

Annual Report 2022

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	Grant to the Power of Voices Partnership
	Joint Initiative for Strategic Religious Action (JISRA)
Lead consortium partner	CMC Mensen met een Missie
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List of abbreviations

Abbreviation	Meaning
ASEAN	Association of Southeast Asian Nations
ATR	African Traditional Religions
AU	African Union
CC	Country Coordinator
CCC	Consortium Coordination Committee
COCIN	Church of Christ in Nations
CoP	Community of Practice
CPs	Consortium Partners
CSOs	Civil Society Organisations
EALA	East Africa Legislative Assembly
EB	Executive Body
EU	European Union
FBOs	Faith-Based Organisations
FCDO	Foreign Commonwealth and Development Office
FGM	Female Genital Mutilation
FoRB	Freedom of Religion or Belief
GBV	Gender-Based Violence
ISIS	Islamic State
K&L	Knowledge and Learning
KUPI II	Second International Conference and Indonesian Women's Ulema Congress
LPs	Local Partners
L&A	Lobby & Advocacy
M&E	Monitoring and Evaluation
NGOs	Non-Governmental Organisations
NHRC	National Human Rights Commission
PGM	Participatory Grant Making
PCVE	Prevention and Countering Violent Extremism
PMEL	Planning, Monitoring, Evaluation and Learning
SB	Supervisory Body
SEAH	Sexual Exploitation, Abuse and Harassment
SGBV	Sexual and Gender-Based Violence
SNNPR	Southern Nations Nationalities and Peoples Region
SRH	Sexual and Reproductive Health
UN	United Nations
UNCSW	United Nations Commission on the Status of Women

UNDPPA	United Nations Department of Political and Peacebuilding Affairs
UNHRC	United Nations Human Rights Council
UPR	Universal Periodic Review
VE	Violent Extremism
WG	Working Group

List of Partners

Country	Local Partners (LP)	Consortium Partners (CP)
Ethiopia	<ol style="list-style-type: none"> 1. Ethiopian Kaleheywet Church Development Commission (EKHCDC) 2. Evangelical Churches Fellowship of Ethiopia (ECFE) 3. Ethiopian Orthodox Church Development and Inter-Church Aid Commission (EOC-DIDAC) 4. Iman Islamic Association (IIA) 5. Inter Religious Council of Ethiopia (IRCE) 6. Ethiopian Interfaith Forum for Development Dialogue and Action (EIFDDA) 7. Ethiopian Muslim Relief and Development Association (EMRDA) 8. Ethiopian Catholic Secretariat (ECS) 	<ol style="list-style-type: none"> 9. Faith to Action Network 10. Tearfund United Kingdom (UK)/The Netherlands (NL)
Indonesia	<ol style="list-style-type: none"> 1. Muhammadiyah 2. Fatayat Nahdlatul Ulama (Fatayat NU) 3. Nasyiatul Aisyiah (NA) 4. Peace Generation (Peacegen) 5. Dian Interfidei (DI) 6. Fahmina Institute (FI) 7. Mosintuwu 8. Asian Muslim Action Network Indonesia (AMAN in Indonesia) 9. Gusdurian Network (GN) 10. Imparsial 	<ol style="list-style-type: none"> 11. Mensen met een Missie 12. Faith to Action Network
Iraq	<ol style="list-style-type: none"> 1. Peace and Freedom Organisation (PFO) 2. Christian Aid Program Northern Iraq for Humanitarian Aid (CAPNI) 	<ol style="list-style-type: none"> 3. Search for Common Ground 4. Mensen met een Missie 5. Tearfund UK/NL
Kenya	<ol style="list-style-type: none"> 1. Chemichemi ya Ukweli (CYU) 2. Supreme Council of Kenya Muslims (SUPKEM) 3. Kenya Muslim Youth Alliance (KMYA) 4. Muslims for Human Rights (MUHURI) 5. Inter-religious Council of Kenya (IRCK) 	<ol style="list-style-type: none"> 8. Mensen met een Missie 9. Search for Common Ground 10. Faith to Action Network

	<ol style="list-style-type: none"> 6. Kenya Community Support Center (KECOSCE) 7. Coast Interfaith Council of Clerics (CICC) 	
Mali	<ol style="list-style-type: none"> 1. Réseau Islam Population et Développement (RIPOD) 2. Mouvement des Cadres et Responsables Chrétiens (MCRC) 3. Jeunesse En Mission (JEM) 	<ol style="list-style-type: none"> 4. Search for Common Ground 5. Tearfund UK/NL
Nigeria	<ol style="list-style-type: none"> 1. Development Initiative for West Africa (DIWA) 2. Dialogue, Reconciliation and Peace (DREP) 3. Federation of Muslim Women's Associations in Nigeria (FOMWAN), 4. Justice Peace and Reconciliation Movement (JPRM) 5. RURCON 6. Scripture Union of West Africa (SUWA) 7. Women Interfaith Council (WIC) 8. Catholic Agency for Overseas Development (CAFOD) (In-country Partner) 	<ol style="list-style-type: none"> 9. Mensen met een Missie 10. Search for Common Ground 11. Tearfund NL/UK
Uganda	<ol style="list-style-type: none"> 1. Muslim Centre for Justice and Law (MCJL) 2. Acholi Religious Leaders Peace Initiative (ARLPI) 3. Western Uganda Faith-Based Organisations Network (WUFBON) 4. Teso Religious Leaders Efforts for Peace and Reconciliation (TERELEPAR) 5. Uganda Joint Christian Council (UJCC) 6. Church of Uganda Teso Dioceses Planning and Development Office (COU-TEDDO) 	<ol style="list-style-type: none"> 7. Mensen met een Missie 8. Faith to Action Network
Regional and global JISRA partners	<ol style="list-style-type: none"> 1. Network of religious and traditional peacemakers (NRTP) 2. University of Groningen 3. Utrecht University 	

1. Executive Summary

Changes in context and subsequent adaptations

In JISRA's second year of implementation, the need for the programme is still clear across the board. Inter-faith and inter-communal conflicts occurred in Ethiopia and Uganda, and there were incidents of violations of the freedom of religion or belief (FoRB) in Indonesia and Uganda. Armed conflict and violent attacks took place in Indonesia, Iraq, Kenya, Mali and Nigeria. Elections in Indonesia, Kenya, and Nigeria affect(ed) the local security situations and fuelled conflict between different factions. Climate change affected Ethiopia and Kenya through droughts, flooding in Nigeria, and deforestation in Uganda and Indonesia, which has led to a rise in tensions across these countries.

JISRA continued with its activity implementation, building on the foundations set up in 2021. The programme was affected by contextual changes, which meant programme activities had to be adapted in some ways by local partners. JISRA relocated its implementation from Sinjar to Shekhan in Iraq due to access and security concerns. Non-governmental organizations (NGOs), including JISRA partners, are unable to access certain areas of Iraq, Mali, and Nigeria due to security issues. In 2022, JISRA intensified efforts on conflict sensitivity and do no harm throughout all aspects of the programme.

But the changing context also brought opportunities. Land rights disputes that arise from increased drought were solved through mediation by religious leaders. And religious leaders worked with their faith communities to prevent violence during national elections in several JISRA countries.

One of the village heads and traditional leaders of Kurmi Mashi, Nigeria, is often asked by community members to solve disputes. Up until last year, there was a clear gender bias in his judgements. After attending the JISRA trainings and dialogue sessions organised by the Women's Interfaith Council, he improved his understanding on gender equality and women's rights and incorporated this in his judgements.

Implementation and outcomes

In terms of implementation and outcomes, JISRA has accelerated implementation, and has also begun seeing more outcomes amongst the different actors. Overall, a total of about 84% of the activities were implemented in 2022, and continuing to early 2023. 47% of the activities were conducted within the intra-religious pathway (activities *within* religious communities), 30% within inter-religious (activities *between* religious communities), 20% within extra-religious (connecting local experiences and realities with national and international policy levels) and 3% were cross-cutting activities on women and youth involvement. In 2022 the focus for JISRA was largely within the intra- and inter-religious pathways, to improve attitudes and perceptions amongst religious actors and community members towards vulnerable groups in their own communities and towards other religious groups. Also, the outcomes in the intra-religious pathway also feed into the outcomes towards the inter-religious and extra-religious pathways.

In Mali, a women's group has their own training and rehabilitation centre for young girls. Before, most of the activities were on income generation and literacy and focused solely on Christian girls. Through workshops on FoRB organised by Youth with a Mission, the objective of the group changed to promoting freedom of religion and belief and cohesion. Now, girls of different faiths attend the activities.

Within the intra-religious pathway, JISRA observed community and religious leaders encouraging more women and youth participation and their involvement in decision-making increased. Religious leaders have also increased collaboration with other denominations within their faiths, and are successfully mediating conflicts on land, inheritance, and gender-based violence. Additionally, they are also countering radicalisation and extremism.

In the inter-religious pathway, religious leaders were involved in peace dialogue and conflict mediation across faiths and were encouraging their community members to interact with other communities. Women across faiths were also coming together to take initiatives themselves, community members began interacting with people from other faiths for the first time and visited different houses of worship.

For the extra-religious pathway, JISRA collaborated with relevant local authorities and decision-making bodies to promote security and advance FoRB. The programme expanded civic space for religious actors and CSOs to influence decision-making, and JISRA's perspectives are actively being sought by policymakers. Various national and international laws and policies were also targeted for their improvement or better implementation with regard to FoRB: the National Policy against violent extremism (VE) in Mali, the Universal Periodic Review (UPR) of Indonesia in the United Nations Human Rights Council (UNHCR), the Sexual and Reproductive Health (SRH) Bill 2021 in the East Africa Legislative Assembly (EALA), the United Nations Secretary General New Peace Agenda, Dutch human rights policy, Dutch Feminist Foreign Policy, United States Faith in Development Policy.

