



Chapter 3

A Positive Peace Approach to
Migration



INTRODUCTION

There is a need to rethink how relevant actors, such as national and international policymakers, human rights advocates, integration practitioners and the media approach migration. A positive peace approach to migration seeks to address root causes of forced migration and to eliminate the violence experienced by migrants. It recognises that people are forced to migrate because of direct, structural and cultural violence and that current migration approaches subject migrants to these different levels of violence. By addressing all three levels of violence, migration will be safer and more likely to be a free choice.

A positive peace approach to migration seeks to address the root causes of forced migration and eliminate the violence experienced by migrants at all stages of their journey.

This chapter will first look at human security as an alternative to securitisation, and outline what a positive peace approach to migration might offer. It will then identify the few steps that have already been taken to develop a new peace-informed approach. Next, it will explore how the work of Johan Galtung can inform a new framework for how to address migration. Finally, it will explore how the work of J.P. Lederach, Heidi Hudson and Leymah Gbowee inform ten key principles that can guide migration processes, policies and practices from a positive peace perspective.

From Securitisation of Migration to Human Security

As a first step, a more holistic understanding of security that recognises what makes populations feel safe and contributes to their wellbeing is needed. The concept of Human Security provides some foundations for this new understanding. Under the auspices of the UN, the Commission on Human Security defined the purpose of this new concept of security as: ‘Creating political, social, environmental, economic, military and cultural systems that together give people the building blocks of survival, livelihood and dignity.’ Human security acknowledges that hard security, based on national interests alone, cannot address the multiple and growing challenges that populations are experiencing. These include global challenges such as food insecurity, environmental pressures, and economic, political and health crises. Human security proposes a people-centred approach that shifts attention from the security of states to the security of populations.

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From the perspective of human security, the security of people who migrate is closely linked to the security of populations they encounter, and vice versa. Policies can be considered effective in enhancing human security insofar as they increase the wellbeing of all, maximising the individual capacity to enjoy rights and freedoms in ways that enhance collective wellbeing. This analysis highlights the interdependence of everyone’s safety and seeks to make it central to our collective understanding of national and global security².

Advantages of a Positive Peace Approach to Migration

Positive peace approaches have the potential to reduce securitisation and make migration voluntary and safe. When migration is de-securitised and treated as an ordinary phenomenon, societies can work towards a more positive understanding and governance of migration in ways that benefit everyone in countries of origin, transition and destination. A positive peace approach to migration brings to light dimensions of migration which are not well-reflected in existing legal, protection or assistance frameworks.

The voice and agency of all migrants and the communities affected by migration must be intentionally, meaningfully and actively included in all processes, practices, projects and policies.

At the centre of this approach are migrants themselves, and the communities they are a part of or encounter in their countries of origin, transit and destination. This means that the voice and agency of all migrants and the communities affected by migration must be intentionally, meaningfully and actively included in all processes, practices, projects and policies. Any initiative should not be done for them but with them. Under this approach, it is also essential that all processes, policies, projects and practices are carefully and sensitively adapted to the local context. In addition, the approach also widens the understanding of violence as it draws attention to the importance of responses to migration, focusing not only on the impact of direct violence but also structural and cultural violence.

A positive peace approach to migration reveals a new horizon of possibilities. This includes a vision of a world where migration increasingly becomes a voluntary choice, because all kinds of violence are slowly but surely reduced. In this scenario, when migration occurs, migrants and communities in countries of origin, transit and destination would work together towards mutually beneficial outcomes. Migration governance would be discussed rationally, based on facts. Migration would be considered a fact of life, something that humans do to adapt and thrive on this planet in response to political, economic, climate, or other changes that affect their lives.

Migration governance should be based on facts, not fear. When migration is understood as an ordinary human phenomenon, it benefits both migrants and host communities.

When societies make peace with migration, attention can be shifted towards reducing the different kinds of violence and thereby creating the conditions for sustainable peace. Migrants will be accepted on a level of simple humanity, as individuals with rights, aspirations and agency to realise them. As fear of violence dwindles, migrants will have more agency about the choices they make in their lives, have a stronger sense of their multiple belongings, and be better placed to make a positive contribution for the benefit of themselves, their loved ones and their local communities, as well as future generations.

