



In this chapter you will find:

- Possible Measures to Address Violent Behaviour Affecting Migration
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 - Humanitarian Disarmament
- Possible Measures to Address Structural Violence Affecting Migration
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 - Ensuring Climate Justice
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- Possible Measures to Address Cultural Violence Affecting Migration
 - Supporting Socially Integrated Societies
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Chapter 4

A Positive Peace Approach to Migration in Countries of Origin Without Violent Conflict



INTRODUCTION

This chapter will explore how aspects of a positive peace approach to migration can be applied in a country of origin where there is no current overt violent conflict and where the focus is on **conflict prevention**. It will first identify some of the main ways structural and cultural violence affect migration and explore the international migration-peacebuilding nexus in this context. Then, it will identify three measures that can be implemented to reduce violence, structural and cultural violence respectively.

It is important to emphasise that the distinction between a country without violent conflict and the other classifications is unclear. For example, a country may contain geographical areas that include both overtly peaceful regions and regions with ongoing violent confrontations. This chapter is more relevant in the first case (i.e. in a region without violent conflict), whilst the next chapter deals with violent conflict regions. A country without violent conflict may also include migrant transit or settlement areas - these cases are covered by chapters six and seven. In other words, more than one of the following chapters is likely to apply to any specific country.

It is also important to highlight that practices mentioned in one context might also be important and relevant in other contexts. For example, a measure designed to prevent violent conflict, such as community mediation, might also be important in the country of destination or in a country of origin after a violent conflict has occurred.

Violent Behaviour, Structural and Cultural Violence Affecting Migration

In countries and communities where there is no organised and collective direct violence between large groups of people, living conditions can still be marked by significant levels of other kinds of violence that severely impact people's lives. Examples include robbery, extortion, kidnapping for ransom and murder, making local people fear for their lives and safety. In some cases, the rule of law starts breaking down because the police and judicial systems are either unable or unwilling to ensure accountability. People lose trust in institutions that are meant to uphold the rule of law, leading to actions such as demonstrations that sometimes turn violent and people acquiring weapons to defend themselves. In contexts with no viable alternatives, people might take matters into their own hands, potentially exacerbating the state of lawlessness. The state sometimes responds with further violence, engaging in practices that violate human rights. In some instances, the military also becomes involved in upholding law and order, often leading to further escalation of violence.

This violent behaviour often affects different groups of people disproportionately. For example, gender-based violence may increase and youths, especially young men, may become more voluntarily or involuntarily involved in violent behaviour. Intersecting identities, such as belonging to a specific ethnic minority or practising a particular minority religion, may make individuals and groups more susceptible to becoming victims of violence. While the violence might not reach the same levels as in the context of direct violence (where incidents such as bombings of neighbourhoods, ethnic cleansing and genocide occur), the level of violence can still have a devastating impact on people's everyday lives. It can also impact their sense of safety. Such violent behaviour can therefore affect people in similar ways as direct violence does during a violent conflict.

In addition, in many countries, there is not only a scarcity of essential resources, such as food, housing, education, employment and healthcare, but also significant inequality in access to these resources. This is **structural violence**. Intersecting identities, depending on features such as gender, religion, ethnicity, age etc., often determine how and the degree to which people are affected. For example, belonging to a linguistic minority group will affect access to education if schools only teach in the nationally recognised language. Similarly, belonging to a minority ethnic group will affect access to the labour market if business managers only hire people from their own majority ethnic group. Often, this includes unequal access to the political system, potentially leading to limited political accountability, rising levels of corruption and a breakdown of the institutions that are supposed to uphold human rights for all.

Furthermore, climate change and the consequential increase in climate-related hazards, such as drought and flooding, further increase the challenges specific groups face in their everyday lives. This is highly likely to get much worse. All these manifestations of structural violence also negatively affect the vertical and horizontal relationships between individuals, groups and local and national authorities and institutions, leading to less social cohesion and integration.

Many people around the world also face cultural violence daily, even where there is no violent conflict. Dominant cultural norms and practices that reinforce the status quo in gender, racial, religious or ethnic hierarchies may be widely promoted, thereby significantly disadvantaging minorities. Stereotypes, prejudices, disinformation and hate speech against specific groups become gradually normalised if left unchallenged. This leads to a decline in intergroup relationships and impacts social integration and cohesion, leading to growing tensions between different groups. Again, intersecting identities play an important role in how and to what degree people are affected by cultural violence, often leaving people with more complex minority intersecting identities, such as those living with disabilities and/or belonging to an LGBTQ+ community, much more exposed.

Intersecting identities play an important role in how and to what degree people are affected by cultural violence.

In conclusion, in contexts without direct violence, violent behaviour, structural and cultural violence can still severely impact people's living conditions. The presence of structural and cultural violence, as well as high levels of violent behaviour, increase the likelihood of violent conflict breaking out. As an example, increasing inequality in access to resources can lead to negative feelings towards the privileged group(s) with easier access, which can lead to cultural and direct violence against this group(s).

