MUSLIM PEACEBUILDING ACTORS IN THE BALKANS, HORN OF AFRICA AND THE GREAT LAKES REGIONS

COMPILED BY

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EXECUTIVE SUMMARY

This report maps out Muslim peacebuilding actors in Africa and the Balkans, describes and analyzes their activities in terms of their contribution to peacebuilding processes in their regions. To that end, it names, and states contact information, where available, of 50 organizations or bodies that can be grouped under the category of Muslim peacebuilding actors. The report maps out 30 of these organizations in Table I in section Two. Description of the activities, missions, and objectives of these 30 Muslim peacebuilding actors can be found in Annex I. The report also analyzes 14 organizations/groups in terms of their contribution to the peace processes in their region in Section Three. The report also includes a theoretical introduction that links Islam, peace and peacebuilding, a methodology section that describes how this information was gathered, and how the analysis was conducted. Finally, the report includes recommendations for donors to strengthen peacebuilding capacity of peacebuilding actors and suggestions for follow-up research in order to increase insight in the functioning of Islamic religious peacebuilding actors as well as Islam and peacebuilding in general.

Salam prepared this report based on its analysis of information received via personal and phone interviews, meetings, extensive literature reviews, web browsing, email and fax surveys. Based on its findings *Salam* concluded that main contribution of Muslim peacebuilding actors include:

1. Altering behaviors, attitudes, negative stereotypes, and mind frames of Muslims and non-Muslim participants.
2. Healing of trauma and injuries as well as rehumanizing the "other."
3. Contributing to more effective dissemination of ideas such as democracy, human rights, justice, development and peace making.
4. Ability to draft committed people from a wide pool due to their broad community base.
5. Challenging traditional structures, such as the perceived role of women in society.
6. Reaching out to the government, effecting policy changes, and reaching out to youth.
7. Mediating between conflicting parties.
8. Encouraging reconciliation, interfaith dialogue, disarmament, demilitarization, and reintegration.
9. Via international Muslim brotherhood network, connecting more easily to other Muslim communities and non-Muslim leaders for support, and ability to convene large meetings among them.

Several other lessons emerged regarding the nature of operation and needs of the various Muslim peacebuilding organizations and actors that were identified in these regions. For example, many of these actors lack basic resources to enable them to reach out to international networks of peacebuilding; most of the well known active organizations in these regions cooperate and work with Christian (Western based international NGOs) organizations which provides them with limited, yet crucial, international visibility; Muslim actors and organizations are not in touch with each other or have a mechanism to help them communicate and improve their effectiveness (associations or conferences etc.).

Based on its assessment *Salam* would like to offer the following donor recommendations:

1. Invest in basic NGO capacity development and management
2. Organize a regional conference towards "an umbrella organizational network" to connect Muslim peacebuilding actors in these regions.
3. Train staff in conflict resolution and peacebuilding skills and concepts.
4. Establish long-term commitment and funds.
5. Support basic infrastructure, such as phones, faxes, computers, internet connection, and web page development, among others.
6. Locally develop (or adapt from other sources and regions) educational materials, including, but not limited to, a manual on Islamic Peacebuilding translate books and manuals on Islam, peacebuilding and conflict resolution, and invest in educational resources such as libraries.
7. Combine peacebuilding with economic development.
8. Invest in supporting radio programs and education via radios in conflict resolution and peacebuilding.
9. Organize visits and exchange programs among Muslim communities as well as among Muslim and non-Muslim organizations and donors
10. Invest in long-term relationships and peacebuilding and trust building rather than short term project based support
11. Visits by donor representatives to the communities and meetings with the actors
12. Create Fellowships to train young leaders in this field.

Based on this research *Salam* would like to make the following suggestions for follow-up research:

1. Develop a more systematic and comprehensive database of Muslim peacebuilding actors, adding Middle East and Asia over a longer period of time that would include four separate field trips to these regions to gather information through visiting these organizations, conducting interviews with the members of peace movements, local communities, and local media. This initial phase can include 2-3 days of basic training in Islamic methods of peacebuilding, too.

2. Conduct a more detailed look at specific successful examples of Muslim peacebuilding initiatives from regional organizations and construct case studies (via radio programs, booklets, lectures by the involved peace actors, video documentaries, etc.) that can be disseminated to Muslim communities to encourage peace work.

3. Conduct a research among higher educational institutions in Muslim countries to determine to what extent peace and Islam is integrated into their curricula, and develop strategies to include peace education thereof.

1. Introduction: Peace and Peacebuilding in Islam

1. 1. Introduction

This report is prepared by *Salam: Institute for Peace and Justice,* upon the request of *Clingendael: Netherlands Institute of International Relations. Salam* is a nonprofit organization for research, education, capacity building, training and practice on issues related to conflict resolution, interfaith and intrafaith dialogue, nonviolence, and development with a focus on bridging differences between Muslim and non-Muslim communities. *Salam's* activities aim to assist in resolving conflicts and advancing sustainable development around the world. *Salam's* areas of operation include research and evaluation; peacebuilding intervention and training; development and relief; and resources and publication. More specifically *Salam* provides scholarly and professional knowledge and expertise to governmental and non-governmental organizations and individuals on various dimensions of political, socio-cultural, religious, and economic aspects of conflicts in Islamic context; aims to enhance the knowledge base of Islamic models for conflict resolution and peace among practitioners, academicians, and policy makers; further inter-religious and intra-religious dialogue among Muslims, Muslims and non-Muslims in Western and non-Western societies; promotes an action orientation towards peace and justice among different communities; aims to advance the integration of local traditions and values in areas of peace, conflict resolution, and development; works towards exploring, developing, and utilizing resources in Muslim communities to contribute to peacebuilding and development efforts in various conflict areas in the world.

This report maps out Muslim peacebuilding actors in Africa and the Balkans, describes and analyzes their activities in terms of their contribution to peace in their regions. The first section of this report states the methodology and challenges faced during the preparation of this report and introduces how peace and peacebuilding is conceptualized in Islam as well as main characteristics of peacebuilding traditions in Muslim societies. The second section of the report maps 30 Muslim peacebuilding actors in Africa and the Balkans in Table I by stating their level of action, geographic focus, primary beneficiaries and core activities. The description of their missions and objectives can be found in Annex I. A full list of actors approached by *Salam* and their contact information, where available, can be found in Annex II of the report. The third section of the report analyzes the work and contribution of 14 organizations/actors to peace processes in the region by looking at, at least one example of their work. This section also offers an analysis of Muslim peacebuilding actors to peacebuilding in general. The fourth section of the report offers recommendations for donors to strengthen peacebuilding capacity of peacebuilding actors Finally, the fifth section includes suggestions for follow-up research in order to increase insight in the functioning of Islamic peacebuilding actors as well as Islam and peacebuilding in general. Survey questions sent to Muslim peacebuilding actors included in this report can be found in Annex III.

1.2. Methodology

Salam has prepared this report based on its analysis of information received via personal and phone interviews, meetings, extensive literature reviews and web research, as well as email and fax surveys. More specifically, *Salam* contacted over 100 people and organizations, including local contacts, to get information regarding their Muslims partners that do peace work in Africa and the Balkans from **March 1st to March 31st.** In addition, *Salam* conducted a thorough internet research, which included international and local databases, newspapers, newsletters, and journals. Academic articles and reports have also been examined. After extensive browsing, researching and networking, *Salam* identified 50 organizations and individuals that can be categorized under Muslim peacebuilding actors. Of these 50 organizations, this report describes the activities of 30 organizations or bodies and analyzes 14 of them in terms of their work and contribution to peace in their regions in general.

After gathering names and contact information of Muslim peacebuilding actors in Africa and the Balkans, *Salam* attempted to contact these individuals and groups via email, phone and fax. *Salam* contacted and sent survey questions via over 100 emails, attempted to call and fax approximately 40 individuals and organizations in these regions. *Salam's* survey included 11 questions, and aimed at gathering information regarding the content of their work, how Islamic values and practices inform their mission and work, two practical examples of their work, and major challenges they face, among others.[1]

Salam kept data on all contacts with phone numbers, email addresses, web pages, and other documents and determined their relevance to the project. Some groups or individuals and their work were referred to in various reports or websites but it was not possible to find their contact information. Some groups looked good on paper or were suggested by our local contacts but *Salam* was not able to make contacts (despite repeated phone calls and faxes). Some promised to get back to *Salam* but did not on a timely manner, others, asked for more time and stated that time given was too short for this kind of effort and they are busy with their schedules or have urgent needs to attend to. Consequently we have not received as many responses as we expected due to: Short time frame (The team had only one month to contact our partners for names and information, as well as to contact and receive responses from Muslim actors); Busy travel and work schedules of both our contacts and Muslim peacebuilding actors; changed or not working

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[1] See Annex III for Survey Questions

phone, fax numbers and email addresses. In addition, there were other challenges described below, which might help understand the context of the Muslim peacebuilding actors in these areas[2]:

Previous experiences with Western Organizations: Unmet expectations and failure to develop hoped-for working relations with Western donors, researchers and practitioners contribute to the reluctance of many local groups to invest their time and energy to respond to inquiries from groups and organizations in the West.

Organizational differences between Western and Muslim communities and institutions: The way Muslim societies organize themselves and their institutions differ significantly from the Western societies. Western societies are more individualistic, professional and bureaucratized. Many Islamic societies, on the other hand, are traditional societies, where kinship, tribalism, and family ties are dominant.[3] Organization of social institutions such as non-governmental organizations (NGOs), reflect these differences. These differences make it more difficult to identify Muslim peacebuilding organizations in the Western sense.

Peacebuilding through development and humanitarian aid relief: Muslim communities have a long tradition of social assistance, humanitarian relief, and charity. Based on the Islamic values of social solidarity, social and economic justice, responsibility to help the poor, and the sick, many Muslim organizations operate as relief and development agencies and undertake conflict resolution and peacebuilding within this framework. This also contributes to the difficulty of identifying Islamic peacebuilding actors in the Western sense.

Lack of special peacebuilding organizational capacities: Because many of these peacebuilding actors are not organized into stable bodies or NGO's, their work and contribution is much less visible and they are rarely included in internet databases. Their visibility seems to depend on the personal communication and language skills of the individuals involved in terms of connecting with non-Muslim groups, organizations, academic institutions, and media, their fund raising skills and whether they are adopted or supported by non-Muslim, mostly Christian groups. As many groups lack or do not have the time to develop these skills it is difficult to identify Muslim peacebuilding actors without a field research that includes interviews with various groups in these communities.

Missionary Churches factor: The interaction between Christian missionary churches and secular organizations with Christian groups in these communities, and the spread of mass communication and dissemination of information (e.g. via internet) has contributed to the development of Christian peacebuilding actors. Such a development is lagging behind in regards to Muslim actors. Muslim peacebuilding actors are now beginning to establish their own centers for peace making and peacebuilding. However, in this process they are faced with major challenges such as difficulty of receiving training and experience, and finding funding to create sustainable and effective institutions.

Inseparability of Islam and other aspects of life: Islam influences all aspects of life in Muslim communities, and it is not possible to separate the religious from the non-religious. Islamic values and traditions underpin peacebuilding and conflict resolution activities of Muslims as well as all other aspects of their lives. Therefore, most of the time Muslims do not feel the need or do not see it a necessity to emphasize the role of Islam in their work or put "Islamic/Muslim" in the title of their work or organizations, as presence of Islam in their work is usually assumed both by their communities and Muslim peacebuilding actors. For that reason it is difficult to find actors that define themselves as Muslim actors.

Limited Resources: Many peacebuilding actors, especially in Africa, have no or very limited access to basic resources such as electricity, phone, email, and fax. They usually travel to remote parts of their country with very limited resources under extreme difficult conditions.

Credibility of information received: In terms of analysis, the major question involves the credibility of information received. More specifically, to what extend reader can trust the reliability of information stated here? As stated earlier, *Salam* conducted a thorough academic and web based research as well as contacted many organizations and sent survey questions to gather the information presented here. More specifically, *Salam's* analysis is based on:
   b.   Academic literature such as books and journal articles;
   c.   Literature from donor agencies and research organizations;
   d.   Newspapers, newsletters and magazines;
   e.   Internet databases;
   f.   Self-reporting, both on their own web sites and through interviews and survey questions.

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[2] For more detailed discussion on the following points please see the section on Donor Recommendations.
[3] See Seniha Ayse Kadayifci-Orellana *Standing on an Isthmus: Islamic Narratives of War and Peace in Palestine* Lexington Publishers forthcoming.

A more reliable information gathering would involve a longer research time and a field trip to the region where leaders of these peace movements, local authorities and local communities would be interviewed and observed. Field research is also critical for reaching less visible groups and individuals, who have no access to internet or other resources as such, but have great credibility and have been doing critical peacebuilding work in their communities. Otherwise, the danger with relying too much on information based on donor reports, web search, etc. is recycling information about same groups, who are already well-connected and have access to funds, and other groups which can be very effective in their communities go unnoticed.

Because of limited responses, time and resources *Salam* decided to collapse the mapping and analysis of Muslim peacebuilding actors from Africa in one category, rather than categorizing them under Great Lakes Region and Horn of Africa, and the Balkans in another. *Salam* also included a selected list of International Muslim peacebuilding organizations.

1.3. Conceptualization of Peace in Islam

Religion, as "a powerful constituent of cultural norms and values" is deeply implicated in individual and social conceptions of peace, because it addresses some of the most profound existential issues of human life, such as freedom/ inevitability, fear/security, right/wrong, sacred /profane, among others.[4] Islam has a direct impact on the way peace is conceptualized and the way conflicts are resolved in Islamic societies, as it embodies and elaborates upon its highest morals, ethical principles and ideals of social harmony. Irrespective of the Islamic tradition they adhere to, Muslims agree that Islam is a religion of peace and that application of Islamic principles will bring justice, harmony, order thus peace.[5] Indeed the word *Islam* is derived from the Arabic word *Salam/silm* (peace) suggesting peace through submission (*taslim*) to the will of God.

Islamic principles and practices of peacebuilding and conflict resolution are based on the Islamic conception of peace, which is derived from the Quran, the *Hadith*, and the *Sunna*. Many references to peace (e.g., *Salam, silm, sulh*) in the Quranic discourse suggest that peace is a central theme in Islamic precepts.[6] According to Quranic discourse, peace in Islam begins with God, since *as-Salam* (peace) is one of the Most Beautiful ninety-nine names of God (Q59: 23). The Quran refers to peace as the greeting, language, and condition of Paradise (Q10: 10, 14:23, 19:61-63, 36:58) and God calls believers to the "abode of peace" (Q10: 25).

Although there are verses in the Quran that permit war as a legitimate conduct to correct injustice and overthrow tyranny and oppression, various Quranic verses indicate that "there is a clearly articulated preference in Islam for nonviolence over violence, and for forgiveness (*afu*) over retribution"[7] and that the Islamic concept of peace is wider than the absence of war, oppression and tyranny. These uses recommend that peace is a positive state of safety or security, which includes being at peace with one-self, with fellow human beings, nature, and God.[8] Based on these verses, peace in Islam is associated with a wide range of concepts. These concepts include, but are not limited to, justice and human development, wholeness, salvation, perfection and harmony,[9] and thus peace is defined as a *presence* (e.g. of justice, conditions for human development, and security).[10]

Nevertheless, many of the Quranic verses and *Hadiths* refer to particular historical events and at times they seem to contradict each other. Furthermore, they are written in medieval Arabic, which is different than the Arabic used by many Arabs today, and also majority of the Muslims are non-Arabic speaking societies. For these reasons, it has not been possible to develop a single Islamic tradition of peace and peace making traditions. Local traditions and geopolitical conditions have also impacted the evolution of the Islamic traditions of peace and peace making. Consequently, similar to secular discourses, there are various different approaches to peace and resolution of the conflicts in the Muslim world. Still, there are certain fundamental ethical principles and moral values that unite Muslim peacemaking traditions across cultures and historical periods as they are all derived from the Quran, *Hadith*, and the *Sunna*.

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[4] Abdul Aziz Said and Nathan C. Funk "The Role of Faith in Cross-Cultural Conflict Resolution" *Peace and Conflict Studies* Vol.9, No. 1 (May, 2002): 37-50 p. 37-38.

[5] S. Ayse Kadayifci-Orellana (forthcoming) p. 101.

[6] S. Ayse Kadayifci-Orellana, "Religion, Violence and the Islamic Tradition of Nonviolence" *Turkish yearbook of International Relations* No.34, 2003 p.43

[7] Abdul Aziz Said, Nathan C. Funk, and Ayse S. Kadayifci. *Peace and Conflict Resolution in Islam: Precept and Practice* University Press of America (2001) p. 8.

[8] Ibid.

[9] Quran, footnote 2512 states: "*Salam,* translated "Peace", has a much wide signification. It includes (1) a sense of security and permanence, which is unknown to this life; (2) soundness, freedom from defects, perfection as in the word *salim*; (3) preservation, salvation, deliverance, as in the word *sallama*; (4) salutation, accord with those around us; (5) resignation, in the sense we are satisfied and not discontented; besides (6) the ordinary meaning of Peace, *i.e.* freedom from any jarring element. All these shades of meaning are implied in the word *Islam*.

[10] See Said and Funk 2002 p. 42. See also Kadayifci-Orellana 2003

1.4. Core Islamic Values That Underpin the Islamic Conception of Peace

1. **Tawhid**: The central Islamic principle which understanding of peace is derived from is the "Principle of Unity of God and all being" (*Tawhid*), underpins the Islamic understanding of peace. Principle of *Tawhid* expresses the fundamental unity of all humankind and all life.[11] This principle urges Muslims to recognize the connectedness of all being, and particularly all human communities and calls to work towards establishing peace and harmony among them. The concept of *Tawhid* mediates the direct personal relations to the Absolute (which is Absolute Peace) and the maintenance of harmony with all of God's creation, including other fellow human beings and nature that surrounds us.[12] *Tawhid* is the basis of Islamic universalism, tolerance and inclusivity as everything emanates from God, and every thing is part of his creation irrespective of species, race, nationality, creed or gender. The Islamic universality based on the notion of *Tawhid* is best expressed in the Quranic verses: "Oh mankind! We created you from a single (pair) of a male and female, and made you peoples (or nations) and tribes that you may know one another."(49:3), and "To each among you have We prescribed a Law and an Open Way. If Allah had so willed, He would have made you a single People, but (His Plan is) to test you in what He hath given you: so strive as in a race in all virtues. (5:48)"

2. **Compassion:** The values *Rahmah* (Compassion), and *Rahim* (Mercy), underpin the Islamic tradition of peace. Closely related to each other, these words are invoked by every Muslim before they take any action by reciting "Bi Ism-i- Allah al-Rahman al-Rahim" (i.e. begin in the name of Allah Who is Compassionate and Merciful). Centrality of compassion and mercy are evident in the Quran as almost all chapters start with this recitation and as God states "My Mercy extends to all things. (Q7: 156) and "...To be one of those who believe and urge each other to steadfastness and urge each other to compassion. Those are the Companions of the Right. (Q17: 18). Moreover, according to a famous *Hadith*, God states: "Without doubt My Mercy precedes My Wrath,"[13] which is one of the crucial principles of Islamic thought. Quran also refers to the Prophet Mohammed as "Mercy of the World" (Q21: 107), thus, as the messenger of God, he represents Universal Mercy. Based on these and other Quranic verses as well as the *Hadith*, a true Muslim must be merciful and compassionate to all human beings, irrespective of their ethnic, religious origins, or gender. In fact, Islam urges Muslims to show mercy and compassion to all God's creation, including all forms of animal and plant life. Values of compassion and mercy connote that a true Muslim cannot be insensitive to suffering of other beings (physical, economic, psychological, or emotional), nor can he be cruel to any creature. Thus, torture, inflicting suffering or willfully hurting another human being, or another creature is not allowed according to Islamic tradition.[14]

3. **Fitrah:** The individual responsibility to uphold peace emerges out of the original constitution of human beings (*fitrah*), which, according to Islam, is good and *muslim* in character.[15] Accordingly, every human being is created in accordance with the form and image of God and Divine Names or Qualities, which are manifested in their entirety in the human form.[16] *Fitrah* recognizes that each individual is furnished with reason and has the potential to be good and chose to work for establishment of harmony. Moreover, this principle recognizes the goodness of each and every human being in spite of different religious, ethnic, racial background or gender and is a safeguard against dehumanizing the "other" (Q 17: 70, 95: 4, Q2: 30-34,33: 72).

4. **Justice:** According to Islam without justice it is not possible to establish peace and harmony on earth; therefore it is the responsibility of all Muslims to establish justice for all, including social and economic justice. The Quranic notion of justice, as reflected in various verses such as "O ye who believe! Stand out firmly for justice as witnesses to Allah even as against yourselves, your parents or your kin, and whether It be (against) the rich and poor..." (Q4: 135) and others (Q 57:25; Q5: 8; 2:178; Q2: 30; Q16: 90) is universal and valid for all human beings for that reason it transcends any consideration of religion, animosity, race, or creed.[17]

5. **Forgiveness:** Quran repeatedly emphasizes the importance of forgiveness over retribution and revenge, and explicitly states that forgiveness is a higher value. For that reason Quran calls for Muslims to forgive in order to reconcile. Many verses in the Quran emphasize the importance of forgiveness. Various Quranic verses indicate that "there is a clearly articulated preference in Islam for nonviolence over violence, and for forgiveness (*afu*)

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[11] Abdul Aziz Said and Nathan Funk "Peace in the Sufi Tradition: An Ecology of the Spirit" in *Peace and Conflict Resolution in Islam*: University Press of America (2001): Eds. Abdul Aziz Said, Nathan C. Funk, and Ayse S. Kadayifci. University Press of America (2001): 247-262, p. 248

[12] See Said and Funk. 2001

[13] See Bukhari, Tawhid 15, 22, 28, 55, Badi'ul'-Halk 1; Muslim, Tawba 14, (2751); Tirmidhi, Daawat 109, (3537). Cited in Fethullah Gulen *Toward a Global Civilization of Love and Tolerance* (New jersey: Light, 2004), p. 39

[14] For more information on these see Ralph H Salmi, Cesar Adib Majul, and George K. Tanham. *Islam and Conflict Resolution: Theories and Practices* (University Press of America. Lanham. 1998), and Majid Khadduri. *Islamic Law of Nations: Shaybani's Siyar.* The John Hopkins Press. Baltimore. MD. (1966)

[15] Said and Funk. 2001.

[16] Suad Al Hakim. "Islam and Peace" Paper presented at the Symposium *Islam and Peace in the 21st Century.* February. Translated by Tara Aziz and Karim Crow (1998), 5.

[17] Kadayifci-Orellana (forthcoming) p. 102

over retribution"[18] Quran stresses that forgiveness is a higher value than to maintain hatred as the believers are urged to forgive when they are angry (Q42: 37). The verse "the recompense of an injury the like thereof: but whosoever forgives and thereby brings about a reestablishment of harmony, his reward is with God; and God loves not the wrongdoers" (Q42: 40) advocates sincere forgiveness as the preferred option to establish God's harmony on earth. Even the Prophet himself was told by God to forgive in the verse "Keep to forgiveness (O Mohammed) and enjoin kindness, and turn away from the ignorant"(Q7: 99).