Towards a Positive Peace Approach to Migration

In recent years, academic, policy, development and humanitarian actors have started to explore the intersections between migration and peacebuilding. Examples include Swisspeace's policy brief: *Moving towards peace: migration in peacebuilding policy and practice*³. This policy brief acknowledged that the relations between conflict, peace and migration are complex and called for the strategic engagement of peacebuilding actors in migration governance, social cohesion and participation and inclusion to help achieve sustainable peace. The policy brief was accompanied by the guidelines: *Toolbox: Addressing Migration in Peace Policy and Practice*⁴ (2021). This toolbox focused on how to address migration during the different stages of the conflict cycle. In addition, Peace Direct's *Migration & Peacebuilding*⁵ Report from 2022 focused on the relationship between migration and violent conflict, and the roles of local peacebuilders in countering structural violence that contributes to people leaving their countries of origin.

Despite these initial efforts, the benefits of positive peace approaches applied to the field of migration continue to be poorly understood. This handbook constitutes the first attempt to explore the development of migration approaches informed by some of the key positive peace thinkers. An initial introduction to these thinkers can be found in chapter one and lists of their key works in Appendix Two.



Galtung's Understanding of Violence and Peace

According to Galtung's distinction, negative peace is the absence of direct physical violence that is planned and committed by large groups of people. This is established as the fundamental purpose and objective of peacebuilding efforts. This kind of peacebuilding focuses solely on ending direct violence and preventing its recurrence through measures such as negotiated ceasefires, disarmament, and the development of policies and institutions that can reinforce the rule of law.

In contrast, positive peace proposes a broader understanding of peace as a measure of the health of societies, determined by the presence of attitudes, structures and institutions that create and sustain peaceful societies. Positive peace is not only concerned with direct physical violence but also with long-term efforts aiming at reducing structural and cultural violence. In essence, positive peace is an ongoing relational process- rather than an end in itself- that seeks to create sustainable social transformation towards more just outcomes. Hence, positive peacebuilding focuses on ending structural violence by implementing policies and procedures aimed at reducing inequalities and improving equitable access to rights and resources. Positive peacebuilding also aims to significantly decrease cultural violence through awareness campaigns and education aimed at challenging detrimental values and norms that prevent human beings from living fulfilled lives. This includes promoting respect, acceptance and empathy.

It should be noted that contemporary peace-builders, such as J.P. Lederach, Heidi Hudson and Leymah Gbowee, do not often explicitly refer to positive peacebuilding. This is because addressing structural and cultural violence has become part of mainstream peacebuilding, though these terms are not always used as descriptors. Hence, many peace-builders have dropped the term "positive," preferring instead just to use the term "peacebuilding". However, in this publication, the term "positive peacebuilding" will be used to emphasise the clear link to Galtung's concepts.

How Galtung's Concepts Can Inform Approaches to Migration

An approach to migration informed by Galtung's conceptualisations focuses not only on addressing the direct violence that negatively affects people's lives and is likely to be a contributing factor to migration but also on the **structural and cultural violence** that severely negatively impacts people's lives. In addition, this approach considers not only direct violence that is planned and committed by a large group of people as part of a violent conflict but also violent behaviour, such as murder, physical assault and bullying, that is persistent in many societies even when there is no violent conflict. Galtung did not pay as much attention to this, but it is important to include in a positive peace approach to migration because it significantly impacts people. The effects of some crimes are the same whether or not committed in the context of violent conflict. Losing a loved one is equally painful, whether it happens due to violent acts during times of negative peace or as a result of direct violence in an active conflict. However, direct violence in conflict includes crimes that typically would not occur in non-conflict settings. These include mass atrocities such as crimes against humanity, ethnic cleansing, and genocide. As a result, direct violence is often far more severe in both scale and impact.