The International Migration-Peacebuilding Nexus

Experiences of violent behaviour and structural and cultural violence in places without violent conflict can contribute to people considering migration. This can further destabilise already fragile countries, increasing the risk of violent conflict breaking out. As an example, the living conditions of a large group of people might become so unbearable because of experiences of violent behaviour and structural and cultural violence that they decide to move. Their first destination might be a neighbouring area where resources are also already scarce, increasing the risk of the outbreak of violent conflict between the existing community and the newcomers. This situation can also occur across an international border, potentially leading to a deterioration of the relationship between neighbouring states and thereby increasing the risk of war.

A positive peace approach to migration takes a wider perspective and focuses on reducing violent behaviour, structural and cultural violence in order to improve the living conditions for all.

Given the complexity of the decision to migrate and the recognition that it is not just based on the living conditions of individuals and communities, the main objectives of actions taken should not be to tackle only the perceived causes of migration. Instead, a positive peace approach to migration takes a wider perspective and focuses on reducing violent behaviour, structural and cultural violence in order to improve the living conditions for all local people and prevent the outbreak of violent conflict. Hence, the aim will not be to manage, reduce or prevent migration, but rather to ensure that all people can live in peace. This will allow migration to be a free voluntary choice rather than a decision which people are forced to take because it is seen as the only option.

Possible Measures to Address Violent Behaviour Affecting Migration

1. COMMUNITY MEDIATION¹

Community mediation offers a voluntary, informal and nonviolent way of **resolving differences and conflicts** between individuals, groups, communities and organisations before the situation turns violent, or before the already existing violence escalates. It reduces the risk of people resorting to violent behaviour when they feel they have been wronged. Therefore, it helps mitigate the violence that negatively impacts not just the individuals involved in the dispute but also their families and communities. Community mediation offers people an opportunity to talk about their issues, concerns and needs in a safe environment. The idea is not only to give people an **opportunity to talk** about their own perspectives but also to listen actively to the perspectives of the other person(s). Such difficult conversations are facilitated by an impartial, trained and experienced mediator who helps ensure that the mediation process is supportive and helpful. The mediator will not take sides or advise the participants on what to do. Hence, the participants control the process and have the sole authority to make decisions about how the dispute(s) should be addressed. Conversations are confidential, and information is only shared through **mutual consent**. The aim is to find a solution(s) that are acceptable to all parties and will prevent further violent escalations. This can be followed up by a community dialogue about how similar disputes can be peacefully addressed in future.

WHY IT WORKS

- Community mediation offers participants a **nonviolent way of addressing their differences** and finding ways forward that are mutually beneficial. This reduces the risk of violent escalations that might otherwise contribute to the disputing people considering migration as their only option for survival.
- Communities have **agency** in and **ownership** of community mediation processes and practices
- Community mediation **builds connections** and **strengthens trust and relationships** between people and communities.

SOME POSITIVE PEACE PERSPECTIVES

From a positive peace perspective, it is important that everyone, including the people most affected by violence, have access to community mediation services and that the process is **inclusive**. This includes carefully considering gender norms and how they might influence the mediation process, especially concerning the influence and power of the participants. For example, in some communities, it might be difficult for a woman to speak and be heard if the other party is an older man. The influence of intersecting identities also needs to be carefully considered. People with speech or hearing impairments or with mental health issues are likely to need extra support from the mediator. It is important that the mediation service is led by local mediators from a wide variety of backgrounds since they will have very valuable knowledge about the local context. This also helps ensure local ownership, which is often closely connected to commitment. When appropriate, **local mediators** can draw on local faith and cultural practices and values that can help in localising the mediation process. From a **post-colonial perspective**, this is especially important, considering the influence of Western theories and experiences underpinning commonly held understandings of key aspects of community mediation.

Example of Promising Practice

Women Faith-Based Mediators² play an important role in reducing violence linked to ethnicity and politics in local Kenyan communities. In these incidents of violent behaviour, religious identities have often been used to mobilise political support and support for the use of violence. The importance of religious identities makes the women's faith-based approaches, which include drawing on spiritual scriptures and values, particularly impactful. For example, when appropriate, the women use verses from the Bible and the Quran to motivate Christian and Muslim leaders to engage in mediation. The women have had to overcome significant challenges such as a lack of education and resources and the influence of dominant patriarchal systems and norms. Still, inspired by their faith, they have managed to convince participants and communities to commit to nonviolent action and have mediated disputes between conflicting clans, reducing the risk of further violence.