Cross-cutting across the programme has been the increase in capacity of JISRA local partners (LPs) on monitoring and evaluation (M&E), conflict sensitivity and FoRB. Gender and youth inclusion is being mainstreamed throughout JISRA. The participatory grant making (PGM) approach for women and youth groups to address interreligious challenges at community level kicked off, and activities will be implemented in early 2023.

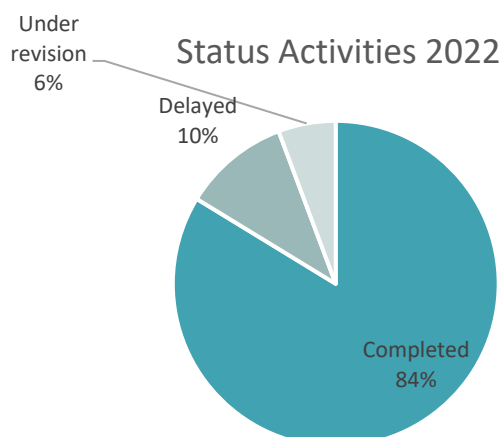
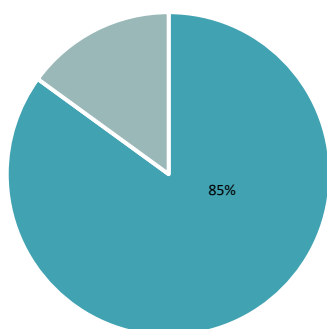
In Uganda, the Muslim Centre for Justice and Law conducted research and advocacy work to increase representation of Muslim women in leadership. This contributed to amendments of the constitution of the Uganda Muslim Supreme Council, providing representation of women in the highest governance body of the community and establishing that the position of Deputy Head is to be held exclusively by women.

Effect of short-term results

Overall, the short term results that have been achieved in the intra-religious pathway are already having an effect on the goals we want to achieve mid-term. We also see the effect of these results on the work that is being undertaken in the other pathways. Religious leaders are using their platforms and sermons to challenge harmful norms, attitudes and behaviours. There is still a long way to go to change harmful norms in communities though. Additionally, religious community members are coming together to jointly address grievances that drive exclusion and conflict, and to promote peaceful existence. Youth are also increasingly represented in decision-making spaces at a community or local level, but not yet at higher levels. Interactions across the four pathways of change are evident, especially visible in the way changes in attitudes and perceptions about women and youth (within the intra-religious pathway) are leading to changes in their interactions across faiths (inter-religious pathway), and an increase in their role in public life (cross-cutting pathway).

Continuing into 2023

Financial burn rate 2022



In 2023, JISRA will build upon the results and lessons learnt in 2022. The mid-term review will also be an opportunity to reflect on the programmatic strategy and adapt the programme for the following years. JISRA's knowledge and learning (K&L) agenda will take key steps to reflect on the different learning questions and start the research on the role of youth within FoRB and preventing and countering violent extremism (PCVE). JISRA's lobby and advocacy (L&A) will be working on a shift in narrative and engagement around gender & FoRB and will be advocating for an inclusive approach and human centred security approaches with the involvement of religious leaders, women and youth in shaping policy and practice. Technical partner the Network of Religious and Traditional Peacemakers (NRTP) will initiate and facilitate a Community of Practice for Muslim partners within JISRA.

2. Reflections on JISRA's Progress

In the above chapters, we have highlighted the most important changes, our progress as a programme across the different pathways, and in our internal coordination mechanisms. In the following section, we reflect upon the progress through the different actors, as well as on the challenges and lessons learnt across the consortium.

In its second year of implementation, JISRA has certainly grown and has implemented more activities than the first year. JISRA has been conducting a lot of workshops, awareness raising and sensitising campaigns, dialogues, and training with a wide range of target groups including religious leaders (of different faiths and denominations), women, youth, local authorities, CSOs and other groups. From a coordination perspective, the governance bodies also appear to function, albeit with some challenges in the WGs, and JISRA staff across the 50+ organisations are more effective in their approach to promoting FoRB.

Religious actors

JISRA's key approach is to work with religious actors, since they play an influential role in their communities. JISRA also focuses beyond formal religious leaders, to work more closely with other actors who also play an important role in their respective religious institutions and communities, particularly emphasising on women and youth as religious actors.

Faith literacy and using religious scriptures has been an effective strategy to change attitudes among religious leaders. In Ethiopia, ECFE used the Quran and FoRB safeguards in the Ethiopian constitution to build trust formally and informally with an influential local figure who would discriminate against Christians.

Our outcomes show that religious actors have changed their attitudes and perceptions about minority groups, and have taken additional steps to include these messages in their sermons and interactions with other community members. These changes in their attitudes and perceptions are evident through their effort to mobilise and participate in other JISRA activities, these discussions are shared in their places of worship through sermons that encourage positive interactions and meaningful engagement with others.

Large religious gatherings can also serve as opportunities to spread messages about FoRB. In Mali, the involvement of an Evangelical pastor in a Catholic pilgrimage for the first time was significant in showing collaboration across denominations through religious leaders.

Religious leaders' support has also been evident in their promotion of women and youth in leadership positions, consulting them in decision-making processes, and also creating a safe space for LGBTQI+ people in certain communities. Some religious leaders are actively mentoring youth and allowing them to take the lead on sermons in their places of worship.

These attitudes and perceptions are also reflected in inter-religious settings, where religious actors are more open to interactions with members of other communities. Some religious actors are actively seeking collaboration with religious leaders from other communities, are having dialogues with other religious leaders on the different practices within their faiths, and are encouraging their respective community members to interact with people of other faiths.

Additionally, based on trainings on alternative dispute resolution, active non-violence strategies and conflict mediation, religious leaders have begun to resolve various conflicts within and across religious communities. Some religious actors are jointly preaching, have established peace and reconciliation committees, interfaith networks, and other committees and structures to encourage interfaith collaboration.

Women

Across all the JISRA countries, women's roles have been expanding in the FoRB space. For instance, in Iraq, providing safe spaces in activities by ensuring confidentiality and diversity of participants in gender, age, and societal position, has been an important factor for young women to express their ideas.

Women are taking an increasingly public role with the formation of different networks and committees. They are also collaborating with state actors in some cases. In some of the countries, women have also taken up leadership positions at the local level among religious institutions, which is a first for many communities. Similarly, women are inspiring each other; the first female catechist in a parish in Uganda is inspiring other women to become religious leaders and is lobbying for women's visibility in religious spaces.

Additionally, since women often share similar challenges and grievances, they can build interfaith bridges by engaging other women. In Nigeria, two JISRA partners organised an inter-religious dialogue between women, in which 60% of Muslim women and 40% of Christian women participated. The dialogue was reinforced by the involvement of traditional leaders.

Thus, women are bringing their communities together to promote peace and cohesion, provide financial support to each other through savings and loans associations, and sensitising each other on legal rights and access to justice.

Women representation in the governance structure in the JISRA countries lags behind and is a focus for most countries. Women representation is hampered by the fact that the representation of the different organisations in the governance structures is determined on the basis of their position within the organisation. Hence, if the LP has less women in the programme coordination positions or in senior management, this is reflected in the governance bodies, and is not easy to change.

Youth

Young people are taking up a more active role in their communities because of the mentorship by religious leaders, coming together to form interfaith networks, and vying for leadership positions in various local structures. Working with youth, reforming them, and preventing them from radicalisation is a key step in reducing VE.

JISRA partners also recognise the challenges that can arise due to unequal power dynamics caused by a lack of resources. To address this, JISRA's partners engaged youth through interactions, meetings, trainings, and dialogues, which encourage their productive ideas and thoughts. The partners are using a mixed approach that involves youth-targeted activities and youth networks to involve both adults and youth, thereby promoting greater appreciation of the contributions made by youth. In Kenya, these activities were well received by youth with a high interest; however, JISRA partners were unable to accommodate the high interest due to economic difficulties, which hindered youth participation.

Despite the high quality youth-focused activities implemented by JISRA partners, the consortium identified that these activities are relatively disconnected from one another. To address this issue, various initiatives were undertaken including focus on youth in the PGM process. Additionally, the most notable gap was a lack of mapping of youth-led faith-based civil society. The JISRA consortium members made significant progress in establishing a shared understanding and approach to promoting youth participation and leadership in FoRB-related issues, including JISRA FoRB-Youth fact sheet that presents the consortium perspective and meaningful approach to youth participation and leadership.

Community members

Community members are significantly inspired or influenced by religious actors and are joining religious actors in different types of initiatives. This also represents their change in attitudes and perception towards minorities and other faiths.

Inclusion of religious leaders in online video campaigns in Indonesia by GN was helpful to address religious intolerance and hate speech on social media. Religious leaders may not be tech-savvy but their inclusion online has a high influence on community members.

Community members across faiths are coming together to address common grievances, like environmental conservation, peaceful elections, and interfaith education. An increasing number of people are interacting with people from different religious backgrounds for the first time, visiting different houses of worship, and are more respectful of religious leaders from different backgrounds.

There is still some way for JISRA to achieve the transformation of harmful norms, and there is more potential for community members to collaborate with one another to address common grievances, which is being encouraged through the PGM approach.

CSOs

JISRA partners have been increasing their capacity to undertake more L&A efforts collectively. Some of our country teams such as those in Indonesia and Nigeria, have developed their own joint L&A strategies in 2022, which will be implemented in 2023. Moreover, within the consortium, organisations across different countries are collaborating to influence decision-making on FoRB; for instance, the support given by JISRA Kenya during the UPR process in Indonesia, and the influence of the latter in the Nigerian UPR process. JISRA Kenya and Uganda partners are also collaborating to influence the SRH bill in the EALA. In May, JISRA partners from Nigeria, Ethiopia and Iraq jointly held high level meetings in the United Kingdom with the All-Party Parliamentary Group for FoRB, the United Kingdom's FoRB Special Envoy, Deputy Special Envoy and FoRB team, officials of the FCDO in the FoRB team and on the Nigeria, Ethiopia and Mali desks.

