Review and Scoping Study of the Peace Villages Initiative in Preventing Violent Extremism in Indonesia
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Photos: UN Women/Satu Bumi Jaya
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Executive Summary

Preventing violent extremism in Indonesia has been an increasing priority, as has the particular attention paid to the role of women in these dynamics. This shift in focus reflects the growing recognition of women's increasing role in violent extremism, including as perpetrators of extremist actions and as key players in the intergenerational transfer of extremist beliefs from mothers to children.

The Peace Village Initiative, implemented by the Wahid Foundation since 2017 with the support of UN Women and other donors, is an ambitious initiative that aims to address the drivers of extremism among women by mobilizing community members, especially women, to promote social cohesion across Java. The initiative builds on research linking women's marginalization to radicalization and sees economic empowerment as a strategic entry point for building social bonds among community members and increasing economic opportunities, thereby making the community less vulnerable to conflict. The Peace Village Initiative was part of the Women Participation for Inclusive Society (WISE) project.

Empatika was commissioned to explore the Peace Village Initiative, including the impact of COVID-19 on the dynamics of violent extremism. This was done by reviewing the relevance of the initiative's strategies and implementation, which form the basis of recommendations for future programming and an approach to expand outside of Java. This assignment was carried out using a two-phase qualitative approach, following a review of project documents and its supporting legal framework and stakeholder consultations to analyse the scalability of the initiative. The assignment included remote consultations with government, NGOs and donor stakeholders at both the national and subnational levels to support the expansion outside of Java, including the location selection and development of an assessment methodology to be used in new locations.

The study focused on scoping for the Peace Village expansion outside of Java. The study presents a long list of possible project locations covering West Nusa Tenggara (NTB), Maluku and Central Sulawesi, which were identified as priority provinces based on their history or risk of violent extremism, the gender-based violence (GBV) rate and existing active women's groups or organizations. Potential project locations in each province were identified through remote consultations with key stakeholders taking into account the relevance and acceptability of project approaches. The report also presents a proposed methodology to support expansion in these and other future project locations, based on the phase one findings of the study.

The study aims to share key insights on the importance of formulating a prevention of violent extremism strategy and provide a geographical analysis of violent extremism and how the Peace Villages have placed women at the centre of community-based solutions to prevent violent extremism. This was attained by reviewing the Peace Villages initiative and expanding the scoping study for the Peace Village initiative outside of Java Island to increase the number of villages engaged in the project. This includes a desk review and mapping of each potential project location, including the relevance of prevention of violent extremism (PVE) and conflict in the locations, the mapping of recent PVE, women's empowerment, and peacebuilding programming in the area and previous programming. Following this, a community assessment
Executive Summary

is proposed to ensure the initiative is appropriate for the context and tailored to people’s needs and priorities. The report outlines a number of activities involved in this assessment, including individual or small group consultations, participatory community mapping, a group exercise to define peace, and a discussion using short statements and scenarios related to peace or extremism.
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Review and Scoping Study of the Peace Villages Initiative to Prevent Violent Extremism in Indonesia
In recent years, preventing and countering violent extremism has been an increasing priority for the Government of Indonesia (GoI). Violent extremism is defined in GoI’s National Action Plan for Preventing and Countering Violent Extremism that Leads to Terrorism (NAP on P/CVE, 2021, Presidential Decree 7/2021) as beliefs and/or actions that use violence or threats of extreme violence with the aim of supporting or committing terrorism. Indonesia’s National Counter-Terrorism Agency (BNPT) is leading this effort through the NAP on P/CVE which comprises four main pillars. These include: 1) prevention; 2) deradicalization; 3) law enforcement and strengthening the legal framework; and 4) partnerships and international cooperation.

The first pillar, BNPT, recognizes prevention activities as crucial in addressing violent extremism, requiring a holistic approach. This pillar also aims to promote social cohesion, which is seen as key to community resilience and promoting tolerance based on shared values in Indonesia’s particularly diverse context. As part of these prevention efforts, Indonesia has adopted a greater focus on women in these prevention efforts. This shift responds to the growing recognition of women’s increasing role in violent extremism, including individuals willing to take extremist actions and the intergenerational transfer of extremist beliefs from mothers to children.

Women’s increasing involvement in extremism in Indonesia has been documented since 2016 and includes both planning and organizing attacks and supporting and influencing others to join extremist actions. An analysis by the Institute for Policy Analysis of Conflict in 2017 found that women’s increasing use of social media and technology has also contributed to the phenomenon, as these platforms allow them to take part in radical chat forums, to meet and find other like-minded peers, to access propaganda materials and to express their aspirations.

There are various discourses around women’s involvement in violent extremism. Women are often stereotyped as a vulnerable group who are easily lured into violence, with limited rights to independent decision-making and with the potential to be controlled by their network. Recent studies have more clearly delineated the psychosocial factors that attract women to extremist groups, including social appreciation, empowerment, and a sense of community with other members of the group. Stories from former female extremist group members also underscore the role of economic factors in attracting some women to these activities. For example, an extremist group may be able to offer better living conditions compared to their

current situation, improved livelihood, well-being and the prospect of debt repayment.

However, others argue that socioeconomic factors alone do not drive radicalization. Somewhat only when these hardships are mixed with other personal crises and political grievances will they trigger ‘religious seeking’ as an appealing source of comfort, which in turn can prompt a radicalization process. Therefore, women’s radicalization is understood as being driven by a combination of ideological resonance with the group’s norms and teachings, as well as with social and emotional benefits (e.g., a sense of purpose, empowerment and belonging) that is shared among members in the group.4

Recent evidence suggests that the COVID-19 pandemic has also created new challenges for preventing violent extremism (PVE), particularly among women. The pandemic has disproportionately affected women in several ways: under normal circumstances, they bear the burden of care for the home and children, tend to be engaged in unpaid labour and help their children with their homework. But the pandemic has placed more pressure on women; for example, with school closed during COVID_19 children study at home; women may also experience economic downturns after losing their job in the informal sector. All these cumulative burdens may be exacerbated by domestic tensions that may intensify. All these circumstances are believed to increase women’s vulnerability to extremist ideology.

Some evidence suggests that extremist groups are exploiting the uncertainties and hardships associated with the pandemic to undermine people’s trust in national governments and advance their agenda. From the perspective of human security, risk factors for involvement in violent extremism are uncertain and complex, involving varied combinations of personal, relational, ideological, and structural conditions. Therefore, to be effective, prevention efforts need to be contextualized in local realities.5

In recognition of increasing violent extremism, GoI, with support from international organizations, has supported projects focusing on women. As part of this effort, the Peace Village initiative has been implemented by the Wahid Foundation (WF) since 2017 with the support of UN Women and other donors, including JICA, the United Nations Office on Drugs and Crime (UNODC), Human Security Trust Funds, the Government of Australia, the Government of Canada and the Swedish International Development Cooperation Agency (SIDA) through the regional Access to Justice Project as part of the WISE project.

This Peace Village initiative aims to mobilize community members, especially women, to promote social cohesion in response to violent extremism through the development of ‘Peace Villages’. Villages taking part in this initiative agree to a set of commitments designed to prevent violence, promote tolerance and advance social cohesion, while at the same time participating in a number of women’s economic empowerment activities. The initiative sees economic empowerment as a strategic entry point for building social bonds among community members.

and for increasing economic opportunities, thereby making the community less vulnerable to conflict. Women are trained with business and leadership skills, and they are empowered to form collectives, produce and sell their products or services. In 2017, the President of Indonesia, Joko Widodo, expressed strong support for the Peace Village Initiative. More details on the initiative are available in Section 1 of this report.

Scoping study objectives

1. To ensure the relevance and effectiveness of the strategies and of support for a community-based initiative to empower women as agents of peace, as well as criteria to be used to support expansion outside of Java.
2. To provide a conflict analysis of the relevant geographical areas where the Peace Villages Initiatives can be used to place women at the centre of PVE strategies.

In order to achieve these objectives, this study draws on both the experiences of policymakers and implementers, reflective lesson learning, and forward-looking analysis related to the possibility of scaling up the project. Ultimately, the study aims to inform the implementation of the prevention pillar of the NAP on P/VCE.
Background to the Peace Village Initiative
Background to the Peace Village Initiative

This section details the key background information relevant to the Peace Village initiative. This includes the initiative’s policy and institutional context, its theory of change (ToC), and important lessons emerging from project documents.

Policy and institutional context

As part of this study, Empatika conducted a policy review to analyse Indonesia's legal and regulatory framework relevant to this study, along with a consideration of its international commitments. Given the study aims, the review focuses on the areas of gender, social conflict and P/CVE, as well as sub-issues, for example, trafficking in persons. This review is organized according to the key pieces of legislation or policies, covering first Indonesia’s international commitments, followed by its domestic policies. Sources included in the policy review are listed in Annex 1.

Indonesia’s commitment to international treaties and norms on gender and human rights

Indonesia has been a party to three core international treaties on gender and human rights. The Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW) was ratified and enacted in Law No. 7, 1984; the Protocol to Prevent, Suppress and Punish Trafficking in Persons, Especially Women and Children, Supplemeting the United Nations Convention Against Transnational Organized Crimes by Law No. 14, 2009 (Counter-Trafficking Protocol); and the Convention on the Protection of the Rights of All Migrant Workers and Members of their Families (CMW) in 2012 by Law No. 6, 2012.

The implementation of CEDAW requires the State Party to modify the social and cultural patterns of men and women to eliminate discriminatory practices that are based on gender stereotypes and to transform laws and policies to ensure the equal participation of women in the private and public spheres. The Counter Trafficking Protocol clarifies the patterns of trafficking in persons and focuses on the vulnerability of women and children who require protection through prevention and law enforcement. Additionally, the CMW requires concrete action by the State Party to promote and protect the rights of migrant workers in-country and abroad, with the aim of ensuring that their families will enjoy all the human rights related to their life and development.

In the peace and security sectors, Indonesia has adopted the international norms on women’s participation and peacebuilding in the National Action Plan (NAP) on the Protection and Empowerment of Women and Children during Social Conflict through Presidential Decree No. 18, 2014. The NAP was set to be implemented in five years, led by the Ministry of Women Empowerment and Child Protection, with the most recent NAP planned for 2020 - 2025 (Regulation Coordinating the Ministry of Human Development and Cultural Affairs, No 5/2021).
Relating to this NAP, Law No. 7, 2012, on Social Conflict Interventions explains that conflict prevention is carried out by means of:
1. Maintaining peaceful conditions in society.
2. Developing peaceful dispute resolution systems.
4. Establishing a conflict early warning system.

This law also envisions that the central government, regional governments, and the community will carry out conflict prevention.

In addition to CEDAW, the United Nations Security Council Resolution (UNSCR) 1325 (2000) is also relevant to the issue of PVE. With this resolution, the Security Council reaffirmed the important role women play in preventing conflict and stressed the need to increase their role in decision-making in conflict prevention. Women’s contributions to preventing conflicts are particularly important in “people-to-people” diplomacy. Women can call attention to tensions before they erupt in open hostilities by collecting and analysing early warning information on potential armed conflict.

Women play a critical role in building the capacity of communities to prevent new or recurrent violence. Women’s organizations can often make contact with parties to a conflict and interface with Governments and the United Nations. A Global Study on the Implementation of UNSCR 1325 (2000) raises the issue of rising cultural and religious fundamentalism and the connections to the Women Peace and Security agenda as an important issue for women’s organizations working in the Asia Pacific region, as identified by these organizations themselves.

These policies reaffirm the vital role of women in the prevention and resolution of conflicts and in peacebuilding. They also stress the importance of women’s equal participation and full involvement in all efforts aimed at maintaining and promoting peace and security and of the need to increase their role in decision-making in conflict prevention and resolution.

Indonesia’s Law and Policies on P/CVE

The war on terrorism has led GoI to renew its policy on terrorism. The revision process of the Anti-Terrorism Law continued and was finally agreed upon by the government and the House of Representatives, which later became Law No. 5, 2018. In addition to the Anti-Terrorism Law, to respond to violent extremism that leads to terrorism, BNPT also published the NAP on P/CVE. The issuance of the NAP on P/CVE aims to address the legal vacuum and support regulations relevant to the handling of violent extremism, together with the need for institutional coordination among ministries and agencies.

The establishment of the Coordination Forum of Terrorism Prevention in several regions in Indonesia constituted a further step in supporting BNPT to carry out its duty and missions. Unlike other government ministries in Indonesia, BNPT has no provincial or district level extension offices and established these forums to allow for subnational coordination.

