do proposals include: budget for conflict sensitivity, time for conflict analysis in workplace and indicators for conflict sensitivity?

6.2 Partners

Conflict sensitivity is considered and prioritised in relations with partners

- Do partner selection guidelines refer to conflict sensitivity?
- When and how do we communicate to partners our expectations with regard to conflict sensitivity?
- Do we offer partners any support/training in conflict sensitivity?
- What action would be taken if a partner was found to be ‘conflict blind’?

BENCHMARKS FOR CONFLICT SENSITIVITY MAINSTREAMING

1. INSTITUTIONAL COMMITMENT

- Management/leadership understands conflict sensitivity and is able to explain why conflict sensitivity is relevant for the organisation.
- Organisational accountability systems are in place for enabling conflict sensitivity.
- Conflict sensitivity is integrated into decision making criteria in project approval.

Assessing our capacity to be conflict sensitive

2. POLICIES AND STRATEGIES

- Conflict sensitivity analysis (CSA) policy exists separately or integrated into other policies
- CSA integrated into overall country/organisational strategy
- Institutional policies dovetail with CSA: procurement, travel and risk management (e.g. includes risk to communities).

3. HUMAN RESOURCES

Staff competencies, skills and understanding of conflict sensitivity.

- Job descriptions/recruitment: CSA competencies articulated for each role clarifying organisational expectations of staff.
- Inductions raise awareness of staff to organisational commitment to conflict sensitivity.
- Capacity building of staff: staff are aware of required competencies for their role and training provided where skill deficits identified.
- Support functions have CSA mainstreamed within them notably audit, advocacy, communications, campaigning, finance, HR, procurement, security.
- Appraisals: staff exhibit appropriate attitudes and behaviours or training offered.
- Entire organisation has basic awareness and understanding of conflict sensitivity.

4. LEARNING AND KNOWLEDGE MANAGEMENT

- The organisation has effective CSA knowledge management, documenting and learning from its experiences in applying CSA.
- The organisation has created ‘safe spaces’ where people can openly discuss areas where they feel programming may have a negative impact on conflict.
- Culture or reflection supported with time for thinking and analysis.
- CSA best practices in policy and programming encouraged, with institutional blockages identified and a system put in place to overcome them.

5. INTEGRATION INTO THE PROGRAMME CYCLE

- CSA integrated into each stage of the programme cycle.
- Conflict Analysis: every stage of the programming cycle refers back to the context.
- Design: resources for conflict sensitivity included in all proposals.
- Project design and decision making flexible in light of changing contexts.
- Conflict sensitivity is integrated into project design/proposal sign off.
- Conflict sensitivity is integrated in to project implementation including start-up.
- Monitoring: monitoring reports refer to conflict sensitivity.
- Evaluation: criteria for evaluations includes conflict sensitivity.

6. EXTERNAL RELATIONS

- The organisation gives a clear message to all donors that conflict sensitivity is a non-optional part of their work.
- Conflict sensitivity is considered and prioritised in relations with partners.
- Resources (funds and time) for conflict sensitivity are included in all proposals.

Conflict sensitive aid delivery

You who believe! Do not cancel out your charitable deeds with reminders and hurtful words, like someone who spends his wealth only to be seen by people …
Q2:264

The command to give charity – both *zakat* and *sadaqah* – is repeated throughout the Qur'an, and within the teachings of Prophet Muhammad (PBUH). Yet alongside these commands are a multitude of guidelines on how to give charity. Firstly, as outlined above, assistance to the needy must be given with sincerity – to please God, and not for personal/organisational glory or political points. Secondly, charity should be given discretely – such that even your 'right hand does not know what the left hand is doing', as the Prophet taught. Thirdly, we must ensure that assistance is given to those who need it most.

Finally, as outlined in the *ayah* quoted above, assistance must preserve the dignity of the recipients and not cause them harm. It's crucial to remember these values when administering aid in a conflict situation, where nuance and discretion are required to minimise harm.

Emergency relief is often seen as the most politically neutral type of aid. However, even providing basic relief – food, shelter, sanitation – to vulnerable civilians can influence a conflict, for better or worse or spark disputes between aid recipients. This section will outline how best to be conflict sensitive when distributing aid, particularly in emergency contexts.

Organisations delivering aid in conflict situations might sometimes assume that their work is inherently neutral and peaceful. Many organisations – depending whether they are humanitarian, development or peacebuilding organisations – will have different stances on whether they work 'around', 'in', or 'on' conflict.

- **Working 'around' conflict**
  Conflict is considered an impediment that you try to avoid dealing with when delivering programmes.
- **Working 'in' conflict**
  Conflict is a reality that you take account of when delivering programmes.
- **Working 'on' conflict**
  Explicit and primary focus on conflict prevention, management or resolution.

However, humanitarian and development work is often inherently political, Firstly, by simply being present (with some humanitarian NGOs being present in an emergency context for several years) in highly politicised contexts; and secondly due to the nature of development projects, which often seek to transform the power dynamics and resources in the context in which they operate.

Below are six lessons we can take from Mary Anderson's 'do no harm' project,[1] which outline some of the basic ways in which 'neutral' humanitarian aid can affect conflict:

1. Whenever an intervention of any sort enters a context, it becomes part of the context.
2. All contexts are characterised by 'dividers' and 'connectors'.
3. All interventions interact with both: either making them worse or making them better.
4. Actions and behaviours have consequences.
5. The details of interventions matter.
6. There are always options.

1 Source: Mary Anderson, *Collaborative for Development Do No Harm Framework Materials*, 1999–2010 - http://www.donoharm.info/content/materials/documents.php and http://www.cdacollaborative.org/programs/do-no-harm

Conflict sensitive aid delivery

IMPLICIT ETHICAL MESSAGES

"Allah is good and accepts nothing but what is good. Indeed, Allah commands the believers with what He commands the Messengers and says: 'O Messengers! Eat of the things good and pure and work righteous deeds' *[Q23: 51]* **and says: 'O you who believe! Eat of the things good and pure that We have provided for you.'"** *[Q2: 172]*
Hadith Muslim

Political implications

Sincerity and purity are two core values in Islam. The *hadith* above highlights the importance of having sincere intention; of behaving righteously; and conducting our affairs in a way that is *tayyib* (or pure, ethical). Similarly, when delivering aid, agencies have a duty to ensure that their efforts are sincerely used for humanitarian and not political purposes; that aid itself is used to assist the vulnerable, not reward the oppressive.

Aid has the potential to play a dangerously political role in conflict situations. This can be where political objectives are prioritised over beneficiary needs; or where legitimacy is given to conflict parties by working with them to distribute aid. This section will outline some examples of the political implications of such behaviour.

The principles that govern humanitarian and aid agencies – humanity, impartiality, neutrality and independence – clearly emphasise the need for sincerity and purity in aid delivery. Adhering to these principles is especially important in conflict scenarios, when poor decision-making can risk inflaming tensions and increasing risk to civilians.

Politicisation of aid

Global aid trends demonstrate how aid may be distributed in a way that prioritises political, rather than humanitarian, objectives, or following in the path of military activities rather than need. For example, during the Cold War, millions of dollars were invested into Afghanistan every year, but almost all of that money was restricted to areas held by anti-Soviet forces. After the war ended, humanitarian budgets rapidly fell. A similar pattern is being repeated in 2013–2014 where Afghanistan humanitarian needs are increasingly not being met in areas where funding is being reduced as international military forces withdraw.[1]

There are also specific risks associated where military and aid become conflated. For example, as occurred in Afghanistan with the provincial reconstruction teams (PRTs), military and aid personnel were housed and operated together, making it difficult for NGOs to position themselves as impartial. In relationships between humanitarian relief and military presence, NGOs that look to provide aid may be associated with military and international personnel, too – particularly where there are shared nationalities. In these cases positions of neutrality or impartiality may not be believed or understood by the local population.

Conferring legitimacy to armed actors

The complex nature of conflict means that aid agencies are also often required to negotiate with armed groups or conflict instigators in order to deliver aid to the most vulnerable populations. Many in the sector see this as a 'necessary evil' and have accepted this. Yet in doing so these aid agencies risk conferring legitimacy to armed militias. This is especially the case when armed groups are used as military escorts in delivering aid, or actively try to deliver aid themselves (e.g. by NATO troops in Afghanistan).

The political implications of such behaviour:

- The aid agency is perceived as a political, instead of humanitarian.
- Increased mistrust of aid agency's work – moves to limit access to other areas.

1 See: *Afghanistan in Limbo*, Islamic Relief, 2014 http://policy.islamic-relief.com/portfolio/afghanistan-in-limbo/

Conflict sensitive aid delivery

- The most vulnerable civilians are not prioritised.
- There is increased risk to lives of NGO staff, as they become perceived as 'legitimate targets' in a conflict.
- Humanitarian principles are undermined.
- The use of 'conditionality' by agencies sometimes means that beneficiaries don't receive any aid at all.

TOOLS/OPTIONS FOR PROGRAMMING

Address such politicisation requires constant vigilance and regular monitoring and evaluation by agency staff of all their aid projects. Identify where politicisation may be occurring and how to minimise it.

Who are the beneficiaries of the aid?

- Who where they selected by?
- Why were they selected?
- What are the political implications of aiding this group?
  - i. For your agency
  - ii. The conflict dynamics
- How can these be mitigated?
- Are there other beneficiaries more in need?

Who are the associates delivering the aid?

- Who where they selected by?
- Why were they selected?
- What are the implications of working with this group?
  - i. For your agency
  - ii. The conflict dynamics
- How can these be mitigated?
- Are there alternative methods of delivering aid?
- If so, who/what are they and why have they not been used?

CASE STUDY: NEGOTIATIONS WITH HAMAS[1]

Following its election victory in Gaza in 2006, Hamas maintained a suspicion of Western aid organisations and their potential 'collaboration' with Israeli and other intelligence agencies. However, they began to co-operate closely with aid organisations following the blockade of Gaza, which saw 80% of Gazan residents become aid recipients.

Critics argue that Hamas was simply acting in its own interests, by seeking to protect its popular following amongst Gaza residents, and by developing credibility with the international community. Nonetheless, in 2011, Hamas announced that UN and INGO staff would need to coordinate their entry and exit between Gaza and Israel, and obtain permits to exit Gaza. This raised concerns that Hamas was limiting the movement of NGOs in order to prevent the exit of individuals suspected of collaborating with Israel, and would use the process to interrogate staff.

However, the Access Coordination Unit (ACU) of the UN Office for the Coordination of Humanitarian Affairs facilitated several rounds of discussions and negotiations between humanitarian organisations and Hamas. By developing trust and an understanding of each others' concerns, Hamas eventually rescinded its request that UN and INGO staff obtain permits for entry and exit from Gaza. Through care-fully structured dialogue, the ACU managed to negotiate a solution that facilitated the movement of aid agencies and resisted the demands of Hamas whilst maintaining their neutrality and independence.

IMPACT OF AID ON CONFLICT DYNAMICS[2]

Maintaining sensitivity in an emergency situation can be challenging. However, insensitive aid may not only exacerbate the conflict (and emergency), but it can also make it much harder for local communities to recover from both.

Aid can negatively affect conflict in two main ways: resource transfers and ethical messages.

1 Antonio Gali, 'Negotiating humanitarian access with Hamas in Gaza', *Humanitarian Exchange Magazine*, Issue 58, July 2013.

2 Adapted from: *Working with Conflict*, Respond to Conflict, 2011 http://www.beyondintractability.org/essay/limiting-escalation

Conflict sensitive aid delivery

Resource transfers

Bringing new resources (i.e. aid) into a conflict situation can change the balance of power, by:

- Providing a direct resource for armed groups, who may acquire aid through theft or diversion.
- Increasing resources for war, by freeing up local resources to support fighting forces.
- Increasing the influence and legitimacy of warring groups, especially when they can control the safe passage of aid.
- Distorting markets by undermining local businesses and producers, and driving up rents and wages due to hiring local staff.
- Reinforcing tensions, especially when aid is given to some people and not others.

Ethical messages

Although aid is often intended to be compassionate, our behaviours can carry messages that reinforce violent conflict, such as:

- Accepting the terms of war and 'violence as power' by working with armed guards to gain access to civilians.
- Giving legitimacy to warlords by working with them to distribute aid.
- Legitimising the use of scarce resources (such as fuel or water) for personal comfort (as international NGO workers may do) – implying a link between controlling resources and avoiding accountability.
- Promoting intolerance by engaging in inter-agency rivalry.
- Fostering hostility through insensitive fundraising publicity.

TOOLS/OPTIONS FOR PROGRAMMING

When considering programming for emergency aid in conflict situations, consider the following questions:

- How will the transfer of our resources to this context affect the conflict? Consider the examples given above.
- What ethical messages are implicit in our behaviour? Consider how you have behaved in previous emergency situations, and seek feedback from relevant country offices on how to improve.

Conflict sensitive aid delivery

INITIAL ASSESSMENTS[1]

Before distributing aid in a conflict situation, it's vital to conduct an initial assessment of the context. Through this, you can understand how your aid project may affect the dynamics of the conflict, either by stoking tensions or by promoting peace. By understanding the context, you can make informed decisions about what aid to provide, who to provide it to and how best to distribute it.

1. ANALYSING THE AID PROGRAMME

Review all aspects of the aid programme through an 5W-1H analysis (see page 14).

Questions to consider

- Where, how and why is aid offered?
- Who are the staff and how were they hired?
- Who are the recipients of aid, and by what criteria are they chosen?

2. ANALYSING THE AID PROGRAMME'S IMPACT

Use a connectors and dividers exercise (see section 3, 'Conflict mapping', page 24).

- As a divider or connector.
- On dividers or connectors.
- As a communicator of implicit or accidental ethical messages.

Use a connectors and dividers exercise. Consider how there may be implicit messages given by the project in:

- Its choice of beneficiaries.
- The location of activities.
- The way it is communicated.

Questions to consider

- Who gains and who loses from out aid?
- Do these groups overlap with divisions we identified?
- Are we ignoring connectors or undermining local capacities for peace?
- Are there assumptions that might be made about the project or organisation as a result of how the project is implemented?

3. CONSIDERING (AND CHOOSING) PROGRAMMING OPTIONS

Using options planning, look to amend or redesign programme to ensure that aid does not exacerbate dividers, whilst also supporting peace

1 Adapted from: Mary B. Anderson, *Do No Harm: How Aid Can Support Peace or War and Options for Aid in Conflict: Lessons from Field Experience*, *Do No Harm*, 2000 - http://cdacollaborative.org/publication/do-no-harm-how-aid-can-support-peace-or-war/

For more information

- *Action Aid, Real Aid: An Agenda for Making Aid Work, 2005* - http://reliefweb.int/report/world/real-aid-agenda-making-aid-work
- Mary B. Anderson, *Do No Harm, How Aid Can Support Peace or War and Options for Aid in Conflict: Lessons from Field Experience*, 2000 - http://www.hapinternational.org/pool/files/options-for-aid-in-conflict-pdf1.pdf
- Mohammed Haneef Atmar, 'The politicisation of humanitarian aid and its consequences for Afghans', *Humanitarian Exchange Magazine*, Issue 19, September 2001 - http://www.odi.org.uk/sites/odi.org.uk/files/odi-assets/events-documents/3772.pdf
- Antonio Gali, 'Negotiating humanitarian access with Hamas in Gaza', *Humanitarian Exchange Magazine*, Issue 58 July 2013 - http://odihpn.org/magazine/negotiating-humanitarian-access-with-hamas-in-gaza/
- *Afghanistan in Limbo*, Islamic Relief UK, 2014 - http://policy.islamic-relief.com/portfolio/afghanistan-in-limbo
- R. Riddell, *Does Foreign Aid Really Work?*, Oxford University Press, 2007 - http://www.odi.org.uk/sites/odi.org.uk/files/odi-assets/events-documents/1526.pdf

5W-1H analysis[1]

Analyse your activity through asking the following questions.

Why?

- What are the needs that lead us to plan a programme in the first place?
- What do we hope to stop or change through our intervention?
- Why us? What is the value added that our organisation brings to addressing this need in this place?

For each further question in the exercise ask again 'why?' of each answer as a way to understand root causes, discover assumptions that have been make and check the rationale.

Where?

- Why did we choose this location?
- What criteria did we use?
  - i. Why these villages and not those?
  - ii. Why this province and not that one?
  - iii. Why on this side of the front lines and not that one, or both?
- Who did we leave out and why?
- What are the other locations we have chosen that have an impact?
  - i. Why did we rent these buildings? From who?
  - ii. Why do we drive this route?
  - iii. Why do we buy these resources here?

When?

- Why have we chosen this time to bring in our intervention? What is it about the current situation that makes now the right time for our intervention?
  - i. Is the situation post-conflict, pre-conflict, or is the conflict still 'hot'?
  - ii. Why us, now?
- How long is our project going to last?
  - i. How will we know when our project is finished? What criteria?
  - ii. What will have changed and how will we know?
  - iii. Do we have an exit strategy?

What?

- The specific content of the resources can have an impact on the content.
  - i. Are we bringing in food, shelter, money, training, experts, vehicles, radios, tools etc?
  - ii. Be specific: what kind of food? What kind of shelter?
- What types of resources are appropriate to this circumstance?

With whom?

- How did we choose the beneficiaries?
- What was the criteria for choosing some people over others?
- How many beneficiaries will there be?
- Who did we leave out and why?

1 Adapted from: Mary Anderson, *Local Capacities for Peace Trainers Manual*, Collaborative for Development Action, 2003.

5W-1H analysis

- Who else benefits from our presence? Landlords? Drivers? Farmers? Hotels?
- Are there any other external actors who will be present in the project implementation?

By whom?

- Who are our staff?
  - i. Are they local or expatriate?
  - ii. How were they selected?
  - iii. What were the criteria for hiring these people and are these criteria different in different places?
- Who do the criteria leave out and why?
- Who are our partners?
  - i. How were they selected?
  - ii. What were the criteria for our partnership?
  - iii. What is their background?

How?

- What is the mechanism of the delivery of the assistance?
  - i. Food-for-work or cash?
  - ii. Is training through lectures by outsiders or through participatory methods?
- How exactly do we do our work?
  - i. Can you do a full flow diagram of the implementation? What is the process?
  - ii. Who is involved at which stages?
- How exactly do we act?
  - i. Do expatriates drive to work in the morning while our local staff walk or take public transport?

NOW YOU HAVE ASSESSED YOUR ACTIVITY ...

- How does this activity or its results act as a divider in the conflict environment?
- How does this activity or its results act as a connector in the conflict environment?
- What are the accidental or implicit messages generated by how we are implementing this project?

With these answers create a list of problems to be considered through an options analysis.

Scenario planning

Scenarios are images of the future that help to consider the most probable situation to arise and to avoid the risks inherent in situations that are undesirable. This technique is useful for long-term planning in situations where there is significant uncertainty about the future.

It is a reflective (not a predictive) tool that looks to include multiple perspectives about the future in order to help improve understanding of what contingencies you should prepare for.

Scenario development might proceed as follows:[1]

1. Define the boundaries of the situation (scenario field) and identify the key factors and drivers that will influence success and change.
2. Describe trends and possible development paths for each key factor.
3. Analyse their plausibility and cluster them to build coherent scenarios that often encompass three alternatives (e.g. best, worst and probable case).
4. Assess the consequences and risks of each and elaborate a strategy that is robust to the plausible scenarios as well as being adaptive to likely opportunities.

An example of how you might outline scenarios is as follows:

Time period

e.g. post or pre-election, over one year

Location

Best case scenario

- Potential triggers
- Drivers of instability
- Contingency plan

Most probable situation

- Potential triggers
- Drivers of instability
- Contingency plan

Worst case scenario

- Potential triggers
- Drivers of instability
- Contingency plan

For more information

- *Scenarios: An Explorers Guide*, Shell, 2008 - http://norren.no/wp-content/uploads/shell-scenarios-explorersguide.pdf
- *Scenario Building* European Commission Joint Research Centre, 2008 - http://forlearn.jrc.ec.europa.eu/guide/4_methodology/meth_scenario.htm
- Richard Hummelbrunner and Harry Jones, *A guide for planning and strategy development in the face of complexity*, ODI, background note - http://www.odi.org.uk/sites/odi.org.uk/files/odi-assets/publications-opinion-files/8287.pdf

1 Richard Hummelbrunner and Harry Jones, *A guide for planning and strategy development in the face of complexity*, ODI, background note - http://www.odi.org.uk/sites/odi.org.uk/files/odi-assets/publications-opinion-files/8287.pdf

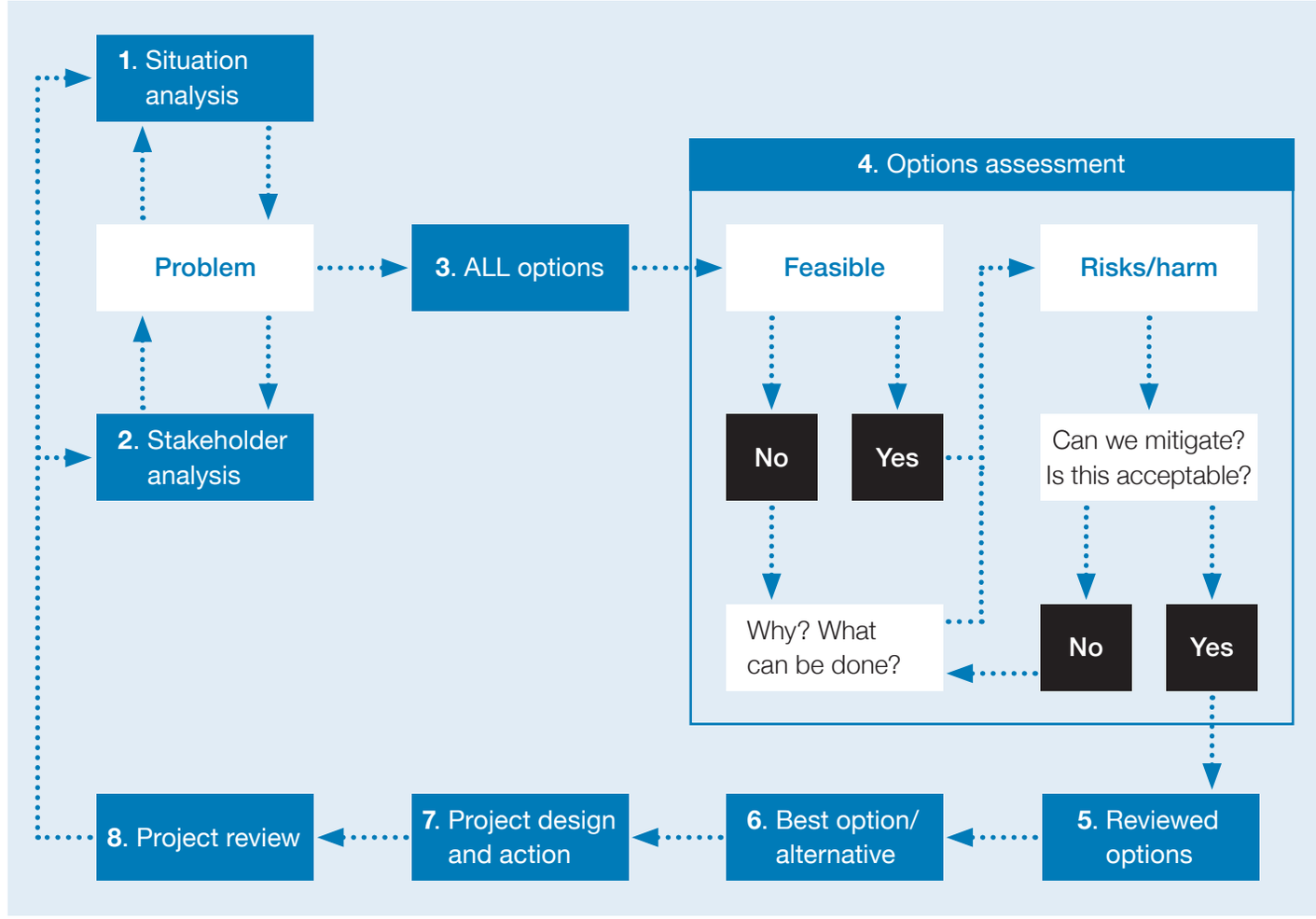
Options planning

The purpose of options planning is to enable you to consider all the possible options available to you to respond to problems or a scenario. The key to this exercise being effective is to ensure that you **leave all options as possibilities until you have eliminated them through an options assessment.** The reason for this is that in a tense or fragile environment the tendency is to 'bunker down' and consider risk to eliminate many options before they have been considered fully. This is understandable and often sensible in situations of insecurity, however it can severely curtail your access and support for communities in a time of great need.

EXAMPLE OPTIONS ASSESSMENT EXERCISE

1. Situation analysis

The situation analysis indicates that an aid delivery activity is taking place in close proximity to areas controlled by armed militia hostile to the government. The activities of your organisation have been taking place in areas under government control only because of the national political situation and because of the security that this affords.



Options planning

- The dividers and connectors analysis indicates that the aid project has lead to a perception that only those who are on the 'side' of the government will receive aid.
- Scenario planning has indicated that following an election later that year (a trigger) violence is likely to increase and there is a likely possibility that the area of the project will come under control of the armed militias.

2. Stakeholder analysis

The stakeholder analysis indicates that there is only one armed non-state militia with some control in the area, and while the agency has a good relationship with the local leaders in the beneficiary community, there has been no interaction with the armed militia leadership.

3. All options

All options are considered, and none are discounted at this stage. The exercise considers should the situation develop to find the areas of operation change to be under the control of the armed group:

- Suspend programming.
- Look for a local partner to implement the project after the change in control.
- Obtain security assistance to protect aid delivery.
- Negotiate for access to the community.