LIMITS AND CAVEATS

- One of the core premises of community mediation is that **participation is voluntary**. It can only help reduce violent behaviour and potential forced migration if the people in dispute are happy to participate in the process. This also means that the timing of the mediation process is critical.
- Parties to a dispute might not consider participating in community mediation safe.
- The shared agreement that the parties in dispute develop as part of the mediation process is **legally non-binding**. Its successful implementation relies on the commitment of the parties. No sanctions can be imposed if parties refuse to adhere to what has been agreed upon. Therefore, mediation can only help reduce violence and the potential forced migration of people affected by the disputes if the parties are willing to follow the guidelines they have agreed.

2. INTERVENTIONS TO REDUCE YOUTH INVOLVEMENT IN GANGS³

In situations without violent conflict but with considerable levels of violent behaviour, youths – especially young men – are often disproportionately involved and affected. One of the ways they become involved in and affected by violence is through their affiliation with gangs. However, it is important to acknowledge that there are many other ways young people are affected by violence and become instrumentalised in violent behaviour. It is also essential not to reinforce the stereotype that it is only young men with specific backgrounds who are involved in gang violence. People from many different backgrounds and ages are involved in gang violence around the world; wealthy, privileged and often white groups often profit from gang violence and help sustain it. It is also important to emphasise that there are many different reasons why young people become involved in gang violence. For many, poverty, lack of educational and employment opportunities, general marginalisation, and feeling unsafe are all contributing factors. When young people join gangs, it can lead to increased violent behaviour which negatively impacts people's living conditions and can moreover threaten their lives.

In some cases, such as in Haiti, gang violence can also develop into violent conflict. For many young people, being part of a gang means living a life where active involvement in violence becomes normalised. Leaving the gang might be very difficult because of factors such as repercussions from other gang members and discrimination from the local community.

For this reason, interventions designed to reduce youth involvement in gangs are a crucial part of minimising violent behaviour and preventing the outbreak of violent conflict and leading to potential forced migration. Though the evidence is not entirely conclusive, the following four factors are likely to positively affect the design and implementation of such interventions:

1. Offering young people the opportunity to take part in a range of **alternative and engaging activities** such as sports and arts;
2. Ensuring the **meaningful inclusion** of youth and gang leaders in the design and implementation of the activities;
3. Supporting young people in developing **lasting relationships** outside the gang; and
4. Addressing ongoing gang violence by focusing on demobilisation and reconciliation.

Other initiatives that might help include providing opportunities for education, employment and training in interpersonal communication, conflict transformation skills and nonviolence.

WHY IT WORKS

- Interventions to reduce youth engagement in gangs offer young gang members an alternative and less violent way of living, and improve their skills and prospects for employment. This provides them with more peaceful living conditions and potentially reduces the risk of them thinking that they must migrate.
- Reducing the number of young people involved in gangs is also likely to lead to less violent behaviour in local communities. This improves the living conditions of local people and diminishes the likelihood of gang violence escalating into violent conflict, which can lead people to believe that migration is their only option.

SOME POSITIVE PEACE PERSPECTIVES

From a positive peace perspective, these interventions must include all youth willing to participate, regardless of their intersecting identities, including characteristics such as gender, ethnicity and religion. It is also important to apply a **participatory approach** to help ensure that their engagement in the planning and implementation of the activities is authentic, which includes considering and potentially strengthening their agency. It means listening to them actively and collectively, showing them empathy and compassion, and bearing witness to their daily experiences. From a gender perspective, it is also important that the interventions carefully consider the impact of intersecting identities on people's motivations for, and daily lived experiences with, gang membership and leaving the gang. This includes focusing on and recognising the strengths of their relationships within and outside the gang as well as what these will look like once they have left the gang. Both from a decolonial and conflict sensitivity perspective, it is very important that all interventions carefully draw on **local knowledge and experiences**. Since the evidence on what does and does not work is still inconclusive, it is also essential to reflect on current practices, including showing curiosity and being open to having one's underlying assumptions significantly challenged.



Example of Promising Practice

Jovenes Hondureños Adelante – Juntos Avancemos (JHAJA)⁴ is a civil society organisation that works with young people in local communities in Honduras who are either at risk of joining a gang, already a gang member, or have left a gang. The organisation engages directly with gang members to understand their perspectives and needs to ensure their programmes respond appropriately, consequently reducing gang-related violence. Their engagement with gangs also includes supporting gang members in upholding their human rights, especially during prosecutions and in prisons. Their projects focus on engaging youth in activities such as job training, sports and arts, providing legal support to young people and educating parents about gangs and what alternatives exist for their children. Moreover, they also use previous gang members to educate and influence young people about gangs and gang-related activities. The organisation values lived gang experience, deep knowledge about the local context and interpersonal skills, such as active listening and trust building.

LIMITS AND CAVEATS

- Interventions against youth involvement in gangs take up **resources** that might already be very scarce in contexts plagued by considerable levels of violence.
- In some contexts, those working with young people involved in criminality are themselves criminalised and discredited.
- Young people might fear so much for their safety that they are unable to participate in interventions aimed at distancing themselves from the gangs.
- These interventions also necessitate a long-term commitment that it might be difficult to fulfil in fragile contexts.

