


INTRODUCTION TO PEACEBUILDING



AN ISLAMIC RELIEF PRACTITIONERS' GUIDE

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AN ISLAMIC RELIEF PRACTITIONERS' GUIDE

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The Centre for Trust, Peace and Social Relations undertakes innovative, impactful, world-class research that enables dialogue and builds trust in order to foster peaceful relations and strengthen human security. Drawing on a strong track record of research in integrated peacebuilding, trust and social and community relations, the Centre exemplifies Coventry University's long-standing commitment to research that makes a strong impact on the security and quality of life of ordinary people worldwide.

This resource is designed to help Islamic Relief colleagues plan, initiate, implement and measure the outcomes of peacebuilding projects. It explains what peacebuilding is and how it links to Islamic Relief's development and humanitarian activities. The advice is based on the lessons learned from previous peacebuilding projects from around the world, some led by Islamic Relief, and on other evidence of what works.



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UNDERSTANDING KEY TERMS IN PEACEBUILDING

WHAT IS CONFLICT?

Islamic Relief understands conflict to be a relationship between two or more 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'.¹

Islamic Relief adopts a broad understanding of violence to not just mean physical attack, but "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".²

WHAT IS PEACE?

Peace is often thought of as the absence of violence, but this is a very narrow idea of peace as underlying tensions and conflict dynamics can remain very high and active. This is sometimes called a 'negative' peace.

In contrast, a 'positive' peace is a more holistic concept – it includes freedom from fear, freedom from want and freedom from indignity, and encompasses harmony, well-being and human security. A simple way of thinking about positive peace is that it allows people to sleep easily at night, without fear for their

economic, social and physical security; for example, being attacked, being persecuted or living in poverty. Peace is not something that is given to people by others, such as the government or military. These are important actors, but solutions have to come from within the community as well. Everyone has a role to play. Also, a lack of peace is not inevitable; sometimes conflict has persisted so long that people think it is natural, and that they are powerless to stop it, but this is not true. History is full of examples of tough conflicts that were resolved.

HOW ARE PEACE AND CONFLICT UNDERSTOOD IN ISLAM?

"The Islamic understanding of peace can be defined as a process through which human beings can establish foundations for interacting with each other and with nature in harmony, instituting just social-economic structures where human beings can flourish and fulfil their potential."

- (Kadayifci-Orellana, Abu-Nimer, & Mohammed-Saleem (2016: 16)



Mural painting in the Philippines as part of a peace campaign supported by Islamic Relief in 2019. 'Lungtad Kalilintad' means 'sustainable peace'.

The Qur'an states: differences between people is part of God's plan for humanity (Q49:13). Thus, while many Muslims recognise that life inevitably involves conflict, they also understand that peace is the highest goal and conflicts should be resolved to restore harmony.³

“If two parties among the believers fall into a fight, make ye peace (sulh) between them [...] make peace between them with justice, and be fair; for Allah loves those who are fair (and just).” - (Q49:9)

Salam (Arabic for peace) is one of the 99 names of God and Salam together with Adl (Justice) are central messages of Islam in the Qur'an. 'Peace' in Islam means more than an absence of war, oppression or tyranny; it is closely aligned to the idea of 'positive peace', a process of creating harmony between all living beings and with nature through just social, economic and political structures in which all can achieve their potential.⁴ Consequently, "tyranny, discrimination and oppression, which perpetuate injustice, in the Muslim society are viewed as being among the greatest threats to peace and harmony".⁵ Celebration of religious and ethnic pluralism and cultural diversity is explicit in the Qur'an, which states that the whole of humanity is a single family, therefore, solidarity and collaboration between Muslims and non-Muslims is expected in the pursuit of peace.⁶

Peace is referenced within the Qur'an through messages of tolerance, forgiveness, conciliation, inclusiveness and peace. There are also various values, principles and practices rooted in the Qur'an and practiced by the Prophet Mohammad (PBUH) which inform an Islamic understanding of peace and nonviolence:⁷

VALUES, PRINCIPLES AND PRACTICES THAT INFORM AN ISLAMIC UNDERSTANDING OF PEACE AND NONVIOLENCE

- Universality, dignity and sacredness of humanity through the principle of the original nature of human beings (fitrah)

- Social empowerment by doing good (khayr and ihsan) through the principle of stewardship (khilafah).
- Pursuit of justice, equality and fairness through the principle of justice (adl).
- Transformation of relationships and rehumanisation through the principles of compassion and mercy (rahman and rahim).
- Reconciliation and healing through the principles of pardoning and forgiveness (afu and musamaha).
- Nonviolent and creative solutions to problems through the principle of patience (sabr).
- Quest for peace through love (hubb) and the principle of loving-kindness (mawadda).⁸



A young Somali Kenyan in Mandera County preparing to participate in an inter-clan football tournament.

CULTURAL AND RELIGIOUS TRADITIONS OF PEACEBUILDING IN MUSLIM CONTEXTS

This is a summary of Pages 23-41 in Understanding an Islamic framework for peacebuilding, authored by Kadayifci-Orellana, Abu-Nimer, & Mohammed-Saleem and published as a working paper by Islamic Relief Worldwide in 2013. The opinions expressed here are solely the view of the authors.

Although there are many differences between Muslim communities around the world, there are some common traditions in the way that Muslims in many places approach conflict resolution and peacebuilding. It is important to understand these traditions to develop culturally-sensitive, sustainable peacebuilding programmes.

1. COMMUNITY ORIENTATION AND THE RESTORATION OF SOCIAL ORDER

Islamic teachings emphasise the importance of the common good and this can lead to conflict resolution processes prioritising the community (whether family, village or city) over individual freedoms. Conflict resolution aims primarily to restore social order and the disrupted balance of power, rather than change the status quo (Abu-Nimer, 1996). This can result in grievances with the status quo not being addressed. For example, traditional structures of conflict resolution which discriminate against women and girls and younger men may continue to marginalise them. There is often also insufficient attention paid to developmental causes of conflict, such as lack of basic services, unemployment and inequality. Successful peacebuilding interventions need to consider development issues alongside conflict issues and rethink how traditional structures can adapt to the present day and the needs of women, girls and younger men.

2. HIERARCHICAL PROCEDURES OF CONFLICT RESOLUTION

Third party mediators of conflict are often high-ranking, respected people who have political, religious or military power. Their power and a lack of transparency in the conflict resolution process can make it vulnerable to abuse or corruption, especially if weaker parties to the dispute struggle to stand up to

Understanding an Islamic framework for peacebuilding



(Click on the image to download the full document)

abusive or unjust decisions. Third party mediators are expected to know the history of the community and the conflict and be familiar with the social, cultural and religious norms of the groups involved. Faith actors are often viewed as legitimate high-ranking people. Women do play some role in mediation processes, but the majority of mediators have usually been men. The lack of diversity among mediators risks marginalising other members of a community (such as women and younger men) who have different experiences of conflict and different peace needs. For peace to be long-lasting, it is critical that women and youth are more systematically involved in conflict resolution, but this is often a very sensitive issue that needs to be negotiated carefully.

3. CENTRALITY OF ISLAMIC VALUES AND RITUALS

In Western conflict resolution approaches, individual interests, positions and needs are considered important and agreement is expected to be reached

through reason and negotiation. In Islamic conflict resolution processes individual interests may be secondary to the unity of the village or family and the consideration of future generations. Disputes are judged according to guidelines in the Qur'an and Qur'anic stories and examples of Prophetic wisdom are recited to emphasise the importance of peaceful conflict resolution. Rituals of conflict resolution are also important, such as gathering the community together to witness a peace agreement, drinking coffee together or slaughtering an animal and sharing a meal. One of the weaknesses, though, is that insufficient knowledge of Islam (including among religious leaders) and confusion with tribal cultures may lead to tribal practices taking precedence or decisions that do not always reflect Islamic ideals of peace and justice.

4. CENTRALITY OF EMOTIONS

In Islamic conflict resolution approaches, understanding the emotions of the parties to the context is considered important and space is given to open displays of emotion. It is considered necessary to transform negative emotions such as anger, hate and fear because they are harmful to group unity and harmony. Conflict resolution processes pay special attention to avoiding shame and humiliation of all those involved and look for ways to restore dignity, honour and respect of all the parties.

5. BINDING NATURE OF AGREEMENTS

Agreements that are reached through Islamic conflict resolution traditions are considered to be morally binding, regardless of their legality or documentation on paper. They are often declared in public and witnessed by the community.

6. EMPHASIS ON RESTORATIVE JUSTICE

A key difference in Islamic conflict resolution processes is the emphasis on restorative justice, rather than retributive justice. In Western retributive justice systems, it is expected that a person who commits

a crime will be punished, but in Islamic restorative justice systems the aim is to repair the relationships that were broken by the conflict and heal the wounds that were caused by it. Wrongdoing is viewed as a crime against the community as well as the individual and the community is often involved in the dialogue process. The emphasis is on dialogue between offenders, victims and other stakeholders, admission of responsibility, the offer of an apology and amends, and finding a solution that addresses the harm caused while restoring order and harmony within the community.

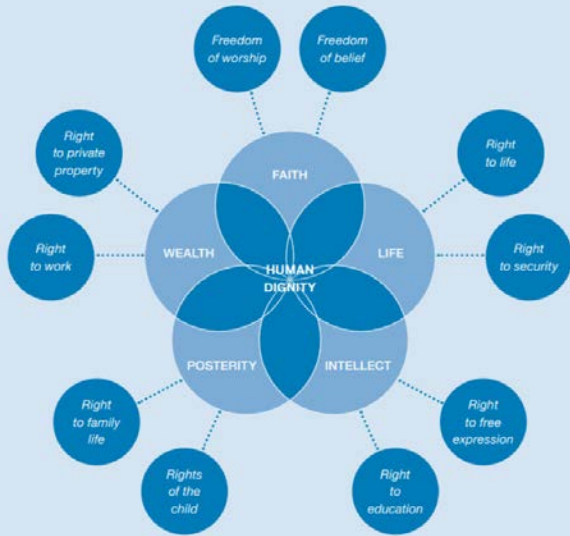
7. MECHANISMS FOR CONFLICT RESOLUTION

The main mechanisms for conflict resolution in Muslim communities are Islamic Courts, formal arbitration, mediation, dialogue and reconciliation.

Mediation is one of the most commonly used in families and communities as well as in conflict between Muslim states. Mediators are often 'cultural insiders' who understand the culture of the community well. They are also people with social standing who are considered to be trustworthy and impartial. They are expected to be good listeners as well as articulate with the ability to choose the right rhetoric, idioms and stories to defuse the situation, encourage forgiveness and reconciliation and guide the disputants to a resolution. Local imams and sheikhs often take the role of mediator, especially in places with a weak state presence, and are considered to have strong moral and spiritual legitimacy. They engage in shuttle diplomacy (back and forth between the disputing parties) first and directly advocate for a specific settlement, putting pressure on all parties to reach agreement. They then follow through to ensure the settlement is paid and the wrong-doer is reintegrated back into the community.