4. Options assessment

OPTION	SUSPEND	PARTNER		SECURITY	NEGOTIATE
Feasible?	No	No		No	No
No: Why?	• Needs of beneficiaries are very high and they have no other support • Not in line with organisation mandate/objectives	No contacts with alternative organisations in this region		• Against organisation policy • Will make aid potential target • High cost	• We don't have contacts with the armed groups involved • May jeopardise relationship with government • Staff do not have negation experience
How to mitigate?	Get another organisation to implement	Create contacts	• Get more than one partner involved • Capacity building and screening prior to agreement	• Use of external security firm • Clear explanation to beneficiaries • Look for special exception for this location	• Utilise contacts with local community that do negotiate with armed militias to act as introduction/intermediary/mediator • Discuss transparently with government • Ask for mediation support from third party • Invest in capacity building for staff on negotiation
Risks/harms?		• We may not be able to screen the organisations for accountability etc • All local personnel have low capacity and have association with a conflict group – will act as divider	• Difficulties in partners working together • Time restrictions • Partner may still not be available	• Against organisation policy • Will make aid potential target • High cost • Inability to retain position of neutrality • May not be allowed to use external security firm	• May put community at risk • Government or actor may not agree to terms • Cost of capacity building of staff or use of third party
Acceptable?	No		Yes	No	• Yes – let the community direct negotiation • Use pressure from larger organisation to enable government agreement • Capacity building of staff is valuable long-term investment in this environment
Final decision	Last available option		Second option to be investigated	Eliminate option	First option to be investigated

Options planning

5. Reviewed options

- Suspend programming: last resort option.
- Look for a local partner to implement the project after the change in control: option contingent on ability to mitigate risks.
- Obtain security assistance to protect aid delivery: eliminated option.
- Negotiate for access to the community: option contingent on ability to mitigate risks.

6. Best option/best alternative

i. Negotiate for access to the community.
ii. Look for a local partner to implement the project after the change in control.
iii. Suspend programming if no other alternative.

7. Project design and action

- Implement capacity building for staff on negotiation and bring in additional assistance.
- Begin preliminary discussions with local leaders to engage them with contingency planning for future scenarios and political change.
- Start to investigate options for local partners.

8. Project review

- Set parameters for regular review of the situation.

RECOGNISING CONFLICT AND FRAGILITY

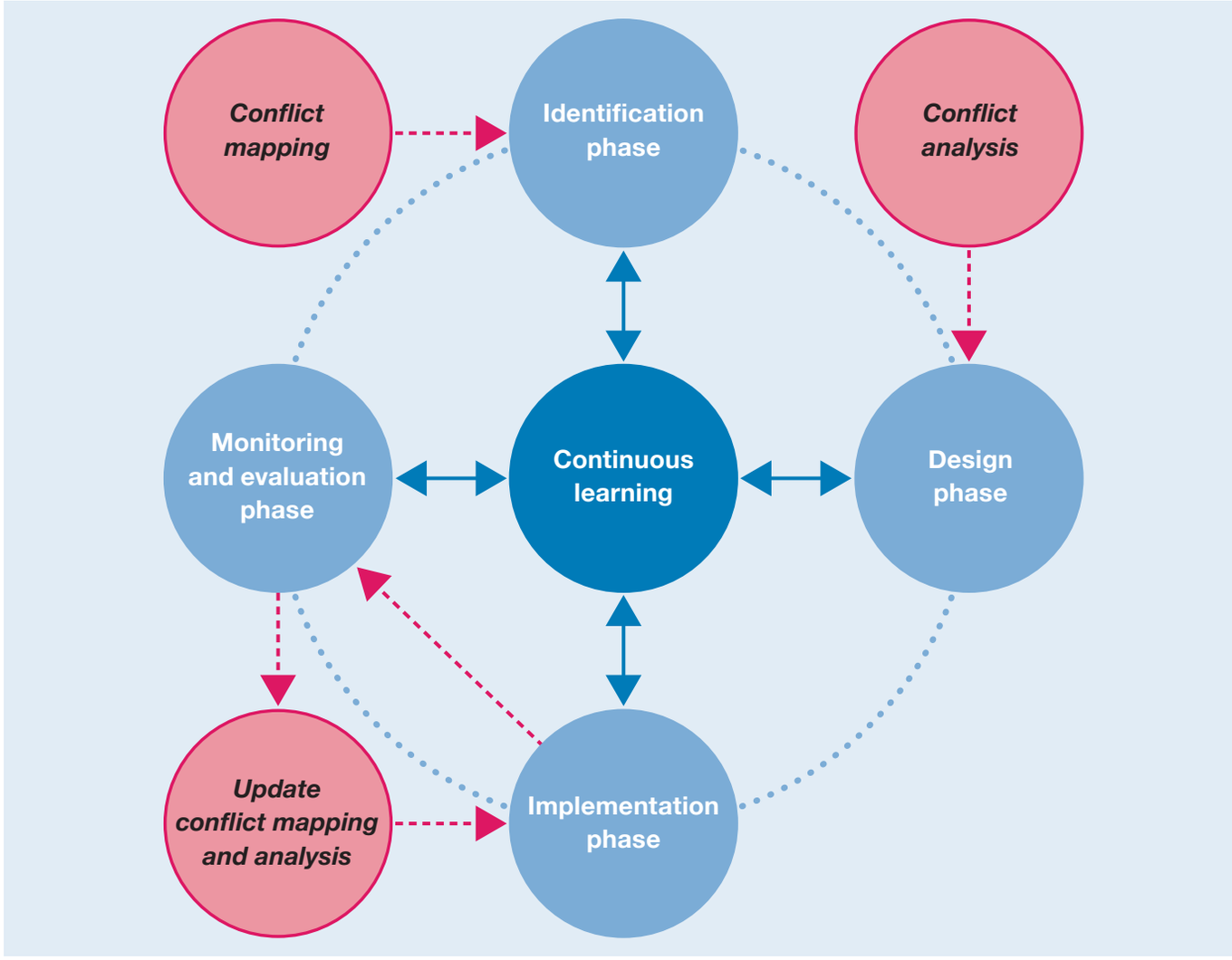
In country strategies

Integrating conflict sensitivity into organisational or country strategic plans will not only help to ensure sustained commitment from the organisation, but will often offer the chance to generate initial attention from senior management.

Strategic planning processes represent a key opportunity to integrate conflict sensitivity into overall strategies. While such periods put great demands on an organisation and may lead to a lesser emphasis on programme implementation or the development of new initiatives, they can also offer unique spaces for staff reflection and dialogue and for broad organisational consultations. This can create space for more open discussions among staff regarding the context in which they are working, the conflict issues they are facing and how the context is affected or impacted on by their work.

Integrating conflict sensitivity into organisational strategies may translate into a simple reference to conflict sensitivity principles. Alternatively, it may be more extensive and lead to different choices of activities, methodologies or target groups because of issues or opportunities highlighted by a conflict sensitivity analysis.

Conflict sensitivity in the project cycle



"Actions are according to intentions, and everyone will get what was intended. Whoever migrates with an intention for Allah and His messenger, the migration will be for the sake of Allah and his Messenger. And whoever migrates for worldly gain or to marry a woman, then his migration will be for the sake of whatever he migrated for."
Bukhari and Muslim

As seen from this *hadith*, there is great emphasis placed on in the intentions of an action. To embody this focus in our programming it is important to include rigorous preparation and programming to safeguard our intentions in the project, and to enable us to reflect on the purposes of our actions, particular in an environment of great risk.

DESIGN STAGE

Integrating conflict sensitivity at the design stage involves analysing your findings from the conflict mapping exercises (scrion 3) to review and inform all key parameters of the project:

- What the project will do.
- Who will implement it and for whom.
- Who the beneficiaries/participants will be.
- Where the project will be implemented.
- When the project activities will take place.
- How the project will be implemented.

Conflict sensitivity in the project cycle

It is important to consider if the make-up of the design team is likely to result in any bias in the project design.

The Conflict Sensitivity Consortium gives the following advice on conducting assessments, either based on or conflict specific.[1]

- **Do not raise expectations**
  Take care about this during assessment, especially if funding is not guaranteed.
- **State aims clearly**
  To those being consulted. Explain follow-up steps.
- **Introductions**
  First impressions count. Respected local actors to introduce staff conducting assessment. Perceptions are hard to change later on.
- **Staff choices**
  Send messages of neutrality and peace through the choices you make. Ensure your new employee represents inter-group co-operation.
- **Location**
  Choose a neutral location so both groups are comfortable.
- **Who to consult**
  Take **divisions** into account. Do not assess needs from just one side, you will be seen as biased. Vulnerability often coincides with lines of division, so take care with messages when assessing the needs of the most vulnerable. A communication strategy is important to reduce misunderstanding.
- **Yourself**
  Do you have your **own bias** about who to consult, and who is needy? We all have our own background, world view, culture and experience which impacts on our conflict mapping. Locals will prioritise their own experience. New arrivals will base their views on what they have previously heard.
- **Local issues**
  Take local relationships and power dynamics into account when you prepare for an analysis.
- **Reluctance**
  Some participants may be uncomfortable or unwilling to answer accurately to parts of the analysis. Be sensitive to their reasons.
- **Sensitive topics**
  Some topics may need careful introduction, smaller groups or one on one contact.
- **Power dynamics**
  These may be brought into the meeting room and may limit the openness of the discussion, so bear this in mind.

1 http://www.conflictsensitivity.org/

Review the specifics[2]

It is important to review the specifics of targeting as part of the design process to:

- Ensure that the conflict and needs analyses include consideration of other groups in proximity to the primary target groups.
- Think creatively about ways that targeted activities can also benefit neighbouring communities and build positive relationships (for example, through communication strategies, exchanges, involvement in some selected activities).
- Develop selection criteria with communities to ensure that such processes are transparent and inclusive. Involving communities early on should increase ownership and reduce the possibility of targeting causing, or exacerbating, tensions at the implementation phase.
- Ensure that all decisions made in relation to targeting are communicated widely and that both targeted and non-targeted groups in an area are involved in information sharing and feedback.
- Influence donors when they are not aware that the specific targeting criteria they have set may lead to increased tensions and hinder implementation.

2 *How to Guide to Conflict Sensitivity*, Conflict Sensitivity Consortium - http://www.conflictsensitivity.org/how-to-guide/

Conflict sensitivity in the project cycle

GOOD PRACTICE IN CONFLICT SENSITIVE PROJECT DESIGN AND IMPLEMENTATION

- Give staff time to consider conflict dynamics separately to the objective of the project, as without this the focus on the project objective may obscure risks.
- Budgeting for conflict sensitivity trainings during implementation or combining them with other agreed capacity-building plans.
- Once the project has been designed review it with a 5W-1H analysis, connectors and dividers analysis (see pages 10 and 14, and section 3, 'Conflict mapping', page 24) before implementation and consider how to amend the programme to be more sensitive to the conflict environment and avoid risks.
- Build into the project participatory management so that the project can take advantage of local knowledge, encourage ownership and relate the project to the beneficiary experience of conflict, rather than solely to an organisational consideration of security risk.
- Be flexible in the project design to react to the environment and changes in political or social dynamics.
- Communicate with the donor transparently about the need for flexibility and the impact of the conflict environment.
- Ensure that there are strong M&E systems that feed learning back into the project and future project cycles. Integrate updated conflict analysis at this stage at a minimum – if the situation is very unstable make conflict analysis a more regular staff activity as part of the project management.
- Create safe spaces for those involved in the project (staff, partners, communities) to discuss conflict issues and how this relates or impacts the project or beneficiaries.
- Remember to consider the holistic understanding of human development – how does the conflict environment impact the life, intellect, faith, wealth and progeny (including environment). Remain aware of how these dimensions interrelate.

For more information

- *How to Guide to Conflict Sensitivity*, Conflict Sensitivity Consortium http://www.conflictsensitivity.org/how-to-guide/

Reality check[1]

With the best of intentions there will always be difficulties in implementing conflict sensitivity – timescales are short, donors may be restrictive, emergency situations are tense and fast-paced, and the situation on the ground may prevent implementation of good practice.

The key to these situations is to make conflict sensitivity part of 'organisational mentality' and to strive to be so in every intervention, and to try to find solutions to these challenges when they arise. Some examples of solutions to challenges to conflict sensitivity can be:

POLITICAL CHALLENGES

- Restrictive donor guidelines for fund allocation. Donor guidelines on budgeting may not permit sufficient allocation of funds for conflict analysis and activities such as capacity building, participatory monitoring and feedback and grievance management mechanisms.
- In some situations it may not be possible to access communities when preparing a design. For example, local authorities might block entry to a location until funds have been committed or agencies may lack the time or human or financial resources.
- Projects may be designed very quickly in response to calls for proposals. How can conflict and conflict analysis be conducted as part of the concept note and full proposal design if there is only very limited time and resources?

POSSIBLE SOLUTIONS

- Creative budgeting. Combining activities so that conflict analysis and capacity-building in particular can take place in conjunction with broader agreed activities. Explore the possibility of joint analysis with other organisations.
- Try and identify key informants who have knowledge of the needs and interests of different groups within a community. Reflect internally to identify any exisitng or potential conflict dynamics and how they may interact with the project.
- For projects that will use a concept note and a full proposal, a brief conflict analysis is 'good enough' for a full proposal and a slightly more in-depth analysis is 'good enough' for a full proposal, with a full conflict analysis being undertaken at start up (see section 3, 'Conflict mapping', page 28).

1 *How to Guide to Conflict Sensitivity*, Conflict Sensitivity Consortium - http://www.conflictsensitivity.org/how-to-guide/

4.c Conflict transformation

Working in Conflict: A Faith Based Toolkit for Islamic Relief

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Project design

BUILDING RESILIENCE

"Anas ibn Malik reported: A man said, 'O Messenger of Allah, should I tie my camel and trust in Allah, or should I untie her and trust in Allah?' The Messenger of Allah (PBUH), said, 'Tie her and trust in Allah'.'"
Tirmidhi

We shall certainly test you with fear and hunger, and loss of property, lives, and crops. But [Prophet], give good news to those who are steadfast, those who say, when afflicted with a calamity, 'We belong to God and to Him we shall return.'
Q2:155–156

Conflict transformation seeks to address the wider social and political sources of a conflict and to transform negative root causes into positive social and political change.

It is Islamic Relief's policy to seek opportunities to transform conflict through existing focused projects wherever appropriate. In line with this policy, we look to target the root causes of conflict and violence, rather than simply reacting to them.

In keeping with our Islamic development framework and move towards integrated sustainable development, we will use this approach wherever possible in situations of fragility and conflict.

The need for this approach is increasingly clear – development needs of a community are integrated and a crisis has the capacity to undermine development achievements. In addition, targeted interventions can be easily derailed by issues in other areas. For example, a livelihood programme can be stalled by lack of access to markets because of destroyed infrastructure, or children in education will struggle to learn where they are suffering from the traumatic impact of their experiences.

To facilitate interventions having a positive impact on conflict dynamics, NGOs need to take these dynamics into account in all programmes. Rather than them being an 'optional extra' this should be considered standard practice.

ANALYSING YOUR CONFLICT MAPPING DATA

Another of His signs is the creation of the heavens and the earth, and the diversity of your languages and colours. There truly are signs in this for those who know.
Q30:22

Linking conflict analysis to project design can be difficult as it requires considering risks and opportunities linked to the conflict context. These are not necessarily or obviously related to project objectives. Where a project is not directly looking to address conflict dynamics there comes a need to provide space for staff to analyse and reflect on the conflict environment.

Peacebuilding projects are different as they focus on conflict issues and can therefore use conflict analysis as a direct needs assessment tool for project design. Linking conflict analysis to the project design involves:

- Reviewing the project from a conflict sensitivity perspective to see how each part of the project design relates to the conflict context.
- Considering scenarios for how a wider conflict may develop to plan contingency actions.
- Identifying opportunities for reinforcing peace and transforming the root causes of conflict (increased dialogue between divided groups, better resource management, less violence etc.) and including them in your project design.
- Identifying changes and making the project design flexible to avoid unintentionally contributing to tensions and to respond where tensions arise.

Project design

BE AWARE OF VULNERABLE GROUPS IN YOUR PROJECT DESIGN

As outlined in section 2, 'The human cost', vulnerability is often exacerbated in conflict situations; vulnerable groups often have specific needs and are exposed to increased risk.

DESIGNING THEORIES OF CHANGE[1]

A theory of change is like a roadmap. It indicates both the vision of success that we hope to achieve, and the pathway that needs to be followed for that change to come about; it explains why that particular vision of success is desirable and why the methodology chosen is appropriate. It is different from a logical framework analysis which merely details a results chain.

Theories of change are of particular use in conflict transformation projects. This is because the aim of conflict transformation is to assist in changing the underlying root causes for conflict, which are often based around feelings, perceptions and experience. Theories of change respond to this, as they focus attention on **how** change comes about and what may influence that change.

A review of peacebuilding projects by CARE International found that the process of articulating and reviewing theories of change adds rigour and transparency; it clarifies the logic of the project design and highlights assumptions. However, this approach has limitations which should be taken into consideration:

- Theories of change can be vague – try to ensure that your theory is clear and can be tested to see if it is correct.
- It can be difficult to include a theory of change when the planning process is focused solely on delivery. Try to provide space for this exercise, even if it is not directly related to the activity but rather to the programme of activities that you have planned.
- It can be difficult to gather evidence to test your theory. In complex environments we may attribute to our activity change or development, but these outcomes could actually be the result of other factors or events. Build in rigorous M&E indicators that genuinely look to assess the impact of your activity separate from the environment.
- Theories of change can encourage a view of change as linear and create inflexible thinking. Try to consider the variety of factors that can influence change and ensure that you are flexible enough to change the approach if it is not working.

The questions you need to ask

i. What is the problem?

ii. What does the desired future look like?

iii. What is necessary to achieve that future?

iv. What needs to change to enable this to happen?

v. What can be done to achieve that change?

vi. Ask 'why?' to the answers for questions 1–5 (reality and assumptions check)

1 Adapted from: *Peacebuilding with Impact: Defining Theories of Change* ('Step 1 Tool: Designing your theory of change'), CARE International UK, 2012 - http://www.international-alert.org/sites/default/files/publications/120123CAREDefiningTheoriesChange_FINAL.pdf

Project design

- When answering these questions your source for these answers should be – as much as possible – **given by the communities themselves** during your conflict mapping exercise. Be careful not to impose answers and responses from your own experiences without very carefully considering them first. This is one of the reasons why it is best practice to use participatory approaches.
- Specific parts of the conflict mapping data that you may utilise to answer these questions are the ABC triangles (section 3, 'Conflict mapping', pages 17 and 22). The responses to the ABC triangle describing the conflict can shape the answers to question 1, while the 'peace triangle' could inform the responses to question 2.
- In considering potential answers to questions 3, 4 and 5, refer to the data collected to focus on the **root causes** of a conflict. For example, the conflict mapping data may indicate that conflicts arise over resources – such as water – or between farmers and nomads when animals trespass into farming land. In a theory of change you may feel that increased resources and nomadic routes are the answer to change. Instead, also consider how you might change attitudes and relationships between groups, with a focus on how they interact. Another way to enable this focus is to consider not just 'what needs to change?' but 'what needs to change so that this problem does not recur?'

TRANSLATING YOUR DATA AND THEORY OF CHANGE INTO STRATEGY[1]

Once you have your theory of change, this should then inform your strategic planning. Planning and strategy is the key to effective projects. Before starting, reconsider the most basic questions:

- What are you trying to change?
- Who defines what change is?

Use the data from your conflict mapping exercise to outline what the situation **is** by categorising the information for easier understanding:

- Attitudes
- Behaviours
- Contradictions
- Relationships
- Structures
- Cultures
- Elite engagement
- Societal engagement
- Sectoral engagement
- Skills and capabilities
- Institutions and systems

1 Adapted from training materials courtesy of the Peace Action Training and Research Institute of Romania (PATRIR) - http://www.patrir.ro and the International Peace and Development Training Centre (IPDTC) - http://patrir.ro/en/activitatea-noastra/ipdtc/

Note: These categories are suggested and not exhaustive. Amend the categories to suit your context, the desired type of project and the results of the mapping data.

Step 1: Outlining your mapping data

When answering this your source for the answers should be, as much as possible, the answers given by the communities themselves during your conflict mapping exercise.

- 'From what?'
  Answer for each of your categories: attitudes; behaviours; contradictions; relationships etc.

Step 2: Envisioning the future

Using the answers given by the community on the Peace ABC triangle exercise, when you ask them about when they felt secure, outline what the desired future looks like for all of the categories outlined.

- 'To what?'
  Answer for each of your categories: attitudes; behaviours; contradictions; relationships etc.

Step 3: 'What needs to change?'

Using the theory of change you have developed, consider what needs to change in order to reach the desired future. Answer for each of the categories.

Project design

Step 4: Strategy

The strategy is the 'how?' you plan to make that change to get from the current situation to the desired future. Using the steps so far and the theory of change, decide how you plan to make that change for each of your categories.

Step 5: Assessing your options

At this stage it is useful to conduct an options assessment (see section 4.b, 'Conflict sensitivity', page 17). The exercises above may have led to a number of potential options, but more important is to assess your options against the potential risks – which are of particular importance in the conflict environment.

The purpose of options planning is to enable you to consider all the possible options available. Our reason for this is that in a tense or fragile environment, the tendency is to 'bunker down' and dwell on risk, eliminating many options before they have been considered fully. This is understandable and often sensible in situations of conflict. However, it can severely curtail your access and support for communities in a time of great need.

Of particular importance in assessing options for a conflict focused intervention is to consider the following questions in your option assessment:

- Will this do anything to exacerbate or support divisions in the community?
- Can the activity help to develop or reinforce connections with that community?
- Are there groups or individuals found in the stakeholder analysis who will feel the impact of the project or feel threatened by it? What needs to be done to encourage buy-in and prevent disruption?
- What are the ethical considerations of attempts to change the local culture? Are you basing this on good principles, religious approaches and ethics? How will you translate this in a way that is sensitive to the context? Is this change feasible within the timeframe of your project – if not how can you enable long-term development beyond the life of the project?

For an example of an options assessment see chapter 4.b, 'Conflict sensitivity' page 18.

Programming options

DEVELOPMENT AND AID PROJECTS

The Department for International Development and the Overseas Development Institute recommend that NGOs need to consider ways in which their humanitarian projects – such as WASH or Livelihoods – can contribute to peacebuilding, even in the short term.

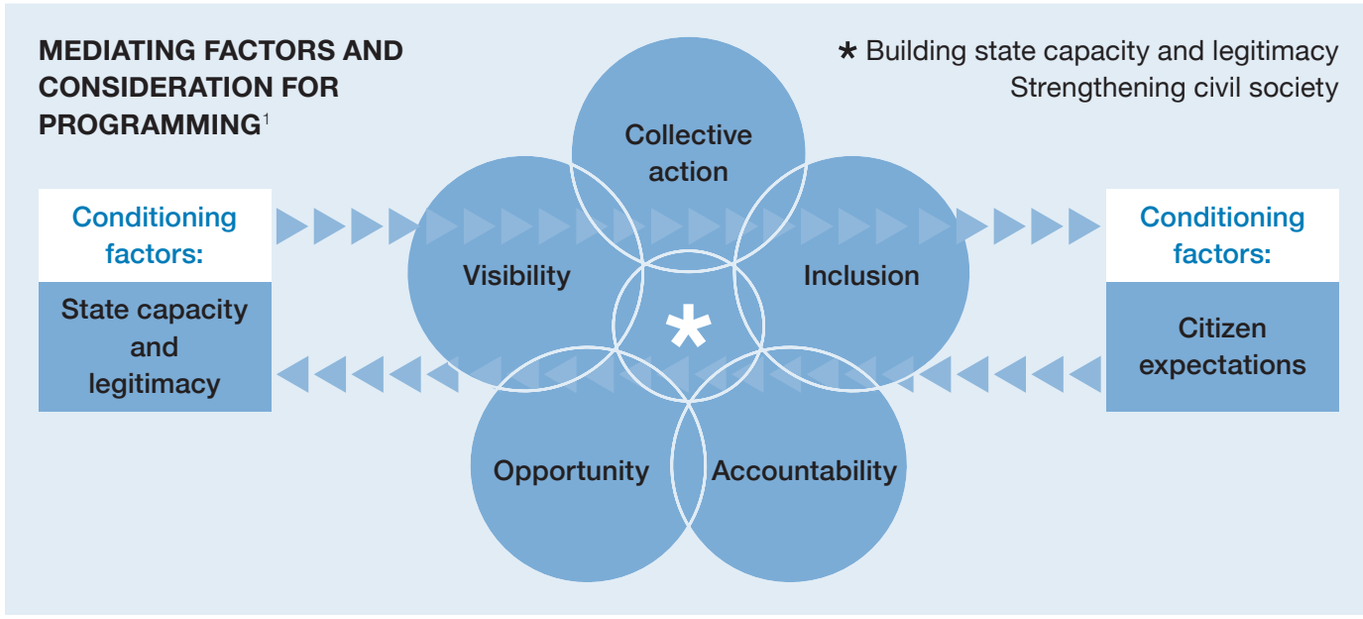
Unfortunately, there has been little evidence collected on how projects can achieve this. In general, security, justice and education projects are believed to have a greater impact in this area.

Tearfund has identified five ways in which WASH programmes can contribute to conflict transformation and peacebuilding by building state capacity and legitimacy, and strengthening civil society.