A positive peace approach to migration therefore recognises the **extensive and complex spectrum of violence** that people face in the different phases of migration. It also helps to explain why people migrate in situations with no or low levels of direct violence, as these situations can still be plagued by high levels of violent behaviour and structural and cultural violence. This also challenges the commonly accepted distinction between, and understandings of, voluntary and forced migration since it recognises that the decision to migrate is not only influenced by the experience of direct violence, but also by the experiences of violent behaviour, and by structural and cultural violence. Hence, **forced migration** does not only occur when violent conflicts and natural disasters force people to move. It also occurs when violent behaviour, and structural and cultural violence have such devastating effects on people's lives that they consider migration as their only option. **Voluntary migration** is when migration is a free choice that an individual can choose to make.

Forced migration can also occur in countries of transit or destination, when migrants encounter violent behaviour, and structural and cultural violence to such a degree that they consider further migration their only option. Examples of these kinds of violence include hate crimes, portrayals of migrants as invaders, harassment by law enforcement, normalised hate speech and being deported because of a lack of funding for the onward journey. It also includes experiences of migration procedures themselves, which can feel like discretionary processes and decisions over which migrants have little control or agency.

Long procedures that leave people in a state of limbo, at times for decades, can also be severely disempowering and push people to despair.

Clear examples of how migration procedures strip people of their agency are found in cases where people are deported to countries which they have no connection to, or where people are moved from one accommodation site to another without consultation or notice⁶. Additionally, long procedures that leave people in a state of limbo, at times for decades, can also be severely disempowering and push people to despair. In the words of Ndizeye Innocent, a Burundian refugee living in Malawi: 'It's like living in a waiting room to nowhere.'⁷ These forms of violence, and their negative impact on drivers of peace, social trust and cohesion within host and transit societies, are rarely recognised.

A framework, informed by Galtung's conceptualisation of direct/violent behaviour, and structural and cultural violence will identify ways in which these **different kinds of violence affect people in the different phases of migration**. It will also identify ways in which these different manifestations of violence can be eliminated, or at least significantly reduced through practices informed by positive peace.



Central to Lederach's thinking on building peace is the importance of all actions being locally- focused, driven and led. This means including and fostering the **meaningful participation** of everyone who is affected by the issues, as well as ensuring that the actions are sensitive to the local context. He cautioned that too often people affected by particular issues are either completely excluded from participating in processes, policies, projects and practices aiming at addressing them, or only included in a tokenistic way⁸. In contrast, he emphasised that a vital part of peacebuilding is placing the authentic voice and agency of all people affected by the issues at the centre of the processes of any actions taken.

Representation and meaningful participation are vital right from the beginning of decision-making processes and potential projects, through to all stages, including scoping, design, implementation and reviewing. Lederach argued that meaningful inclusion is closely linked to the involved people's perception of the quality of the process and its leadership. He also maintained that meaningful engagement takes time to develop, both in terms of the number and length of conversations included, as well as the quality of these conversations. He argued that good conversations include collective listening, showing empathy, bearing witness to what has happened to all people involved, identifying mutual learning, and focusing on immediate as well as long-term needs. This helps to ensure that all people feel heard and valued. Good leaders should facilitate these sensitive conversations, with a focus on listening rather than drawing swift conclusions, and ensure that any promises made are followed up by actions. He highlighted the importance of having a thorough understanding of the context and carefully making sure that any actions taken are carefully adapted to the specific context in which they are being implemented.

Relationships also play a central role in Lederach's understanding of peacebuilding. He argued that relationships play a critical role when people perceive that resources are scarce and that their needs are in conflict with the needs of others. Therefore, he emphasises the importance of building relationships across all levels of society: between individuals, between communities and between individuals, communities and institutions (Lederach 2005).

Finally, Lederach (2007) emphasises the value of **reflective practice** in peacebuilding through two processes: demystifying theory and re-mystifying practice. According to Lederach: 'Demystifying theory means making explicit the underlying assumptions about how things work, about how particular actions or processes create consequences in environments of conflict and change.' (p. 4 in 2007). This means being very inquisitive about how and why a particular process or action is going to lead to the intended outcome, and remaining open-minded and not afraid of thinking outside the box. Peacebuilding work should be approached with curiosity as if it is an interesting puzzle and an opportunity for learning. It means carefully looking out for the unexpected and the unnoticed, and discussing ideas with many different people in order to capture a range of perspectives.