3. HUMANITARIAN DISARMAMENT⁵

In contexts with significant levels of violence, the accessibility of arms plays a pivotal role and must be limited if violent behaviour is to be reduced. Unlike traditional approaches to disarmament which focus primarily on the security of states, the primary objective of humanitarian disarmament is to protect the safety and well-being of civilians. This is mainly done by **limiting the impact of arms** on human beings and the environment. It focuses on arms that have an indiscriminate and inhumane impact and arms that are particularly problematic because of the ways they are produced, traded and used. The approach has a broad scope as it includes a wide range of measures to prevent and remediate human suffering through the development and implementation of norms.

The primary objective of humanitarian disarmament is to protect the safety and well-being of civilians.

Examples of preventive measures include restrictions on the development, production, trade, stockpiling and use of arms, as well as the destruction of arms already in use. Remedial measures include campaigns highlighting the harm that arms cause, adopting laws and policies that look after victims, and ensuring access to justice and accountability. This includes providing medical care, recuperation and ensuring that their socio-economic rights are upheld. This approach is **people-centred** in that civil society organisations play a key role in its implementation, and it strives to include the voices of affected individuals and communities.

WHY IT WORKS

- A decrease in the availability of weapons reduces the likelihood of indiscriminate violence towards civilians, improving everyone's living conditions and reducing risks of further violence and potential forced migration.
- Inclusive and participatory people-centred approaches are more likely to be **supported at the local level**. Hence, they are more likely to have a positive impact on all people's lives, reducing the risk of further violence and potential forced migration.

SOME POSITIVE PEACE PERSPECTIVES

From a positive peace perspective, the implementation of this approach must consider the influence of intersecting identities on how individuals and groups are affected by the use of arms in their community. For example, campaigns should highlight that the impact of arms is worse for some groups. It is essential that the actions aim to change the norms that are used to justify the use of arms. For example, in some communities, norms are used to justify using arms to revenge wrongdoings against family or community members. In these cases, restricting the availability of arms will not be enough. Any actions taken should be **sensitive to the local and national context**. These include decolonising practices developed externally, such as weapons amnesty and awareness campaigns. Finally, it is essential to consider how humanitarian disarmament affects the relationships between individuals, groups, communities and national authorities.



Example of Promising Practice

The Arms Trade Treaty (ATT)⁶ is a multilateral treaty that regulates the international trade in conventional arms. Following its adoption by the United Nations General Assembly in April 2013, the ATT entered into force in December 2014. The Treaty establishes international standards based on the principles of human rights and humanitarianism applied to regulating a significant range of categories of arms to prevent their illegal trade. These include assault rifles, bombs, rockets, tanks and fighter jets. The Treaty currently has 115 State Parties, with a further 27 States which have signed but not ratified the Treaty. The ATT requires State Parties to implement approval and regulation processes and procedures to the flow of arms across international borders. This includes establishing standards that must be met before permission to export arms can be granted, and reporting annually on the import and export of arms. The negotiation and adoption of the ATT has been hailed as a considerable achievement for requiring states to place the **interests of civilian protection above other interests**, such as security, foreign policy and economics⁷. However, its implementation has not been as successful as had been hoped. There are no sanctions when states violate the provisions of the ATT. Many states have exploited this by continuing to export arms in ways that violate the Treaty and fuel violence around the world. It is also problematic that the treaty requires states to justify the refusal of export licences rather than to justify why a licence has been granted.

LIMITS AND CAVEATS

- National humanitarian disarmament processes can be **costly** and have **limited effect** unless supporting activities and norms are realised at the national and local levels.
- National humanitarian disarmament processes need to be matched at the regional and global levels to ensure that arms are not illegally brought into countries with no regard for these regulations. At the international level it is therefore essential to ensure accountability for not following international regulations of arms.

Possible Measures to Address Structural Violence Affecting Migration

1. SUPPORTING INCLUSIVE POLITICAL SYSTEMS AND PROCESSES⁹

One of the most important ways to address structural violence is to ensure **equitable access to political power**. Being an influential player in the political system and processes is an essential requirement for equitable access to resources such as food, education, employment and healthcare. Hence, political systems and processes that are inclusive and representative of all are essential for reducing the risk of violence.

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There are many ways to improve inclusivity and representation in political systems and processes. These include protecting and expanding spaces and actively encouraging the **participation** of marginalised groups. They would encompass local and national constitutional bodies and processes, election processes, political parties and policymaking procedures. It is also important to focus on building people's **capacities and skills so they can participate actively and effectively**. For example, supporting internal structures and processes in political parties can help to ensure they are inclusive in their approach to recruiting candidates. Additionally, building capacity in marginalised individuals and groups, enabling them to join political parties or start their own political party, is also very important. Finally, elections must be free, fair, inclusive and peaceful, ensuring that all people can vote for the candidates they think best represent their interests and will ensure them equitable access to resources.