The five ways are:

- **Collective action**
  Identifying and promoting collaboration between different groups for service delivery.
- **Inclusion**
  Mapping groups who are marginalised from accessing services and identifying potential conflict risks.
- **Accountability**
  Identifying and improving accountability relationships for service delivery between different groups.
- **Opportunity**
  Identifying and promoting opportunities where service delivery can help citizens participate in economic, social and political activities of 'normal life'
- **Visibility**
  Assessing the risk for the state if non-state actors have higher visibility in delivering services.

This can potentially be applied to any development or aid intervention. The opportunity presented by the provision of support or new/improved social services can offer an entry point to facilitate community-based management of resources across divisions; dialogue between competing parties; education to dispel misinformation; and raising the voice of a community to advocate for their needs with the state. This in turn provides an opportunity to improve governance and transitioning service delivery away from NGOs or unsustainable sources in governments.



1 Adapted from: Sue Yardley, *Double Dividends: Exploring how water, sanitation and hygiene programmes can contribute to peace- and state-building*, Tearfund, 2013 - http://reliefweb.int/sites/reliefweb.int/files/resources/WASH%20and%20PBSB%20policy%20FINAL%20web%20%281%29.pdf

Programming options

WATER, SANITATION AND HYGIENE

"Do not withhold excess water, preventing others from pasturing from it."
Bukhari

"O Allah, make me healthy in my body. O Allah, make me healthy in my hearing. O Allah, make me healthy in my sight. There is no god but You."
Bukhari

In nearly all conflicts there are more deaths caused by disease and malnutrition than the fighting itself. Health services are disrupted or damaged, supplies are reduced and situations of displacement frequently lead to public health crises where disease spreads.

Without basic health and sanitation facilities, preventable diseases become deadly. In the Democratic Republic of Congo, maternal mortality has doubled during the recent conflict and over half of all deaths are children under five-years-old. In addition, throughout the world populations living in fragile and conflict-affected states account for 65% of people without access to safe water and 54% of people without access to improved sanitation.

As such, WASH projects and provision of health services are likely to be appropriate for agencies operating in conflict environments and are in an excellent position to include integration of conflict transformation.

PURITY AND HYGIENE WITHIN ISLAM

Cleanse yourself … *Q74:4–5*

Islam places a high importance on purity and sanitation. The rituals of *wudhu* and *ghusl* demonstrate the noble status of water, and the central role it plays in achieving spiritual, as well as physical, purity within Islam. For example:

You who believe, when you are about to pray, wash your faces and your hands up to the elbows, wipe your heads, wash your feet up to the ankles and, if required, wash your whole body. If any of you is sick or on a journey, or has just relieved himself, or had intimate contact with a woman, and can find no water, then take some clean sand and wipe your face and hands with it. God does not wish to place any burden on you, He only wishes to cleanse you and perfect His blessing on you, so that you may be thankful.
Q5:6

Water is considered a social good in Islam, and as the stewards of this earth (*khalifah*), human beings are entrusted with the responsibility of ensuring that water is distributed equitably, to promote and maintain social harmony and spiritual purity. In this regard, WASH projects should equally aim to promote social harmony and resilience in the communities they work with. The importance of water is closely associated with direction to maintain a good level of hygiene.

Protection of life and progeny is of great importance within Islam, and health is necessary for that preservation of life. As life is a gift from God, we are also charged with the responsibility to care for the body we have been given in this life. According to Imam Al-Ghazali:

"A proper understanding and implementation of religion, from the standpoint of both knowledge and worship, can only be arrived at through physical health and life preservation."
Al-iqtisad fi al-i'tiqad

IN PRACTICE

In many areas where Islamic Relief operates we see localised conflicts over access to water and management of water resources, along with a lack of access to basic health and sanitation facilities.

Programming options

In the case of water this is frequently due to scarcity, particularly where sources come under pressure due to increased use by populations who have been displaced.

Climate change is increasingly posing risks to our resources and this is likely to increase in many locations. In emergency situations new sanitation and health facilities may have to be built since existing services will probably be unable to cope with the pressures of the increase in population.

Interventions that seek to address this need are potentially entry points for contributing towards peace and conflict transformation. The ways in which this can be done include:

1. Collective action

Where the communities share the Islamic faith, this may be a way to bring disputing groups to work together on management of water resources or sanitation facilities. You may do this through a conversation about the high importance of water and hygiene for Muslims, and our role as stewards for the resources of the earth to ensure that we have fair access to the resources needed to abide by religious requirements for hygiene. Discussing the life-saving impacts of well-managed health facilities can be related back to the Islamic principle of the importance of saving lives or the need to care for vulnerable groups.

2. Opportunity and accountability

A WASH or health project might build into its activities developing the capacity for the community to be able to hold accountable those that should be responsible for the services required. Sharing this responsibility may be a way to:

- Offer interaction to enable relationships and dialogue to form between competing groups.
- Provide a 'safe' subject to address lack of governance and accountability from state social service providers where this may be a pillar or driver of conflict.
- Enable critique and reform of local justice mechanisms to enforce accountability around this resource, which can then be used to encourage accountability and justice on other issues.

3. Inclusion

Where water, health and sanitation services are often shared, this can be an opening to include marginalised groups in community discussions. This is in line with the Islamic principles of s*hura*. A health centre can also act as a neutral space to facilitate interaction between communities that do not normally come into contact unless in competition.

4. Visibility

Increased visibility of an issue, such as lack of access to water, health or sanitation facilities, may enable a community to highlight the broader problems created by the conflict. However, it is also important to carefully assess the risks to particular groups that may be posed if they become more visible advocates for rights and services in a tense context.

For more information

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Programming options

EDUCATION

Read! Your Lord is the Most Bountiful One who taught by [means of] the pen, who taught man what he did not know.
Q96:3–5

There is substantial emphasis laid in the acquisition of knowledge within the *Qur'an* and through numerous *hadith,* and the emphasis on the benefits and importance of acquiring knowledge is directed to all humankind – whether male or female.

The life of Prophet (PBUH) was in the company of accomplished women who had clearly placed importance on their learning and developing their skills. Khadijah Bint Khuwaylid, the first wife of the Prophet was a wealthy tradeswoman, and managed several employees. To do this at this time would have required here to have a high level of understanding and wisdom.

Aisha Bint Abu Bakr, the youngest wife of Prophet Muhammad was noted for her scholarship and teaching others. Aisha is an example for the promotion of education, particularly education of women in the laws and teachings of Islam.

As discussed previously in this toolkit the importance of the intellect, and the development and advancement of the intellect through education, is considered one of the five dimensions of human life that should be promoted as an objective of the *shari'a.* The structure of the *maqasid* highlights for us how challenges and barriers to this objective pose a risk to human dignity.

Times of conflict pose particular risks to education services and the nature of that schooling can also have profound impact on the development of conflict dynamics. Schooling for children is frequently disrupted in times of war – sometimes for many years – and there are many cases where education services have been deliberately targeted for attack.

CASE STUDY: SCHOOLING IN BOSNIA & HERZEGOVINA

In Bosnia & Herzegovina after the war of the early 1990s 'two schools under one roof' were created to separate children of different ethnic groups from each other. In these children are in the same building but taught different curriculums, even entering through different door and where space is limited they may be taught at different times. A resolution was passed in 2010 to reintegrate these schools, but to date very few have been.

Programming options

This has meant that different understandings of history are taught, including different explanations of the causes and nature of the most recent conflict – described in some books as a 'war for our homeland' or 'liberation', while in others it is considered a war of aggression and includes references to genocide in parts of the country.

FIVE AREAS OF EDUCATION

There are a number of ways in which conflict transformation can be built into an education project. These are based around five areas.

1. **Planning and community participation**
   - i. Engage communities in active participation towards planning of education systems; use this as an opportunity to bring disparate communities together.
   - ii. In planning discuss security concerns directly with the community.
   - iii. Discuss barriers to children learning and seek ways to address these (e.g. 'food for education' programmes).[1]
   - iv. Investigate whether there are options to relate education and schooling with wider reconciliation between communities.
2. **Access and the learning environment**
   - i. Enable access to all communities (equal access) and ensure equality of quality and relevant education. This can be used to signal principles around equality in areas where there are marginalised groups, including education for girls.
   - ii. Where relevant, provide psychosocial support for children who have been in conflict areas and may be suffering from trauma. Use this facility for children to also provide support for teachers.
   - iii. Use negotiation for safety for the school and students as an opening for access negotiation with local stakeholders and groups.
3. **Curriculum content and focus**
   - i. Bringing students together from across different groups is an opportunity for cultural exchange and to dispel prejudice and attitudes that are contributing towards disputes and conflict.
   - ii. Ensure that the curriculum is culturally, socially and linguistically relevant across the difference communities, in both formal and informal education.
   - iii. Look to enable peace education modules to be included within the curriculum to address conflict dynamics directly.
4. **Encouraging conflict sensitivity in teachers and teacher development**
   - i. Provide training and support for teachers to give them professional development and support.
   - ii. Seek to address negative attitudes amongst the school staff as a first step in addressing conflict and peace with the children.
   - iii. If you have any involvement with the recruitment and selection of staff, look to encourage a participatory and transparent process and that selection criterion is based on diversity and equality. Avoid bias towards a particular group – where recruitment is conducted along conflict lines it can escalate grievances.
5. **Education policy**
   - i. If engaging in consultation of advocacy around education policy, look to encourage that this is formed in a conflict-sensitive way. In particular, encouraging links between education policy and other areas that are crucial to post-conflict reconstruction; such as peacebuilding agreements, youth employment and social inclusion policies.
   - ii. Encourage and advocate for reconstruction of damaged education systems as an entry point through which to encourage reconciliation and healing between communities.

1 http://www.islamic-relief.com/NewsRoom/4-683-an-appetite-for-education-in-afghanistan.aspx

Programming options

COMPETENCIES OF CONFLICT SENSITIVE TEACHERS AND OTHER EDUCATION PERSONNEL[1]

- Understand the conflict, root causes and dynamics and the need for conflict transformation. Knows education for all is a human right.
- Self-awareness of own biases and of how their own actions in/around learning environment may be perceived by different groups in different contexts.
- Possesses good inter-cultural sensitivity and understanding of students and families.
- Able to have a conversation with learners about conflict.
- Able to see the link between equal access to quality education and prevention and mitigation of conflicts.
- Able to gather and analyse information in various ways and challenge assumptions.

1 Adapted from: *INEE Guidance Note on Conflict Sensitive Education*, International Network for Education in Emergencies, 2013 - http://toolkit.ineesite.org/toolkit/INEEcms/uploads/1150/INEE_GN_on_Conflict_Sensitive_Education[1].pdf

For more information

- *INEE Guidance Note on Conflict Sensitive Education*, International Network for Education in Emergencies, 2013 - http://toolkit.ineesite.org/toolkit/INEEcms/uploads/1150/INEE_GN_on_Conflict_Sensitive_Education[1].pdf
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Programming options

LIVELIHOODS, LAND AND MICROFINANCE

"A man of the Ansar community came to the Prophet (PBUH) and begged from him. He (the Prophet) asked: 'Have you nothing in your house? He (the man) replied: Yes, a piece of cloth, which we wear, or which we spread (on the ground), and a wooden bowl from which we drink water.' He (the Prophet) said: 'Bring them to me.'

"He (the man) then brought these articles to him and he (the Prophet) took them in his hands and asked to the assembly of people: 'Who will buy these?' A man said: 'I shall buy them for one dirham.' He (the Prophet) asked twice or thrice: 'Who will offer more than one dirham?' Another man said: 'I shall buy them for two dirhams.'

"He (the Prophet) gave these to him and took the two dirhams and, giving them to the man of the Ansar, he said: Buy food with one of them and hand it to your family, and buy an axe and bring it to me.

"He then brought it to him. The Prophet fixed a handle on it with his own hands and said: 'Go, gather firewood and sell it, and do not let me see you for a fortnight.'

"The man went away and gathered firewood and sold it. When he had earned ten dirhams, he came to him and bought a garment with some of them and food with the others. The Prophet (PBUH) then said: 'This is better for you than that begging should come as a spot on your face on the Day of Judgment. Begging is right only for three people: one who is in grinding poverty, one who is seriously in debt, or one who is responsible for compensation and finds it difficult to pay'."

Abu Dawood

Lack of economic opportunity, failure or reduction of livelihood opportunities can contribute to the emergence and development of conflict – whether this be as a source of livelihood (recruitment into militia), resources (theft and looting) or escalation of political conflict (as a result of economic marginalisation). Where conflict breaks out, this in turn can have a devastating impact on livelihoods.

Closely related to these issues can be land administration and governance. Where access to land is restricted or controlled in an exploitative manner this can have a negative impact on livelihoods for those reliant on it, potentially leading to disputes and conflict. Associated with this is land management – for example where nomadic routes through pastoralist or agriculturalist land are poorly managed, leading to disputes and violence between groups.

Programming options

LIVELIHOOD PROGRAMMES IN CONFLICT AND FRAGILE AREAS[1]

On the right are examples of how conflict can impact livelihood assets and the possible responses to be undertaken to address these issues. Highlighted are the ways in which these responses can look to **transform** conflict rather than just react to it – i.e. to look to transform the sources of conflict rather than simply the effects of it.

These strategies are substantially **reactive** to a conflict shock that has occurred. However more effective is to build the **resilience** of the community, before they become destitute.

1. Those that can build economic ties are often the first to consider reconciliation with trading or economic partners. Building livelihood interventions that cut across groups and divisions can be a powerful way to build resilience to conflict. Programmes should:

- Ask local people which forms of trust and cooperation have been broken and what it would take for people to be ready to work together again.
- Identify entrepreneurs who are willing to be among the first to forge links with people on the other side of the conflict. Pay particular attention to the role women play in informal economic activity.

LIVELIHOOD ASSETS	CONFLICT SHOCKS	APPROPRIATE RESPONSES
Physical: Equipment, seeds, tools, machines, vehicles, livestock, property	Looting or destruction	Increase security, replacement of lost items, support and shelter, rebuilding infrastructure (roads)
Natural: Land, water, food resources, wood	Destruction, displacement, damage	Negotiate access, restoration, redistribution, search for alternative resources, management of resources
Human: Labour, skills, training	Death, injury, disability, closure of schools	Emergency education, reconstruction of education, care and support for rehabilitation
Financial: Wages, credit, savings	Collapse of financial systems, unemployment, theft, reduction of savings	Microfinance, cash for work, cash for education, facilitate access to market, create 'peace markets'
Social: Kinship relationships, shared religion, community location and shared meeting points	Displacement, fighting between groups	Support for conflict resolution and reconciliation, support to religious, women's and youth groups, provision of neutral meeting grounds
Political: Political representation, justice systems	State collapse or loss of function, corruption of systems	Advocacy, reform of institutional actors (justice, police, political), human rights and accountability training, monitoring, election support

1 Adapted from: *Livelihoods & Conflict: A toolkit for intervention*, USAID, 2005 http://commdev.org/files/989_file_CMM_Livelihoods_and_Conflict_Dec_2005.pdf

Programming options

- Provide support that will promote pragmatic cooperation at a pace and on a scale that is manageable.

2. Use livelihood support to counteract weak governance or state services. In politicised environments providing assistance can be considered a political intervention in the conflict, and can even make people more vulnerable. However, it can be effective if you are careful to be aware of:

- Where state services and control is most likely to break down, and identify where resources are most threatened by state weakness. Negotiate transparently based on need rather than political priorities.
- Prioritise assistance to fill in the gaps. This can provide alternatives to the opportunistic support that may be provided by armed groups.

3. Support for livelihood opportunities amongst the displaced can provide them with confidence and dignity which can counteract their marginalisation and vulnerability. Relationships of respect are more likely to be developed between groups when they have economic self-sufficiency rather than one side reliant on the charity of the other.

LAND AND CONFLICT

Land is a strategic asset, particularly in areas that are poor and wealth is determined by access to and control of land. As a result land can be a central element in conflict dynamics, and can have both economic and symbolic overtones.

Interventions that can encourage transformation of conflict based around access and rights to land include:

- Where discussion and advocacy is taking place with state and government representatives, consider management of land tenure in a just and equitable manner. This can contribute towards the transformation of conflict dynamics.
- Act as a neutral mediator in encouraging justice in land disputes as a rule. Consider the role of the agency as a third party in advocating for justice.
- Where populations are displaced, settled or resettled, conflicts can arise between existing or 'host' communities and those that have come into the area. You can encourage transformation and prevention of conflict by developing opportunities to encourage interaction between these groups.
- Include public information campaigns in your activities to provide more accurate information about land rights and other related issues. Public information and transparency can act against the confusion and suspicion that can lead to and exacerbate conflict.
- Be aware of the relationship between poor livelihood opportunities, lack of access to land and finance to conflict. Consider creation of alternative livelihood opportunities as a way to reduce pressure on land. Targeting livelihood interventions towards those most likely to be involved with violence or the landless may reduce the risk of violence.

MICROFINANCE INTERVENTIONS

Islamic microfinance is a key component of Islamic Relief's integrated sustainable livelihoods approach, particularly through a focus on building a socially, environmentally and economically sustainable asset base for poor communities.

Microfinance is not in isolation from the environment in which it is dispersed and is essentially about changing the status quo. This means it has the potential to transform or exacerbate conflict dynamics. Risks to be aware of in microfinance projects in a conflict or fragile context include:

Programming options

- The intervention may reinforce or create new social cleavages, e.g. through who is targeted, or inadvertently encouraging development of livelihoods that are in competition without forming mechanisms to alleviate potential conflict.
- Perceived preference for one group over another for microfinance can inadvertently inflame existing tensions and resentments, or even create them.
- If there are group lending methodologies used, there may be conflicts arising within a group where a member is unable to keep up repayment.
- Where resources in a community are increased there may be a risk of targeting if the location becomes part of a 'hot conflict'. Discuss with the community ways to mitigate or avoid that risk.
- Control over the use of resources is passed to the beneficiaries. It can be difficult to manage between unfair conditionality and increased risk.
- Where conditionality is lacking funding; it may be used for activities that are harmful to the environment or even to others.

Conflict transformation through microfinance programming

1. Encouraging conflict transformation through microfinance must be based on a needs assessment that includes rigorous mapping of the conflict environment to ensure conflict sensitivity in the first instance.
2. Microfinance projects can be considered as part of a livelihood initiative that hopes to address the needs for employment for high risks groups, such as young men. Building in conditionality about association with armed groups may be a way to integrate conflict management (if not transformation) into microfinance.
3. Discussion of Islamic microfinance may be an entry point to also discuss Islamic principles around peacebuilding.
4. Where group microfinance is considered, there may be opportunities to create groups across conflict lines:
   i. Begin the process with facilitation of dialogue and reconciliation between the groups to enable groups to understand the needs and situation of each side. This will depend on the level of trust built within the community.
   ii. To develop mutual reliance or a 'transactional relationship' is an excellent way to move relationships from ones of tension to mutual reliance. Where the severing of a relationship is too 'expensive' for either party, conflict is more likely to be resolved and reconciled.
5. Encourage the 'intangible' benefits that may come from a microfinance project – this may be the inter-group economic activities that may arise, the space given for reconciliation in a situation where the economic need is less dire and urgent.

For more information

- *Livelihoods and Conflict: A Toolkit for Intervention*, USAID, 2005 - http://www.ngoconnect.net/documents/592341/749044/Livelihoods+and+Conflict
- *Land & Conflict: A Toolkit for Intervention*, USAID, 2005 - http://pdf.usaid.gov/pdf_docs/pnadb335.pdf
- Joost van der Zwan, *Strengthening the Economic Dimensions of Peacebuilding: Practice Note 7: Conflict-sensitive land policy and land governance in Africa,* International Alert - http://www.international-alert.org/sites/default/files/publications/PracticeNote7.pdf
- *A Post-Conflict Land Administration and Peacebuilding Handbook*, UNHABITAT - http://www.unhabitat.org/pmss/listItemDetails.aspx?publicationID=2443
- Stacy Michelle Heen, *Microfinance and Conflict: Towards a Conflict Sensitive Approach,* Tufts University MA Thesis, 2004 - dl.tufts.edu/file_assets/tufts:UA015.012.DO.00039
- *Microfinance and Conflict in Sri Lanka Towards a Sustainable Socio-Economic Development in the North and East*, ProMiS (Promotion of the Microfinance Sector), 2007 - www.enterprise-development.org/download.ashx?id=1978
- *Supporting Microfinance in Conflict-Affected Areas*, CGAP, 2004 - http://www.cgap.org/publications/supporting-microfinance-conflict-affected-areas
- *Towards Good Practice Principles for Microfinance in War-affected Contexts*, Concern Worldwide, 2004 - http://postconflictmicrofinance.org/TowardsPrinciples_27_05_04.pdf

Programming options

SHELTER

It is God who has given you a place of rest in your homes and from the skins of animals made you homes that you find light [to handle] when you travel and when you set up camp; furnishings and comfort for a while from their wool, fur, and hair. It is God who has given you shade from what He has created, and places of shelter in the mountains; garments to protect you from the heat, and garments to protect you in your wars.
Q16:80–81

"Having a dwelling falls within the necessary minimum that must be sought by everyone since lack of it causes people to be displeased with God and even sometimes to deny Him."
Imam al-Ghazali

Aspects of shelter that are discussed in Islam include the need for privacy:

Believers, do not enter other people's houses until you have asked permission to do so and greeted those inside– that is best for you; perhaps you will bear this in mind. If you find no one in, do not enter unless you have been given permission to do so. If you are told, 'Go away', then do so – that is more proper for you. God knows well what you do.
Q24:27–29

The provision of privacy is particularly important for tense environments – there are particular risks of increasing tensions in locations where disparate groups or communities are brought into close proximity.

New living arrangements have particular challenges associated with them, including:

- Living in close proximity to others, including those you may be in dispute with.
- Recovering from the crisis that lead to the need for shelter.
- Complying with new rules within the environment you have moved to.
- Separation from means of support (family and livelihood resources).
- Finding privacy where there is little available.

1. Be careful about the placement of different communities in ways that do not encourage polarisation, but also does not offer further opportunities for tensions to rise, is the most important starting point. Ways in which shelter provision can be used as an opportunity to transform conflict are based on a rigorous conflict mapping or do no harm assessment.

2. Being aware of the inter-community dynamics can be very important, many IDP camps see destruction of property where groups feel they are being treated unfairly. This can be potentially addressed through:

- More participatory assessments by all groups where the most vulnerable and needy are identified and the need for their support is understood by all
- Greater transparency and accountability by the implementing agency as a way to build trust with those communities

3. Using the close proximity of competing groups to enable shared management of resources or development of community action plans (see 'Integrated Sustainable Development model', page 21) to facilitate greater inter-group interaction. To do this requires a high level of trust to have been built with the respective communities to enable them to be brought together.

Programming options

THE ENVIRONMENT

Anas ibn Malik reported that the Prophet, may Allah bless him and grant him peace, said, "If the Final Hour comes while you have a palm-cutting in your hands and it is possible to plant it before the Hour comes, you should plant it."
Bukhari

Islamic traditions draw heavily on the importance of planning, preparation and optimism – both in this life and the afterlife. The *hadith* quoted above emphasises that even in the face of complex problems (social conflict or imminent disasters), it is a duty to continue the improvement of your community's social and economic state. A seedling will take time to grow, but it will benefit many through its fruit and shade.

The link between disasters and conflict is important to consider. Countries that face the highest risk of disaster and poverty are often also those struggling with conflict and instability. There is a growing literature available on the general benefits of disaster preparedness and risk reduction, as well as guidance on how these can be implemented. However, at times disaster preparedness can specifically mitigate the potential for violence.

Understanding the links between conflict and the natural disasters of today – climate change, destructive natural events, economic instability, energy depletion and scarcity of water and food – is vital to developing effective preparedness and resilience projects. Current statistics show that 50% of people affected by 'natural' disasters live in fragile and conflict-affected states, such as Somalia, Afghanistan and Niger. NGOs can play an important role in mitigating the human, financial and political costs of future conflict, by investing in building greater social, economic and environmental resilience within vulnerable regions.

How conflict can affect disasters

Evidence suggests that conflict and fragility increase the impact of natural disasters, through increased vulnerability to natural hazards.

- Populations are displaced into areas that are more exposed to hazards.
- Basic service provision and livelihoods are disrupted.
- The capacity of governmental bodies to prepare for hazards and protect citizens is reduced.
- Civil society is weakened.
- Aid can be appropriated to support conflict objectives.

Programming options

How disasters affect conflict

Evidence suggests that disasters generally exacerbate pre-existing conflict (although not always).

- Resource scarcity or unequal relief assistance can fuel grievances.
- The impact on livelihoods and economic opportunities can cause some to turn to crime and violence.
- Disaster might also be manipulated and used as political cover to advance military objectives.

CASE STUDY: SUDAN[1]

Doing an environmental impact assessment can always be of benefit, and may highlight potential for future conflict over resources, this is demonstrated by the following example from Darfur, Sudan:

IDPs in camps are entitled to 15 litres of water per person per day which is generally acknowledged as being more than they had before the crisis when they were dispersed across the region. As a result there has been an unprecedented draw down of aquifers with water tables down by 7–10 metres in some camps.

UNEP has classified 23 camps as at risk of failing resources. One of these has already run dry.

An assessment in 2007 found that IDPs were using around half of the water supplied for sale to the city nearby or for making bricks that were also sold to the city. The water sold in the city was comparatively expensive and was no longer clean after transport in donkey carts to the town. The bricks were feeding the property boom created by the international presence in Darfur. This increased trade in bricks was cited by Darfuri traders as the major cause of deforestation in Darfur during the crisis as increasing quantities of wood fuel was needed to fire the brick kilns.