Duty-bearers and security actors

While JISRA and religious leaders are lobbying relevant local authorities and governments on various topics, duty-bearers are also responding to JISRA's work by providing input and support to its operations. In that way, these actors are consulting interfaith groups to obtain their opinions and views on certain decisions. Duty-bearers and state actors are collaborating with the different groups in communities to amplify FoRB related issues, and raising awareness in religious institutions as well. Furthermore, some duty-bearers have committed to host religious leaders in the future.

Public attention to violations of FoRB can also be key for the success of L&A initiatives. In Uganda, during a talk show, Muslim Centre for Justice and Law spoke about the forceful unveiling of Muslim female students by security officers at a university, and filed a lawsuit at the high court to protect the beliefs of Muslim female students in all academic institutions. The public attention helped to increase people's awareness and forced authorities to be held accountable for their actions.

While duty-bearers are responsive to religious actors, it can also lead to negative outcomes. For example, in Kenya, sustained efforts of religious actors in the general elections closely linked them to the executive arm of the government, since the president acknowledged them in his success in the election. However, the closeness to the presidency resulted in feelings of alienation from the mainstream Christian churches, as well as Muslims. This dilutes the programme efforts with respect to inclusivity.

While there are some promising signs, JISRA's L&A efforts need to continue to bring about changes at higher policy levels, also to ensure that decision-making in the political space is representative of people's needs and takes FoRB into account.

In general terms, the short-term outcomes in the intra-religious pathway are leading to mid-term outcomes in the same pathway, and also to short and mid-term outcomes among the inter-religious pathway. Religious leaders are using their platforms and sermons to challenge harmful norms, attitudes and behaviours; however, there is still a long way to go to change harmful norms in communities. Additionally, religious community members are coming together to jointly address their

grievances that drive exclusion and conflict, and are promoting peaceful existence. The youth is increasingly represented in decision-making spaces at community or local levels, but not yet at higher levels. Thus, interactions across the four pathways of change are evident, especially in relation to how changes in attitudes and perceptions about women and youth (within the intra-religious pathway) are leading to changes in their interactions across faiths (inter-religious pathway), and to an increase in their role in public life (cross-cutting pathway).

More on how these reflections will be used in programming for 2023 can be found in [chapter 9](#).

3. Context and Risk Update

Due to their nature JISRA activities often take place at the frontline of social tensions and sometimes even in areas where threats, violence and terrorist attacks are common practice.

Considering that JISRA operates in rapidly changing contexts, JISRA has employed a conflict sensitivity approach throughout its programming to ensure the programme practices ‘Do No Harm’. This approach also leads to improved programming, with an increased demand for conflict sensitivity training.

To reach this goal, JISRA’s conflict sensitivity advisor conducted a refresher session on conflict sensitivity with country teams to ensure a comprehensive understanding of integrating conflict sensitivity into JISRA’s framework. Over the last year, conflict sensitivity has been integrated better into programme activities, and country teams have consulted the advisor frequently; for example on dispute situations in Mali and Iraq. More assistance is available to all countries for conflict sensitivity integration, if required. In 2023, JISRA will continue to enhance this approach, which is highlighted towards the end of the report.

In addition, during the reporting period the implementing countries dealt with the effects of inflation, migration, insecurity, environmental changes and various other challenges. Restrictions due to COVID-19 also continued to negatively impact the economies of these countries. Moreover, several countries had national elections, triggering changes in programming. Below is an overview of the contextual and risk updates in each country, and how JISRA employed risk mitigation measures and programmatic adaptations. A more detailed risk assessment can be found in Annex 1.

Ethiopia

In 2022, several conflicts emerged and intensified in implementation areas, impacting JISRA’s operations. Causes of these conflicts include competition for local resources, ethnic and religious narratives that fuelled hatred, and national political rivalries.

Due to the insecurity situation posed by the Tigray conflict, the active participation of religious and traditional leaders in the programme was hampered. In late 2022, the government and the Tigray People Liberation Front signed a peace agreement. It is too early to identify its impact on JISRA. The rising tensions in Oromia and the Southern Nations Nationalities and Peoples Region (SNNPR) caused community members, religious leaders, women, and youth to be unable to attend planned activities and trainings due to safety and mobility concerns, causing delays in activity implementation. Inter-communal clashes were reported over border disputes between people from the West Guji/Oromo and Gedeo/Sidama along the Oromia-Sidama border and between Derashe and ethnic Konso in the SNNPR. Additionally, communities were engaged in violent conflict, resulting in deaths and displacement of civilians as well as destruction of homes and places of worship. Violence also erupted between Muslims and Christians: in Gondar, a deadly attack took place during the funeral of an Islamic scholar. This triggered unrest and was followed by clashes between the police and Muslim worshipers. Further violence occurred in the Silte in the SNNPR, where people were killed in disagreements between these two religious groups, and churches, mosques and businesses were destroyed. To mitigate these risks, JISRA has implemented measures such as regular conflict analysis, community-based early warning mechanisms, and taking into account government security status updates.

Climate change in JISRA countries

In Ethiopia and Kenya, droughts created livelihood and food security risks for millions of people. In Kenya, this led to changes in strategies and timing of activities as communities had to migrate to new locations. Since JISRA is targeting other areas, the drought did not have a direct impact on implementation. In Nigeria, 4.4 million people were affected by massive flooding between

September and October 2022, including communities in Kaduna and Plateau states where JISRA activities were being implemented.

In Sulawesi in Indonesia and in western Uganda, human activity caused deforestation in JISRA locations. In Indonesia, this caused communities that are part of the programme to lose land and obstructed access to water. In Uganda, the situation contributed to the rise of tensions in the community. In the Teso subregion of Uganda, higher temperatures caused unreliable rainfall and created tensions among project participants due to food shortages.

Indonesia

In 2022, JISRA has faced new risks resulting from mobilisation due to political campaigning in Indonesia, such as deeper socio-religious segregation, practices of discrimination against minority groups by local governments and potential criminalisation of human rights defenders.

Local Partner (LP) Gusdurian Network (GN) stated that there were 18 cases of violations of religious freedom in Java and Aceh, including the forced closure of religious buildings and obligatory use of headscarves in public schools by non-Muslim female students. Furthermore, Civil Society Organisations (CSOs) opposed the adoption of the new Criminal Code because some of its provisions are considered vague and may result in the persecution of individuals based on their beliefs or sexual orientation. In Poso district in Central Sulawesi, a high level of politicisation of religion contributes to residential segregation in some villages. This also results in the fact that during the local elections, the community tends to vote based on religious background rather than candidates' programs.

In December 2022, there was a suicide bomb attack in the police station in Bandung, West Java, This has to do with the fact that violent extremists consider security agents their enemy. This incident happened 4 months after the governor of West Java issued a Governor Regulation on the Local Plan of Action for the prevention and countering of violent extremism (PCVE) that has been advocated by JISRA partners. Thus, such violent attacks remain a concrete threat.

Local partners made several adaptations and adjustments in terms of strategy and programme implementation due to the socio-political context, but also due to changes in staffing and strategy. Peace Generation (Peacegen), for example, shifted its focus on school engagement instead of teacher engagement. This change was motivated by lessons learned from previous evaluations, signalling that changes need to be institutionalised and supported by a school's whole ecosystem to create the biggest impact. To increase (financial) efficiency, several activities that were previously planned for different locations were combined at one location. Finally, there have been changes in the planning and curriculum of the Village Reform School and the School of Diversity due to changes in partnerships and target communities.

Iraq

In Iraq, the continued presence of armed groups with different political and religious affiliations in JISRA locations obstructed implementation and restricted access of Non-Governmental Organisations (NGOs) to those areas. This has hindered the implementation of peacebuilding projects, especially in the region of Sinjar. Consequently, one implementation was moved from Sinjar to Shekhan. In 2022 there were regular rocket attacks targeting Turkish military bases in Nineveh's Bashiqa, due to the worsening Turkey-Iraq relationship. The formation of a new government after political deadlock generated tensions between political entities and led to clashes between diverse militias that had occupied different government offices. Moreover, due to the inability to form a government, the Sadr movement – the largest block after the 2021 elections – withdrew from parliament. There is growing concern of a possible civil war outbreak, since the Sadr and the Shiite coordination framework alliance is in conflict and each faction has tried to overpower the other. Security concerns in Kirkuk are higher

because of the political situation in Baghdad. Demonstrations took place in all provinces and efforts were made to organise demonstrations in Kirkuk, but security forces obstructed the movement and closed some roads. Additional security and political risks are posed by growing extremism in implementation areas and conflict between Turkish forces and the Kurdistan Workers Party. Increased tensions and extremism area a concern in Kirkuk and Nineveh plains, due to the regional powers' use of militias to fight over resources. This has contributed to ongoing conflict in the communities.

The very diverse Iraqi population is marked by sectarian tensions that are exacerbated by the conflict with the Islamic State (ISIS) and the government's efforts to rebuild and reconcile the country. Despite the territorial defeat of ISIS, the group continues to pose a security threat and the country is struggling with the aftermath of the conflict.

Thus far, the divisions among the different factions have not directly impacted programming. They have however caused concern for security and access to areas of implementation, since the government is adamant about not approving access requests of NGOs for disputed areas. To ensure successful JISRA implementation despite the unpredictable and complex conditions, JISRA embedded an adaptive and diligent approach to address the challenges and take pre-emptive action to mitigate the risks. For instance, some participants in JISRA activities were brought to other locations than originally planned, where they could safely meet.

Security and economic challenges increased youth migration to Europe, especially from the Christian and Yazidi communities in Shekhan. Youth migration is higher in this region due to the lack of livelihood opportunities and security. Therefore, there are fewer youth in Shekhan to reach through the programme.