6. **Vicegerency and Social Responsibility:** According to Islamic theology, when God created human beings, He made them His vicegerents or representatives on earth (Q2: 30 and 33:72). Thus each individual as a representative of God on earth (*khilafat Allah fi l-Ard* Q2: 30) is responsible for the order thereof[19] and to contribute towards bringing all creatures under the sway of equilibrium and harmony and to live in peace with creation.[20] Therefore, to act as a God's vicegerent is to contribute towards bringing all creatures under the sway of equilibrium and harmony and to live in peace with creation.[21]

7. Other Islamic values and principles that underpin Islamic understanding of peace include: **pursuit of love, kindness, benevolence, wisdom and knowledge, service, social empowerment, universality and dignity of human life, sacredness of human life, equality, quest for peace and harmony, creativity and innovation, individual responsibility and accountability, patience, collaboration and solidarity, inclusion and participation, diversity and unity**, among others.[22]

1.5. Theology of "The Other"

Islamic values and principles of peacemaking are not limited to relations with Muslims only but extend to other religious traditions, especially Jews and Christians as the People of the Book. For example the principle of *Tawhid* recognizes the unity of all human beings irrespective of religious, ethnic or racial origin, or gender, and asks Muslims to establish harmony between all of mankind. Therefore Islam urges Muslims to go beyond mere coexistence and to actively seek mutual understanding and relationships of cooperation with one another. The idea of *Fitrah* recognizes the good and perfection in every human being and that all humans are related and are from the same origin (Q4: 1; 6:98). Thus "human dignity deserves absolute protection regardless of the person's religion, ethnicity, and intellectual opinion orientation (Q17: 70)." [23] The Quranic conception of justice, *adl*, which is universal, asks each and every Muslim to treat others equally, declares that all human beings, as children of Adam, have been honored equally (Q17:70) and states: "O ye who believe! Stand out firmly for Allah, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear Allah. For Allah is well acquainted with all that ye do" (Q5: 8). Quranic emphasis of forgiveness suggests Muslims to forgive those who have committed acts of violence and aggression towards Muslims. Prophet's example, where he forgave the Meccans who persecuted and attacked him and his followers is strongly supportive of this position.[24] And Quranic conception of compassion calls for Muslims to show mercy and compassion to all God's creatures, especially all human beings.

Moreover, Quranic discourse recognizes human variety and diversity (in terms of race, gender, religion, and ethnicity) as part of God's blessing, bounty and part of the Divine Project and that God will judge each individual according to his/her righteousness. Quran states that God is the only judge of people's actions and people are responsible for their decision and deeds when they face judgment.[25] These are clearly stated in the Quranic verses:

> To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If God had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to God; it is He that will show you the truth of the matters in which ye dispute (5: 48)

> O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of

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[18] Abdul Aziz Said, Nathan C. Funk, and Ayse S. Kadayifci. *Peace and Conflict Resolution in Islam: Precept and Practice* University Press of America (2001) p. 8.

[19] Kadayifci-Orellana, forthcoming p.102.

[20] William C. Chittick "The Theological Roots of Peace and War According to Islam" *The Islamic Quarterly* Vol. 34 No.3 (3rd Quarter, 1990): 145163, p. 156.

[21] Ibid.

[22] Mohammed Abu-Nimer *Nonviolence and Peacebuilding* in Islam" Florida: University Press of Florida (2003)

[23] Mohammed Abu-Nimer "A Framework for Nonviolence and Peacebuilding In Islam" in the *Journal of Law and Religion* vol. 15; No. 1 and 2 (2000-2001) p. 261

[24] See Karl-Wolfgang Troger "Peace and Islam: In Theory and Practice" *Islam and Christian Muslim Relations* No: 1 (June 1990): 12-24,

[25] Ibid.

you in the sight of Allah is (he who is) the most righteous of you. And Allah has full knowledge and is well acquainted (with all things). (49:13)[26].

Islam recognizes a special bond between Jews and Christians, and refers to them as the "People of the Book." For example the Quran states: "and nearest among them in love to the Believers wilt thou find those who say "We are Christians" (Q5: 82) But religious tolerance is not only limited to Jews and Christians as it is stated in the verse: "Those who believe (in the Quran) and those who follow the Jewish (scriptures) and the Christians and the Sabaeans, any who believe in Allah, and the Last Day, and work righteousness, shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. (Q2: 114) Furthermore Quran states: "The same religion has He established for you as that which He enjoined on Noah -that which we have sent by inspiration to you- and that which we enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in Religion, and make no divisions therein." (Q. 42: 13)

Quran also considers all religious places of worship as sacred and asks Muslims to defend the right of liberty of worship for all by stating: "Did not Allah check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure" (Q 22: 40).

Quran urges religious tolerance by stating: "There is no compulsion in religion. Truth stands out clear from error: whoever rejects evil and believes in Allah hath grasped the most trustworthy handhold, that never breaks" (Q2: 256), and calls the followers of various religious traditions to engage and urges Muslims to conduct any dialogue or even disagreement with others matters in a spirit of gentleness, sensitivity, and good will and never with hostility or violence. For example, the verse "Say: O people of the Book! Come here for a word which is in common between you and us: that we worship none but God; that we associate no partners with Him; that we erect not, from among ourselves, lords and patrons other than God." (Q3: 64) clearly asks Muslims to invite People of the Book for dialogue.

Therefore, as the verses stated here, and many others in the Quran, together with Prophet Mohammed's *sunna* clearly indicates, there is no justification in Islam for violating people's rights to existence and movement due to their different religious affiliation (Q42: 15), nor there is justification for any discrimination on the basis of faith. On the contrary, Muslims are asked to extend forgiveness, compassion and mercy to all creatures, and most significantly, all human beings irrespective of religion, ethnicity, race, or gender. They are urged to cooperate and engage each other with kindness and gentleness.

1.6. Peacebuilding Traditions Based on Islam

"Ever since Muslims first assembled themselves in political communities they have believed that a society guided by inspired laws, wise leadership and extensive consultation is superior to a society governed by the arbitrary whims of a king, dictator or oligarchy."[27] This attitude is reflected in the conflict resolution practices of many Islamic communities. Many Muslim societies across the globe have developed different traditional/ cultural dispute resolution mechanisms over the centuries. These local conflict resolution mechanisms have been used successfully to resolve personal and communal conflicts and to preserve order and harmony. These traditions are based on the Quran, which urges Muslims to resolve their conflicts peacefully. These local mechanisms are referred to as *sulha* (e.g. Middle East), *sulh* (e.g. Bosnia) or *suluh* (e.g. Kenya, Indonesia) due to the references to *sulh* (reconciliation/peacebuilding) in the Quran, and are based on the Islamic principles of peace making and dispute resolution stated above. These traditional conflict resolution mechanisms become internal sources for resolving conflicts and peace making in these regions. Conflict resolution and peacemaking mechanisms are legitimized and guaranteed by communal leaders, such as elders and religious leaders, who know the Quran, the *Sunna*, the *Hadith* and the history of the community well. These religious leaders, (who serve as mediators, reconciliators, judges or advisors) refer to Quranic stories, sagas and other religious myths and imagery in the peace making process. They draw on the examples of the Prophets, saints and other important religious figures in re-establishing harmony and peace. They involve Islamic principles such as justice, harmony, forgiveness, mercy, compensation, and patience among others to reconcile the parties.

More specifically peacebuilding and conflict resolution practices of Muslims communities:

- Draw on Islamic values, social relations and rituals,[28]
- Focus on repairing and maintaining social relationships,
- Emphasize linkages between people and group identity,
- Emphasize collective responsibility for wrong -doing,
- Emphasize face-saving,

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[26] Other verses include, but are not limited to: Q49: 13; 53:45; 30: 22; 30:23, 10: 99; 11:118, 11:118; 64:2; 6:165). See Mohammed Abu-Nimer "A Framework for Nonviolence and Peacebuilding In Islam" in the *Journal of Law and Religion* vol. 15; No. 1 and 2 (2000-2001) p. 259

[27] Said and Funk 2002 p.42

[28] See George Irani and Nathan Funk "Rituals of Reconciliation: Arab-Islamic Perspectives" *Arab Studies Quarterly* Vol. 20, No. 4 (1998): 53-73,

- Emphasize restorative justice and maintenance of social harmony,
- Call for reconciliation, public apology, forgiveness, and compensation, among others.[29]

Nevertheless, it is important to state that many of the Muslim communities today do not speak Arabic. Due to high illiteracy rate, especially among women, many Muslims have limited access to the wide range of religious interpretations of Islam, which limits their access to the Quran and increase their dependence on certain clergy Many Islamic educational institutions, such as *madrasas* are outdated and quality of education is quite low. The experience of colonization, imperialism, underdevelopment, among others, impact the way Islamic texts are understood and interpreted.[30] Due to these conditions many Muslims are resentful towards the West and thus easily influenced by aggressive and radicalized interpretations of the Islamic beliefs and core values. Texts used in the Islamic educational institutions do not emphasize peacemaking values of Islam and tolerance and dialogue. Many imams or religious leaders also lack the proper education and training to engage with religious texts. All these factors contribute to lack of knowledge as well as misunderstanding of religious texts by Muslims. One way to address these issues to support programs of general literacy, education and training of religious leaders in Quranic sciences, preparation and distribution textbooks and handbooks on Islamic values of peacebuilding and tolerance, curriculum development to include these peace and tolerance oriented books into the *madrasa* systems, supporting radio programs that address Islamic values of peace and tolerance.[31]

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[29] See Kadayifci-Orellana forthcoming, Mohammed. "Conflict Resolution in an Islamic Context: Some Conceptual Questions" in *Peace and Change* Vol. 22,No. 40 (January, 1996).

[30] For a more detailed analysis regarding the impact of social, cultural, political and economic context on the what religious texts are understood and interpreted, see Kadayifci-Orellana, forthcoming

[31] For recommendations see Section 4, Donor recommendations.

2. Mapping of Muslim Peacebuilding Actors

2.1. Introduction

Salam Institute identified 50 Muslim peacebuilding actors in the Balkans and Africa and this section of the report maps out the activities of 30 Muslim peacebuilding actors.[32] As stated earlier, there are various differences between the way Muslim and Western/Christian groups organize their institutions. In Muslim societies, Islam influences all aspects of life and it is usually not possible to separate the religious from the non-religious. For that reason quite often these groups do not feel the need to indicate or emphasize the role of Islam in their work, but take it for granted. Furthermore, even though there is a long tradition of social assistance and charitable institutions in the Muslim communities, do not have organized peacebuilding institutions. Traditionally, *ad hoc* bodies, consisting usually of religious leaders intervene (either upon a request by one of the parties or on their own initiative) to resolve conflicts in these communities, both between Muslims and between Muslims and non-Muslims. Often it is the local imam and sheikhs undertake the role of interveners as part of their leadership role and religious obligations. In these societies, NGOs in the modern sense, is a new phenomena, evolving due to contacts with Western/Christian institutions.

Organizations that were included in this report were considered peacebuilding actors if they have identified conflict resolution and peacebuilding as a critical aspect of their mission and/or if their activities involved at least one of the following towards resolving conflicts and establishing peace.[33]

- ***Advocacy***. Religiously motivated advocacy is primarily concerned with empowering the weaker party(ies) in a conflict situation, restructuring relationships, and transforming unjust social structures. It aims at strengthening the representativeness and in particular inclusiveness of governance.

- ***Intermediary***. These activities relate to the task of peacemaking, and focus on bringing the parties together to resolve their differences and reach a settlement. More specifically this category includes fact-finding, good offices, peace-process advocacy, facilitation, conciliation, and mediation.

- ***Observing***. In a conflict situation, religious observers provide a watchful, compelling physical presence that is intended to discourage violence, corruption, human rights violations, or other behavior deemed threatening and undesirable. Observers can for instance actively monitor and verify the legitimacy of elections, or can form 'peace teams' or 'living walls' between sides active in conflict situations.

- ***Education***. Education and training activities aim to sensitize a society to inequities in the system; to foster an understanding of and build the skills of advocacy, conflict resolution, pluralism and democracy; or to promote healing and reconciliation.

- ***Transitional Justice.*** Especially in the post-conflict phase, activities have been undertaken to pursue accountability for war atrocities or human rights abuses.

- ***Intra-faith and inter-faith dialogues***. While some dialogues take place in conflict settings and relate to peace, many other dialogues do not. Only religious actors, who organize dialogues in conflict settings with the aim to contribute to the peace process, are mentioned in this category.

As not all Muslim actors are peace-building actors, the authors discerned peace-building actors from other actors such as sheer relief and development organizations, women's right movements, and human rights advocacy agencies by looking at their mission statements and the nature of the projects they undertook. They were considered peacebuilding actors if their objectives and activities included peacebuilding activities of advocacy, education, observation, transnational justice and intra/inter-faith dialogue described above, with the aim of resolving conflicts and establishing peace. For instance, although they work in conflict stricken areas such as Sudan, Kenya, Mauritania, Somalia, among others, organizations such as Islamic Relief Organization, International Muslim Relief Network, and International Islamic Youth League of Sierra Leone, were not included as Muslim peacebuilding actors because they solely focus on alleviation of suffering related to hunger, disease, etc and engage in projects related to development and agricultural assistance. Also organizations such as World Council of Muslim Women Foundation of Canada, Karamah: Muslim Women Lawyers for Human Rights of USA, which focus on only women's issues or human rights issues were not included as Muslim Peacebuilding actors. Others, such as Association of Fatma of Bosnia, Ansaar Muslim Sisters of Kenya, or As Salam Educational Institute of Sierra Leone were not included because it was not possible to find information about their work. Political parties such as Umma party of Sudan, even though they identify resolution of the conflicts and peacebuilding as one of their areas of work were also not included. Organizations such as Kosovo Transition Initiative, which define itself as a secular organization and do not employ Islamic values, principles, or

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[32] Description of the activities of these organization can be found in Annex I. For a full list of Muslim Peacebuilding Actors in Africa and the Balkans, included in this study and their contact information see Annex II.

[33] These definitions are mostly based on Cynthia Sampson *"*Religion and Peacebuilding" in *Peacemaking in International Conflict: Methods and Techniques.* W. Zartman and L. Rasmussen eds. United States Institute of Peace Press. Washington DC. (1997): 273-316

mechanisms in promoting peace and conflict resolution as well as organizations that focus on promotion of Islam such as Kankalay Islamic Mission of Sierra Leone were not included as Muslim Peacebuilding actors.

Having ascertained that the actors indeed are involved with peace-building, the report describes the mission and work of the organizations, and attempts to describe its operations on the basis of the peace-building areas/activities of advocacy, observation, education, mediation, transnational justice, and intra/inter faith dialogue, *Salam* categorizes peacebuilding actors as Muslim if the peacebuilding actor:

- Identifies itself as Muslim or Islamic (e.g. Muslim Women's League- Southern Sudan), and/or
- Operates in a community where Muslims are majority (e.g. Kisima Peace and Development Organization, in Somalia, where Islam is the state religion and 90% of the population is Muslim[34]), and/or
- Is led by a Muslim Religious Actor (e.g. Interfaith Action for Peace in Africa, led by Sheikh Mbacke), and/or
- Includes Muslim religious leaders as equal partners (e.g. Interfaith Mediation Center, Nigeria), and/or
- Uses Islamic values, teachings and practices to transform conflict (e.g. Coalition for Peace in Africa, which uses Islamic conflict resolution mechanism of *Suluh*), and/or
- Is led by, or established by Muslims inspired by Islamic values (e.g. Merhamet in Bosnia-Herzegovina).

Based on the criteria presented here, *Salam* approached over 50 Muslim peacebuilding actors but received information on the following 30 ones. Of these 30 actors the next section analyzes 14 actors. Also, due to limited responses, time and resources, *Salam* decided to collapse all the Muslim peacebuilding actors in Africa under one category (under the category of Africa) rather then group them under Horn of Africa and the Great Lakes Regions. Moreover, *Salam* included Muslim peacebuilding actors from other parts of Africa, such as West Africa, due to the quality and relevance of their work to this project.

2.2 Mapping of Muslim Peace-Building Actors

This section of the report maps Muslim peacebuilding actors in Table 1 in terms of:
a) The core peacebuilding activity of each actor;
b) The level of their work, (i.e. local, national, international);
c) Their geographical focus (e.g. Kenya, Somalia and Ethiopia);
d) And primary beneficiaries (e.g. Muslim beneficiaries only, religious beneficiaries only, or both religious and secular beneficiaries

The detailed description of the 30 organizations can be found in Annex I. The main characteristics are presented in the table here below and further explained in the paragraph here below.

Table 1.
Categorization of Muslim Peacebuilding Actors

Actor	Level of Action (local, national, international	Geographic Focus	Primary Beneficiaries	Core Activities (advocacy, intermediary, observation, education, interfaith dialogue, transnational justice)
Federation of Muslim Women's Association, Ghana	Local and national	Ghana	Muslim women	Education
Wajir Peace and Development Committee, Kenya	Local, national and international	Kenya, Somalia, Uganda	Muslim and non-Muslim communities	Intermediary
COPA, Kenya	Local, national, and international	All of Africa, particularly Anglophone, Lusophone and Francophone Countries	Different religious and ethnic communities	Intermediary
Interfaith Action for Peace in Africa, Kenya	International	All of Africa	Different religious and ethnic communities	Interfaith
Christian Muslim Dialogue and	Local, national and	Mostly Nigeria	Muslim and	Interfaith mediation

[34] http://www.arab.de/arabinfo/somalia.htm

			Christian Communities	
Interfaith Mediation Center, Nigeria	international		Christian Communities	
Center for Research and Dialogue, Somalia	Local, national and international	Somalia	Mostly Muslim communities	Advocacy
Kisima Peace and Development Organization, Somalia	Local and national	Somalia	Muslim communities	Observation
IQK (Holy Quran Radio), Somalia	Local and national	Somalia	Muslim communities	Advocacy
Federations of Muslims Women's Association, Sierra Leone	Local and national	Sierra Leone	Muslim women	Education
United Council of Imam Women's Organization, Sierra Leone	Local and national	Sierra Leone	Mostly Muslim women	Education
Hanafiyat Muslim Youth Organization, Sierra Leone	National	Sierra Leone	Muslim community	Education
Inter-religious Council of Sierra Leone	National and International	Sierra Leone	Different Religious and ethnic communities	Interfaith Mediation
Muslim Women's League, Sudan	National	Sudan	Muslim women	Advocacy
Sudanese Women Civil Society Network for Peace or Sudanese Women's Initiative for Peace, Sudan	National	Sudan	Mostly Muslim women	Advocacy
Dar Es Salaam Islamic Club, Tanzania	Local	Tanzania	Muslim community	Advocacy
Uganda Muslim Supreme Council, Uganda	Local	Uganda	Muslim community	Education
Acholi Religious Leaders Peace Initiative, Uganda	Local, national and international	Mostly Uganda and Sudan	Different religious and ethnic communities	Intermediary
Uganda Muslim Women Vision, Uganda	Local, national and international	Uganda	Muslim women	Advocacy
Albanian Foundation for Conflict Resolution of Disputes, Albania	National	Albania	Different Religious and ethnic communities, both religious and secular groups	Intermediary
Islamic Community of Bosnia Herzegovina	National	Bosnia	Muslim community	Advocacy
Inter-religious Council of Bosnia Herzegovina	National	Bosnia	Different religious and ethnic communities	Interfaith
Women to Women, Bosnia Herzegovina	Local and national	Bosnia	Different religious and ethnic communities, both secular and religious groups	Advocacy (also transnational justice)
Merhamet, Bosnia Herzegovina	Local and national	Bosnia	Mostly Muslims	Humanitarian, Advocacy
Faculty of Islamic Studies, Kosovo	National	Kosovo	Muslims	Education
Inter-religious Council of Kosovo	National	Kosovo	Different religious and ethnic groups	Interfaith
Salam Institute for Peace and Justice, US	International	Global	Different religious and ethnic groups	Education
Salam Sudan Foundation, US	International	US, France and Sudan	Different religious and ethnic groups	Advocacy
Muslim Peace Fellowship, US	International	Global	Mostly Muslim communities	Advocacy
The Islamic Human Rights Commission, UK	International	Global	Muslims	Advocacy
World Council of Muslim Women Foundations, Canada	International	Canada and Bosnia	Muslim women	Education

Based on the mapping and analysis of Muslim peacebuilding actors included in this study, *Salam* observed that Muslim peacebuilding actors are operative in multiple areas such as advocacy, education, interfaith, intermediary, observation and transnational justice. For the sake of analytical clarity, though, *Salam* identified *one core* area of activity for each organization described in this report, based on the information it gathered. However, it is important to note that in real life, it is not always so easy to distinguish these activities from each other as they are usually combined. Many of these actors registered here assume different roles (e.g. advocate, intermediary, educator, observer etc.) as particular needs emerge. For example, although Table 1 indicates that mediation is the core activity of Wajir Peace and Development Committee, Wajir also engages in activities such as peace education, observation, and advocacy. Similarly, Kisima's core activity is identified as observation although it also engages, to a lesser extent, in mediation, advocacy, and education. Again, Table 1 also identifies main beneficiaries of these activities, however, in fact, others may also benefit from these activities. For example, United Council of Imam Women's organization mainly targets Muslim women and girls, however, they also target Muslim males as well as non-Muslims in their activities regarding conflict resolution and human rights.

Having said that, *Salam* observed that the majority of the Muslim peacebuilding actors listed in this report operate in the area of advocacy (12 actors; 40%). This is followed by education (7 actors; approximately 23%), intermediary (6 actors, 20%), interfaith (5 actors; approximately 17%. Two of the interfaith actors conduct interfaith mediation), and observer (1 actor; 3%). Although organizations, such as Zene Zenema engage in transnational justice activities such as establishment of the Truth and Reconciliation Commission, none of the organizations included in this study undertakes transnational justice as their main area of operation. Additionally, 18 of the organizations (60%) stated here target mainly Muslim communities and 12 of them (40%) target different religious and ethnic communities. Of the 18 organizations that target Muslims 7 (approximately 39% of the organizations that target Muslims and 23% of all the organizations) of them target mainly Muslim women.

3. Analysis of Muslim Peacebuilding Actors' Contribution to Peacebuilding

3.1. Introduction

This section of the report discusses the contributions of Muslim peacebuilding actors, based on an analysis of 14 Muslim peacebuilding actors. These 14 Muslim actors are chosen for analysis here because of their:
- visibility,
- relatively easy access to information about their work,
- the relevancy of their work to this project and also their responsiveness to *Salam's* survey questions.
- Moreover, these organizations fit into Muslim Peacebuilding Actors category as it is defined in Section 2.[35]

The organizations we have included in our descriptions and analysis constitute the most visible actors, who can read English, have the capacity to internationalize their work by electronic media, have the means to respond to *Salam's* survey questions via electronic mail. Organizations who lack these capacities are not included in this report because it was not possible to get information on their work. For that reason it is hard to state that organizations recorded in this study are fully representative of Muslim peacebuilding actors in Africa and the Balkans. Nevertheless, these organizations certainly do represent a segment of Muslim peacebuilding actors operate in these regions.

As stated in the methodology section, *Salam* conducted a thorough academic and web based research as well as contacted many organizations and sent survey questions to gather the information presented here. Hence, *Salam's* analysis is based:
a. Academic literature such as books and journal articles;
b. Literature from donor agencies and research organizations;
c. Newspapers, newsletters and magazines;
d. Internet databases;
e. Self-reporting, both on their own web sites and through interviews and survey questions.