Group conflict resolution processes involving a delegation or jury of mediators is also common (e.g. Jirga in Pashtun societies and xeer in Somalia).

MAQASID AL-SHARI'AH – AN ISLAMIC FRAMEWORK FOR DEVELOPMENT



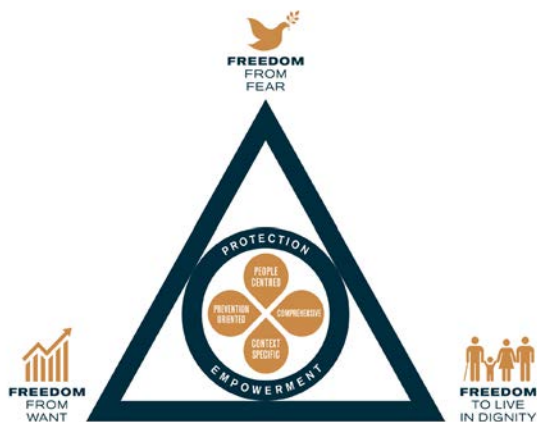
The Maqasid Al-Shari'ah (Objectives of Islamic ethics and law) is an Islamic framework for human development that is discussed in the Islamic Relief publication [An Islamic perspective on human development](#). In this framework, sustainable peace is reached when these five dimensions of human development are achieved for all people.

WHAT IS PEACEBUILDING?

Peacebuilding is a slippery term. To many people the concept is unfamiliar and the word is misunderstood because it can be hard to explain and translate into different languages (for a while, some project participants in a peacebuilding project implemented by Islamic Relief thought it referred to a physical building). It can also have negative connotations, for example, in some cultures talking about conflict is sensitive, taboo or shameful.

Islamic Relief understands 'peacebuilding' to be "the process of building peace before, during and after war"⁸. Peacebuilding is not just limited to war but also encompasses all activities that intentionally try to resolve conflict and bring about a deeper and more sustainable level of peace. It refers to the whole process of building peace before, during and after outbreaks of violence. It is more permanent than 'peacekeeping', which is about maintaining a truce and preventing immediate violence and is often maintained by actors with an official mandate for peacekeeping operations. It is also broader than 'peacemaking', which refers to political and diplomatic measures that aim to bring conflicting parties to agreement.

HUMAN SECURITY IN THE UN



Islamic Relief's understanding of sustainable peace aligns with a broader approach of conflict prevention, peacebuilding and human security with the focus on a strengthened role for sections of the community that are often excluded from peacebuilding processes in fragile and conflict-affected contexts, such as women and youth. Islamic Relief's peacebuilding interventions are designed to support a holistic approach to building sustainable peace and social cohesion among the communities with whom we work.

[WATCH A VIDEO HERE](#) ABOUT THE UN'S APPROACH TO HUMAN SECURITY.

[READ A 2-PAGE POLICY BRIEF](#) TO LEARN MORE ABOUT HUMAN SECURITY.

CONFLICT TRANSFORMATION

Think about a pastoralist who due to effects from climate change has been forced to find new grazing grounds for the family's cattle. The cattle graze on a farmer's land which leads to an argument. If the pastoralist apologises and the farmer accepts the apology, then the conflict might be resolved. But it is not transformed, because the pastoralist is still in need of food for the cattle. To transform the conflict and build lasting peace the pastoralist needs sustainable access to grazing grounds. This would change the conditions that caused the conflict.

An important element of peacebuilding is that it seeks to transform the social and cultural conditions that generated the conflict in the first place – called 'conflict transformation'. This might mean economic reform, governance reform, justice and security sector reform, political reform, truth and reconciliation processes and so on. Although this makes the scope of peacebuilding quite large, at its core is an explicit intention to address the key drivers of conflict and reduce the use of violence to address political, social or economic problems.

LEARN MORE ABOUT PEACEBUILDING

[WATCH THIS ILLUSTRATION](#) ABOUT DIFFERENCES BETWEEN PEACEKEEPING, PEACEMAKING AND PEACEBUILDING.

WHAT IS CONFLICT PREVENTION?

Conflict prevention refers to proactive efforts to build peace in order to prevent violent conflict. As such it requires an element of foresight, as a source of conflict has to be anticipated before it can be prevented. For instance, in some countries elections can often provoke violence, so proactive efforts to make elections more credible, protect voters and encourage citizens to accept election results are all forms of conflict prevention.

HOW IS PEACEBUILDING LINKED TO HUMANITARIAN AND DEVELOPMENT WORK?

When tackling the root causes of conflict, it is important to bring in the right blend of assistance to communities, whether this falls into peacebuilding, development or humanitarian areas. All assistance needs to be sensitive to the context in which it is delivered, but at times it may be possible to go beyond this and incorporate social cohesion objectives into humanitarian aid, peace objectives into development assistance or humanitarian objectives into peacebuilding projects, for example.

One of the key principles of peacebuilding is to transform conflict by addressing underlying social and cultural conditions, so focusing on development is very important. For instance, if a source of conflict is lack of water, or food scarcity, or another form of poverty, then development initiatives to address these things become part of a larger process of peacebuilding. Humanitarian actions are also important for peacebuilding, as they can lay the foundations for peace. For instance, if humanitarian work helps people meet their immediate needs for shelter, food and water, they can participate in peace activities more easily.

While humanitarian or development projects may contribute towards larger processes of transforming societies to be more peaceful, they are not usually considered to be 'peacebuilding projects' because their objectives do not intentionally seek to address immediate problems of social tension or violence. Generally speaking, peacebuilding projects work ON conflict, whereas humanitarian and development projects work IN conflict.



WORKING IN CONFLICT

Project Goals do not seek to address conflict or peace, but they are delivered in conflict-affected areas:

- Humanitarian relief
- Resilience building
- Development
- Private Sector

WORKING ON CONFLICT

Project goals seek to address conflict issues:

- Peacebuilding
- Peacekeeping
- Peacemaking
- Conflict resolution

Context (or conflict) Sensitivity is an approach to minimise harm caused by the intervention. It is applicable in all contexts and for all projects.

THE HUMANITARIAN-DEVELOPMENT-PEACEBUILDING NEXUS

Conflict causes the majority of acute food insecurity. Humanitarian aid supports people in urgent need of food (and shelter as well as other basic needs) but it does not address the root causes of conflict that drive food insecurity so the problem does not go away. Often those root causes are related to issues of poverty, exclusion, inequality, discrimination and violations of human rights. Development assistance may try to address these issues over the long term, but the focus is not usually on building peace, so national governance and economic performance may become stronger with development assistance while at the same time tensions between communities remain unresolved or even worsen. If peacebuilding works together with development assistance to ensure that the grievances, frustrations and needs of all communities are addressed fairly then this can help to resolve conflict, which helps to end the humanitarian crisis.

57% OF ACUTE FOOD INSECURITY IN 2019 WAS MAINLY CAUSED BY CONFLICT/INSECURITY

Numbers of acutely food-insecure people in Crisis or worse (IPC/CH Phase 3 or above) (millions) by key driver



Source: FSIN, GRFC 2020



Wheat seeds and agriculture tools distribution to support livelihoods of youth in the newly merged districts of Pakistan.



Training of young farmers in Pakistan on furrow irrigation and raised bed agriculture to enhance water conservation.

In the UN, the ‘sustaining peace’ concept explicitly calls for a holistic, long-term, multidimensional approach to preventing armed conflict, mitigating its impact and supporting a lasting peace. This means peacebuilding, peacekeeping and political mediation alongside sustainable development, human rights and humanitarian aid⁹. Programmes which bring in a blend of peacebuilding, development and humanitarian activities are called ‘triple nexus’ programmes.

LEARN MORE ABOUT THE TRIPLE NEXUS

- [READ THIS BLOG](#) ON THE NEXUS AND DEVELOPING INTEGRATED PROGRAMMES BY IRW’S SYLVIA BROWN.
- [WATCH THIS VIDEO](#) ON THE NEXUS IN SOMALIA AND NIGERIA, BY UNDP.

Integrating peacebuilding, development and humanitarian work within a project is difficult, as it requires a broad set of skills. Interventions must address a range of priorities, linking activities well so that they reinforce each other. Remember that peacebuilding has its own goal (to transform conflict), which goes beyond making a project ‘conflict sensitive’. It is not enough to work **in** conflict – peacebuilding requires activities that work **on** conflict. Also, it is too simplistic to assume that because a project does good (like empowering women or reducing poverty)

it contributes to peace. In fact, it is possible to do lots of good without improving peacefulness at all. To be sure that development and humanitarian activities really contribute to peace you must have a theory about how they will change conflict dynamics, then test this through monitoring and evaluation.

A human rights based approach to peacebuilding programming means considering how the project will support the achievement of human rights. It also means working to build the capacity of duty-bearers to deliver those rights and empowering rights-holders (women, girls, men and boys) to claim their rights.

FOR MORE INFORMATION

- [SEE SIDA’S BRIEF](#) ON ‘A HUMAN RIGHTS BASED APPROACH TO PEACEBUILDING’.

Islamic Relief’s core work is at the community level where the organisation tends to have strong community acceptance, connections and access. For these reasons, Islamic Relief’s peacebuilding work is also likely to be most effective at the community level. Community-based peacebuilding activities may complement existing humanitarian or development work, or they may be implemented as a standalone project.

BEFORE YOU BEGIN, TAKE STOCK – WHAT ARE YOUR PEACE-BUILDING ASSETS?

DO YOU HAVE THE HUMAN RESOURCES?

One of the biggest challenges for development and humanitarian organisations is to recruit and retain skilled staff. Peacebuilding is a technical area that requires specific knowledge, skills and attitudes (some important ones are below). It can be tempting to think that good peacebuilders are born, rather than made, but this isn't true. In fact, peacebuilding is like learning to drive – however much natural talent someone has, they still have to learn the techniques!

It is tempting to think that development workers will know how to do peacebuilding, but peacebuilding skills are not the same as development skills, no matter how familiar development workers are with conflict contexts. So before beginning, make sure that you have specialist peacebuilding skills in house, or consider how you will recruit to fill the gap. It is possible to train development workers to take on some tasks, and to supplement in-house skills with consultants, but it is still essential to have staff with strong peacebuilding skills leading the project. Be aware that recruitment of new staff, training of existing staff, and commissioning consultants all take time.

DO YOU HAVE A MOMENT OF OPPORTUNITY?

Sometimes there are 'moments of ripeness' in a conflict when people or parties are really willing to work for peace (for instance, if there is a change of leadership, after a peace deal is signed, or when

"I am a WASH engineer and my job is very technical. Peacebuilding is a form of social engineering, and it is also very technical, so it should be led by skilled people who are specialists in peacebuilding."

