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CENTRE OF RELIGION,
RECONCILIATION AND PEACE

Religion and Peacebuilding Risk Analysis Table

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Religion and Peacebuilding Risk Analysis Table (RPRAT)

Eight Prominent Risk Factors in Religion and Peacebuilding

Insights from the underpinning research¹ have been collated and are presented here as ‘eight prominent risk factors in religion and peacebuilding’. The eight factors have the potential to impact negatively on religious peacebuilding activities. Conversely, careful preparation, close monitoring, and preconceived strategies to mitigate the negative consequences of these factors has the potential to enhance the impact and efficacy of a peacebuilding project which has a religious dimension. The eight factors (not presented in order of priority) are as follows:

- 1. Religions’ relationship to political institutions, systems and movements.*
- 2. The international dimension.*
- 3. Religious leadership.*
- 4. Organisational characteristics and staff identity.*
- 5. Contextualisation of religious practices and beliefs.*
- 6. The influence of religious literacy.*
- 7. Socio-economic conditions of participants and staff.*
- 8. The barometer of fear.*

¹ Owen, M.; King, A. Enhancing the Efficacy of Religious Peacebuilding Practice: An Exploratory Evidence-Based Framework for Assessing Dominant Risks in Religious Peacebuilding. *Religions* **2019**, *10*, 641. <https://doi.org/10.3390/rel10120641>

Using the R&P Risk Table

In order to help with the practical application of these eight factors they have been used to inform the development of the *Religion and Peacebuilding Risk Analysis Table* (RPRAT) – see below.

If used systematically in the conceptualisation and design stages of a peacebuilding project, the table can be a useful and powerful tool for anticipating problems and developing strategies for mitigation. Ongoing monitoring of these factors as a project is implemented and developed can help support conflict sensitivity and recognise risks as they increase.

The example below is indicative of how the table could be used, and is not intended to be prescriptive or exhaustive. Suggested activities in the course of project preparation are meant to offer broad guidance on the type of issues which need to be considered, however contexts, access, resources and expertise will to some extent dictate what is viable and achievable. Similarly indicators and methods of monitoring need to be more specifically developed in relation to the project, contextual issues and challenges, and available resources.

Many of the activities and areas which require monitoring are overlapping, and if responsibilities are clear then monitoring should not be onerous. Once completed the framework can be a useful and effective way of managing and mitigating risk, and subsequently enhance the efficacy of religious peacebuilding projects.

Example RPRAT

Risk Factor	Project Preparation Activities	Level of Risk 1-5	Indicator/s	Methods of Monitoring
<p>1. Religions' relationship to political institutions, systems and movements</p>	<p>Mapping of and existing and potential relations between political actors and religious institutions and communities.</p>		<p>1. Project participants' political rhetoric and perceptions of change.</p> <p>2. Level of political resistance/support for peacebuilding at a local/regional level.</p> <p>3. National political rhetoric concerning religious affiliations, groups and actors.</p>	<p>1. Ongoing dialogue with project participants, and trusted religious/community actors and leaders.</p> <p>2. Dialogue with local political institutions and actors.</p> <p>3. Observing relevant social media groups and discussions.</p> <p>4. Analysis of political statements and policies on religion/religion's role in conflict and peacebuilding.</p>
<p>2. The international dimension</p>	<p>Mapping of current internal perspectives on, and relations with, the country/s where the projects are taking place, and the specific conflict being addressed.</p>		<p>1. Local attitudes towards international actors and their positions on the conflict.</p> <p>2. Government/national statements and declarations on relations with the international community.</p> <p>3. Changes in international involvement or interest in the context/conflict.</p>	<p>1. Ongoing dialogue with project participants, and trusted religious/community actors and leaders.</p> <p>2. Observing traditional and social media coverage of international involvement in conflict.</p> <p>3. International declarations, reports, investigations concerning conflict context.</p>

<p>3. Religious Leadership</p>	<p>Formulating a comprehensive understanding of religious leadership and hierarchies, and relationships within and between religious traditions.</p>		<p>1. Language used by religious leaders and communities to talk about other leaders/religions.</p> <p>2. Level of participation and attendance in peacebuilding projects and activities.</p>	<p>1. Ongoing dialogue with project participants, and trusted religious/community actors and leaders.</p> <p>2. Public statements or declarations.</p> <p>3. Public religious teachings and sermons.</p>
<p>4. Organisational characteristics and staff identity</p>	<p>Careful consideration of how organisational characteristics may impact on project effectiveness, and how it should be communicated to project participants.</p> <p>Careful consideration of staff identity and recruitment.</p> <p>Openly acknowledging and sensitively discussing the potential for staff identity to impact on a project.</p>		<p>1. Perception of organisation amongst communities and project participants.</p> <p>2. Peer and participant feedback on staff identity and capability.</p>	<p>1. Ongoing dialogue with project participants, and trusted religious/community actors and leaders.</p> <p>2. Recording levels of attendance and participation in activities, and reasons given for non-participation.</p>
<p>5. Contextualisation of religious practices and beliefs</p>	<p>Analysis of religious resources for peacebuilding within the given context.</p>		<p>1. Contribution and effectiveness of religious resources in achieving broader peacebuilding objectives (measured by project M&E framework).</p> <p>2. Levels of engagement with religious dimensions of</p>	<p>1. Ongoing dialogue with project participants, and trusted religious/community actors and leaders.</p> <p>2. Recording levels of attendance and participation in activities.</p>

			peacebuilding project.	
6. The influence of religious literacy.	Analysis and understanding of the levels of religious literacy within participating communities.		<ol style="list-style-type: none"> 1. Contribution and effectiveness of religious resources in achieving broader peacebuilding objectives (measured by project M&E framework). 2. Levels of engagement with religious dimensions of peacebuilding project. 	<ol style="list-style-type: none"> 1. Ongoing dialogue with project participants, and trusted religious/community actors and leaders. 2. Recording levels of attendance and participation in activities.
7. Socio-economic conditions of participants and staff.	Careful consideration of the socio-economic conditions of target participants, and methods for supporting participation.		<ol style="list-style-type: none"> 1. Numbers of participants and motivation for participation. 2. Changes in economic conditions in local context/community. 3. Broader regional/national economic conditions and trends. 	<ol style="list-style-type: none"> 1. Peer and group feedback on participation. 2. Ongoing dialogue with project participants, and trusted religious/community actors and leaders. 3. Observing traditional and social media coverage of economic conditions and dynamics.
8. The barometer of fear	As part of baseline data collection, establish levels of fear and insecurity in communities.		<ol style="list-style-type: none"> 1. Project participation. 2. Levels of anxiety amongst project participants. 	<ol style="list-style-type: none"> 1. Peer and group feedback on participation. 2. Ongoing dialogue with project participants, and trusted religious/community actors and leaders.

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