Most of the Muslim peacebuilding actors analyzed in this section rely on self-reporting and self-description, mainly via email surveys and interviews. Reporting based on self-description via email surveys limits a more detailed analysis as many of the participants are reluctant to mention failures, what did not work, unsuccessful practices and projects due to the fear that it might affect their chances for future grants and funding. This raises the question: To what extent this information is reliable? *Salam* has tried to substantiate and support information presented here via academic journals, newspaper articles, and web search. A more reliable information gathering would involve a longer research time and a field trip to the region where leaders of these peace movements, local authorities and local communities would be interviewed and observed. Field research is also critical for a more thorough information gathering, and reaching to less visible groups and individuals, who have no access to internet or other resources as such, but have great credibility and have been doing critical peacebuilding work in their communities. Otherwise, the danger with relying too much on information based on donor reports, web search, etc. is recycling information about same groups, who are already well-connected and have had access to funds, and other groups which can be very effective in their communities go unnoticed.

More specifically, this section provides for each of the 14 organizations:
a) Description (briefly describes the organization and states one or more examples of their work);
b) Analysis (includes outcomes and results of these activities where possible and the impact of their activities, the actual contribution to the peace process, if possible to define);
c) Also some other findings regarding the constraints, challenges, and religious success factors in connection to the peace-building work of each actor.

The section ends with an overall analysis of the general role and contribution of Muslim peace-building actors.

3.2. Analysis of Muslim Peacebuilding Actors

3.2.1. Wajir Peace and Development Committee, Kenya

Description

Wajir Peace and Development Committee (WPDC) is a network of 27 governmental and non-governmental organizations representing a variety of people including businesswomen, elders and religious leaders, operating primarily in the Wajir District of northeastern Kenya. Wajir is one of the most visible, and successful peacebuilding actors in the region. Their work is quite well recognized and often cited. Initially formed by a group of women to encourage dialogue among warring parties in the Wajir district of Kenya, Wajir activities expanded to different areas of Kenya in about five years time. Wajir utilizes traditional conflict resolution tools, which requires the involvement of the entire clan for the resolution of a conflict. Traditional law seeks justice not so much through punishment as through material appeasement.[36] They utilize religious values and traditions, and cooperation from local religious leaders and elders, who

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[35] See pp. 11-12

[36] See Information based on African Centers for Peace Education and Training website at http://www.peace.ca/africa.htm; Nation Jenner and Abdi; Abdi November, 2004; Reinhardt "Kenyan Women Lead Peace Effort" Peace Paths *National Catholic Reporter Online*

are well respected in their community and have significant moral and spiritual legitimacy and leverage. Their work involves conflict prevention and resolution, education and training of adults and young people, addressing roots causes of the conflict, organizing public meetings, discussions, conferences, peace festivals, peace days, workshops, instituting early interventions measures, training the youth and leaders. They were able to establish Rapid Response Team composed by elders that mediates between conflicting parties that has been mediating conflicts quite successfully. Wajir also worked towards incorporation peace education in the education system (Peace Education Network, or PEN).

Analysis
Activities of Wajir led to various positive outcomes and results in terms of peacebuilding and conflict resolution in the region. For example, Wajir's intervention to resolve one of their local conflicts led to a meeting of women from different clans to resolve the conflict. 60 people attended this conflict and a Joint Committee of Clans, which would act as a kind of vigilante body to diffuse tension and to report incidents to police was formed. Formation of this committee helped prevention of conflicts before these conflict turned violent.[37] Before, one of the major challenges Wajir faced was the practice and attitudes of the community that made women to believe they had no role to play in peacebuilding.[38] Few women who dared to do peace work faced intimidation and rejection. In order to over come this challenge, women of Wajir approached young and elderly male members of the community who were interested and willing. They slowly worked towards over coming bias towards women from within the traditional structures. Their success has contributed to the change in the way women's role is perceived in their society. Consequently, women are now recognized and work actively as legitimate peacemakers in their communities and are more active in communal decision-making.

Wajir also held a peace festival in 1995 entitled "Peace is a Collective Responsibility," where Wajir invited and funded the chiefs, who were generally, the ones to mobilize their communities to fight other clans,[39] to come to the festival. Wajir awarded the chiefs as peacemakers.[40] Being awarded as peacemakers "the chiefs were confused. They all thought, 'I finance war and now I am not only being invited to the peace festival, but I am also being honored at it, as a peacemaker!"[41] This creative incentive altered the chiefs' psychology and led them to regard themselves as peacemakers. According to one a members of Wajir these police chiefs now think of themselves as peacemakers and favor nonviolently resolving conflicts.[42] However, it was not possible to gather specific information on what kinds of activities these chiefs have undertaken towards that end.

Wajir's efforts in terms of incorporating peace education in schools (PEN) also resulted in government's agreement to provide peace education at schools and peace education has become part of the school curriculum in the district. Wajir's efforts to resolve regional conflicts also led to a major conference in 1993, where a 28-member committee was set up. The outcomes of this conference include the cease-fire of 1993 and the 14-point resolution called Al-Fatah Declaration, which is still used as the basis for most conflict resolution in the district today.

Other Observations and Overall Impact
Wajir's example also led the community to take initiatives to solve their conflicts without waiting for the government.[43] Before, community would wait for the government to resolve the conflict. Also government now involves the community to resolve the conflict without using violence. Success of the movement encouraged more institutions and individuals to take active roles in peacebuilding, and the public started raising funds for peace rather then war. Mediation and other nonviolent means to resolve conflict have been accepted as ways of resolving the conflict, rather then violence. Many people started rejecting violence and incitement to violence on individual level as well. These developments also led to a reduced level of violence in the district. Success of Wajir has been influential not only in Kenya, but in neighboring states as well, as they have been invited to share their experiences. More women and youth became involved in the peace process.

Thus, it is clear that Wajir made a significant contribution to peacebuilding efforts in the region. These contributions include altering behavior, challenging traditional structures, and mediation among conflicting parties, encouraging reconciliation and dialogue, and policy change. Wajir seems to have used Islamic traditions of peace and peacemaking by involving Muslim leaders as well as other traditional and religious leaders to increase the credibility of their ideas and projects. However, it was not possible to get more information on how these Islamic values were used during their activities, and whether they made a difference.

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at http://www.natcath.com/NCR_Online/archives/042602/042602p.htm; and European Platform for Conflict Prevention and Transformation
[37] European Platform for Conflict Prevention and Transformation website *Women Take the Peace Lead in Pastoral Kenya* at
http://www.gppac.net/documents/pbp/4/4_womenk.htm
[38] See Jenner and Abdi November 2004
[39] Reinhardt
[40] ibid.
[41] ibid.
[42] ibid.
[43] See Jenner and Abdi and Collaborative Development Action p.17-18

3.2.2.Coalition for Peace in Africa (COPA)/Coalition Pour La Paix en Afrique, Kenya [44]

Description

The Coalition for Peace in Africa (COPA) is a membership organization for building the capacity of its members and providing support to existing service providers in Africa to achieve sustainable peace in the continent. COPA works with traditional cultural religious leaders in Kenya, Uganda, and Somalia, where Islamic justice system *Suluh* informs the communities approach to conflict resolution. The process of *Suluh* informs the training, research, and advocacy work to influence the Islamic policy governing community peace processes for reconciliation in the region. COPA works on projects that deal with network development, human safety and security linked to governance, linking practice and policy, peace education among youth, and rapid response to community conflicts. COPA supports network for examples Peace Education Network (PEN) for teachers and students training the teachers as trainers, giving financial support to undertake school based activities monitoring, bring them together at the end of the year to share experiences help and give funds to undertake case studies relevant to their work and help with printing and publication.

One of the projects of COPA is a joint project with RTC (Responding To Conflict, a UK based organization) entitled "Linking Practice and Policy (LPP)." Realizing the risk that community level peacebuilding might be destroyed by policies that ignore such initiatives, the project aimed at linking policy and practice. This project involved producing videos at community level, based on specific peacebuilding work in Wajir, Kenya; Somaliland; Daveyton, South Africa; and Gulu in North Uganda. COPA worked with communities where the videos were made to distil the learning from their peacebuilding experience and create channels of communication between people on the ground and people making the policies.

Analysis

This project led to the articulation of key themes including critical research questions for further exploration in each country, such as policing in South Africa, isolation and the need to re-vitalize and strengthen the traditional methods of conflict resolution and the role of non-state actors; questions of long-term sustainability of the peace committees in Kenya: the need to evaluate the peace and how to strengthen traditional institutions, gain recognition, and have elections free of violence in Somaliland and how national, regional and global issues including terrorism impact on the local situation, therefore the need for early warning mechanisms, early response, and community policing in Uganda. These themes were pulled together under the heading of "Human Safety and Security" and exchange visits between communities, including peace practitioners, community leaders elders and police have been organized in addition to workshops.

The impacts of the project have been recorded based on interviews and questionnaires sent to participants of the project.[45] Among others, the participants noted that the project impacts included, among others: enhancing the capacity in the African countries that participated in the project by sharing experiences, developing common strategies, in addition to the learning experience via workshops and exchanges; the development over a sustained time period of strong case-studies of community peacebuilding in different contexts in Africa, particularly seeking to identify good practice that can support efforts elsewhere; becoming a primary way to strengthen traditional African methods of conflict management and resolution particularly by elders, chiefs, youth and women as the video case studies in particular; the involvement of elders, chiefs, police officers as trainers and resource persons to market the traditional mechanisms of reconciliation and to integrate community policing to African countries/areas where such structures have totally collapsed; the involvement of different categories of people (such as the elders, traditional/religious leaders, local leaders, youth, women, NGO policy-makers, government representatives, law enforcement institutions and some community members) have enabled a wide range of stakeholders and role-players within and between African countries in finding ways of undertaking joint activities (e.g. lobbying and advocacy). Currently a number of community groups from many African countries are seeking avenues for engaging constructively with Continental Institution and Processes, the African Union [AU] and NEPAD through the Peace and Development Platform [PAD].

The project also has created space for the exploration of the Human Safety and Security concept, broadened the understanding of security to include not only the protection of people and their property or military in nature but also as a condition that includes constitutional order, non-discrimination, no impunity and all issues of good governance, respect for human rights (protection from abuses, humiliation, torture, ethnic cleansing, freedom of movement and speech etc.), food security and other basic needs. As a result, current understanding of security now goes beyond security of state to include local community development agenda and the international issues (war, terrorism, struggle for power and control of world resources).[46]

Other Observations and Overall Impact

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[44] Information is based on self-description received by Dekha Ibrahim Abdi via Email.

[45] In its response to our survey questions COPA included a mid-term evaluation conducted by Rosalba Oywa, Nuria Abbullahi, and Mxolisi Len Khalane in November 2004. This information is based on this evaluation report.

[46] Response to our survey questions

Based on the analysis of projects stated here, COPA's contribution to peacebuilding includes altering behaviors, policy changes, dissemination of ideas, and encouraging reconciliation and dialogue. In response to *Salam's* survey questions, COPA stated that because Somalia is an Islamic country, and the justice system they operate is based on the Islamic community justice system of *suluh,* Islamic practices and values inform their training, research and advocacy, especially to influence the state policies to recognize Islamic policy governing community peace process for reconciliation. From these communications, *Salam* got the impression that basing their work on Islamic values renders their work more effective than basing it on secular, non-Islamic models and values.

3.2.3 Islamic Community of Bosnia Herzegovina
Description
Islamic Community of Bosnia-Herzegovina[47] has been involved in peacebuilding activities under the leadership of Reis-ul Ulama Mustafa Ceric in various capacities. These activities involve advocacy for peace and justice, reconciliation and education for peace. One of the important activities of the community is to participate in the Inter-Religious Council of Bosnia-Herzegovina. Also, H.E. Reis-ul Ulema, among with other religious leaders, have issued a statement of shared moral commitment as they were concerned with slow and inefficient implication of Dayton Accords, and continuing violence in the region. Among others, this statement noted that the task of religious communities was to establish durable peace based on truth and justice, show respect for each religious tradition and cooperate. The statement also called for respecting the dignity of all human beings, condemning violence, acts of hatred and revenge, and abuse of media to spread violence.

Analysis
Due to the efforts of Islamic Community of Bosnia Herzegovina, over 100 imams have visited peacebuilding organizations in the West, participated in workshops and conferences. Their involvement in these programs increased their peacebuilding capacity. Consequently, their involvement encouraged peacebuilding, inter-faith/ interethnic dialogue, and reconciliation among the Muslim community. Increasing number of refugees who are returning back to their homes may be viewed as a sign for increasing religious tolerance and feeling of security. However, it has not been possible to gather more specific information on the specific programs of the Community and their concrete outcomes.

Other Observations and Overall Impact
Efforts of Islamic community of Bosnia-Herzegovina, is well received and recognized as being successful both by the local Muslim community and international community. For example, members of the Islamic Community have been invited to share their experiences at various international platforms, such as a an interfaith colloquium on the future of religion and intercommunal relations in Bosnia-Herzegovina, Croatia and the Federal Republic of Yugoslavia (Serbia on October 12-14, 1997, organized by the United States Institute of Peace. Nevertheless, based on the analysis of available information *Salam* concludes that main contributions of the Islamic Community in BiH include altering behaviors and stereotypes, ability to draft people and encourage reconciliation and dialogue.

3.2.4. Acholi Religious Leaders' Peace Initiative, Uganda
Description
Acholi Religious Leaders' Peace Initiative (ARLPI), is a multi-faith peace group in Northern Uganda that provides a proactive response to conflicts through community based mediation services, advocacy and lobbying and peace-building activities. Muslim leaders who are members of the Acholi Peace Initiative include District Qadi of Kitgum Sheikh Musa, District Qadi pf GuluShiek Suleiman Wadrif [48] and Lanyero Karima Obina from the Acholi Muslim Youth and Women's Association.[49] Activities of Acholi include, workshops, and education projects, reporting facts about the war and violence, advocating human rights and peace, organizing peace rallies and prayers, and mediation. ARLPI has established a network of peace committees in the main centers throughout the Acholi sub-region. It has also mediated in violent conflict between the Acholi and their Jie neighbours, between Teso and Karimojong rural communities, and also between rebels and the government.

Analysis
ARLPI's effort to mediate between the Government of Uganda (GOU) and the rebel group Lord's Resistance Army (LRA) has won ARLPI international recognition as the voice of the suffering people of Northern Uganda. Their contacts with the rebel officers led some of them to lay down their arms and to take advantage of the current

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[47]See World Council of Religions for Peace Website and
http://www.wcrp.org/RforP/Conflict/SHARED%20MORAL%20COMMITMENT.pdf; and Dakin at
http://www.law.harvard.edu/students/orgs/hrj/iss15/dakin.shtml#Heading82; Leban at
http://www.icnl.org/JOURNAL/vol6iss1/rel_lebanprint.htm
[48] See http://www.km-net.org/about/partners/arig/intro.htm
[49] http://www.cpwr.org/2004Parliament/news/advisory.2004.07.13.htm

Government Amnesty.[50] In 2002, soon after the launching by the Ugandan Army of the "Operation Iron Fist" inside Sudan –a move publicly opposed by ARLPI- some of the main religious leaders together with some traditional cultural leaders, after getting the Government's consent, started meeting with the rebel top commanders to be a bridge between the rebels and the Government of Uganda. 21 of meetings of this kind have taken place, often amid high risks, misunderstandings and threats. Despite all these trials, ARLPI's position about a peaceful end to the conflict has remained firm. Due to their efforts for peace ARLPI received Japanese *Niwano Peace* award in 2004.

ARLPI is currently engaged in a project entitled "Community Mediation and Peacebuilding Program (CMPP), which aims at enhancing the capacity of community to engage in nonviolent conflict resolution and peacebuilding in Northern Uganda. Based on ARLPI's previous experience targeted project results include strengthening interfaith network for peace; strengthening the capacity of community members in peacebuilding; strengthening Peace Mediation and Mediation services; enhancing and strengthening advocacy and research on peaceful dialogue at local, national, and international levels; enhancing community coping mechanism for resettlement and reintegration of people from and within the IDP camps and those displaced in other districts; improving women's capacity to engage in non-violence approach to conflict resolution and peacebuilding; and improving the management and coordination of ARLPI program.[51]

Other Observations and Overall Impact
Other expected impacts of the project include; members of the community will reconcile; GOU and LRA will be able to sit down and negotiate for peace and meaningful peace process built and sustained; Acholi community and its neighbors will have harmonious co-existence; community members will be willing and able to accept returnees amidst them; religious actors and ARLPI staff will be empowered in peacebuilding; a strong interfaith network for peace will be formed and will become active in most of the areas in the region; peacebuilding activities will be integrated into other community activities; peace committee at sub-county will be strengthened and made functional; collaboration and networking for peace among different stakeholders will be enhanced; peace committees and religious leaders will be involved in exchange visits; women become active in community reconciliation and peace process; and a culture of tolerance and avoidance of violence as away of resolving conflict will be promoted. However, because this is still an ongoing project it has not been able to receive specific information regarding the actual outcomes and results of the project so far.

In conclusion, *Salam* concluded that Acholi's main contributions to peacebuilding include altering behaviors, reducing violence, contributing to change in government's policy and attitudes by encouraging them to negotiate, mediation, and also encouraging reconciliation and dialogue among different parties.

3.2.5. Inter-Faith Action for Africa, Kenya
Description
Interfaith Action for Peace in Africa (IFAPA) aims to get religious communities across Africa to work together for the sake of peace in Africa, to deepen interfaith commitments to dialogue and cooperation for promoting peace in Africa, to equip African interfaith partners with knowledge and skills related to peace promotion activities, to respond to existing conflict situations, and to respond to the challenges of promoting culture of peace in Africa, human rights and humanitarian law education.[52]

IFAPA attempts to reach these goals by building on existing frameworks, developing practical strategies, methodologies, and tools for cooperative engagement by faith communities in the areas of conflict resolution, peacebuilding and promotion of culture of peace. Their activities include capacity building workshops for religious leaders in the areas of conflict resolution and peacebuilding, advocating for social justice and the care for the vulnerable to the government authorities, etc., convening regional and sub-regional conferences on peace and dialogue in Africa, conducting a series of presentations, case studies, and workshops by experts in the fields of peace and conflict resolution from professional and religious perspectives, sending inter-faith delegations to express solidarity and mediate between conflicting parties, among others. More specifically, IFAPA convened a major interfaith peace summit "West African Interfaith Peace Summit" in December 2003. The Second Interfaith Peace Summit will be held in Johannesburg, South Africa on April 18-25, 2005. These summits aim to bring major religions of the continent to contribute towards bringing peace and harmony, deal with issues of poor governance, corruption and HIV-AIDS pandemic.

Analysis
Based on the directives of first IFAPA Summit, numerous activities have been implemented. Some of these included: distributed copies of Interfaith Peace Declaration and Plan of Action to African Union, the Southern African Development Community, Economic Community of West African States, Intergovernmental Authority on

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[50] See Acholi Peace website at http://www.acholipeace.org/
[51] Information based on email communication with ARLPI
[52] Information based on self-description, via email correspondence and responding to survey questions as well as Interfaith Action for Peace in Africa website at Africa-faithforpeace.org

Development, Common Market of Eastern and Southern Africa and East African Community; written letters to Heads of States and mediators in peace negotiations in Sudan, Cote d'Ivoire, Burundi, Democratic Republic of Congo and Ethiopia, expressing concern of the religious community urging the authorities to find rapid solutions; three sub-regions have organized their respective interfaith summits; a number of national interfaith peace networks and forums have been established; organized solidarity visits to Liberia to promote peace and a high level interfaith delegation visited Democratic Republic of Congo; Organized interfaith peace missions in conflict affected areas across Africa (Liberia, DR Congo, Southern Sudan)[53] and exchange visits between landmine survivor groups in Africa for advocacy and awareness raising about the suffering of victims of war, etc.[54] Exchange visits and peace missions aimed at providing better knowledge of each other, expressing solidarity and to contribute to promotion of peace in the region. IFAPA coordinator feels that as a result of their work, they have "managed to make people of different faiths "become friends" by providing a basis for human dialogue and interaction regardless of what religion one belongs to. Then religious misconceptions and prejudice are gradually eliminated."[55]

Other Observations and Overall Impact

Overall, IFAPA as a peacebuilding actor in Africa is quite active and successful, as it is a big success in and of itself to organize a comprehensive summit where representatives of different religious communities from the majority of the African countries participate, commit themselves to peace and interfaith dialogue, and strategize. How to improve and encourage women's participation and role in peace making was also included in the agenda of the initial summit.[56] Furthermore, regional meetings followed the initial summit and most recently (April 2005) a second summit was convened. However, it has not been possible to gather more information regarding concrete outcomes and results of activities stated above or how successfully each activity that followed these meetings was undertaken. Many of these initiatives and activities take time to produce outcomes and a thorough evaluation of concrete outcomes and results of these activities undertaken requires a field trip to the region and interviewing members of the communities involved.

Nevertheless, based on its analysis, *Salam* concludes that IFAPA's main contributions include dissemination of ideas regarding global governance, HIV/AIDS among many others, encouraging reconciliation and dialogue among different religious and ethnic groups in Africa.

3.2.6. Center for Research and Dialogue Somalia
Description

Center for Research and Dialogue is an independent not-for-profit corporation aimed to promote the social, economic and political rebuilding of Somalia.[57] CRD aims to empower Somali communities' transition to peaceful change by proving them with a neutral venue to identify their issues and set priorities for response and utilizes Islamic values, teachings and principles bases of action and guidance. CDR stated in response to our survey that because Somalia is an Islamic country, social values and principles of Somalians are based on Islam. Therefore connecting their work and aims with these values and principles not only adds to their effectiveness, but also is *sine qua non* of their work. Moreover, work and activities of the Center itself is guided by Islamic values and principles, such as the Islamic principle "building peace is an Islamic obligation." Therefore the Center stated that they use Islamic teachings as bases of action and guidance, which adds to their credibility and legitimacy in their community.

CRD provides a neutral forum for dialogue and to create opportunities to discuss and address development and reconstruction issues of common concern to the Somali Society and bring together actors form local and international institutions, civil society groups, private sector, community leaders, local and international NGOs. CRD identifies and prioritizes reconstruction and development needs, conduct action-oriented research and problem solving, develop recommendations for improved policy and practices, and provide people with the skills they need to work through their own conflicts. The CRD works with Somali political leaders, traditional elders, civil society organizations and religious leaders. The center aims to provide Somali nongovernmental actors with resources and skills for peacebuilding and conflict resolution. CDR has developed close partnerships with and implemented various projects and programs with international organizations such the World Bank, United Nations Development Program (UNDP), UN Habitat, European Commissions, UNICEF, UNIFEM and others. CDR undertakes projects in areas such as social and political reconciliation; system designed for demobilization, demilitarization and re-integration initiatives; reconciliation on land and property disputes; and research on issues on political, social and economic rebuilding, availability and accessibility of justice for vulnerable groups, particularly women groups etc.

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[53] See their website at http://www.africa-faithforpeace.org
[54] See their website for more information at http://www.africa-faithforpeace.org/
[55] Email survey
[56] See their website for more information at http://www.africa-faithforpeace.org
[57] Information based on self-description received via email. See also their website at http://www.crdsomalia.org/

Analysis

CDR is currently working with UNICEF in a Youth Peacebuilding Program in Somalia,[58] to engage the youth from various regions in Somalia. The Program focuses on training in peacebuilding, conflict resolution and advocacy and seeks to empower the young people of Somalia in the areas of peacebuilding and conflict resolution. More specifically, 250 young Somalians will participate in this program (50% will be girls). Among these 250 participants project aims at providing training and facilitation skills in peacebuilding and conflict resolution to a core group of 25 Somali youth leaders through Training of Trainers/Facilitators (TOT/TOF) workshops; equipping Somali youth from across the country with peacebuilding and conflict resolution life-skills thereby increasing their opportunities to participate in community-based peace process; and facilitating the establishment of an effective network of Somali youth committed to peace throughout the country; providing a permanent forum for their continuous engagement in the Somali peace process. However, because this is still an ongoing project it has not been possible to gather information on concrete results and outcomes of the activities involved in this project.[59]

Another project CDR is currently engaged in is entitled Dialogue for Peace Project.[60] Among other things, this project involves national reconciliation in Somalia. Through this project CRD is conducting an extensive process of public consultation on issues essential to peacebuilding and state reconstruction, which will involve meetings to be held across Somalia that will bring local communities, civil society representatives and Somali political leaders and international actors together to identify and agree on key issues and methods of addressing them in order to build a sustainable, peaceful society. Projects included in this report are still ongoing, for that reason concrete outcomes and results of these projects are not yet available.