- Staff member from IR Kenya

people have suffered a lot and become tired of fighting). In these times, there is a compelling case for peacebuilding work and it is important to work quickly to engage funders, partners and participants.

Similarly, there are times when peacebuilding will be very hard to do, if not impossible. For instance, it often is not possible to do peacebuilding activities during open warfare (for instance, in a siege situation or when bombs are dropping). In these situations, people are normally unwilling to engage – they are focused on their immediate needs and scared or physically unable to participate in peace projects. Because the situation is so fragile, activities would involve an intolerable amount of organisational risk and any gains may be unsustainable. In these times, it is better to focus on conflict-sensitive humanitarian work to meet urgent needs, and prepare to switch to peacebuilding and development when the chance comes.

Knowledge, skills and attitudes that peacebuilders need ([The BUILDPEACE Handbook for Learners, 2019](#))

KNOWLEDGE	SKILLS	ATTITUDES
Conflict analysis	Good communication skills	Empathy
Diversity and interculturality	Critical thinking	Open-Mindedness
Self-awareness	Negotiation and mediation	Ability to step outside the comfort zone
Exposure to approaches, methods, concepts + Conflict transformation	Facilitation	Patience
	Organizational skills	Objectivity



Psychosocial training workshop for local healthworkers in Indonesia.

DO YOU UNDERSTAND THE CONTEXT WELL?

Working on peacebuilding can be high-risk, as it involves intervening in a fragile situation. There is a significant chance that the project may be disrupted by political events, such as elections. Some people, such as armed and criminal groups, will have interests in conflicts continuing and they may try to sabotage the project. Equally, the project may inadvertently do harm. For instance, one of the lessons learned from a previous programme is that the distribution of tangible benefits, such as support with livelihoods, can create competition and jealousy. Many of these issues are foreseeable, and can be mitigated, if you pay close attention to the context, how your intervention affects the context and how the context may change.

It is vital to do an initial context analysis before planning your project to understand the kind of interventions that will be helpful and likely to succeed. Often, projects delay context analysis until the funding has been secured, but this is too late. Your project proposal will be based on all sorts of assumptions about the context and how your project can impact on this, so it is important to know that these assumptions are valid. You can build on your initial analysis once the project is up and running, going into more detail and regularly reviewing the situation.

FOR DETAILED ADVICE ON CONTEXT ANALYSIS, DO NO HARM AND CONFLICT SENSITIVITY, SEE ISLAMIC RELIEF'S [WORKING IN CONFLICT TOOLKIT](#).

CAREFULLY CONSIDER THE LANGUAGE YOU CHOOSE TO DISCUSS THE INITIAL CONCEPT

The language of peacebuilding is often sensitive so it is important to choose the language that you will use to discuss the initial concept very carefully right from the start. The language you choose at the start is likely to become the language that you will use for the project proposal. Explore the sensitivities of language with key informants from the beginning. Assume that all information about the project from the title to the detailed activities will become public information and ask yourself:

- Are any of these words sensitive to any actor in this context (e.g. government, minority groups, faith leaders)?
- Will these words be understood by the local community and are they easily translatable to the local language?
- Do the words chosen imply any bias (e.g. towards ethnic majority populations)?

WHAT KEY RELATIONSHIPS DO YOU HAVE IN PLACE?

Having strong relationships with key stakeholders powerfully influences the success of a peacebuilding project. Think about who your stakeholders are and what your existing relationships with them are like – can you rely on them for support? Do they trust international organisations, particularly Islamic Relief? Are they stable and reliable, and can they adapt to changing circumstances? What influence do they have over each other?

ACTOR
PARTIES DIRECTLY
INVOLVED IN CONFLICT
ISSUES

KEY CONCERNS

These may be difficult to engage, and may not share Islamic Relief’s values, but it will not be possible to build a lasting peace without them. If you don’t have influence over them, think about who does. And think about what would need to happen to make them willing to engage.

NATIONAL AND
LOCAL GOVERNMENT

Managing relationships with government actors is critical – this is a lesson learned from previous Islamic Relief peacebuilding projects. If government actors do not support the project then they may close it down. If they do support it, they may create opportunities and help solve problems. Think about how you will approach governance actors and whether you can rely on them. Think through legal issues and security concerns from their perspective. Remember that government actors are not always well respected by people. Try to gain their support without giving them undue influence over activities.

SECURITY ACTORS

Formal security actors include the police and the military, but there might also be informal actors such as militias and vigilante groups to consider. As with government actors, consider how you will engage them, how responsive they are likely to be, and how they are perceived by others. Providing capacity building on issues such as first response, international humanitarian law, human rights and community engagement can build support within the security sector.

ELDERS AND
TRADITIONAL
LEADERS

These leaders often have a critical role in resolving conflict, formally and informally. If the project ignores them, it may lack legitimacy and inadvertently undermine their efforts. However, elders and traditional leaders may generally be male and people of age. Consider how to balance their involvement with the need to include others.

A lesson learned from an Islamic Relief Philippines project is that faith leaders can be very important. Working with Muslim faith leaders was not the original strategy, but the team came to see they were very active and had moral authority. So they worked with them to engage the community in peacebuilding activities. If you are engaging faith leaders, remember that female faith leaders and madrassa teachers can also be powerful people to engage.



Raising awareness among youth of using social media to communicate for peace in Maguindanao, the Philippines.

ACTOR

WOMEN AND YOUTH AND MARGINALISED GROUPS

KEY CONCERNS

Involving women, youth and marginalised groups of people (e.g. indigenous people, members of minority clans, people with disabilities) in meaningful ways will require deliberate effort, especially in traditional, patriarchal societies. To increase participation of women, start by conducting a gender analysis to get a deeper understanding of the gendered dynamics of the society and conflict – this should be done consultatively with women. Remember that women are likely to fear different things to men as their experience of conflict is different to men, so they will have different barriers to engaging in the project. Do not assume that they have little influence over conflicts, or that this is ‘men’s business’. In fact, women encourage men and provide active support to conflict, or they may be experienced in resolving disputes.

‘Youths’ can also experience conflict differently to older adults; for example, young men are often seen as a potential threat by armed groups and security forces, regardless of their actions. There is a great diversity of experience among people considered as ‘youth’, because being a ‘youth’ intersects with other differences such as gender, class, caste, ethnicity, religion, (dis)ability and geographic location. Young people can be effective peacebuilders because they tend to have more influence over their peers than older people do. To ensure that your project continues to reach all members of a community, it is necessary to keep consulting women, youth and other marginalised groups of people.

OTHER PEACEBUILDING ORGANISATIONS AND NETWORKS WORKING LOCALLY

In most places, there is an existing network of organisations working on peacebuilding. They may be local, national or international, and they may not call themselves peacebuilding organisations. Before you begin your project, think about how your activities will add value to this work, and not duplicate it. In particular, it is very important for the long term sustainability of a peacebuilding project to support, rather than replace, existing local conflict resolution structures. Also, are there any lessons you can learn from other people’s experiences?

THE PROJECT FUNDER

Peacebuilding projects are generally risky, both from a security perspective and an outcome perspective. Sometimes the project will need to be suspended because of a deteriorating security situation, or because of sensitive events such as elections. Sometimes, activities might not go to plan – people may refuse to engage or try to spoil things. A funder familiar with peacebuilding will hopefully understand these set-backs and let the project adapt accordingly. To maintain donor investment, it is important to keep them informed and be candid about risk and contingencies from the outset.

COMMUNITIES

A lesson from previous peacebuilding projects is that the trust that communities have in Islamic Relief influences success. In some of our contexts, the organisation’s Muslim identity, long term presence and effectiveness in the local area helped to build a positive rapport. Sometimes the organisation’s faith-based identity will be an asset; other times it may create confusion or mistrust that needs to be overcome. If your project includes a strong community mobilisation component, be aware of the time (many months) and energy required to set this up and make it sustainable.



A youth peace group's cricket team greeting local dignitaries at an inter-tribe cricket tournament in the newly merged districts in Pakistan .

HOW TO DESIGN A COMMUNITY-BASED PEACEBUILDING INTERVENTION

UNDERSTAND THE CONFLICT CAUSES

A peacebuilding project must be based on context analysis and comprehensive and inclusive consultation with local communities. Often, what we see on the surface are symptoms of conflict, such as displaced people, armed groups and damaged infrastructure. To really tackle conflict, it is important to identify what causes it and work to address the cause.

WHAT IS A CONFLICT OR CONTEXT ANALYSIS?

A conflict or context analysis is an explanation of the situation in the area where we are planning to implement a project, including

- Political situation (important local political actors, key political issues at the moment, important political processes happening at the moment)
- Social situation (relationships between social groups, e.g. religious or ethnic groups)
- Economic situation (in particular, what are the linkages between the local economy and conflict? E.g. youth unemployment, black market trade

(guns, drugs etc.)

- Environmental situation (in particular disputes over land or water)
- History of conflict in the area (who is in conflict with who, why, what are the patterns of violence?) If you were explaining the situation to an outsider, what would you tell them?

GENERATING A CONFLICT/CONTEXT ANALYSIS

To understand the context you are operating in:

1. Identify where and what the project is
 - Which geographical area, which conceptual area, which level (local, national etc.)
2. Think about the situation (social, economic, political, environmental and history of conflict) and analyse each in turn, looking at how they relate to conflict, or peace.
3. Focus specifically on the situation for youth, women,



Islamic Relief built an aqueduct to take water from the Millward dam in Pakistan to surrounding villages for irrigation. This has helped to reduce inter-community tensions over limited water supplies.

people with disabilities and minority groups (what are the differences in how they experience conflict and how do they engage in conflict and peace? How is their experience shaped by gender norms and other social norms?)

4. Identify the key actors in this context or in the conflict itself

- Which groups are in the project area (ethnic, social, religious, political)?
- Can the area be identified as 'belonging to' a particular group?
- Are there any armed groups and who are they allied to? What is their source of legitimacy?
- Where is the government and national security forces and how are they viewed by local communities?
- Who are the main politicians and who are they allied to or supported by?

5. Identify inter-group tensions, especially those which may escalate into violence

- Which are normal and which appear to be destructive or especially intense?
- Have any tensions resulted in violence?
- Give a brief summary of the history of inter-group tensions including key events.

6. Identify opportunities to build on connections for peace

- Who is involved in building peace in the area? What is their support base or their source of legitimacy?
- How are women involved in building peace? How are youth involved? How are people with disabilities involved?
- What unites people?
- How can we build on the things that unite people to increase social cohesion?