How Lederach's Concepts Can Inform Approaches to Migration

Lederach's emphasis on the importance of involving people affected by the issues in any actions taken shifts attention away from nation-states as the primary agents in migration to migrants themselves, and the people with whom they interact. Hence, **agency** is a central concept in articulating a positive peace approach to migration in practice. In broad terms, agency refers to the capacity to act and make decisions that influence outcomes. Put more simply, agency is the ability to "do something differently from, or in addition to, events that simply happen to you."⁹ Agency applies to both individual and collective levels and is an important engine of societal change and transformation.

Solutions emerging directly from people affected by the issues are most likely to be durable and beneficial to local communities.

An approach to migration informed by Lederach's work would recognise that solutions emerging directly from people affected by the issues are most likely to be durable and beneficial to local communities. The role of the state and agencies is to strengthen local communities' and migrants' capacity to exercise this agency. At times, this will be by providing support, but most importantly it will be by tackling the structural and cultural violence that limit the influence of migrants and affected communities on decisions that impact their lives.

Since this **representation** is key, finding ways to intentionally and meaningfully engage people affected by migration in the initiation, design, planning, and implementation of policies, projects, practices, and processes that affect them is essential. This means actively and empathetically listening to migrants and ensuring that their authentic voice is heard and valued. It means acknowledging that building trust and a space where migrants and affected communities feel welcome and safe to express their opinions freely takes time.

It involves continuous and deepening engagement with migrants and affected communities throughout different phases and processes. It also means paying close attention to inclusivity, ensuring that all stakeholders can participate intentionally, meaningfully and authentically. This means identifying and mitigating barriers to participation, especially for individuals, groups, and communities who have faced discrimination and exclusion in the past because of identity markers such as gender, ability, religion or race.

Applying Lederach's concept of the local means ensuring that all migration policies and practices are carefully adapted to the context in which they are implemented and meant to make an impact. This includes using sensitive conflict analysis to analyse the context and embrace the complexities methodically. It also means carefully looking at the situation, what is already being done to address the issues, and what opportunities and obstacles might influence the projects and processes planned. It considers the potential impact of any actions taken on neighbouring communities or countries, especially if there is already tension or conflict, as well as broader regional and geopolitical dynamics. Being **sensitive to the context** also means being very cautious about using lessons learnt from one context in another context. One important implication of this is to avoid labelling practices as 'good' or 'best' practices since this implies that a practice is recommendable regardless of the context. Instead, this handbook uses the term 'promising practice,' implying that just because a practice has worked very well in one context does not mean it will work equally well in another.

Following Lederach, **reflective practice** is essential in the constantly changing contexts of current migration. These call for approaches that are flexible, adaptive and capable of embracing complexity, which reflective practice can help ensure. Embracing complexity means using categories carefully and critically. Categories are helpful insofar as they help us to organise observations. However, being overly fixated with categories can lead to overlooking the continuously changing nature of people's experiences. For instance, destination countries are also receiving countries; host communities can also be migrant communities; a transit country may become a destination country if migrants change their minds and find opportunities, etc.

It is also important to acknowledge that migration is a highly politicised topic. This narrows the options for action when people open up to observation only when it confirms their views. Bias limits openness to new information or evidence, such as someone's lived migration experience, especially when the new information contradicts one's self-perception (individual or collective). However, being reflective means being curious and open-minded about what works and what does not work for migrants and other stakeholders and being ready to hear them contradict commonly believed assumptions and theories. It also means taking an inclusive and critical approach to evaluating migration policies, projects, practices and processes, and being ready to change the course of action or think outside the box if required.

Being reflective means being curious and open-minded about what works and what does not.

Finally, Lederach's perspectives on peace also include a special focus on the **relational aspects** of all issues. This means that the issues migrants face are always situated in a relational context that needs to be understood and acknowledged if changes are to occur. For example, in order to change the ways some police officers act against migrants trying to cross borders, it is important to understand the extent and nature of the relationship they have with the migrants. It is also important to consider what affects these relationships. If some police officers might benefit financially through taking bribes for the safe passage for those migrants who can afford it, they have an interest in making the passage dangerous when no money is paid. Similarly, to understand the discrimination and xenophobia many migrants face, it is important to consider the extent and nature of the relationships between migrants and local communities on the one hand, and national authorities on the other. Hence it is essential to place the building or restoring of relationships at the heart of approaches to migration.