Anti-Terrorism Law 5/2018

In the context of preventing criminal acts of terrorism, the government is obliged to carry out prevention through national preparedness, counter-radicalization and deradicalization.
Prevention is optimally carried out by involving relevant ministries or institutions and all components of the nation through national preparedness, counter-radicalization and deradicalization efforts coordinated by BNPT.

**NAP on P/CVE (Presidential Decree 7/2021)**

Preventing and countering violent extremism has been an increasing priority for the Government of Indonesia due to the growing threat in the country and in the region. Indonesia’s National Counter-Terrorism Agency (BNPT) is leading this effort through the National Action Plan for Preventing and Countering Violent Extremism that Leads to Terrorism passed in 2021, which provides four main pillars ranging from prevention, deradicalization, law enforcement and strengthening the legal framework, and partnership and international cooperation.

Prevention activities, in particular, have been recognized as crucial in the fight against violent extremism through a multidimensional and dynamic approach. This pillar also aims to promote social cohesion, which is seen as essential for community resilience and promoting tolerance based on shared values in Indonesia’s particularly diverse context.

Indonesia’s NAP on PVE has integrated principles of gender mainstreaming and child protection, which reflects the importance of programmes that support inclusive processes where CSOs, women’s organizations in particular, are included in the process of localizing the NAP into provincial levels. It provides a greater space for women’s organizations to engage in the process of localization of the NAP, strengthening the NAP’s gender mainstreaming and monitoring its implementation.

**Forum Koordinasi Pencegahan Terorisme (FKPT) – Coordination Forum of Terrorism Prevention (BNPT’s Regulation on General Guidelines for Coordination Forum of Terrorism Prevention in the Regions)**

FFKPT was established by BNPT at the provincial levels, and, where needed, also at district/city levels, to assist BNPT in coordinating with regional stakeholders in the context of preventing terrorism and carrying out terrorism prevention activities by involving various elements of the community and local stakeholders. The FKPT has the following duties:

1. Implementing policies, strategies, plans and programmes for preventing terrorism in the regions.
2. Disseminating counter-radical ideological propaganda in the regions.
3. Mobilizing the community’s proactive attitude to be involved in preventing terrorism in the regions.
4. Carrying out rehabilitation, re-education and resocialization efforts in the context of deradicalization.
5. Coordinating regional terrorism prevention activities.
6. Coordinating with local stakeholders in the context of preventing terrorism.

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The implementation of policies, strategies, plans and programmes for preventing terrorism is expected to be adjusted according to inputs and advice provided by the local community.

This review of P/CVE policies highlights the fact that prevention efforts require the cooperation of many stakeholders and the community and increasingly assign women a central role in these prevention efforts. These policies also call for prioritizing community capacity-building to support these efforts, including the capacity of women to play this prevention role effectively and to increase their public participation more broadly. These legal provisions provide the institutional space and grounding for programmes like the Peace Village initiative, which support a holistic, village-based prevention approach anchored around women’s participation and engagement.

**Understanding of the change process In the Peace Villages**

The Peace Village initiative was UN Women’s first project on PVE globally. It originated from the growing recognition of women’s role in VE that arose from a broader collaborative working relationship between UN Women and BPNT on these issues. The initiative aims to address these emerging policy priorities, which demonstrate the Indonesian Government’s commitment to involving women in PVE through equal participation and decision making. To do so, it draws on previous research identifying women’s role in radicalizing family members and the dynamics of marginalization that give rise to this. The Peace Village initiative is ultimately intended to achieve the following outcome:

> **Women achieve meaningful participation and leadership in conflict prevention, resolution and recovery to promote social cohesion and sustainable peace.**

The initiative’s understanding of the change process has evolved since its inception to encompass a more complete and well-articulated theory of change, which perceives this outcome as being achieved through several “ifs”:

i. Women are able to participate and lead in community-decision making to promote conflict prevention, resolution and recovery;

ii. Multi-stakeholder working group (Kolompok Kerja) is established to engage women and community leaders in conflict prevention, resolution, and recovery;

iii. Local governments have increased capacity to coordinate with the women groups in the development and implementation of the village action plans to enhance social cohesion and peace;

iv. Communities have increased capacities to establish a space and/or mechanism to strengthen interfaith and community dialogue and social cohesion, including the implementation of policies, strategies, plans and programmes for preventing terrorism is expected to be adjusted according to inputs and advice provided by the local community.

8. Empowered Women, Peaceful Communities. UN Women Regional Office for Asia and the Pacific (2019).
9. To strengthen alignment of village action plans with the local budgeting and planning process to access village funds.
livelihoods and economic empowerment of women and youth; and

v. Women and marginalized groups have increased access to justice and gender-responsive local mediation.

Then, the contributions of women and youth to conflict prevention, resolution and recovery will be valued and bring broader benefits to communities – because cohesive and inclusive societies promote just and lasting peace in Indonesia.”

The Peace Village initiative engages women by using women's economic empowerment, or Women Economic Entrepreneurship for Peace, as an entry point for broader programming, based on a combination of skills development and savings and loans interventions. The initiative’s work through women’s groups is particularly relevant as they relate to points (i), (iv), and (v) from the above TOC.

This approach was selected based on an understanding of the economic factors associated with extremism and is also intended to serve as a vehicle for promoting women's empowerment and participation in village leadership, as well as a sense of community more broadly. An assessment that was done early in the project highlighted the benefit of this entry point, noting the contribution of these activities to improvements in women's voices and confidence to participate in the village decision-making processes.

The project supports women's economic empowerment through the establishment of women's groups that are aimed at supporting women economically and at reducing inequality in the community, in the expectation it will then enable them to participate in the community's decision-making and peacebuilding. The groups are also expected to encourage collaborative relationships among groups in the community. Members of these groups receive training on micro-business development topics and household finance, as well as on PVE, domestic violence and other issues (e.g., facilitation skills, early warning system, access to justice and basic journalism).

While this training is expected to help women start new businesses or grow existing ones, training provided to these groups also supports them in developing ‘one village one product’. This involves members jointly building a business together based on a standard product or service. Multiple groups may be formed in each village, often oriented around a specific product that is unique to the area and that relies on the local resources available. Women in these groups are often also members of the village Pemberdayaan Kesejahteraan Keluarga (PKK) or family welfare empowerment groups and may also access loans provided by the initiative through cooperatives (Koperasi Cinta Damai, KCD).

In the later phase of the initiative (WISE-PRO), Peace Village supports setting up Women’s Forums in each village aimed at strengthening women’s capacity in promoting peace and gender

10. Internal ToC document. This ToC was developed over the course of the project implementation, based on learning and insights from its achievements and change process.

11. Interview with UN Women's Programme Manager in charge of the Peace Village Initiative (c. 2017 - 2019)

12. PKK is a community-based structure designed to promote community social welfare through women's participation. These groups are supported by the district/city government and also work with the local (e.g. village) government.
equality through capacity-building in gender-responsive community-based mechanisms and through the promotion of women in the forum. The Women’s Forum is expected to enhance women’s resilience and ability to promote peaceful communities and gender equality. The forum consists of representatives of women’s groups from all Peace Villages.

Koperasi Cinta Damai
The Peace Village initiative envisions that economically empowered women will be able to take care of their families and take leading roles in building peace in their community. One of the pillars for women’s economic empowerment is providing women with access to loans through Koperasi Cinta Damai, a savings and loan cooperative managed by the Wahid Foundation.

The initiative expects that increasing women’s access to capital will enable them to apply the skills gained through other aspects of the project to start and expand their business.

These loans are only available to members of the women’s group formed under the initiative. To access the loans, women must present their identity card and family card, along with their business and budget plan to be approved by the Wahid Foundation. KCD loans do not accrue interest and no collateral is required to borrow from the cooperative. Loan amounts range from IDR 2 - 15 million and are expected to be paid back in one to two years through monthly installments. In 2017-2018, the cooperatives provided loans totaling IDR 1 billion.

Multi-stakeholder working groups (Kelompok Kerja or pokja) are intended to play a key role in engaging women and community leaders in conflict prevention, resolution and recovery (point (iii) from the TOC). These interfaith, multi-stakeholder groups work to promote peace narrative and justice in the community. These groups are composed of women, community leaders, officials and other influencers. The pokjas were designed to support and monitor the implementation of Peace Village values and commitments. This includes support to the Peace Village declaration process, which kick-starts the village’s process to actively prevent violent extremism, as well as monitoring and reporting cases of human rights violations and violent extremism.

While the project supports pokja to lead much of this process, it also requires the support of village officials and the passage of specific regulations. The pokjas agree to a set of commitments designed to prevent violence, promote tolerance, advance social cohesion and prepare for a declaration.
The Peace Village Declaration

Villages/communities that choose to take part in the Peace Village initiative receive support from the Walid Foundation in making a Peace Village declaration. The declaration is intended to mark the village’s commitment to protecting and fostering tolerance and peace within their communities by implementing nine indicators of peace. As part of this process, the village head, or kelurahan head, must sign a decree letter (surat keputusan) to acknowledge their participation in the initiative formally. In kelurahans, the mayor must also approve this document.

Villages are encouraged to celebrate the declaration with a public event. *Pokja* members and village officials received Walid Foundation support to complete the declaration process. The declaration event is intended to mark the beginning of a village’s journey to promoting peace.

Following the declaration, *pokja* members receive support to develop village action plans, and they can access additional financial support to implement them. Consistent with community-driven development principles, this process is designed to provide women’s groups and *pokja* members with the flexibility to identify the most relevant activities that coincide with the aim of the Peace Village initiative – allowing for a wide variation in activities and forms of support. Opportunities to respond to additional calls for proposals also provide additional opportunities for declared Peace Villages to access funds.

**Local governments** play a central role in the change process by coordinating with the women groups in developing and supporting the implementation of the village action plans (point (iii) in the TOC). This role is intended to establish the enabling environment to promote peace in the community through local regulation declaration process. The support of these actors is thus key to the initiative’s success and its sustainability.

The five contributions outlined in the ToC above are realized and reiterated throughout the multi-phase implementation, with each phase of the Peace Village initiative having a different objective: WISE 1 focuses on engaging communities and having them declared as Peace Villages; WISE 2 strengthens the implementation of the Peace Village initiative by promoting gender-responsive community mechanisms; and WISE 3 aims for the institutionalization of the initiative (also see Table 1).

In each phase, the initiative aims to build on and reinforce achievements from earlier stages. The Peace Village initiative, therefore, is designed as a continuous and reflective process with the goal of setting up the necessary infrastructure for women and the wider community to promote peace and prevent violent extremism. Project documents include a number of indicators and targets used to measure progress in delivery and against the initiative’s expected results.

In addition, nine indicators were developed to support leaders’ ability to ‘measure and seek peace in their respective areas, especially in addressing inter-religious and intra-religious
tensions’. These indicators range from regulations committed to maintaining peace (including a Peace Village declaration), active women’s participation, norms and attitudes supportive of tolerance, early warning and response systems in place, accountable local governance structures and facilities to promote community collaboration.

The early warning and response system was particularly a focus of the initiative that relates to Indicator 1 of the Peace Village’s 9 Indicators (the existence of regulations established and respected by residents to live securely and comfortably in their village). The system is intended to provide a community-level mechanism to prevent VE at the earliest stage, as well as gender-based violence, which were increasing in some of the Peace Villages. These indicators are not routinely reported on but are central to communicating the guiding principles of the project.

The project intends to implement strong monitoring and evaluation of these indicators as part of the initiative, which will also help in gathering evidence of the Peace Village process and of changes resulting from the initiative. WISE (Peace Villages) was implemented over three phases. Details of each phase, including the scope and focus, are presented in Table 1 below. Since 2017, 18 of the 30 villages originally identified villages to take part in the initiative declared themselves Peace Villages (as of December 2021). See Annex 2 for more details about the initiative’s phases.