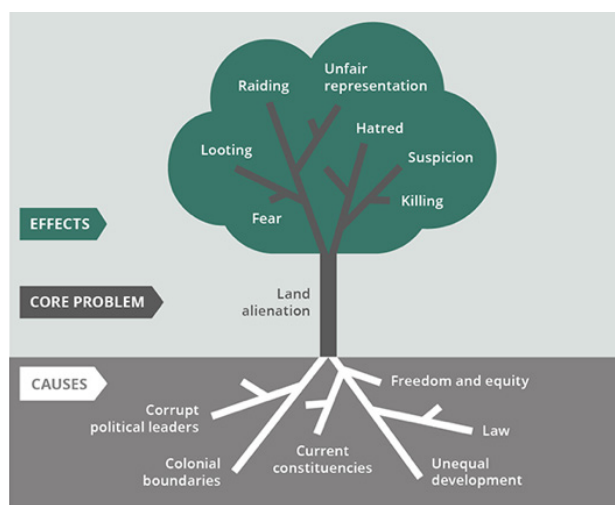


A geographic mapping of conflict among community members in Manderu County, Kenya.

TOOLS FOR CONTEXT ANALYSIS

PROBLEM TREE

Drawing a problem tree links symptoms (or effects) to causes and is a good group activity for thinking through any problem, including conflict.



Source: Fisher, et al. (2000: 29)

ABC TRIANGLE

An ABC triangle helps understand the conflict from different angles.

1. Name of dispute / tension:

Behaviour of individuals/groups in this dispute: *Remember to consider how this behaviour affects women, youth and children differently from men*

Attitudes: E.g. Hatred, fear, distress, aggression, beliefs in superiority, mistrust

Context: E.g. political, land, displacement factors

GEOGRAPHICAL MAPPING

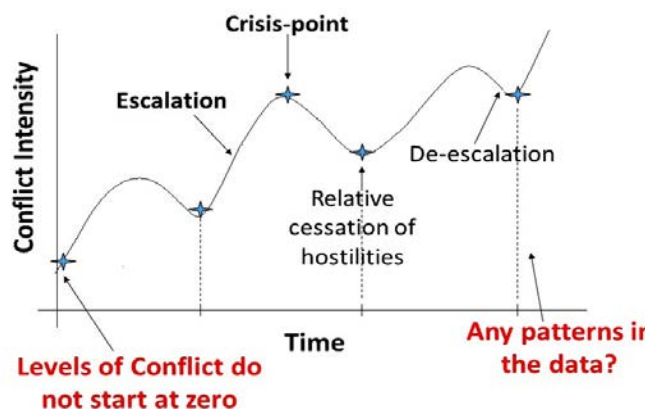
A very useful tool is a geographic mapping of the local area. This should be done with community members, identifying where any conflict 'hotspots' are and where people feel safe.

HISTORICAL TIMELINE

A historical timeline that explains the history of conflict in the area can also be useful to generate with the community to collectively build an understanding

of the events that have led to the current conflict.

Conflict Timeline



ACTOR ANALYSIS

Understanding the actors involved in conflict is important. An actor analysis is similar to a stakeholder analysis, but instead of analysing the stakeholders in your project, you analyse the actors (or stakeholders) in the conflict. You can analyse actors using a diagram or a table.

Descriptions of these tools are in Islamic Relief's Working in Conflict toolkit and in Saferworld's Transforming Conflict and Building Peace manual.

SAFEGUARDING STAFF AND PARTICIPANTS DURING CONTEXT ANALYSIS

It is important to elicit views on the context from a wide range of actors so that you have a full picture, but doing so can be quite sensitive so it is important to consider how you will organise the discussions. It is often more productive to consult with women separately from men as gender norms may prevent women from expressing their opinions freely in front of men. Similarly, it is often more productive to consult young people separately as norms of deference to elders may inhibit young people from speaking freely. Don't forget to also actively seek the views of people with disabilities and ethnic, religious or social minority groups in the community.

As discussions of conflict are often very sensitive and political, it is important to establish procedures at the outset that minimise the risk of backlash on participants, key informants and staff. Ask participants to agree the ground rules for discussion at the outset

finding a less contentious term can help. If the term ‘peacebuilding’ is not a natural fit, then use other language to describe and communicate about the project. Find something that resonates with the local culture, language and context, and that reflects the values of the project and Islamic Relief. Some terms you could use in a project title include:

- Respect
- Understanding
- Neighbourliness
- Friendship
- Humanity
- Togetherness
- Solidarity
- Unity
- Kindness
- Harmony
- Justice
- Tolerance (although sometimes people think this is not enough)

If you will be translating the project title into another language, think about how well the English word translates. You may find that there are words or idioms in other languages that work well. For instance, the Zulu word ‘indaba’ describes a gathering or meeting where people come together to discuss a serious topic that affect them all. If you are working in a Muslim context, you may be able to connect the project title with Islamic values that support peacebuilding, such as:

- Salaam (peace)
- Khilafah (stewardship)
- Mawadda (loving kindness)
- Rahim (indicates mercy and compassion)
- Adl (justice)

Bear in mind that if you work in a context where there are multiple languages or faiths, then you will need to find a project title that includes everyone.

LEARN MORE ABOUT CAUSES OF CONFLICT

- [WATCH THIS VIDEO](#) ON THE COMPLEXITY OF CONFLICTS CAUSES IN MALI, AND THE NEED TO CONSULT PEOPLE.

DESIGN A PEACEBUILDING THEORY OF CHANGE

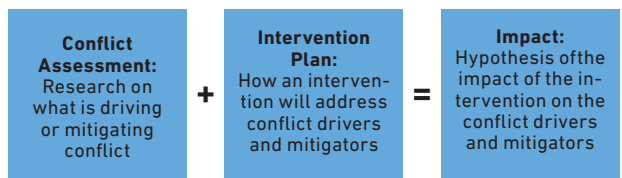
A good theory of change is based on a good conflict assessment, involving consultation with communities. If you do not do a good assessment or test your ideas with communities then you will be relying only on your best guess about what is really driving conflict. However, there is rarely a single line between cause and effect in conflict situations. The situation is often very complex and changes quickly, so theories of change also have to change and improve as your knowledge of the situation improves. It is essential that a peacebuilding project is able to adapt, but this requires a greater degree of flexibility in programming than is normally needed for development or humanitarian projects.

Programming flexibility should be discussed and agreed with the donor at the outset so that everyone is clear exactly how much a project can change and the process for approving change requests.

IDEALLY, A PEACEBUILDING PROJECT SHOULD ADOPT ‘ADAPTIVE MANAGEMENT’.

Adaptive management involves:

1. Recognizing that experimentation is needed to find what works through trial and error;
2. Establishing a flow of information about the context (through monitoring and/or other data); and
3. Changing activities, operations, plans and/or strategies based on this information.



Theory of Change formula by Lisa Schirch, in ‘Theories of Change’, Alliance for Peacebuilding Policy Brief, March 2015



Inter-tribal cricket tournament to support social cohesion in the newly merged districts of Pakistan.

THINK STRATEGICALLY ABOUT ACTIVITIES

Once you have a better understanding of the local context and conflict causes, it is possible to think strategically about what peacebuilding activities will help. These should be based on the specific context. Experienced practitioners of development and humanitarian assistance know that generic solutions have limited efficacy and the same is true for peacebuilding.

CONSIDER THE KIND OF TRANSFORMATIONS THAT NEED TO TAKE PLACE TO TACKLE THE CAUSES OF CONFLICT

These may require changes in attitudes, behaviour or context. Some transformations will be achievable over a short time frame, such as keeping young people safe and involved in the social and political lives of their communities by setting up a youth group. Others will require deep structural change and may not be possible within the lifetime of the project. For these, you will need to create a long term strategy or set them aside. One project cannot transform every issue within a conflict context, so it is important to focus on areas where there is a real prospect of creating change. Attention also needs to be paid to analysing the effects of change because there could be unintended negative effects in other areas of society. For example, a ceasefire in one area can free up military resources to allow a more forceful attack in another area; or an agreement to share a water point may result in overuse of the water resource to the point that it dries up.

Transformation takes place at different levels. At the

personal level, people experience change in their thoughts, emotions, perceptions and spirituality. Relationally, people experience change in how they communicate, understand others, and how power is balanced and used. Structural change takes place in organisations and institutions, and affects how resources are used and decisions made. Finally, cultural transformation takes place when aspects of culture such as ideology, religion, language and art are used to build peace. All levels of transformation have value and a well-balanced project will reflect on how causes of conflict can be tackled through each, if relevant.

IDENTIFY WHAT ACTIVITIES WOULD SUPPORT THESE TRANSFORMATIONS AND WHO SHOULD BE INVOLVED

Activities should directly support the type of transformations that are required. Whilst training is important, the project must ultimately go beyond delivering training to address conflict issues by changing the underlying attitudes, behaviours and context. For instance, if a project seeks to counter rumours, a good first step is to sensitise people to the impacts of these. However, it must then go beyond this to mobilise participants - for instance by creating an anti-rumour network, running campaigns, and equipping leaders to fact-check and disseminate counter information. Finally, ensure that your activities match your level of commitment to the area. If you want people to go through the difficult process of addressing contentious issues you must stay to see it through, perhaps over decades. Otherwise, the project may trigger reprisals and reignite conflict.

The following examples demonstrate the process for thinking strategically about activities, based on context analysis and conflict causes. However, each situation is different and interventions should be planned according to the conflict's context, issues and opportunities.

**EXAMPLE 1:
LAND CONFLICT**

CONFLICT TYPE POSSIBLE CAUSES

CONFLICT OVER LAND

Land rights are not legally protected

The state is not willing or able to enforce the law around land rights

Most land is owned by one family or ethnic group, perhaps because of colonialism or business interests

Inheritance norms mean that some people are dispossessed of land (especially women)

People are illegally deprived of their land because they are marginalised

Usable land is scarce because of climate change or natural disaster



WHAT WOULD TRANSFORMATION LOOK LIKE?

Legislation on land rights becomes clearer, enforceable and is well communicated.

State actors develop the capacity to enforce land rights, especially those in the judiciary, government and security sector.

Those without land have access to it or an alternative livelihood to meet their needs.

Social norms change around inheritance practices (and gender).

Negative perceptions of marginalised people change so that they are 'rehumanised' and treated with dignity

People are better able to adapt to climate change and be more resilient to disasters

WHAT KIND OF ACTIVITIES WOULD BRING ABOUT THE TRANSFORMATION NEEDED?

Work with or lobby lawmakers to codify land rights, update legal instruments and change practice (and working with customary legal structures where appropriate).

Training for judiciary, government, security actors, traditional leaders and elders on land rights, or efforts to improve coordination between them. Dissemination of information on land rights to populations.

Long-term advocacy initiatives on landlessness and land reform, building momentum for structural change. Livelihoods activities for landless people.

Sensitisation activities to change gendered social norms around inheritance, using tools such as Channels of Hope Gender.