WHY IT WORKS

- Inclusive access to political systems and processes helps ensure equitable access to other essential resources. This reduces the risk of structural violence in the form of real or perceived unequal opportunities to fulfil basic needs.
- Since unequal access also negatively affects the relationships between groups and communities, increased access will create conditions for better relationships. This will benefit not only people who might otherwise consider migration their only option, but also others in the community because interpersonal and inter-communal relations will be more peaceful.
- Representation and participation in political systems and processes are fundamental principles of democracy, giving people a voice and an opportunity to decide who should represent them in policymaking processes. Thinking that one has opportunities to influence political systems and processes, locally and nationally, is important for all, not just those who feel forced to migrate.

SOME POSITIVE PEACE PERSPECTIVES

From a positive peace perspective, it is important that the impact of intersecting identities on people's positionality, and hence their opportunities to participate in political processes and systems, is seriously considered. This includes identifying and mitigating potential barriers to participation for certain groups. For example, it is important to think about how living with disabilities, or being internally displaced, affects a person's access to participating in political systems and processes. It is also significant to consider what **agency** different people have regarding the roles they can play as well as their impact in political systems and processes. As an example from a gender perspective, it is not enough to authorise women's equal participation if local cultural norms and practices do not support this principle by recognising their contributions as equally important and valuable as men's. In addition, one should challenge situations where different marginalised groups of people participate in the development and implementation of policies that uphold status quo and thereby, continue to disadvantage them. A gender perspective calls for people to be actively involved in political systems and processes in ways that enable them to impact policies that considerably transform lives for the better.

A post-colonial perspective calls for awareness of how understandings of inclusivity in political systems and processes are often based on Western concepts and experiences, and how ideas about democracy need to be decolonised. Therefore, it is important to use reflective practice to question underlying assumptions, to keep an open mind and to ask questions to better understand the local context, including local understanding of key concepts such as democracy and participation.



Example of Promising Practice

The Electoral Institute for Sustainable Democracy in Africa⁹ is a not-for-profit organisation established in South Africa in 1996 that focuses on promoting citizens' participation, trustworthy elections and effective political institutions. One of its projects focuses on improving women's access to decision-making positions and democratic processes in Madagascar¹⁰. The organisation has supported the development of the first network of women leaders. It has also trained women who want to run for legislative elections, resulting in more women joining the National Assembly. Additionally, the organisation supports and trains women elected to the National Assembly, and supported the establishment of a Women's Parliamentary Caucus. Finally, through civic and voter training, advocacy activities and awareness-raising, the organisation has supported women's associations, especially focusing on the participation of women, youth and people living with disabilities.

LIMITS AND CAVEATS

- Activities designed to improve access and participation in political systems and processes for marginalised groups will only have an impact if local norms support the accompanying processes.
- The **importance of context** specificity means that lessons learnt in one context are unlikely to be applicable in another situation.

2. ENSURING CLIMATE JUSTICE¹¹

Climate change and climate-related hazards often negatively affect the lives of people around the world. In some cases, these changes not only lead to disasters, but also to diminished vital resources causing conflict, especially in cases where groups are unequally affected. Nevertheless, climate-related impacts are not recognised as sufficient grounds for refugee status under the 1951 Geneva Convention. Climate justice acknowledges that certain groups are more negatively affected than others by the social, economic and health-related impact of climate change. One of the ways these structural inequalities can be addressed is through **adaptation**.

Climate adaptation refers to a set of measures or actions that can help communities prepare for or adjust to the consequences of the climate crisis. Migration constitutes a spontaneous adaptation strategy that reduces people's vulnerability to a changing climate and increases resilience to further changes, obstacles and difficulties. In this context, state action can help individuals remain or relocate safely through recognised channels according to their preferences and particular circumstances. This **adaptive migration** is often temporary in nature and takes place over relatively short distances, especially following heatwaves, floods, droughts or more severe seasonal cycles. People generally choose to stay close to their place of origin and near their loved ones and communities. As events become more frequent and damaging, people who are economically better-off may decide to move further away. **Economic inequality** means that while some can achieve more permanent solutions by migrating abroad, many others are left with fewer options for movement and adaptation. This calls for the recognition of immobility as a factor of vulnerability, particularly in the context of countries most prone to climate-related disasters. Furthermore, it highlights the need to support movement as an adaptation strategy that can increase the overall resilience of communities confronted with climate disasters.