So, chlorinated water that was being provided for free, funded by international organisations, was to a significant extent being used to subsidise a brick industry that was both causing environmental damage to water resources through the depletion of the aquifers, as well as damaging forestry resources through the increased demand for firewood. Paradoxically, the increased demand for the brick industry came from the very presence of the international organisations, some of whom were also funding the free water.

1 Margie Buchanan-Smith, Brendan Bromwich and Magda Nassef, *Governance for Peace over Natural Resources*, UNEP, 2013 - http://www.unep.org/pdf/Governance_for-Peace_Sudan_Web.pdf

ENVIRONMENTAL PREPAREDNESS

Environmental disasters may increase risks of social conflicts in previously conflict-free locations, or intensify existing conflicts by increasing competition over already limited natural resources such as forests, water, grazing land and fertile land.

Projects with a strong environmental management or disaster preparedness component can contribute towards conflict transformation in a number of ways.

- Awareness through assessments can enable prevention of future conflict by assessing:

  i. The impact climate change is having in a conflict environment, and how it can contribute to disputes.
  ii. How conflict situations may prevent effective responses to environmental changes or exacerbate these changes.

- Much as with the discussion on WASH and health projects, environmental projects can be an opportunity to:

  i. Build partnerships.
  ii. Support capacity building within national and local government.
  iii. Build advocacy and leadership capacity to ensuring the voices of the most vulnerable are included in planning.

Programming options

iv. Encourage accountability and support the most vulnerable to hold governments, private sectors and other actors accountable for their use of funds to mitigate and combat climate change.

Where these projects contribute towards better governance, the ability of the vulnerable to communicate their needs and inter-community collaboration, an environmental project can also become a conflict transformation project. Other options to consider in your project design include:

- Can the project include opportunities for young people who have been involved in violent activities? Are there activities that can be done in a way that build connections between communities rather than contributing towards divisions?
- In environmental management how can the systems developed compliment existing customary mechanisms, and what can be done to share consultation and management across all the groups that are using them – and how can this be used to reduce tensions between those groups?
- How can environmental projects and resilience preparedness be designed in a way that contributes towards economic development and thereby reducing some of the economic drivers for conflict?

For more information

- *Prevention of Conflict and Preparedness for Disaster*, International Institute for Educational Planning, 2009 - http://toolkit.ineesite.org/toolkit/INEEcms/uploads/1053/Prevention_of_Conflict.pdf
- *When disasters and conflicts collide: Improving links between disaster resilience and conflict prevention*, ODI, February 2009 - http://www.odi.org.uk/sites/odi.org.uk/files/odi-assets/publications-opinion-files/8228.pdf
- *Governance for Peace over Natural Resources,* UNEP, April 2013 - http://www.unep.org/pdf/Governance_for-Peace_Sudan_Web.pdf

Integrated sustainable development model

In line with our move towards integrated sustainable development, Islamic Relief has developed a template for conflict transformation project design that is integrated with the wider development needs of the community.

An important basis for this project design is the ability to engage with the communities as a trusted actor. Because of this it may be best to focus on communities with whom you already have developed a relationship. If you are not in a position to do this, you will need to utilise your conflict mapping exercises to see if relationships can be built or whether there are trusted peacebuilders who you can engage to develop the project.

The purpose of this programme is to facilitate the following development and conflict transformation objectives:

1. To locate and support local and customary systems for governance and dispute resolution mechanisms.
2. To enable the community to advocate for their rights and needs in a more effective way.
3. To facilitate a holistic development plan that addresses the integrated needs and reduce barriers to the communities' development.

HOW IT WORKS

- **Identify**
  - i. Local structures
  - ii. Existing conflict management systems
  - iii. Connecting groups or individuals
- **Develop**
  - i. Capacity and bring groups together
  - ii. Opportunities for dialogue and new interactions
- **Assess**
  Needs with the community and develop community action plans (CAPs).
- **Liaise**
  Between communities and those responsible for social services; facilitate routes for advocacy.
- **Implement**
  CAPs – by both government and as part of the project.

This model was successfully developed by Islamic Relief Sudan and is outlined in the following case study.

CASE STUDY

PEACE AND COMMUNITY CONFLICT RESOLUTION PROJECT (PCCR), WEST DARFUR

This project took place over two years in West Darfur, focused around IDP camps and the conflicts that were arising between host and IDP communities, and between nomadic and pastoralist groups.

Project objectives

To promote coexistence, tolerance and reconciliation between:

- Internally displaced people (IDPs)
- Nomads
- Host community

Specifically:

- To reinforce and increase the capacity of local traditional authorities to prevent and resolve resource-based conflict between IDPs and host community.
- To provide social services such as safe drinking water in area where it is deficient, primary health care, education and livelihood services to IDPs and conflict-affected communities as a response to the CAP. CAPs outline the steps that the community see as necessary to facilitate development and reduction of poverty.

Integrated sustainable development model

This will minimise the competition for utilisation of resources, services; as well as tackling the divisive mentality between communities; thereby reducing conflict in the area.

Problems identified included

- Frequent disputes over water, especially between women.
- Competition between the IDP and host communities and grievance over lack of access to resources. For example, in one camp prior to this project, a health centre had been destroyed in protest by members of the host community because of the injustice of the health centre being only available to IDPs and not the host community who were also in need.
- Disputes and violence arising where animals travelling on nomadic routes destroyed farming crops.
- Development needs such as access to water, education and health services.

PROJECT OUTLINE

1. Identify

Existing dispute resolution mechanisms were identified. These were reconciliation committees and use of the customary justice systems of *jawid*.

It was recognised that the reconciliation committees were only involving certain groups and not crossing divisions in the society, and had fallen into disuse due to incapacity.

2. Develop

- Important stakeholders were identified for membership on the reformed reconciliation committees. The reformed committees took the time to convince all parties to include all the different communities who used the local resources. Where possible this included women. The trusted positionof Islamic Relief in these communities was crucial in the process of bringing the members together.
- The capacity of these committees was developed through a partnership with facilitators from Zalingi University and the Peacebuilding Research Centre at University of El Fasher.
- Because of the important role that religion plays for all of the communities targeted by this project a highly respected Sheikh from the area gave reconciliation committee members training on conflict transformation from an Islamic perspective.

3. Assess

The reconciliation committees, with assistance from Islamic Relief, developed CAPs to outline the development needs of the community and the order of urgency for these needs. This provided the basis for further development activities and leveraging of funding from elsewhere (including state services.

4. Liaise

Islamic Relief initially acted as an interlocutor between the communities and the native and state services, enabling the communities to advocate for provision of the services outlined by their CAPs.

5. Implement

- Funding within the project enabled minimum needs to be met by Islamic Relief as outlined by the Community Action Plan (such as building a health centre, increasing the capacity of the school, and provision of water pumps).
- Reconciliation committees formed sub-committees to manage particular issues such as to travel and resolve disputes over damage to farmland.
- Water management committees formed where they are trained to maintain the water systems themselves.
- The customary dispute resolution mechanism *jawid* was strengthened and utilised more – for example disputes between women over water access were now resolved at this level rather than taken to the local police.

Integrated sustainable development model

Ongoing

Continue to develop and focus on sustainability.

- Interaction between communities was transferred from Islamic Relief to the reconciliation committees and other structures.
- Islamic Relief also looked to transfer their role as interlocutor with state services to the community structures.
- Further training and development of capacity based on the emerging needs – for example, livelihood activities for women were begun due to identified needs.

IMPLEMENTATION

To implement this project requires flexibility – the project should be designed in response to the local situation indicated by your conflict mapping exercise.

The key points to remember are as follows:

- Utilise existing dispute resolution mechanisms to facilitate reconciliation and peacebuilding.
- Use local to build peace wherever possible – you may need to work in partnership with them to bring disputing groups together.
- Development outcomes should be considered from the perspective of the five dimensions of human development and directed by the communities themselves.
- Development and peace outcomes are intertwined.
- Plan for your own departure – the integration of governance and advocacy into your project is to enable the continued provision of services and development outcomes in the absence of the NGO. Ensure sustainable cooperation between communities through continuity of community led mechanisms to deal with any breakdown.

LESSONS LEARNED FROM THE CASE STUDY

Perception can be crucial

when Islamic Relief first arrived there was great distrust. This was because of their position as an 'Islamic' agency, causing there be an assumption that Islamic Relief was representing the Government. Over time this perception was reduced and then removed through continual demonstration of Islamic Relief's impartiality and independence from the Government and the trust built was a key factor in bringing the different groups together

Bring in partners where needed

where Islamic Relief staff did not have specific expertise in peacebuilding, a valuable partnership was built with those that did have that expertise in the region. Wherever possible use local resources that are in touch with the local culture. In this project, partnerships were sourced with institutions over 550km from the community. Do not restrict your concept of how widely you can look to find resources that are relevant to the local context

Recognise how problems are related to each other

– by tying conflict transformation with development outcomes both root and immediate causes can be addressed. For example where water disputes were a major source of tension the project addressed this in three ways:

- Access to the resource: was addressed through provision of more water access.
- Root causes and prejudice: addressed through the water management and reconciliation committees being shared across groups. As a result of this project many disputes were resolved by members of the reconciliation claiming other members to be 'family' and therefore disputes over water were no longer possible as the resource was to be shared on a familial rather than inter-communal basis.

Integrated sustainable development model

Develop capacity throughout the project lifecycle

Improving the skills and abilities of those involved with the project is a continual process. Consider how interventions, such as training for livelihood creation, can also be used as an opportunity to bring disputing groups together, and how this can be sustained beyond the lifecycle of the project.

Build on existing projects by other agencies

Women were included in the reconciliation committees for the first time. This was largely due to an ongoing awareness raising and advocacy project by other agencies in the area that had worked to change perceptions and attitudes towards women. The PCCR project was able to utilise and consolidate those positive changes through encouraging women to be involved with these structures.

Interrelate projects to each other

Islamic Relief Sudan ensured that requests for projects from partners within the Islamic Relief family were directed to support the community action plans.

Be flexible in the project design

The better formation of the reconciliation committees highlighted an inter-generational divide where the young people were not feeling represented.

The project amended its design to facilitate the formation of youth groups that took their needs to the reconciliation committees, a system that was working well and alleviated many of those tensions

- Ensure that impact measurement is considered from the outset for monitoring and reporting purposes, but also to ensure that the approach does no harm.
- Be creative when dealing with sensitive contexts. At times you might have to ‘sell’ projects to governments who do not want INGO involvement in conflict issues.

Conflict specific intervention options

SMALL ARMS[1]

Small arms and light weapons (SALW) are responsible for hundreds of thousands of deaths every year. The purpose of this section is to introduce programming options on SALW to the reader by outlining what SALWs are, how they can enter a community, what the extent of their impact can be and some steps that can be taken to reduce the prevalence of SALWs in the communities you work with. This toolkit offers only an introduction and readers are strongly advised to liaise with specialists in their location.

- **Small arms**
  Weapons used for personal use, including: handguns, automatic pistols, assault rifles (AK-47), shotguns, machine guns and under-barrel hand-held grenade launchers.
- **Light weapons**
  Weapons designed for use by two or three persons, including: heavy machine guns, light cannons, rocket-propelled grenades and portable missile launchers.

Small arms and light weapons play an important role in many conflicts around the world by enabling civilians to behave as armed militias. Whereas disputes might otherwise have been solved by non-fatal methods, the presence of SALWs vastly increases the risk of individual homicides.

The presence of SALWs in civilian populations can be extremely problematic. Not only do they play a basic role in prolonging conflict and instability by encouraging violent approaches to problem-solving, SALWs can also severely hinder the progress of development efforts. If you want to help remove SALWs from a community, you can take a three-pronged approach:

1. Supply

Identifying and disrupting supply routes is not easy. Being small and cheap, SALWs are easy to conceal and circulate illegitimately. There are many ways that SALWs can reach civilians, such as: theft (from government, international or local military actors supply lines); 'leaking' from corrupt security officials; recycling from prior conflicts; arming of militias by governments; or home-made weapons. SALWs might come from multiple sources in one community.

2. Demand

Any sustainable efforts at de-weaponisation must address the reasons why communities are holding on to weapons. There can be several reasons why there is a civilian demand for weapons, such as: the inability of the state to provide security; ongoing civil conflicts; the wish for an economic advantage; or the desire for enhanced social status.

3. De-weaponise

Supporting appropriate measures to ensure the safe and permanent removal of SALWs from a community. It is vital that you work closely with both civil society groups (e.g. churches, mosques, schools, women's groups) and state bodies, in order to ensure that de-weaponisation efforts are safe, sustainable, and trusted by communities.

1 This section draws heavily on the work on Saferworld and its training manuals on small arms and light weapons control, e.g. *Small Arms and Light Weapons Control: A Training Manual*, Saferworld, February 2012 - http://www.saferworld.org.uk/downloads/pubdocs/Small-arms-and-light-weapons-full.pdf

Conflict specific intervention options

SUPPLY AND DEMAND

Ask communities, state bodies and civil society groups to identify **where** SALWs are coming from and **why** communities feel the need to retain or obtain them.

SUPPLY:

- **Example**: Theft from government stockpile.
- **Solution**: Help state security forces increase security of weapons storage.
- **Example**: Illegal weapons manufacturers.
- **Solution**: Bring illegal manufactureys into economy.
- **Example**: 'Leaking' from neighbouring country.
- **Solution**: Improved border patrol.

DEMAND:

- **Example**: State unable to provide security.
- **Solution**: Training to increase capacity building for state security forces; root out corruption; more visible police officers.
- **Example**: Economic need for guns.
- **Solution**: Sustainable livelihoods projects.
- **Example**: Social pressures to keep a gun.
- **Solution**: Raise awareness about Islamic teachings on consequences of kiliing civilians.

1 'Bring an end to violence in Latin America', *Cities Today* - http://cities-today.com/2013/08/bringing-an-end-to-urban-violence-in-latin-america-2

DE-WEAPONISE

Work with community groups and government departments to develop an action plan for the removal of weapons.

COMMUNITY CONFIDENCE-BUILDING AND BUILDING PUBLIC SUPPORT:

- **Appropriate action**: e.g. endorsement from trusted CSOs; regulation and legislation; trust-building exercises; education and awareness-raising.
- **Partners for action**: e.g. media groups; schools and universities; legislatures; NGOs; civil society groups.

COLLECTION:

- **Appropriate action**: e.g. amnesties; door-to-door; tools/goods/cash for arms; weapons linked to development; registration.
- **Partners for action**: e.g. churches/mosques; civil-society groups; NGOs; government departments.

REMOVAL:

- **Appropriate action**: Registration; destruction (think: 'how?'); transport; stockpile/storage (think: 'where?')
- **Partners for action**: e.g. military; police.

CASE STUDY: 'FOR YOUR FAMILY', VOLUNTARY DISARMAMENT PROGRAMME, MEXICO CITY[1]

During the first six months of 2012, a total of 1,039 firearm accident or deaths occurred in Mexico City. To counter this, in December 2012, the city's mayor launched the 'For Your Family' programme, which sought to raise awareness among local populations about the risks of owning guns, and consisted of an exchange of weapons for economic assistance, domestic appliances or computer materials. The programme also included exchanges of toy weapons for educational toys. Anonymity was guaranteed, and exchanges were held in a church atrium, which was perceived as neutral territory and thus increased trust in the programme.

Prior to the programme, authorities identified the areas where guns were most prevalent and sent brigades of volunteers to every house to raise awareness about the risks of gun use and invite citizens to hand over weapons. The brigades, which consist of nearly 25,000 people, visited over 525,000 homes and worked especially with women, children and neighbourhood committees to influence social attitudes. The programme appeared to have a great success, with over 5,000 weapons collected during the first five months alone.

Conflict specific intervention options

DEMOBILISATION, DISARMAMENT AND REINTEGRATION (DDR)

But if they incline towards peace, you [Prophet] must also incline towards it, and put your trust in God: He is the All Hearing, the All Knowing.
Q8:61

The verse above is often used to emphasise the importance of peace, and the need to prioritise peaceable behaviour over aggressive behaviour. However, what is often forgotten in this verse is the command 'and put your trust in God'. We must remember that trust is a vital factor in any peace-building efforts. Combatants often feel unwilling or nervous about disarming when they still have low trust levels with their opponents and little alternative options for economic activity.

Disarmament, Demobilisation and Reintegration (DDR) is a process that has been promoted by the United Nations and practiced by many international bodies since the early 1990s. It's a short-term process that tries to develop security in post-conflict scenarios by:

- Disarming and demobilising armed individuals and militias.
- Peacefully re-integrating ex-combatants into civil society, by helping them find livelihoods and build local support networks.
- Ensuring that ex-combatants become stakeholders in the peace process.

DDR is a complex and sensitive process, which even experienced bodies such as the UN struggle to implement. It is not typical for relief or development agencies to engage directly with DDR. However, your discussions with the community and your mapping exercises may indicate that the situation is appropriate for, and requires a DDR intervention in order to move towards development goals.

In these cases your interventions may support or compliment efforts by DDR projects, and to facilitate this possibility this section will provide some basic insights into what DDR consists of, what challenges DDR initiatives can present, and some guidelines on how to approach DDR sensitively.

WHAT IS DDR?

DDR takes places in several stages, which can each consist of numerous activities, as outlined below:

- **Disarmament**
  The collection, documentation, control and disposal of arms, ammunition, explosives and weapons of combatants and civilians. It also extends into the development of responsible arms management programmes.
- **Demobilisation**
  The formal and controlled discharge of active combatants from armed groups. This may involve massing troops in camps or temporary centres to be processed and registered for reinsertion and reintegration.
- **Reinsertion**
  The short-term assistance offered to ex-combatants to help cover their basic needs as they transition to civilian life. This can include food, clothes, shelter, medical services or basic training and tools.
- **Reintegration**
  The process by which ex-combatants acquire civilian status and gain sustainable employment and income through training and support. This is a long-term social and economic process that often takes place at a local level.

Conflict specific intervention options

Traditionally, NGOs have tried to conduct DDR programmes in the order outlined above, and could only take place after certain preconditions were met (e.g. the signing of a peace agreement that provides a legal framework for DDR; trust in the peace process; willingness of conflict parties to participate in DDR; and a minimum guarantee of security).

While this traditional approach is generally still the most widely supported, there is increasing acceptance of the need for flexibility when traditional DDR approaches are not effective and more creative approaches are needed. This is called 'second generation DDR'. Examples of second generation DDR programmes are:[1]

- **Emergency employment programmes**
  Such as infrastructure projects, which encourage reintegration by enabling ex-combatants to immediately begin working alongside civilians.
- **Targeting specific groups**
  Such as senior officers or vulnerable youth for reintegration work, in order to disrupt existing command structures which might have survived after 'demobilisation'.
- **Conducting 'reintegration' before 'disarmament'**
  Can help reassure ex-combatants who are nervous about relinquishing their arms.
- **Weapons management programmes**
  Instead of 'disarmament'. This can be especially useful in countries where gun-ownership is legal and therefore disarmament might be useless.

Regardless of which DDR programmes that are implemented, there are basic principles which should guide your approach to DDR:

- **DDR should be people-centred**
  Participants should receive fair and equitable treatment, and not be discriminated against, especially when determining eligibility criteria for DDR. However, support may vary based on the specific needs of an individual's sex, age or ability.
- **DDR should be flexible, transparent and accountable**
  Programmes should be adaptable to the context; information should be clearly available to, understood by, and accountable to all stakeholders (as far as security allows).
- **DDR should be nationally owned**
  NGOs should support national ownership of this project by the state and non-state stakeholders at the national, regional and local level. Act as a neutral partner.
- **DDR should be integrated**
  Coherent planning and coordination with other peace-building efforts.
- **DDR should be well planned**
  Ensure quality delivery of services. Pay special attention to: safety and security; coordination; assessment and M&E; information and sensitisation; a transition and exit strategy.

QUESTIONS TO ASSESS BASIC PRINCIPLES IN DDR PROJECTS

People centred

- Did your assessments gather the necessary information to prepare a locally appropriate DDR programme? Did they allow you to identify who participants and beneficiaries are? Did they ascertain the specific needs of different groups that make up participants and beneficiaries?
- Did you take the necessary precautions to avoid raising unrealistic expectations among participants and beneficiaries? Were DDR programme staff properly briefed and instructed on how to handle and release information? Were national counterparts and institutions fully aware of the limitations of the DDR programme and the implications of their information campaigns?

1 *Second Generation Disarmament, Demobilisation and Reintegration Reintegration (DDR) Practices in Peace Operations*, UN Department of Peacekeeping - http://www.un.org/en/peacekeeping/documents/2GDDR_ENG_WITH_COVER.pdf

Conflict specific intervention options

- Do the DDR programme eligibility criteria take into account the different roles of those involved in armed forces and groups?
- Did you devise a mechanism to identify and include eligible women in the DDR programme?
- What measures were taken to ensure the unconditional release and protection of children associated with armed forces and groups as combatants or in other roles?
- Do reintegration benefits and opportunities respond to specific needs of different groups?
- Do these benefits allow for the involvement of families, particularly wives, of ex-combatants in reintegration?
- Did you consult and involve participants and beneficiaries in the planning and design of the DDR programme?

Flexible, transparent and accountable

- Did you carry out a holistic analysis of the conflict and security dynamics to ensure that the DDR programme is country and context specific?
- Did you plan for different scenarios? Do you have contingency plans? Do you have flexible funding mechanisms?
- Do you have a public information and strategic communication strategy for each target group (participants, beneficiaries, partners and stakeholders)?
- Did you establish a reporting and monitoring system? How will you demonstrate to each target group (participants, beneficiaries, partners and stakeholders) that the programme's objectives have been achieved?
- How will you involve participants, beneficiaries, partners and stakeholders in evaluation?

Nationally owned

- How will you ensure that state and non-state stakeholders at the national, regional and local levels, including civil society and NGOs, are fully represented in DDR decision-making bodies?
- What mechanisms are necessary to fully engage national participants in the planning, design, implementation, monitoring and evaluation of DDR?
- Did you carry out a capacity needs assessment of State and non-State stakeholders, including NGOs and CSOs?
- What is your capacity-building strategy towards them? How will you supply policy advice, technical assistance, training and financial support to them?

Integrated

- What key UN agencies, programmes and funds are likely to become involved? What are their comparative advantages? What roles are they likely to perform?
- Will integration take place at the programmatic level or institutional level or both?
- What links can be built between DDR and other programmes?
- How will the DDR programme be integrated or linked to relevant regional initiatives?

Well-planned

- What are the minimum operational security standards (MOSS) applying at your duty station? Are your staff familiar with them?
- Are you in contact with the UN Security Coordinator (UNSECOORD)? Are you collaborating with other national and international organisations on safety and security matters?
- What are your needs in terms of an information management system? What are the options?
- Will your partners be involved in collecting information? Did you adopt common standards for collecting and managing information to ensure compatibility?
- What behaviour changes will the information and communication campaign aim to achieve? What tactics and tools will be used?
- What are the key factors in deciding how long to remain and when to exit?
- Did you involve participants, beneficiaries, partners and stakeholders in the design of the transition and exit strategy?

Conflict specific intervention options

- How will you keep your transition and exit strategy viable and useful?

For more information

- *Second Generation Disarmament, Demobilisation and Reintegration (DDR) Practices in Peace Operations*, UN Department of Peacekeeping Operations, 2010 [http://www.un.org/en/peacekeeping/documents/2GDDR_ENG_WITH_COVER.pdf].
- *Operational Guide to the Integrated Disarmament, Demobilisation and Reintegration Standards*, UN Inter-Agency Working Group on Disarmament, Demobilisation and Reintegration, 2010 [http://www.iddrtg.org/wp-content/uploads/2013/05/Operational-Guide-REV-2010-WEB.pdf].

PREJUDICE REDUCTION

Conflict transformation is fundamentally about changing attitudes and tackling the root causes of violence; these frequently lie in perceptions and reactions to behaviour. In order to change this situation - and often as a starting point before you can persuade groups to work together – you may need to address the attitudes and prejudice that feed into disputes.

To tackle this you will need to consider:

- Can these attitudes be tackled quickly?
- Should you tackle prejudice amongst small groups or through public awareness – what are the pros and cons of this approach? How can you sequence activities in the most sensitive way?
- Are there causes for these attitudes that need to be addressed first?
- What are the sensitivities? Will your intervention increase the vulnerability of some groups rather than decrease it?
- Who can you work with who is already working to tackle these prejudices? Who are the connectors between the groups?

EMPATHY

A Messenger has come to you from among yourselves. Your suffering distresses him: he is deeply concerned for you and full of kindness and mercy towards the believers
Q9:128

Adversaries are brought into contact with each other in many conflict resolution workshops. Exercises encourage them to look at the other's point of view, triggering sympathy and empathy.

By themselves, though, sympathy and empathy are not sufficient to end violent behaviour. Interest in the benefits or peace must also be developed. Empathy and mutual understanding is, however, the foundation on which mutual interests can be built, particularly where reconciliation needs to be the first step in the process.

PREJUDICE REDUCTION EXERCISE[1]

To help groups address their prejudices you can ask them a similar set of questions to the ones below. These can help you identify any prejudices you may also have.

1. At what age did you first discover that there were different groups in your society?
2. What did people in your family and your community tell you about these other groups, and about your own group?
3. List the groups – social, political, ethnic, religious and so on – that you instinctively like and then list those you dislike. What conclusions can you draw?
4. Do you ever feel angry with your own group because of the way it treats another group?

1 *Working with Conflict*, Respond to Conflict http://www.respond.org/pages/publications.html

Conflict specific intervention options

5. Do your responses here give you any insights into prejudices you may have against other groups? How does this make you feel?
6. Would you like to change these attitudes? Have you tried already? How?