Dialogues that build bridges between marginalised people and others, so that attitudes change and people no longer tolerate theft of their land.

Activities to link marginalised people with decision-makers and livelihood opportunities, to empower them and build their resilience.



**EXAMPLE 2:
'RELIGIOUS' CONFLICT**

CONFLICT TYPE POSSIBLE CAUSES

VIOLENCE IN
THE NAME OF RELIGION
(E.G. RELIGIOUS HATRED,
MOB VIOLENCE, RIOTS)

Religious identities intersect with other forms of identity (ethnic, political, cultural, citizenship status) and become a fault line for violence

Hate preachers exploit people's lack of religious literacy

People of different faiths seek to use public space in different ways (e.g. using a market for Jumu'ah)

A majority faith imposes religious values and practices on others

The state does not respect freedom of religion or protect minorities

Rumours of attacks on religious buildings or leaders prompt counter attacks

Srebrenica-Potocari Memorial and Cemetery for the victims of the 1995 genocide where 8 372 boys and men were killed.



WHAT WOULD TRANSFORMATION LOOK LIKE?

People recognise that the core issues that divide people are not grounded in faith, they are political. People of faith can work together to address them

People understand their faith's teaching on peace, conflict and violence

Communities have consensus over times and places that are used for worship and provision is made for things like parking

All faiths, including those in the majority, are tolerant of others' ways of life

The state respects international agreements on freedom of belief and minority rights and acts to meet international standards

Faith and community leaders are vigilant to rumours and work together to counter them. Communities understand the risks of spreading rumours and the need to verify information

WHAT KIND OF ACTIVITIES WOULD BRING ABOUT THE TRANSFORMATION NEEDED?

Participatory context analysis to help communities identify the root causes of conflict, which are likely to centre around issues of power and resources rather than religious identity.

Faith literacy activities with 'at risk' groups (such as young men), led by someone they respect, using resources such as Bridging Khalifa + Active Citizen (developed by The Moropreneur CSO in the Philippines)

Dialogue with faith leaders, local government and other parties (such as market traders) to agree a plan, which is then monitored and well communicated. Modest practical support on infrastructure if needed.

Create opportunities for people to encounter others and discuss outlook, attitudes and beliefs positively. E.G. dialogues and shared service projects (where people work together on development).

Work with or lobby lawmakers to codify freedom of religion, update legal instruments and change practices. Develop training and communication materials to disseminate.

Develop or work with a network of faith leaders to improve interfaith communication and counter rumours. Sensitise communities to 'false news'.





PROTECTION & INCLUSION IN PEACEBUILDING

INCLUDE RELEVANT AUDIENCES ACROSS DIFFERENT LEVELS OF SOCIETY

As you can see from the examples above, peacebuilding involves working with different groups, including youth, women, community members, traditional and religious leaders, and state actors such as local and national government, the judiciary and the security sector. This list is not exhaustive – others such as teachers, health workers and sportspeople can play a role too. By working at multiple levels, you are more likely to create momentum for change.

Different groups of people are affected differently by conflict and social unrest. To build sustainable peace and social cohesion it is imperative that a variety of perspectives is included in peacebuilding initiatives. Be sure to create spaces for meaningful inclusion of people who are normally marginalised from

peacebuilding. Given their added vulnerabilities, you may find they have an even stronger interest in peace and a unique perspective on how to achieve it. People with disabilities and people from minority groups are especially likely to be excluded from activities, sometimes because of social stigma and sometimes because of practical constraints. Consider how to include them – if you don't then you are maintaining the status quo, which excludes them. Every project should have a plan to include marginalised groups in the area. For help with this, contact inclusion specialists within country offices or Islamic Relief Worldwide.

Islamic Relief's '6As' Framework is expected to be applied to all projects, whether they are humanitarian, development or peacebuilding in nature. However, there are some small differences in how the framework is applied in a peacebuilding project, outlined in the table below.

ISLAMIC RELIEF'S 6AS INTERSECTIONALITY FRAMEWORK

A1 ANALYSIS

Age, gender and diversity analysis, conducted as part of the context analysis¹⁰, should provide details of how conflict has been experienced differently by age, gender and other identity groups (e.g. ethnic minorities or people with disabilities). Also consider how different groups engage in dispute resolution/peacebuilding and the cultural norms which prevent or facilitate this. Look for opportunities to facilitate greater inclusion of all members of the community in peacebuilding processes, systems or structures.

At a minimum, sex, age, and disability-disaggregated secondary and primary data – qualitative and quantitative – are required. Further disaggregated data may be necessary according to a locally-defined age criteria of 'youth' if this is your target group.

A2 ADAPTED ASSISTANCE

Reasonable adjustments for people with disabilities should be budgeted to enable their participation in the project. Consideration should be given to ensuring equitable engagement in peacebuilding by men and women, young and old etc.

A3 ATTENTION TO NEGATIVE EFFECTS

Details of Who, What, Where, With Whom, Why and How the project will be delivered must be considered to ensure that all implementation decisions are context-sensitive.

Protocols must be in place to ensure project participants are protected and safe from harm during their engagement in a peace project as protection risks may be heightened. The risks¹¹ of any backlash from the community, political leaders, armed actors or their family members must be assessed and measures put in place to minimise the risk of harm.

A4 ADEQUATE PARTICIPATION

Community engagement is essential for a peacebuilding project. It should identify:

- a) important cultural practices and traditions that could potentially be positive or harmful to the project;

- b) local skills, resources and structures and knowledge of different groups within the community;

- c) safety considerations and potential unintended consequences.

A5 ACCOUNTABILITY

A safe, confidential and accessible complaints handling mechanism must be in place, and information about the project must be shared with communities in an accessible, safe and dignified manner.

MEAL systems must be in place to capture the differentiated participation of women, men, girls and boys and people with disabilities.

A6 ADEQUATE CAPACITY

Organisational capacity assessment and action plans must be in place and staff trained on inclusive, protective and accountable approaches to peacebuilding programming.



WOMEN IN PEACEBUILDING

UN SECURITY COUNCIL RESOLUTION 1325 ON WOMEN, PEACE AND SECURITY AFFIRMS THE MEANINGFUL INCLUSION OF WOMEN IN PEACEBUILDING.

Women are often involved in a broad range of peacebuilding activities at the local, national and international level, for example¹²:

- Humanitarian and social welfare to people in distress during conflict
- Negotiation and mediation (formal and informal)
- Peace advocacy to persuade communities and warring parties to end violence
- Human rights advocacy and awareness raising during and after conflict
- Promoting women's rights and political participation
- Social and economic reconstruction after conflict ends

Women also bring additional value to peacebuilding, for example¹³:

- They tend to prioritise inclusive political participation and the needs and security of the whole population rather than seeing the resolution of conflict as a process of settling power contests between elites
- They can capitalise on perceptions of women as 'nurturers' or 'non-threatening' representatives of a community to negotiate in situations where men are viewed as a threat

All conflict analysis should include a gender analysis as standard to understand the different experiences of conflict by people of different genders.

WANT TO LEARN MORE ABOUT WOMEN IN PEACEBUILDING?

- [WATCH THIS VIDEO](#) ON THE STORY OF UN RESOLUTION 1325 ON WOMEN AND PEACEBUILDING, BY UNDP.
- [LISTEN TO THIS PODCAST](#) FOR AN INTERVIEW WITH A FEMALE PEACE NEGOTIATOR FROM THE PHILIPPINES.

YOUTH IN PEACEBUILDING

UN SECURITY COUNCIL RESOLUTION 2250 ON YOUTH, PEACE AND SECURITY AFFIRMS THE MEANINGFUL INCLUSION OF YOUTH IN PEACEBUILDING.

Young men and women can experience conflict differently from older people and children. Young men aged 15 to 29 are most at risk of homicide while young women are more at risk of physical abuse and sexual/domestic violence. Youth are often portrayed as a threat to security and stability, but the vast majority of youth living in conflict contexts do not engage in violence or armed groups. A group of NGOs and UN agencies working with young peacebuilders have written a resource for engaging with young people in peacebuilding, which you can access [here](#).

WANT TO LEARN MORE ABOUT YOUTH IN PEACEBUILDING?

- [WATCH THIS VIDEO](#) ABOUT YOUTH, PEACE AND SECURITY AND UN RESOLUTION 2250, BY UNESCO.
- [READ THIS BLOG](#) ON 5 WAYS TO INCLUDE YOUTH IN PEACEBUILDING.
- [READ MORE](#) ABOUT UN SECURITY COUNCIL RESOLUTION 2250.



Psychosocial training workshop for local health workers in Indonesia

GUIDING PRINCIPLES

On Young People's Participation In Peacebuilding

Lead to programmes and strategies that ensure youth are engaged as partners and agents of change in peacebuilding for political stability and economic prosperity



Participation

- Prioritize young people's **participation** for peacebuilding.
- Promote that the majority of youth **strive for peace**; only a minority engages in violence.
- Link youth participation to all sectors (**social, economic, cultural and political**) and to all levels.



Diversity

- Value young people's **diversity** and **marginalized** voices.
- Develop targeted strategies to involve young people from **different backgrounds**.
- Respect the **experiences of all**, including those associated with conflict.



Gender

- Be sensitive to **gender dynamics**.
- Avoid **stereotypical assumptions** about the roles and aspirations of girls, boys, young women, men and transgender people.
- Identify strategies to seek **young women's engagement**.



Leadership

- Enable young people's **ownership, leadership, and accountability**.
- Find them, Learn from them, and Support them.
- Facilitate **mechanisms** for communication to enable young leaders to be accountable to their peers and communities.



Safety

- Always aim to **"Do No Harm"** and provide a **safe** environment for young people to participate.
- Ensure that facilitators are **trained** to handle difficult situations.
- Be cautious **not to incentivize violence**.
- Be sensitive to **inequalities**.



Involvement

- Involve young people in **all stages** of programming.
- Have decision makers, institutions and organizations **commit to accountability** to youth.
- Offer alternative sources of power to youth who have attained power **using violent means**.



Competence

- Enhance the **knowledge, attitudes, skills and competencies** of youth.
- Identify young people who can serve as **positive role models**.
- Develop **violence-prevention strategies** beyond security responses that nurture skills in **mediation and conflict resolution**.



Partnership

- Invest in **intergenerational partnerships** in young people's communities.
- Increase **dialogue and opportunities for cooperation** among children, young people, parents and elders, in order to resolve violence.



Policy

- Support policies that address the **full needs of young people**.
- Contribute to the establishment of **local, regional and national forums** that can enhance young people's participation in the development of public policies.

For more information about Guiding Principles, please visit www.sfcg.org/guidingprinciples

Brought to you by the Inter-agency Working Group on Youth Participation In Peacebuilding, co-chaired by the UN Peacebuilding Support Office and Search for Common Ground.