WHY IT WORKS

- Adaptive strategies and National Adaptation Plans (NAPs) can stimulate dialogue on how to increase resilience when faced with climate change, and collectively manage risk. They can bring people together around shared challenges, including habitat loss, land degradation, displacement or adaptive mobility. This approach can reduce the risk of structural violence regarding the differences in the ways climate change affect people's everyday lives. Considering the unpredictability of who is going to be affected by climate change in the future, adaptation strategies help people prepare for an uncertain future. Hence, they benefit not only those currently most affected and potentially considering migration their only option, but also everyone else in the affected communities.
- Preparation for rapid onset events can boost mobilisation, civic participation and self-organisation, increasing resilience of all people in the long run.

SOME POSITIVE PEACE PERSPECTIVES

From a *positive peace perspective*, it is important to acknowledge that climate change affects people differently, with some groups being at higher risk than others. Those most affected are often already marginalised and facing other kinds of structural violence. In addition, it is important that approaches to planning and implementing adaptive climate strategies are participatory, meaning they include everyone who is affected in intentional and meaningful ways. This includes those who are already displaced, as well as people who will need to move if effective measures are not implemented. It is also essential to consider how intersecting identities and status enable or hinder active participation in projects and decision-making processes. Any measures taken must carefully consider the local context and draw on local resources, such as cultural and religious practices and values. It is especially important to consider the relationships between the affected groups. This ensures that actions do not negatively impact what might already be fragile relationships between groups significantly affected by climate change. From a post-colonial perspective, it is important that any actions taken locally to adapt to climate change do not attract attention away from the countries who bear most of the responsibility for the current climate crisis.



Example of Promising Practice

Transhumant herders in the Sahel have been facing increasing pressure on their livelihoods due to droughts and the shrinking availability of pastureland. In a region where 75% of the land is unusable for conventional farming, herding is the main sustenance activity available. During the dry season, pastoralists usually travel south to more humid territories closer to the coast, returning north during the wet season. These mobility patterns however, have been disrupted by the climate crisis, forcing herders to take longer, riskier journeys, and leading to conflict between nomadic and sedentary groups, especially with farmers profiting from agricultural modernisation. **The Regional Sahel Pastoralism Support Project**¹² was set up to advance a range of actions to ensure the sustainability of livelihoods in the region and facilitate the movement of pastoralists and their animals across borders. The project stimulated conditions to enable pastoralists to travel in safety with full access to basic services and crucial resources such as water, while also creating a mechanism for crisis prevention and response at national and regional levels. This project shows how conflict prevention actions and inclusive dialogue can enable communities to find adaptation strategies acceptable, all while illustrating how cross-border mobility can be a key component of building resilient adaptation to the effects of the climate crisis.¹³

LIMITS AND CAVEATS

- The effectiveness of adaptation measures decreases as climate change increases. Adaptation strategies should not divert attention from tackling root causes of the climate crisis in ways that reduce the necessity of adaptation in the first place. However, adaptation strategies have transformative potential in so far as they stimulate changes in the structure, values and world views that underlie societal systems. The normalisation of migration as an adaptation strategy should not divert from the fact that climate-related migration is a form of forced migration in response to structural violence.
- If adaptation is carried out badly it can erode trust and perpetuate inequalities and unjust structures that shape the context in which people make migration decisions.

3. PREVENTING AND TACKLING CORRUPTION¹⁴

*Building Peace Together*¹⁵ defines corruption as: the adaptation or perversion of political, economic, or legal processes for political or private motives (p.54). As mentioned in chapter one, corruption is a significant contributing factor in people's decision to migrate. There are many kinds of corruption such as fraud, embezzlement, bribery, money laundering, cronyism and nepotism. On a societal level, corruption can undermine public trust in institutions, the legitimacy of local and national governing bodies and the rule of law. It can also increase crime and discourage investment, leading to increased poverty and inequalities. It often has a devastating effect on a state's ability to uphold human rights, often disproportionately affecting groups such as internally displaced people and refugees who already find themselves marginalised. These groups are often dependent on public goods and services, and they do not have the economic means to afford bribes or to pay for private alternatives.

According to Transparency International, there are five main ways to stop corruption. Firstly, it is important to **end impunity** by ensuring accountability for people involved in corruption. This necessitates effective legal frameworks, law enforcement and independent courts. Secondly, it is important to implement **reforms** to improve financial management and auditing agencies so to ensure transparency and accountability. Thirdly, it is essential that governments are **open and transparent** in terms of allowing access to information and supporting freedom of the press. This encourages the responsiveness of governmental institutions and public participation. Furthermore, it is essential that people can **detect and report on corruption** holding stakeholders, including governments, accountable. This helps improve the availability and quality of public services, and builds mutual trust between people and their governing bodies. Finally, international banks and financial centres must be held **accountable** for their role in hiding and laundering proceeds from corruption.

WHY IT WORKS

- Corruption affects everyone. Hence, preventing and tackling it improves everyone's lives, including the people for whom corruption negatively affects their access to resources pushing them to migrate.
- Implementing a comprehensive and evidence-based approach to preventing and tackling corruption works because, without it, corruption can penetrate all parts of society and weaken other important institutions, thus destabilising the state and increasing the risk of violence affecting all people.