Once they have answered these questions, have them discuss their own conclusions. When you are working with two different groups, you might ask them to do this separately first, and then share their responses and conclusions with each other. A further step to examine what underlies the prejudice and discrimination you have observed:

- Are there individuals, organisations, institutions and structures that induce and sustain prejudice?
- What can you and your colleagues do to address these challenges?

It is important to remember that this can be a very uncomfortable process for people to go through. You can expect to encounter anger and hostility, and should proceed slowly and with great care.

RECONCILIATION PROJECTS

For a society to move on from a situation of violence and conflict, social reconstruction can be needed as much – if not more – than physical reconstruction. Respond to Conflict and other practitioners see reconciliation as the founding stone from which positive peace can be built. Reconciliation is a process as well as an outcome, and takes time to emerge.

'Reconciliation' can be a problematic term as understandings can differ, and many languages do not have an equivalent term. There is agreement, however, that:[1]

1. Reconciliation is a long-term process and a task for generations of society.
2. Reconciliation cannot be initiated or sped up from outside, but must be owned by the people who are seeking to be reconciled.
3. Reconciliation is a task for society as a whole, not only a task for specific groups. It has to take place at all societal levels – from high-ranking politicians and officials to grassroots workers.
4. Offenders are usually more 'open' to reconciliation processes than victims. It is important to analyse who wants to be reconciled and for what purpose. Beside moral arguments, it is not fruitful to put pressure on the victims if they are not ready to be reconciled.
5. Every reconciliation process is unique, because the cultural and conflict-related context is always different. Therefore, a proper conflict analysis is needed to design the reconciliation process.

There are four intersecting approaches to reconciliation:

- Healing
- Justice
- Truth-telling
- Reparation

Each of these areas has their role to play in the process and will have different weight according to the needs of that community. For example, where there is a tradition of reparation exchange as opposed to punishment, reconciliation based on this form of exchange will be appropriate for some cultures but not others.

While these approaches intersect, often a reconciliation project will focus on a particular approach:[2]

1 *Mainstreaming Conflict Prevention: Reconciliation*, OECD–DAC, 2005

2 For a detailed outline of these approaches, as well as analysis of the benefits and risks, see, *Reconciliation after Violent Conflict: A Handbook*, IDEA, 2003 - http://www.un.org/en/peacebuilding/pbso/pdf/Reconciliation-After-Violent-Conflict-A-Handbook-Full-English-PDF.pdf

Conflict specific intervention options

Healing

- Psychosocial programmes.
- Individual counselling and support interventions
- Training of local communities with psychosocial support skills.
- Self-help support groups.
- Symbolic healing rituals or events.

Justice

- It can be retributive and based on prosecution.
- It can be restorative and based on mediation.
- Truth commissions produce historical justice.
- Reparation policies aim for compensatory justice.

This may include using national or local court systems, amnesties and some truth commissions.

Truth-telling

- Truth commissions.
- Historical commissions or inquiries.

Reparation

There are different types of reparation measures, including:

- Reparation rights and reparation politics
- Individual and collective measures.
- Financial and non-financial measures.
- Commemorative and reform measures.

Because of the cultural specificity of reconciliation projects it is recommended to investigate the most appropriate structure for any reconciliation interventions before designing your project.

Wherever possible, local and pre-existing reconciliation mechanisms should be supported.

From an Islamic perspective, either when working directly with Muslim communities or to inform your approach as a values-based Islamic NGO, these are useful concepts to draw upon.

- **Mercy** (*raheem*)
  The *Qu'ran* highlights the qualities of mercy and compassion to each other and supporting *hadith* echo this:

  "Those people who show no mercy will receive no mercy from Allah."
  Bukhari

- **Justice** (*adl*)
  A founding principle for all Islamic law. The *Qur'an* tells us that God will only act with justice, and believers should stand up against injustice at all times.

You who believe, uphold justice and bear witness to God, even if it is against yourselves, your parents, or your close relatives. Whether the person is rich or poor, God can best take care of both. Refrain from following your own desire, so that you can act justly – if you distort or neglect justice, God is fully aware of what you do.
Q4:135, see also 42:42

- **Truth**
  Truth and truthfulness are complex terms and in Islam are considered as holistic term; relevant to more than what you say, truthfulness is also reflected in the relationship between how a person speaks and the acts they undertake.

  "I order you to be truthful, for indeed truthfulness leads to righteousness, and indeed righteousness leads to Paradise. A man continues to be truthful and strives for truthfulness until he is written as a truthful person with God. And beware of falsehood, for indeed falsehood leads to sinning, and indeed sinning leads to the Fire. A man continues to tell lies and strives upon falsehood until he is written as a liar with God."
  Muslim

Conflict specific intervention options

THE ROLE OF NARRATIVES AND HISTORY

"(Knowledge is) not the profusion of narration, but a light which God casts into the heart. Its condition is followership and flight away from egotism and innovation."
Imam Shams al-Din al-Dhahabi

A personal story or narrative is powerful, it can make the listener sympathise with that person and the group they represent. Research indicates that over time, sympathy increases. The skill of the narrator can be an influential factor.

For Muslims, a *hadith's* authenticity is linked to narratives and verifying history. Reflection on the scientific approach that is taken with the authentication of *hadith* can serve as a useful reminder of the important role that narratives can play in perception.

Conflict areas tend to generate arguments over history as opposing groups have their own interpretations.

Programme implications

It's important to be aware of differing views on the past. Staff and beneficiaries may believe an interpretation because they have never been challenged, and this can be problematic. Building trust is the key factor before opening discussions about core views.

For more information

- Karen Brounéus, *Reconciliation and Development,* 2007 - http://library.fes.de/pdf-files/iez/04999.pdf
- *Reconciliation after Violent Conflict: A Handbook,* IDEA, 2003 - http://www.un.org/en/peacebuilding/pbso/pdf/Reconciliation-After-Violent-Conflict-A-Handbook-Full-English-PDF.pdf
- *Mainstreaming Conflict Prevention: Reconciliation,* OECD – DAC, 2005.
- *Reconciliation – Theory and Practice for Development Cooperation*, SIDA, 2003 - http://www.pcr.uu.se/digitalAssets/18/18232_SIDA2982en_ReconWEB_brouneus.pdf

PSYCHOSOCIAL SUPPORT PROJECTS

Psychosocial support projects are often some of the most needed in the immediate post-conflict context. There is a tendency to believe that the trauma caused by mass-violence is transitory and does not 'disable' the victim.

However evidence suggests that emergency provision is not sufficient and that major depression and PTSD are prevalent amongst refugee and displaced populations.

As discussed in chapter 2, 'The human cost', can affect the victim many months or even years after the trauma took place. In addition, evidence has been found that trauma can have an inter-generational impact, where parents pass psycho-logical sensitivities and issues to their children.

To enact a psychosocial support programme you will need to recruit professional practitioners with expertise in counselling, psychotherapy or related mental health fields. Wherever possible you should look to recruit those with this expertise from within the culture of those you are hoping to support as there will be aspects of support for trauma that will need to be culturally specific.

As with any other project within a conflict or fragile context you will need to do preliminary assessments to ensure that your project is not being negatively affected by conflict divisions. If you only have staff members from one side of a conflict, this may prevent members of another community from using the services on offer.

Consider, then, whether there is the possibility to design the project so that you can transcend those divisions or to include communication strategies that will alleviate concerns and reduce the negative impact of this.

Conflict specific intervention options

CASE STUDY: 'PASS IT FORWARD' PROGRAMME, BOSNIA & HERZEGOVINA[1]

Šemsa Ahmetspahić, Project Officer, Islamic Relief Bosnia & Herzegovina, writes:

"Islamic Relief was one of the first organisations providing aid during the war [in Bosnia & Herzegovina], and now – after the war – we are also leading the way. Pass it Forward emerged from a project with educational activities and opportunities for orphaned children, when we offered them psychosocial counselling and therapeutic support.

"Instead of charging for services, we ask beneficiaries to contribute to the project. Everyone contributes what they can. This helps us provide treatment to other people, and support orphaned children.

"We started opening our door to other people that were experiencing psychological problems. Clients that we helped told their friends about us, and the circle of beneficiaries has spread wider and wider. I like to describe the project as a circle of good deeds. Because we, as a humanitarian organisation, are providing psychological help free of charge to vulnerable children and adults that can't afford to pay for treatment."

For more information

- International Congress of Ministers of Health for Mental Health and Post-Conflict Recovery, *Book of Best Practices: Trauma and the Role of Mental Health in Post-conflict Recovery*, International Congress of Ministers of Health for Mental Health and Post-Conflict Recovery, 2004 - http://siteresources.worldbank.org/DISABILITY/Resources/280658-1172610662358/Proj1Billion.pdf
- *Psychosocial Support for Youth in Post-Conflict Situations: A Trainer's Handbook*, International Federation of Red Cross and Red Crescent Societies, 2014 - http://www.pscentre.org/wp-content/uploads/1679_rcy_youth_manual_T2.pdf
- *Mental health and psychosocial support for conflict-related sexual violence: principles and interventions*, Unicef, 2011 http://www.unicef.org/protection/files/Summary_EN_.pdf
- *Social Development Notes: Mental Health and Conflict*, The World Bank, 2003.

Working with others

CUSTOMARY MECHANISMS

'Customary' is most frequently used to describe local systems of justice, for example *gacaca* courts in Rwanda. However it might also used to cover a wider range conflict resolution mechanisms such as *jirga* in Afghanistan or *xeer* in Somalia.

For our purposes related to the design and delivery of conflict transformation, humanitarian and development interventions, we will use the widest definition to cover those systems that engage in any form of dispute management or even local governance.

The reason for doing so is to enable initial assessments to consider all local systems for governance and justice and how they may be brought in to enable the transformation of conflict.

Benefits

As is the case with local partners, working with existing local systems has a number of benefits:

- It engages directly with the community.
- It develops systems from within that are familiar, rather than imposing new structures from the outside.
- Utilises local knowledge and skills.
- Is more likely to be sustainable and to be able to leverage local resources.
- Is more likely to have the trust of constituents.

Risks

As with all development interventions there are risks. These can be divided into two categories – conflict sensitivity and local practice:

1. It is important to consider engagement with customary mechanisms from with a conflict sensitivity perspective. The choice of 'which' mechanism to develop, the stakeholders to work with first (or at all) and providing support for a system that is viewed with distrust by some parties can exacerbate the conflict dynamics you are trying to transform.
2. Supporting a mechanism may inadvertently support un-Islamic or unethical practices – such as honour killings, violent punishment, Female Genital Cutting (FGC) or other gender based violence. Before engaging with a customary system ensure you are fully aware of their practices. Where possible design your intervention to address those practices and work sensitively towards preventing such practices.

Programming options

There are no clear answers to direct the exact shape of interventions. Case studies and experience indicate that what will have impact and be effective will be determined by the context and based on factors such as social norms, a culture of rule of law, socio-economic context and the capacity of those engaged with the customary mechanisms.

See overleaf: 'Engaging with customary mechanisms'

For more information

- Erica Harper (ed.), *Working with Customary Justice Systems: Post-Conflict and Fragile States,* IDLO, 2011- http://reliefweb.int/report/world/working-customary-justice-systems-post-conflict-and-fragile-states
- Peacebuilding Initiative, *Traditional and Informal Justice Systems*, Peacebuilding Initiative - http://www.peacebuildinginitiative.org/index22e6.html?pageId=1695
- *Informal justice systems: charting a course for human rights-based engagement* UNDP, 2012 - http://www.undp.org/content/dam/undp/library/Democratic%20Governance/Access%20to%20Justice%20and%20Rule%20of%20Law/Informal-Justice-Systems-Charting-a-Course-for-Human-Rights-Based-Engagement.pdf

Working with others

ENGAGING WITH CUSTOMARY MECHANISMS

1 ▶ *Identification*

2 ▶ *Consider risks and benefits in project design; Initiate contact and engagement*

3 ▶ *Implement opportunities foinvolvement of customary mechanisms in project design and implementation*

IDENTIFICATION ▶	CONSIDER ▶	RISKS/ISSUES ▶	CONSIDER ▶	MEETING ▶	IMPLEMENTATION ▶	SUSTAINABILITY
Use participatory methods (e.g. during a needs assessment) to understand the pre-existing systems for justice, community leadership and dispute resolution in the community. Consider their potential role as peacebuilders.	What is its purpose? Who is/is not represented? What is the perception of this group? What is working well, what not so well?	Identify missing stakeholders and root causes of negative perceptions. Identify any harmful practices that are used (e.g. trading of women as restitution for damage). Identify relationships with external actors and potential for corruption.	How can you bring disputing groups into the same mechanisms? How can you discuss sensitive and difficult issues? Who can act as allies and partners in this process? What are your options to include these systems in your project design?	Present what knowledge you are missing and what you would like to learn – including about the local context and faith perspectives in the community. Discuss what you can offer (your understanding of the conflict and ideas on how to build peace locally).	Work to broaden representation to include the marginalised. Engage leaders and committees (collectively or individually) to develop plans combining your expertise and implementing your project in community. Where capacity is lacking, act to develop skills and knowledge.	Focus on the implementation by community members themselves. Consider ways to enable sustainability beyond the project. Where skills and knowledge are developed include processes for the knowledge to be shared.

Working with others

FAITH LEADERS

The exchange of knowledge between different groups – both Muslim and non-Muslim – has always been celebrated within Islam. One example from Islamic history where different faiths engaged with each other in a relationship of mutual respect and trust can be found in narratives of those Muslims that sought asylum with the Negus, Ashama ibn Abjar, of Abyssinia, in particular relating the discussion between the Negus and the Muslim community when the Quraysh sent envoys to request the return of the migrants to Mecca:

"The king (Negus) asked them about the cause of their exile and particularly about the contents of the new message brought by the Prophet (PBUH). Jafar explained to the king the basic principles contained in Revelation and embodied in Muhammad's teaching: faith in one God, the rejection of idol worship, the injunction to respect kinship ties, to say the truth, to oppose injustice, and so on … The Negus then asked if they had any revelation from their Prophet, and Ja'far answered that they had. The Negus asked them to recite it to him. Ja'far recited a passage from Surah Maryam …

The Negus wept, and his bishops wept also, when they heard him recite, and when it was translated they wept again, and the Negus said: 'This hath truly come from the same source as that which Jesus brought.' Then he turned to the two envoys of Quraysh and said: 'Ye may go, for by God I will not deliver them unto you; they shall not be betrayed'.'"

Martin Lings, 'Muhammad: His Life Based on the Earliest Sources'[1]

Faith leaders can be important partners in developing peace education and resilience to conflict among faith communities. However, this first requires a process of building knowledge with the faith leaders themselves.

This section will outline how you can work with faith leaders to build each other's knowledge in a way that promotes conflict transformation and peacebuilding.

Building knowledge when working with faith leaders is a two-way process and one that can be mutually beneficial. While you can provide information and analysis regarding the conflict and international standards of peacebuilding or peace education, faith leaders can provide you a unique insight into the attitudes and concerns of communities, the local (and even national) dynamics of conflict, and existing approaches to peace-building and peace education within religious communities.

Below is a sample process outlining how you can build a knowledge partnership with faith leaders and faith communities. You may want to adapt the process below to suit your own context. While this will not provide details about internationally used peace education methods (which can be found elsewhere), the process below has been designed to meet several objectives that are key to a successful relationship with faith leaders:

1. **Respecting their authority**
   By initially asking to learn from them, rather than seeking to preach to them.
2. **Building a trusting relationship**
   By getting to know each other over several meetings (which may take place over weeks or months).
3. **Building your understanding**
   Of the local context, as well as the concerns and beliefs of faith leaders, by asking them to teach you before you implement work.
4. **Creating faith leader 'champions'**
   By crafting a process that gives ownership to faith leaders over peace education efforts.

1 www.alfateh.gov.bh/pdffile/muhammad_martin_Lings.pdf

Working with others

WORKING WITH FAITH LEADERS

1 ▶ *Preparation and research*

2 ▶ *Sequence of meetings with each faith leader*

3 ▶ *Creating faith leader 'champions' to implement peace education*

IDENTIFICATION ▶	CONSIDER ▶	MEETING 1 ▶	MEETING 2 ▶	MEETING 3 ▶	IMPLEMENTATION ▶	SUSTAINABILITY
Identify a number of faith leaders who represent a diversity of the ethnicities and sects (if appropriate) within your target population	What can I learn from them? What knowledge am I lacking?" What knowledge can I offer?	Present to the faith leader what knowledge you are missing/what you would like to learn from them.	Ask the faith leader to teach you about the local context, as well as a faith perspective on dealing with the conflict.	Present to the faith leader what you can offer (your understanding of the conflict and ideas on how to build peace locally).	Work with faith leaders (collectively or individually) to develop plan for combining your expertise and implementing peace education in community.	Faith leaders deliver peace education efforts in their respective communities. You can work collectively for greater regional or national impact.

INTER AND INTRA-FAITH CONFLICT

If your Lord had pleased, He could have made all people a single community, but they will continue to have their differences.
Q11:118

While communities often divide and fracture along religious lines, examples time and again demonstrate how faith is a driver for peace. This section outlines support for interfaith dialogue within Islamic thought and history, and then to outline how connections can be found between philosophies regarding peace.

This section can be used as a source for opening conversations with different faiths. We hope that this information will also, insh'Allah, help alleviate some of the fears staff may have before approaching or working with leaders and communities from faiths different from their own.

TREATMENT OF OTHER FAITH COMMUNITIES IN THE QUR'AN

Before the advent of Islam there were a variety of religious communities living in the Arabian Peninsula, with no particular group being dominant. These included polytheists, Sabeans, Zoroastrians, Christians and Jews. The *Qur'an* does not permit Muslims to treat others with injustice, even they have been the victim of aggression due to religious enmity:

Working with others

Do not let your hatred for the people who barred you from the Sacred Mosque induce you to break the law: help one another to do what is right and good; do not help one another towards sin and hostility. Be mindful of God, for His punishment is severe.
Q5:2

Where there is active conflict between differing religious communities, those non-Muslims who were not known to have taken any active part in hostilities are also to be treated with equity:

God may still bring about affection between you and your present enemies– God is all powerful, God is most forgiving and merciful– and He does not forbid you to deal kindly and justly with anyone who has not fought you for your faith or driven you out of your homes: God loves the just.
Q60:7–8

There are also numerous *hadith* that describe dialogue and discussion between the Prophet (PBUH) and other religious communities (particularly Christian and Jewish communities) that was based on mutual respect. Some of these are outlined in the section below.

SECTARIAN DIFFERENCES WITHIN THE ISLAMIC FAITH

Sadly, today there are many locations where violence and conflict are waged between different groups of Muslims. References within the *Qur'an* advise that wherever there are disputes between Muslims they should reconcile and make peace between them:

The believers are brothers, so make peace between your two brothers and be mindful of God, so that you may be given mercy
Q49:10

Hadith also indicates that this reconciliation should take place within days and not be left to increase and become entrenched.

"The Messenger of Allah (PBUH) said, 'Do not desert (stop talking to) one another, do not nurse hatred towards one another, do not be jealous of one another, and become as fellow brothers and slaves of Allah. It is not lawful for a Muslim to stop talking to his brother (Muslim) for more than three days'."
Bukhari and Muslim

Much conflict emerges over differing approaches to faith and interpretation of Islamic history, however the *Qur'an* indicates that:

As for those who have divided their religion and broken up into factions, have nothing to do with them [Prophet]. Their case rests with God: in time He will tell them about their deeds.
Q6:159

[Messengers], this community of yours is one single community and I am your Lord, so serve Me. They have torn their unity apart, but they will all return to Us.
Q21:92–93

In referring to divisions within the community the response to these differences is that God will judge between those differences and their deeds, rather than suggesting a judgement in the here and now. Where the *Qur'an* speaks directly to the Prophet (PBUH) regarding these differences, God indicates that they should be left for a while:

This community of yours is one– and I am your Lord: be mindful of Me– but they have split their community into sects, each rejoicing in their own. So [Muhammad] leave them for a while steeped [in their ignorance].
Q23:52–54

Working with others

These references provide inspiration for those facing divisions between Muslims, as the *Qur'an* puts emphasis on reconciliation before and after any other action where there is a dispute:

If two groups of the believers fight, you [believers] should try to reconcile them; if one of them is [clearly] oppressing the other, fight the oppressors until they submit to God's command, then make a just and even-handed reconciliation between the two of them
Q49:9

Elsewhere, *Qur'anic* advocacy for peace and reconciliation refers to relations between all people, not just between Muslims (Q4:114) and there are recorded *hadith* discouraging conflict on the basis of tribal partisanship:

"He is not one of us who proclaims the cause of tribal partisanship (*'asabiyyah*), and he is not of us one who fights in the cause of tribal partisanship, and he is not of us one who dies in the cause of tribal partisanship."
Abu Dawud

When the Prophet was asked by one of his companions to explain the meaning of tribal partisanship (*'asabiyyah*), which so obviously place a person outside the fold of Islam, he replied:

"It means that you are helping your own people in an unjust cause."
Abu Dawood

Later however, the Prophet clarified that:

"Love of one's own people cannot be described as tribal partisanship, unless it leads to acting unjustly towards other groups."
Ahmad & Ibn Majah

ABRAHAMIC FAITHS

The *Qur'an* offers a clear lesson for interfaith dialogue between Muslims and People of the Book (Christians and Jews) – to begin with that which connects the faith communities together:

Say, 'People of the Book, let us arrive at a statement that is common to us all: we worship God alone, we ascribe no partner to Him, and none of us takes others beside God as lords.' If they turn away, say, 'Witness our devotion to Him.'
Q3:64

The *Qur'an* also outlines how interaction with members of other Abrahamic faiths should not be quarrelsome:

[Believers], argue only in the best way with the People of the Book, except with those of them who act unjustly. Say, 'We believe in what was revealed to us and in what was revealed to you; our God and your God are one [and the same]; we are devoted to Him.'
Q29:46

The example of the Prophet (PBUH) can also guide Muslims on how to engage with Christian and Jewish communities; a number of tasfeer books detail an event when a delegation of Christians came from Najran to Medina to discuss with the Prophet, and the Prophet is recorded as allowing them to worship in the Mosque.

Hadith indicate that the Prophet would behave with great respect towards the religious practices of Jews within his community – he would visit the Jewish community to discuss matters and listened to the reading of the Torah (Abu Dawud, 'Hudud', 26), he stood when a Jewish funeral passed and suggested that others do the same (Bukhari, 'Funerals', 50, Abu Dawud, 'Funerals', 47).

Working with others

LOOKING FOR CONNECTIONS WITH OTHER FAITHS

… you have your religion and I have mine …
Q109:6

As with initiating dialogue with followers of the Abrahamic faiths, it is also possible to look for connections between non-Abrahamic faiths. Two examples where connections can be drawn between faiths are Ahimsa, important to a major Indian religions (including Buddhism, Hinduism and Jainism), and Ubunto, a philosophy that emerged out of South African culture and appreciated by a number of African cultures. These may provide inspiration to starting conversations and interaction with other faiths.

AHIMSA

Essentially means 'to not injure'. It is a multi-dimensional concept based on the premise that all living beings have within them divine spiritual energy. Hence to hurt another being is to hurt oneself. Injury in this context can be by word, action or even thought. This translates into a 'just war' doctrine where war must be for just cause, without cruelty, and civilians are to be protected.

Connections to other faiths

From this basis conversations and dialogue can be done around the shared understanding of:

1. The dignity and sacredness of human life: *karama* and *fitrah* for Muslims, and for Christians and Jews drawing on the creation story in Genesis where man was made in God's own image.
2. The importance of ethics in warfare: this has a detailed and strong history in all of the Abrahamic faiths. This is usually known as 'just war doctrine' developed from the writings of Augustine and Aquinas. However one of the first written discussions of 'just war' can be found in the Indian epic, the *Mahabharata.*

UBUNTO & HARAMBEE

"I am what I am because we are what we are."
Archbishop Desmond Tutu

Ubuntu is a traditional African philosophy that emphasises common humanity, and the interconnected nature of human beings. This philosophy therefore highlights the importance of how we treat each other, but also the need to protect the community. This can be related to other African philosophies, such as *harambee* in Kenya, (literally 'all pull together').

Harambee is used to describe a tradition of self-help events by communities but was drawn upon by Kenya's first Prime Minister as a concept of the national community pulling together – this is now the official motto of Kenya.

Connections to other faiths

All three Abrahamic faiths consider Psalms to be a holy text. The benefits and blessings of community can be found in Psalm 133: 1-3:

"Behold, how good and pleasant it is when brothers dwell in unity!
It is like the precious oil on the head,
running down on the beard,
on the beard of Aaron,
running down on the collar of his robes!
It is like the dew of Hermon,
which falls on the mountains of Zion!
For there the Lord has commanded the blessing,
life forevermore."

SECULAR ORGANISATIONS

Even where you are interacting with 'secular' organisations or people, it is useful to remember that all agencies and people work from the basis of a values system, even if this is framed as deliberately separate from religious approaches.

Working with others

Many of the religious approaches discussed in this document align closely with humanitarian principles. Just two examples that align closely with religious principles are:

- **Humanity**
  To be humanitarian is to have concern for or wish to improve the welfare of people.
- **The right to life with dignity**
  The Sphere Humanitarian Charter highlights how the right to life is related to a right to a life of dignity.

The history of humanitarianism is associated with movements to improve the treatment of the mentally ill and the abolition of slavery – ideals which are also found in faith communities.

SUMMARY

These examples demonstrate that across differences there are always connections between religions and cultures that can be drawn upon to facilitate dialogue and even provide platforms for advocacy.