Designed by Seulji Kim

TIPS ON TIMING

- The project timeframe should be long enough to conduct activities and see some results.
- Peacebuilding projects need to be fairly long-term (ideally three years or more). But very long projects (5 years or more) can be unwieldy, difficult to sustain and increase the chances of staff burnout. Consider breaking long projects into independent phases.
- The timeframes for activities should be realistic, as peacebuilding can be slow. For instance, it takes time to lay groundwork for dialogue.
- Activities should be mutually reinforcing. For instance, dialogue on water management can be reinforced by water conservation activities, which can in turn be strengthened and sustained by the dialogue.

HOW TO IMPLEMENT A PEACEBUILDING INTERVENTION

CONTEXTUALISE YOUR PROJECT

Once your project has been designed, planned and funded, it is ready to be implemented. As it begins, it is important to familiarise your stakeholders with the aims of the project. This will help to create buy-in and avoid misunderstandings and unrealistic expectations.

- Even if some stakeholders were consulted in the design of the project, it is still important to refresh them on what it entails. They may have forgotten, or your plans may have changed.
- Consider how to adapt your description of the project to different audiences. Some professional stakeholders may have little time and need a concise briefing (one page). Other participants may have more time and need an in-depth introduction to engage.

COMMUNICATIONS

All projects, whether development, humanitarian or peacebuilding, need a communications and advocacy plan. In a peacebuilding project, communications and advocacy often form part of the core activities to achieve behavioural or social change, rather than simply being a public relations tool. Communication tools, such as social media, radio, print and TV, play a crucial role in shaping people's views. They are used to incite violence and spread rumours and misinformation, but they can also be used to carry messages that help prevent violence and promote peace and reconciliation.

It is important to strengthen the power of local people, especially those groups whose views have often not been heard, to communicate and participate in the process of building peaceful relationships and developed communities. This will require sensitivity to the culture of communication in the local community as there will be local political and cultural ideas about whose voices may be heard as well as an array of social norms about speaking in public and discussing sensitive issues. For example, it may be considered highly inappropriate for women to speak in public or

for younger men to speak in front of older men.

It is important to understand the power dynamics at play, but not replicate them if this means undermining the inclusion of views from minority groups as this will only perpetuate existing divisions and power structures. If possible, projects should aim to transform power dynamics and social norms so that they operate more fairly and inclusively, but this will often involve step-by-step, incremental change over the long term.

Things to consider in communications for peacebuilding:

- How effective are communications between different community groups, between community members and leaders or armed actors, and between communities and government?
- Which communication tools are preferred and by which groups? E.g. radio, TV, print, social media, loudspeakers, face to face meetings, emails
- Who do people listen to and who do they trust? E.g. Faith leaders, certain social media influencers, government sources, particular news companies
- What messages are circulating that increase tensions in the community and which messages help to decrease tensions?
- How can your project promote messages of peace and the voices of local peacebuilders?
- How can your project safely tackle messages, news outlets or individuals who raise tensions in the community?

More information on communications for peacebuilding can be found in [this paper by Search for Common Ground](#).

DEAL WITH SCEPTICISM

As you introduce your project to people, you may encounter scepticism or criticism. This is particularly likely if the community has experienced lots of peace or development initiatives.

**COMMON CRITICISMS OF
PEACEBUILDING**

HOW TO ADDRESS THEM

PEACE PROJECTS DON'T
BRING TANGIBLE RESULTS
TO OUR COMMUNITY

This is why it is important to implement peacebuilding alongside humanitarian and development work. Explain to people that the project does have tangible benefits (such as water points or business grants). However, the peace part of the project is important to make sure that these benefits can be enjoyed. For instance, if a young man is given a business grant to start a mobile phone kiosk, he needs peace so that the business can thrive.

THINGS WERE MUCH
WORSE BEFORE AND YOU
WEREN'T HERE. SO WHY
INTERFERE NOW?

This is a valid point and it normally demonstrates that the community feels marginalised or misused by previous development initiatives. It is important to show that you understand these frustrations without giving excuses. However, you can explain that now is still a moment of opportunity to seek harmony and justice, especially if things are calm. There is an old saying that 'the time to fix the roof is when the sun is shining'. It is better to take action now and not wait until things get worse again.

THE PERCEPTION OF
'PEACEBUILDING' AS A
WESTERN THING – DON'T
PUSH IT ON US.

To counter this, you can explain that there are types of 'peacebuilding' that are more Western, but there are also types based on traditional customs and local people's needs and expectations. We plan to be the second type and ground our approach in locally identified needs, practices, traditions and cultures while ensuring inclusivity and fairness. Lots of local people have been involved in designing this project, and we want you to shape how it grows. The project isn't foreign; it was born here.

Islamic tradition also addresses peacebuilding. One well-known example is when the Prophet Muhammed (PBUH) resolved a dispute between three tribes in Mecca while restoring the Black Stone to the Ka'aba and were able to contribute to the reconciliation between the tribes.

PEACE IS IMPOSSIBLE
HERE

This is a common feeling in places where conflict has been going on for a long time – perhaps generations or centuries. But the reality is that all conflicts come to an end somehow – the question is when, and how. These are things that we can influence. The project is unlikely to solve all of the problems that exist, but it is a step in the right direction and it lays the groundwork for future peace, particularly if it promotes continuous and inclusive participation in building peace.

Also, we should not lose our hope for peace, we should work to achieve it. After all, God has faith in human beings to do good in the face of adversity and evil and to change their conditions. 'Surely Allah does not change the condition of a people until they change their own condition' (Q13:11).



Staff knowledge and skills training to enhance delivery of a social cohesion project in the newly merged districts of Pakistan.

MANAGE RISK

Peacebuilding normally takes place in areas with high levels of violence, or potential for violence. There may also be other forms of insecurity, such as extreme poverty or natural disasters. It often happens at critical moments, such as after a peace process has been signed. And it engages different actors, sometimes with opposing views. All of these things add risk to the project.

To manage risk well, it is important to prioritise it. People sometimes assume that a peacebuilding project will automatically be context sensitive, but this is not true. The same procedures that are used for managing context sensitivity in humanitarian or development projects also apply to peacebuilding projects, including strong risk management. However, applying the same level of risk management that are used in humanitarian or development projects is inadequate because peacebuilding entails much higher risks for all involved, so the risk management process needs to be even more robust.

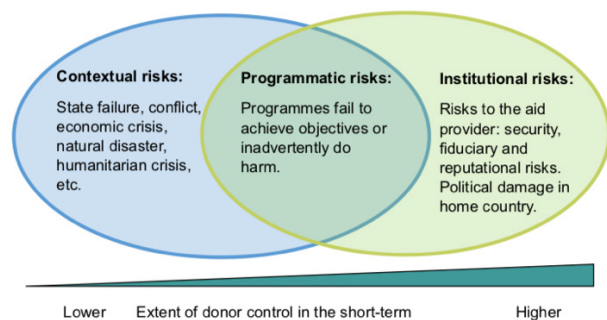
See [Islamic Relief’s Do No Harm policy](#) for more information about how all projects are expected to be context sensitive.

Many peacebuilding projects underestimate the time, resources and expertise needed to manage risk appropriately. Ensure that planning is comprehensive and that it includes scenarios and contingencies. Revisit your risk matrix frequently, and always during

quarterly project review meetings. If circumstances change then then the risk matrix will need to be reviewed again. It is important to agree with the donor at the start of the project the processes for reviewing and adapting the project as a result of changes to the balance of risk.

A comprehensive risk assessment integrates risk from all sources, including conflict-related risks, the risks of natural disasters or humanitarian crises, and risks arising from more ‘everyday’ issues such as criminality, political events and social customs. There are also risks that are specific to the project, such as partnerships breaking down, safeguarding risks to project participants or activities failing to achieve objectives. Once risks have been identified and documented in the project risk matrix, put realistic and proportional mitigation measures in place and ensure they can be swiftly enacted. Some residual risks will remain – the key question is, are they worth taking?

Figure 1 - The Copenhagen Circles



Adapted from: OECD (2011), *Managing Risks in Fragile States: the Price of Success*.

Bear in mind that some mitigation measures can decrease one type of risk but increase another. For instance, suspending programming during an election can decrease the risk of violence against staff and participants, but it can also increase the risk of delays or leave local people feeling abandoned. Ultimately, all decisions around risk have pros and cons, and risk must be balanced based on factors such as danger to life, impact on programming and reputational risk for Islamic Relief. For this reason, it is important to engage leaders within the country office on planning and decision-making. The Head of Programmes in the country office is ultimately accountable for risk management on projects and should ensure s/he is regularly briefed on the project's risk issues.

TYPICAL RISKS IN PEACEBUILDING PROJECTS

The following are some of the typical risks a peacebuilding project is likely to encounter, based on Islamic Relief's previous experience:

- Security risks to staff, beneficiaries and other community members involved in the project (e.g. threats to life, risk of abduction, risk of community backlash, risks posed by active violence, IEDs, landmines and bombs etc.)
- Political interference (by politicians, officials and other powerful people in the community who may seek to instrumentalise the project for their own purposes)
- Risk of project delays (due to travel restrictions, changing conditions on the ground, lack of access to communities etc.)
- Procurement risks (due to lack of normal functioning markets)
- Risk of asset/cash confiscation by armed groups
- Recruitment risks and high staff turnover (due to the challenges of working in an insecure environment)
- Risk of raising expectations (e.g. that cash or assets will be provided to the community, or that NGO presence will provide a security guarantee)
- Risk of upsetting fragile community relations (due to poor local knowledge of the culture and intricate relations between groups in the community)
- Risk of project closure (e.g. by government officials uncomfortable with the project)

- Risk of misperceptions/misunderstandings (e.g. of Islamic Relief, of the project's goals and activities, of the organisation's neutrality or values etc.)

RISK MITIGATION

A key mitigation measure for managing some risks is a detailed and effective security protocol, implemented by an experienced security focal point and enforced among staff members. This should specify measures to be taken in life-threatening situations, including evacuation, and how risks to beneficiaries will be managed. Such measures can be costly, while other measures (such as VHF radios for drivers operating in insecure areas) are less costly, but they are all an essential investment if the country office decides to undertake peacebuilding work.

One common strategy for mitigating risk is to engage local NGOs on some elements of the project, but often this just transfers the risk to them (and they generally have even fewer resources to handle it). If you are going to work with a local NGO on the riskier parts of your project, consider whether they are genuinely better placed to do the work, or whether you are unfairly risk dumping.



In Indonesia, young people from conflicting villages came together to jointly erect disaster evacuation signs.