Table 1: Overview of WISE phases

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<th>Period</th>
<th>WISE 1</th>
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<th>WISE 3</th>
<th>WISE-Guyub</th>
<th>WISE-PRO</th>
<th>WISE-Jaga</th>
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<td>Investment</td>
<td>IDR 22,257,042,665 ($1.556,436,25)</td>
<td>IDR 5,989,751,190 ($418,863)</td>
<td>IDR 37,580,280,600 ($261,000)</td>
<td>IDR 3,234,261,368.00 ($226,172)</td>
<td>IDR 507,487,500.00 ($35,488)</td>
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<tr>
<td>Coverage</td>
<td>Identified and engaged with 30 villages, 10 of which declared as PV</td>
<td>Provided support to 10 declared Peace Villages</td>
<td>Provided support to 4 previously declared PV in East Java, along with all the declared PV in Java more broadly</td>
<td>10 early declared and 6 additional villages</td>
<td>10 early declared</td>
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<tr>
<td>Focus</td>
<td>Selection of potential Peace Villages and engagement with communities/villages</td>
<td>Capacity development to women groups and support to establish task forces and to build a network with local government</td>
<td>Promoting gender-responsive community mechanisms and support to pilot villages action plan</td>
<td>Deepened the prevention and response mechanisms and revitalized women groups and pokjas in some villages; mentoring to pokjas in new villages to implement the action plan</td>
<td>Empowering women for good governance, advocacy, and community decision-making processes related to responding to crisis at the village level, particularly related to COVID-19</td>
<td></td>
</tr>
<tr>
<td>Direct Beneficiaries</td>
<td>377,473 direct beneficiaries</td>
<td>860,722 direct beneficiaries</td>
<td>5,553 members of the community engaged (3,688 women and 1,865 men)</td>
<td>18,434 direct beneficiaries</td>
<td>100 Women trained for participation and coordination in COVID-19 response</td>
<td></td>
</tr>
</tbody>
</table>

Study Approach and Methodology
Study Approach and Methodology

This section presents the approach and methodology used to guide all primary data collection carried out as part of this study. This includes the overall framing of the approach, the specific methods used as the basis of the situational analysis of current and initiated Peace Villages and the scoping study to support initiative expansion.

Conceptual framing

This study applies human security and gender frameworks in its design, both central factors in the ToC of the Peace Village initiative. Human security is based on the concept of the interconnectedness of development and security and perceives contextual factors as being essential to shaping drivers of insecurity, including VE, as well as the factors that prevent them. This way of understanding PVE is reflected in the selection of a research methodology that is grounded in people’s realities. This approach embraces the diversity of each context while also synthesizing contexts to extrapolate wider findings and lessons.

This assignment also applies a gender framework, which acknowledges that specific roles, social norms, and roles exist for each gender, and that consequently, the experiences and needs of men and boys, women and girls, and transgender people differ. The assessment sought to understand how this sociocultural context affects the implementation of Peace Villages, including the different experiences of women in leading activities, participating in them, or in the wider results of these changes.

Data collection and analysis

Drawing on the above frameworks, this study applied a qualitative methodology in two main phases. The first phase was desk review and participatory research implemented in person in villages participating in the Peace Village initiative across Java Island. This included a combination of data collection methods, including:

1. Participatory focus group discussions (pFGDs): we conducted two pFGDs in all locations. In declared villages, we held discussions with individuals participating directly in the initiative activities and those involved in village leadership and planning activities. Whereas in initiated villages, we had pFGDs with existing women groups and local leaders or other community members who were engaged in promoting PVE.
2. Key informant interviews (KIIs): was used to gather additional insights from key individuals involved in local government, leadership or decision making in both declared and initiated Peace Villages.
3. Informal conversation and direct observation: researchers had informal conversations with members of the wider community and observed the environment directly in each
location outside of the pFGD and KII time. This enabled our researchers to gain broader insight into the local context and both contextualize and triangulate the discussions that took place in the pFGDs.

4. Follow up conversations: The research leadership team also carried out follow up consultations with individuals involved in the design and implementation of the PV initiative from UN Women and Wahid Foundation to ground and deepen study findings.

All data was collected consistent with the highest ethical standards and precautions to mitigate any risk related to COVID-19.

Following the primary data collection and initial analysis, a situational analysis was carried out between the declared and initiated villages. The analysis aimed to identify the enabling and risk factors, along with key steps to be considered in the scale up of the Peace Village model.

The analysis was supplemented by a collaborative sensemaking session in which all researchers identified key trends, similarities and differences between declared and initiated peace villages. This analysis process allowed the research team to triangulate insights within and across locations, increasing the rigor of the overall findings.

The second phase of the study focused on scoping for project expansion outside of Java. We identified potential geographic areas/locations for possible expansion of the Peace Village, and we also gave recommendations for the project entry process. This was implemented over five stages:

1. Development of draft selection criteria, along with a methodology for applying it that draws on the findings of the Peace Villages review of declared and initiated villages.

2. Development of a shortlist of provinces for scale-up, in consultation with UN Women and other relevant stakeholders (BNPT, AMAN, Wahid Foundation), based on these criteria. It was agreed that the scoping study would focus on West Nusa Tenggara (NTB), Central Sulawesi and Maluku.

3. Using the draft selection criteria, we conducted remote consultations with two to three representatives and experts from each of the three shortlisted provinces to refine the selection criteria and identify possible initiative locations. These representatives include Kesbangpol (national and political unity agency) at the province or city level and Fatayat NU, Forum Kerukunan Umat Beragama (interfaith forum) at the district level and local NGOs.

4. Carried out additional remote consultations with local stakeholders to refine the possible project locations where the Peace Village initiative was deemed appropriate and feasible. This also took account of stakeholder views on the appropriate assessment methodology and community entry process, including representatives from local NGOs and religious leaders.

5. Based on the study findings and stakeholder feedback, the selection criteria and project locations were further refined. This also provided the basis from which the assessment methodology was developed.
Study scope and participants

The participatory research included at least 370 individuals across 12 study locations. In addition, 13 individuals participated in remote consultations to support the scoping/scale-up study. This includes:

2. Government representatives at province and district/city levels, including Kesbangpol and Biro PP (women empowerment unit).
3. Forum Kerukunan Umat Beragama at district level (FKUB / interfaith forum).
4. Local NGOs experienced in peacebuilding, conflict resolution or women empowerment, including Fatayat NU / Lakpesdam NU

Limitations

As in all research, this study includes a number of constraints. The research team was also limited to gathering data remotely for the scoping/scale-up part of the study. Due to limited resources and COVID-19 mitigation efforts, this data was gathered primarily through phone conversations and complemented with relevant secondary data. This limited the researchers’ ability to triangulate the findings in each location with experiences of community members and direct observation and experience of context.

To counter these constraints, consultations were held with a wide range of stakeholders at both the local and provincial levels, including stakeholders with direct experience working on PVE at the community level. This allowed the team to gather multiple perspectives about the locations, including VE risks in the area, to inform the scoping study and deepen the insights gathered through the team’s participatory research.
Situational Analysis in Declared and Initiated Peace Villages
Situational Analysis in Declared and Initiated Peace Villages

Review locations and context

The Peace Village initiative locations cover four clusters across West, Central and East Java, three of which were included in this study.\textsuperscript{15} All clusters visited are shown in Figure 1 below.

\textit{Figure 1: Map of project village locations included in this study}

Within each province, locations were in close proximity to one another, ranging from sharing a border to a 15 minutes’ drive away. All locations were urban or peri-urban, accessible within 15 to 45 minutes’ drive of a city via a paved road. In all cases, the WF was the only organization or NGO active in the village. Additional details related to locations in each province are provided below.

\textbf{West Java}

Locations in West Java could be reached within a one-hour drive of either Jakarta or Bogor cities. All were originally settled by Betawi groups, but many migrants from Jakarta from a variety of backgrounds moved here in past decades due to the comparatively affordable cost of housing. Migrants here primarily stay in \textit{perumahan} (housing areas), which separates them physically from the original population, who live in the \textit{kampung}.

This separation inhibits regular interaction between these groups. Betawi communities say they are close and ‘\textit{from the same tree}’ but do not have relationships with migrants. Additionally,

\textsuperscript{15} The Peace Village locations were selected based on a Boston Matrix analysis done by WF in 2017. The cluster in North East Java was not included in this study due to concerns on access and the COVID-19 risk.
a sizable Chinese Christian community also lives in the villages, although they have stronger relations with the original Betawian community having lived alongside them for many decades.

Socioeconomically, those living in the kampung have a narrower range of livelihood sources. Men primarily rely on construction and factory work or on farming and raising livestock, while women are engaged in informal trade of foods or goods and, in some places, as cleaners or assistants in the perumahans. Women also work in nearby tourist attractions as either cleaners or informal food sellers, although this avenue has been closed since the start of the COVID-19 pandemic when many men were also being laid off from factory and construction work. Women supplement their family’s income by selling small items, snacks and decorative plants.

All West Java locations were majority Nahdatul Ulama Muslim (NU), with a small number of Christian families in each. Muslims from other sects also live in two other locations. This includes a sizable Ahmadi Muslim population with their own mosque, while in other locations, this includes a small number of LDII families. The lack of social contact between original and incoming communities contributes to a level of distrust between them. In certain locations in West Java, the presence of the Ahmadi community is considered a source of tension by those native to the area. This tension is driven by an ideological disagreement with Ahmadi beliefs, compounded by the lack of interaction between the Ahmadi and the surrounding NU community.

Central Java

Most of the Peace villages in Central Java are located in peri-urban areas and are located close to a paved provincial road connecting the nearby cities of Yogyakarta, Solo and Wonogiri. Another village (kelurahan) is located in the city centre.

Many people in the peri-urban villages rely on farming for their livelihood, including rice, corn, vegetables, tobacco and catfish. Others, including those living in the urban village, earn their income by working in shops and kiosks, as food vendors, in small-medium businesses, as teachers, government officials, tailors, construction workers, factory workers and by renting out rooms in their homes.

In all villages, the majority population is Muslim, with smaller groups of other beliefs including Christians, Catholics, Hindus, Buddhists and Kejawen. Most of the Muslim groups are part of the NU sect, followed by Muhammadiyah, LDII and MTA sects. Members of these groups generally had good relations and prayed at the same mosque in two locations. However, signs of deeper tensions between locals and incomers, with locals reportedly harassing incomers, appeared in a few communities.

Across locations, the main source of conflict stems from village head elections in 2019. People in both locations divided their different political preferences, with supporters of the losing candidate disappointed with the outcome of the election. However, in both cases people noted that the tension has gradually attenuated, and no serious incidents occurred. Despite not considering extremism a priority, this issue is becoming more relevant and concerning to people, stemming primarily from the tension among different Muslim sects, particularly from the NU majority toward the more conservative LDII group. Although open conflict has never occurred, members of the NU community here are unhappy that people in the LDII sect do not mingle with others in the community.
The issue of violent extremism is most relevant to villages in close proximity to a pesantren (Islamic boarding school) where former extremists were known to have studied. Community members noted that this school used to make them uncomfortable because the students sang religiously provocative songs while exercising in the neighbourhood. Previously, these villages also experienced riots in 1982 and 1998 involving racist attacks on Chinese ethnic groups and violence from Front Pembela Islam (FPI) and Laskar Umat Islam Surakarta (LUIS) groups. Both groups were hard-line organizations that attacked restaurants and bars selling alcohol and threatened people working there until around 2014. In response, the village officials agreed to protect the community from the groups’ operations.

📍 East Java

Locations in East Java are a mix of rural and peri-urban areas located in the hilly part of the province. All are easily accessible by road and are 15-20 minutes’ drive from Malang and Batu cities. All the villages have tourist sites, religious temples and flower markets that attract visitors. Sources of livelihood vary widely across the villages. Many people farm (rice, vegetables, coffee, dairy, farm labour), sell decorative plants, make products at home (e.g., badminton shuttlecocks, snacks), or run online shops. Others are government officials, factory workers or work in accommodation services.

People living in these villages are mostly Javanese and have resided there for a long time, with many people describing others in the community as extended family. A small number of incomers moved to all the villages from other regions of Java decades ago and are now considered locals. Some villages also have sizable populations of Madurese, Chinese and Mollucans. Most people here follow NU Islam; religious minorities include Kejawen, Christian and Hindus. Despite a professed interest in tolerance, community religious tensions have been rampant in these villages. These tensions manifest themselves in the ostracization of conservatives as ‘terrorists’, in fear of inter-religious socialization that could result in conversion to another religion and in opposing the building of houses of worship for minority religions in the community.

Throughout 2017 to 2021, engaged communities went through different stages to support social cohesion by promoting the elimination of community tensions and of push factors towards VE. The levels of engagements are expressed below in the Peace Villages Journey.