To put this into practice is usually a matter of communication. Investigating traditions of peace and good conduct amongst the culture you are approaching is a useful first step. To facilitate an atmosphere of mutual respect, approach other communities with a willingness to learn and to share.

WOMEN IN PEACEBUILDING

Women have traditionally been excluded from peace processes and dispute resolution systems. This is despite the roles that they play as the majority victims of conflict displacement, in rebuilding communities in the aftermath and in partaking in the conflict itself.

A study of 585 peace agreements concluded between 1990 and 2010 found that just 16 per cent contained references to women. Many mention women — along with children, the disabled and refugees — merely as a group requiring special assistance of an unspecified variety. Another study found that, globally, in only eight cases was sexual violence included among the 'prohibited acts' that would constitute a ceasefire violation.[1]

Research indicates that the key to engaging women within peacebuilding initiatives is to support the broad and varied ways in which women develop these initiatives and presence *themselves.* This enables interventions to align with the priorities and concerns felt by those women, which varies from context to context.

1 *Women's Participation in Peacebuilding: Substantive, Report from the Secretary-General*, United Nations, September 2010 - http://www.peacewomen.org/assets/file/PWandUN/PBC/women_in_pb_secretary_general_2010.pdf

Working with others

The greatest barrier to engagement by women in peacebuilding is their invisibility. Because women are often not at the 'top table' their input is missed. The assumption is that security and reconstruction is incompatible with the issues related to women, when in fact women have important insights and interests in how these processes play out.

However, investigation will often demonstrate that women actively take part in peacebuilding activities, just not in a visible way. A key strategy that women often use is neutrality and facilitation.

WOMEN'S ROLES[2]

Here is a list of examples of the roles women play in peacebuilding:

Women waging conflict non-violently

- Human rights monitoring and advocacy of women's rights.
- Formation of women's groups and organisations to address issues that affect women.
- Women's nonviolent resistance to militarization and oppression.

Women reducing violence

- Monitoring and observing during war to report and bring pressure on offenders to prevent rape and crimes against women.
- Accompaniment of women activists whose lives are endangered by their work.
- Creation of 'peace zones' to protect civilians during war.
- Promoting gender-sensitive relief aid.
- Creating women's shelters for victims of domestic violence.

Women healing trauma, transforming conflict and doing justice

- Women's participation in official peace processes.
- Women as mediators and facilitators of conflicts in their homes, communities, schools, religious centres, etc.
- Women's dialogue groups across the lines of conflict.
- Formation of women's groups and organisations to analyse conflict and assist in healing processes.
- Promoting gender-sensitive truth and reconciliation commissions.
- Creating trauma healing programmes for women to address sexual crimes against them.

Women building capacity

- Conducting conflict prevention and early warning work.
- Promoting gender-sensitive social and economic development.
- Training and education in peacebuilding skills for women.
- Advocating to increase the number of women employed in government, business, and other organisations.
- Conducting gender-sensitivity seminars to raise awareness about all forms of violence against women.

PROGRAMMING

1. Ensure that you have female staff members who can engage with women's groups and raise sensitive issues.

2. Use the gender analysis in your conflict mapping exercise to identify the roles women play in conflict and peace. This may be very varied including:

   i. The influence women have on their families in the home on these issues.
   ii. The role of women's groups and how they interact with the wider society for both conflict and peace.

2 Lisa Schirch, *Women in Peacebuilding Resource & Training Manual*, West African Network for Peacebuilding and Conflict Transformation Program at Eastern Mennonite University 2004 - https://www.emu.edu/cjp/publications/faculty-staff/lisa-schirch/women-in-peacebuilding-pt1.pdf

Working with others

iii. The cultural roles that women play (e.g. as poets or with music) in advocating for conflict or peace.
iv. Their role in disputes over resources that they are responsible for using (e.g. water or firewood).

3. Using participatory analysis with existing structures for women, understand what their priorities are for peace or their motivations for encouraging conflict. You can use the questions below for discussion on how to bridge between the current situation and the role women would like to see themselves playing in peacebuilding:[1]

   i. What are the current peacebuilding activities?
   ii. What are the current entry points for peace-building?
   iii. How to bridge the gap between the current situation and future potential?
   iv. What are the activities that we want to see for the next generation of women?

4. Use this information to capitalise on their existing roles within society and to engage with them how they would wish to be involved in shaping the peace that they wish to see. This may involve:

   i. Facilitating links between women's groups and community leaders.
   ii. Setting up opportunities for women to meet where they have mutual interests and needs.
   iii. Where the gender analysis indicates that practical barriers are preventing involvement of women, seek to address these through project design and funding.
   iv. Using development projects to also develop their capacity to advocate and represent their needs and aspirations.
   v. Where women play specific cultural roles, look to find ways for them to engage these interventions for peace rather than conflict – for example through songs.

5. Work directly with men on the benefits and importance of including the voices of women in society. This is a primary area of engagement and initiatives are likely to fail if you do not bring all sides into agreement on these issues.

   You might begin a discussion of this, using the following set of questions, in a workshop held with both men and women (if appropriate in that cultural context), or consecutive groups where you are working in a culture with strong segregation between the sexes:[1]

   i. In small groups discuss whether the following are:

   - Primarily male roles
   - Equal or shared roles
   - Primarily female roles

   Examples

   - Raising public awareness of issues around rights.
   - Providing relief and aid to victims of violence.
   - Serving as peacekeepers by intervening between fighting groups.
   - Mediating or facilitating community dialogue on conflicts.
   - Handling family disputes.
   - Disciplining children.
   - Teaching children about peace and how to handle conflicts without violence.
   - Distributing food or resources as aid.
   - *Include other context specific examples*.

   Sample questions

   - Do men and women participate equally in each of the areas of peacebuilding?
   - How do men and women each contribute to peacebuilding?
   - If there are differences, why do they exist and do the differences contribute to or hinder peacebuilding?

1 Adapted from: Lisa Schirch, *Women in Peacebuilding Resource & Training Manual*, West African Network for Peacebuilding and Conflict Transformation Program at Eastern Mennonite University 2004 - https://www.emu.edu/cjp/publications/faculty-staff/lisa-schirch/women-in-peacebuilding-pt1.pdf

Working with others

ii. Bring the small groups together, ask the small groups to reflect and summarise their discussions.

6. Where engaging with existing leadership circles, engage them in understanding that women have a particular role to play in society and that their absence from peacebuilding or dispute resolution processes may cause disadvantages in the long term. Where it is possible to open up avenues for women's representation in previously all-male environments, seek to capitalise on those opportunities.
7. Develop networks to encourage sharing of experience and to enable them to build confidence.

BE AWARE

- Women are not always united in their peacebuilding activities – the motivations and concerns of the rural poor will often be very different from the educated and more affluent.
- The barriers to women's participation is primarily around perception – women are viewed as passive victims rather than active participants.
- Confidence is a key asset in involving women in peacebuilding.
- Do not overburden groups, particularly in situations of stress and tension. Work with the realistic abilities and capacities available, then look to build on these.
- The women in the community may not have had the benefits of education compared to their male counterparts. If you are encouraging female participation, be sure to equip them with the skills to engage fully with the process and to support them over time.
- Your success may be dependent on your ability to engage male participants in this process.

For more information

- Lisa Schirch, *Women in Peacebuilding Resource & Training Manual*, West African Network for Peacebuilding and Conflict Transformation Program at Eastern Mennonite University, 2004 [https://www.emu.edu/cjp/publications/faculty-staff/lisa-schirch/women-in-peacebuilding-pt1.pdf].
- Donna Pankhurst and Sanam Naraghi Anderlini, *Mainstreaming Gender in Peacebuilding: A Framework for Action From the Village Council to the Negotiating Table: Women in Peacebuilding*, 1998 [http://www.cities-localgovernments.org/uclg/upload/docs/mainstreaminggenderinpeacebuilding-aframeworkforaction.pdf].
- *Accord Insight: Women Building Peace*, Conciliation Resources, 2013 - http://www.c-r.org/sites/c-r.org/files/AccordInsight_WomenBuildingPeace_1.pdf
- *Women's Participation in Peacebuilding: Substantive, Report from the Secretary-General*, United Nations, September 2010 -http://www.peacewomen.org/assets/file/PWandUN/PBC/women_in_pb_secretary_general_2010.pdf
- Angela Ernest, *Best Practices in Peace Building and Non-Violent Conflict Resolution: Some Documented African Women's Peace Initiatives*, Unesco, 1997 - http://www.unesco.org/cpp/uk/projects/bestpract.pdf
- Cheryl Hendricks and Mary Chivasa, *Women and Peacebuilding in Africa: Workshop Report*, Institute for Security Studies, 2009 - http://dspace.cigilibrary.org/jspui/bitstream/123456789/30921/1/WomanPeaceNov08.pdf?1
- Christine Bell and Catherine O'Rourke, 'Peace Agreements or Pieces of Paper? The Impact of UNSC Resolution 1325 on Peace Processes and Their Agreements', *International and Comparative Law Quarterly,* 59, October 2010 - http://www.research.ed.ac.uk/portal/files/8145174/Peace_agreements.pdf
- Robert Jenkins and Anne-Marie Goetz, 'Addressing Sexual Violence in Internationally Mediated Peace Negotiations', *International Peacekeeping,* vol. 17, no. 2, 2010 - http://www.hunter.cuny.edu/polsci/faculty/Jenkins/repository/files/2010-%20International%20Peacekeeping-%20_Addressing%20Sexual%20Violence%20in%20Internationally%20Mediated%20Peace%20Negotiation_.pdf

Working with others

WORKING WITH THE MEDIA

The Prophet (SAW) said "He who believes in Allah and the Last Day must either speak good or remain silent."
Muslim

The media can play an integral role in shaping conflicts, for better or worse, through their language, reach and reporting methodology. This section will outline the ways in which the media can positively or negatively impact a conflict, and provide an outline of how to engage these actors in your programming.

A TRADITION OF COMMUNICATION ETHICS

There is an extensive tradition of communication ethics within Islam. The *Qur'an* and *hadith* are filled with exhortations to speak good, or remain silent; to speak out against injustice; to avoid backbiting and slander; and to only share news that is truthful and verified, that you may avoid harming others and yourself.

In fact, the Prophet Muhammad (PBUH) argued that one of the only conditions in which lying is permitted is in promoting the reconciliation of people. As such, the ethics of communication within Islam all aim to promote the establishment of social harmony and peace.

THE IMPACT OF THE MEDIA

There are several ways in which the media – both local and international – can impact a conflict.

Positive impacts

- Can publicise and promote human rights principles.
- Can turn public opinion against hate groups by exposing violations of human rights norms.
- Can facilitate communication between belligerents.
- Can publicise and support peace-keeping efforts.
- Can act as early warning systems.
- Can provide a voice to vulnerable groups.
- Can de-escalate tensions by challenging harmful stereotypes and re-humanising opponents.
- Can deflate rumours and propaganda.

Working with others

Negative impacts

- Can reinforce 'us vs. them' syndrome.
- Can escalate tensions by promoting propaganda of different 'sides'.
- Can be used as a mouthpiece to call belligerents to action.
- Can provide motivation for violence.
- Can distort public opinion through sensationalism and selective reporting.
- Can endanger civilians (e.g. hostages, informants) through irresponsible reporting.

TOOLS/OPTIONS FOR PROGRAMMING

Use your media mapping exercise (section 3, 'Conflict mapping', page 26) to develop your understanding of:

- Divisive actors as well as partners for peace amongst the media outlets.
- Early warning systems of impending violence or heightened tensions.
- A sense for when tensions are escalating or de-escalating.

Who are the main media players?

1. Radio
2. Television
3. Newspaper
4. Internet
5. Other

- What is their reach?
- What are their views?
- Who are they supported/promoted by?
- Potential to be partners for peace?
- Programming options available?
- Risks – can they be mitigated?

CASE STUDY: THE MANY FACES OF THE MEDIA

Much is known of instances where the media has been used to reinforce tensions and escalate the conflict. From the propaganda machine of Nazi Germany that de-humanised Jewish and other minority populations, to the launch of Radio Television Libre de Mille Collines in Rwanda in 1993 that enabled pro-government forces to synchronise massacres across the country, the media has proven capable of instigating and facilitating great violence.

However, there are also many unpublicised instances of the media playing an important role in facilitating and building peace. South Africa's 'Peace Café' programme helped initiate direct negotiations between opponents, by sharing video interviews from each party outlining their concerns. George Papagiannis' work in Chad has seen radio stations being run from refugee camps in Chad, as a means for vulnerable people to share their experiences of the conflict.

Meanwhile, the Akron Beacon Journal of Ohio, USA, actively reduced racial tensions in the city by convening a meeting with community groups and facilitators to discuss concerns, and by securing pledges from 20,000 citizens to work for racial harmony.

For more information

- Bajraktari & Parajon, *The Role of the Media in Conflict*, United States Institute for Peace, 2007 - http://www.usip.org/publications/the-role-of-the-media-in-conflict
- Manoff, Robert Karl, *The Media's Role in Preventing and Moderating Conflict: Article Summary*, Conflict Research Consortium, Colorado University - http://www.colorado.edu/conflict/peace/example/mano7476.htm
- Young, Christopher, *The Role of Media in International Conflict: Article Summary*, Conflict Research Consortium, Colorado University - http://www.colorado.edu/conflict/peace/example/youn7500.htm
- Candan & Reeve *Working with Media to Prevent Conflict: Cluster Synthesis Report*, International Alert, 2012 - http://www.ifp-ew.eu/pdf/201206IfPEWWorkingWithMediaToPreventConflictClusterSynthesis.pdf
- *Working with Media in Conflicts and Other Emergencies*, DFID, 2000 - http://reliefweb.int/sites/reliefweb.int/files/resources/C8ECCFBA7563F7F4C1256D570049D0B4-DID-mediaandconflict-aug02.pdf

Promoting participation

ADVOCACY

When your project looks to have active participation of communities in the development and implementation stage, there is an opportunity to engage with the root causes of conflict through advocacy. This would come through building their capacity to advocate for their interests, needs and rights where they are not being met due to injustice, oppression or marginalisation (this would be identified as barriers in your Integrated Sustainable Development needs assessment,[1] for example). Or, through advocacy and engagement with stakeholders as part of your own activities.

Successful advocacy requires planning and strategy. The following is an outline of a methodology for planning advocacy work. There are a number of excellent tools that give a more detailed methodology, some of which you can find in the 'For more information' section (page 50).

METHODOLOGY FOR PLANNING ADVOCACY

1. CLARIFY YOUR AIMS AND OBJECTIVES

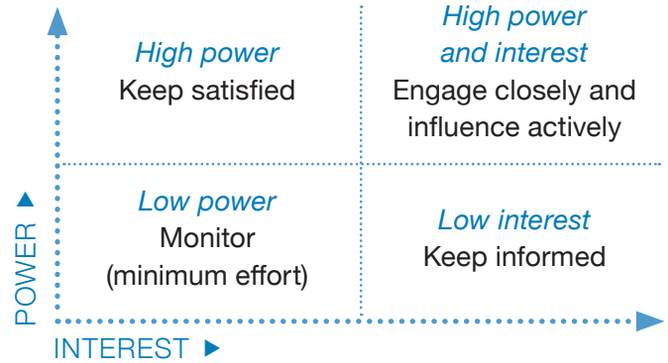
- What is your overall objective?
- Who are you seeking to influence and why?

2. IDENTIFY PARTNERS AS WELL AS TARGETS

Map your stakeholders both within and outside of your group/organisation/community:

- Categorise them as allies, competitors, adversaries and targets.
- Have you worked with them before?

Once you have this information, map them on the following grid:[3]

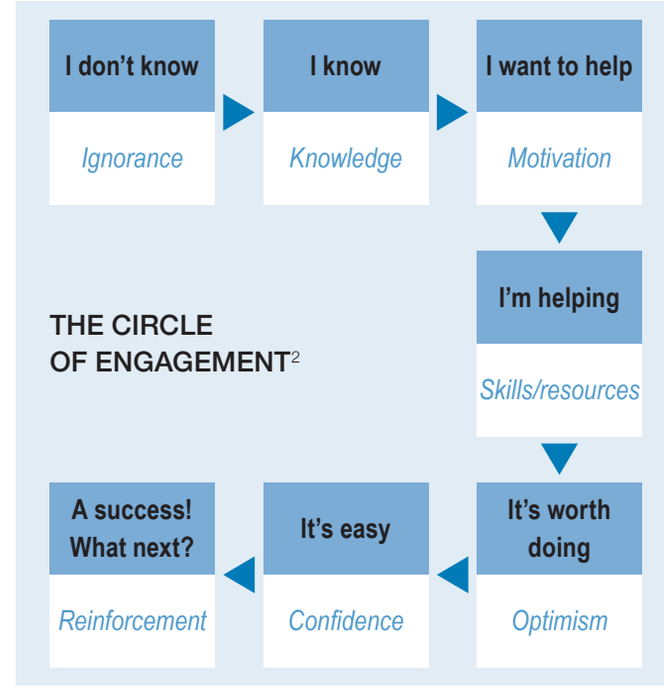


3. STRATEGY

Now you know which actors you are hoping to influence, you can plan how you might undertake advocacy. There are a number of options available.

It is important to remember that education alone is not sufficient to change minds and motivate action. You must:

- Raise awareness with education.
- Motivate people to act.
- Give them tangible actions.
- Build confidence through successes.



THE CIRCLE OF ENGAGEMENT[2]

1 http://policy.islamic-relief.com

2 *Successful Communication: Planning Tools: Stakeholder analysis* (figure 2), ODI, 2009 - http://www.odi.org.uk/sites/odi.org.uk/files/odi-assets/publications-opinion-files/6459.pdf

3 *Participatory Advocacy: A toolkit for VSO Staff, volunteers and partners*, VSO, 2012 - https://www.vsointernational.org/sites/vso_international/files/advocacy-toolkit_tcm76-25498.pdf

Promoting participation

Planning your engagement

- Insider advocacy or outsider advocacy?
- If you are lobbying, do you have the facts and expertise to base your lobbying on?
- Is a campaign more appropriate? (This is not the same as advocacy.)

Insider advocacy

This is where you use your relationship with the group or individuals within that group to influence them from the 'inside'. This can be a positive option as considerable influence can be had. Problems faced by insider advocacy include:

- Tokenism: where your representation is just for appearance.
- Conflict of interest: The wish to keep an insider position may limit your ability to advocate.
- Co-option through peer pressure.

Outsider advocacy

This implies you are outside of decision-making. In such cases your influence may come from your numbers. Advocacy and campaigning needs to attract attention.

It is likely that you might use a combination of both approaches.

Timing is crucial

When you have identified which stakeholders you wish to target, consider the existing situation they face to see what influences will be felt by them and when. For example, you may wish to time your advocacy for before or after an election. Ways that organisations seek to influence policy include:

- Networking with other organisations
- Providing training to key people
- Commenting on draft policy documents
- Organising policy seminars
- Publishing on relevant policy issues
- Providing services and sharing good practice
- Publishing articles in the media
- Running pilots of alternative approaches
- 'Insider' lobbying
- Publishing on websites
- Sending newsletters to policy makers
- Working on projects commissioned by policy makers.

Publicising your message and gaining influence

Some options to consider:

- Holding consultations regarding the issues to publically raise issues and provide connections between stakeholders.
- Written and verbal presentations: e.g. reports, position papers, meetings. Follow up these interventions with meetings, letters or phone calls.
- Face to face meetings: these are important and can take a long time to arrange. Ensure you prepare well, if possible go with one or two colleagues, with each to have a role in presenting your case.
- Attendance at national conferences and public meetings:

  i. Held by you: through this you can bring decision makers together.
  ii. Held by others: use this as an opportunity to present but ensure that the message is consistent across your organisation.
  iii. Attend relevant meetings and engage relevant people there.

Considering timing and actions, put together a schedule of these activities and initiatives. Give each an expected and a hoped for outcome to map your progress.

Ways to tackle prejudices

- Use opinion surveys showing support.
- Demonstrate how the situation can improve without substantial cost.
- Highlight the potential costs of inactivity
- Challenge pride by comparing performance with that from elsewhere.

Promoting participation

4. RISK ANALYSIS

Before implementing your advocacy plan you should assess your actions and messages for risks and harms. Consider the following questions:

- What is the political climate and could your advocacy put anyone in harm's way? How can you prevent, avoid or mitigate this problem? What are the ethical implications of going ahead?
- Are there sensitive issues that if addressed will impact the reputation of your organisation? If so how can you mitigate or avoid this risk?
- Are any expectations likely to be raised by your advocacy? What can be done to manage this?
- Will your message be acceptable to others? How can you persuade them to engage with you?
- Assess the intervention for connectors and dividers – are there any implicit ethical messages in your plan that will alienate some stakeholders?

For more information

- *Research & Policy In Development: Influence Mapping*, ODI, 2009 - http://www.odi.org.uk/sites/odi.org.uk/files/odi-assets/publications-opinion-files/7076.pdf
- *Advocacy Capacity Building: a training toolkit,* Saferworld & Conciliation Resources, 2011 - http://www.c-r.org/sites/c-r.org/files/AdvocacyCapacityBuildigToolkit_201110.pdf
- *Advocacy Toolkit: A Guide to influencing decisions that improve children's lives*, UNICEF, 2010 - http://www.unicef.org/evaluation/files/Advocacy_Toolkit.pdf
- *Participatory Advocacy: A toolkit for VSO Staff, volunteers and partners*VSO, 2012 - https://www.vsointernational.org/sites/vso_international/files/advocacy-toolkit_tcm76-25498.pdf

HUMAN RIGHTS

Human rights provide an internationally recognised framework that is used as a basis for discussion, the attainment of social justice and the construction of just and 'free' societies. Because of the international nature of this framework it is common to have human rights projects and training as part of conflict transformation and resolution activities. This may be in order to develop the capacity of individuals and communities to know and advocate for their rights, or to educate people in a move to prevent violation of those rights.

Human rights discourse runs counter to the view that morality has little or no place in the public sphere, and supports the position of Muslims and other faith-based groups in placing moral values and obligations at the centre of the international system. The global human rights framework shows compatibility with Islamic values in its commitment to the importance of morality in the public sphere, and to the values of compassion and social justice.

Conflict transformation projects often focus around dialogue and education, and may include training specifically on human rights. This focus, however, it can have its limits:

"While the trainer was making reference to the United Nations and international human rights, a participant responded by saying that Islam addressed human rights 1,400 years ago … Another participant stood up and said they (the trainees) would not believe or trust any book or material not related to Islamic concepts."
Islamic Relief Yemen[1]

As can be seen from the above quotation, the universal nature of human rights is not always immediately translatable across culture and context.

1 *Observation Report: Workshops and Sadaah Impact Network Workshop*, Islamic Relief Yemen, 'Citizens Empowerment in Conflict Transformation and Peace Building Programme', December 2011.

Promoting participation

Because of this it is advisable to always translate human rights into the values system of the local context.

Both Islam and the UN Bill of Rights are in agreement on human dignity being the foundation of human rights. However, for Muslims, this does not go far enough. In Islam, as in many faiths, the root of human rights lie within theology and begins with faith in God, who is the source of transcendental value.

How to translate between Islamic principles and human rights

Begin with locating connections between Islamic principles and human rights frameworks. For example, both Islamic theology and human rights frameworks:

- Share the same objective of ensuring that everyone's basic rights, irrespective of status, are protected.
- Agree that human dignity is the foundation for human rights.

Recall that Muslim countries throughout the world have ratified international human rights covenants, and their implementation of these is comparable to non-Muslim countries.

Consider the Cairo Declaration of Human Rights in Islam and the comparisons between different international frameworks to draw out shared values.

For more information

- Full text of the 'Universal Declaration of Human Rights' and the 'Cairo Declaration of Human Rights' in Islam can be found in the revised edition of *Forced Migration Review* supplement on 'Islam, human rights and displacement' [http://www.fmreview.org/human-rights].
- *Connecting Human Rights and Conflict Transformation: Guidance for Development Practitioners*, BMZ-GIZ, 2011 [http://www.institut-fuer-menschenrechte.de/uploads/tx_commerce/connecting_human_rights_and_conflict_transformation.pdf].
- *Toolkit for collaboration with National Human Rights Institutions*, UNDP-OHCHR [http://www.ohchr.org/Documents/Countries/NHRI/1950-UNDP-UHCHR-Toolkit-LR.pdf].

GOVERNANCE

Abu Dharr said, "I said, 'Messenger of Allah, why do you not appoint me?' He clapped me on the shoulder with his hand and then said, 'Abu Dharr, you are weak. It is a trust, and on the Day of Rising it will be disgrace and regret except for the man who takes it as it should be taken and fulfils what is demanded of him in respect of it.' "
Muslim

Poor or unjust governance is a major impetus for conflict, and those structures that do operate well are at risk from conflict and violence. As such moves to create better and more inclusive governance are inherently engaged in the transformation of conflict dynamics.

Commission on Human Rights identifies the key attributes of good governance:[1]

- Transparency
- Responsibility
- Accountability
- Participation
- Responsiveness (to the needs of the people)

1 Resolution 2000/64, *The role of good governance in the promotion of human rights*, 27 April 2000 - http://www.refworld.org/docid/3b00f28414.html

Promoting participation

In fragile countries there may not be structured and coherent links between the state, government and society. Systems of governance may cross between 'formal' and 'traditional' systems with varied links between centre and periphery and only very weak links between stakeholders. The way a society is organised, how public goods are distributed and the extent decisions are made through consultation are important factors in directing how individuals and communities behave and interact.