Other Observations and Overall Impact

CDR was faced with various difficulties and challenges in their work. Some of these challenges include: lack of security, limited resources and war profiteers. Moreover, deep mistrust among the people and the political leaders and external influence on the current Somali dynamics are other challenges they face. Based on the evaluation[61] of external evaluators, people that have participated in their peacebuilding forums and the members of the community who participate in their work, CDR is a respected institution that is considered neutral and where people can voice their ideas and concerns. Continued partnership and collaboration with organizations such as the UNDP, World Bank and EU, among others indicate that these organizations value their work, contributions, professionalism, transparency, and work ethics. Furthermore, although concrete outcomes and impacts of the projects cited in this report were not available during the preparation of this report, some of the significant contributions of CDR include altering attitudes, encouraging dialogue and reconciliation, and dissemination of ideas. Authors reached this conclusion based on the information received from the organization itself as well as the information on their website.

3.2.7. Muslim- Christian Dialogue and Interfaith Mediation Center, Nigeria
Description

Christian-Muslim Dialogue and Interfaith Mediation Center, aim to mediate and encourage dialogue among youth, women, religious leaders and the government; to inculcate and promote the culture of mutual respect and acceptance of the diversity of each other's cultural, historical and religious inheritance; to propagate the value and virtues of religious harmony and peaceful co-existence; to serve as a resource body in conflict intervention, mediation and mitigation; to co-operate and collaborate with other organizations with similar objectives at local and international levels.[62] The Center uses the two major religions, Islam and Christianity, as positive tools for pursuing the cause of social justice, equality, healing and peace for humanity; to establish conflict management and poverty alleviation structures for youth and women victims of ethnic and Religious Crisis. In 1999, Imam Asafa and Rev. Wuye co-published "The Pastor and the Imam: Responding to Conflict," a guide for peaceful management of conflict and reconciliation based on passages from the Bible and the Qur'an.

Analysis

Imam Muhammad Ashafa, who is a Co-Founder of the Muslim-Christian Dialogue Forum and Interfaith Mediation Center, is an Islamic preacher engaging in outreaching to exclusionist youth in order to promote peace and reconciliation among the religious groups within Nigeria and other parts of West Africa. He engages in building peaceful coexistence within his immediate grassroots as well as with students in teaching what the Qur'an instructs, including Islamic values

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[58] Based on email survey

[59] For more information on this project see CDR website at http://www.crdsomalia.org/youth.shtml

[60] See also CDR website http://www.crdsomalia.org/events.shtml

[61] This information is also based on self-reporting via email survey.

[62] Information is based on self-description via email and meeting in Washington DC. March 21, 2005. See also http://www.interfaitheducationinitiative.org/8252_40888_ENG_Print.html
http://www.tools-for-peace.net/day3_wednesday.htm
http://www.sipa.columbia.edu/cicr/ejournal/features/kaduna.html

and principles regarding peace. He works in areas of intervention in de-escalating of ethno-religious crises in my community, State and the country in general. He also works in mediation between people of diverse faiths, as these issues relate to the religious social, political, economic and environmental justice. His work falls along with grass roots, NGOs and religious bodies such as Jama'atu Nasril Islam (JNI), Bureau for Religious Affairs-Islamic Matters a government body.

Imam Asafa, as the co-founder of the Center was one of the initiators of peace agreement between the religious Muslim and Christian bodies of the Kaduna State, he facilitated the outcome of the signing of a peace agreement and peaceful coexistence within the warring communities of the Birom and Fulani communities in Plateau. He also successfully mediated ethnic-religious conflict in Zangon Kataf.[63] He also works on policies that will govern the standard conduct of religious clerics, and establishing of document of religious peace pact, which will serve as a working document within the community, to observe the laid down rules and regulation. He also advises on the training of teachers on the policy of training students regarding the relevance of religious understanding among the various religious groups in the schools. Finding out more concrete outcomes and results of these activities would require a field trip to the region and interview with community members such as school teachers, and students, among others.

Other Observations and Overall Impact
Imam Asafa was faced with various challenges in his efforts. Some of these challenges and difficulties include the lack of understanding the scope of the peace itself; these efforts have been viewed by some as being for financial gain, or for promoting the personalities of political leaders that are putting their hands to achieve the peace in the community. Others viewed these efforts as bringing about a new-formed religion or due to funding received from donor agencies, some criticized it promoting the West (e.g. USA and the UK) and their economic development. He also had to deal with misinterpretation of the Qur'an use to justify certain ends conflicting parties.

Efforts of Imam Asafa are widely respected and his concrete achievements are recognized by his community as well as international community. Due to these achievements and his contribution to peacebuilding Imam Asafa received the Ansarhdeen Islamic Merit Award for Meritorious Service to Islam in Nigeria in 1999 and Tanenbaum *Peacemakers in Action* Award in 2000.[64] His religious credentials gave him the necessary legitimacy, moral authority and credibility to undertake peacebuilding roles in his community. He also uses Islamic values and teachings to promote peace to achieve peace. His main contributions, thus include, healing, altering behavior, mediation, encouraging reconciliation and dialogue between Christians and Muslims.

3.2.8. Faculty of Islamic Studies at the University of Pristina
Description
Established in 1992 the Institute aims to educate students and the Muslim community in Kosovo about Islamic teachings regarding peace and tolerance.[65] They contribute to peacebuilding in their region in particularly educating you students in areas of peacebuilding, coexistence and tolerance, from an Islamic point of view. The Institute participates and organizes in conferences and seminars and appeal for peace and tolerance through public magazines, TVs and other public sources. The Faculty cooperates with international and regional organizations such as World Conference on Religion and Peace, Norwegian Church, Boston University. For example, as part of a peacebuilding project, the Faculty at the Islamic Institute took a part in a ten day seminar organized by University of Boston and other organizations such as the Center for Strategic Studies at Coux – Switzerland. This seminar included students from different religious communities in Balkans, like students from Belgrade, from Sarajevo, from Zagreb – Croatia, from Kosovo to discuss the topic of: "What kind of the role should play religious leaders in Balkans, in the future?" At this seminar, both students and religious teachers, such as Xhabir Hamiti from the Faculty of Islamic Studies at the University of Pristina, discussed issues like tolerance, freedom, coexistence, among others. At the end of the Seminar, the participants agreed that they all belong to one God, and if they believe and respect the God they have to respect each other and they should work very hard for reconciliation between different ethnic and religious groups in their countries.[66].

Analysis and Overall Impact
However, within the time frame of this project, it has not been possible to gather more information regarding concrete outcomes and results of these activities. Gathering this information would require a field trip where the faculty, students and other community members can be interviewed. Nevertheless, Xhabir Hamiti of the Faculty stated during our phone conversation that he, uses Islamic values of peace making to promote peace and reconciliation between religious and ethnic communities to educate their students in the fields of Islam and peace, publish in these areas, as well as organize conferences and meetings. He also stated that their encouragement and involvement in this project and others have encouraged students and the Muslim community in Kosovo to participate in reconciliation, dialogue and also to reduce

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[63] See Tanenbaum organization web site at http://www.tanenbaum.org/programs/conflict_resolution/peacemaker.aspx
[64] See ibid.
[65] Information is based on self-report via email communication and survey.
[66] Email communicated dated April 21, 2005

negative stereotyping. Consequently, based on the current information, their contribution has been mostly in areas of disseminating ideas of peace, tolerance, democracy, etc, and encouraging reconciliation and peace.

3.2.9. Žene Ženama (Women to Women), Bosnia Herzegovina
Description
Žene Ženama[67] is self-organized women's citizen initiative that develops women's capacities by its work on advocacy for women human rights through a gender perspective in areas between democracy, feminism, and non-violent communications. Run by Muslim women, in their work, they take into consideration religious beliefs and principles, and advocate for integrating good principles of all four religious traditions into the approach of peacebuilding as a factor of empowerment of people in their private life as well as in public life. They use Islamic principles and values within this context. *Salam* has been referred to Žene Ženama by a Croatian women's organization (Center for Women Victims of War) for their sincere and respected efforts, the quality of their work inspired by Islam.

Analysis
Women to Women employs an approach that integrates psychosocial support or empowerment, acquisition of knowledge and skills on conflict prevention, skills of non-violent communications and meeting face to face with the past. They have various programs devoted to the peacebuilding, security and confidence building involving schools and universities, NGO activists, religious organizations, institutions of system and international organizations. Each program identifies specific needs (social, economic, cultural, political). More specifically, they have undertaken projects in the areas of peacebuilding in Western Balkans, such as capacity building within the women and women's groups for gender, peace and security; conflict resolution and women in post-war peacebuilding; psychosocial approaches in peacebuilding in Bosnia and Herzegovina; activists cross borders, a project of 10 women's organizations on peacebuilding; and trust building in local communities. However, it was not possible to gather more information regarding the concrete outcomes and results of these activities.

The Organization also attempts to link practice and policy making as well. In that line in year 2004 they have been involved in public processes that promote human rights, democracy and justice through the civil process of advocacy. They participated a platform for peacebuilding and worked towards establishing a state court, which will prosecute war crimes that took place. Finally their work also contributed to establishing the Commission for Truth and Reconciliation in Bosnia Herzegovina.

Other Observations and Overall Impact
Although Women to Women is established by Muslim women, it also takes into consideration religious values and beliefs of other religious traditions such as Orthodox, Catholicism, and Judaism as well as Islam. Women to Women, thus utilizes Islamic values and principles as an integral aspect of their work especially when dealing with Muslims communities.

Women to Women was faced with various challenges in terms of their work. Some of these challenges include: the influence of the politicians to citizens' everyday living; powerful ethnic and religious orientations; poverty; dealing with the large number of war crimes that took place; dealing with refugees; accessibility to the justice and human rights and the structure of political and state authority which is established on the basis of ethnic principle. Moreover, lack of a joint platform of peacebuilding, where common issues of communities can be discussed, is another limitation identified by Zene Zenema.

Because they work with religious communities, where religious and ethnic orientations are the most important terms of reference for each individual, utilizing religious values is a major component of their work. And religious values and principles have a big influence on all aspects of people's lives in their communities. Finally, *Salam* is of the opinion Women to Women have contributed to policy changes, encouraging dialogue and reconciliation and dissemination of ideas.

3.2.10. Inter-Religious Council of Sierra Leone
Description
Inter-religious Council of Sierra Leone (IRCSL) was established in April 1997 by religious leaders with the active support and encouragement of the World Conference on Religion and Peace (WCRP). Its Muslim members include the Supreme Islamic Council, the Sierra Leone Muslim Congress, Federation of Muslim Women Associations in Sierra Leone, the Council of Imams, and the Sierra Leone Islamic Missionary Union. Christian members include the Roman Catholic Church, the Pentecostal Churches Council and the Council of Churches in Sierra Leone (an umbrella for eighteen Protestant denominations). The Council was inspired primarily by religious beliefs in the promotion of social justice. The example of the Inter-Religious Council in Liberia, which was very vocal against human rights abuses during and after

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[67] Information is based on "Self description"

Liberia's civil war was another inspiration for the Council. Finally, religious leaders were urged by the members of their communities to take active role in stopping the violence and also in the peace process.

Analysis

Some of the founders of IRCSL had been active throughout the Abidjan peace talks in 1996. During the conflict, the Council became a bridge between the government and the rebel forces. Although IRCSL could not prevent the coup in 1997, it actively pursued dialogue with the coup leaders, listened to their complaints, and condemned the coup and human rights abuses committed by the junta. They also tried to convince the coup leaders to listen to the population, the international community and pressured them to return the country to civilian rule. Although they were not able to stop the violence completely the Council's high visibility and engagement with the junta prevented greater abuses against civilians.[68] Their involvement and attitudes have earned the respect of both the government and the rebels. When violence returned in late 1998, the UN Secretary General's Special Envoy turned to the IRCSL as a key player in the search for peace to initiate a dialogue between the government and the rebels. IRCSL launched a campaign for a negotiated settlement and recommended the convening of a national consultative conference, the closing of the border with Liberia, and the appointment of a peace ambassador. More specifically IRCSL met with rebel leader as well as Heads of States of Guinea and Liberia. The Council appealed to President Charles Taylor of Liberia, whom they suspected had great influence over Col. Foday Sankoh and his rebels. During the violence the religious leader stayed in the country to advocate peace. They issued press releases over the national radio and two international broadcasting services such as BBC and VOA. They have written statements to those who usurped power asking them to hand over power and met face-to-face meetings with junta leaders, talked through arm-radio/transverse, networked with partners and provided humanitarian assistance and participated in peace talks.[69]

The involvement of IRCSL led to various outcomes and results.[70] These included restoration of democratically elected government; disarmament, demobilization and now reintegration of ex-combatants; setting up of the Truth and Reconciliation Commission and the Special Court. Finally "The Council's active role in encouraging and promoting the negotiations that resulted in the Lome Agreement [in 1999] was recognized by giving IRCSL a predominant role in the Council of Elders and Religious Leaders, which was to be established to mediate disputes of interpretation of the accord."[71]

Other Observations and Overall Impact

Although the impact of the involvement of IRCSL was quite positive, it was not without costs and challenges. First of all the process took a long time and persistent, resolute involvement of the Council. Some religious leaders left the Council and joined the rebels and in the process, some lost their lives; others felt threatened and afraid of the Council's ventures, so they withdrew, and many became pliable and played double roles.[72] One lesson learned was that religious leaders should avoid taking sides on national political matters. Against these challenges the Council has been successful in encouraging reconciliation and dialogue, altering behavior, connecting with other religious leaders as well as other segments of society, policy change and mediation.

3.2.11. Sudanese Women Civil Society Network for Peace or Sudanese Women's Initiative for Peace [73]
Description

Sudanese Women Civil Society Network for Peace aims to advocate women's issues and include women's agenda in peace processes and aims to bring women from conflict areas such as Nuba Mountains, Darfur, Beja and Blue Nile. Towards that end the Network developed a women's agenda, together with other women organizations such as Southern Sudanese women, the women's from Nuba mountains, women's group, and women from the government. The Network also provides training in the areas of conflict resolution, peacebuilding, and preventive diplomacy. Finally, the Network also promotes a culture of peace at different segments of society, particularly at schools and conduct research on causes of conflict and its impact on women and children.

Analysis

The advocacy work of Sudanese Women Civil Society Network for Peace in developing a women's agenda for peace contributed to orientation of the Sudanese peace agenda towards all civil society groups and other community members

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[68] See Turay, Thomas Mark Civil society and Peacebuilding: The role of the Inter-Religious Council of Sierra Leone http://www.c-r.org/accord/s-leone/accord9/society.shtml

[69] "Case Study 2 Inter-Religious Council of Sierra Leone" presented at Inter-Faith Peace Summit in Africa on

14-19 October 2002, Johannesburg, South Africa See Interfaith Action for Peace in Africa website at http://www.africa-faithforpeace.org/programs.php

[70] Ibid

[71] Turay. p. 5

[72] Case Study 2 Inter-Religious Council of Sierra Leone

[73] Information is based on email communication and response to our survey questions.

as well as educating these groups them on peace process, thus to policy change. This was a novel development that has never happened before. Their work also contributed to the inclusion of women's perspectives and issues in the peace process, thus challenged traditional perceptions and structures. They were also able to build solidarity among Sudanese women from different religious and ethnic backgrounds. The Network also worked in the organization of Maastricht Conference in 2000, which issued the Maastricht Declaration of Sudanese Women's Peace Initiative.[74] However it was not possible to collect more information on concrete outcomes and results of these activities, without a field trip to the region and interviewing different members of the community.

Other Observations and Overall Impact
Similar to many other Muslim peacebuilding actors, the Network faced various difficulties. Some of these difficulties included the negative perception of women's role in the public space. However, their success and persistence contributed to challenging traditional structures and changing attitudes towards women. The Network also felt that neither the international community, nor SPLA and the government were genuinely interested in achieving peace in Sudan because although during and after Maastricht Conference they had agreed on specific points, the Special Envoy from Sudan refused to assist them when they wanted to follow up with IGAD. This created the feeling that the government was not truly interested in Women's issues. Also the Network felt that there is a lack of commitment both by the government and SPLA as many peace talks have taken place, but no real progress was achieved as many people continue to die each day.

Another challenge the Network faced was the misunderstanding between them and the Netherlands Initiative. When the Initiative was first launched Sudanese people were not clear about its goals and objectives. There was a suspicion that the Initiative wanted to use the Sudanese women for their own interest. Even the women involved in the Initiative were not fully convinced by the process. Based on this miscommunication an initial mistrust developed between the Initiative and the Sudanese people. Moreover, Sudanese women were not accustomed to be involved in the peace process because of the way women were perceived in their community. They felt that aims of the project and participation in the peace process were something they could never reach. However, these misperceptions and mistrust faded away after the first year of the Initiative as the Sudanese women started taking the lead, and also the ownership of the Initiative, as well as seeing the positive impact of their involvement. Therefore, the Network is now convinced that this project and their involvement enabled them to challenge and to a degree change the traditional structures.

In its work, the Network employs Islamic values of peace with a particular emphasis on Islamic ideas on respecting ethnic, racial and religious diversity, respect for human life and tolerance. This is an integral aspect of their work as Sudan is an Islamic state with a non-Muslim minority and Islamic values play a crucial role in the social life of the Muslim community as well as the government policies. In conclusion, *Salam* concludes that main contributions of the process have been in the areas of policy change, challenging structures and dissemination of ideas.

3.2.12. Salam Institute for Peace and Justice
Description
Established in 2004 *Salam* is a nonprofit organization on research, education, and practice on issues related to conflict resolution, nonviolence, and development with a focus on bridging differences between Muslim and non-Muslim communities. *Salam's* activities include providing scholarly and professional knowledge and expertise to governmental and non-governmental organizations and individuals on various dimensions of political, socio-cultural, religious, and economic aspects of conflicts in Islamic context, enhancing the knowledge base of Islamic models for conflict resolution and peace, disseminate these among conflict resolution practitioners, academicians, and policy makers, promoting and undertaking interfaith dialogue, building capacity for peace actors in the Muslim world, and providing training to religious leaders and other peacebuilding actors, especially among the Muslim communities.

Analysis
In the short time it has been operational, *Salam* has under taken various projects. One of these projects involved comprehensive research and writing a report on the education system in the Muslim world entitled "Implementing Approaches to Improved Quality of Islamic Education in Developing Nations" for Creative Associates International, Inc. (CAII). This report analyzed the Islamic educational systems in the Muslim world towards developing strategies to improve it. *Salam*'s research paid particular attention to the madrasa system in countries like Bangladesh and Pakistan. Based on its assessment, *Salam* concluded that there is a dire need to improve the quality of the education system and a need to revise the traditional madrasa curriculum, especially to include Islamic values and principles of peace making and tolerance. However, *Salam* also concluded that this revision should not take place without a serious consideration to the context and should not be imposed up. Moreover, *Salam* observed that a new curriculum will only be accepted if such curriculum is attached to the larger project of improving the infrastructure and condition of the madrasas in general. *Salam* is currently seeking funding to develop curricula for these schools.

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[74] For more information see also Africa Faith and Justice network Website at http://afjn.cua.edu/Archive/sudan.maastricht.cfm

Another project *Salam* currently involved is the interfaith dialogue between Muslims and Evangelical Christians in the United States. This project is undertaken in conjunction with the Fuller Theological Seminary[75] and aims to encourage collaboration between the Christian and Muslim communities through interfaith conflict resolution training and workshops, to reduce misperceptions and to pursue social justice goals in the community. Until now, two meetings have taken place between two communities. This project also entails research and development leading to publication for both religious communities, designing a community dialogue process and also developing pilot projects in selected communities to further mutual understanding. Because this is still an ongoing project, *Salam* is not able to state particular outcomes and results of the project.

Other Observations and Overall Impact
Based on its experience *Salam* observed a pressing need especially for Muslim participants to convene an intra-faith dialogue before the interfaith dialogue takes place. During the process it became clear that it was crucial for the success and effectiveness of the interfaith dialogue to provide an opportunity and space for Muslims to discuss and identify their needs prior to meeting the other group. There is no recognized Islamic authority or a hierarchical religious structure that interprets Islamic texts. For that reason, there are various different interpretations of Islamic texts. Consequently Muslims who were present at the meeting did not have the opportunity to clarify their concepts and approaches beforehand. This led to a lack of consensus and intense debating among themselves. Based on this experience, Muslim participants emphasized the need for a intra-Muslim dialogue before meeting with their Christian partners.

3.2.13. Salam Sudan Foundation
Description
Salam Sudan Foundation is an advocacy organization for promoting democracy, peace, human rights, and justice in Sudan and throughout the world. Established in 1985, the Foundation undertook many activities to pursue its goals. For example the President of the Foundation, Hisham al Tinay led a delegation to Khartoum and met with President Abdel Rahman Suar El Dahab advising him to help the country move toward democracy and signed the Civic Organizations National Charter to resist any future military intervention in politics. Based on his influential work al-Tinay was invited by the grassroots community (*Um Rwaba-Kordofan*) to be their representative and run for a seat in the new parliament with their Umma Party.[76] More recently, the Foundation held panel discussion in Washington DC. On February 9th, 2005, entitled "The Sudan Peace Process: Where do we go from here?" where a large number of Washington-based think tanks, human rights organizations, government agencies, universities, various faith communities and nationalities, NGOs and grassroots organizations came together to discuss issues regarding the peace process in Sudan. Al Tinay also wrote letters to President G. W. Bush regarding the current situation in Sudan, among others. Foundation also writes papers and reports and disseminates these on their website.

Analysis
The founder of Salam Sudan traveled to Sudan and engaged the intellectuals, the politicians, the Muslim and Christian leaders and the public via media on the issues such as justice, peace, democracy and human rights in the Sudan and globally as well as on the importance of working for a better understanding between Sudan, Africa, the Arab and Muslim world, America and Europe, through better and sustained dialogue between them. Salam Sudan is credited for having played a positive role by lobbying both the US administration and the Sudan Government that led to a strategic shift toward peace-making,[77] which led to the signing of the Sudan Comprehensive Peace Agreement (CPA) in Nairobi, Kenya on January 9th, 2005. The President of Salam Sudan Foundation, Hashim al-Tinay received the Tanenbaum Peace Award in 2001 for his work in Sudan.

Other Observations and Overall Impact
Motivated by Islamic values of peace and tolerance, Salam Sudan's contribution has been mainly to disseminate ideas democracy, human rights and justice both in Sudan and in the world, encourage dialogue and reconciliation and to influence policies of Sudanese and U.S governments.

3.2.14. Idaacadda Qur'anka Kariimka (Holly Quran Radio), Somalia[78]
Description
Idaacadda Qur'anka Kariimka (IQK) is a radio station established in 2001 in Mogadishu, Somalia. Until 1990's there were only 2 radio stations active in Somalia. In 1990s Somali intellectuals debated and supported founding of radio stations to support the settlement process that was taking place in the country. IQK was established within this context.