The Peace Village Journey

This section details the common steps in the Peace Village journey from 2017 to 2021. Figure 2 below depicts how the PV was initiated across the villages and the subsequent processes after the first engagement, such as establishing women’s groups and cooperatives, a PV declaration and designing an action plan. Drawing on the experiences shared by the villages, Empatika constructed this journey to illustrate a common process, along with key differences across the groups, as this journey differs for villages that declared themselves to be part of the project early on (2017/2018) versus those that did so later (2021). The remainder of this subsection provides additional details on each step in the journey from the perspectives of the project participants.
1. 2017/19

Initial engagement with women’s groups or village officials

In 2017, the WF began its engagement in each village by engaging directly with community members. This was often done by WF facilitators through existing women’s SME groups and other community groups already known to WF. Women said that the WF reached out to them directly and invited them to join economic training activities, but they were not informed how they had been selected. In some villages, stakeholders noted that WF facilitators went door to door asking women to join a community group. The exception to this was where WF facilitators first contacted the village heads, who then assigned the PKK group led by the village head’s wife to follow up with the initiative. Once contact was made, WF facilitators contacted the coordinators of existing prayer groups, or small women’s business groups, and invited them to form new groups under the WF initiative. The WF then asked the coordinators to gather women in the community and to establish women’s groups.

Women group established and women’s economic empowerment (WEE) support provided

After the initial contact, women joined the group consisting of 10-40 members. Each group was organized into subgroups where women with similar interests could run a collective business to produce a specific product, including bags and accessories, clothing products, snacks and food. Each group had the opportunity to choose the product they produced, although this was limited by the number of people interested in each one. This group had a mix of women where some had previous business experience in the community, others were just starting out.
Once formed, WF provided training to group members to help them develop and manage their businesses. This included production skills (e.g., making hampers, sewing pants, making various crisps), scaling up business, packaging, calculating selling price and business financial management. Following the training, women in all locations travelled to other cities and even to Japan to sell their products at exhibitions. Many women also showcased their products in an exhibition in Sumenep, East Java, in 2017, where they were able to meet the President of Indonesia, Joko Widodo.

The WF also promoted One Village One Product as part of the women’s economic empowerment aspect of the project, where every village would have one top product or business. This model provided women the option to choose among three types of businesses: shop, cookies or laundry. In the villages and elsewhere, people received support to make various products other than the three options under One Village One Product. In addition, selected women and village officials also attended training outside their village on other topics, including women’s leadership, gender equality, radicalism, preventing violent extremism and domestic violence.

**Pokja established**
As required by the initiative, villages that declared they were part of the Peace Villages project in 2017/18 formed a pokja (kelompok kerja/task force) team that was mainly responsible for implementing the village Action Plan (see Designing Action Plans below) in the village. Different villages established their pokja at different points in the initiative. Some formed a pokja before the declaration, others immediately after, yet others in 2021.

As per the initiative guidelines, these pokjas included a variety of influential people in the community, including religious leaders, sub-village heads, and village officials. These individuals were selected by village officials and generally had previous experience with projects or with NGOs. The roles of the pokjas were to support and monitor the implementation of the Peace Village values and commitments. This includes support to the Peace Village declaration process, which kick-start the village’s process to actively prevent violent extremism, as well as monitoring and reporting cases of human rights violations and violent extremism. While the project helps the pokja to lead much of this process, it also requires the support of village officials and the passage of specific regulations. The pokjas agree to a set of commitments designed to prevent violence, promote tolerance, advance social cohesion and prepare for a declaration.

**Peace Village declaration**
Under the 2017 – 2019 Peace Villages Project, WF engaged 30 villages across Java, with 10 villages declared as Peace Villages by the end and an additional seven villages completing their declaration in 2021. Women in these communities advocated for the declaration and adoption of the action plans throughout the project phases. This declaration also took political buy-in from village heads and PKK members as they would need to commit to the implementation of the action plan and to building tolerance through PV.

To make the declaration, each village had first to obtain a Surat Keputusan/Village Regulation (decree letter) signed by the village head, which formally acknowledged that the village intended to be part of the Peace Village initiative. Locations designated as a kelurahan also needed the Surat Keputusan to be approved by the district head or mayor.
Once these letters were complete, village officials, *pokja* members and members of women’s groups would plan the logistics of the declaration event, while WF would support it by inviting attendees and funding the event. On the declaration day, the event would feature village heads, women representatives and religious leaders signing a Peace Village declaration statement or plate. Across locations, people recalled the declarations as large public events attended by community members, officials from the district office, BNPT, military, religious organizations, governors and in some cases, the director of the Wahid Foundation.

The attendance of these individuals was often noted as a point of pride in the village. The events are meant to mark the start of the implementation of the Peace Village action plan in the area. In some places, the declaration was also marked by new infrastructure built in the area, such as a gazebo that was built for one declaration event, along with the declaration plaque nearby. In others, it included the construction of a large statue to symbolize peace in the community. In other villages, the new infrastructure was built after the declaration (see Designing Action Plans).

Although villages declaring themselves as Peace Villages in 2021 shared similar experiences, these events were held in line with COVID-19 health protocols, including limiting the number of attendees and streaming the event at separate venues for others to watch.

**Women group joined cooperatives**

The WF invited women’s group members to join the foundation’s cooperative Koperasi Cinta Damai. Ashough this invitation was extended to most villages after their declaration, women’s groups in non-declared villages were also invited to join. Women appreciated this opportunity. Otherwise, many could not access capital at affordable rates.

The cooperative allowed its members to save money and access loans, although terms varied across villages, with low or no interest being the standard conditions. In some locations, women borrowed individually and could borrow more if they were able to pay off the previous debt. For example, once a member had paid off a loan of IDR 1 million, she could then borrow IDR 3 million, and then IDR 5 million without interest. Women in other locations could borrow up to IDR 40 million, with an annual 1.5 percent interest, then this interest is used by the cooperative’s operations and for future loans (revolving funds). Women used the loans for both their family needs and for their small businesses.

Individual loans were awarded according to a tagging renteng mechanism, whereby cooperative members are responsible for any individual’s unpaid debts. As a result, borrowing was only permitted when approved by the women’s group coordination mechanism. However, the dynamics shifted following the onset of the COVID-19 pandemic, as the uncertainty it created made many women hesitant to borrow from the cooperatives for fear of being unable to repay the loans in the future.
2. 2020/21

COVID support
From mid-2020, with the world going into lockdown, WF and UN Women adopted the new Peace villages project to facilitate the support needed within the villages. WF provided COVID-19 assistance to all Peace Villages in the form of a one-time IDR 67-68 million grant that was used to provide socio-economic support for women during the initial lockdown. To access the funding, women’s groups submitted a proposal to WF describing how they planned to use the funds. Most villages proposed buying food assistance for people in self-quarantine. One village requested an ambulance to respond to COVID-19 cases. At the time of the study, at least five villages have received these grants and have distributed support to beneficiaries while two more villages were waiting for the grants.

Second engagement with village officials
In late 2020-early 2021, WF re-established contact with most of the declared and initiated villages and approached the village officials to discuss the resumption of the initiative in the area. Village leaders and women groups welcomed back WF in most locations. This engagement with village or kelurahan officials also built buy-in among these individuals for the Peace Villages activities and convinced some villages to declare themselves as Peace Villages.

Pokja established/renewed
Following this re-engagement, the pokjas in previously declared villages were restructured following the new structure established by WF, which aimed to ensure the pokja had a more diverse membership, including youth and religious representatives. While the WF required that this group include people of different religions, this was not always practical as people from minority religious groups were often not interested in participating. Villages that completed their declaration in 2021 also formed pokjas following these updated guidelines. Pokja members were selected by a village head, the village head’s wife or elected by invited community members in a meeting organized by the village depending on the political need/requirement of the village. Despite tensions between religious groups and socio-economic pressures from COVID-19, people continued to participate in pokja activities, e.g., training on PVE and women’s rights or implementing activities from the Action Plan. In almost all villages, the pokja team included a few members from the women’s groups, thereby creating a coordinated effort.

Designing action plans
As part of the initiative activities, most declared villages prepared their Action Plans in 2021. Action plans describe activities planned under the Peace Village initiative and the budget required, based on a template provided by the WF. These were usually prepared by the pokja team, who also estimated the budget required for the activities. Each village included different activities in their action plans based on their need, which often included funding for young people to visit different religious sites to encourage religious tolerance, literacy programmes (e.g., building a public library or a learning centre), and training on radicalism and women and children’s rights.
In some cases, WF worked with village heads so they could use their Action Plans to address community priorities, including alleviating tensions resulting from local elections or supporting economic development activities through cultural tourism. Once the action plans were submitted, villages then received the funding requested, usually around IDR 50 million per village.

Women in all villages that supported the preparation of the action plans received financial support per activity they proposed in the Action Plan. Once the funds were received, proposed activities were implemented, such as building a village gate, socialization/orientation activities focusing on a gender-based violence response system, or building a gazebo as a learning space for children.

While action plans varied across villages, some of the most common activities proposed were building new facilities or improving existing ones. These improvements were primarily symbolic and included a decorative gate to signify their village as a tourist site, a large statue to signify their village as peaceful and a peace monument inspired by the improvements in other villages. The exception was a playground built to promote a child-friendly space.

Although most villages prepared action plans after their declaration, some did so before the declaration was complete. For instance, one village prepared their action plan while waiting for the mayor to approve their declaration. People here preferred preparing the action plan at this time as it helped them align the Peace Village activities with their existing village plans prior to the declaration. Others were still developing their action plan at the time of this review, although they had been able to work with WF on specific activities, including on a video-making competition to create an alternative narrative by youth and socialization activities related to child marriage.

While some villages tended to focus on individual activities or issues that were often indirectly related to peacebuilding, other villages proposed a sequence of activities to build peace in the community. This plan aligned with their existing village projects and included a participatory process of problem identification, capacity-building and the establishment of forums and working groups on PVE.

Training on radicalism and preventing violent extremism

In 2021, pokja members and women’s groups in most declared villages also participated in training on early detection of radicalism, peace, gender-based violence, women and child protection and women’s rights. Across all locations this marked a shift in the project’s focus away from economic activities as an entry point to PVE. While the training usually focused on members of pokja and women’s groups, in other cases, the training also involved prayer groups, village officials, and members of the wider community.

Due to the COVID-19 pandemic, these trainings were delivered through the Zoom platform, which did not have the same impact had it been delivered in person. As communities were not used to working online and dealing with digital technology, participants did not enjoy the online training and said they had technical difficulties. In some locations, women also said that they were not used to interacting online and felt less comfortable participating in the training and asking questions than when it was an in-person session.
**Women’s Forum established**

Women in Central and East Java said that the WF had recently established a Women’s Forum in their village, in addition to the pokja and women’s group. In each location, the WF facilitator led the establishment of the forum, usually with support from the pokja team or village officials. Although the people selected to join the women’s forum varied by location, this often included the Fatayat NU, teachers, wives of the sub-village Head or RW Head and members of PV women’s groups.

In most cases, the Women’s Forum was composed of people outside the pokja and of women’s groups. This forum was used differently in different locations: in some villages, it serves as a coordination mechanism to strengthen COVID-19 support or supports the work of the pokja, and in others, the Women’s Forum is part of the WF’s exit strategy because a wider set of stakeholders can engage with the initiative in the future.

**Early warning or response system**

As a pilot within the Peace Villages, the WF encouraged certain villages to establish a system to respond to violence against women and children in their action plan. One village set up a task force of five people who were also task force members of the same response system that the village had already established. Taskforce members described their roles as detecting conflicts or violence happening in the village and reporting them to the village task force for mediation. The additional task force built under the PV initiative was established in mid-2021 and had not yet reported any cases at the time of the research because no cases of violence had occurred.

In other areas, the pokja, which also included some village officials, established a response system *Rumah Ayom* (translated as ‘safe house’) in 2021, where people could report cases of domestic violence and child abuse. Pokja members also intended for this Rumah Ayom to support children who could not go to school due to financial difficulties. The pokja team managed this system using information from RT/RW heads or others in the community. They linked it to the district’s similar response mechanism. The WF supported this system by funding a socialization event to introduce Rumah Ayom to the community and by forming the pokja who led its implementation.
Peace Village Achievements and Recommendations
Peace Village Achievements and Recommendations

Achievements

The review has shown that the Peace Villages initiatives registered a number of achievements related to both the initiative design and its delivery. These are elaborated below by theme, followed by additional observations of the initiative’s strengths by the research team.