CREATING A CULTURE OF EFFECTIVE RISK MANAGEMENT AT COUNTRY LEVEL

If you are a Country Director, it is important to build a strong, accountable culture of risk management within the office. To lead effectively on this issue, consider the following:

- Is the project's risk matrix reviewed quarterly, are issues being escalated to the Head of Programmes and is the Country Office aware of all of the risks and decisions being taken on the project?
- Does the peacebuilding project manager have the support and authority to adapt the project if the risk level changes?
- Does your security focal point have the support and authority to enforce the security protocol?
- Do the MEAL officers understand how their project monitoring data feeds risk management?
- Does each individual staff member understand their responsibilities for risk management?
- Are there NGO networks that the country office can join to share intelligence and information on security?
- Are there training opportunities for staff on security and risk management? Ideally, staff members working on peacebuilding projects should have hostile environment training.
- Is the Country Office risk register detailed, up to date and regularly reviewed? A culture of strong, accountable risk management needs to start from the top.

LEARN MORE ABOUT RISK MANAGEMENT

- READ THE OECD'S MANAGING RISK IN FRAGILE STATES: [THE PRICE OF SUCCESS, WHICH INCLUDES CASE STUDIES](#)
- READ SECURITY TO GO: [A RISK MANAGEMENT TOOLKIT FOR HUMANITARIAN AID AGENCIES](#)



Inter-clan football tournament as part of a project to build peace between Somali clans in Mandera County, Kenya

BE FLEXIBLE

Peacebuilding projects rarely go to plan, so it is important to have a strategy for dealing with the unexpected. One key thing is to adopt a project management approach that is flexible and allows you to make changes quickly and appropriately.

One way to ensure flexibility is through adaptive management – intentionally changing course in response to new information and changes in context. The overall goal of the project stays the same, but the path to get there is allowed to change if necessary. Donors are increasingly interested in supporting adaptive management, although in practice there are hurdles to overcome. If you plan to take an adaptive approach, establish the donors' position on this. Do they trust the organisation enough to allow the necessary flexibility? Will they allow log frame indicators to change? What if this affects the budget – will they allow cost changes and what is the process for this? How quickly will they be able to respond to change requests?

Also, be sure that you have an enabling environment within the project to implement adaptive management properly. The signal to make changes will come from project monitoring, so this must be continuous and robust – is this the case in your project? Can you afford to invest the time and resources in the monitoring that is required? Consider capacity and whether the project team are ready to work adaptively. Do they understand adaptive programming, or could they be trained? What about other staff, such as procurement – can they demonstrate the swiftness and flexibility required? Is there buy-in at senior level within the country office? Remember that it takes confidence to be transparent with a donor about the 'failures' that signalled the need for change.

LEARN MORE ABOUT ADAPTIVE PROGRAMMING

- [PLAY MISSION: ZHOBIA – WINNING THE PEACE](#), AN INTERACTIVE GAME THAT GIVES INSIGHTS INTO ADAPTIVE PROGRAMMING, BY PEACENEXUS FOUNDATION AND OTHER PARTNERS.
- [READ SNAPSHOT OF ADAPTIVE MANAGEMENT IN PEACEBUILDING PROGRAMMES](#) BY ALLIANCE FOR PEACEBUILDING.



Training on understanding and managing misinformation, rumours and hoaxes in Indonesia.

PLAN FOR EXIT

It is often said that humanitarian organisations should aim to make themselves redundant – they should try to solve the problems they work on so that their services are no longer needed. Sadly, it is unrealistic to fully resolve conflict within one project, so it is important to consider what will happen when the project ends. How will Islamic Relief’s relationships with project stakeholders progress? How will communities cope without ongoing inputs from Islamic Relief? What will happen to any mobilisation groups that have been formed – do they have the skills and resources to carry on with their work? And what about people who have taken personal risks to stand up for peace?

If these issues are not thought about, there is a strong chance that people will be left feeling abandoned and the outcomes of the project will be unsustainable. This can damage trust in Islamic Relief and leave people worse off.

There are several ways to enhance the sustainability of a project:

- Adopt a holistic approach that goes beyond the political sphere and focuses on social justice and human security and stability, integrating peacebuilding initiatives with other forms of community development.
- Ensure local participation to create a sense of ownership. This will reduce the likelihood of

resistance from local people, improve support for the peacebuilding process and sustain momentum. Particularly where there is a history of institutional discrimination on ethnic, racial or religious grounds, reinvesting power in the local population can reduce people’s sense of alienation from structures of power.

- Ensure inclusivity; identify and focus particularly on marginalised populations. This focus will be important as part of the peace dividend and will also help to reduce the risk of relapse into conflict where the disenfranchised become easy targets for destabilising elements.
- Ensure that the project design focuses on increasing people’s resilience. This will mean that if something bad happens, they will be in a stronger position to cope by themselves.
- Work with state actors such as the government, judiciary, security sector and civil servants to institutionalise change. (This may not be appropriate if they are a party to the conflict).
- Ensure people have the skills, networks and resources to maintain new infrastructure (such as wells) and new social structures (such as committees). If you cannot be sure of this, think hard about whether it is responsible to set new things up.
- Plan follow-on projects strategically so that they build on the outcomes and structures developed during previous projects.

And there are also ways to ‘soften’ an exit:

- Be open about the length of the project from the outset and do not overpromise about what will happen afterwards.
- Communicate and celebrate the successes of the project with participants and communities, so that they can have a stronger sense of achievement.
- Wind down project activities over a responsible timeframe, so that it is not a shock.
- Keep your promises about the things that will be done before exiting.

Above all, remember that successful exits often depend on successful entrances¹⁴. Plan your exit collaboratively with communities, partners and other stakeholders from the beginning. This way, the issue of ensuring sustainability will be carried by everyone and the reality of an eventual exit will not come as a surprise.

A common strategy to increase resilience is to work with local NGOs. This has lots of benefits, but it is too simplistic to assume that it will automatically ensure sustainability. After all, when the project ends and the financing stops, how will a local NGO be able to continue providing support? Other local actors may be better placed to work with communities even without financial support – these include traditional and religious leaders and state actors, for instance.

- [WATCH THIS VIDEO](#) ON HOW THE WORLD FOOD PROGRAMME PLANNED FOR AN EXIT STRATEGY IN SUDAN.
- [READ RECOMMENDATIONS FROM SIDA](#) ON HOW TO EXIT RESPONSIBLY (THESE WERE WRITTEN FOR DONORS, BUT THE ADVICE IS STILL USEFUL FOR PRACTITIONERS).



Electrician training to support livelihoods of young men in the newly merged districts of Pakistan.

MONITORING AND EVALUATING A PEACEBUILDING PROJECT

Monitoring and evaluating a project is essential – it allows us to learn more about what works and it is an important form of accountability to participants, stakeholders and donors. However, in peacebuilding it is difficult, but essential, to monitor and evaluate projects, because:

- Sometimes we are trying to measure something that didn't happen (for instance, a fight that didn't break out between youth at a football match, or a dispute between families that didn't escalate to clan violence). We call this 'measuring the counterfactual'.
- Peace is influenced by lots of external factors, not just our project. For instance, if a project is implemented during a referendum, do we attribute increases in peacefulness to the project activities or to people's referendum experiences?
- It's hard to link activities to outcomes. For instance, how can we tell that our training has really changed people's prejudices?

In order to develop a framework for evaluation, remember that peacebuilding often requires changes in people's attitudes and behaviour, and in the context that surround them. Change can be personal (inside one person), relational (between people) and structural (within society). Remember also that the absence of violence is only one part of peace (negative peace). Peace also encompasses freedom from fear and want, harmony, wellbeing and human security (positive peace). You should have hypothesised how your project will impact on each of these aspects within the design phase – if so, this is a good starting point for monitoring and evaluation.

Ensure that indicators measure the outcomes of the project, as well as activities. Given the unpredictability of peacebuilding it is likely that activities will change, especially if you take an adaptive approach, whereas your outcomes should stay the same.

Figure 1. Three domains and three levels of peacebuilding impact, with generic illustrations

Levels →	Changes in knowledge and attitudes	Changes in behavior	Structural changes (norms, systems, institutions)
Domains ↓			
Violence prevented, reduced or stopped	Improved understanding of the underlying causes of violence among those affected	People stop using violence, and adopt other methods to resolve conflicts	Violence early warning and early response systems adopted
Horizontal relationships between and among people and peoples improved	Greater empathy towards, and understanding of, people from 'other' groups	People exhibiting and calling for acceptance of others; active collaboration underway	Collaborative approaches in place to manage conflict over shared resources
Vertical relationships between people and those with authority and power improved	Better understanding among people and authorities of each other's roles and challenges	Governments consulting people, and civil society engaging with governments, leading to less confrontation	Formal systems for public consultation, democratic governance and non-violent management of conflict adopted

From *Local Peacebuilding: What Works and Why* by PeaceDirect and Alliance for Peacebuilding.

USING EVERYDAY PEACE INDICATORS

One approach to capturing small, meaningful changes in people's lives is to use 'Everyday Peace Indicators' (EPIs). These are practical things that people say indicate an increase or deterioration of peace in their everyday lives, which can be easily observed and measured.

THE EPI PROCESS HAS FOUR STAGES

- 1) Develop EPIs – this should be done collaboratively through focus groups with target communities.
- 2) Verify EPIs – the original list is refined and indicators ranked according to importance.
- 3) Analyse – what do EPIs tell us about people's priorities and how should projects adapt?
- 4) Survey – monitor EPIs throughout the project to understand the impact the project has.

Examples of everyday peace indicators heard during Islamic Relief's projects include:

- Free movement of motorbikes
- Feeling safe going to the toilet outside at night
- Not hearing dogs barking
- Being able to harvest food and work in the fields
- Low levels of internally displaced persons and refugees
- Feeling safe to go to the market
- Being able to access healthcare
- Children going to school
- Sleeping in your own home
- Not hearing gunshots
- Seeing fewer guns
- Seeing the bus terminal full of people
- Having police from different backgrounds
- Seeing children playing outside
- Husbands treating their wives well

TOP TIPS FOR MONITORING AND EVALUATING A PEACE PROJECT

- There are some things that are extremely sensitive or taboo (like movement of armed groups). You may not be able to ask directly about these things, especially in public.
- If you want to demonstrate the full extent of change then you have to lay a baseline – so it is important to get the monitoring and evaluation

process right at the beginning.

- It is not sufficient to measure development outcomes and assume these contribute to peace – you must have some indicators that explicitly measure peacefulness.
- Confidentiality is absolutely vital – if someone provides you with information, you must not share this with others unless you have permission.
- Include indicators that measure the impact of the project on Islamic Relief.
- Look for the unintended effects as well as the things you expected or hoped to happen.
- It can be helpful to engage a specialist learning partner if possible – they can provide an external view and bring some independence to the evaluation process.