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[75] See www.fuller.edu for more information on Fuller Theological Seminary

[76] For more information on Umma Party in Sudan see www.umma.org

[77] See the correspondence with President George W. Bush and President Omer H. El-Bashir at Salam Sudan web site resources page: www.salamsudan.org/

[78] Information based is on Email and phone communication.

In addition to providing the Somali community with media services, IQK aims to contribute to the peaceful settlement of the conflict in Somali by neutral and independent reporting. The station focuses particularly on the reconciliation efforts following the confrontations by transmitting the appeals and meetings of the chiefs and the clans, absolutely avoiding the transmission of the threats and menaces carried out by some struggling parties. Towards that end the station emphasizes values of the Somalian society, which are rooted in the Islamic tradition. They emphasize the Islamic values and principles of peace, conflict resolution, justice, equality and tolerance.

Analysis
The station airs a daily peace message in a distinguished poetic style sponsored by a local Somalian organization "DBG." Furthermore, the station plays a neutral party by not taking any sides in political and tribal conflicts. IQK aims to promote understanding and cooperation among all parties by carrying out the different dialogues. For example in addition to a special program on Fridays, the radio also airs a daily program for an hour where listeners discus developments in their community with the aim of getting them used to listen to the other side. With these kinds of educational programs, the station aims to alter harmful traditions such as exclusion of various clans and depriving them of their rights to cooperate and intermarry. Moreover, the station broadcasts charitable deeds to encourage and publicize them. They also air educational and health programs relevant to societies needs. The radio station had cooperated with the Somalian media internally, and with global media establishments such as the BBC, the IRN and UNICEF Organization and others. However, it has not been possible to gather information on concrete results and outcomes of these activities, within the limited time scope of this project and without conducting a field trip to the region.

Other Observations and Overall Impact
Reporters of the radio have faced various challenges, especially by the government. Journalists in Somalia have been pressured and harassed by both militias and different sections of the government. For example, on March 18, 2004 two of the reporters from the IQK were harassed and refused entry to report on a closing ceremony of a seminar being held by the Mogadishu police force at the Police School, which was officially brought to a close by the President of the Transitional National Government of Somalia (TNG), Dr. Abdulkassim Salad Hassan.[79]

Despite these difficulties, the radio continues to serve the Somali community and to transmit a message of peace based on Islamic values. As a radio they reach to a large number of people, including women, youth, and illiterate. Their main contributions have been in altering behaviour, disseminating of ideas of justice, peace, rights, among others, challenging traditional structures, encouraging reconciliation and dialogue.

3.3. Lesson Learned
One of the defining characteristics of conflicts in Africa and the Balkans is that ethnicity and religion have become so enmeshed that they cannot be separated. Although the main reasons for conflicts in these regions are not religious, religious traditions and myths have been abused for stereotyping and dehumanizing the "other." Religious texts are used to justify violence and hatred. Moreover, religion plays an important role in the social life of many people in Africa and the Balkans and religion is one of the key components of people's identity. This is true for both Muslim and non-Muslim communities in these regions. As a result, religion, and in the case of Muslims, Islam becomes an important aspect of both conflict generation as well as conflict resolution and peacebuilding. These actors are competent, take peacebuilding very seriously, and devote a lot of energy, time and their limited funds. Their respectable position in their community and their moral and spiritual authority give them legitimacy and credibility that is not available to secular organizations, thus they are more effective. Moreover, based on its scholarly expertise and work in Islamic sources of peacebuilding, conflict resolution and interfaith dialogue, *Salam* would like to stress that Islamic theology on peace and "the other" is supportive of peacebuilding activities of the organizations and individuals described and analyzed in this report.

3.3.1. Specific Contributions of Muslim Peacebuilding Actors to Peacebuilding
Based on its research and analysis *Salam* concludes that the contribution to peacebuilding in their communities of Muslim actors included in this study have been significant in many ways. Main contribution of Muslim peacebuilding actors include:
1. Altering behaviors, attitudes, negative stereotypes, and mind frames of Muslim and non-Muslim participants.
2. Healing of trauma and injuries as well as rehumanizing the "other."
3. Contributing to more effective dissemination of ideas such as democracy, human rights, justice, development and peace making.
4. Ability to draft committed people from a wide pool due to their broad community base.
5. Challenging traditional structures, such as the perceived role of women in society.
6. Reaching out to the government, effecting policies changes, and reaching out to youth.

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[79] See http://www.apfw.org/indexenglish.asp?fname=report%5Cenglish%5Cspe1013.htm

7. Mediating between conflicting parties.
8. Encouraging reconciliation, interfaith dialogue, disarmament, demilitarization, and reintegration.
9. Via international Muslim brotherhood network, connecting more easily to other Muslim communities and non-Muslim leaders for support, and ability to convene large meetings among them.

Altering behavior, attitudes, negative stereotypes, and mind frames and rehumanizing the "other"
Willingness, commitment to peace and motivation are critical for resolving conflicts and building peace. Islam plays a critical role in the lives of the Muslim communities in Africa and the Balkans and Muslim leaders are respected greatly, have greater legitimacy and credibility, thus play a prominent role. Muslim leaders have moral and spiritual legitimacy to influence the opinions of people. They are very respected and listened to in their communities. Local imams and sheikhs know the history and the traditions of the parties well and they also know the needs (both physical and emotional) of their communities, therefore they are better equipped to reach out to the people, mobilize them, to rehumanize the "other" using Islamic values such as justice for all, forgiveness, harmony, *fitrah* and to motivate them to work towards peace. As people of faith and God, Muslim leaders are perceived to be more even handed, trustworthy, thus have stronger moral/spiritual legitimacy then secular leaders, especially in communities where corruption and bribery has been a problem. For that reasons Muslim leaders have a unique leverage to reconcile among conflicting parties and rehumanize the opponents. As a result they can mobilize and motivate their communities to change their behavior and attitudes much more effectively then secular organizations. Muslim peacebuilding Actors contribute to altering negative mind frames, stereotyping Muslim leaders' through speeches, sermons, and education. Many of the actors analyzed in this report seem to have contributed in small or large ways to altering behavior. For example, Wajir, COPA, Islamic Community of Bosnia Herzegovina, Acholi Religious Leaders' Peace Initiative, Inter-religious Council of Sierra Leone, Faculty of Islamic Studies in Pristina, Inter-religious Council of Sierra Leone, Salam Institute for Peace and Justice have all contributed to altering behavior, reducing violence and rehumanizing the "other" as a result of their involvement.

Healing of trauma and injuries
Due to gross violations of human rights and excessive violence, communities involved in conflict are usually traumatized, and have deep injuries. Painful memories of conflict, loss of loved ones, injuries suffered causes deep emotional and psychological stress. Healing these injuries and trauma becomes a major component of peacebuilding efforts especially for reconciliation at grass-roots level. When that is the case religion provides emotional, psychological and spiritual resources for hearing trauma and injuries. Islam, like other religious traditions, is usually a source for healing in these cases. Together with Islamic values of peacebuilding, reestablishment of harmony and order, respect for others, especially People of the Book, Islamic ideas on fate, predestination, and total sovereignty of God, among others, serve as basis for healing and reconciliation. Among the peacebuilding actors analyzed in this report, Interfaith Mediation Center in particular has been working on healing and reconciliation from a religious perspective.

Contributing to more effective dissemination of ideas such as democracy, human rights, justice, development and peace making
Moral and spiritual legitimacy of religious actors provide Muslim peacebuilding actors, especially Sheikhs and Imams, with leverage to disseminate ideas among their constituents. Through sermons and lectures these actors can connect various issues to Islamic values and principles and thus influence their constituents. In that respect, Muslim peacebuilding actors can contribute to dissemination of ideas and acceptance of human rights, democracy, justice, development, and peacebuilding among the community members, especially the youth by emphasizing Islamic values, such as respect for human dignity, compassion, forgiveness, consultation and participation in decision making based on the principle of *Shura*,[80] and justice, among other. For example involvement of Muslim religious leaders by COPA seems to have contributed to dissemination of democracy, and human rights among the Muslim community. Other Muslim peacebuilding actors such as *Salam* Institute for Peace and Justice and Women to Women, who are not run by religious leaders such as Sheikhs and Imams, also contribute to disseminating these ideas through education and by basing their claims on religious texts, values and principles, thus legitimize these ideas from a religious perspective. Being Muslim and having the necessary training and background is crucial for their effectiveness. Additionally, the quality of their work in their own communities, and the respect have earned based on their work is also crucial.

Their ability to draft committed people from a wide pool due to their broad community base
Muslim groups also have a broad community base, which provides a wide pool to draft committed and unwavering staff. This staff can devote the necessary time to mediation, reconciliation or peace education as part of service to God. Muslim leaders have access to community members through mosques, community centers, and educational institutions, such as Quran schools. This allows them to reach out to larger number of individuals than secular groups, and increase their effectiveness. Wajir, IFAPA and Inter-religious Councils of Sierra Leone, Faculty of Islamic Studies in Pristina, as

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[80] Shura is the principle of consultative decision-making according to Islam. Shura is considered obligatory according to Islamic scholars, based on the Quranic verse ". And consult with them on the matter" (3:159). Also consultation is praised in verse "those who conduct their affairs by counsel" (43:38). Islamic scholars who argue Islam and democracy is compatible base their argument on the principle of Shura. See also Kadayifci-Orellana Forthcoming Chapter Three.

well as Inter-religious Councils of Bosnia and Herzegovina and Kosovo, among others, have been able to utilize their broad base for peacebuilding work.

Challenging traditional structures

With their moral authority, knowledge of sacred texts, and by providing successful examples Muslim peacebuilding actors can reinterpret religious texts and challenge traditional structures. For example, by providing successful examples of reducing violence and conflict resolution and by involving religious leaders and elders, Wajir and Sudanese Women's Initiative for Peace Network were able to challenge and change traditional perceptions of women's role in society in general and in peace making in particular.

Reaching out to the government, effecting policies changes, and reaching out to youth

Due to legitimacy and moral authority they hold, Muslim actors can reach out to government authorities and contribute to policy changes higher levels. This aspect of their contribution can be observed in Wajir's success to convince the government to include peacebuilding in schools, as well as COPA's efforts to identify and impact policy changes. Moreover, although they might not succeed in eliminating the conflict completely, Muslim actors can be a bridge between the rebels and the government, and succeed in convincing the parties to meet or even sign an agreement, as it was the case with Acholi Religious Leaders' Initiative and Inter-Religious Council of Sierra Leone, among others.

Mediating between conflicting parties

Also their moral and spiritual authority, their reputation as honest and even-handed people of God, places them in a better position to mediate between conflicting parties. Additionally, especially, employing traditional conflict resolution methods, such as *suluh*, as it is with the case of Wajir, COPA, CDR, Acholi Religious Leaders' Peace Initiative, Interfaith Mediation Center, and Wajir, among others, Muslim actors can contribute significantly to reduction of violence, disarmament, demilitarization, and reintegration. Islamic practices of conflict resolution, such as *suluh* is important for the Muslim community because they are familiar with, it is local, thus is considered authentic and legitimate.

Encouraging reconciliation, interfaith dialogue, disarmament, demilitarization, and reintegration

Involvement of Muslim leaders, such as imams and sheikhs, in peacemaking can contribute to change of attitudes, encourage interfaith dialogue and reconciliation, as it was the case with the Islamic community of Bosnia Herzegovina, and Faculty of Islamic Studies in Pristina, Kosovo, Wajir, IFAPA, CDR, Inter-religious Council of Sierra Leone, Interfaith Mediation Center, among others.

Ability to Connecting with Muslim communities and non-Muslim leaders for support and to convene large meetings among them

Muslim peacebuilding actors are part of an international Muslim network, which they can connect to for support. Consequently, they have the capacity to mobilize the community, national and international support for the peace process. Through their networking potential, they can also help spread peace work to wider communities, and, as it is the case with Inter-faith Action for Africa, Islamic community of Bosnia Herzegovina, Inter-religious Council of Sierra Leone, for example, they can organize large meetings, conferences, and initiate inter-faith dialogue and reconciliation at a larger scale.

In conclusion, *Salam* also observed that the organizations included in this report have contributed to peacebuilding in multiple ways. These include altering behaviors, attitudes, negative stereo types and reduction of violence; healing trauma and injury and rehumanizing the other; contributing to effective dissemination of ideas such as democracy, human rights, etc.; ability to draft committed people; challenging traditional structures; policy change; mediating between conflicting parties; encouraging reconciliation and dialogue, and connecting to other religious actors. Particular contributions of each actor can be found in Table 2. However, *Salam* would like to caution against oversimplification and would like to state that the contributions registered here are based on the examples provided in this report. In its survey questions, *Salam* asked the participating actors to provide 2 concrete examples of their work and analyzed the contribution of these actors in this report based on the particular example or examples these actors provided in their response to *Salam's* survey, or analyzed one of the documented activities of their work on internet resources. In fact, many of these organizations have been engaged in many other projects or works, and analyzing their contribution based on a limited number of examples can be misleading because it does not take into account other projects they have been involved.

Additionally, many of these organizations provided *Salam* with successful projects and did not include projects that were not as successful with the idea that this might affect their chances for future funding. This also limits this research, as it was not possible to get enough information of what projects, approaches and programs that did not work. Moreover, it has not been possible to gather more information on concrete outcomes and results of the activities undertaken by some of these actors within the limited scope and time frame of this project. Also, because some of the projects these groups shared with *Salam* is still ongoing and the results and outcomes are not yet available. A more detailed analysis of contributions of these organizations would require a comprehensive analysis of all the projects they have undertaken, conducting interviews with these actors, their partners, participants of these projects and community members. Therefore *Salam* does not want to state that the contributions of these actors are limited to the areas indicated here. Categorization presented here in Table 2, thus, serves solely the purpose of giving *just* a few examples of how Muslim peacebuilding actors have contributed to peacebuilding in their communities.

Table 2
Contribution of Muslim Peacebuilding Actors to Peace

Actor Name	Altering behavior	Healing	Dissemination of Ideas	Ability to Draft People	Challenging Structures	Policy Change	Mediations	Encourage Reconciliation,	Connecting to other Actors
Wajir	*			*	*		*	*	
COPA	*		*			*		*	
Islamic Community of BiH	*			*				*	
Acholi	*					*	*	*	*
IFAPA			*	*				*	*
CDR	*		*					*	
Interfaith Mediation Center	*	*					*	*	
Faculty of Islamic Studies			*	*				*	
Women to Women			*			*		*	
Inter-religious Council of Sierra Leone	*		*	*		*	*	*	*
Sudanese Women's Initiative for Peace	*				*				
Salam Institute			*					*	*
Salam Sudan			*			*		*	
IQK	*		*		*			*	*

In addition, *Salam* would like to state that a more comprehensive analysis would require consideration of also various definitional issues such as the issue of authority in the Muslim world, the nature of feedback loops connecting social structures with theology, function of religious identity as a form of resistance to perceived dehumanization, impact of globalization on conflicts, as well as globalization of Western values and institutions, and an examination of various different objectives and expectations of peace initiatives at government and local levels of the communities involved, among others. However, addressing any of these issues would require a study in itself and such an undertaking falls outside of the scope of this report.

4. Donor Recommendations

4.1. Introduction

This report concludes that Muslim peacebuilding actors in general and the organizations included in this report in particular contribute to peacebuilding in their regions significantly and should be supported. Moreover, Islamic theology of peace and "the other" is not only supportive of the peacebuilding activities these actors are involved with, but strongly encourages it. However, this is only the beginning, and given more institutional and financial support Muslim actors have the potential to play even more critical roles in building peace and democratization and human rights in their communities. To that end, based on the lessons learned and its analysis of peacebuilding activities by Muslim NGOs in Africa and the Balkans, and also based on the responses to its survey questions, *Salam* identified various ways the donors can strengthen the peacebuilding capacity of Muslim actors. This section of the report will discuss these recommendations.

4.2. Challenges facing Muslim Peacebuilding Actors:

Although Muslim peacebuilding actors have contributed to peacebuilding significantly in their communities, they are also faced with various challenges and difficulties in regards to their work. Without understanding these challenges the analysis presented in this section of the report cannot be viewed within its proper context. Some of these challenges and difficulties include the following:

Challenges presented by traditional structures especially to women peacebuilding actors: Because women's participation in public decision-making was not recognized in many of these communities, they were faced with significant challenges. In order to overcome these difficulties, women's groups initially had to work within the traditional social structures and get the support of sympathetic religious and other community leaders. Financial support they have received from international community also contributed to their effectiveness. For example being able to convene a peace festival, to be able cover the costs of police chiefs and awarding them, which contributed to changing the attitudes of police chiefs in Wajir, could not be possible without financial resources. Also many women in these societies were not initially confident that they could make a difference, as stated by Sudanese Women's Peace Initiative, because they were used to their traditional roles. Encouragement and empowerment through support and consequent success of their efforts not only contributed to their self-confidence but also to the change the way women are perceived in this society.

Competing interpretations of Islamic texts and slandering campaigns: Muslim peacebuilding actors have to deal with competing interpretations of Islam regarding issues of war, peace, and justice within the Muslim community. Deep mistrust towards Western donors and organizations based on the experiences of colonization, globalization, imperialism, among others, influence the way intentions of Westerners are perceived and influence the way religious texts are understood and interpreted. Poor quality of educational system does not provide the necessary education and training in addressing issues regarding peace, tolerance and Islam, and frustrated youths are easily seduced by radical and fundamentalist interpretations of the texts. Within this context, peace oriented Muslims need to compete with these more radical interpretations. Hostile and suspicious groups attempt to undermine the works of these groups by stating that they are aiming to create another religion, serving the interests of Westerners, etc. They may initiate slandering campaigns against peace oriented actors and blame them for being collaborators.

Lack of genuine interest in the peace process by crucial parties to the conflict: It is often the case that governments, rebel groups or others are not always sincerely interested in the peace process as was expressed by the Sudanese Women's Peace Initiative Network. They may be inclined to participate in peace talks as a result of international pressure, or have different objectives and agendas in mind. At times they harass and pressure peace groups, as it was the case with IQK radio reporters. They may also work to hinder the success of these actors by cutting their access to resources, among others.

Deep ethnic/religious divisions and painful memories: Peacebuilding between different ethno-religious communities who live in close proximity and have suffered greatly as a result of conflict is itself quite a challenge. Often these communities develop strong exclusionist ethno-religious identities, where religion is used to justify violence and conflict. Changing such mind frames takes a very long time and harvesting the fruits of peace work, whether it is advocacy, education, mediation takes a very long time.

Nonlinearity and safety issues: Moreover, progress towards peace is not a linear one. Any event can worsen the situation, and reinforce negative stereotypes. Many peace actors work under extreme conditions and with major difficulties. They sacrifice not only their time and funds but also risk their own life as well as lives of their family members.

Miscommunication and misunderstanding between Western partners/donors and Muslim peacebuilding actors: Another common difficulty these actors seem to face is miscommunication between Western partners and donors. Existing mistrust towards Westerners renders the situation even more fragile. Often times donors and other Western organizations are perceived to be pursuing their own interests and having hidden agendas. This is especially true

for communities who have been colonized. Quite often, Western intervention and involvement is perceived as neo-imperialism and colonialism. And introduction of novel ideas into these communities are seen as a Western plot to undermine Islam as a religion and colonize Muslims. For that reason there is a resistance towards values such as human rights, democracy, among others in these communities, especially by those parties, whose traditional role and power is challenged by such ideas. Work of missionary Churches that try to convert Muslims does not help as well. Unless these 'outsiders' develop the trust of the community as well as the local actors they work with, the projects they support will be received with resistance and the local actors they work with will be under suspicion.

All these challenges render peace work very frustrating. Under these conditions, it is critical to empower peace oriented Muslim actors as well as to enable them to connect with each other through supporting intra-faith meetings. Intra-Muslim meetings are especially crucial prior to interfaith dialogues for Muslims to discuss their differences and develop strategies for dealing with issues that impact their lives. It is critical, however, that Western donors and organizations that partner with these actors pay special attention to not to dictate or impose the mandate of the work these Muslim actors do. They should take into serious consideration that these actors know their social, cultural, political and economic contexts, and have a better idea regarding the constraints and possibilities of various endeavors. Local actors are in a better position also to identify the needs of their community. Therefore local peace actors should have a direct impact in the design and development of projects, and should be given flexibility, in terms of introducing changes they see fit, in terms of time frame as well, and to adapt to the requirements of their situation. They should be allowed to define priorities of their communities. Paying attention to the cultural communication differences would also be helpful as well as keeping the communication channels open. This way, local actors will feel that they own the project rather then feeling that they are being dictated by outsiders. This would add to the credibility, effectiveness and success of their work significantly. Despite these difficulties and challenges, *Salam* concludes that, Muslim peacebuilding actors have contributed to peacebuilding in their communities significantly and should be supported.

4.3. Challenges for Donors

Working with Muslim peacebuilding actors also presents various challenges, especially for Western donors. Based on its observation, some of the main challenges and limitations identified by *Salam* includes:

Organizational differences between Western and Muslim communities and institutions: As stated earlier in the methodology section, Muslim societies and their institutions differ in terms of their organization. Although social services, community assistance, and charitable work have been integral to Islamic communities, Muslim organizations and bodies have less experience with formally constituted bodies and stable institutions. Therefore there are not as many organizations organized into stable institutions. For that reason, it is quite difficult to find Muslim peacebuilding NGOs or other institutions similar to those in the West. Most of the time, the local imam or sheikh, or other religious leaders and elders undertake peacebuilding activities in their personal capacity. Traditional conflict resolution mechanisms such as *sulha* (or *suluh*) are based on formation of an *ad hoc* delegation to intervene into conflict, mostly upon the request of one of the parties. This delegation usually consists of religious and other community leaders who are well respected in their communities. Peacebuilding activities in this context are not viewed as a separate job, but a social/religious responsibility of the individual, part of their life and leadership role. Consequently, peacebuilding activities are usually *ad hoc* and informal. Personal initiatives of individual religious leaders, their language skills add to their visibility and ability to receive international funding and support. However these actors have a strong presence and immense credibility in their communities of their faith, and strong negotiating positions with local authorities who share their faith.[81] Therefore, donors should develop an understanding of the local conflict resolution traditions and mechanisms in the communities they work with and also develop strategies to empower these actors such as capacity building, providing educational resources and training when requested, among others.

Inseparability of Islam and other aspects of life: Because many Muslims do not separate Islam from every day aspect of their lives, they do not explicitly refer to their organization or work as specifically "Muslim or Islamic." However since they are Muslim and the communities they work with are Muslim, Islamic values, principles, Quranic verses and the *Hadith* are utilized in their work, together with other traditional conflict resolution mechanisms. The role of Islam is, thus assumed, it is a given, but not explicitly stated. As they do not refer to themselves as such, it becomes hard for an outside observer to distinguish Muslim peacebuilding organizations. Donors can overcome this challenge by visiting these communities and by talking to different members of the community to identify who has been involved in local peace making and how they utilize Islamic principles and mechanisms in their attempts to deal with conflicts. Following that, donors can approach these individuals identified by the community to develop projects and working relations with them.