WEE as an entry point
WEE was considered important and served as a means to gather women together cooperatively around activities fully supported by both men and women and deemed uncontroversial. This entry point allowed women’s groups to become engaged with the project more easily than if the initiative had maintained a strong PVE angle from the start, which persons in a number of locations said would have been alienating to some people. While WEE served as a strong entry point for initiative activities, linking WEE to wider PVE concepts also emerged as a challenge in many locations.

Women involved in the women’s groups and cooperatives consistently liked the WEE training. They found the training enjoyable and enjoyed meeting other women in a social setting outside the home. Women viewed the opportunity to attend training and other events outside the village for multiple days at a time as a particular advantage of participating in the initiative, and considered these events fun and prestigious.

Women’s group members across locations also agreed that the training on economic empowerment in general and the topics covered in the training were relevant to their lives and priorities. Many women said they wanted to earn more money for their families with their current business or to start a new one, and they were happy to be supported to do so. Some women also said the skills they learned from training helped them grow their business, such as calculating selling prices, packaging and making tailored products.

Other women were attracted to the initiative by the offer of learning new skills and traveling outside the village and were less focused on building a business. Although, in the end, not all women established successful businesses as a result of the initiative, nevertheless, many felt that the training, skills and exposure provided improved their confidence and skills to grow their business in the future.

Prestige of the initiative
Pokja members and village officials interpreted the Peace Village declaration as an indication of the peacefulness of the village. As such, in many locations, these groups and others in the community considered their status as a Peace Village to be an achievement. While this perception meant that communities did not always understand the declaration as a
commitment to promoting peace in the future, it created a positive feeling among officials and community members and motivated them to participate in other activities.

Thus many of these individuals expressed a feeling of pride to be part of the initiative, while others were pleased that their village was associated with the values espoused by Gus Dur and the WF.

Village officials and pokja members noted that visits to the village by the WF leadership, government officials and donors like UN Women lent additional prestige to the initiative and built excitement around the activities among the pokja and cooperative members.

The pokja has been identified as a particular strength of the initiative and well selected by the village officials or community members. These pokja members demonstrated an unswerving dedication; they were hardworking and motivated to serve their community. In all declared locations, these women and men had dedicated personal time, effort and often resources to support the declaration process, develop an action plan and carry out other project activities. They were active and influential in the community and served as a critical bridge between the WF facilitators and village officials.

Although these coordinators received some training from the WF to further develop their specific skills, this training primarily built on and elevated their existing skills. As such, the initiative’s strength stemmed from its selection of these individuals, which was achieved by accessing existing women’s groups (PKK and others), NGOs, or organizations. However, many expressed appreciations for the prominent role the initiative afforded them and the opportunities for leadership within the group that this provided.

The WISE three-phase project that concluded in May 2021 supported 10 Peace Villages and an additional 6 villages, which WF had assisted in WISE 1 but had not declared as Peace Villages. In these villages, 10 Action Plans were produced, and two village-level regulations were issued. Two villages that adopted the Action Plan in their village regulations received a US$4,000 grant to support the implementation of the plan.

Fourteen pokja groups were established and formalized by the Village/Kelurahan Head through a decree letter across the declared and additional villages. Moreover, six Women’s Forums were established across the declared villages.

Source: 2nd Quarter Report WISE-PRO

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16. Gus Dur was a Muslim religious and a political leader who served as the president of Indonesia from 1999 - 2001. He was the chairman of Nahdlatul Ulama (see Islamic organizations and sects in Indonesia box) and the founder of Partai Kebangkitan Bangsa (national awakening party), one of Indonesia’s major political parties. Gus Dur was well-known for his mission to spread tolerance and peace, the founding principle of the Wahid Foundation.
Reengagement of village officials in 2020/21
Across locations, village officials in undeclared villages identified WF’s approach to reengaging with them in 2021 to be a sign of an improvement in the project’s approach. Officials in many of these villages said that they were pleased to have another opportunity to interact with WF. Many officials also noted that unlike in 2017, which was focused on engaging women’s groups and the community at large, they now had the opportunity to learn more about the initiative from WF and gain an in-depth understanding of its aims. As a result, many villages declared themselves as Peace Villages after this second point of contact was made.

Implementation pattern and scope
A number of aspects of the initiative’s scope and implementation emerged as strengths. First, clustering project locations in each province (generally within a one-hour drive of each other) enabled pokja and women’s group members to share experiences and information with those in neighbouring Peace Villages. In some cases, this exchange was promoted by the WF through formal village visits, although in most cases, this happened naturally through existing networks, or based on friendships formed at training or other project events. This arrangement laid the foundation for deepening connections among participants, thereby encouraging greater exchange, practice-sharing and mentorship in the future.

Additionally, establishing initiative activities at the RT/RW level rather than at the village or kelurahan level was a further advantage of the project. This arrangement made the level of both ambition and effort involved in implementing the initiative activities more manageable to the small number of individuals involved, and it provided a way to test the acceptability of the initiative approach in each village.

Community-oriented and flexible action plan process
The initiative’s commitment to privileging the needs and priorities at the community level is a core strength of the initiative. The flexibility of the action plan process reflects this approach, which allows villages to select and implement activities relevant to them. This allowed for diversity in the specific activities included in the action plan and in the village’s understanding of the initiative as a whole. For example, one village in Central Java chose to orient the initiative around addressing tension arising from the most recent village election, as they did not view extremism as a challenge facing their local community. They proposed to set up a reading corner for children and parents in the community to come together.

While at times the diversity of these interventions may have challenged project coherence (discussed further in weaknesses), allowing communities to establish their own priorities within the initiative and tailor their activities accordingly are a clear strength of the approach.

Navigating tight timelines
Throughout the phases of the Peace Village Initiative, the WF managed to achieve the majority of the initiative’s intended activities and output results despite the very short implementation timelines. This required efficient delivery and adaptations following the challenges posed by the onset of the pandemic in 2020. Some of these achievements included studies and discussions
on social-religious tolerance, which served as the building blocks to develop Peace Village Initiatives; the declaration of supported villages as Peace Villages; and supporting these Peace Villages to establish an infrastructure and mechanism related to building peace and tolerance. Examples include women groups, pokja, Action Plan, women’s forum and an early warning/response system. In the face of COVID-19, the WF adapted the initiative to provide a mechanism to respond to the challenges faced at the village level and pivoted to remote ways of working.

Co-creation approach between UN Women and WF
Since 2017, the partnership between the WF and UN Women has been underpinned by a co-creative approach to both designing and implementing the Peace Village Initiative. This collaboration has included significant investment by UN Women in the capacity development of WF staff as a local delivery partner and was cited as instrumental in allowing WF to meet the initiative’s output targets on its tight timeline. UN Women’s commitment to capacity development, along with the strong collaboration between the donor community and implementing exemplified in this joint creative approach, is a significant strength of the delivery process and provides a model for future engagement.

Opportunities and recommendations
Based on the overall design of the Peace Villages initiative, there are multiple factors that can be seen as opportunities to strengthen future engagement with the community. This can also serve as recommendations for future engagement.

Involving youth and educational institutions
While in a number of locations, a select number of youths were involved in another WF initiative that supported them to attend youth camps, a number of stakeholders across communities noted that youth would be a valuable addition to future larger-scale iterations of the PV initiative. It is noted that youth were often involved in gangs and conflicts that were considered destabilizing in the community, particularly in West Java. The peaceful community ideas of the initiative might be useful in addressing some of these issues if they were shared with youth across the villages, although the project would need to be delivered through a different, more socially inclusive model. Additionally, it is also noted that there were instances where educational institutions served as arenas for both radicalization and community transformation. The fact that these intersect with youth may provide a further opportunity for the project.17

17. This is consistent with the findings of a study by Monash University (2020) which highlights recruitment strategies used by extremists, including youth and educational institutions.
Needs arising from the economic impact of COVID-19

Although women’s group members shared a number of negative impacts of COVID-19 on their businesses, these challenges also present an opportunity for the initiative to engage with economic development activities. First, the additional financial stress facing many families may increase the relevance of WEE approaches and the capacity-building opportunities offered by the initiative related to both business and household financial management.

Women in a number of locations noted that they had taken on extra income-earning responsibilities to cover for lost wages of male members of their household. For example, some women in West Java started small businesses with their husbands who had been laid off from factories. Similarly, in other West Java villages, women started selling food to supplement income because their husbands now had reduced working hours.

In this context, the pandemic also presented the need for additional ways of working among women. This includes a shift away from work typically done by women, such as selling food and snacks in public spaces. Women also shared an increased interest in online sales and web-based businesses as a result of the pandemic. In some places, women were already innovated in this way and began selling products through WhatsApp. Some women’s groups tried selling online with the help of young people or of their children.

In other villages, the women were also supported by the youth to sell bags and food through online shopping platforms. However, in most cases, women’s group members of all experience levels and backgrounds did not feel they had the computer skills to work online and voiced a need to learn more to make this possible practically. These. Combined with women’s strong interest in learning new skills, it would provide a strong entry point to meaningful engagement with women in future economic empowerment interventions.
Elevating women’s group coordinators
Implementation to date has given rise to many experienced women’s group coordinators and other members of women’s groups. These individuals have built up their confidence through the initiative and today have a wealth of experience to impart, which means they have the potential to serve as mentors or practical trainers for future newly initiated villages. For example, experienced women’s group coordinators could mentor individuals newly placed in these roles and specifically support the declaration and action planning process. Women’s group members with experience in business could also mentor others seeking to start their own businesses.

This approach to mentoring would likely need to be centrally coordinated by the WF and could involve pairing a newly initiated village with a previously declared village. If done in a way that is manageable within their women’s existing workload and compensated appropriately, utilizing this resource could partially address weaknesses identified in the project’s capacity-building approach. Doing so could also be a way to reward coordinators of women’s groups who dedicated significant time and effort to ensure the success of the declaration.

Opportunities to link to existing systems and networks
This review identified a number of opportunities to link initiative structures to current networks and initiative activities to existing processes. Working with existing groups, including PKK and other women’s groups or mothers’ groups, will allow the initiative to enhance the capacity of these groups and eliminate the confusion associated with multiple groups. Similarly, linking action plans to local planning processes, including musrembang, will allow the project investment in these activities to make a greater impact and play a catalytic role in supporting community priorities. Locations where this has occurred, based on the initiative of village officials, provide an example of how this approach may be integrated into the initiative process and the benefits of this approach in enhancing the impact and coherence of the initiative.
Scoping Study and Approach to Expand the Peace Villages Initiative
Drawing on the findings of the review above, this section details the approach to expanding the Peace Village initiative in its current form outside of Java by identifying the following: 1) the criteria for location selection; 2) possible project locations, and 3) an assessment methodology to assess the challenges of each location.

**Location selection criteria**

This section identifies possible selection criteria to be used in choosing locations to expand the Peace Village initiative. The selection criteria were developed based on fieldwork findings and refined following the feedback received from the stakeholders we consulted in the scoping stage.