SOME POSITIVE PEACE PERSPECTIVES

From a positive peace perspective, it is crucial that the people most affected by corruption be involved in the processes and projects designed to prevent and tackle it. These are often groups that are already marginalised. From a gender perspective, it is important that the ways women are disproportionately affected by corruption are acknowledged and addressed. Intentional and meaningful participation means carefully and compassionately listening to how corruption has affected daily lives and bearing witness to its devastating effects. From a post-colonial and context-sensitive point of view, it is important to recognise that lessons learnt in Western states are unlikely to be replicable in other parts of the world where government structures and institutions differ. Instead, all anti-corruption initiatives should draw on context-specific approaches and lessons learnt from the local context. It is important to acknowledge the negative impact corruption can have on the relationship and trust between different groups. Hence, it is not enough to tackle corruption. It is also vital to rebuild relationships and trust between individuals, groups and local and national institutions for the benefit of all.



Example of Promising Practice

In 2014, Transparency International¹⁶ launched the global campaign “**Unmask the Corrupt.**”¹⁷ The campaign drew attention to the importance of ending impunity for corruption and tracing and recuperating the proceeds to prevent perpetrators from benefitting from them. The campaign called for the development of publicly accessible registers of beneficiaries and owners of trusts and companies to help prevent tax evasion and money laundering. Governments would also be required to check the ownership of companies bidding for contracts in the public sector and to ensure that accountants, bankers and lawyers carry out background checks on their clients. Stakeholders in the trade of luxury goods were also required to check that their businesses were not used to launder money gained from corruption. Governments were urged to curb the amount of cash businesses were allowed to accept and to set up systems where suspicious activity can be reported.

LIMITS AND CAVEATS

- The systematic and collective character of corruption makes it **complex and expensive** to tackle effectively. In communities and countries affected by high levels of poverty and crime, tackling corruption might be seen as less essential and hence, less prioritised.
- Often, people involved in corruption are very powerful, resourceful and well connected, making it difficult to **hold them to account**.

Possible Measures to Address Cultural Violence Affecting Migration

1. SUPPORTING SOCIALLY INTEGRATED SOCIETIES¹⁸

An important factor that can exacerbate culturally and religiously based inequalities and thereby drive cultural violence is when the majority religion or culture is seen as superior and widely promoted and supported. Examples include acknowledging only one or a few languages as national languages and teaching them in all schools, disregarding other minority-spoken languages. Other activities include supporting the festivals celebrating the dominant religion and culture by proclaiming them public holidays while not doing the same for minority festivals. This can lead to resentment, social exclusion and deteriorating relationships between the majority and minority groups, aggravating social division and ultimately leading to social unrest and violence.

Instead, it is important to promote and support socially integrated societies. In a socially integrated society, **equality of rights, equity and dignity** are the foundation for processes that promote institutions, relations and values, ensuring that everyone has equal opportunities to participate in economic, cultural, social and political life. Other characteristics of socially integrated societies include respect for and value of **diversity, pluralism, non-discrimination and solidarity**. This includes appreciating cultural diversity and thus the diverse and multiple expressions of identities within societies. By celebrating the differences in and between community groups, categorising and labelling other groups become less important. One of the ways this can be done is by organising diverse religious and cultural events bringing people together from different communities. Other approaches include celebrating the cultural heritage of various groups through promoting the arts, such as music and theatre.

WHY IT WORKS

- Socially integrated societies are essential because they value **diversity** and aim to make everyone feel valued regardless of their individual identities. By celebrating many different events, they also enrich all people's cultural lives. Hence, decreasing cultural violence does not just improve the lives of those who would otherwise be significantly negatively impacted by it, leading them to consider migration as their only option.
- Socially integrated societies are also vital because they support **relationships** between different groups and communities, benefiting everyone. Improved relationships between minority and majority groups are likely to mean that majority groups are less likely to accept cultural violence towards minorities which pushes them to migrate as their only way of surviving.

SOME POSITIVE PEACE PERSPECTIVES

From a *positive peace perspective*, social integration initiatives must consider the complexity of intersecting identities and their impact on people feeling included or excluded. For example, it is important that events are designed to bring people from different religious backgrounds together and also embrace people whose identity is not just defined by belonging to a particular religious community but also to an LGBTQ+ community. It is important to find ways of including those groups, such as internally displaced people, who are most marginalised and may be most likely to see migration as the only option if the cultural violence against them is not addressed. Agency and positionality affect the roles individuals can play in social integration initiatives. As an example, it might be difficult for some groups, such as religious minorities or women, to participate in social integration initiatives if these are considered culturally inappropriate. Reflective practice, including keeping an open and interested mind, can help form a better understanding of what certain concepts mean to others from diverse backgrounds. People might have a dissimilar understanding of what it feels like to be valued, which must be considered when planning social integration initiatives.