National elections in JISRA countries

In Indonesia, general elections will be held in 2024 but campaigning started in 2022. Political aspirants started to mobilise their support along ethnic and religious lines, causing polarisation and prejudice. Incidents of violence and hate speech took place, motivated by religious extremism and politics. The situation increases exclusivism in religious life and poses a threat to the freedom of religion or belief (FoRB). Also, there was an increase of urban religious youth groups that follow exclusivist attitudes.

In Kenya, general elections were held in August 2022 with few incidents reported compared to the 2017 elections. During the election period, JISRA activities and objectives were placed on a lower priority level for the partners. Nonetheless, the elections influenced JISRA activities due to sensitivities about political allegiances, political campaigns causing tensions between people of different religions, and heightened security concerns. It also hampered the participation of women and youth in JISRA activities since they were targeted by political actors at the same time. In addition, the spread of false news and hate speech on social media pages and open-air political gatherings were used as avenues to divide people across tribal, religious and ethnic lines.

In view of the general election, the JISRA Kenya consortium established a working group to facilitate monitoring the election situation, increase information sharing and collaborative engagement with government agencies, religious actors and the general public. As there was no funding for election-related activities, planned activities were leveraged and additional funding was sought.

Nigeria held primary elections in June 2022, which caused tensions across party lines. General elections took place in February and March 2023, which contributed to a charged atmosphere around politicians' campaigns, in turn leading to polarisation of the electorate along religious lines (Christianity and Islam).

Kenya

In 2022, implementation in Kenya was impacted by prolonged drought, insecurity from terror attacks and intercommunal land disputes, and violent extremism (VE) by Al-Shabaab. The implementation was also affected by increased inter-religious and political tensions as a result of political campaigns that at times capitalised on religious differences, and the validity of the succession politics of Chief Kadhi sparked debates among certain political and community groups. Furthermore, civic space was restricted as a result of new government actions.

The new president openly asserted his Christian belief, which triggered feelings of exclusion by other religious communities, in particular Muslim youth. This may also be used as a justification for recruitment by violent extremist organisations.

Violent extremism (VE) incidents took place in JISRA locations such as Garissa and Lamu. The targets of the attacks were security forces, political actors and non-Muslims. There were a total of 77 attacks in 2022, spread out through the year. Explosive devices – rocket propelled grenades, bombs and improvised explosive devices – and firearms were employed in 33 terror-related incidents. In Lamu, Al Shabaab militants attacked a village and torched the houses. VE incidents made it difficult for partners to carry out activities due to possible attacks or counter-attacks by security agents to flush out the perpetrators.

In Garissa, Tana River and Isiolo, drought led to migration and heightened intercommunity conflict that caused interruption and hampering of activities, resulting in changes in strategy and timing of activities. In Kilifi County, a re-emergence of elderly killings connected to “witchcraft practices” occurred in the second half of 2022. The violent situation derives from struggles of land ownership, as well as negative attitudes towards the local African Traditional Religions (ATR).

To mitigate the risks that extremism poses, JISRA programme teams focused on preventing and countering violent extremism (PCVE) activities, such as engaging with- and supporting relevant institutions like county governments to implement the county action plans on PCVE, raising awareness on extremism tendencies, and building the resilience of communities against VE through inter- and intra-religious dialogues, e.g. PCVE training for Learning Circle youth members and Joint Dialogue forums. Unutilised funds from 2021 were used to add activities and increase the scope of existing PCVE activities.

A new risk associated with a fundamentalist reading of sacred texts arose during implementation: the profiling of individuals and organisations working with the LGBTQI+ community or who are empathic to the community’s cause were targeted by religious actors. This risk poses a threat to the project’s partners and hinders inclusivity within programme activities as well as in communities.

Social media and conflicts in JISRA countries

In Ethiopia, violent attacks occurred between Orthodox and Protestant denominations because of theological discussions on social media. This meant the relationship and trust nurtured by JISRA was affected. The immediate impact observed in the relationships was the relapsing of fear, mistrust and hate speech in respective media outlets following the incident.

In Mali, a video in which remarks against Islam and other religions were made circulated on social networks. This led to massive protests by the Muslim community and provoked strong tensions between Muslim and Christian activists. JISRA implementation was affected and additional activities have been planned to address the issue; two forums on religious tolerance and an outreach activity in the form of a soccer tournament that was broadcasted on national radio and television.

In Nigeria, a student was killed for allegedly making derogatory remarks on social media regarding Islam. Tensions and violence erupted, which limited access to implementation locations and caused participants to be less keen to discuss FoRB issues.

Mali

Security risks, community tensions, and economic pressures are high throughout Mali, especially in the central and northern regions, with a substantial risk of terrorist attacks, kidnappings, and violent actions. In 2022, violent extremist groups continued to dominate parts of implementation locations such as Segou, Gao, Mopti, and Timbuktu. According to a report from Search for Common Ground the kidnapping of a Catholic priest made religious leaders more hesitant to travel to JISRA activities. Further, in 2022 there were more than 900 security incidents reported in the project's implementation regions, of which 646 were attributed to violent extremist groups. This unstable situation restricted access to JISRA locations and reduced women's participation in activities in rural areas due to safety reasons. The security situation was exacerbated by socio-political tensions that led to the overthrow of two successive presidents and the imposition of economic and financial sanctions by the Economic Community of West African States and the West African Economic and Monetary Union. There was a coup attempt in May that caused the reinforcement and increase of security checkpoints around Bamako and on the borders. There is ongoing debate between opposing groups on whether to include secularism or not in the new constitution.

Internationally, diplomatic tensions between the government and France led to the withdrawal of the military forces from Mali. Also, France terminated its defence agreement and suspended its official development assistance in the country. The escalation in tensions resulted in the government banning all NGO activities that receive funding or technical support from France in the country and implementing regular checks on all NGOs which can delay JISRA activities. The deterioration of relationships, as well as new government policies designed to restrict and control NGO activities might limit the future work Mali.

To mitigate risks during programme implementation, law enforcement including police and civil protection were involved during interfaith forums to ensure the safety of participants.

Nigeria

In Nigeria, programme faced various risks in 2022. Attacks by non-state armed groups and unidentified gunmen occurred in JISRA locations, including Kaduna and Plateau, and temporarily suspended direct field activities. The security situation (kidnapping, killings, and banditry) along the Kaduna-Abuja expressway and an explosive device placed on the train track in March 2022 posed a security threat to in-country mobility and the programme staff's ability to implement activities. Implementing partners in Kajuru had to suspend activities for one month and were unable to include stakeholders from the Kajuru area in their activities. These incidents increased distrust among ethnic and religious groups and reduced participation of target groups. In Kajuru and Kaura, farmers threatened to take up arms to defend against the attackers. The consortium organised safety and security training for local partner staff to mitigate insecurity situations.

In 2022, a number of alleged blasphemy cases were reported, including in the federal capital territory, which caused an increase of tensions between Christians and Muslims. There is a risk these incidents further escalate the crisis and limit access to implementation locations. In addition to the event mentioned in the section of Social media and conflicts, other blasphemy cases include the killing of a Fulani pastor in Plateau State and a Sheikh in Kano that was sentenced to death for blasphemy. These cases also increased tensions between the two religions and discouraged participants from discussing FoRB for fear of reprisals. Some activities had to be rescheduled or postponed. Local partners engaged continuously with communities and religious leaders to address the risks.

Economic challenges in JISRA countries

In Uganda, the increase in fuel prices led to budget constraints. Local partners have creatively adapted programming to changing contexts in terms of finance, operations, human resources, strategy, and geographic locations. For instance, the increase of prices, including fuel, led to partner Acholi Religious Leader Peace Initiative decentralising activities: training of religious leaders and other activities were decentralised to the respective district or sub-counties.

In Nigeria, exchange rate fluctuations and prices rising increases impacted the budget, making it difficult for the project team to travel. Budget restrictions led to the reduction and postponement of activities. The dire economic situation additionally increased tensions in communities that are part of JISRA (e.g., thefts and conflicts within households). Unfortunately, JISRA could not mitigate these issues because they are beyond our scope of influence.

In Mali, inflation risks that affected LPs' activities were partly mitigated when some activities were grouped together to minimise costs.

In Iraq, inflation and economic regression have significantly impacted project budgets and implementation, causing partners to revise budgets for a few activities. Other activities were revised to increase efficiency. Economic hardship has also resulted in increased youth migration.

In Ethiopia, economic challenges like inflation and high fuel prices pose significant risks to JISRA implementation. To adapt to rising inflation and increasing prices of transportation and accommodation, partners have implemented activities together when possible, to manage costs and increase efficiency. For example, the Ethiopian Orthodox Church Development and Inter-Church Aid Commission have implemented activities in clusters rather than in a single target area for effective utilisation of funds and resources.

In Kenya, the exchange rate depreciation and increased costs of living also caused some JISRA activities to be postponed.

Overall, the economic situation didn't affect the number of activities in 2022; partners have been able to adjust approaches to cope with extra costs.

Uganda

In Uganda, leadership struggles, human right violations, land disputes and influxes of refugees have impacted JISRA implementation. In 2022, there was an increase of human rights violations and delayed justice. Authorities continue to limit access to social media and restrict the rights of freedom of movement, association and expression, and leaders and journalists were beaten and arbitrarily detained after a demonstration on the high cost of living that is affecting the population of Uganda. Uganda is also facing a land conflict over school ownership causing division among the community along religious lines in the focus area, and insecurity. Ideological differences between the Muslim denominations (the Sunni, the Salafi and Tablig) led to violent incidents related to ownership and administration of some mosques, schools, and other institutions. Also, tensions are increasing among the Kibuli faction and the Uganda Muslim Supreme Council. Mitigation efforts involved working with the religious leaders in mediating the conflict and with the security department to ensure safety of the community and programme staff.