As this study has shown, all of the declared and initiated villages each had different contexts that shaped the initiative’s relevance and implementation across Java. Moreover, locations outside Java will likely have even more diverse dynamics, such as socio-cultural contexts and a history of violent extremism, which must be considered in the initiative’s approach. Therefore, these criteria are flexible and project implementers are encouraged to customize those that are relevant to a given community. These criteria are presented in Table 2 below.
<table>
<thead>
<tr>
<th>Criteria</th>
<th>Justification</th>
</tr>
</thead>
<tbody>
<tr>
<td>History or risk of violent extremism</td>
<td>The initiative is best placed to work in areas with moderate risk of violent extremism. This ensures that the core concepts of the initiative are relevant to the participants. The risk of VE may include history of violent extremism as radical ideologies can easily spread in post-conflict locations or differences may be more fiercely defended or entrenched, or returnees or deportees may be living in the area. Medium risk of VE is proposed rather than high risk as this initiative focuses on prevention and requires a certain amount of community stability and openness to the core concepts that may be absent in high-risk locations.</td>
</tr>
<tr>
<td>GBV rate</td>
<td>The human security approach understands that risk to VE is experienced in everyday life, including in the form of gender-based violence. Previous studies find that an increase in GBV, e.g., child marriage, domestic violence, is correlated with an increase in VE. Women who experience GBV are also more vulnerable to being influenced by radical ideas. KPPPA confirmed that locations with a high GBV rate were also at higher risk of radicalism.19</td>
</tr>
<tr>
<td>Existing active women’s groups or organizations</td>
<td>These groups are the cornerstones of the initiative; it is essential to have a group of active and motivated women in each community; it is also essential that social norms in a community are supportive of women’s participation.</td>
</tr>
<tr>
<td>Evidence of village-level activities/local initiatives to manage conflict, diversity, promote interaction</td>
<td>This may indicate a willingness among officials or communities to engage in Peace Village processes, and could include initiatives to support women’s empowerment, address domestic violence or violent extremism, manage conflict, promote inclusion or diversity, among others. However, additional interventions should complement these activities and avoid duplication.</td>
</tr>
<tr>
<td>Geographic clustering</td>
<td>Clustering the locations of initiatives is an advantage in terms of the implementation process as it allows for experience sharing, twinning and horizontal learning. Clustering is also relevant as extremist groups usually expand to nearby areas.</td>
</tr>
<tr>
<td>Existing programming is complementary</td>
<td>Other PVE programmes from GoI, NGOs, or donor programming present in each location should be assessed to ensure that any additional intervention would be complementary or build on existing work. This also ensures collaborative work among stakeholders working on PVE as prevention requires a comprehensive approach, e.g., local government, security forces, religious organizations, women’s organizations, NGO, and/or government social services.</td>
</tr>
</tbody>
</table>
Potential project locations

Based on these criteria, the team has identified a shortlist of provinces most suitable for Peace Village expansion outside of Java-based on consultations with UN Women, the WF and BNPT, AMAN Indonesia and KPPPA.

These stakeholders were initially asked to identify potential provinces appropriate for a PVE project. Each stakeholder proposed several potential locations with justifications mainly based on their work in the area or through their own analysis. AMAN Indonesia, for example, focused on post-conflict areas which were associated with high intolerance and growing risk of extreme ideologies. BNPT proposed locations based on their recent survey (unpublished) on radicalism, and therefore identified provinces with different levels of radicalism.

In addition to these criteria, we included relevant secondary data, including tolerance index and data related to gender inequality (e.g., child marriage rates, GBV rate, Gender Empowerment Index) as higher gender inequality, particularly the GBV rate, is associated with an increased risk of violent extremism. The Gender Empowerment Index and the presence of women-led civil society were included as parameters to assess women’s inclusion in the initiative. The initial shortlisting with the stakeholders resulted in four priority provinces, including West Nusa Tenggara (NTB), Maluku, Central Sulawesi and Aceh.

After further consultation with UN Women, it was agreed that the scoping study would focus on three provinces covering NTB, Maluku and Central Sulawesi. First, these locations were considered at high risk of extremism given their history of violent extremism, and therefore appropriate for a prevention project, as well as deemed likely to accept a PVE initiative. Second, the three locations provided a combination of diverse contexts, which could yield important and rich insights to scale up a PVE project. In regard to gender inequality, the three provinces had relatively high child marriage and GBV rates compared to other provinces and had different levels of gender empowerment index. In all locations, there were prominent women-led civil societies that could be engaged in the project. This shortlist is presented in Table 3 below.
### Table 2. Overview of location selection criteria

<table>
<thead>
<tr>
<th>Provinces</th>
<th>History of conflict</th>
<th>Risk of radicalism</th>
<th>Tolerance Index (KUB, Kemenag)</th>
<th>Child marriage rates (%)</th>
<th>GBV (female) rate (per 100,000)</th>
<th>Gender Empowerment Index</th>
<th>Human Development Index</th>
<th>Presence of women-led civil society</th>
</tr>
</thead>
<tbody>
<tr>
<td>NTB</td>
<td>No</td>
<td>High</td>
<td>70.4</td>
<td>16.61</td>
<td>24</td>
<td>51.96</td>
<td>68.25</td>
<td>Confirmed</td>
</tr>
<tr>
<td>Maluku</td>
<td>Yes</td>
<td>High</td>
<td>79.4</td>
<td>6.84</td>
<td>16.7</td>
<td>75.54</td>
<td>69.49</td>
<td>Confirmed</td>
</tr>
<tr>
<td>Central Sulawesi</td>
<td>Yes</td>
<td>High</td>
<td>75.0</td>
<td>14.89</td>
<td>18</td>
<td>75.78</td>
<td>69.55</td>
<td>Confirmed</td>
</tr>
<tr>
<td>NTT</td>
<td>No</td>
<td>Low or medium</td>
<td>81.1</td>
<td>9.22</td>
<td>10.7</td>
<td>74.53</td>
<td>65.19</td>
<td>Confirmed</td>
</tr>
<tr>
<td>South Sulawesi</td>
<td>No</td>
<td>Low or medium</td>
<td>75.7</td>
<td>11.25</td>
<td>18.7</td>
<td>76.32</td>
<td>71.93</td>
<td>Confirmed</td>
</tr>
<tr>
<td>Aceh</td>
<td>Yes</td>
<td>Medium - High</td>
<td>60.2</td>
<td>5.43</td>
<td>12.9</td>
<td>63.47</td>
<td>71.99</td>
<td>Confirmed</td>
</tr>
<tr>
<td>Papua</td>
<td>Yes</td>
<td></td>
<td>79.0</td>
<td>13.78</td>
<td>6</td>
<td>66.72</td>
<td>60.44</td>
<td>Confirmed</td>
</tr>
<tr>
<td>West Sumatra</td>
<td>No</td>
<td>Medium - High</td>
<td>64.4</td>
<td>5.03</td>
<td>6.7</td>
<td>58.28</td>
<td>72.38</td>
<td>Confirmed</td>
</tr>
<tr>
<td>West Kalimantan</td>
<td>No</td>
<td>Medium - High</td>
<td>76.7</td>
<td>17.14</td>
<td>6.1</td>
<td>68.07</td>
<td>67.66</td>
<td>Confirmed</td>
</tr>
</tbody>
</table>

Within each province, these criteria were also applied to select specific locations in each one. These locations are noted below by province, with a brief justification for each.

---

17. Based on consultation with AMAN Indonesia.
18. Based on consultation with BNPT Indonesia from their recent survey (unpublished) on radicalism.
19. Indeks Kerukunan Umat Beragama 2019, Badan Litbang dan Diklat Kemenag RI.
20. Badan Pusat Statistik, 2020. The rate shows the proportion (in %) of women aged 20 - 24 who are married or cohabit before turning 18.
21. [https://kekerasan.kemenpppa.go.id/ringkasan](https://kekerasan.kemenpppa.go.id/ringkasan)
24. Based on consultation with stakeholders, e.g. organizations they have collaborated with in the area.
25. NTT was considered to be a potential scale-up location by the WF and UN Women.
26. South Sulawesi was considered to be a potential scale up location by the WF and UN Women.
27. Aceh was initially considered among the shortlisted locations. However, the province was not selected due to a lower risk of extremism compared to three selected provinces and other factors related to project implementation.
Maluku

The stakeholders noted the growing radicalism in many areas, including in remote regions, as well as among government officials. Although people in general lived in harmony and there had been no violent extremism, they noted some groups secluded themselves from others that had the tendency to act violently. For example, there was an exclusive group in Ambon city that threatened to kill a Chinese-Indonesian person because of a land dispute. The land was actually owned by the latter, but the exclusive group grabbed the land from him.

There had been PVE programmes in Kampung Waiheru and Nania in Ambon City implemented by Fatayat, Institut Tifa Damai Maluku and the Habibie Centre. They held public dialogues and activities, such as cleaning worship places, discussion forums for religious leaders and openly discussed radical teachings. Programmes in two locations were considered successful in preventing radicalism as people in both communities started to open up and had community activities with their neighbouring areas.

The stakeholders thought that the Peace Village initiative could work in the potential areas. They supported the economic empowerment approach because it could increase people’s income, especially with the challenge during the pandemic. Keeping people busy with income-earning activities was also considered good to keep them away from radical groups. Mothers were important to be included in a PVE programme as they could influence their family members and people around them. Table 4 below presents an overview of the proposed locations.

Table 4. Proposed initiative locations, Maluku

<table>
<thead>
<tr>
<th>Criteria</th>
<th>Justification</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Kota Ambon:</strong></td>
<td>Both areas have exclusive groups, i.e., a group of people who have their own mosque, school, and house compound. They started to be exclusive after the conflict in 1999. There was no open conflict, but matters became violent when there was a trigger, e.g., they threatened a Chinese person because of a land dispute. Stakeholders did not recommend starting with these areas because they would present very difficult conditions compared to others.</td>
</tr>
<tr>
<td>• Kampung Kisar, Kecamatan Sirimau</td>
<td></td>
</tr>
<tr>
<td>• Nania, Kecamatan Bagoala</td>
<td></td>
</tr>
<tr>
<td><strong>Seram Barat, Ulas, Ketapang Pulau Buru, Waimulang</strong></td>
<td>Districts and areas that are known for radicalism or exclusive groups</td>
</tr>
<tr>
<td>Kota Nia, Masika</td>
<td></td>
</tr>
<tr>
<td><strong>Kabupaten Maluku Tenggara:</strong></td>
<td>Exclusive groups are found in the area, and they started to penetrate the ranks of government officials through Partai Kesejahteraan Sosial (PKS, a political party).</td>
</tr>
<tr>
<td>• Kota Tual (Malera)</td>
<td></td>
</tr>
<tr>
<td><strong>Kabupaten Maluku Tengah:</strong></td>
<td>Probably almost all locations in Kecamatan Tehoro because the spread of radicalism was very rapid. The initiative could be implemented here or in the surrounding areas as radicalism is widespread.</td>
</tr>
<tr>
<td>• Kecamatan Tehoro (Desa Haya, Desa Piliana)</td>
<td></td>
</tr>
<tr>
<td>• Kecamatan Amahai, Seram Utara, Dalam Kota Tual.</td>
<td></td>
</tr>
</tbody>
</table>
Central Sulawesi

Locations in this province were selected primarily in relation to the Poso conflict in the late 1990s. Some stakeholders noted that the conflict formed the basis of radical groups subsequently established in the area. People in general live in harmony, and Muslim prayer groups have encouraged moderation in practicing their religion, although some religious leaders in Poso and Palu continue to spread extremist teachings in their sermons. In addition to the history of conflict, one stakeholder pointed out that beyond the past conflict, radicalism has grown because of a sense of historical injustice, including civilians who were wrongly shot during security operations, civilians being accused of protecting extremist groups, and conflicts related to natural resources.

Previously, the programming in the area has aimed at countering and preventing VE, including through infrastructure development (mosque, roads), microfinancing, farming assistance, training and creating employment opportunities, including through extraction of natural resources. Other activities targeted youth, teaching them about moderation in practicing religion and imparting them with training skills to earn income.

In relation to future programming, stakeholders envisioned a future to address PVE through different approaches like education, religion, economics and sport. They noted that the programme should also plan for long-term engagement in each community, as short interventions would easily be forgotten. Stakeholders generally thought the Peace Village concept and the economic empowerment approach could work in the proposed locations, as this could keep people occupied with earning income thus away from radical groups.

Lembaga Pemberdayaan Masyarakat Sipil (LPMS) Poso in fact had thought of a project similar to PV. One stakeholder emphasized that the PVE approach should be based on the community context, needs and local wisdom, as many communities already possessed local wisdom about peace and sustaining livelihood. Therefore, the solutions to preventing VE should come from the community to ensure ownership, rather than being imposed. This would then allow the project implementer to act as the facilitator of the process. Proposed locations are presented in Table 5 below.
Table 5. Proposed project locations, Central Sulawesi

<table>
<thead>
<tr>
<th>Location</th>
<th>Justification for inclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Palu City</td>
<td>Palu city is close to Poso, a nearby city with a history of religious-based conflict and extremist groups operating in the area. Palu is considered to be at risk of extremism because of its proximity to Poso and because Palu city is a meeting point for many people. The city is considered to be an easier location to start the PVE project.</td>
</tr>
<tr>
<td>Poso</td>
<td>Considered to be a more difficult location because it had a history of violent extremism in the past. Some religious leaders still teach extremist beliefs in their sermons, although communities in general get along. However, they are now dealing with the exploitation of natural resources that exacerbates inequality, and puts them at risk of radicalism.</td>
</tr>
<tr>
<td>Ampana, Parigi Moutong, Tojo Una, Sigi, Morowali Utara</td>
<td>These are cities/districts surrounding Poso, the main area of post-conflict. Therefore they are considered to be at risk of radicalism. In Tojo Una, one stakeholder heard many extremist groups were found there that were supported by the local government.</td>
</tr>
<tr>
<td>Poso Pesisir Utara, Poso Pesisir Selatan, Poso Pesisir Barat districts</td>
<td>Areas with a history of conflict, small-scale instances of radicalism and centres of activities for people in Poso.</td>
</tr>
<tr>
<td>Subdistrict Lage</td>
<td>Relatively low risk of radicalism here.</td>
</tr>
</tbody>
</table>

West Nusa Tenggara (NTB)
The stakeholders consulted noted the conditions in Lombok and Bima. In Lombok, radical groups started to spread more widely after the earthquake in 2018. They drew people by providing post-disaster assistance and used that as an entry point to spread extremist thoughts. These extremist groups also approached mosques and pesantren to influence more people with their teachings. While Mataram City is relatively safe, the city government monitors Muslim sects that are considered likely to become extreme.