Islamic Relief's publication [Working in Conflict: A Faith Based Toolkit](#) for Islamic Relief has a section dedicated to monitoring, evaluation, accountability and learning in peacebuilding projects. Islamic Relief's MEAL Framework stipulates the minimum MEAL requirements for all projects.

LEARN MORE ABOUT MEASURING PEACE

- [BROWSE THE WEBSITE](#) ON EVERYDAY PEACE INDICATORS PROJECT, LED BY PROFESSOR ROGER MACGINTY AND PROFESSOR PAMINA FIRCHOW.
- [LISTEN TO THIS DISCUSSION](#) WITH PROFESSOR RICHARD KAPLAN ON MEASURING PEACE.
- [READ DEFINING THEORIES OF CHANGE](#) FOR LESSONS BASED ON 19 PEACEBUILDING CASE STUDIES.



Training on understanding and managing misinformation, rumours and hoaxes in Indonesia.

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EXAMPLES OF GOOD PRACTICE FROM AROUND THE WORLD

These case studies have been contributed by Dr. Sylvia Brown, IRW

ISLAMIC RELIEF'S PEACE AND COMMUNITY CONFLICT RESOLUTION PROJECT IN DARFUR, SUDAN

In 2012-2014 Islamic Relief was working in an IDP camp in Darfur where it had constructed a health centre and water boreholes with hand pumps. However, the health centre was burnt down by some of the host community and efforts to engage the host community in management of the water boreholes had been unsuccessful. There was conflict between IDP and host communities, and there was conflict between ethnic groups over water and land. Islamic Relief decided to add on some social cohesion activities to its plan to try and address these tensions.

They developed an Integrated sustainable development model with 6 steps:

- 1) Identify local structures, existing conflict management systems and connecting groups or individuals
- 2) Develop capacity and bring groups together. Develop opportunities for dialogue
- 3) Assess needs with the community and develop community action plans

- 4) Liaise between communities and those responsible for social services. Facilitate routes for advocacy
- 5) Implement community action plans
- 6) Sustainability. Transfer Islamic Relief's role to local structures

Since IR Sudan did not have peacebuilding expertise, they brought peacebuilding experts from the University of El Fasher and Zalingei University to deliver mediation and dispute resolution training to local sheikhs and community leaders in the local reconciliation committees. They also trained these local leaders on conflict transformation from an Islamic perspective. Islamic Relief also advocated for gender justice within the reconciliation committees and the work of the Imams.

When the project was evaluated after one year, there had been no further community disputes leading to violence. Local Imams were key to success; the Imams were highly respected customary leaders who played a crucial role in conflict prevention, dispute resolution and dispensing justice. Local faith leaders can be effective peacebuilders when they have moral authority, legitimacy and skills to resolve disputes fairly.





Radio discussion programme focusing on social tensions and peace messaging in Mandera County, Kenya.

ISLAMIC RELIEF'S RADIO PEACE PROGRAMME IN KENYA

IR Kenya's peacebuilding project in Kenya is in Mandera, close to the borders with Somalia and Ethiopia. Mandera is a very insecure place as a result of inter-clan conflicts, terror group activity, a lack of state control over the borders and a history of poor relations between the police and the local community. Most people in Mandera are Somali Muslims.

Somali people have a strong oral tradition and listening to the radio is very popular, so Islamic Relief Kenya set up a series of monthly radio talk show programmes with Star FM (a local radio station), which focus on current conflict issues. For example, if there is mass migration of pastoralists around the region then a radio session will focus on this issue, bringing in clan leaders to inform people about the arrangements that have been agreed between them for the pastoralist movement. Or if a violent incident between clan members looks like it might escalate then participants will be invited who can appeal for a de-escalation of tension, provide insight and reassure the community about the steps being taken to deal with the incident. Each session has around six speakers and always considers the balance of clan

representation and linguistic (Somali and Oromifa) representation, so that discussion is not biased towards one group.

Islamic Relief encouraged religious leaders and scholars (male and female) to participate in the radio programme. Traditional, male, religious leaders are an important moral authority in this region, but their messages are generally limited to Friday sermons in the mosque. The radio talk show programme now helps these religious leaders to reach a far larger audience across the widely dispersed communities in Mandera with their peace messages. Female Islamic scholars and madrasa teachers are emerging as an important form of non-traditional religious leadership in Mandera County. Islamic Relief invited them to discuss a range of local peace and conflict issues and women's rights issues on the radio talk show programme.

Although this project has not yet been evaluated, project monitoring and community feedback suggests that it is popular across the border region where the Somali pastoralists roam and appears to be having a positive impact on preventing conflict and reducing inter-clan tensions.



A Barangay Development Planning workshop in the Bangsamoro Autonomous Region of Muslim Mindano, the Philippines.

ISLAMIC RELIEF'S 'TRIPLE NEXUS' PROJECT IN THE PHILIPPINES

In Mindanao in the south of the Philippines a formal peace process is underway and the Bangsamoro region is in a transition to autonomous rule. However, the peace process is only concerned with conflict between the Moro Islamic Liberation Front and the Government of the Philippines. Other armed opposition groups are not involved in the process and are still active in parts of Mindanao which leads to internal displacement and insecurity. The other type of conflict that is also not being addressed is 'rido, which is a culture of conflict between powerful families/clans over domination and control of the local population.

Islamic Relief is supporting the peace process by providing livelihoods support to communities affected

by conflict, humanitarian relief to displaced people and capacity building on dispute resolution and peacebuilding. Addressing livelihoods, humanitarian and peace issues together is called working across the 'triple nexus'. It is a more holistic approach to complex crises.

Islamic Relief is working with ten of the most insecure barangays (districts) to strengthen the capacity of Barangay Peace and Order Councils, the Barangay Justice System and the Barangay development planning process, which previously functioned very poorly. Women



#LungtadKalilintad

and youth have a legal role to play in these barangay structures but they were often unaware of the legal rights they have and the active roles they can play in local justice and development planning, so Islamic Relief worked with them to strengthen their engagement in these structures. By strengthening the legal structures of dispute resolution and local development planning, Islamic Relief is supporting the formal autonomous transitional government in Muslim Mindanao. Islamic Relief is also working with local communities on addressing the underlying issues and attitudes that drive violence with the hope that this will build resilience to conflict dynamics.

Islamic Relief also facilitated youth peace camps which aimed to address prejudice between the ‘tri-people’ (Muslim, Christian and Indigenous) of Mindanao. A local NGO narrated a story of Mamalu and Tabunaway, two brothers whose paths diverged: one became Muslim while the other remained as an indigenous person in Mindanao. Musicians and artists were then invited to coach young people in the peace camps to express their opinions about peace and prejudice against other communities. Islamic Relief then organised a social media takeover competition, called Lungtad Kalilintad for young people to present their own songs and art work.

SEE ALSO [ISLAMIC RELIEF PHILIPPINES VIDEO ABOUT THEIR PEACEBUILDING PROGRAMME.](#)

IR INDONESIA'S CONFLICT PREVENTION AND PEACEBUILDING PROGRAMME

In Sumbawa Island, village youth gangs have a long history of fighting each other using home-made weapons. Islamic Relief, together with local NGOs, police, military and government officials, supported youth peace groups to address the violence and implement actions to de-escalate youth disputes when they occur. They developed their own work plans and one of the problems they identified was widespread misuse of social media. ‘Hoaxes’ or fake stories/rumours repeatedly shared on social media would raise tensions and spark conflict. Islamic Relief organised social media awareness training for young people and government officials to help educate people on how these rumours develop and are used

to manipulate young people for violence.

Islamic Relief also supported a series of ‘halal bilhalal’ celebrations which are traditional reconciliation ceremonies in Indonesia after Eid al-Fitr. The ceremony asks Muslims to forgive each other so it was a good event to promote peace and forgiveness between youths.



WANT MORE CASE STUDIES?

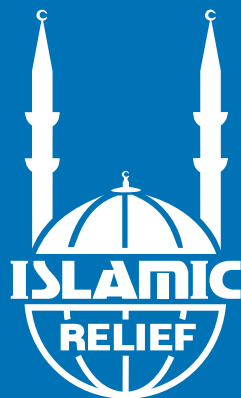
- [READ](#) LOCAL PEACEBUILDING: WHAT WORKS AND WHY.
- [READ](#) ABOUT THE IMPORTANCE OF INCLUSION FOR BUILDING TRUST THROUGH AN EXAMPLE FROM THE INTERNATIONAL RESCUE COMMITTEE (IRC)'S WORK IN DRC.
- [WATCH THIS VIDEO](#) ON TRAINING FRONTLINE SYRIAN NGOS TO PREPARE THEM FOR PEACEBUILDING.
- [READ](#) ABOUT INTEGRATING DEVELOPMENT WITH PEACEBUILDING, BASED ON AN EXAMPLE FROM CONSERVATION INTERNATIONAL'S WORK IN LIBERIA.
- [WATCH THIS VIDEO](#) ON FORMER GANG MEMBERS WHO WORK TO REDUCE VIOLENCE IN JAMAICA, SPONSORED BY UNICEF.
- [READ](#) ABOUT HOW TO EXIT A PROJECT, WITH EVERYCHILD UK.
- [WATCH THIS VIDEO](#) ON WOMEN PROMOTING CROSS-BORDER PEACE IN KENYA AND ETHIOPIA, WITH SUPPORT FROM PACT.
- [READ](#) ABOUT PREVENTING CONFLICT THROUGH MEDIATION, BASED ON AN EXAMPLE FROM

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6. Ibid p. 18
7. Kadayifci-Orellana, Abu-Nimer, & Mohammed-Saleem, Understanding an Islamic framework for peacebuilding (2016)
8. Salek, L. (2014). Working in conflict: A Faith Based Toolkit for Islamic Relief. Birmingham, UK: Islamic Relief Worldwide.
9. <https://www.odi.org/sites/odi.org.uk/files/resource-documents/11750.pdf>
10. A comprehensive context analysis is mandatory for a peacebuilding project and is discussed at length elsewhere in this document. A stakeholder analysis is different from an actor analysis (which is done as part of context analysis). Actor analysis examines the key actors involved in conflict and peacebuilding locally, whereas stakeholder analysis considers the key stakeholders in the project.
11. Risk assessments should consider the risks to different community groups and participants, based on their different and intersecting identities.
12. These examples are all taken from an Accord publication (2013) titled Women Building Peace, Conciliation resources, https://rc-services-assets.s3.eu-west-1.amazonaws.com/s3fs-public/Women_building_peace_Accord_Insight_1.pdf
13. These examples are all taken from an Accord publication (2013) titled Women Building Peace, Conciliation resources, https://rc-services-assets.s3.eu-west-1.amazonaws.com/s3fs-public/Women_building_peace_Accord_Insight_1.pdf
14. Steven Leach, [Aid Exits and Locally-Led Development](#)







FÖR EN VÄRLD SOM BRYR SIG