Land issues occurred in different regions. In Kyenjojo in western Uganda, forced evictions resulted in land disputes between churches, individuals, and communities. The Ganyinayo Mailo land issue disputes resulted in injuries and deaths. JISRA's intervention remains crucial in ensuring peaceful coexistence in the community. There are diverse land conflicts faced by Muslims and Catholics living in Kateta. Insecurity remains due to cattle raids by the Karimojong warriors which extends up to the belt of Kapelebyong district. The fear this situation created in the community caused some activities

to be rescheduled. In the West Nile and central region, hostilities were present between two districts over ownership of mosques and other properties, in which religious leaders and community representatives were mostly targeted. This is affecting implementation as the focus of the programme must shift to address these tensions.

In different regions, the influx of international and national refugees added to conflict on limited resources and increased the marginalisation of women and youth due to cultural differences. It also puts pressure on the JISRA budget as the JISRA team employed efforts to accommodate refugees into the activities.

JISRA's Conflict sensitivity approach

Considering that JISRA operates in rapidly changing contexts, JISRA has employed a conflict sensitivity approach throughout its programming to ensure the programme practices 'Do No Harm'. This approach also leads to improved programming, with an increased demand for conflict sensitivity training.

To reach this goal, JISRA's conflict sensitivity advisor conducted a refresher session on conflict sensitivity with country teams to ensure a comprehensive understanding of integrating conflict sensitivity into JISRA's framework. Over the last year, conflict sensitivity has been integrated better into programme activities, and country teams have consulted the advisor frequently; for example on dispute situations in Mali and Iraq. More assistance is available to all countries for conflict sensitivity integration, if required. In 2023, JISRA will continue to enhance this approach, which is highlighted towards the end of the report.

4. JISRA progress against the Results Framework

The focus of JISRA's theory of change is on three pathways of change and one cross-cutting pathway:

- **Intra-religious pathway:** challenging deeply rooted harmful norms and practices (especially about women and youth) and transforming radicalisation and extremism through women, youth, and religious leaders by addressing grievances together within communities.
- **Inter-religious pathway:** leveraging existing formal and informal structures to facilitate interaction between communities, enhance dialogue, collaboration, and address local grievances across different communities.
- **Extra-religious pathway:** highlighting the importance of local and religious perspectives on FoRB for effective policies at national and international levels through advocacy.
- **Cross-cutting pathway:** increasing the capacities of JISRA CSO on FoRB and L&A and increasing the representation of women and youth in decision-making structures.

In 2022, JISRA worked across the four pathways through a broad range of activities at the local, national, and international levels. These included working closely with religious actors, women, youth, and decision-makers to influence laws and policies on FoRB. In the following chapters, we provide an overview of the progress towards each pathway, including an update on the activities completed across countries, L&A trajectories, activities at the consortium level, and outcomes achieved among social actors. Subsequently, an overview of the progress at the consortium level across the different countries is provided.

Intra-religious Pathway

Harmful norms and practices such as gender inequality and lack of trust in other denominations, exist within diverse religious communities and affect groups and individuals within and outside the community. Moreover, the mistrust and dehumanisation of other religions ('othering') are often based on poor religious literacy and fuelled by vested interests among religious leaders, politicians and (social) media. Additionally, patriarchal and gerontocratic religious frameworks can lead to the exclusion of women, youth, and minority groups from decision-making processes.

Activities implemented across the countries

In the intra-religious pathway, the activities in the 7 countries were mainly organised in relation to the following topics:

- Enhancing faith literacy for religious actors, teachers, women and youth leaders.
- Intra-religious dialogues.
- Training female religious leaders to respond to community issues through knowledge on legal rights, and religious teachings.
- Training religious leaders on peacebuilding and mediation.

Lobby and Advocacy trajectories

JISRA is creating awareness on the role of (female) religious leaders, women and youth in preventing VE. Also, it is working to ensure that international security and government actors work together with them on PCVE and include the outcomes of this in their policies. Mensen met een Missie organised with WO=MEN an interaction on a gendered perspective on recruitment for Al-Shabaab in Kenya. The interaction took place with the gender task force of the Dutch Ministry of Foreign Affairs, the gender focal points of the Ministry of Defence, and with a scholar specialised on recruitment and gender from the Mombasa University. The output of the session was used for the submission of written input of the national Dutch Security Policy.

Faith to Action Network organised various consultative processes within Christian communities, including 142 faith actors and institutions in sub-Saharan Africa, Northern Africa and Middle East. As a result, faith actors issued a joint statement on women's rights in Christian communities. Furthermore, these actors wrote six theological papers and twelve practice papers on women's rights in Islam and used them as a basis for engagement during virtual global dialogues.

Outcomes towards the Intra-religious Pathway

Within the intra-religious pathway, JISRA aims for the following levels of outcomes:

Short-term Outcome	<ul style="list-style-type: none"> ● Religious actors are supportive of FoRB, gender equity, and inclusion.
Mid-term Outcome	<ul style="list-style-type: none"> ● Religious actors use inclusive faith literacy within their communities and promote inclusive and tolerant attitudes and challenge harmful norms, attitudes and behaviours, including extremist tendencies.
Long-term outcome	<ul style="list-style-type: none"> ● Targeted religious communities have more open and tolerant religious norms and practices. ● Targeted religious communities prevent and address harmful religious extremist norms and practices.

In the second year of implementation, JISRA has started to observe some signs of change in different actors and recorded its first outcomes. Initially, all of JISRA's countries have focused on the intra-religious pathway, especially with regards to peacebuilding, mediation, gender equality, youth inclusion and the inclusion of minority denominations, refugees and other minorities.

Short-Term Outcome: Religious actors are supportive of FoRB, gender equity, and inclusion.

JISRA works directly with religious leaders through capacity building trainings, workshops, etcetera, and also with community members, especially women and youth. In 2022, JISRA witnessed that after the activities, the participants started to share their learning from the trainings with others in their families and communities. Similarly, religious leaders that had been trained spread messages of inclusivity and diversity.

International conference and the KUPI II: Affirming the roles of women ulama in creating a just Islamic civilisation

JISRA is promoting gender equality and FoRB. In November, during KUPI II in Indonesia and through its Kenyan and Indonesian partners (Mensen met een Missie, ACRL, IRCK, and AMAN), JISRA hosted a sharing and learning session named “Muslim Women Perspectives and Experiences for Interfaith Action in Africa”. The conference was organised by the partners AMAN, Gusdurian Network, and Fahmina, and was supported by local, provincial and national governments including embassies and multilateral organisations. At the end of the congress, fatwa's and policy recommendations were developed and adopted on issues related to female genital mutilation (FGM), preventing violent religious extremism and early marriage.

The international conference focused on providing exchange learning among women ulama around the world, in order to update on positive developments and new challenges faced by the Muslim women movement in relation to advocating women's rights from the perspective of Islam. The six parallel sessions provided an exchange learning space for women ulama from different continents. There was a total of 627 participants, 432 of whom were women and 196 were men. The participants included ulamas, academics, researchers, CSOs, Faith-Based Organisations (FBOs), interfaith-based organizations, youth groups, students, and journalists from 32 countries.

During the KUPI II, MM, IRCK and AMAN, hosted a sharing and learning session on Promoting FoRB and Gender Equality based on the experiences of women leaders and their engagements at local, national, and regional levels. The group shared perspectives from the African context on how women leaders and religious leaders interact (with) and address FoRB issues, provide a platform for experience and highlighted successes and challenges between African WoFN members and Indonesian women ulama.

Also, key stakeholders in JISRA's work such as community and religious leaders, are taking steps to encourage more women and youth participation and their inclusion in decision-making processes. For example, in October 2022, after attending JISRA trainings in Nigeria, the ward head of Sabon Layi (a Muslim dominated community) appointed an equal number of women and men in his council, and women were given equal opportunities to contribute during the meetings. In times of religious conflict, JISRA's training for religious leaders have influenced their actions and those of youth. In Indonesia, these actors are spreading the messages of gender equality and are speaking about sexual and reproductive health (SRH) and rights in their sermons. In August 2022 in the Kalobo Church of Uganda, a faith leader invited for the first time female worshippers to take Bible readings during church services, and the Ethiopian Orthodox Church included women in its leadership. After JISRA activities, specifically those carried by Fatayat NU, women's organisations in the community were encouraged to join an interfaith dialogue.

Mid-term Outcome: Religious actors use inclusive faith literacy within their communities and promote inclusive and tolerant attitudes and challenge harmful norms, attitudes and behaviours, including extremist tendencies.

As a result of JISRA's trainings and workshops with religious leaders to champion FoRB and inclusivity, there are increased collaborations across the different religious denomination groups, especially in Kenya, Nigeria, Uganda and Indonesia.

In addition, as a result of intra-religious trainings and workshops, JISRA observed religious leaders taking more steps to challenge harmful norms, practices and extremist tendencies. Also, this led to the strengthening of the support for FoRB and inclusivity by religious actors. Moreover, religious leaders that are JISRA Participants have more interactions with other religious leaders across denominations; for example, in Nigeria, a pastor from an Anglican Church was invited to preach in a

Church of Christ in Nations (COCIN), and a COCIN pastor preached in a Christ Apostolic Church. Pastors across denominations have also come together to pray and discuss issues in their communities, and established peace clubs.

Religious leaders across the different denominations are taking actions to resolve conflicts, for instance on issues related with land, inheritance, farmer/herder conflicts, GBV and domestic conflicts, among others. In the Kakure subcounty in Uganda, in November 2022, the cultural and religious leaders from diverse Christian denominations jointly mediated seventeen conflicts, six were land related and eleven were GBV related.