Peacebuilding through development and humanitarian aid relief: Muslim communities have a long tradition of social assistance and many Muslim organizations, such as *Merhamet*, insist on operating as relief and humanitarian

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[81] Mojca Leban "Faith-Based NGOs in Bosnia and Herzegovina" in *The International Journal of Not-for-Profit Law* Vol. 6 Issue 1 (September 2003) at http://www.icnl.org/JOURNAL/vol6iss1/rel_lebanprint.htm
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agencies. Still, in conflict-affected regions, many of these humanitarian organizations extend their efforts to include activities such as peacebuilding, pursuing justice and reconciliation. Muslim peacebuilding organizations have less experience operating through formally constituted NGOs, however.[82] For example, peace-building practices are not organized into stable institutions, but they are rather *ad hoc* bodies, emerging, as the situation requires. Who is going to be chosen as the third party is also based on the requirements of the particular situation. Usually local imams undertake this role. If the conflict is international, interethnic or involves another religious group, the elected official of the Muslim Council of that community undertakes this role. Those which are more visible are usually involved in inter-faith organizations, working together mostly with their Christian counterparts. First of all they can approach various relief agencies, development and human rights organizations as possible points of entry points and develop peacebuilding and conflict resolution projects together and in consultation with them.

Lack of special peacebuilding organizational capacities (institutionalization and professionalization of peacebuilding in Muslim communities): Due to increasing interaction between Christian and secular Western organizations and also due to the spread of means of mass communication and dissemination of information (e.g. via internet) Muslim communities are now beginning to establish their own centers for peace making and peacebuilding. However, in this process they are faced with major challenges such as difficulty of receiving training and experience, and finding funding to create sustainable and effective institutions. Additionally, because these peacebuilding actors are not organized into stable bodies or NGO's, their work and contribution is much less visible and they are rarely included in internet databases. Thus, visibility of many of these organizations or bodies to the outside researcher via internet or academic publication or documentation is quite limited and it seems to depend on the personal communication and language skills of the individuals involved in terms of connecting with non-Muslim groups, organizations, academic institutions, and media, their fund raising skills and whether they are adopted or supported by non-Muslim, mostly Christian groups. This implies for donors that their support, both financially and institutionally, will contribute to the development of authentic and local Muslim peacebuilding institutions.

Difficulty of contacting individuals who do peace work: Due to lack of institutionalization, and due to their traditional leadership roles, many religious and local leaders undertake peacebuilding activities. However, it is quite difficult to identify these individuals, especially by donors who are not located within the community. The difficulty of getting more information about such individuals can be overcome by donor representative visits to the communities and local organizations and by asking them to recommend individuals who do such work, by creating special fellowships for individual peace makers and by asking local as well as international organizations who do work in these communities to nominate candidates.

Limited Resources: One of the main challenges in terms of reaching to Muslim peacebuilding actors and working with them is a result of lack of main resources. Especially in Africa, many of the communities, thus Muslim peacebuilding actors have no or very limited access to basic resources such as electricity, phone, email, and fax. Poverty and underdevelopment is a major issue. This lack of resources is reflected also on the local peacebuilding actors. They travel to remote parts of their country with very limited resources under extreme difficult conditions. Lack of resources hinders their communication abilities in particular with the international community. Moreover, lack of resources hinders their organizational capacity and effectiveness in their communities as well. Donors can overcome these problems by providing or investing in resources, such as computers, phones, fax machines, by developing projects that includes developmental aspects, by working with local municipalities or governments to provide electricity, water systems etc.

Illiteracy: Especially in many African communities large numbers of population, especially women are illiterate. Also newspapers and other sources of news do not reach these communities in a timely manner. Therefore, members of the community are not able to learn from written texts. They cannot read the Quran, or books regarding Islamic values of peace and tolerance. Therefore, visual (video documentaries like the ones developed by COPA) and audio (radio programs of IQK) seem to be more effective ways to educate larger portions of population on peacebuilding. Also supporting general literacy programs may be helpful.

Women's Organizations: One important observation *Salam* made, however, was that Muslim women's organizations were much more organized and visible then others as they were included in many women's databases and their work was sponsored much more. The reason behind their higher visibility is that they have been documented and endorsed by very active international women's organizations. Their higher visibility does not mean that they are particularly more effective than other groups, although they have their particular strengths. For example, in various communities traditionally elderly women can participate in communal peacebuilding. In others (e.g. Sudan) women sing songs at times of war on war, courage etc, usually to encourage fighting. Women, especially elderly women are respected highly in their communities and listened to. Being involved in raising kids, they can also influence their children more effectively.[83] However, in many of the traditional African communities, women's role in public realm in general, and in peacebuilding in particular is not recognized. Traditional structures usually hinder women's participation in public decision-making.

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[82] See also ibid.

[83] A more detailed and longer study is needed to address all the strengths and limitations of Muslims women's role in peacebuilding in Africa.

Women are usually restricted in private realm. Their movement is also restricted. Nevertheless, as the examples stated in this study show, supporting women's organizations and their success contributes to altering traditional structures, the advancement of women's issues, their rights and participation of public decision-making as well as reducing violence. For that reason, although *Salam* does not recommend women's organizations as the *only* entry point to advance peacebuilding initiative, *Salam* holds the opinion that supporting these groups is important for long-term peace in the region, as well as improving women's status in their communities. As stated earlier, other possible entry points *Salam* would recommend include Islamic humanitarian and development agencies and Islamic human rights organizations.

Previous experiences with Western Organizations: Additionally, many of these local groups have been contacted to be part of studies or were researched by scholars and practitioners from the West. Many times these connections created expectations, and raised hopes of local groups but were not developed into the hoped for working relationships and failed to provide the much needed support and funds. They invested their time and efforts but at times they were never contacted after the research was completed. This contributes to the reluctance of many local groups to invest their time and energy to respond to inquiries from groups and organizations in the West. For that reason it is crucial to establish honest and open communication channels based on trust, which takes time.

Cultural differences in communication styles: Different communication styles based on cultural differences may pose another challenge for Western donors in particular. Muslim communities in these regions are usually less individualistic, focus on relationships and gestures rather than written documents, and may be more emotional. It may be difficult to say no, or refuse another person directly, and they might rely more on body language to avoid shame and to safe face. These stylistic differences may lead to misunderstanding between the donors and these actors, and might create tension. For that reason it is important to pay attention to cultural differences, encourage open dialogue and transparency.

4.4.Discussion of Recommendations

Based on the assessment of these challenges stated here *Salam* recommends donors to invest in three main areas to support these organizations. These main areas are: capacity building, research and reaching out. [84]

4.4.1.Capacity Building

In the area of capacity building *Salam* makes following recommendations:

Investing in NGO management: NGO development and management skills are crucial for expanding the effectiveness and success of Muslim organizations in these regions. As stated above, one of the weaknesses of Muslim peacebuilding actors is institutionalization and developing organizations. Based on the limitation of Muslim peacebuilding actors observed by *Salam*, and also based on the needs identified by some of the peacebuilding actors has it has contacted, *Salam* recommends donors to provide opportunities for development of their management skills by offering scholarships or training opportunities in administration, grant management, proposal writing and starting an organization, especially when a need is communicated by these actors. Many of the peacebuilding actors in these regions recognize the need for grant/proposal writing, for example. However, donors should be extremely cautious not to dictate their mandate or impose peacebuilding agendas. External funding can constitute a great risk for some Muslim NGOs who work in this area, especially if the funds are from an international Western agency. Some of the organizations that might benefit from receiving NGO management support include COPA, CDR, Sudanese Women Civil Society Network for Peace, and Women to Women.

Organizing regional meetings to support and maybe creating an organizational umbrella network/s: Donors can also support the creation of an umbrella organizational network/s at regional or local levels. An umbrella network does not mean establishing a new NGO, especially by external donors. What is recommended here is to support and encourage meetings of Muslim peacebuilding actors in annual summits or have regional meetings to identify their needs, learn from each other's experiences, to have an intra-Muslim dialogue on issues relating to peace and conflict resolution and to develop strategies to address common problems. Women to Women in Bosnia expressed the need for a national platform for such actors for example. Currently there is no single agency or network in the world that invests in institutionalizing Muslim peacebuilding actors. Muslim peacebuilding organizations have no separate space for meetings or gatherings in any region or international organization. This proposed loose network/s could contribute to their capacity and effectiveness significantly by coordinating their activities and creating open channels of dialogue. Towards that end, donors can invest in organizing a meeting where Muslim peacebuilding actors can come together, learn from each other's experiences, strategize to over come challenges and to establish this umbrella organization and local associations. To that end, *Salam* suggest expanding this project to other parts of the Muslim world, (by adding Asia and Middle East as well, in addition to Africa and Balkans) and to have series of consultation meetings to map more localized units at grass roots levels. IFAPA's experience with organizing Interfaith Summits and regional meetings in Africa would provide crucial insights in this regard. Connecting with Sheikh Mbacke, who is the coordinator of IFAPA

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[84] Please note that organizations included at the end of each recommendation are suggested based on this preliminary analysis. Specific needs and priorities of each of these organization may be determined more accurately after consulting with these organizations themselves.

and who has been involved in the organization and follow-up of these meetings may be a good starting point. In the Balkans contacting the Islamic Community of Bosnia might be a good starting point.

Provide training: One of the capacity building areas that is critical is to provide training regarding conflict resolution and management skills for these leaders (such as Training for Trainers), via workshops and meetings with non-Muslim peacebuilding organization. Such skills training would contribute significantly to their capacity building and effectiveness in resolving conflicts. Some of the actors that might find training useful include ARLPI, IRCSL, Faculty of Islamic Studies at Kosovo, and IQK.

Establish long-term commitment and funding: Violent conflicts involve history of violence, hatred, stereotyping, pain and trauma. Although a peace agreement might be signed by governments, a genuine and sustainable peace requires changing the mind sets of people, rehumanizing the other, healing, rehabilitation, reconstruction of infrastructure and trust between communities, and rebuilding of the economy to provide livelihood to people affected by conflict. Changing the attitudes and behaviors of people usually take a long time, and does not necessarily show a linear progression. To achieve these requires a long time commitment of personal efforts and funds and it is usually hard to quantify the effects of many of these organizations in concrete terms. This becomes a challenge, when donors require concrete indicators of the effectiveness of their work. Most of the time, donors are interested in funding or supporting particular projects and hope to achieve concrete outcomes and outputs, because they are accountable to their communities in regards to how the funds are spent. For that reasons, donors should invest in more flexible long-term funds (e.g. for 3-5 years). Although all the peacebuilding actors would definitely benefit from long term commitment and funding, *Salam* would like to highlight particularly COPA, CDR, IFAPA, Women to Women, Sudanese Women Civil Society Network for Peace, Interfaith Mediation Center, IQK, and the Faculty of Islamic Studies in Kosovo.

Building Infrastructure: Many Muslim peacebuilding actors operate under dangerous conditions, with very limited funds. They usually lack basic resources such as electricity, office space, phones, faxes, computers, internet access. Peacebuilding requires core capacity building and long-term, stable funds to support the long-term investment of peacebuilding in their regions. For that reason, it is critical that donors invest in providing core resources, such as phones, fax machines, computers, internet connection and web page design, among others. CDR, IRCSL, COPA, ARLPI, Wajir, and IQK might find projects for building infrastructure particularly beneficial.

Educational Resources: Many Muslim peacebuilding actors lack educational resources such as libraries, book, pen and paper. In particular, they lack educational resources in terms of peacebuilding and conflict resolution. Therefore providing books and other educational tools, translating articles and books, especially on Islam, peacebuilding and conflict resolution, and investing in developing materials, such as a manual on Islamic Peacebuilding would be an invaluable contribution to peacebuilding capacity in these regions. Curriculum development especially in madrasas is also important. Providing scholarships for religious leaders to receive training in the field of peace and Islamic sciences is also important. There are many manuals and documents that have been developed in other parts of the world by Muslim practitioners of peacebuilding. It is essential to make such material available to Muslim peacebuilding actors in Africa and Balkans (*Salam* associates and fellows have been involved in developing training manuals in South East Asia and Middle East too). For example, CDR, informed *Salam* that they have been trying to set up a Public resources center with library especially on peacebuilding to serve 2 million people, but it has not been possible to get the necessary funding. Other actors donors can provide with educational resources include Faculty of Islamic Studies in Kosovo, Women to Women, COPA, Sudanese Women Civil Society Network for Peace, and IQK.

Combine Peacebuilding and Development: One of the important issues in conflict areas is the destroyed livelihoods and economic infrastructure. Many of these regions are undeveloped or underdeveloped. Frustration with lack of jobs and livelihoods is a major contribution to conflict and violence in these regions. Particularly youth and women suffer the adverse effects of this un/under development. For that reason, donors should combine the support peacebuilding projects with livelihood and economic development components, especially for women and youth.[85] Most of the communities included in this report, especially in Africa, would benefit significantly from projects that combine peacebuilding and development. Yet, *Salam* would like to highlight particularly contacting CDR, COPA, Wajir, Sudanese Women Civil Society Network for Peace, IRCSL and ARLPI.

Media resources: Another area to invest in should be radio programs towards mobilizing and educating the population in peacebuilding and conflict resolution. Many of the communities, especially in Africa are illiterate and/or they do not have access to newspaper or other sources of information. Radio is the main connection to the outside world for many people in the region.[86] Moreover radio provides a safe platform for debate and dialogue and reaches to broader segments of society such as women and youth. Investing in radio programs in local languages would contribute to peacebuilding in the region. IQK radio station has been doing some significant work in this area. Connecting with them to find out their specific needs and supporting their programs would be a good starting point. Some of the other actors that would benefit from investment in media resources include Faculty of Islamic Studies in Kosovo, COPA, CDR, and Wajir.

4.4.2. Research

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[85] See Journal of Peacebuilding and Development issue 1-4.
[86] See Peace Bulletin http://www.itdg.org/docs/region_east_africa/peace_bulletin_1.pdf

Donors should invest in a longer more extensive research.[87]

4.4.3. Reaching Out
In regards to reaching out to these actors, *Salam* makes the following recommendations:

Establish Trust: In addition to providing institutional and financial support establishing "warm human relationships" with these communities and organization is also crucial as one of the Muslim NGO's we contacted noted. This is especially important in Muslim communities where community relations, social ties and personal relations are valued. This includes all of the actors included in this report.

Organize Exchange Visits: Establishing relationships based on trust via organizing exchange visits, visiting local communities, inviting staff and students for conferences and other events creates a caring and trusting relationship between donors and the community, could provide a lasting and effective learning experience and adds to the credibility and effectiveness of the organization in their communities. To that effect, donors should organize exchange programs where Muslim peacebuilding actors, youth and women visit each other, visit non-Muslim peacebuilding organizations and donors. Donors should support participation and representation of these organizations in places like International Peace Research Association or Peace Studies Association meetings, expose them to available resources in conflict resolution and peacebuilding. All of the actors included in this report would benefit from these exchange visits.

Visits by Donor Representatives: Donors should also have their representatives visit and meet with these actors. Visitation is important not only for building trust, establishing stronger and better relations with the actors, but also learning more about other individuals in these communities who are doing peace work. All of the actors included in this report would benefit from these visits.

Create Fellowships: Especially for identifying individual Muslim peacebuilding actors, donors could create special fellowships to support and encourage these individuals and advertise these within the communities. Scarcity of resources for funding may negative competition and create tension among various actors, however. In order to prevent circulation of funds among the same people, donors could also contact different international NGOs and other organizations working in the communities to suggest names of Muslim peacebuilding actors that they work with.

4.5. What Should Donors Expect from Muslim Peacebuilding Actors?
Donors should take into consideration the context in which these actors are operating and the differences and limitations mentioned here (such as limited resources, the fact that community less familiar with such narrative, the risks involved if their message is provocative, in challenging government and social structures, etc.), when evaluating the work and contributions of Muslim peacebuilding actors. In return, donors should expect from Muslim peacebuilding organizations:

1. To deliver the agreed requirements of particular projects and proposals like any other organization in the field.
2. To be accountable in terms of how the funds are spent, what project goals have been achieved, what difficulties they faced.
3. To send a clear message regarding the content and process of their work, especially on the importance of peace and diversity in society and governance
4. To have credibility among people of grass-roots and not to be one person organization
5. Not to use its work for conversion or *da'wa*, and that they should separate religious missionary work from their religious peacebuilding programs.
6. To communicate their needs and concerns in transparent ways.

4.6. Summary of Recommendations

1. Invest in basic NGO capacity development and management
2. Organize a regional conference towards "an umbrella organizational network" to connect Muslim peacebuilding actors in these regions.
3. Train staff in conflict resolution and peacebuilding skills and concepts.
4. Establish long-term commitment and funds.
5. Support basic infrastructure, such as phones, faxes, computers, internet connection, and web page development, among others.
6. Locally develop (or adapt form other sources and regions) educational materials, including, but not limited to, a manual on Islamic Peacebuilding translate books and manuals on Islam, peacebuilding and conflict resolution, and invest in educational resources such as libraries.
7. Combine peacebuilding with economic development.
8. Invest in supporting radio programs and education via radios in conflict resolution and peacebuilding.

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[87] See Section 5: "Suggestions for Follow-up Research" for more information

9. Organize visits and exchange programs among Muslim communities as well as among Muslim and non-Muslim organizations and donors
10. Invest in long-term relationships and peacebuilding and trust building rather than short term project based support
11. Visits by donor representatives to the communities and meetings with the actors
12. Create Fellowships to train young leaders in this field.

5. Suggestions for Follow-Up Research

5.1. Introduction

As stated in the beginning, *Salam* has prepared this report based on its analysis of information received via personal and phone interviews, meetings, extensive literature reviews and web research, as well as email and fax surveys. To that end, *Salam* contacted over a hundred (100) people and organizations, including local contacts from March 1sts to March 31st. Based on the shortcomings of this report and challenges it faced, *Salam* would like to make the following suggestions:

Conduct a field trip and brief introductory training/consultation (allow a longer period of time for data gathering): The time devoted for such a research was extremely short, as many of the Muslim actors had pressing needs to attend to, or were traveling. Many of these organizations do not have an office space or staffs devoted for this work, but undertake peace work in their personal capacity. Therefore, they were not able to respond to us on time, and some of them kindly asked for more time to respond to us. For that reason *Salam* would like to suggest conducting a more thorough research that would take a year and would involve a field research. A field research would also contribute to a more comprehensive information gathering and would allow including other critical and competent groups that are less visible but who contribute to peacebuilding in their regions significantly. Such a field trip is indeed critical to gather information also by meeting various leaders, their community members and other local authorities that have no access to internet, phone or fax. Such a trip would also be extremely useful to identify basic needs of these organizations more clearly. A creative way to gather data and allow in-depth exchange with Muslim NGOs in different region is to conduct several consultations, which will include a training component in Islamic peacebuilding methods. A two days training in addition to two days of needs assessments would benefit the Muslim NGOs or participants as well as the researchers.

Compile Case Studies: A thorough research in this important area should also compile detailed case studies of successful peacebuilding stories to disseminate among the communities to encourage peace work. As it was stated in the analysis of COPA's video case studies project, case studies serve as critical learning tools for communities involved in conflict. They connect with other groups who are faced with similar challenges, and enable them to learn from each other's experiences regarding how their conflict was resolved, what worked and what did not work, etc. Therefore preparing detailed case studies, translating and disseminating them among various communities would contribute to peacebuilding in the region. Studying and analyzing these case studies would require a longer period of time, approximately one year.

Conduct research among educational institutions: It is also critical to conduct research among educational institutions in the region to explore to what extent peace and Islam is integrated into their curricula and to develop strategies to include peace education from an Islamic perspective thereof. Educational institutions, such as government schools or *madrasas* (Islamic schools) are effective in shaping the ideas of young students. They can be used to incite hatred, stereotyping and violence, or they can be venues to teach peace, conflict resolution skills and peacebuilding. Exploring what is being taught at these institutions in regards to Islam and peace, and developing strategies on how to integrate peacebuilding and conflict resolution skills would contribute to peacebuilding efforts in the region tremendously.

5.2. Summary of Suggestions

1. To develop a more systematic and comprehensive database of Muslim peacebuilding actors, adding Middle East and South East Asia over a longer period of time that would include four separate field trips to the region to gather more information through visiting these organizations, conducting interviews with the members of peace movements, local communities, and local media. Incorporate a short training sessions as part of the data gathering to respond to the pressing needs of the Muslim NGOs for training in Islamic methods of peacebuilding.
2. Look at specific successful examples of Muslim peacebuilding initiatives from regional organizations in more detail and to construct case studies that can be disseminated to Muslim communities to encourage peace work.
3. Conduct a research among higher educational institutions in Muslim countries to determine to what extent peace and Islam is integrated into their curricula, and develop strategies to include peace education.

6. Annex I: Description of Muslim Peacebuilding Actors

6.1 AFRICA

Ghana
Federation of Muslim Women's Association in Ghana[88]
Federation Of Muslim Women's Association in Ghana is considered a Muslim Peacebuilding actor in this report because it is founded by Muslim women and identifies itself as a Muslim organization and its mission and work include peacebuilding activities such as promotion of peaceful coexistence, conflict resolution, among others. The Foundation carries out its peacebuilding activities mostly among Muslim women at local and national levels. Although their areas of activities also include advocacy, and inter-faith dialogue their main focus is reducing literacy rate among women and education of women and children regarding Islamic teachings, their rights and duties, national and international issues that affect them, health issues. In addition to providing education to women and children, the Federation provides a forum for discussion, organizes income-generating activities for women, promotes conflict resolution, peaceful coexistence with non-Muslims and interfaith dialogue in their community. However, the Federation does not seem to be engaged in transnational justice and intermediation activities.

Kenya
Wajir Peace and Development Committee, Kenya[89]
The Wajir Peace and Development Committee (WPDC) is a network of 27 governmental and non-governmental organizations representing a variety of people including businesswomen, elders and religious leaders, operating primarily in the Wajir District of northeastern Kenya. Although Wajir started as a local organization it now operates at national and international levels in Africa. Its areas of activity include mainly education, observation, and advocacy, with a special focus on intermediation, conflict prevention and resolution by using both traditional and modern mechanisms. For instance Wajir initiated the establishment of Rapid Response Teams composed by elders that mediates between conflicting parties, which has been quite effective to prevent conflicts. Wajir also organizes public meetings, discussions, conferences, peace festivals, peace days, workshops, analysis of root causes of conflict and drought monitoring data, instituting early interventions measures, training the youth and leaders, which has contributed to conflict reduction in their communities. For example, by organizing a Peace Festival and awarding police chiefs, who were usually blamed for inciting the parties to fight, they were able to alter the behavior of these police chiefs and encouraged them to actively work for peace. Wajir does not engage in transnational justice activities. Wajir is considered a Muslim peacebuilding actor because it operates in an area where the majority of people are Muslim Somalis and Islamic laws, values and traditions play an important role. For that reason, Wajir members incorporate Muslim traditional leaders and Islamic principles of conflict resolution and peacebuilding values. However, Wajir also incorporates other African religious leaders and traditions in addition to Islam.