Hudson: Agency, Intersecting Identities and Gender and Postcolonial Lenses

Hudson (2009) has highlighted the importance of applying a **gender lens**, which, among other things, means identifying and removing the barriers that prevent women from actively participating in formal peacebuilding activities and processes. However, she has also contended that defining women's agency solely based on their participation is far from enough. According to her, this is because of an often implicit precondition for women's participation: that they behave like men. This happens when dominant frameworks and discourses that do not adequately consider women's needs and thus do not fundamentally improve their lives are not questioned. As an example, she has argued that adding women's rights to legal frameworks does little to change women's lives as long as the legal frameworks remain defined by male standards, legal institutions are still dominated by men, and cultural beliefs and norms about gender continue to be deeply entrenched and unchallenged (2009; 2012). Focusing on gender equality in terms of agency and participation must not detract attention away from the importance of challenging dominant processes and practices (2012). Instead, Hudson calls for a long-term strategy for transforming gendered power relations that transcend gender categories, creating new frameworks and norms that benefit everyone (2009; 2012).

Hudson (2009) has also argued that, though it is important to acknowledge that gender oppression happens everywhere, not all women have the same needs and interests. All women have **intersecting identities** based on characteristics such as their religion, class, ability and ethnicity, which are affected by their geographical, historical and cultural contexts. This determines their positionality- that is their agency, what roles they can play, and what powers they have in a given context. Therefore, to understand the roles of gender, it is important to focus on women's everyday diverse lived experiences and how they are affected by context (2012; 2021).

Finally, Hudson (2009; 2012) draws attention to the importance of using a **postcolonial lens** to understand the ways Western ideas and values are seen as universal and superior, and how they dominate international policies, processes, projects and practices. She has also warned against women from the West speaking on behalf of all women, and argues that this can make the lived experiences of women outside the West worse. Rather than accepting the dominant influence of racialised, hetero-normative, patriarchal, Western- and Christian-centric notions, it is important to decolonise and transform international policies, practices, projects and processes.

How Hudson's Concepts Can Inform Approaches to Migration

Adopting Hudson's gender lens when looking at migration means focusing not only on whether women have agency but also on whether they can participate in forming and implementing migration policies, practices, projects and processes. It also means considering how their positionality determines what kind of agency they have and, therefore, the impact they have on decision-making processes. Applying a gender lens also means ensuring that migration policies, practices, processes and projects do not merely uphold the status quo that often severely disadvantages women. Instead, it is important to critically question current migration approaches and aim to transform regulations, institutions, and norms in ways that significantly improve the lives, not only of women but also of other disadvantaged groups, such as religious minorities or LGBTQ+ people. This includes drawing attention to the impact of cultural violence, not only against women but also between groups of women. Examples include situations where one group of women sharing the same religion has entrenched negative perceptions of another group of women belonging to the LGBTQ+ community, leading to tension and conflict.

Applying a gender lens also means ensuring that migration policies, practices, processes and projects do not merely uphold the status quo that often severely disadvantages women.

Hudson's concepts of agency and the impact of intersecting identities on positionality, including power, are helpful for understanding the agency of all migrants. This includes considering how migrants' agency is shaped by structural and cultural factors that affect them in all stages of their migration journey. Migrants often find themselves in situations where the space to exercise agency is limited. Examples include situations where they are stuck in lengthy migration procedures awaiting a decision; where they are caught in a legal limbo or unable to leave reception centres; or where they are deprived of the right to work.

The strength of migrants' agency is influenced by their intersecting identities, further disadvantaging migrants with certain characteristics such as particular religious, economic and educational backgrounds. As an example, the lived experiences and agency of a university-educated white Christian Ukrainian woman who is offered a home and allowed to work on arrival, are very different from the lived experiences and agency of a Muslim Somali woman who only finished primary school and is left to live in an overcrowded iron-gated holding centre for lengthy periods of time.