In addition, religious leaders are taking actions against radicalisation and extremism, and are engaging and transforming youth that were radicalised. Thus, youth from different denominations are also coming together to increase security in their communities. For example, the Sheikh Salim Ahmed (Shia) and the Imam Hussein Tuddi (Sunni) established peace clubs for informal settlements of conflicts in Kawangware and Huruma, in Nairobi, Kenya. These areas are prone to radicalisation and recruitment into VE. Therefore, through the peace clubs, the gap in ideological differences between Sunni and Shia Muslims was significantly reduced due to the agreement reached by both religious leaders to use a common platform created by the JISRA programme to denounce VE. In that way, the platform provided for meaningful interaction in social activities between the faithful of the two schools of Islamic thought, which was previously prevented.

Additionally, religious leaders are challenging harmful norms in their community. For instance, as a result of meetings organised in Kenya between the LGBTQI+ community and religious leaders, a Muslim religious leader took the initiative to create an inclusive environment for some non-binary members by inviting them to forums and activities.

In Nigeria, leaders are also actively advocating for women's inclusion and participation in their traditional council meetings, which contributed to the setup of leadership structures for women for the first time. Thus, women have gained confidence and advocate against harmful traditional practices like child marriage, FGM/cutting, and report situations of domestic abuse.

Long-term Outcomes: Targeted religious communities have more open and tolerant religious norms and practices, and they prevent and address harmful religious extremist norms and practices.

Since religious leaders play a key role in influencing community members, JISRA is witnessing outcomes among community members in the areas of intervention.

The media's role in community engagement is essential, as it is a strong tool for dissemination and sensitisation. In Indonesia, Mali and Nigeria, media and social media played a key role in spreading messages against harmful practices, and these engagements have been led by community members.

Young people are playing an important role and taking initiatives to solve common issues in their communities. For example, youth groups in Tana Delta in Kenya have rehabilitated six boys who used to engage in criminal activities, and helped them be employed through peer-to-peer mentorship and support. Also, they are sensitising more their fellow youth.

In a similar way, women are playing a more significant role in their community by taking initiatives, while community leaders and religious leaders are creating a safe environment for them to publicly voice their opinions. For instance, in Kenya, community members, especially women, are supporting each other in terms of succession or domestic abuse related conflicts. Women are forming their own collectives and groups to discuss the common challenges, they are voicing their dissent against GBV, early marriage, FGM/cutting, and have succeeded in stopping these practices within their communities. The number of GBV conflicts in Uganda's sub counties has reduced, and in general communities have more positive attitudes about one another, in particular from men towards women.

In Indonesia, a 31 year old woman was actively involved in KUPI II by leading the discussion on female circumcision, and freely expressed her opinions about this tradition.

Overall, in 2022, the JISRA programme has been working on increasing awareness of FoRB rights amongst different religious actors, women, youth, minorities, and religious communities. The various trainings, sensitisations, workshops, etcetera, are leading to a comprehensive understanding by religious actors of the need to consider FoRB and promote constructive dialogue. Religious leaders have used their faith literacy and references to the holy books to talk about women leadership, for example, and influence change in the attitudes and behaviour across community members. Thus, faith actors are very supportive and share values with respect to gender equality and tolerant attitudes, which is beginning to show its results in the form of community members supporting each other and taking initiatives to solve communal problems, and religious and community leaders taking steps to ensure they create a safe environment for women and youth.

Inter-religious Pathway

In the inter-religious pathway, JISRA identified two challenges: religious identities are pitted against each other, and there is a lack of meaningful interaction between communities which creates tensions driven by prejudices. Thus, JISRA focuses on interaction between communities, encouraging joint inter-religious actions or initiatives to address local problems and grievances. JISRA's partners and staff are part of the contexts and not isolated from the conflict in their societies; therefore, to prevent biases, partners are aware of this issue and are addressing it in their meetings and dialogues.

The activities in the 7 countries were largely focused on inter-religious and intergenerational peace dialogues, including the following:

- Training teachers on religious tolerance.
- Trainings on media for social change.
- Conflict transformation training.
- Capacity building of religious leaders on the importance of secularism.

National forum of young people of faith on the challenges of religious freedom for a new Mali

An approximate of 300 young people from all religious denominations in Mali participated in the forum organised by the Mouvement des Cadres et Responsables Chrétiens. The participants were together in the same space for three days. During the forum, they were able to debate with experts of all faiths in mutual respect and among themselves on the opportunity to engage in the promotion of FoRB in Mali. At the end of the forum, the youth made a declaration in which they committed to the search for social cohesion at the individual, family, social and religious levels.

Outcomes towards the Inter-religious Pathway

Within the inter-religious pathway, JISRA aims for the following levels of outcomes:

Short-term Outcome	<ul style="list-style-type: none"> • Religious actors are supportive of interfaith actions within and beyond their own community of faith.
Mid-term Outcome	<ul style="list-style-type: none"> • Religious actors work across religious divides to promote FoRB.
Long-term outcome	<ul style="list-style-type: none"> • Religious actors have established a long-lasting culture and system of collaboration across religious divides.

	<ul style="list-style-type: none"> • Religious communities utilise spaces to jointly address their grievances that drive exclusion and conflict and promote peaceful coexistence.
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Similar to the intra-religious pathway, JISRA has also begun to observe signs of change and outcomes within the inter-religious pathway, especially in terms of how religious leaders across religions engage with one another, and how community members are collaborating on various issues towards FoRB. The signs of change and outcomes are explained below.

Work in Progress: Changing attitudes among communities
 In the Bale Zone in Werka area, the partner Evangelical Churches Fellowship of Ethiopia (ECFE) has engaged in advocacy with the objective of influencing the attitude of a key community figure. After a series of lobbying and dialogue actions took place, he admits his past mistakes and gradually changed his attitudes and behaviours. Now, he has established constructive relationships with Christians and even started to preach to others about religious tolerance and accepting FoRB.

Short-term Outcome: Religious actors are supportive of interfaith actions within and beyond their own community of faith.

In terms of building the bridge between religious communities, religious leaders are the main stakeholders for JISRA. Across all countries, JISRA has been working closely with religious leaders and community leaders from different backgrounds. For example, JISRA conducted capacity building of religious leaders on the importance of secularism to guarantee FoRB in Mali.

As a result of the activities across the different countries, religious leaders are increasingly involved in interfaith peace dialogues and conflict mediation. Following trainings and workshops with JISRA, they are taking the initiative to discuss coexistence, tolerance, diversity and inclusion with each other. Moreover, they are citing references from their religious texts, and are promoting the fight against extremism.

Religious leaders are collaborating across religious backgrounds and are inviting each other to attend significant events, marriages, funerals, etcetera. The leaders are also encouraging their community members to interact with other community members.

Religious leaders are encouraging members of their community to interact with other communities, and youth and women are playing a more significant role in the promotion of interfaith peace. Religious actors are inviting youth from other religions to talk to them; for instance, in Kirkuk, Iraq, a training on conflict transformation was held and attended by diverse stakeholders including women, men, and people with different religious backgrounds including Christians, Sabians, Kakais, and different Muslim denominations, among others. The training focused on sharing perspectives and working collaboratively towards conflict transformation. One participant was a prominent Kurdish Sunni cleric, whom after the training became more open minded towards different religions and nationalities. Due to the diversity in the group, the training fostered greater integration and engagement among diverse groups in Kirkuk.

Mid-term Outcome: Religious actors work across religious divides to promote FoRB.

Sine religious leaders are adopting more positive attitudes about other religious communities, JISRA has enabled and supported them to take more actions to promote FoRB. In Ethiopia, interfaith groups were set up with representatives of different faiths who jointly worked on religious tension identification, risk detection and analysis, and establishment of a reporting mechanisms.

Religious leaders across faiths are also coming together for conflict mitigation amongst families and in communities. In Ethiopia, religious leaders from different religions are resolving conflicts via dialogues, and are becoming change agents in their communities. In Nigeria, some religious leaders formed different committees that intervened in farmer/herder conflicts and prevented a reprisal attack between Muslim and Christian communities. Similarly, in Mali, the alliance of Muslim and Christian religious leaders developed action plans and collaborate to promote religious tolerance and peace through mobilisation for inter-religious and sensitisation through sport.

FoRB in practice: Peace Pact among traditional leaders

In Nigeria, in June 2022, Scripture Union of West Africa facilitated the formation of a network for Traditional Leaders at Jebbu-Miango. This resulted in the signing of a Peace Pact agreement between Irigwe and Fulani in Bassa on July 13th, 2022. The objective of the Peace Pact is to support "warring" communities to stop hostilities and find alternative peaceful ways of resolving conflicts.

Religious leaders also play a relevant role in governance and peacebuilding. For instance, in relation to elections in Kenya, which have been historically marked by violence, religious leaders and clerics used their platforms to sensitise communities on peace, as the elections in 2022 approached. Furthermore, after minor sparks of violence occurred due to the 2022 elections in Kenya, the Kwale County Religious Advisory Council was formed, which included the kaya¹ elder for the preservation of ATR. Moreover, religious leaders across faiths in Kenya came together to lobby the national government for community members living in marginalised areas; for example, they lobbied for mobile clinics in which state actors grant services to these communities, such as registration documents and birth certificates.

Interfaith women's groups have also been set up and women are taking initiatives to sensitise other community groups, and advanced voter and peace education through community level dialogues within faith communities. In Segou, Mali, the women's group of the Evangelical Christian Church carries out literacy activities and has a training and rehabilitation centre for young girls. Before, most of the group's activities were focused solely on Christian communities. After training within JISRA on FoRB, the vision of the centre evolved towards promotion and cohesion of FoRB. The centre now offers all girls from different faiths the opportunity to access its services. The centre is open to inter-religious activities and to all actions that contribute to cohabitation between people, without discrimination of religion or belief. Similarly, the interfaith youth networks in Kenya undertook peer to peer sensitisations, peace campaigns, awareness raising on elections and civic education, and peaceful conflict resolution.