These include the Ahmadiyya group, although one stakeholder noted that generally the followers mingle in the community and are not discriminated against because of their belief (e.g., can obtain a birth certificate or ID card and receive social assistance). Another group, Jamaah Islamiyah, is known for their extreme teachings and are monitored by the state intelligence agency. Many followers live in the city because they are not easily detected there. The radical groups in Bima would engage women by inviting them to discussion forums. If the women were interested, they would be invited to prayer groups where they learned more about the extreme doctrines.

The stakeholders thought that the Peace Village model could potentially work in the area because it is something practical that women can use in their daily lives and could help with
alleviating people’s income, and therefore make them less vulnerable to the influence of radical groups. A programme like the Peace Village initiative would be welcomed in villages compared to districts because people here were more enthusiastic about learning new things. They also agreed with the women’s empowerment aspect of the initiative. For example, the stakeholders in Bima saw that women were more vulnerable to radical teachings. If women were empowered, i.e., had sufficient knowledge and became economically empowered, they would not be easily influenced.

Asosiasi Perempuan Indonesia untuk Keadilan (APIK), an NGO in Lombok, had thought of a similar project focusing on women as cadres for preventing violent extremism and were approaching other organizations to fund that proposal. APIK had also run an extremism prevention project in West Lombok, East Lombok, Central Lombok, North Lombok and Mataram City in 2014 - 2019 where they focused on encouraging young people to appreciate diversity. Proposed locations for the expansion of the Peace Villages in NTB are presented in Table 6 below.

### Table 6. Proposed locations, NTB

<table>
<thead>
<tr>
<th>Location</th>
<th>Justification for inclusion</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bima District</td>
<td>Known as an area with a high risk of radicalism in the province. The extremist groups tended to have a closed-minded mentality, be intolerant, be anti-democratic, and would use any action deemed necessary to achieve their goals. There is a pesantren providing training on radicalism in a village in Bima, which collaborates with radical groups in Poso. Some former ISIS terrorists used to study there. Suggested to implement the initiative in villages rather than in the urban area.</td>
</tr>
<tr>
<td>Mataram City</td>
<td>One stakeholder noted that intolerance has been growing in the city, but there have been no programmes to address that.</td>
</tr>
<tr>
<td>East Lombok District</td>
<td>The district where radical groups started</td>
</tr>
</tbody>
</table>

**Assessment Methodology**

Findings from the participatory research in Java and from the remote scoping study underscore the importance of grounding future programming in a strong contextual understanding. Based on these insights, this section presents an approach to assess future Peace Village locations detailed below involving three main steps.

_indent 1 Step 1: Desk review and mapping

Before engaging with communities, a mapping activity should be carried out to gather existing background information on each potential project location. This desk review should consider
the relevance of PVE and conflict in the location, based on publicly available sources (news, reports, research publications).

Additionally, this should involve a mapping of recent PVE, women’s empowerment and peacebuilding programming in the area, based on consultations with local NGOs and with the Badan Nasional Penanggulangan Terorisme (National Counter-Terrorism Agency), Pusat Studi Agama dan Demokrasi (Centre for the Study of Islam and Democracy) and Forum Kerukunan Umat Beragama (religious harmony group). Available information on the previous programming, including evaluations and monitoring data, should also be gathered with relevant lessons distilled and shared with the project team.

This background review will provide insights to ensure the overall relevance of the initiative to each area and to the location selection criteria. This will also help gather lessons learned from the previous programming and to ensure the initiative can effectively complement any active programming. Basic research ethics protocols should be followed for all data gathering activities. These include the principles of informed consent, confidentiality, equal participation and the right to withdraw, all of which are detailed in the Annex.

### Step 2: Community Engagement

Following this mapping, a community assessment is required to gain a deeper understanding of the village context to ensure the initiative is appropriate for the context and tailored to people's needs and priorities. The components of this process are summarized in Table 7 below.

The above activities were developed based on insights gathered through this study and through its underlying methods and approaches. As such, these approaches are both informed by the findings, and have already been piloted in a more expanded version as part of this assignment. Although these activities form part of an essential process of community engagement and understanding, they should be carried out in the order they are presented, where possible.

While each step is designed to provide project implementers with information critical to tailoring the project interventions, they also form the basis of rapport building between community members and project implementers. This rapport forms the basis upon which a strong partnership between communities and the project can be built. Additional details of each community assessment activity are provided below.
Table 7. Overview of community assessment activities

<table>
<thead>
<tr>
<th>Activity</th>
<th>Purpose</th>
<th>Approach</th>
</tr>
</thead>
<tbody>
<tr>
<td>2.1 Consultations with local authorities and influencers</td>
<td>Understand priorities and personal views of leaders, current village programming and future aspirations, ongoing village local village planning</td>
<td>Individual or small group consultations</td>
</tr>
<tr>
<td>2.2 Participatory community mapping</td>
<td>Gather insight into community composition, relations among groups, income profile and other tractors relevant to the initiative</td>
<td>Participatory discussion sessions to develop and discuss community map</td>
</tr>
<tr>
<td>2.3 Community needs assessment</td>
<td>Consider the relevance of PVE concepts and tolerance to the community, existing approaches to address this, and future aspirations</td>
<td>Participatory discussions to discuss PVE and peacebuilding topics using scenario activities</td>
</tr>
</tbody>
</table>

Step 2.1: Consultations with local authorities and influencers

The purpose of step 2.1 is to understand the priorities and personal views of leaders, current village programming and future aspirations and ongoing local village planning.

This activity can be implemented through one-on-one consultations with village officials, religious leaders and other influencers in order to gain an understanding of the perspectives of these key individuals. While individuals like village heads or heads of RT/RW will be easily identifiable due to their roles in the community, consultations may also be conducted with individuals identified through other community engagement activities, including informal or political leaders, elders and others influential in the community. Discussions with these individuals can include:

1. Current priorities of village leaders.
2. Current challenges facing the village and forms of support.
3. Active programmes and dynamics and timing of the village planning process.
4. Insights on relevance of PVE and risk of extremism.
5. Any anticipated challenges to the project’s success, including potential spoilers.

In these discussions, implementing partners may also share information on the project and gather feedback from the leaders in terms of its relevance and feasibility. This will also provide an opportunity for the leaders to ask questions about the project, and for implementing partners to assess the leader’s interest in these activities. However, any initial discussions should take care to manage expectations among participants, highlighting the opportunity to learn about a potential project, rather than guaranteeing future support.
Based on the findings of this study, engagement with village leaders should be sequenced before community engagement so as to provide leaders with an initial opportunity to ask questions, and to ensure they feel prioritized in the engagement process and can endorse further engagement. While village officials can also serve as a source of information relevant to other aspects of the methodology, their views should complement information gathered through community activities.

**Step 2.2: Participatory community mapping**

The purpose of this activity is to gather insights into factors that will be key to tailoring the project to the local context, including community composition, relations among groups, income profile, and other factors relevant to the project. This can be accomplished through a one-hour community discussion, composed of 7-13 women living in the community.

Following an introduction by the facilitator about the purpose of the visit and of the activity, community members may be supported in drawing a map of their community. While drawing this map, participants should be instructed to include:

1. Any geographic or other landmarks.
2. Key infrastructure.
3. Service providers or institutions (e.g., health posts, schools, village office).
4. Living arrangements and demographic composition, including changes in migration.
5. Common points of interaction and relations among groups.
6. Gender norms in the community, including women’s participation in economic activities and leadership
7. Income-earning activities, placing kiosks, shops, farmland factories and other such landmarks on the map as relevant.
8. Anything else important an outsider should know about the community.

Participants should be supported to participate actively in the process, including asking questions of each other and jumping in to add further details. Additionally, participants should be asked to speak about each element placed on the map, including changes over time and their personal views on each.

**Figures 3 and 4: Examples of community mapping made by pFGD participants in this study.**

The left map (from a location in Central Java) includes geographic landscape, houses, worship places, RW. The right map (from a location in West Java) shows houses, places of worship, services (school, posyandu), housing compounds and income-earning activities.
Step 2.3: Community needs assessment

The purpose of step 2.1 is to understand the priorities and personal views of leaders, current village programming and future aspirations and ongoing local village planning.

This activity can be implemented through one-on-one consultations with village officials, religious leaders and other influencers in order to gain an understanding of the perspectives of these key individuals. While individuals like village heads or heads of RT/RW will be easily identifiable due to their roles in the community, consultations may also be conducted with individuals identified through other community engagement activities, including informal or political leaders, elders and others influential in the community. Discussions with these individuals can include:

A. Defining Peace

Participants are first asked to share their own definitions of peace. If this is challenging, they may be prompted by asking where they consider to be peaceful or not peaceful and why.

Figure 5: Post-its and symbols used by facilitators to further the discussion on defining peace.

The pFGD in this study, for example, asked the participants what they wanted to achieve through the project and in relation to peace (stickers on the left side), how they defined peace and opportunities (symbolized as wood) and challenges (symbolized as rocks) to achieve their goals.
B. Helping and hindering factors in harmonious communities
After this, the participants are presented with short statements, each of which includes details of an event that may occur related to peace or extremism in the community, both positive and negative. These include:

1. Women are active in leadership positions.
2. Attack on a place of worship of local religious minority group/sect.
3. Different ethnicities or religions in the village join together in community activities.
4. Conflict between neighbours due to different religious beliefs or ethnicity.
5. Refusal of school to offer alternative religious teaching to the main one offered for the majority.
6. Certain ethnic or religious groups favoured for distribution of benefits assigned to the village.
7. Prohibition of celebration of special days/events on religious grounds.
8. People freely accept invitation to the homes of those of a different ethnicity or religion.
9. People accept invitations to celebrations (e.g. weddings) from those of a different religion or ethnicity.
10. Village rules prevent display of different/minority religious symbols.
11. Protests against the Indonesian Government or national symbols.
12. People migrate out due to religious/ethnic tension or shifts in the status quo.

The facilitator should read each scenario one by one to the participants, but in random order. For each scenario, participants should be asked how likely the event is to occur in their village, and to share their views on how they would feel if it were to occur.

Figure 6: Visual tools for statements
In this study, we used visual tools to discuss the short statements. Participants were asked to put a sticker for each statement along the line to show how concerning the statement was given the village context.
C. Statement sorting
By presenting scenarios, participants may feel more at ease to share their views and experiences on sensitive topics like PVE, compared to if they were asked about these topics directly. However, the facilitator should encourage participants to reflect on each scenario and share any other thoughts and insights from previous experiences in the village that might come to mind. Current or past approaches to managing tension, violence or radicalism used by the village may also be considered in the discussion and followed up as they arise.

Once all scenarios have been discussed, the facilitator may ask participants to reflect on the overall and to identify which negative ones were the most relevant to their community, and why. If PVE issues are not cited as among the most relevant, the facilitator may probe further to understand why and whether this feedback presents a challenge to the core of the project.

While the above assessment activities do not take the place of baseline data, they will provide important insights, including:

1. Priorities and views of community leaders, including acceptance/challenges to the Peace Village initiative.
2. Ongoing village initiatives, programmes and opportunities to support village planning processes.
3. Community composition, the priority groups to engage and particular steps needed to support the inclusion of these groups.
4. The relevance of PVE to the community and how to approach the issue, including recent community history.
5. Systems or mechanisms in place to address extremism and conflict.

These and other insights can be used to assess whether project implementation should proceed in the area and to provide the basis for understanding the community dynamics. These insights can inform the project engagement strategy, facilitation approach, tailoring of project activities and support in each location.