Good governance projects are based around four main areas:

- Democratic institutions
- Service delivery
- Rule of law
- Anti-corruption

Governance is a cross cutting issue and so, much like conflict sensitivity or transformation, it can be integrated into projects in other sectors as well as a stand-alone intervention.

Community driven development projects can promote good governance (and through this transformation of conflict dynamics) by facilitating the interface between state administration and communities to:

- Provide the impetus to improve structures and facilitate better consultation of constituents.
- Build partnerships that enable identification of issues that are leading to conflict and violence, and then to address them.
- Advocate for accountability and transparency in service delivery and the rule of law, campaigning against corruption.
- Highlight situations of injustice.

A risk to the promotion and development of good governance is occasionally the presence of aid or development projects themselves. Through the provision of services outside of the state administration, the divide between citizen and the government may be exacerbated and relationships not established.

Interventions that look to facilitate promotion of good governance should always undertake a conflict sensitivity and risk assessment. In conflict contexts advocating for service delivery or against corruption may put community members at risk. Be sure that you are aware of the potential implications when designing your programme.

For more information

- *Guide to Good Governance Programming*, MercyCorps, 2011 - http://www.mercycorps.org/sites/default/files/mcgoodgovernanceguide.pdf
- *Indigenous Governance Toolkit*, Reconciliation Australia - http://www.reconciliation.org.au/governance
- *Good Governance and Human Rights*, UN-OHCHR - http://www.ohchr.org/en/Issues/Development/GoodGovernance/Pages/GoodGovernanceIndex.aspx

Funding proposals for conflict or peacebuilding projects

Obtaining funding for on the ground peace and conflict work can be a challenging undertaking. Below are a number of guidelines that are applicable for all funding applications and proposals, but with particular focus on proposals for conflict transformation projects, based on Craig Zelizer's writing for the Peace and Collaborative Development Network.

12 KEY STEPS TO OBTAINING FUNDING FOR ON THE GROUND WORK[1]

1. Develop a clear and compelling mission and focus to your work

Ensure the work of your organisation or group is clear and focused. Outline a narrative about the work you're already doing, what change you are trying to create (theory of change) and the impact of this type of work. Instead of speaking in overall broad terms try to be specific. For example:

'The work of my organisation is critical to building economic links between two conflicted communities which will help contribute to peace.'

1 Adapted from: Craig Zelizer, *Key Suggestions for Obtaining Project Funding*, Peace and Collaborative Development Network - http://www.internationalpeaceandconflict.org/profiles/blogs/key-suggestions-for-obtaining#.UoNuEPnxr6s

It is important to have overall goals, but make it clear how your particular work and project contributes to a key step (this can be in a larger context of building peace).

2. Define your organisation in terms of its mission

If your organisation has a clear and compelling mission and focus, then it often can be easier to formulate funding proposals, attract individual donors and others to support your work. Focus on the mission rather than the survival of the office.

3. Do the project whether you have the funds or not

If possible. You can do this by starting small, trying to minimise costs, getting buy-in and support from other organisations, and many other ways.

4. Projectify your work

Most funders will support projects lasting between one to three years (rarely longer). You can formulate a long-term plan and objective, but then break down the goals of your work into specific projects. This has particular relevance to integrated sustainable development projects – you may not be able to gain funding for the full proposal, so instead see if you can break the activities down into areas that multiple donors can fund.

Funding proposals for conflict or peacebuilding projects

5. Tailor your proposal/language to the funder

One of the keys to a successful proposal that you are consistent with the priorities and goals of the funder. Use the information available about the donor to assist you.

6. Follow instructions

In writing a proposal, make sure that you closely adhere to the instructions for the proposal. I.e. if they limit the proposal to five pages, then only submit five pages.

7. Talk to the funder before submitting a proposal

Building a relationship or at least contact with a funder can be crucial in obtaining feedback if your idea is consistent with the funder's goals (and save you time if it isn't), to obtain suggestions, etc. This can be particularly useful for two further reasons:

- As a faith-based organisation, you can introduce the concept of using faith-based approaches to the donor before submitting a proposal. This way you can mitigate some of the concerns that they may have. Be sure to answer those concerns directly in the proposal.
- The requirements of the donor may not fit with the needs that you have assessed in that community. Opening a relationship and dialogue will help enable you to put forward a proposal more relevant to the needs of the community.

8. Write clearly and well

Ensure that your proposal is well-structured, formatted, uses clear language (watch out for the use of acronyms), etc. While the format of a proposal varies, most donors want to see an executive summary, problem statement, programme overview/ goals, description of activities, timeline, evaluation and monitoring methodology, staffing, budget, organisational capacity etc. Also be aware of the different terms used in conflict and peacebuilding projects – refer to section 1, 'Policy', page 11, for a guide to definitions.

9. Collaborate with others

There are many organisations in the field competing for limited funding. In submitting a proposal demonstrate:

- That you are familiar with the existing work on the ground.
- How your contribution will add value or be unique.
- Partnerships with other relevant organisations.

Submitting joint proposals where each partner brings particular expertise can help you obtain funding.

10. Be creative about your funding strategy

For example, many non-profit organisations are seeking to develop self-sustaining sources of funding by providing direct services, undertaking businesses (and using the profits to support their work), selling goods, etc. In addition, cultivating individual donors can also help develop on-going sustainable sources of support for an organisation (although it is time-consuming).

11. If at first you don't succeed try again

Many times a funding proposal will not be successful the first time. Most funders will provide feedback on why your proposal - use this feedback to make future improvements.

12. Be clear about your values

Sometimes a potential funder's values may conflict with your organisation's beliefs. It is important to think about your core values and what type of funding you would like to solicit. Another aspect to consider is in conflict regions if you take funding from a particular donor, could this affect your relationships with local partners?Optas nis voluptam que as magnam, nam id qui renihil erore nullaut int ape pero voleceptur? Fuga. Oditat ipsaperum invella perferrum re dolupta tiatiis denihil magnate nes dia deria as deliqui autenestion eniendae secum ut a vit dolumquos rehenimus vidit eumquaes ario inumqui

5. ME&L

Working in Conflict: A Faith Based Toolkit for Islamic Relief

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Introduction

The poet Abu Ghurra was captured by the Muslims at the battle of Badr, and was released after promising the Prophet (PBUH) that he would not return to the battlefield against the Muslims again. On the day of Uhud he had returned and was captured again. Once again he appealed to the Prophet (PBUH) for mercy with a similar promise, to which the Prophet replied: "A believer is not bitten from the same hole twice" *Bukhari & Muslim, commentary from The Sixty Sultaniyya compiled by Abu Luqman Fathullah)*[1]

Through this *hadith* we are reminded of the importance of learning from our experience, and that from which we are able to make more informed decisions and actions. This is of great importance where the decisions we make have a direct impact on the lives of the communities we work with, and become crucial in an environment where violence may be the result of mistakes that could have been avoided.

1 http://www.khilafahbooks.com/the-sixty-sultaniyya-by-abu-luqman-fathullah/
2 http://dmeforpeace.org/learn/designing-results-integrating-monitoring-and-evaluation-conflict-transformation-activities
3 http://www.socialimpact.com/resource-center/downloads/fragilestates.pdf

WHY MONITORING, EVALUATION AND LEARNING (ME&L)

'Monitoring & evaluation' (M&E) is integral to effective projects and the most effective M&E is integrated into the whole process of the project – from design to review. The benefits and purposes of M&E are varied and include:

- Documenting your activity and impact
- To monitor the progress of the project
- To make your project accountable to both donors and beneficiaries
- To justify inputs - including your cost-effectiveness – again to both donors and beneficiaries
- To capture the process of change
- To foresee problems and look to resolve them
- To celebrate successes
- To acknowledge and learn from failures
- To enhance your credibility
- Sharing successes and problems to enable further projects and advocacy
- To adapt to the problems and failures identified – either in the current or future projects
- To mitigate or avoid risk

M&E, however, is insufficient unless you are *learning* from the results of the evaluation. Hence we will not refer to M&E in isolation, but Monitoring, Evaluation & Learning (ME&L).

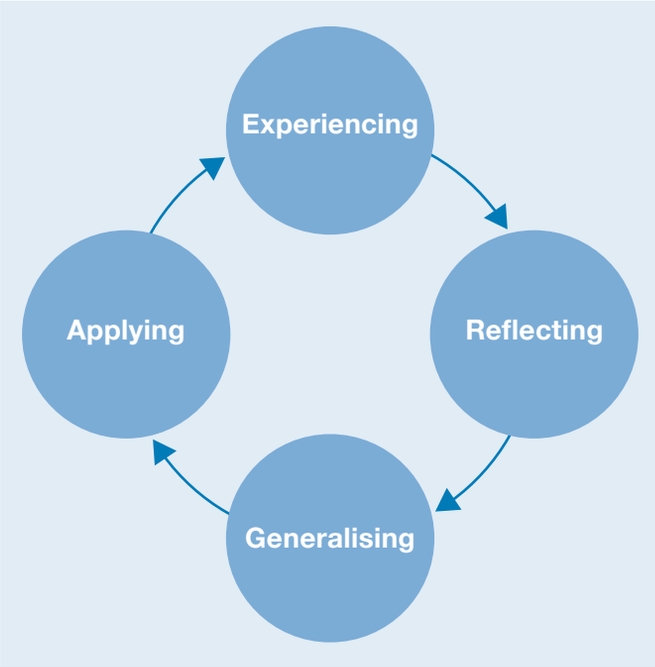
In practice this translates into a continual examination, not only on assessing and evaluating a project, but then taking this information and applying the lessons learned in moving forward.

ABOUT THIS CHAPTER

This chapter of the toolkit outlines tools and approaches that are of particular relevance to conflict transformation projects, or where you are measuring the impact of a project in a conflict environment. It acts as a supplement to standard guidelines for M&E of development and emergency projects – not as a replacement. It should be used in conjunction with the following excellent resources, which this section is drawn extensively from:

- Cheyanne Church and Mark M. Rogers, *Designing for Results: Integrating Monitoring and Evaluation in Conflict Transformation Programs,* Search for Common Ground.[2]
- Rolf Sartorius & Christopher Carver, *Monitoring, Evaluation and Learning for Fragile States and Peacebuilding Programmes: Practical Tools for Improving Programme Performance and Results*, Social Impact, 2006.[3]

Learning



Source:.*Designing for Results: Integrating Monitoring and Evaluation in Conflict Transformation Programs*, Search for Common Ground, 2006 - http://dmeforpeace.org/learn/designing-results-integrating-monitoring-and-evaluation-conflict-transformation-activities
Further information is available from Atherton, J.S., *Teaching and Learning: Experiential Learning*, 2004 - http://www.learningandteaching.info/learning/experience.htm

Because of the high risks of engaging with conflict dynamics learning from your evaluations can mean the difference between a positive intervention and one that is potentially damaging. In such environments not learning from mistakes can even increase the risk for staff and beneficiaries. This section responds to this risk by placing emphasis on processes that facilitate learning as a way to embed them in the standard practice of the office.

Learning is not a simple learn to-do process, but instead learning may require both experiencing and reflecting on that knowledge. To illustrate this below is a version of David A. Kolb's *Theory of Adult Learning* which indicates how different ways of learning influence each other:

- **Experience**
  Adults learn best by both doing and from experience. Yet more experience does not automatically result in better experience or learning.
- **Reflecting**
  While experience may be the best teacher, learning requires more than experience. In processing or reflecting on our experiences, we begin to learn from them.
- **Generalising**
  Generalising involves abstract conceptualization. It is a step beyond reflection in that it goes beyond first-hand experience or knowledge of how certain things work to a more general perception about how those things work.
- **Applying**
  Applying new learning and knowledge allows us to modify old behaviours and practice new behaviours in everyday situations.

APPLYING YOUR LEARNING

The Kolb *Theory of Adult Learning* can also be used to structure how you move to apply the results from M&E:[1]

1. **Experience**
   Evaluation process, debrief and evaluation report.
2. **Reflect and generalise**
   What worked? What did not?
   What should be changed?
3. **Apply**
   Adapt the project accordingly.
4. **Share**
   Offer new thinking to the office, organisation and broader fields.

1 *Designing for Results: Integrating Monitoring and Evaluation in Conflict Transformation Programs*, Search for Common Ground, 2006 [http://www.sfcg.org/programmes/ilt/ilt_manualpage.html].

Learning

Using 1–4 consider the results of your M&E data in each of the four ways outlined, with emphasis on how the lessons learned help how you adapt future practice.

This approach can require time that is not easily available to staff. To facilitate this process you can follow a simple checklist of activities:

Tasks

- Conduct draft conclusions and debrief with project team.
- Determine who will be involved in reflections conversation.
- Develop process for reflections conversation
- Document thoughts and ideas from conversation
- Determine who should be involved in making decisions about changes at the project. Programme and/or organisational level.
- Identify adaptations to be made including responses to evaluation recommendations.
- Develop a plan for utilising these recommendations and reflections.
- Evaluation and utilisation plan (including new knowledge) circulated to relevant staff.
- Monitor how the learning and utilisation plan has been applied.
- Incorporate results into organisational working knowledge through a variety of forums, e.g.:
  - i. Workshops
  - ii. Internal newsletter
  - iii. Panels
  - iv. Lessons learned briefing.
- Consider use of results in donor relations, public relations and academia.
- Consider how results and learning will be used in:
  - i. Future proposals
  - ii. To inform future project design.
- Circulate to other organisations in the field.

For each task ask the following:

- Who is involved?
- Who is the lead person?
- When is it happening?
- When will it be complete?

Reminder of key definitions and terms

INDICATORS

An indicator is a quantitative or qualitative factor or variable that provides a simple and reliable means to reflect the changes connected to an intervention.

Basic components of an indicator:

- What is to be measured?
- What is going to change?
- Unit of measurement to be used to describe the change.
- Pre-programme status/state (baseline).
- Size, magnitude, or dimension of the intended change.
- Quality or standard of the change to be achieved.
- Target population(s).
- Timeframe.

It is **information** that signals change.

QUANTITATIVE VS. QUALITATIVE INDICATORS

- **Quantitative**
  Measures of quantities or amounts.
- **Qualitative**
  People's judgments or perceptions about a subject.

In deciding whether to use qualitative or quantitative indicators, the simple answer is: use **both**!

Example

The quantitative indicator is:

- "Fifty women elected parliamentarians in the next election."

While this is a positive objective and an adequate indicator, used alone it does not provide the full story.

Consider the richer evidence when accompanied by the qualitative indicators:

- "10% increase in women parliamentarians' belief that their voices are making a difference in decision making."
- "15% decrease in elected women's perception that they are marginalised in decision making."

BASELINE

A baseline provides a starting point from which a data comparison can be made. It is used as a point of comparison for M&E data.

Baselines should be conducted before the start of an intervention.

Most baselines focus on the intended outcomes of a project. However they can be used to measure secondary outcomes and assumptions for comparison later in the implementation.

Choosing your indicators

It is important to be realistic when choosing which indicators you will be measuring. Consider the following checklist in assessing which indicators to use:

Targeted

- Element of change: What is changing?
- Target group: Who is involved in the change?
- Location: Where is the change located?
- Timeframe: When is the change to happen?

Reliability

- Quality of the information is credible.
- Assumptions are minimal, or at least clearly stated.
- Connection between the indicator and what you are trying to prove is direct.
- Everyone collecting the information will find the same thing.

Measurable

- Specific unit(s) of measurement to be used: What will be measured, counted, weighed or sized?
- Reference to a baseline/benchmark for comparison: What was the measurement at the starting point?
- Qualities are defined: Words like ‘effective’, ‘appropriate’ and ‘successful’ are defined clearly.

Feasible

- Means of verification is viable and doable.
- Information can be obtained.

EXAMPLES OF IMPACT INDICATORS

To get to good impact indicators (both design and measurements) it is useful ask the following questions:

- Why are you undertaking this activity?
- You have produced this activity – so what?

Choosing your indicators

EXAMPLE OBJECTIVE ▶ **INCREASED TOLERANCE AND RECONCILIATION**[1]

Outcome indicators	Definition and unit of measurement	Data collection methods
1. Increased social cohesion, trust and tolerance intargeted communities	Perceptions expressed by individuals, households or organisations. Disaggregate by sex, ethnicity, religion, age, locale, etc.	Social capital assessment tool (SOCAT); capacity enhancement needs assessment (CENA); focus groups; direct observation; mini surveys.
2. Progress against indicators of reduced conflict tension defined by community groups in programme areas	Determined through participatory planning process with beneficiaries	Focus group; data collection; storytelling; conflict mapping
3. Reduced number of incidentsof violent conflict reported by media or by watchdog groups in targeted communities	Need to define what kinds of conflict and which media outlets. Disaggregate victims by sex, ethnicity, age, etc.	Media content analysis tool
4. Increase in the number of incidents where parties to the previous conflict cooperate	Beneficiaries and project managers mutually define 'cooperate'. Sort 'parties' by location, ethnicity, etc.	Mini survey; focus group; observation; key informant interviews
5. Increase in the number and % of targeted communities that have assimilated returnees	Define 'assimilated' and sort returnees by sex, ethnicity, etc.	Key informant interviews; focus groups; direct observation; review of public records
6. Number and % of targeted groups trained in peaceful conflict resolution methods as a result of programme activities, and using those skills in practice	Indicator should include standards for content and duration of training and should be sorted by gender, ethnic group, location, etc.	Four levels of training; evaluation; focus groups after completion of training

1 Adapted from Rolf Sartorius & Christopher Carver, *Social Impact, Monitoring, Evaluation and Learning for Fragile States and Peacebuilding Programmes: Practical Tools for Improving Programme Performance and Results*, Social Impact, 2006 http://www.socialimpact.com/resource-center/downloads/fragilestates.pdf

Choosing your indicators

EXAMPLE OBJECTIVE ▶ **INCREASED CSO CAPACITY TO ADVOCATE KEY ISSUES**[1]

Outcome indicators	Definition and unit of measurement	Data collection methods
1. Number of policy initiatives in which CSOs participate	Sponsoring organisation needs to define what constitutes an initiative	Mini surveys with a sampling of target CSOs
2. Number of target CSOs showing improvement on advocacy index	Score derived for each target CSO based on improvement in advocacy skills	Advocacy index using simple survey or key informant interviews with sampling of target CSOs
3. Number CSOs/individuals who receive advocacy training	Content and duration of training should be specified	Project records: level 1 (in 4-levels of training evaluation)
4. Number of individuals who express satisfaction with advocacy training	Satisfaction is frequently measured on a five-point scale and can be used to assess satisfaction with specific topics	Project records: level 2 (in 4-levels of training evaluation)
5. Number of CSOs who develop practical advocacy action plans during training	The quality of advocacy action plans can be assessed using a simple checklist	Project records: level 3 (in 4-levels of training evaluation)

1 Adapted from Rolf Sartorius & Christopher Carver, *Social Impact, Monitoring, Evaluation and Learning for Fragile States and Peacebuilding Programmes: Practical Tools for Improving Programme Performance and Results*, Social Impact, 2006 http://www.socialimpact.com/resource-center/downloads/fragilestates.pdf

Choosing your indicators

EXAMPLE OBJECTIVE ▶ **INCREASED TRANSPARENCY, RESPONSIVENESS AND ACCOUNTABILITY IN LOCAL GOVERNANCE**[1]

Outcome indicators	Definition and unit of measurement	Data collection methods
1. Improvement in CENA score measuring degree of collaboration among local government, CSOs and CBOs	Scaled measure of collaboration among people in targeted areas	Capacity enhancement needs assessment (CENA)
2. Increase in the number and % of citizens in targeted areas who feel that local government is competently addressing their priority concerns	Number and % of target population disaggregated by sex, ethnicity or other important divisions	Mini survey of citizen attitudes and perceptions in targeted locales
3. Increase in the number and % of citizens attending and participating in local town meetings to discuss issues of common interest and priorities	Number of target population disaggregated by sex, ethnic group, locale, etc	Direct observation at town meetings in targeted locales

EXAMPLE OBJECTIVE ▶ **EXPANDED CIVIL SOCIETY**[1]

Outcome indicators	Definition and unit of measurement	Data collection methods
1. Increase in the number of civic organisations	Number of registered civic organisations in programme supported areas	Key informant interviews
2. Increase in the number and % of citizens who are members of civic organisations	Number of citizens as formal members of civic organisations and % of citizens out of total pop in target areas who are CSO members	Key informant interviews; organisation membership rosters
3. Increase in the number and % of civic groups representing marginalised or disadvantaged citizens	Sponsoring organisation needs to specify which marginalised groups are targeted	Key informant interviews with members of civic organisation and disadvantaged groups

1 Adapted from Rolf Sartorius & Christopher Carver, *Social Impact, Monitoring, Evaluation and Learning for Fragile States and Peacebuilding Programmes: Practical Tools for Improving Programme Performance and Results*, Social Impact, 2006 http://www.socialimpact.com/resource-center/downloads/fragilestates.pdf

Choosing your indicators

A worked example

MEASURING THE IMPACT OF MEDIA MESSAGES

Media messages are often included in peacebuilding projects, but are rarely considered critically. Considering the planned impact of those messages at a design stage will help you to:

- Plan the nature and targeting of those messages
- Measure impact more accurately as part of your M&E cycle

More accurate impact assessments during the project will also facilitate learning, which will enable you to change the design of the media messages to improve effectiveness of the intervention.

The easiest measurement to make is the number of people who heard the media message. However, this does not tell you whether it made any difference or had any impact.

THE FOUR QUESTIONS PROCESS

1. **Why …**
   Are you producing media messages?
2. **How …**
   Does behaviour change?
   Does your message do this?
3. **How …**
   Do you measure those changes?
4. **How …**
   Do you measure the impact of your intervention only?

1. WHY …

Are you producing media messages?

Refer to your theory of change and project objectives.

- **Point of the project**
  To encourage peace and peaceful relations.
- **Point of the media messages**
  To encourage changes in behaviour, thereby to encourage peace and peaceful relations.

Choosing your indicators

2. HOW ...

Does behaviour change? Does your message do this?

Changes in behaviour can take place through a number of factors, and often due to a combination of:

- Social interaction
- Direct experience
- Evidence (education)
- Knowledge
- Change in mentality (e.g. behavioural ethics, as a result of experience)
- Changes in the behaviour and beliefs of your peers (people tend to share attitudes and change them in relation to the views of the groups of which they are members).

Consider how your message will initiate these factors for change.

3. HOW ...

Do you measure those changes?

For media messages you are essentially measuring perception, attitudes and behaviour.

Some ways to measure this could include a survey of perceptions and attitudes. For example, asking beneficiaries views on a certain statement – perhaps about a particular group - and asking the same question before and after intervention.

4. HOW ...

Do you measure the impact of your intervention only?

Projects do not take place in isolation. It can be easy to attribute changes to your project when they were in fact caused by other factors. You can address this in a perception survey, for example, in the following ways:

- Asking why their mind changed between surveys.
- Ask about the reaction to the message of the project specifically – did it change your view?
- If it did not – ask 'why not' so you can react to this information.
- Ask directly about other factors that led to a change in attitudes or belief.

You can also look to measure wider impact:

- Ask about whether they communicated this change in view to others.
- Ask about how this has changed their behaviour, and whether they have seen changes in the behaviour of others.

Planning, design and ME&L

Planning for ME&L should take place as part of the project design itself.

EXAMPLE OF DESIGNING ME&L INDICATORS WITH PROJECT DESIGN

You will recall the process outlined in section 4.c, 'Conflict transformation', page 5, for designing project strategy:

1. What is the current situation
2. What is the desired future?
3. What needs to change?
4. How will we arrive at that change?

What is the current situation?	What do we do to create the future?	What does change look like?	How do we measure the impact?
Assessed through baseline and conflict analysis	*Programme design decisions*	*What the desired future looks like according to the beneficiaries*	*Remember we are measuring change not confirmation of activity*
Disputes	Restructure/reform of committees	Reduction of disputes	**Quantitative**: number of disputes recorded; % reduction over time. **Qualitative**: positive attitudes expressed about other communities.
Community governance segregated by group	Build capacity of committees; facilitate links between committees and local government	Integrated committees; more peaceful relationships between communities	**Quantitative**: number of disputes recorded; % reduction over time; number of integrated committees; % of representation of each group on committees; number of committee members trained; number of actions recorded as a result of training. **Qualitative**: changes in attitudes between communities.
Local committees are ineffective in advocating for community needs	Improve community resource manage-ment; provision of services (e.g. water)	Local government fulfils responsibilities to provide social services	**Quantitative**: number of meetings between committees and local government; number of services planned by local government; number of services planned responsive to community needs; number of actions undertaken by local government to provide services; evidence of community participation in decision making. **Qualitative**: perception of positive attitudes expressed about local government services; perception of agreement with the statement 'government is responsive to my needs'.
Lack of resources leading to disputes		Sufficient resources to meet community needs; ability to repair wells quickly	**Quantitative**: number of people trained to maintain water pumps; number of water pumps built. **Qualitative**: perception of committees responsible for service maintenance (not NGO); perception of positive views expressed about management capability of committees.