Long-term Outcomes: Religious actors have established a long-lasting culture and system of collaboration across religious divides. Religious communities utilise spaces to jointly address their grievances that drive exclusion and conflict and promote peaceful coexistence.

As a result of JISRA's activities, community members have started to promote inclusivity and celebrate diversity, and take their own initiatives to do so. A high number of people, for the first time, interacted with other community members from different religions, or visited other houses of worship, and engaged with another religious leaders. In Iraq, 25 women, youth and religious leaders from different religions are collaborating on joint initiatives to drive positive change in their community; for example in Kirkuk they organised a visit to Board Components² that serve Christian and Sabeen minorities and discussed social cohesion. Community members are respectful of other religious leaders; for instance in Kenya, Christian faith communities are engaging with Muslim religious leaders on differences and

¹ Kayas are fortified settlements inhabited by Mijikenda communities in Kenya also associated with practicing traditional belief systems.

² In Iraq the word "minority" is sensitive due to historical conflict between majority and minority and prosecution of minorities.

similarities between the two religions. After various types of interfaith dialogues, community members across countries developed action plans and have begun its implementation.

Communities are more respectful of other religions, for example, in Ethiopia, Orthodox church leaders and youths, and Muslim leaders and youth participated in cleaning each other's festival spaces and places of worship before the religious celebration. In Iraq, the executive director of Al Rasheed Radio in Kirkuk launched a programme called 'Maju' (the language of Kakai) which highlights the language, customs, and culture of the Kakai community. The aim of the programme is to foster a greater understanding and appreciation of the cultural diversity of Kirkuk.

Women community members have continued to form strong bonds with others, for instance, through activities such as women self-talk symposia in Bura East, Kenya. The bonding leads to interaction and learning of skills on issues of tolerance, non-violent dispute resolution, advocacy, public speaking and leadership skills. Also, women built trust among themselves.

In January and February, six youth in Kilifi county in Kenya influenced their respective community groups to promote messages of diversity, tolerance, peacekeeping, and to raise awareness on VE and GBV during their community events.

In general, JISRA's activities in bringing interfaith groups and networks together for dialogues has been crucial in enabling people to interact with one another and providing them the opportunity to expand their perspectives. Through JISRA, religious leaders have been building relationships with other religious leaders, and collaborating for a common solution to local problems. This effect is beginning to trickle to community members as well, whom are more willing to engage with people from another religious background, which contributes to the long-term outcomes. Additionally, the inter-religious dialogues aim to find local solutions to achieve a long-lasting system of collaboration across religious divides.

Bringing FoRB voices to international decision-makers

Tearfund and Search for Common Ground organised an event in which local voices were brought to international policy makers such as the government of the United Kingdom. Hence, the JISRA Country Coordinator (CC), Tearfund, Search for Common Ground global L&A team members, and representatives of JISRA partners in Nigeria and Iraq engaged with parliamentarians of the United Kingdom, the Special Envoy and the FoRB advisor of the United Kingdom's Prime Minister. This event was organised to connect local experiences and realities with international actors as an incentive to deal with policies that restrict FoRB spaces at local level and to mobilise support for CSOs working in FoRB.

Extra-religious Pathway

Under this pathway, JISRA observes two challenges: national policies and security practices that are harmful and discriminatory to minorities and can be influenced by mainstream religion; and postcolonial grievances that inspire dynamics where human rights promotion is labelled as an imposition of Western values.

Across the JISRA countries the activities in the extra-religious pathway included the following:

- Dialogue and sensitisation with decision-makers on pushing the FoRB agenda.
- Town hall meetings to incorporate traditional religions.
- Training security actors on human rights and FoRB approaches.
- Capacity building of regional cells for the prevention of radicalisation and VE.
- Providing legal advice to religious leaders.

Outcomes towards the Extra-religious Pathway

Within the extra-religious pathway, JISRA aims for the following levels of outcomes:

Short-term Outcomes	<ul style="list-style-type: none"> Religious actors and CSOs ensure that faith communities’ needs and demands – whilst safeguarding other human rights – are voiced at relevant spaces that impact FoRB.
Mid-term Outcomes	<ul style="list-style-type: none"> Duty-bearers, including decision-makers, adopt evidence-based issues put forward by religious actors and CSOs and publicly advocate for these issues. Religious actors and CSOs have increased representation in policy-making processes, including in inclusive and legitimate inter-, intra-, and extra-religious platforms that advance FoRB and hold duty bearers to account.
Long-term outcomes	<ul style="list-style-type: none"> Duty-bearers and decision-makers adopt, improve and implement religion and context-sensitive FoRB policies based on evidence and interaction with diverse religious actors and CSOs. Security actors adopt, improve and implement inclusive people-centred, prevention-oriented responses that strengthen the protection and empowerment of all people.

Within the extra-religious pathway, JISRA has worked on including more perspectives of the community members, genuinely representing their voices and encouraging religious leaders to do the same. Additionally, JISRA has continuously advocated for the inclusion of religious leaders and religious perspectives in policy-making. The following section presents an overview of the L&A trajectories towards the different outcomes and the results achieved.

Creating space to engage with FBOs and policy-makers

NRTP organised its third and final virtual consultation on the situation in West Africa and Sahel, within the framework of the Abrahamic Faith Initiative led by the United States Department of State. The initiative consists of a group of religious and FBOs working on peacebuilding and development.. A total of three JISRA LPs from Nigeria and one from Mali were invited as panellists. The aim of the consultations was three-fold: 1) understanding the root causes of the conflicts in the region; 2) what role do women and youth play in promoting sustainable peace and development; 3) how can outside actors support their work. The consultations brought together high-level representatives of the Department of State and the European Union (EU), as well as grassroots actors from Burkina Faso, Ghana, Gambia, Mali, Niger, Nigeria, and Senegal.

Short-term Outcome: Religious actors and CSOs ensure that faith communities’ needs and demands – whilst safeguarding other human rights – are voiced at relevant spaces that impact FoRB.

JISRA’s CSOs have closely collaborated with the relevant local authorities and decision-making bodies for promoting security and advancing FoRB. In Kenya, duty-bearers are providing input and support to JISRA’s operations; the National Registration Bureau in Kenya has proposed to the Kenya Muslim Youth Alliance to conduct outreaches in areas in the country where communities experience difficulties in accessing their national identity documents. There have been claims of denial of national identity cards to youth from Muslim communities living closer to the borders with Somalia; this inhibits their freedom of movement within the country and makes it impossible for them to access statutory services, as they are considered non-citizens. In Ethiopia, government leaders in six woredas are involved in sustained interfaith peace-dialogues and have rebuilt relationships and trust with religious leaders. JISRA in Ethiopia is also engaged in supporting the National Dialogue Commission in ensuring that the process is as inclusive and transparent as possible.

JISRA pushing for peaceful elections in Nigeria

In November 2022, JISRA Nigeria had a number of lobby meetings with various stakeholders in Kaduna State. The focus was to promote a peaceful general election in Nigeria, which were held in February 2023. They met with the Independent National Electoral Commission, National Orientation Agency, NHRC, National Youth Service Corps, and the Kaduna and Youth Leaders of various political parties. JISRA Nigeria also conducted various trainings attended by community leaders (traditional, religious, women, youth) on advocacy, social accountability, election, women and youth inclusion.

Mid-term Outcomes: Duty-bearers, including decision-makers adopt evidence based issues put forward by religious actors and CSOs and publicly advocate for these issues. Religious actors and CSOs have increased representation in policy-making processes, including in inclusive and legitimate inter-, intra-, and extra-religious platforms that advance FoRB and hold duty bearers to account.

JISRA has worked on expanding space for religious actors and CSOs to influence decision-making, and JISRA’s perspectives have been sought by policy-makers. Faith to Action Network was invited to a consultative meeting between African CSOs and the permanent African Union (AU) representatives to the Peace and Security Council in September 2022, as a follow up of a statement to the AU Commission for People’s and Human Rights which made recommendations on the need to increase space for religious actors and young women in its peacebuilding efforts.

Furthermore, Faith to Action Network, in collaboration with JISRA partner Ethiopian Interfaith Forum for Development Dialogue and Action, created a space for faith actors to leverage AU migration policy to raise awareness of discriminatory, harmful social norms and practices which negatively impact religious minorities who are refugees, migrants, and displaced people. This resulted in twelve faith actors submitting a declaration to the AU affirming their commitment to defending human rights and appealing for stronger partnerships with faith-based actors in the implementation of the Migration Policy Framework for Africa and Plan of Action.

The Office of the Prime Minister of Ethiopia invited the JISRA CC to attend a meeting on searching for the golden common ground amid the rise in extremism. This is also a sign of recognition of JISRA by the Office of the Prime Minister and the Ministry of Peace.

Search for Common Ground was invited to participate in a consultation ahead of the EU-Nigeria human rights dialogue in early 2023, and the JISRA team also met with the delegation of parliamentarians of the United Kingdom, including the Deputy Special Envoy on FoRB, who took JISRA’s recommendations to the Nigeria Defence Minister and other officials.

In Nigeria, policy-makers, government agencies of peace and CSOs in Kaduna and Plateau states have collaborated with JISRA's activities, and amplified FoRB related issues, especially during the international days of peace and tolerance. Similarly, in Uganda, security actors and duty bearers are raising awareness on Sexual and Gender-Based Violence (SGBV) in churches, in collaboration with the religious actors from different institutions.

In addition, in Indonesia, AMAN and 60 CSOs held a national consultation on the Association of Southeast Asian Nations (ASEAN) regional action plan on women, peace, and security; in which proposals to ratify the plan were prepared. The results were presented to the Chair of the ASEAN Commission on Women, and the civil society network was appreciated for their participation in the process. Accordingly, the importance of strengthening the Pentahelix (government and civil society) and multi-actor collaboration were emphasised.