Example of Promising Practice

Some religious and cultural festivals such as Christmas, Hanukkah, Eid al-Fitr and Diwali are now celebrated worldwide, including in places where their followers constitute a minority. The Mayor of London, Sadiq Khan, supports and often participates in a wide range of public religious and cultural celebrations. The religious festivals celebrated include Chanukah, Eid, Christmas, Diwali and Vaisakhi, while the cultural festivals include the Irish St Patrick's Day, the Chinese Lunar New Year and the Caribbean Notting Hill Carnival. This is a significant step towards acknowledging all religions and cultures. However, it is important to point out that Christian festivals are currently given more prominence, and public holidays are still connected only to Christian festivals.

The Mayor also supports the annual **Interfaith Week**¹⁹ which showcases faith-based activities to a broader audience to increase understanding between religious and non-religious people, and to strengthen horizontal and vertical relations between all faiths. The Interfaith Week celebrates diversity and commonality and creates opportunities for interaction between people with diverse backgrounds, helping to develop and strengthen socially integrated communities.

LIMITS AND CAVEATS

- Social integration initiatives are only likely to make a positive difference if they are supported by **cultural norms**.
- Social integration initiatives need to be **resilient to setbacks**, such as deteriorating relationships between different groups and localised social unrest.

2. TEACHING MEDIA AND INFORMATION LITERACY TO COUNTER DISINFORMATION²⁰

Disinformation refers to deliberately creating and spreading inaccurate, misleading or false information online through social media platforms, online news sites or offline through newspapers or talking with others. Research suggests that alignment with prior beliefs, repeated exposure, coming from a trustworthy source, and prompting an emotional response are all factors that make it more likely that people will believe the disinformation. The creation and spread of disinformation can significantly impact individuals, communities and societies as well as the relationships between them. It can generate or reinforce polarised opinions, attitudes, prejudices and stereotyping, thus harming social cohesion and increasing the risk of social unrest or violent conflict.

A crucial part of conflict prevention and reducing structural violence is to counter the creation and spread of disinformation.

Hence, a crucial part of conflict prevention and reducing structural violence is to counter the creation and spread of disinformation. One of the ways this can be done is by increasing media and information literacy by improving people's abilities to create and engage critically and responsibly with information in different contexts. Media and information literacy training are aimed at both people involved in developing information, such as journalists, and consumers of news.

WHY IT WORKS

- Increasing media and information literacy can help ensure that people who create information are aware of the devastating effects disinformation can have on individuals and relations between groups. It also provides the creators with the knowledge and skills to avoid developing disinformation and spot disinformation spread by others. Hence, media and information literacy training does not only address those negatively affected by structural violence. It also helps ensure that all people receive information they can trust and that relationships between groups, and between groups and national authorities, do not deteriorate.
- At a time when many social media platforms are either unable or unwilling to stop the spread of disinformation, information consumers can play a significant role in ensuring that the disinformation is not spread further. Media and information literacy training enables them to identify disinformation and avoid spreading it. This benefits all and makes it less likely that people will feel migration is their only option.

SOME POSITIVE PEACE PERSPECTIVES

From a positive peace perspective, it is important that media and information literacy training is carefully connected to the context, drawing on local experiences and practices and not shying away from issues that might be seen as controversial or taboo in the local context. As an example, if a particular ethnic or religious group is currently being exposed to cultural violence, this must be included in the training despite potential opposition from the majority group using cultural violence. It is important to consider how marginalised groups, who are most affected by the cultural violence, can fully participate in the development and implementation of media and information literacy projects. How this kind of training can help develop or strengthen relationships between communities also needs to be considered, for example, by training people from different faith communities together. Finally, it is essential to consider the influence of positionality and power on the individual's decision to create and/or spread disinformation. It might be difficult for journalists to stop spreading disinformation if this is what their editor expects.



Example of Promising Practice

The Centre for Media Literacy²¹ is an American educational organisation that promotes and supports media literacy education. It also provides public education and professional development in critical thinking and media production skills enabling people to make informed and sensible choices. The centre uses a four-step action-based inquiry process. This process includes awareness, analysis, reflection and action to support people in developing skills to access a variety of information, critically analyse, explore and evaluate the construction of messages, and create their own messages. They recommend that information consumers ask themselves the following five questions to determine whether something should be considered disinformation:

1. Who created this message?
2. What creative techniques are used to attract my attention?
3. How might different people understand this message differently?
4. What values, lifestyles and points of view are represented in or omitted from this message?
5. Why is this message being sent?²²

LIMITS AND CAVEATS

- There must be a **willingness to change behaviour**. People who deliberately want to spread inaccurate, misleading or false information will not be stopped.
- Increasing media and information literacy must not distract attention from the responsibility of social media companies to regulate and act on the spread of disinformation on their platforms.

Endnotes

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