The activities above will provide the core information needed to contextualize project activities to the needs and priorities of the community. This initial engagement will also flag up any potential challenges to the project in each location, as well as locations where the core topics may be of less relevance. Further assessments will be required to assess the capacity of pokja and women’s group members. Assuming the project maintains a WEE focus, additional analysis will also be required to assess women’s baseline business skills, priorities and areas of interest. This should be accompanied by market analysis and the exploration of challenges and opportunities facing current PKK members, or others involved in similar programming.
Annexes
Annex 1:
List of documents included in the desk review

Policy documents
Law No. 7, 1984, on Ratification of CEDAW
  1. Law No.7, 2012, on Social Conflict Intervention
  2. Law No. 5, 2018 on Anti-Terrorism
  3. Presidential Decree No. 18, 2014, on NAP on the Protection and Empowerment of Women and Children during Social Conflict
  4. Presidential Decree No. 7, 2021, on NAP on P/CVE
  5. BNPT’s Regulation Year 2017 on General Guidelines for Coordination Forum of Terrorism Prevention in the Regions

Project documents
All reports were provided to Empatika by UN Women and/or the Wahid Foundation during the project inception.
  1. WISE Guyub 1st, 2nd, 3rd, 4th Quarterly Progress Reports.
  5. WISE Pro 1st, 2nd Progress Report.
  6. WISE Final Report.
  8. WISE Biannual Report.
  12. Empowered Women, Peaceful Communities. UN Women Regional Office for Asia and the Pacific (2019).
  15. Matrix Boston Wilayah Sasaran Program WAVE.
  17. Peace Village Stories (2021), commissioned by UN Women.

Additional internal reporting and data compilation carried out by the WF throughout the duration of the project (WISE 1 - WISE 3) and shared with Empatika for purposes of this study.
Annex 2:
Peace Village phases and implementation

Since its inception in 2017, the Wahid Foundation has delivered support to the Peace Villages in a number of phases. These phases include:

1. WISE 1 (2017-2018), including:
   a. Initial identification of 30 potential Peace Villages, 9 of which received seed funding and passed a village regulation to declare themselves as a Peace Villages.
   b. One additional village declared itself a Peace Villages following the completion of WISE 1, bringing the total to 10.

2. WISE 2 (2018-2019), including:
   a. Intensive support provided to 10 declared Peace Villages, focused on capacity development and support to establish task forces and to build a network with the local government.

3. WISE 3 (2019-2021), including:
   a. WISE-Guyub (October 2019 - October 2021) - focused on strengthening the implementation of the Peace Village initiative by promoting gender responsive community mechanisms to promote peaceful communities and gender justice. It includes support for the piloting of the Peace Village’s action plans in four locations. Within this period, extra support was provided to four additional villages declared as a Peace Village out of the six supported.
   b. WISE-PRO (May 2020 - November 2021) - focused on 10 existing Peace Villages and 6 additional villages. In the existing villages, the initiative aims to consolidate, sustain, and deepen the prevention and response mechanisms to advance gender equality and sustain peace in the community. The initiative also revitalized women’s groups and pokjas in some existing villages. In the additional villages, the WF and pokjas from the existing villages provide mentoring and technical assistance to implement a Peace Village plan. Support was also extended for six additional villages to declare themselves Peace Villages and develop/implement their action plan.
   c. WISE-Jaga (October 2020 - June 2021) - focused on the original 10 Peace Villages with a specific focus on addressing needs arising from COVID-19 by: (1) providing women with access to life-saving information, resources, services and skills that will reduce the spread and the negative socio-economic impact of COVID-19 in communities at risk; and (2) providing women in Peace Villages access to decision-making platforms to enable them to participate in leadership at the community and regional level.

We recognize that research related to gender, social norms and violence requires a specific consideration of ethical approaches and of safeguarding participants. Empatika adheres to all World Health Organization guidance for research concerning gender-based violence in order to maintain the highest standards of research ethics. Empatika obtains ethical clearance from the University of Atma Jaya for our research studies, including for this assignment.
Annex 3:
Empatika approaches to research ethics

In order to ensure that all our studies are conducted according to high quality ethical standards, we adhere to the UN’s three guiding principles of ethical evidence generation:

1. Respect (treating all individuals, including children, as autonomous agents).
2. Beneficence and non-maleficence (research that promotes well-being and subscribes to the principle of ‘doing no harm’ to both individuals and community as a whole).
3. Justice (considerations taken to avoid injustice and biases).

Our ethical guidelines are also in line with UNICEF’s ethical standards in conducting research and facilitating participatory processes with people which is implemented based on the following approaches.

Confidentiality
Empatika conducts qualitative research and facilitates the amplification of peoples’ voices through people-led processes which are respectful of people’s situations, and ensures their confidentiality and anonymity at all times. The exact locations of the study sites and the names and images of the individuals involved are coded/changed and kept confidential as a core principle of any study to protect the identity of individuals, their families and communities unless the individuals involved provide a clear confidentiality waiver.

Images and photos that might reveal the exact study location will be digitally altered to avoid identification. Photos of children specifically are treated in accordance with Empatika’s Child Protection Policy Guidelines, ensuring dignified their portrayal and the minimization of potential personal identification. (For details see section below on the use of photographs.)

Informed consent
All participation is purely voluntary. All study participants are asked to give their consent for their information and stories to be recorded and shared. This is to make sure that participants are fully informed as to the purpose of the activity and what their involvement will be. At different points during interviews researchers/facilitators recheck that people understand and are comfortable with the purpose of the activity. Formal consent forms will be carefully considered to be used in order to retain informality and trust and because these may exclude those who cannot read.

Our experience has shown that a thoughtful verbal informed consent process is more appropriate for this work. For the end products, we will apply layered-consent to make sure all the participants feel confident and comfortable. They will have options whether to share the stories: i.) to a wider audience inside or outside the country; ii.) limited to the consortium and UN Women as clients with content explanation and more on learning purposes; iii.) to no one after the workshops. The goals is to empower the participants as the stories belong to them and they have rights over the stories.

Informed consent in Empatika is gained by explaining that researchers/facilitators are interacting with participants on behalf of policymakers and programmers. They are trying to understand their everyday stories and experience to inform and improve policies and practices.
Researchers/facilitators will informally chat with participants and explain the purpose of the process, seek their consent and explain that their participation in this process is voluntary.

Consent from young people is obtained in accordance with UK NSPCC’s guidelines, summarized as follows: consent from young people aged 16 and over might be obtained directly, while consent from those who are younger will be obtained through their parents, guardians, caretakers, or other appropriate adults (those ‘in loco parentis’). Consent from young people aged 12 to 15 might also be obtained directly in context where they are accessing services under research independently, as in this case where they are involved in a sports programme. At the end of the immersion and co-creation of visual products the team will check if there are any stories that participants do not want to be shared, respecting their rights to withdraw.

**Researcher Bias and Attitude**

The study team will take the following steps to mitigate researcher bias:

1. Given the sensitive nature of the study, all researchers will participate in a refresher training on offsetting personal biases, suspending their judgment and appropriate behaviour and attitude to adopt when interacting with the study participants. The training will include simulations and scenario role playing which will give researchers the opportunity to reflect on their own position, biases and behaviour in order to mitigate the adverse effect of those during data collection.

2. Data collection teams will be formed taking into account age, gender and other key factors to ensure the best possible mix of team members.

3. Each team will undergo debriefing sessions to review information and findings. This enables a high level of interrogation of the responses and reduces the possibility of individual researcher bias.

**Do no harm**

Conducting a study around gender norms that involves sensitive issues and individuals potentially affected by violence or extremism requires careful consideration of the potential risks to participation and a strong strategy to mitigate these risks.

Our research processes are designed to ensure researchers engage with people's realities in a sensitive and non-judgmental way. Rather than intervening, our researchers seek to listen and understand. At best, the process can be viewed as a way to empower the participants by enabling them to express themselves freely in their own space. It gives them recognition and a voice. The whole process also strives to be non-disruptive. Throughout the study and production process, researchers/facilitators will work to prevent disruption of normal activities, and in particular economic activities, as much as possible.

**Compensation**

In addition to the explanation that their participation is voluntary, research participants will also be informed that they will receive no material benefits for participating in the research. However, all efforts will be made to ensure that participants do not bear any material costs for participating. This includes reimbursement for reasonable transport costs (if some in-person data collection is possible) incurred related to any face-to-face interactions, as well as the provision of or reimbursement for airtime and/or mobile data to cover the cost of participating in remote data collection activities. Such compensation is given in a way that is in alignment with UNICEF’s Procedures relating to Payment and Compensations (2015) and is respectful of participants.
The use of photographs

Participants are also asked to provide verbal consent to being photographed (in case of in-person data collection) and for the photos to be recorded and shared. Empatika takes care that photos are taken in a way that is respectful of family and children’s dignity, rights and well-being. Where children are photographed, the previously mentioned process of obtaining informed consent from young people applies and Empatika’s Child Protection Policy Guidelines are observed.

As per the International Visual Sociology Association (IVSA) Code of Research Ethics and Guidelines, the use of photographs in any Empatika publication ensures confidentiality, for example ‘[by] electronically masking faces’ (Papademas 2009: p. 254) in situations that are sensitive to a person’s identity. In the case of children being depicted in photos, extra measures are taken to obscure the identity of the child, e.g. taking and using photos where children are looking away from the camera, and photos only depict children in a dignified manner, i.e. children should be adequately clothed and not in poses that could be seen as demeaning to the child.
Annex 4: Glossary of key terms

The definition of these terms is based on *A Training Manual: Women in Preventing and Countering Violent Extremism* (UN Women, 2021).

<table>
<thead>
<tr>
<th>Term</th>
<th>Definition</th>
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<tbody>
<tr>
<td>Deradicalization</td>
<td>Safety and security measures aimed at changing the mindset and ideological beliefs of those already radicalized, thereby disengaging them from potentially engaging in violent behaviours.</td>
</tr>
<tr>
<td>Extremism</td>
<td>A strict adherence to a set of narratives or belief systems, usually political or religious, that constitute assaults on mainstream values, orientations and principles of the dominant society.</td>
</tr>
<tr>
<td>Gender-based Violence (GBV)</td>
<td>Any act of physical, emotional, psychological, sexual or institutional violence that is directed at an individual or group of individuals based on their biological sex or gender identity, and generally involving unequal power relationships.</td>
</tr>
<tr>
<td>Preventing Violent Extremism (PVE)</td>
<td>A comprehensive approach encompassing not only essential security-based counterterrorism measures, but also systematic preventive steps to address the factors that support individuals to join violent extremist groups by addressing possible structural causes of acceptance and advocacy of extremist ideologies, including political, social, or economic marginalization and delegitimization of terrorist groups, their ideologies and their violent tactics.</td>
</tr>
<tr>
<td>Radicalization</td>
<td>A deviation from the mainstream political or religious thinking. Those with radical ideas do not necessarily harbour a desire to force others to accept their views nor a desire to use violence and may never engage in violence.</td>
</tr>
<tr>
<td>Radicalization</td>
<td>A process by which individuals or groups deviate from moderate mainstream beliefs and adopt extreme views. While radicalization sometimes leads to violence, it cannot be equated with terrorism and many radicals are not violent or dangerous and simply want to address what they view as societal ills.</td>
</tr>
<tr>
<td>Radicalization vs. Extremism</td>
<td>The terms are often used interchangeably, despite differences between the two. Some refer to radicals as “open-minded” and extremists as “close-minded”. Similarly, “nonviolent” extremism is sometimes referred to as a “cognitive” form of radicalization.</td>
</tr>
<tr>
<td>Violent extremism</td>
<td>The phenomenon of extremists resorting to acts of violence in an attempt to coerce others to adopt their social, political, economic and other objectives.</td>
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<tr>
<td>Women’s Economic Empowerment</td>
<td>Gender equality in the economic realm refers to the full and equal enjoyment by women and men of their economic rights and entitlements facilitated by enabling policies, institutional environments and economic empowerment. Economic empowerment is a cornerstone of gender equality that refers both to the ability to succeed and advance economically and to the power to make and act on economic decisions. Empowering women economically is a right that is essential for both realizing gender equality and achieving broader development goals, such as economic growth, poverty reduction and improvements in health, education and social well-being.</td>
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</tbody>
</table>

Source: United Nations Office of Counter-Terrorism (UNOCT) Counter-Terrorism Implementation Task Force (CTITF)