Coalition for Peace in Africa (COPA)/ Coalition Pour La Paix en Afrique Kenya[90]
The Coalition for Peace in Africa (COPA) aims to promote peace and respond to conflict nationally and throughout Africa, particularly in Anglophone, Lusophone and Francophone countries. COPA's activities include advocacy, education, interfaith dialogue, and especially, intermediation based on the traditional Islamic justice and conflict resolution mechanism of *Suluh*. In that respect COPA works with traditional cultural religious leaders in Kenya, Uganda, and Somalia, where *Suluh* informs the communities approach to conflict resolution to resolve conflicts. In regards to their advocacy work, in their response to *Salam's* survey questions, COPA states that the process of *Suluh* informs their training, research, and advocacy work to influence the Islamic policy governing community peace processes for reconciliation in the region. In terms of their work regarding education, they teach peace education in schools, publish books, videos and disseminate these among the population. They do not engage, however, in transnational justice and

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[88] Information based on Religions for Peace website at
http://www.wcrp.org/RforP/WOMENDIRECTORY_MAIN.html and Peace Women Website at
http://www.peacewomen.org/contacts/conindex.html
89 Information based on African Centers for Peace Education and Training website at http://www.peace.ca/africa.htm; Fitzroy Nation "Wajir Peace Initiative- Kenya: Back to Future Dialogue and Cooperation" *Conflict Preventions Newsletter* vol.2. No.1 (January 1999): 4-5; "Janice Jenner and Dekha Ibrahim Abdi "Voices of Local People Initiatives-Kenya: Peace and Development Network, Wajir Peace and Development Committee, National Council of Churches of Kenya and Amani People'es Theatre" *Reflecting on Peace Practice Project-* Collaborative for Development of Action (October 2000); Dekha Ibrahim Abdi "Women Mobilizing for Peace" Paper presented at the *Women Defending Peace Conference* Geneva, Switzerland (22-24 November, 2004); Emma Dorothy Reinhardt "Kenyan Women Lead Peace Effort" Peace Paths *National Catholic Reporter Online* at
http://www.natcath.com/NCR_Online/archives/042602/042602p.htm; and "Women Take the Peace Lead in Pastoral Kenya: Back to Future" *European Platform for Conflict Prevention and Transformation* at http://www.gppac.net/documents/pbp/4/4_womenk.htm
90 Information is based on self-description received by Dekha Ibrahim Abdi via Email.

observation activities. COPA is considered a Muslim peacebuilding actor because they operate mostly among the Muslim communities and utilize Islamic principles and mechanisms of peacemaking.

Interfaith Action for Peace in Africa, Kenya[91]

Coordinated by Sheikh Saliou Mbacke of the Muridiya Sufi order, activities of Interfaith Action for Peace in Africa (IFAPA) mainly focus on convening religious communities for interfaith dialogue across Africa to work together for the sake of peace on the continent. Because the coordinator of IFAPA is a Muslim religious leader inspired by Islamic values of peacemaking and tolerance, IFAPA is included in this report as a Muslim peacebuilding actor. Other activities of IFAPA involve, education, advocacy, and intermediation. However, IFAPA does not focus on issues of transnational justice and observation directly. More specifically, IFAPA focuses on convening religious leaders at international meetings to discuss critical issues involving African communities, and to deepen interfaith commitments to dialogue and cooperation. In that context, IFAPA aims at equipping African interfaith partners with knowledge and skills related to peace promotion activities, responding to existing conflict situations, responding to the challenges of promoting culture of peace in Africa, human rights and humanitarian law education. In that direction IFAPA organizes capacity building workshops for religious leaders in the areas of conflict resolution and peacebuilding, advocating for social justice and the care for the vulnerable to the government authorities, among others. For instance, IFAPA convened a major interfaith peace summit "West African Interfaith Peace Summit" in December 2003. An Interfaith Peace Declaration and Plan of Action was produced by the participants of this meeting and copies of this document was sent to African Union, the Southern African Development Community, Economic Community of West African States, Intergovernmental Authority on Development, Common Market of Eastern and Southern Africa and East African Community, among others, letters, inviting to hold peace negotiations were sent to Heads of States and mediators in peace negotiations in Sudan, Cote d"Ivoire, Burundi, Democratic Republic of Congo and Ethiopia, expressing concern of the religious community urging the authorities to find rapid solutions. Moreover this meeting led to three sub-regional interfaith summits, the establishment of a number of national interfaith peace networks and forums, and organization of interfaith peace missions in conflict affected areas across Africa (Liberia, DR Congo, Southern Sudan)[92] and exchange visits, among others. The Second Interfaith Peace Summit will be held in Johannesburg, South Africa on April 18-25, 2005.

Nigeria

Christian-Muslim Dialogue and Interfaith Mediation Center, Nigeria[93]

Founded by Rev. Evang. James Movel Wuye and Imam Istaz Muhammad Nurayn Ashafa, Christian-Muslim Dialogue and Interfaith Mediation Center operates mainly in the areas of intermediary, education, intra and interfaith dialogue, and advocacy at local, national and international levels. However, mediation and encouraging dialogue among youth, women, religious leaders and the government seems to be the main focus of the Center. The Center also aims to inculcate and promote the culture of mutual respect and acceptance cultural, historical and religious diversity. The Center uses Islam and Christianity as a tool to propagate the social justice, equality, healing and peace and works to establish conflict management and poverty alleviation structures for youth and women victims of ethnic and religious crisis. For example, as the co-founder of the Center Imam Asafa was part of the initiator of peace agreement between the religious Muslim and Christian bodies of the Kaduna State, he facilitated the outcome of the peaceful coexistence within the warring communities of the Birom and Fulani communities in Plateau. He mediated ethnic-religious conflict in Zangon Kataf.[94] Due to these achievements and his contribution to peacebuilding Imam Asafa, together with Reverend Wuye, received Tanenbaum *Peacemakers in Action* Award in 2000.[95] In terms educational activities, Imam Asafa and Rev. Wuye co-published "The Pastor and the Imam: Responding to Conflict," as a guide for peaceful management of conflict and reconciliation based on passages from the Bible and the Qur'an in 1999. In addition to their interfaith mediation work, Imam Asafa also teaches Muslim youth Islamic values, principles and practices of peacemaking, advises on education of trainers on the policies religious understanding and interfaith matters at schools.

Somalia

Center for Research and Dialogue Somalia[96]

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[91] Information based on self-description, via email correspondence and responding to survey questions as well as Interfaith Action for Peace in Africa website at Africa-faithforpeace.org

[92] See their website at http://www.africa-faithforpeace.org

[93] Information is based on self-description via email and meeting in Washington DC. March 21, 2005. See also http://www.interfaitheducationinitiative.org/8252_40888_ENG_Print.html
http://www.tools-for-peace.net/day3_wednesday.htm
http://www.sipa.columbia.edu/cicr/ejournal/features/kaduna.html

[94] See Tanenbaum organization web site at http://www.tanenbaum.org/programs/conflict_resolution/peacemaker.aspx

[95] See ibid.

[96] Information based on self-description received via email. See also their website at http://www.crdsomalia.org/

Main activities of the Center for Research and Dialogue include intermediary, advocacy, and education mostly local, national and international levels. However, its activities do not focus much on transnational justice issues, observation and interfaith dialogue. Its activities are usually directed at Muslims, especially women and children. It is an affiliate of War-torn Societies Project International (WSPI) whose Somali program is designed to assist local and national actors as well as the international community in responding more effectively to the challenges of overcoming conflict, preventing its re-occurrence and building a lasting peace in Somalia. In this process CRD is utilizes Islamic values and principles as it works in an Islamic environment. One of the ways in which they aim to contribute to peacebuilding in Somalia is by bringing together actors form local and international institutions, civil society groups, private sector, community leaders, local and international NGOs, and external assistance partners. They also provide workshops and skills training in peacebuilding, and conduct research. For example CDR worked with UNICEF in a Youth Peacebuilding Project to train youth in peacebuilding, conflict resolution and advocacy. The Center is currently engaged in a Dialogue for Peace project, which involves national reconciliation in Somalia. The Center is considered a Muslim Peacebuilding actor because it is established and run by Muslims, operates in an Islamic environment and employs Islamic principles, values and practices to promote peace and conflict resolution.

Idaacadda Qur'anka Kariimka (Holly Quran Radio), Somalia[97]
Idaacadda Qur'anka Kariimka (IQK) is a radio station located in the North Mogadishu, Somalia. Main peacebuilding activities of IQK include education and advocacy at local and national levels. However, advocacy seems to be its core business. Towards that end, the station airs discussion programs on important events and issues, educational and health programs. Moreover, radio airs a daily peace message based on Islamic values for peace, justice, and tolerance, among others. For these reasons IQK is considered a Muslim peacebuilding actor.

Kisima Peace & Development Organization, Somalia[98]
Kisima Peace and Development Organization operates in Somalia, especially in lower and middle Jubba Region and Puntland regions of North East Somalia. Focusing on establishing sustainable peace through human rights and development its main peacebuilding activities include intermediation, advocacy, and education among Muslims in Somalia. But the main contribution of this organization seems to be in the area of observation and the organization does not engage in inter-faith dialogue. Many of its educational activities target creating culture of peace through peacebuilding and conflict resolution programs, creating an enabling environment with the help of the local authorities, creating civil societies and traditional social structures through facilitation. Its intermediary activities include mediation and reconciliation among warring parties at grass-roots levels. Kisima also monitors human rights violations and advocate human rights through raising awareness, lobbing and human rights education, mainstreaming of gender and human rights into the programs, among many others. Kisima is part of Somali human rights defenders' organizations that issued the Declaration of Somali Human Rights Defenders.[99] One of the projects Kisima works is to carry out systematic human rights investigations, documentation, monitoring and advocacy (IDMA) together with other nine Somali human rights organizations. This project is supported by Novib (Oxfam Netherlands), and aims to investigate, document and expose both past and current human rights violations in their areas of operation.[100] Other Kisima projects include facilitating community peacebuilding in Kismayo region, and creating a database of the production of charcoal, the export and the impact this industry has on the environment.[101] Kisima is considered a Muslim peacebuilding actor because it is founded by Muslims, operates in a Muslim community, is inspired by and utilizes Islamic values and principles and, in addition to human rights advocacy, their work includes mediation, advocacy, and education towards peacebuilding.

Sierra Leone
Federation of Muslim Women's Association in Sierra Leone[102]
Federation of Muslim Women's Association's operation area is mainly education of Muslim women at regional and national level. Its objective is to promote peace through Islam and education of girls and women. The Federation is included in this report as a Muslim peacebuilding actor because it self-admittedly defines its aim as promotion of peace through Islamic teachings and values, even though they focus mainly on women and girls. However, it was not possible to get more information on the Federation at this moment.

[97] Information based is on Email and phone communication
[98] Information based on self description at Kabissa African Civil Society Contact Directory at http://www.kabissa.org/contact/index.php?action=view&id=1818
[99] http://web.amnesty.org/web/content.nsf/pages/gbr_somalia_hrd_declaration.
[100] http://www.somali-civilsociety.org/partners/partner_kisima.asp
[101] Ibid.
[102] Information based on Peace Women website at http://www.peacewomen.org/contacts/conindex.html

United Council of Imam Women's Organization, Sierra Leone[103]

United Council of Imam Women's Organization operates mainly in education, but also in the areas of advocacy, observation, intermediary, and interfaith mostly at national and local levels in Sierra Leone. Mainly, the Organization's works seems to focus on Muslim Women, but not exclusively so. The Council seems to aim at establishing peace through securing fundamental freedoms, democracy, good governance, rule of law and the observance of fundamental human rights. Furthermore the Councils activities focus on helping African Muslim Women to participate in private enterprise for the development of the national economy, to improve through regionalism, economic opportunities for Sierra Leoneans, to work in cooperation with others to improve the quality of life for our children and youth through the establishment of Islamic schools, mosques and colleges which will have programs that will improve the health education and training of female children and advocates security for children and youth. Council also engages in activities towards settling national disputes by negotiations, reconciliation through religious tolerance among different faith. The Council attended the 1st Global conference for women entrepreneurs and published the paper it presented there entitled: "The Role of Education and Training for Women in Development" in 1998. The Council is included in this report as a Muslim peacebuilding actor because it defines itself as a Muslim actor and its mission and work includes conflict resolution, dispute settlement through negotiations and promotion of peace based on Islamic values and principles.

Hanafiyat Muslim Youth Organization, Sierra Leone[104]

The Hanafiyat Muslim youth organization's peacebuilding activities seem to include advocacy, education at national level among Muslims. Its educational activities include bringing Muslim youth together and educating them in order to create an enabling environment for peaceful Islamic precepts. The Organization describes its aims as disseminating the teachings of Islam, treating others equally, having a strong sense of sympathy for others, ensuring the full economic participation among Muslim Youths, creating unity, and avoiding disunity and segregation. The Organization states also states that it advocates for peace at all levels of society, human rights, community-oriented programs, promotes democracy in the society based on Islamic values. In terms of concrete events the Organization state that it organizes symposia, workshops, organizing meetings, conferences, radio programs, dramas, and Youth exchange programs and assist youth and children affected from the conflict. This organization is included in this report because it employs Islamic values and principles towards peacebuilding and identifies peacebuilding as one of its objective. However it has not been possible to attain more information about this Organization or their work.

Inter-religious Council of Sierra Leone[105]

Inter-Religious Council of Sierra Leone (IRCSL) operates mainly in the areas intermediation, interfaith and advocacy at national and international levels. Rather then focusing solely on Muslim community the Council's work focuses on various different religious communities of Sierra Leone. IRCSL was established in April 1997, by local religious leaders – with the active support and encouragement of the World Conference on Religion and Peace (WCRP). Organizational members include the Supreme Islamic Council, the Sierra Leone Muslim Congress, Federation of Muslim Women Associations in Sierra Leone, the Council of Imams, and the Sierra Leone Islamic Missionary Union. Christian members include the Roman Catholic Church, the Pentecostal Churches Council and the Council of Churches in Sierra Leone (an umbrella for eighteen Protestant denominations). Among other things, Council's most significant contribution to peacebuilding has been its mediating efforts between conflicting parties, which is its main area of activity. For instance, some of the founders had been active throughout the Abidjan peace talks in 1996, earning the respect of both the government and the rebels in the process. The Council was inspired primarily by religious beliefs in the promotion of social justice, by the example of the Inter-Religious Council in Liberia, which was very vocal against human rights abuses during and after Liberia's civil war, and, also, by calls from their communities to be more proactive in the peace process. Their efforts contributed to reduction of violence as well as prevention of further human rights violations.

Sudan

Muslim Women's League - Southern Sudan[106]

Founded in 1990, Muslim Women's League operates in the areas of advocacy, education, and intermediary, mostly focusing on Muslim women at national level. Advocacy seems to be the main business of the League. More specifically, the League aims to improve the skills and abilities of women, provide health care for children affected by war, reduce poverty through income generating activities, provide education and training for adolescent girls and encourage peace.

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[103] Information based on Religions for Peace website at
http://www.wcrp.org/RforP/WOMENDIRECTORY_MAIN.html
[104] African Civil Society Contact Directory at Kabissa Website at
http://www.kabissa.org/contact/index.php?action=view&id=1432
[105]Turay, Thomas Mark Civil society and Peacebuilding: The role of the Inter-Religious Council of Sierra Leone at http://www.c-r.org/accord/s-leone/accord9/society.shtml
[106] Library of Congress Database for African Organizations http://www.unpan.org/NGO-Africa-Directory/index.htm

Activity areas of Muslim Women's League include, among others, adult education, capacity building, child care, communication, human rights, community sustainable development, computer literacy, conflict resolution, family planning, gender analysis, HIV/AIDS, Among others. One of the main projects of the League is "The Peace and Security Project" which campaigned for peace in the displaced peoples areas around Khartoum. They also organized a peace day in Jura and wrote articles supporting peace in national papers, participated via Peace Net in Beijing, Fourth World Conference on woman in 1995 and also participated in dialogues with the Organization of Women Voice for Peace / SPLA, which led to the peace treaty between the Government and the rebels (Fashoda Peace).[107]However, it was not possible to receive more information about the League. This group was included in this report as its defines itself as a Muslim organization and its activities involve conflict resolution and peacebuilding, and they have been engaged in mediation.

Sudanese Women Civil Society Network for Peace or Sudanese Women's Initiative for Peace [108]
Sudanese Women Civil Society Network for Peace is mainly an advocacy group for bringing about peace and development in Sudan. Other areas of activity include education, interfaith dialogue and research. As part of the Royal Netherlands Embassy Initiative, the Network works with other groups in Sudan to advocate peace and development, engages also in education of adults and children for peace and development, conflict resolution training and conference organizing. The group especially focuses of women, both Muslim and non-Muslim, and works towards integrating women's agenda into the peace process. They also focus on uniting women of Sudan irrespective of religion, ethnic, or racial origin, especially in areas of conflict such as Nuba Mountains, Darfur, Beja and Blue Nile. The Network works with civil society organizations, Government, opposition and other parties to include women's issues into the peace process, particularly the IGAD process. One of the important achievements of the groups was to organize Maastricht Conference in 2000, and issue the Maastricht Declaration of Sudanese Women's Peace Initiative.[109]

Tanzania
Dares Salaam Islamic Club, Tanzania[110]
Operation areas of Dar es Salaam include interfaith, advocacy, and education at local and national levels in Tanzania. More specifically they seem to work in the areas of children/youth and conflict resolution, economic status, education, environment, human rights, interfaith dialogue, peacebuilding, study of sacred texts and support groups. However, it was not possible to gather more information about the Club.

Uganda
Uganda Muslim Supreme Council (UMSC), Uganda
Uganda Muslim Supreme Council operates in the areas of education and advocacy at local level. Concentrating on the Arua district Uganda Muslim Supreme Council activities mainly include religious education, prevention of poverty, health care, training, and peace advocacy, among others. Is a member of Inter-faith Council of Uganda.[111]

Acholi Religious Leaders Peace Initiative, Uganda[112]
As one of the most visible faith based organizations working in the field of peacebuilding, Acholi Religious Leaders' Peace Initiative (ARLPI), operates in the areas of advocacy, observation, education, intermediary, interfaith at local, national, and international levels. The Initiative does not seem to deal with transnational justice issues and its most important contribution, has been in the areas of intermediary and observation. For example, the Initiative has mediated violent conflicts between the Acholi and their Jie neighbors, between Teso and Karimojong rural communities, and also between rebels and the government. Some of their other activities include, organizing workshops, and education projects, reporting facts about the war and violence, advocating human rights and peace, organizing peace rallies and prayers, and mediation. ARLPI has established a network of peace committees in the main centers throughout the Acholi sub-region. They trained Volunteer Peace Animators (VPA) for both Gulu and Kitgum Districts. Their collaborative work led to establishing Rapid Response Teams and also formation of a Peace Forum engaging youth, elders and women in the Peace Process. They also initiated a meeting with fighting clan members and negotiated a document entitled "Al Fatah Declaration" which constituted the bases for a peace settlement between the feuding

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[107] See ibid.
[108] Information is based on email communication and response to our survey questions.
[109] For more information see also Africa Faith and Justice network Website at http://afjn.cua.edu/Archive/sudan.maastricht.cfm
[110] See website http://www.wcrp.org/RforP/womens%20program/Global%20Directory/directorymuslim.html
[111] See, for more information, http://www.ecuspace.net/contact.nsf/0/A08DE9A4101E0F44C1256EA80044F19C?OpenDocument and http://www.isis.or.ug/isis_news.php?newsId=36&mainCategory=1&category=4
[112] Information based on Acholi Peace website at http://www.acholipeace.org/ and also http://www.overcomingviolence.org/dov.nsf/0/6c8f93db004feefac1256dc10051e61f?OpenDocument and http://www.c-r.org/accord/uganda/accord11/therole.shtml

clans.[113] Due to their efforts for Peace ARLPI received the Japanese Niwano Peace award in 2001.[114] They are considered a Muslim peacebuilding organization as some of its leaders are Muslim religious leaders, and they attempt to resolve conflict through negotiation and mediation, in addition to advocating peacebuilding, among others.

Uganda Muslim Women Vision, Uganda[115]

Uganda Muslim Women Vision (UMWV) operates mostly in the areas of interfaith, advocacy, and education at regional, mostly focusing on Muslim Women both at national and international levels. Overall, advocacy seems to be the core area of their work. Established in 1996, UMWV works towards the development and well being of specifically Muslim women and children, and generally for women and children of other faiths as well. UMWV is affiliated with Network for Religious Coexistence and Development (NERECOD), Uganda Women Inter-religious Network (UWIN) UMWV aims to sensitize women and children about all issues that retard or enhance their participation in society. It also undertakes activities to provide training for life skills to women and children at all possible levels for a better, meaningful and successful life as well as to establish income generating projects for women and children for self sustenance and livelihood Their advocacy work also includes supporting and encouraging women and children to actively participate in local, national and international politics so that they can benefit from good governance and leadership experiences for the rest of the women and children. Uganda Vision was included as a Muslim peacebuilding actor as they engage in interfaith dialogue and religious coexistence in Uganda.

6.2. BALKANS

Albania
The Albanian Foundation for Conflict Resolution and Reconciliation of Disputes (AFCR), Albania[116]
The main operation areas of the Albanian Foundation for Conflict Resolution are advocacy, education, and intermediary mostly at national level. However, mediation constitutes the core area of activity of the Foundation. Most specifically, ACFR aims at contributing to the democratization of Albanian society through mediation and reconciliation of conflicts and disputes arising among individuals and social groups. It has set up nine Mediation Centers in Albania where workshops are held in order to strengthen community based mediation processes in the Albanian society. The AFCR also works to educate youths and students with the concepts and practices of conflict prevention and resolution. Although AFCR does not identify itself specifically as a Muslim organization and is secular, it operates within in a society where 70% of the population is Muslim and is led by Muslims.

Bosnia Herzegovina
Islamic Community of Bosnia-Herzegovina[117]
Islamic Community of Bosnia-Herzegovina mostly operates in the areas of education, advocacy, interfaith, and intermediary at the national level. It does not seem to engage in observation so much. The Community has been involved in peacebuilding activities under the leadership of Reis-ul Ulama Mustafa Ceric in various capacities. These activities involve advocacy for peace and justice, reconciliation and education for peace. One of the important activities of the community has been to participate in the Inter-Religious Council of Bosnia-Herzegovina. Also, H.E. Reis-ul Ulema, among with other religious leaders, have issued a statement of shared moral commitment as they were concerned with slow and inefficient implication of Dayton Accords, and continuing violence in the region. Among others, this statement stated that the task of religious communities was to establish durable peace based on truth and justice, show respect for each religious tradition and cooperate. The statement also called for respecting the dignity of all human beings, condemning violence, acts of hatred and revenge, and abuse of media to spread violence.

Inter-Religious Council of Bosnia Herzegovina
The Inter-religious Council of Bosnia-Herzegovina (IRC BiH) operates mostly in the areas of education, advocacy, interfaith, and intermediary at national level.[118] Their work focuses on building peace and reconciliation through

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[113] Larry S. Beyna, Micheal Lund, Stacy S. Stacker, Janet Tuthil and Patricia Vondal " The Effectiveness of Civil Society Initiatives in Controlling Violent Conflicts and Building Peace: A Study of Three Approaches in the Greater Horn of Africa" *Greater Horn of Africa Peacebuilding Project* USAID (June 2001) p. 18 at
http://www.cidcm.umd.edu/ICT/research/ICT_and_Conflict/DEC%20Post%20Conflict%20Evaluations/Horn_civilcos_Beyna.pd
[114] http://www.interfaithnews.net/wp/2004/07/15/niwano-peace-prize-awarded-to-ugandan-interfaith-organization/
[115] Information based on website at http://www.geocities.com/ugwomenvision/ and Women of Uganda network Website at http://www.wougnet.org/Profiles/umwv.html
[116] see Peace Women website at http://www.peacewomen.org/contacts/europe/albania/alb_index.html

interfaith dialogue. The President of IRC was H.E. Imam Mustafa Ceric, Reis-ul Ulama of the Muslim Community of Bosnia until recently. Now the new President is the leader of Jewish Community. Some of the important projects of the Council include the presentation of the law on Freedom of Religion to the BiH Ministry of Human Rights in 2003 by the Legal Experts of the Council, which works with the Ministry to discuss recommendations and provide comments and analysis.[119] Also media Working Group of the Council, in coordination with the World Conference of Religions for Peace In early March, WCRP, began a series of radio programs that address a variety of religious issues that included, among others inter-religious dialogue, religion and media, relations between church and state, religious education, inter-religious dialogue among local religious leaders, the role of religion in civil society, misinterpretations of religions.[120] Another crucial area of activity of the Council includes organizing inter-religious youth conflict resolution training in the Mostar area, which include youth from the Islamic, Catholic, Orthodox, Jewish and Protestant communities in Mostar and surrounding villages.[121]

Women to Women (Žene Ženama), Bosnia-Herzegovina[122]

Žene Ženama operates mainly in the areas of education and advocacy at national and local levels focusing on women. Žene Ženama is a self-organized women's citizen initiative that develops women's capacities by its work on advocacy for women human rights through gender perspective in areas between democracy, feminism, and non-violence. Since 1997 they have been developing "Domestic concept of women's empowerment" strategy to address women's issues such as violence, poverty, unemployment, education, health, security, and peace. The advocacy work of the Organization includes also pressing for a gender sensitive perspective in interpretation of human rights through education, support and promotion. Although Zene Zenema does not identify itself explicitly as a Muslim organization, it is led by Muslim women and takes into consideration religious beliefs and principles. More specifically Zene Zenema advocates for integrating good principles of all four religious traditions of Bosnian Society into their approach of peacebuilding as a factor of empowerment of people in their private life as well as in public life. They use Islamic principles and values within this context.