Finally, Hudson also encourages applying a postcolonial lens to analysing policies, practices, processes and projects. In a migration context, this includes acknowledging biases and commonly held beliefs and their influence on policy and practice. One example is policies primarily informed by the perspectives of the country of destination in Europe while ignoring the perspectives of countries of origin or transit. Only focusing on the US and Western Europe as countries of destination disregards that the vast majority of migrants are internally displaced or settled in neighbouring countries of destination. An approach informed by Hudson's thinking would look for ways to **decolonise current migration approaches**, including recognising the importance of meaningfully including Indigenous knowledge and practices in any actions taken.



Gbowee (2009; 2012) has continuously drawn attention to the importance of recognising how women are disproportionately targeted and hence, affected by the different kinds of violence. She has highlighted that gender-based violence does not only affect the individual woman who is subjected to it but also local communities and societies. However, she has also emphasised the importance of not just considering women as helpless victims but also seeing them as stakeholders and active participants in peacebuilding and advocates for a transformative, inclusive, equitable and just peace. She has underlined the significance of women being assertive and demanding to be intentionally and meaningfully included rather than waiting to be seen and recognised. Finally, she has emphasised the importance of **women's alliances and cooperation** across other divides, such as religion and ethnicity, which is illustrated by her commitment to working with Muslim women peace activists.

Gbowee (2019) writes about the importance of committing to nonviolence because of the devastating impact of the use of violence. Based on her own experience of leading a civil resistance campaign in Liberia, she emphasises the importance of **nonviolent action**. Examples include large-scale peaceful protests and sit-ins in important public places, singing, praying and calling for peace, informal mediation and dialogue, and sharing stories of the impact of violence with national and international actors, including the media. Lastly, she has emphasised the importance of all actions being based on local understandings, strategies, practices and mobilisation.

Gbowee (2013) has also drawn attention to some of the potential positive roles **faith** can play in peacebuilding. Firstly, she has argued that faith can inspire people to take action against oppression and injustice; Secondly, that faith-based values, such as compassion, love and justice, are vital for peacebuilding; Thirdly, that building intra-faith and interfaith alliances and relationships between people affected by the same issues is important.

How Gbowee's Concepts Can Inform Approaches to Migration

Applying Gbowee's gender lens to migration means acknowledging that women are disproportionately affected by the different kinds of violence, both before, during and after they have migrated. In addition, when analysing the impact of the different kinds of violence in a migration context, it is important to not just focus on the individual level but also on the collective level, such as the impact on families and communities. Applying Gbowee's gender lens also means not just seeing migrant women as helpless victims of violence and in need of special care and attention, but also as vital collaborators, initiators and leaders of much-needed change. Like Hudson, Gbowee emphasises the importance of **change being inclusive, transformational, equitable and just**, to ensure that actions taken really transform the lives not just of migrant women, but also of women in the communities they are a part of. Finally, it is important to build alliances and relationships between migrant women so that they can unite in demanding, initiating and implementing transformative change.

Applying Gbowee's thinking on peacebuilding to migration means ensuring that all actions taken are **nonviolent**. This is especially relevant for any actions taken against violent behaviour and direct violence to help ensure that the actions taken have the intended decreasing effect.

Applying Gbowee's faith lens to migration means acknowledging the significant role faith can play in calling people to **united action** against issues that affect themselves and others. This is significant, considering that 85% of the world's population identifies with one or more of the more than 10,000 religions worldwide. In a migration setting, this means that faith may not only inspire migrants to take action but also that the people of faith with whom migrants come into contact can become important partners and allies in improving processes, policies, projects and practices.

Faith-based values, such as love, compassion, and perhaps most importantly, in a migration context, welcoming the stranger, are shared across many faiths and can help inspire and inform any action taken. Gbowee's faith lens also emphasises the importance of not just building alliances and relationships between migrant women who share similar intersecting identities, but also across divides such as religion, nationality and ethnicity, as well as with women in the communities they come into contact with.



Important qualification

Before turning to the development of ten principles based on the ideas of Gbowee, Hudson and Lederach, which should inform approaches to migration, it is important to emphasise that just because a particular idea has not been assigned to one of these peacebuilders does not mean that they have not also addressed that in their thinking. As an example, though faith is addressed by Gbowee, Lederach has also addressed the importance of faith in different contexts.