Specific evaluation tools for peacebuilding

The remainder of this toolkit outlines particular tools that might not normally be part of a standard ME&L assessment process, but can be of particular use to evaluate projects and programmes that have specifically looked to engage with the conflict environment. These tools are based on the assumption that readers are familiar with some basic M&E approaches including:

- Key informant interviews
- Focus groups
- Direct observation
- Case study collection
- Project document review
- Surveys and questionnaires
- Desk-based research and secondary data review

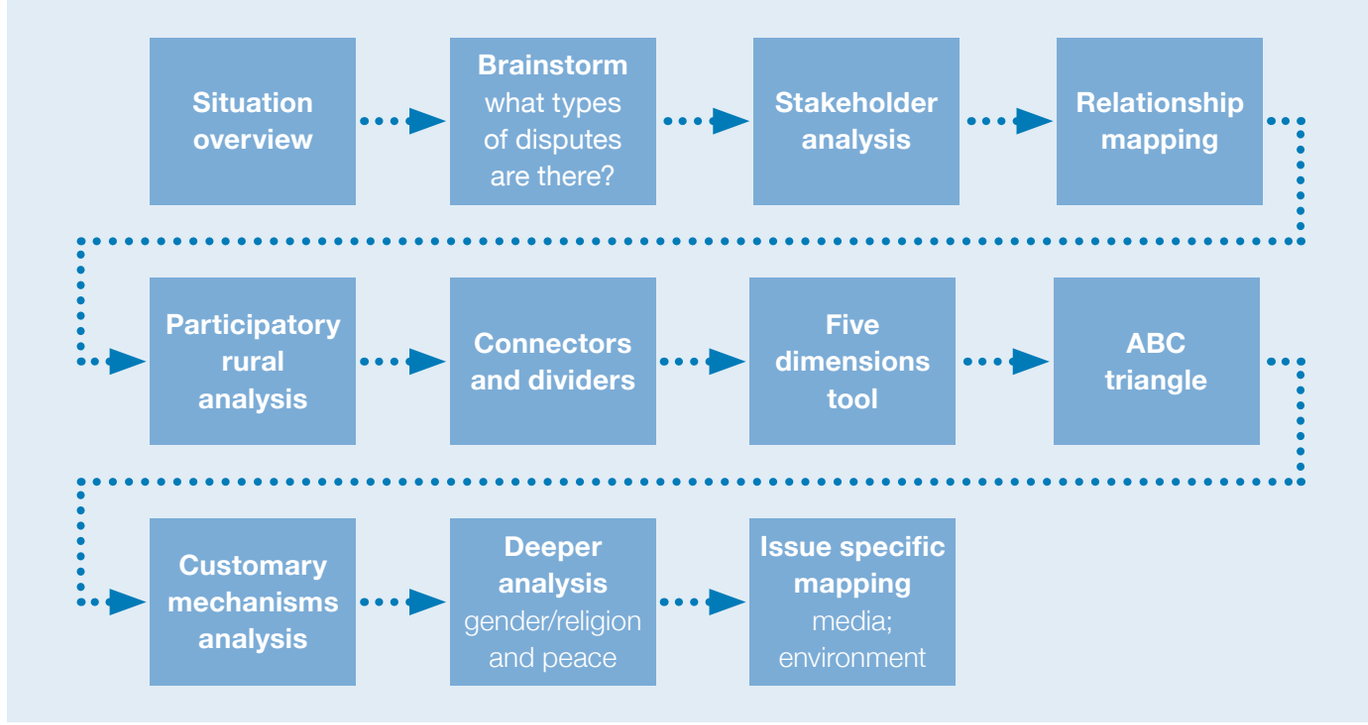
CONFLICT MAPPING

This tool may be appropriate where you are aiming to have a direct impact on the conflict environment as specifically assessed through your conflict mapping preparation exercises.

To undertake conflict mapping as an ME&L exercise you would use the conflict mapping tools outlined in section 3 directly with the beneficiaries.

If you repeat the whole conflict mapping exercise system you can also use it to simultaneously assess the conflict environment to update contingency plans (i.e. through geographic mapping) and to compare beneficiary responses to those given in the previous assessment (e.g. customary mechanism's analysis or relationship mapping).

Below is a recreation of the mapping methodology relevant to M&EL, with those used directly from the initial mapping exercise marked accordingly. Refer to section 3, 'Conflict mapping', for the tools themselves:



Specific evaluation tools for peacebuilding

4-LEVELS OF TRAINING EVALUATION

Many conflict transformation projects involve capacity building or training for beneficiaries. However, it is often the case that participants do not have the opportunity to utilise this training and it falls into disuse. There are occasions, too, where beneficiaries take part in training to obtain other development benefits, rather than to develop skills. Finally, there is a risk that the quality of the training is insufficient.

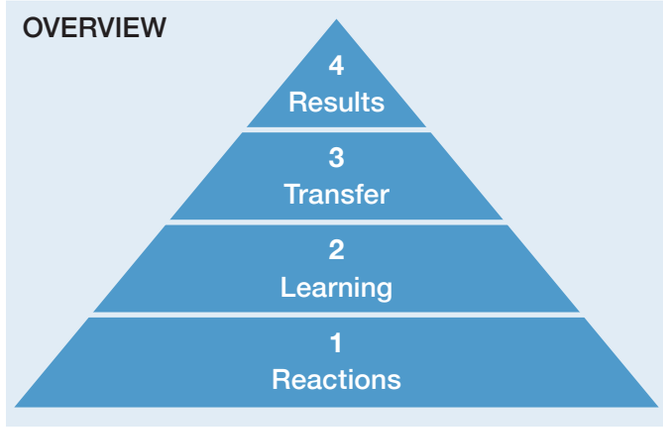
It is highly recommended that interventions that involve extensive capacity building/training use the 4-Levels of training evaluation.

Advantages

- Provides a comprehensive means to measure results, strengths and weaknesses of training programs.
- Serves not only as a diagnostic tool but also focuses on making training improvements necessary to improve training and design follow-up.

Disadvantages

- Level-3 and Level-4 assessments require records for following up six months or one year later. Records may be spotty or people may have moved or changed jobs.
- More rigorous level three and four assessments are costly and time-intensive.
- Lack of assessment continuity may challenge consistent reporting.
- It may be difficult to link training to level four results due to intervening variables.



Source: Donald Kirkpatrick, *Evaluating Training Programs: The Four Levels*, Berrett-Koehler, San Francisco, 1994.

LEVEL 1: REACTIONS

Refers to customer satisfaction. Usually measured through forms completed by participants at the end of the training or throughout.

Guidelines

1. Determine what you want to find out.
2. Design a form that will quantify reactions.
3. Ensure understanding (make it simple and check any translations).
4. Encourage written comments and suggestions.
5. Get a 100% immediate response.
6. Facilitate participants giving honest responses (e.g. through anonymity).
7. Measure reactions against standards and take the appropriate action.
8. Communicate reactions as appropriate.

LEVEL 2: LEARNING

Refers to the amount of learning which has occurred after a training programme. Assessing at this level moves beyond learner satisfaction and aims to assess the extent students have advanced in their skills, knowledge or attitude.

Specific evaluation tools for peacebuilding

Usually measured through tests conducted before training and after training. Use a control group,[1] if practical, to:

1. Evaluate knowledge, skills, and/or attitudes both before and after the programme.
2. Use a test to measure knowledge and attitudes. Use a performance test to measure skills.
3. Get a 100% immediate response.
4. Use the results of the evaluation to take appropriate action.

LEVEL 3: TRANSFER

Assess transfer of learning beyond the classroom. Refers to changes in learners' behaviour due to the training programme. For this to happen, it is necessary that:

- The person must have a desire to change
- The person must know what to do and how to do it
- The person must work in the right climate
- The person must see benefits or rewards for changing.

Measurement is difficult as you cannot predict exactly when change will occur. One way is to include 'visioning' by participants:

1. Discuss how participants will apply learning.
2. Plan concrete next steps (action plan). Next steps should outline what knowledge, skills and tools will be applied where, by when and by whom. This creates an action plan that participants and trainers can use for follow-up.
3. Go back to participants six months later and use interviews or mini surveys assess what they have used and applied.
4. Use information about successes and obstacles to inform design of future training and follow-up.

Guidelines

1. Use a control group if practical.
2. Allow time for a change to take place.
3. Evaluate both before and after the program if practical.
4. Survey and/or interview one or more of the following: trainees, their immediate supervisors, their subordinates and others who can indicate change.
5. Get a 100% immediate response.
6. Repeat the evaluation at appropriate times.

LEVEL 4: RESULTS

Refers to the measurement of the success of the programme at higher levels and social impacts.

For example:

- Reduced conflict
- Improved quality of services
- More responsive local governance
- Improved quality of journalistic reporting
- More balanced media coverage
- Increased use local courts to resolve disputes

Measurement is difficult at this level as it may not be easy to link results directly with training due to other intervening variables. Key informant interviews, focus groups, and mini surveys with former trainees, and trainee peers and employers may provide information about results.

Guidelines

1. Use a control group if practical.
2. Allow time for a change to take place.
3. Evaluate both before and after the programme if practical.
4. Repeat the evaluation at appropriate times.
5. Be satisfied with evidence if proof is not possible.

1 The control group is a group monitored in an experiment or study that does not receive the same treatment by the researchers. This is used as a benchmark to compare to other groups which are the subject of the experiment or study.

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MEDIA CONTENT ANALYSIS TOOL (MCAT)[1]

This tool is used to evaluate the amount and impact of media coverage about civil society topics. It is of particular use where conflict transformation requires the changing of attitudes, or where the media is playing a key role in either combating or perpetuating attitudes that are one of the foundations for disputes.

This tool is based on an existing chosen topic, e.g. human rights or attitudes towards a marginalised group about which you are analysing media coverage.

Advantages

- The baseline data allows sponsoring agencies to see trends over time on selected topics reported through different media outlets.
- The tool provides a clear, quantitative measure for making policy and assistance decisions to support various media outlets.

1 Adapted from: Rolf Sartorius & Christopher Carver, *Monitoring, Evaluation and Learning for Fragile States and Peacebuilding Programmes: Practical Tools for Improving Programme Performance and Results*, Social Impact, 2006 http://www.socialimpact.com/resource-center/downloads/fragilestates.pdf

Disadvantages

- Copies of newspapers and magazines need to be saved, stored, and analysed.
- Project officers may need to be trained to conduct this research.
- Subjectivity can influence the outcome of this tool.
- Transcripts of radio and broadcast news shows need to be obtained.

Skills required

It is beneficial for the evaluator to know something about journalism and the media business. For those without media experience, they should become familiar with identifying and attributing sources, the use of headlines, counting newspaper/magazine inches, the use of photographs, and identifying news frames and the tone of the writing.

Time required

This can completed daily or weekly in a short amount of time once the media outlets of interest are identified and the sample articles are read.

STEP 1: IDENTIFY THE SAMPLE

The first step is to identify the local newspapers, magazines, and Internet sites that the public consults for news and information. After the initial baseline study, this research should be conducted every three or six months to track changes.

Each outlet will be examined for the topic of interest. For instance, if the interest was in issues of human rights then stories that address, mention, feature, or respond to human rights issues will be included in the sample. Be aware that you will want to include those you wish to have an impact on as well as those who you consider 'allies'.

STEP 2: DEFINE IMPACT MEASURES

REACH

Identify the circulation of the outlet. Circulation numbers for print outlets include both the number of issues sold per week/month and also the actual number of issues that are read. Some newspapers and magazines have a 1 to 8 ratio of the number sold to the number actually read by people who share the publication. For internet news sites, ask the webmaster or marketing director to provide the number of hits for the site. The website management may also have other data to share about its reach and impact. Outlets that have a larger circulation/audience have the potential for greater impact.

Create a scale from one to 10 with 10 being the highest score to rank each outlet by how many people it reaches. A daily paper with a large circulation will be scored higher than a small weekly magazine. News websites with a high number of hits will score higher than those with fewer hits.

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CONTENT

Analyse each story on seven measures, with each on a scale of 0 to 10, with 10 as the highest score.

Prominence

The placement of a story is crucial to its impact. The number that is assigned is dependent on the number of pages in the source. What is most important is to be consistent with the rankings and to have a clearly defined scale in mind.

- Appears on the first page or is featured in the first three pages of the paper or magazine, then rate it a '10'. The absolute highest prominence a newspaper can give a story is if the newspaper is broadsheet size, the story is on the top half of the front page, called in the industry 'above the fold'.
- Appears in the second or third section of paper, rate it a '5'.
- If the paper only has one section, then separate story placement scores:
  i. First three pages = 10
  ii. Second five pages = 6
  iii. Last pages = 3

Headline

Editors write the headlines and their choice of words provides an indication of the value placed on the story.

- The headline appears to be outrageous or offending = 0 (The reporter who wrote the story seldom writes the headline; editors will often refer to the most sensational part of a story – even if small – and use it for the headline.)
- The headline reports statistics, uses the names of local officials or locations = 8+

Visuals

Stories that have accompanying photographs have higher impact.

- The photo does not contribute to a fuller understanding the issue = 0 (e.g. a photo of a government official speaking at a news conference does not add to a story.)
- The photo helps the reader to understand/ personalise the issue = 8+

Quotes

Stories that have accompanying quotes have higher impact.

- The quote does not contribute to a fuller understanding the issue = 0 (Quotes that inflame anger or breed intolerance get no points.)
- The quote helps the reader to understand/ personalize the issue = 8+ (Quotes from elected officials, victims, international figures, local NGOs, and critics of unjust policies add impact to stories.)

Tone

The tone of the article contributes to its impact. Tone can be understood through an analysis of adjectives (negative and positive).

- A negative tone that creates anger, tension or identifies scapegoats = 0
- A neutral tone offers no clear angle. It is neither negative nor positive about human rights. A neutral tone is not bad. As long as the content of the story is factual, it can receive a few points.
- Uses adjectives to promote human rights, identify positive behaviours, or reward people or organisations for positive actions = 8+

Column inches

the amount of space dedicated to a story is an indicator of impact. Stories are measured by inches or centimetres. Each inch of the story creates an impact index. Count the number of inches or centimetres. A story might have 20 column inches (about 50 cm) or it may have 100 (about 250 cm). This number is its score.

Political ideology

it is important to identify the prevailing ideology or political affiliation of each outlet.

- Outlets that are considered independent from most political affiliation and influence will be scored higher = 10

Specific evaluation tools for peacebuilding

- Media outlets known for close association with political parties that go against the goals of your intervention = 0

STEP 3: CREATE A SCORE SHEET FOR EACH OUTLET

A quick examination of the scores on the sum total of stories provides insight into the capacity of an outlet to serve your project objectives. Each story will be scored individually and then also counted to create the total score of the media outlet.

Create a score sheet for each story on the issue of interest using the following criteria:

- **Media organisation's name**
- **Media organisation's reach**
  i. Circulation = 1–10
  ii. Importance and credibility from media outreach measure = 1–5 (see tool description)
  iii. Add circulation score to media outreach measure mean to get sub-total.
- **Content (0 to 10)**
  The addition of seven measures: prominence; headline; visuals; quotes; tone; column inches; political ideology.
- **Overall score**
  Reach total + content total
- **Repeat excercise every six months or year**
  Reach total + content total x 2.

Create a score sheet for each media outlet.

To find the aggregate score for each outlet, add the total scores from each story and divide by the number of stories. This number then can be compared across outlets.

CAPACITY ENHANCEMENT NEEDS ASSESSMENT (CENA)[1,2]

The CENA measures local stakeholder perceptions of:

- Extent of collaboration between NGOs, CBOs and local governments.
- Community participation.
- The extent of equality/inequality in communities.
- Training and skill level of NGO/CBO staff to carry-out community based activities.
- Level of community participation in formal, informal and traditional community organisations.
- Corruption in local government.
- Capacity and leadership in local government.

Advantages

- Flexible and adaptable; can be used as a full capacity assessment tool or to assess specific aspects.
- Provides rich qualitative data with a 'quantitative edge' for both baseline assessment and performance monitoring purposes.
- Is rapid and low-cost, especially when combined with other techniques.
- Can provide an important input into the design and targeting of new programmes.

Disadvantages

- Some capacity changes that are measured may take years to become apparent.
- Results need to be calculated using an Excel, Access, or SPSS software programme.
- Requires lots of time for data entry and analysis.
- The larger the sample, the more time it takes to conduct.

1 Adapted from: McNeil, Mary and Kathleen Kuehnast, *Assessing Capacity for Community-based Development: A Pilot Study in Tajikistan*, World Bank Institute, Washington, D.C, 2004 [http://documents.worldbank.org/curated/en/2004/12/6573689/assessing-capacity-community-based-development-pilot-study-tajikistan]; and Rolf Sartorius & Christopher Carver, *Monitoring, Evaluation and Learning for Fragile States and Peacebuilding Programmes: Practical Tools for Improving Programme Performance and Results*, Social Impact, 2006 [http://dmeforpeace.org/sites/default/files/SI_MEL%20for%20Fragile%20States%20and%20Peacebuilding.pdf].

2 Note: to use this tool requires the CENA Index Matrix, available from both of the above sources.

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Skills required

- Ability to modify and adapt the tool;
- Focus group and key informant interviewing skills
- Ability to provide qualitative data to give context for interpretation of the data
- Data analysis skills

Time required

Once the target communities and broad issues of concern have been identified the tool can be adapted to require a short amount of time. The estimated total time required is about four to six weeks for the full assessment.

STEP 1: PREPARATION AND SITE SELECTION

Using the CENA index matrix as a starting point, develop your questionnaire for individual/household interviews and participatory focus groups:

1. Focus the CENA tool by identifying and adapting key issues and questions.
2. Translate and pilot test the assessment questions to be used in key informant and focus group interviews.
3. Select communities for applying the CENA. Teams of two to three facilitators will do a rapid assessment in each community.

   Ideally, the teams will involve a sponsoring agency staff member and a local researcher or NGO representative. Each of the teams can conduct the assessment in two to three communities spending roughly four to five days in each locale.

STEP 2: CHOOSE STAKEHOLDERS FOR INTERVIEWS

1. Ensure your interviewees represent the various stakeholder groups—community members, local government officials, civil society and national government (or those individuals who may have direct experience with the government).
2. Ensure you have included a variety of age groups, men and women, poor and non-poor, and different ethnic groups that reflect the demographics of the community.

When you choose individuals to interview, use the following criteria:

- They must be willing to be interviewed.
- They must be willing to speak openly and frankly.
- They must be able to express themselves fully and easily.
- They must have at least one to three hours of available time.

STEP 3: CONDUCT INDIVIDUAL INTERVIEWS

At each site, the three-member team will conduct a total of 16 interviews with representative stakeholders. Where other people are present and contributing to an interview (i.e. in a house), this is a household interview but counted as individual. Interviews should last about two to three hours.

STEP 4: CONDUCTING FOCUS GROUPS

Three focus groups should be conducted at each site. Each session should last about two to three hours.

- Group 1
  Non-poor, mixed age and gender
- Group 2
  Poor, mixed age and gender
- Group 3
  Special group: Pick a group that stands out as different from the rest of the community. This group can be mixed poor/non-poor

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STEP 5: PREPARE WRITE-UPS

The assessment should result in at least 16 narrative interview reports from each community and three focus group reports from each community. There will be one community summary required that will summarise the findings from each community.

The compilation and analysis of the results of these interviews and focus group discussions form the capacity index on each community.

The team then fills out the capacity index together:

- **Focus group and interview reports**
  Detailed description and analysis of each focus group discussion and of each interview. Each report should be three to five single-spaced pages.
- **Community summary**
  A five to eight page summary of analysis from each community describing and analysing patterns and trends. Compare and contrast with other communities. The summary also provides programming options and/or captures community-level results/changes that are reasonably attributable to programme activities.
- **Capacity index matrix**
  This will be completed for each community. The scores should be tabulated and charted.

STORYTELLING

This method collects first-hand information on an event that has happened from the perspective of a person that took part in it, or saw it take place. It provides the perspective and interpretations of the interviewee, and therefore it is useful to get personal insight and views on a situation.

Similar to case studies, storytelling can be used to narrate a picture of how a program or particular experience has had an impact. Storytelling can also be done in a quantitative manner, where you collect large numbers of stories and then enumerate them for analysis; or collect multiple perspectives to indicate a 'verified account'.

Advantages

- It empowers the people who usually don't have a voice.
- It gathers information from individuals who may not respond to other research methods such as interviews, surveys and focus groups, due to illiteracy or other factors.
- It takes advantage of having witnesses of an event that needs to be studied.
- The requirements are low; the participant only needs to have observed or participated.

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Disadvantages

- Recording a story may be threatening to the storyteller.
- The storytelling approach may be too subjective
- Conducting storytelling is time consuming, to collect quantifiable data this way can be prohibitively so.
- A vulnerable individual may tell the story that they thinks the interviewer wants to hear.
- You may collect stories that have little relevance.

Skills required

- The interviewer should have some people skills.
- Active listening skills.
- The interviewer should remain neutral yet affirming in during the process.
- The interviewer should have some knowledge of conducting qualitative analysis.

Time required

Conducting a storytelling assumes 'no rush'. Assume an average storytelling lasts for two to three hours.

STEP 1: CONDUCT BACKGROUND RESEARCH

Research the cultural and social background of the person(s) interviewed to help avoid barriers to the storytelling. Adapt to the interviewee's background and needs.

STEP 2: LISTEN TO THE STORIES AND DOCUMENT THEM

Tips

- Never manipulate the conversation.
- Do not interrupt the person telling their story.
- The person who is speaking has to feel comfortable with the listener.
- Separate the person from the problem, no stereotyping or prejudicing.

Warm-up

Before eliciting a story try to establish a comfortable tone. You might say something about yourself to establish a sense of reciprocity and to give the interviewee a sense of the person they are talking to. Tell the interviewee about how the information will be used, answer questions, etc. Establish a safe environment for the interviewee. Consider the location of the interview.

Empower the storyteller

Empower interviewees by confirming that they have valuable knowledge and giving them a reason to tell their story.

Be a great audience

Listen closely and focus intensely on the teller. You get more authentic stories when you are receptive and fully comprehending.

If the interviewee is distracted the one-to-one connection can be broken, and the story can becomes more generic and less genuine.

Document the conversation

If you have permission from the interviewee you should tape-record the story. This will allow you to be more an audience than a note taker, which can be distracting. If you need to take notes put conscious effort into giving attention to the interviewee.

Do not resist the story

Do not to reject the story that the interviewee offers, if the interviewee turns to topics that seem irrelevant or unproductive, hear out what is offered and follow up with additional questions. Use a mixture of questions that are closed (i.e. those that invite a yes or no answer) and open-ended (asking for detailed responses).

Observe an implicit contract of trust

There is one exception when you may choose to reject the narrative; if you feel that the interviewee is not telling the truth. Do not challenge directly but indicate scepticism indirectly, for example you might look aside. The interview should be with implicit agreement that storyteller will share their knowledge openly and accurately, and you will accept it appreciatively. If one side does not keep this agreement, the procedure breaks down.

Specific evaluation tools for peacebuilding

STEP 3: CONDUCT A NARRATIVE ANALYSIS

1. Transcribe what you recorded. The information that might affect interpretations must all be included in the transcription such as pauses and emphasis. There are three elements that have to be identified:

- **Perspective**
  The point of view of the interviewee.
- **Context**
  The environment in which the interviewee is immersed.
- **Frame**
  Are previous events that influence how the interviewee perceives various situations For example, when someone experiences violence on the hands of members of one ethnic group, her or his frame of viewing interaction with members of that group may be influenced by that violence.

2. Review the story using a narrative analysis. The narrative approach can provide you with an organisational structure responsive to analysis. A typical narrative framework focuses on the 'core narrative' or skeleton plot through four categories:

- **Orientation**
  Describes the setting and character.
- **Abstract**
  Summarises the events or incidents of the story.
- **Complicating action**
  Offers an evaluative commentary on events.
- **Resolution**
  Describes the outcomes of the story.

This provides you with a story map that will supply information on all relations that were given at the storytelling.

STEP 4: WRITE A STORYTELLING REPORT

The storytelling report can be in a number of formats including:

- You may translate the story(s) into case studies.
- You may use aspects or sections of a story to support ME&L lessons.
- If you collect a large number of stories you can enumerate the findings to provide data.
- Use multiple reports of an event to provide a 'verified account'. This can be useful for documenting human rights abuses.
- Use multiple reports to do a comparative analysis of attitudes and behaviours to inform conflict analysis and then advocacy or programming design.

Specific evaluation tools for peacebuilding

COGNITIVE SOCIAL CAPITAL ASSESSMENT TOOL (CSCA)[1]

Cognitive social capital refers to people's perceptions of the trustworthiness of other people and key institutions that shape their lives, as well as the norms of cooperation and reciprocity that underlie attempts to work together to solve problems. The CSCA tool can be used to provide information about the extent and type of social capital available in a community (such as trust, collaboration and confidence) and to monitor the change in this social capital.

ORGANISATIONAL CAPACITY ASSESSMENT TOOL (OCAT)[2]

OCAT is a family of related online tools used to assess an organisation's operational capacity and identify areas of strength or weakness. Often they are comprehensive and time-intensive tools but they can be amended and abbreviated to meet specific needs.

They can be used to measure the institutional capacity of an organisation targeted for support; or to increase the institutional capacity of the implementing partner. This tool can also provide baseline data for setting targets around capacity, and they inform managers of the impact of an intervention or the effectiveness of a capacity building intervention.

1 Rolf Sartorius & Christopher Carver, *Monitoring, Evaluation and Learning for Fragile States and Peacebuilding Programmes: Practical Tools for Improving Programme Performance and Results*, Social Impact, 2006 - http://www.socialimpact.com/resource-center/downloads/fragilestates.pdf

2 As per note 1 plus: TIPS, USAID Center for Development Information and Evaluation, *Measuring Institutional Capacity: Recent Practices in Monitoring and Evaluation*, 2000 [http://pdf.usaid.gov/pdf_docs/PNACG624.pdf]; and Educational Development Centre, *The Participatory Organizational Evaluation Tool* [http://www.equalinrights.org/uploads/tx_wizzresources/UNDP_nodate_POET_UsersManual.pdf].

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