Merhamet, Bosnia-Herzegovina[123]

Merhamet is a humanitarian, non-governmental organization that works mostly on humanitarian assistance. However, due rising needs its areas of activity expanded to include advocacy, and interfaith dialogue/reconciliation at national and local levels as well. Its major activities include establishing soup kitchens for vulnerable people, implementing emergency relief, and running long-term rehabilitation projects in Bosnia and Herzegovina. It has provided various types of assistance to the needy, particularly the homeless. Merhamet serves meals to a large number of people throughout Bosnia especially to those whose lives have been destroyed by war. Through its work, Merhamet provides opportunities to restore relationships by rehumanizing the other through food donation as "those who carry home stew and bread also carry the knowledge that a Serb willingly donated five tons of potatoes to an organization run by Muslims. They know that Christians from North America and Muslims from within Bosnia have contributed." [124] Although they can be considered primarily as a Muslim relief organization, their work also includes activities that promote peacebuilding and interfaith dialogue and their contribution to peace is recognized locally and internationally.

Kosovo

Faculty of Islamic Studies, Pristina, Kosovo

Although the Faculty of Islamic Studies in Pristina operates in the areas of advocacy, and interfaith dialogue as well, its main area of activity is education of Muslim youth at local and national levels. Established in 1992 the Institute aims to educate students and the Muslim community in Kosovo about Islamic teachings regarding peace and tolerance. The Institute also participates in conferences and seminars and appeal for peace and tolerance through public magazines,

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[117] http://www.wcrp.org/RforP/Conflict/SHARED%20MORAL%20COMMITMENT.pdf; Brett Dakin The Islamic Community in Bosnia and Herzegovina v. The Republika Srpska:Human Rights in a Multi-Ethnic Bosnia" *Harvard Human Rights Journal* Vol. 15. (Spring 2002) at http://www.law.harvard.edu/students/orgs/hrj/iss15/dakin.shtml#Heading82; Mojca Leban "Faith-Based NGOs in Bosnia and Herzegovina" in *The International Journal of Not-for-Profit Law* Vol. 6 Issue 1 (September 2003) at http://www.icnl.org/JOURNAL/vol6iss1/rel_lebanprint.htm

[118] See Bosnia Herzegovina Program, Religions for Peace Website
http://www.wcrp.org/RforP/Conflict/SEE/balkans_update_spring%202003.html

[119] Ibid

[120] Ibid

[121] Ibid.

[122] Information is based on "Self description"

[123] Leban and also Mennonite Central Committee website at
http://www.mcc.org/areaserv/europe/stories/2002/080902.html and Church World Service website at
http://www.churchworldservice.org/Development/project_description/descriptions/131.html; Merhamet Website at
http://www.merhamet.co.ba

[124] Leban.

TVs and other public sources. They cooperate with international and regional organizations such as World Conference on Religion and Peace, Norwegian Church, Boston University. One of the activities of the Faculty was to attend an interfaith seminar at Coux Switzerland, organized by institutions such as the University of Boston, Center for Strategic Studies. This ten day seminar aimed at gathering future religious leaders from ex-Yugoslavian states and to give them an opportunity to discuss what steps should be taken to develop a better understanding of each other, living together, tolerance and freedom. Participants were students and teachers of religion from Croatia, Serbia, Montenegro, Bosnia-Herzegovina and Kosovo.

Inter-religious Council of Kosovo[125]

Inter-religious Council of Kosovo (IRC-K), operates in the areas of interfaith, education, advocacy, and intermediary at national level and carries out programs that promote societal cohesion and reconciliation. Some of their programs include organizing multi-ethnic seminars and meetings for youth, provide conflict resolution training, conduct forums with refugees, provide dialogue forums for Muslim and Catholic women, focusing on the role of religious women to strengthen their role as advocates for peace, among others.

6.3. Selected International Muslim Peacebuilding Actors

United States
Salam: Institute for Justice and Peace, US[126]

Salam is a nonprofit organization for research, education, and practice on issues related to conflict resolution, nonviolence, and development with a focus on bridging differences between Muslim and non-Muslim communities. Its operation areas include education, advocacy, interfaith, and intermediation both among Muslims and between Muslims and non-Muslims at international level. Education is the main area of business of Salam. Salam aims to provide scholarly and professional knowledge and expertise to governmental and non-governmental organizations and individuals on various dimensions of political, socio-cultural, religious, and economic aspects of conflicts in Islamic context, enhance the knowledge base of Islamic models for conflict resolution and peace among practitioners, academicians, and policy makers. One of Salam's projects to further inter-religious dialogue among Muslims and non-Muslims in Western and non-Western societies is an interfaith initiative with the Fuller Theological Seminary (an Evangelical seminary[127]). This initiative brings together Muslim and Christians to identify strategies for conflict resolution between Muslims and Christians, to discuss peaceful coexistence, cooperation for sustainable peace, Islamic and Christian peacebuilding traditions, inter-religious dialogue, among others. The initiative is also working towards publishing of materials on the practices of peacemaking most conducive to dialogue and the building of peaceful relations between Muslims and Christians.[128]

Salam Sudan Foundation, US[129]

Salam Sudan Foundation (SSF) is an independent, non-partisan, non-profit cultural foundation dedicated to promoting a universal culture of justice, peace, dignity, democracy, and human rights. It operates at international level mainly in the areas of advocacy and interfaith dialogue. SSF's activities can be mostly categorized as advocacy for peace and more specifically involves raising U.S. and Western awareness about Africa and the Middle East, raising Middle Eastern and African awareness about the United States and the West and aims to develop a more enlightened, shared policy agenda for action that can contribute to peace, security, democracy, and prosperity. In that respect main focus areas include cross-cultural, inter-religious, and development-focused research, reflection, education, dialogue, and communication with the   objective of contributing to the global efforts for conflict resolution through education for peace and a more compassionate dialogue of cultures, civilizations, and religions. In their efforts of citizen and public diplomacy Salam Sudan wrote a letter to the U.S. President G.W. Bush regarding the situation in Sudan and organized a meeting in February 2005 on "The Sudan Peace Process: Where do we go from here?" where various NGOs, think tanks, human rights groups, religious communities and government agencies participated.[130]

Muslim Peace Fellowship, US

The Muslim Peace Fellowship (*Ansar as-Salam*) is a gathering of peace and justice-oriented Muslims of all backgrounds in the areas of education and advocacy at international and national levels. The Fellowship works against injustice, to encourage commitment to peace on behalf of all Muslims, to explore and deepen Muslim's understanding of Islamic

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[125] Information from World Council of Religions for Peace website at
http://www.wcrp.org/RforP/Conflict/SEE/balkans_update_spring%202003.html

[126] Information is based on self-description see www.*Salam*institute.org

[127] For more information about Fuller Theological Seminary see http://www.fuller.edu

[128] For more information see http://www.salaminstitute.org/Salam_Projects.htm

[129] Information based on self-description. See *Salam* Sudan Website at www.*Salam*Sudan.org

[130] See http://www.salamsudan.org/

teachings about peace and nonviolence, to reach out to people of other religious traditions in an effort to create mutual understanding, tolerance, and respect; to work together with all people to keep open the Straight Path and to bring about a more just and peaceful community and world. One of the projects the Muslim Peace Friendship, together with Fellowship of Reconciliation, is currently involved is Interfaith, Interethnic Friendship Group in Tuzla, Bosnia. This Initiative is organizing a visit by an interfaith group, including Serbs, Croats from the US to stay with Bosnian families and work with Bosnian orphans.[131]

United Kingdom
The Islamic Human Rights Commission, UK

The Islamic Human Rights Commission operates in the areas of education, observation and advocacy, mainly at international level. Its core business seems to be advocacy. Inspired from the Quranic injunctions that command believers to rise up in defense of the oppressed, ISHRC aims to foster links and work in partnership with different organizations from Muslim and non-Muslim backgrounds, to campaign for justice for all peoples regardless of their racial, confessional or political background. More specifically their work includes submitting reports to governments and international organizations, writing articles, monitoring the media, cataloguing war crimes, producing research papers, taking on discrimination cases and so on. They conduct research in areas such as war crimes, campaigning for prisoners of faith and other prisoners held for their beliefs, campaigning against religious discrimination and persecution, as well as many other issues in and across areas as far a field as the UK to China, Bosnia to Papua New Guinea, Europe to the United States of America and South Africa. Their country specific projects and research areas include, among others, Chechnya, Mauritius, Turkey, Palestine and Nigeria.

Canada
World Council of Muslim Women Foundation, Canada[132]

Founded 1993 by Dr. Hajji Lila Sied Ameen Fahlman, the World Council of Muslim Women Foundation is a non-profit organization dedicated to the women of Bosnia and other women who have suffered the degradation of rape, torture and death. Its operation areas include education and interfaith at international level. Its focus is on education of women's rights, global peace and interfaith education from a worldwide perspective.

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[131] For more information see http://www.forusa.org/programs/bosnia/default.html and http://www.mpfweb.org/bosnia2005.htm
[132] For more information see their website at http://www.ccmw.com/

7. Annex II: Contact Information for Muslim Peacebuilding Actors

ETHIOPIA
Addis Ababa Muslim Women's Council
Contact: Bedria Mohammed
Address: P. O. Box 26197-1000
Addis Ababa
Ethiopia
Tel: 254 1 779595 or 251 1 779 594
Fax: 251 1 779 594

Ethiopian Peace and Development Committee
Address: P.O. Box 41879
Addis Ababa, Ethiopia
Tel + 251 1 511 966
Fax + 251 1 515 714
Contact: Yusuf Hassen Noah

GHANA
Federation of Muslim Women's Association in Ghana or Women's Association in Ghana
President: Mrs. Katumi Mahama
Address: P.O. Box MS 156
Achimota Accra, W/A
Ghana
Tel: 233.21.403256
Fax: 233.21.772764
email: fomwag@yahoo.com

KENYA
Wajir Peace and Development Committee
Address: PO Box 444, Wajir, Kenya
Phone and Fax: 046 421 359
Dekha Ibrahim Abdi. dekha@swiftmombasa.com

Coalition for Peace in Africa (COPA)
Coalition Pour La Paix en Afrique
Address: P.O. Box 61753
00200 City Square,
Nairobi, Kenya
Tel: (254-2) 577557/8
Fax: (254-2) 577557
E-mail: copa@copafrica.org
Website: http://www.copafrica.org/

Interfaith Action for Peace in Africa
Sheikh Saliou Mbacke
Address P.O.Box 40870
00100 Nairobi Kenya
Tel: (254) 20 577777/ 578181
Fax: (254) 20 574577
Website: Africa-faithforpeace.org
Email: info@africa-faithforpeace.org

Interfaith Peace Initiative
c/o Youth Muslim Association
PO Box 48509 Nairobi

MALAWI
Muslim Association of Malawi
Shaik Imuran Sharif
Address P.O.Box 497,
Blantyre, Malawi
Tel: 265 1 526 002
Fax: 265 1 524 046
Email: ismahomed@chanco.unima.mw

NIGERIA
Bureau of Religious Affairs Governor's Office, Kaduna State
Religious Affairs - Government Service
Contact: Elisha Buba Yero,
Permanent Secretary: Christian Matters
Tel: 234-62-212 242

Christian-Muslim Dialogue and Interfaith Mediation Center
Imam Muhammad Nurayn Asafa
East Wing 6tth Floor
NNIL Building No 4
Muhammad Buhari Way,
(Waff ROad)
Kaduna
Nigeria
Phone: 234 62 243 816
Email: mcdf2002@yahoo.com

REPUBLIC OF DJIBOUTI
Intergovernmental Authority on Development (IGAD)
Contact: Tekeste Ghebray, Executive Secretary
Address: P.O. Box 2653,
Djibouti, Republic of Djibouti
Tel: +253 354 050; fax: +253 356 994/284
Email: IGAD@intnet.dj
Web site http://www.igad.org

RWANDA
Federation des femmes Musulmanes au Rwanda (FRCR)
President: Mukonohali Saidat
Address: P. O. Box 352 M.U.K.
Kigali
Rwanda
Tel: 08306542 or 08501223
Mobile: 250 08300917 or 08306542
Email: kimsaidat@yahoo.fr

SOMALIA
Kisima Peace & Development Organization
Mr. Isse Abdi and Abdirashid Haji Elmi
Postal Address: Street/PO Box C/o P.O.Box: 22425
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Physical Address Kismayu - Somalia
Tel: 2523-494645

Center for Research and Dialogue Somalia:
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Nairobi – Kenya
Tel: 25259 – 32497
Tel: 2521 – 658666

Fax : 25259 – 32355
Contact: Abril Abdulle (Co-Director): jabril@crdsomalia.org
Contact: Abdulkadir Yahya (Co-Director): yahya@crdsomalia.org
info@crdsomalia.org
crd@crdsomalia.org

Somalia Peace Line
Contact: Abdullahi M. Shirwa, Deputy Chairman
Address: S.B. 195 - BC
Mogadishu, Somalia
c/o P.O. Box 3313
Dubai, United Arab Emirates
Tel + 252 1 658325
Fax + 252 1 657600

Idaacadda Qur'anka Kariimka (Holy Quran Radio) Somalia
Dahir Mahamud Gele
Director of the Radio Station
Email: iqksom@yahoo.co.uk

SIERRA LEONE
Federation of Muslim Women's Association in Sierra Leone
President: Ajah Simatu Kassim
Address: 2c/o P. Bp. Box 491
Freetown, Sierra-Leone
Email: ramsy@sierratel.sl
Mission: To promote peace through Islam and education of girls and women.

United Council of Imam Women's Organization
President: Haja Hawa Turay
17 Rawdon Street
Freetown, Sierra Leone, West Africa
Tel: 232.22.22155, 232.7.607815
Email: tawals@sierratel.sl

Hanafiyat Muslim Youth Organisation
Abu Johnson and Hussainatu M Bah
Address PO Box 3 May Street,
Kingtom City Freetown 1909 Sierra Leone
Phone: 00232 22 241578
Fax: 00232 22 223349

The Inter-Religious Council (IRC) of Sierra Leone
Haja Mariatu Mahdi (Mrs). Founding member of IRC; President of the Federation of the Muslim Women Association, Sierra Leone; member of IRC's Council of Presidents; Honorary President of the World Conference on Religion and Peace.
Address: c/o Peter Raven,
Programme Manager, Sierra Leone
Christian Aid
Phone: 020 7523 2267;
Fax:020 7523 2254
E-mail: praven@christian-aid.org)

SUDAN
Muslim Women's League - Southern Sudan
Aziza Rajab Saeed (1990)
Federal Ministry of Education,
P.O. Box 248, Khartoum, Sudan
Phone: 249 11 774 823 / 770 846

Fax: 249 11 785 705

Sudanese Women Civil Society Network for Peace
Contact: Ms. Rabab Baldo
c/o Dr. Amina A. Rahana
Ahfad University for Women
P.O. Box 167
Khartoum, Sudan
Tel + 249 11 467957
email: baldorabab@hotmail.com

TANZANIA
Dares Salaam Islamic Club
Contact: Mr. Ramadhan Madabida or Mrs. Jitto Ram
Dar es Salaam
Tanzania
Tel: 0744-271677 or 0744-400804
Email: wcrptz@cats-net.com
President
Justice Raymond Mwaikasu
c/o P. O. Box 70193
Dar-Es Salaam
Tanzania
Phone: [255] 51-112-900
Fax: [255] 91-112-899
gatsby@cals.net.co
Secretary General
Mr. Salim Abdallah Zagar
P. O. Box 70193
Dar es Salaam
Tanzania
Phone: [022] 28-62-504
Fax: [255] 51-12-899
wcrptz@cats-net.com

Tanzania Muslim Women's Association - National Muslim Council of
Tanzania
Contact: c/o Mr. Suleman Lolila
Tanzania
Mobile: 0744 28 91 00
email: gramet7@yahoo.com

UGANDA
Uganda Muslim Supreme Council (UMSC)
H.E. Sheikh Shaban Mubajje, Mufti, Uganda Muslim Supreme Council, Uganda
Parastatal
P.O. Box 474 Arua
Activities: Religion, education, poverty, health, training, peace
Coverage: Arua district

Acholi Religious Leaders Peace Initiative.
P.O. Box 104,
Gulu - Uganda.
Tel: 0471-32484 / 256-77732484
E-mail: arlpi@africaonline.co.ug
Head Office
Plot 16 Olya Road
P.O. Box 104 Gulu Uganda
Tel: 266-0471-32484, 256-077-732484
Cell: 256-077-317391

E-mail: artpi@africaonline.co.ug
URL: acholipeace.org
Contact: Sheikh Al Haji Musa Khalil

Uganda Muslim Women Vision
Contact persons Zam Zam Nakamatte or Hadijah Kibira,
Address: P.O. Box 1211
Kampala, Uganda
Tel: 256.41.530862
email: womenvision@yahoo.com
www.geocities.com/ugwomenvision/

Uganda Muslim Youth Assembly (UMYA)
Abasi Kiyimba
National Chairman and Senior Lecturer,
Makerere University
akiyimba@yahoo.com

2.1.b. BALKANS

ALBANIA
The Albanian Foundation for Conflict Resolution and Reconciliation of Disputes (AFCR)
Him Kolli, nr 23/1, Tirana, Albania
Ph#: +355 42 48681
Fax#: +355 42 32739
Email: gjoka@albaniaonline.net

BOSNIA HERZEGOVINA
Center for Peace and Multiethnic Cooperation
Rade Bitange 13. 88 000 Mostar BIH
Phone / Fax: 00387 36 556 280 or 00387 36 556 281

Mensur Pasalic
Imam from Fojnica, Bosnia
Tel./Fax ++387 30837 626

Islamic Community of Bosnia-Herzegovina
Isa-bega Ishakovica 2
71000 Sarajevo
Bosnia-Herzegovina
Tel: 387 (71) 239-404
Fax: 387 (71) 441-573
E-mail: ifetion@yahoo.com
Contact: H. E. Dr. Mustafa Ceric, Reisu-l-Ulema,

Inter-Religious Council of Bosnia Herzegovina
Women to Women
Memnuna Zvizdić
Kuća ljudskih prava, Ante Fijamenga 14 b, 71000 Sarajevo Bosna i Herzegovina
zene2000@megatel.ba
+387 33 613 589 ; +387 33 645 234;
Center for Religious Dialogue
Vjekoslav Saje
Project Field Coordinator and Director
Antuna Hangija 75
pp 423-71000 Sarajevo
72240 Kakanj
Bosna i Hercegovina
Phones: 033 666 516; 033 666 518
Fax: 061 165 109 c

sajecrd@bih.net.ba

Association Fatma[133]
Director: Fatima Hukovic
Marsala Tita 9
Sarajevo, Bosnia
Tel: 387.33.442.985
Fax: 387.33.663.970

Merhamet

Zmaja od Bosne 13
Tel. 032/402-510
Fax. 032/402-797
E-mail: merh.zdk@bih.net.ba
http://www.merhamet.co.ba

Sumejja (Citizen Association of Bosniaks Women 'Sumejja')

Zlatnih Ljiljana 4
Bugojno, Bosnia
Tel: 387.30.251.038 or 387.30.251.595
Fax: 387.30.251.038
email: sumejja@bih.net.ba
Sumejja promotes the development of civil society, human rights, protection of women and families and affirmation of women in civil society.

KOSOVO
Faculty of Islamic Studies
Xhabir Hamiti
Faculty of Islamic Studies
Pristina, Kosovo
Tel: ++377 44 120 651
E-mail: hamitixh@hotmail.com

Kosovo Transition Int'l Org
Adelina Sylaj +
Ramiz Sadiku Str 2/15
Gjilan 38250
Kosovo
Email: adela_ks@yahoo.com

2.2. International Muslim Peacebuilding Actors

USA
Salam: Institute for Peace and Justice
Salam: Institute for Peace and Justice
4000 Cathedral Ave, NW
Suite 3B
Washington, DC 20016
Email: info@*Salam*institute.org
Website: www.*Salam*institute.org

Salam Sudan Foundation
1615 L Street, NW
Suite 340
Washington, DC 20036 USA
Tel: 202-429-0222

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[133] Religions for peace Website at
http://www.wcrp.org/RforP/womens%20program/Global%20Directory/directorymuslim.html

Fax: 202-829-2055
E-mail: *Salam*sudan@aol.com
URL: www.*Salam*sudan.org
Contact: Hashim El-Tinay

Dialogues, Islamic world the US and the West
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Remarque Institute
194 Mercer Street 4th floor
Ney York NY 10012
Phone: 212-998-3656
fax 212-995-4091
tlili@islamuswest.org
shaanti@islamuswest.org

Muslim Peace Fellowship
Postal Address: PO Box 271 Nyack, New York , 10960 USA
Tel: (+1) 845-358-4601
Fax: (+1) 845-358-4924
Email: mpf@mpfweb.org
Rabia Harris Coordinator, MPF
Associate Editor, Fellowship Magzine
Email: coordinator@mpfweb.org

UNITED KINGDOM
The Islamic Human Rights Commission
Website: http://www.ihrc.org.uk/index.php
Email: info@ihrc.org

CANADA
World Council of Muslim Women Foundation
Address: P.O.Box 128
Seba Beach
Alberta, T0E 2B0
Canada
Ph/Fax: (780) 439-5088
Email: wcomwf@connect.ab.ca

8. Annex III: Survey Questions

1. What is the mission or goal of your organization/ institution?

2. How do Islamic values and principles influence and shape your work towards peace?

3. What kind of peacebuilding activities do you engage in your region or community; education at schools, community centers for peacebuilding, practical, training in conflict resolution, intervention to resolve a conflict, mediate between, or reconcile conflicting parties, addressing root causes of conflict and working for reestablishment of social, political, economic and environmental justice, etc.?

4. What kinds of projects or issues do you deal with in particular?

5. Who do you work with, who are your partners, other religious community leaders, local, regional or national government, international organizations, UN, etc?

6. Please give two practical examples of your involvement in peacebuilding activities?

7. How are your activities, your involvement viewed by your community and other parties?

8. How would you evaluate your contribution to peacebuilding and establishment of justice in your community, or region?

9. What are the main difficulties and challenges you are faced with building peace in your community in general?

10. Do you work on effecting policy and how (Give an example of success)?

11. What kinds of assistance, interaction or collaboration would you like to receive from other Islamic and international organizations to enhance your ability to successfully intervene in conflicts and strengthen your peacebuilding capacity in your community or region?

9. Selected Literature Review and Resources

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