Summary of Ten Peacebuilding Principles To Be Applied to Migration

The following principles are based on Gbowee's, Hudson's and Lederach's ideas about peacebuilding that, applied to the field of migration, guide this handbook:

- **Intersecting Identities:** Acknowledge that the intersection of identity markers such as age, social class, race, gender, sexual orientation, disability, nationality, ethnicity and religion significantly affect a person's lived experiences, perspectives, needs and interests.
- **Agency and Positionality:** Acknowledge that all migrants and people they encounter, have agency and unique knowledge, understandings, and skills. These are all essential for the successful scoping, designing, planning and implementation of migration policies, processes, projects and practices. However, it is also important to recognise that all people are embedded in power dynamics that affect their positionality, which significantly influences their capacity to act as well as the impact of their actions. In many cases this means that women and minorities are significantly disadvantaged.
- **Inclusivity:** Ensure the inclusive, intentional and meaningful participation of migrants and the communities they come into contact with. This includes paying special attention to people who have historically been marginalised, ignored and excluded and mitigating obstacles and challenges to participation for all people affected by migration.
- **Participatory Approach:** Take a participatory approach to scoping, designing, planning and implementing migration policies, processes and projects and ensure that participation is intentional, authentic and meaningful.
- **Context Sensitivity:** Thoroughly understand and consider the special and complex circumstances in each context to ensure that every action taken is sensitive to the local context. This includes working with the people affected by the issues, and acknowledging what is already being done. It also includes showing caution when using lessons learnt from other contexts, acknowledging the uniqueness of each situation, and understanding the importance of thinking about previous practice as potentially 'promising' rather than definitely 'good' or 'best.'

- **Reflective and Value-Driven Practice:** Apply reflective practice to all actions taken, including the monitoring, evaluation, accountability and learning of these actions. This means being critical, curious, open-minded and ready to think outside the box, thereby reflecting the complex and continuously changing context of current migration. It is also important that practice is value driven. When appropriate, faith can be used to inspire action and participation, and faith-based values can be used to inform better practice.
- **Nonviolence:** Commit to using non-violent means to initiate and catalyse change without triggering further violence.
- **Relational:** Acknowledge the importance of relational aspects in understanding the experiences of migrants and the people and communities they encounter. This includes ensuring that relationship-building between migrants and other people affected by migration, such as local communities or national authorities, is at the core of approaches to migration. It is also important to build relationships within and between different groups of migrants across divides such as religion and ethnicity.
- **Gender Perspective:** Acknowledge the ways women and other marginalised groups are disproportionately affected by the different kinds of violence. This includes critically questioning current approaches to migration and how they disproportionately impact women and other marginalised groups. It also includes ensuring that future migration policies, processes, projects and practices significantly transform the lived experiences of women and other marginalised groups.
- **Post-Colonial Perspective:** Recognise how Western ideas, concepts and perspectives are often seen as universal and hence, dominate approaches to migration. Therefore, it is essential to identify ways the approaches can be decolonised, which includes valuing indigenous knowledge, understandings, processes and practices.

Endnotes

- 1 Commission on Human Security (2003). *Human security now: protecting and empowering people* CHS: 2003: 4.
- 2 The Rethinking Security network has produced many useful resources highlighting the failings of current security policy in the UK and globally and suggesting ways forward towards a new approach based on solidarity, justice and peace.
- 3 Grossenbacher, A. (2021). *Moving towards peace: migration in peacebuilding policy and practice*. swisspeace Policy Brief 02/2021
- 4 Grossenbacher, A. (2020). *Toolbox; Addressing Migration in Peace Policy and Practice*. KOFF and swisspeace.
- 5 Peace Direct (2022). *Migration and Peacebuilding*. Report 20 September 2022.
- 6 Statewatch (2020). *Deportation Union - Rights, accountability, and the EU's push to increased forced removals*.
- 7 The New Humanitarian (28 February 2024) 'Flipping the Narrative: "It's like living in a waiting room to nowhere".'
- 8 <https://www.c-r.org/accord/inclusion-peace-processes>
- 9 Sarris (2023) *The Most Precious Resource is Agency*, <https://map.simonsarris.com/p/the-most-precious-resource-is-agency>