In Uganda, district local governments increased the use of intra-, inter- and extra-faith dialogues set by JISRA to work across the religious divides to promote FoRB and address communities' grievances, as well as organise intensive media campaigns targeting FoRB and SGBV. Also, two district officials have committed to hosting religious leaders in future security and peacebuilding engagements.

Furthermore, in Uganda, a district security dialogue organised by JISRA led to the use by the district security forces of dialogue platforms to address conflicts, community policing, and are working together with interfaith leaders for district-based events for awareness raising on the security and police. Thus, people now know when and where to report cases of GBV, which is reinforced with the tools made available by partners that were disseminated to the community leaders, who are currently using them.

In Kenya, JISRA advocated for more female gender desk officers in the police stations in Tana River. Thus, the Garsen police station deployed two gender desk officers, which makes community members feel safer and less fearful of reporting issues on SGBV and domestic violence. Moreover, community members feel safer and increased their trust towards the security actors.

There is also enhanced collaboration between women leaders and state actors in advocating and mainstreaming policies; for instance in Kenya, the women leaders are working with KIRACA³ and relevant security stakeholders to reach communities, and were involved in the remodelling of the Kwale County Action Plan.

Faith to Action Network influenced the outcome document of the sixty-sixth session of the UN Commission on the Status of Women (UNCSW). In conjunction with Act Alliance and Church of Sweden, they [co-created and submitted a statement](#), participated in intergovernmental negotiations to influence the content of the Commission Outcome document and created space for religious leaders to engage. As a result, three recommendations were incorporated in articles 25, 56 and 62 of the final CSW Outcome document, which addressed discrimination of women and girls and the multiple intersecting forms of discrimination including on the basis of religion. As a follow-up and for preparations towards the sixty-seventh session in 2023, UN Women invited Faith to Action Network to the CSW's expert group meeting of CSOs in October 2022, to provide input to the Secretary General's report on the agenda for the sixty-seventh session.

Also, religious leaders and actors are promoting best practices of peaceful existence and awareness raising, especially on property rights and respecting human rights. However, most religious actors across JISRA countries are not aware of the state laws and policies in place, thus, are unable to appropriately interpret legal texts. Therefore, more capacity-strengthening towards religious leaders on learning about the different state laws and policies on FoRB and human rights is required.

³ Kwale County Interreligious Advisory Council.

Long-term Outcomes: Duty-bearers and decision-makers adopt, improve and implement religion and context-sensitive FoRB policies based on evidence and interaction with diverse religious actors and CSOs. Security actors adopt, improve and implement inclusive people-centred, prevention-oriented responses that strengthen the protection and empowerment of all people.

Changes in laws, policies and practices is a lengthy process and thus, there have been no outcomes achieved for the long-term. However, JISRA continued to work across various countries and regions, UN level and other platforms in promoting and advocating for laws and policies related to the participation of religious leaders, women, and youth in FoRB, VE, among other issues.

In Mali, JISRA supported the Ministry of Religious Affairs, Worship and Customs in the diffusion of the National Policy against VE and the involvement of youth and religious leaders in the stabilisation process through religious engagement. Also, JISRA Mali organised in collaboration with the religious actors and inter-religious forum on FoRB, a sensitisation campaign on secularism. In the region of Segou, more than 700 people participated, including religious actors and authorities.

In Indonesia, during the UPR process, JISRA partners submitted a shadow report, in conjunction with a coalition of 36 CSOs. Hence, they organised a multi-stakeholder forum and a diplomatic briefing for the UN (states and agencies). Subsequently, a JISRA delegation of Indonesian and Kenyan partners, and Mensen met een Missie met 21 missions of member states in the UNHRC during the UPR pre-session in Geneva. Thus, key JISRA recommendations on FoRB were put forward by the UN member states during the UPR of Indonesia, which should be taken into account by the government of Indonesia. This engagement allowed for the establishment of relationships with representatives of European, Nordic, Latin American countries, as well as with the Kenyan permanent representative to the UN in Geneva and the Kenyan embassy in Jakarta. Out of the 28 recommendations put forward by JISRA, 11 recommendations were adopted by the government of Indonesia. In 2023, the Indonesian UPR L&A process will be followed by a side event in the UNHRC, in which best practices on FoRB will be addressed, and Indonesia and other JISRA countries will be presented as relevant cases in the matter.

In the East Africa Legislative Assembly (EALA), Faith to Action Network lobbied to revise and improve the SRH bill of 2021, highlighting the importance of its consistency with faith values and teachings. JISRA partners will continue to assist religious leaders involved in the advocacy of legislation in 2023, as it moves forward to the second reading.

NTRP provided its inputs to the UN Department of Political and Peacebuilding Affairs ([UNDPPA](#)) for the UN Secretary-General's New Peace Agenda, which included recommendations on ensuring safety of religious actors, understanding local contexts, flexible financing, and investing in dialogue and mediation. NTRP is currently working on convening a joint-virtual consultation with the UNDPPA to further strengthen the engagement of religious actors in the New Peace Agenda in April 2023.

With respect to Dutch policies, Mensen met een Missie and Tearfund the Netherlands provided input to the new Dutch human rights policy, emphasising the intersectionality of FoRB, women's rights, and rights of vulnerable groups. Also, input was provided to the Parliamentary debate on the new Dutch Foreign Affairs policy, by highlighting the importance of collaborating with religious actors, including women and youth, in peacebuilding and countering radicalisation, and the relevance of adopting an integrated human rights policy that ensures the inclusion of women and youth in the prevention of VE. They also focused on the importance of FoRB training for new and existing diplomatic staff. Furthermore, Mensen met een Missie and Faith to Action Network provided input on the possible implementation of the Dutch Feminist Foreign Policy, reiterating the significance of less expected local actors, such as religious actors and men. Mensen met een Missie was invited to a consultation, and will continue to deliver input on the draft versions in 2023.

Moreover, Search for Common Ground provided feedback to the United States’ Faith in Development Policy, that aims to improve the collaboration of the United States Agency for International Development with local religious communities and FBOs.

Overall, within the extra-religious pathway, it has been crucial to ensure that JISRA is able to access local authorities and have them to support JISRA’s activities; thus, this causes the authorities to be convinced of the programme, turning them into champions for it. Dialogues and activities conducted with authorities at various levels will progressively pave the way to achieve the long-term outcomes of improved laws and policies.

Cross-cutting Pathway

Cross-cutting in the three pathways refers to the need to ensure that CSOs and religious actors are the core drivers of change, as well as the importance of meaningful engagement of women and youth in decision-making processes. As this is a cross-cutting pathway, there are only short-term and mid-term outcomes, which are aimed to support the achievement of the long-term outcomes in the other three pathways. In this section, we provide an overview of the different activities and results aimed to increase capacity of JISRA’s CSOs on L&A, and of the leadership of women and youth and their representation in decision-making.

Short-term Outcome	CSOs (including consortium partners (CPs)) have increased resources and ability to meaningfully engage with religious communities, religious actors, and duty-bearers in inter-, intra-, and extra-religious settings/
Mid-term Outcome	Women and youth have increased representation in decision-making processes at the community, local, national and international levels that advance FoRB.

Short-term Outcome: CSOs (including CPs) have increased resources and ability to meaningful engage with religious communities, religious actors, and duty-bearers in inter-, intra-, and extra-religious settings.

As a form of internal capacity strengthening of JISRA’s LPs, the LPs in each country have undergone a wide range of training; a total of 58 training sessions have been conducted. All country teams were trained on monitoring and evaluation (M&E), conflict sensitivity, and conflict transformation. In addition, most of the country teams attended training on a Training of Trainers model of FoRB (in collaboration with the FoRB learning platform), youth inclusion, peacebuilding, religious engagement, media engagement, L&A, and on building knowledge on policy processes and practical skills of engaging policy makers.

Inclusive training on advocacy in Nigeria

Prior to an advocacy visit in Nigeria, Tearfund organised an advocacy training in Kaduna State for 55 participants, including 36 men and 19 women, from November 15 to 18, 2022. To ensure inclusivity, participants were selected from the target local government area in Kaduna State and included religious leaders, traditional leaders, women, and youth leaders of the Christian and Muslim faiths (34 Christians and 22 Muslims). They received advocacy training to help them advocate for FoRB, gender equality, and inclusion at the local and state levels.

Some LPs have also trained other CSOs. JISRA partners in Kenya have supported community based organisations to work on issues of insecurity, radicalisation, health and SGBV through partnering with schools and working with youth. Furthermore, in Indonesia, CSOs are more aware and are able to

better respond to the human rights and women’s rights issues for FoRB, in particular through the UPR mechanism.

Mid-term outcome: Women and youth have increased representation in decision-making processes at the community, local, national and international levels that advance FoRB.

Gender equality and youth inclusion is mainstreamed throughout JISRA’s programming, and JISRA is an advocate for increasing the participation and representation of women and youth in decision-making. As explained in the chapters above, women and youth are playing important roles as religious actors who are spreading the messages of FoRB, advocating for better security, rising awareness on equality, inclusion, and FoRB. Hence, they are developing leadership roles in a wide range of ways. Alongside these outcomes, JISRA is also mainstreaming the encouragement of women and youth in decision-making through its Youth Inclusion Strategy, Gender Inclusion, and Participatory Grant Making (PGM). Women across religious faith including both in Islamic Faith as well as Catholic Faith have taken up leadership positions within their Religious Institutions.

Uganda: advocating women and youth leadership in faith institutions

JISRA LPs in Uganda advocated for the increase of participation of youth and women in religious spaces through the taking of leadership positions in faith institutions. The advocacy was done through posters, stickers, local radio stations, local events and community meetings. Local authorities participated in meetings in four districts in the northern part of Uganda, mainly in Gulu, Kitgum, Lamwo and Omoro. JISRA LPs will continue to carry out sensitisation programs in 2023 so that the community can change their perception. Also, women who are role models will be provided with the opportunity to share their experiences of becoming leaders to encourage and inspire others to follow their footsteps.

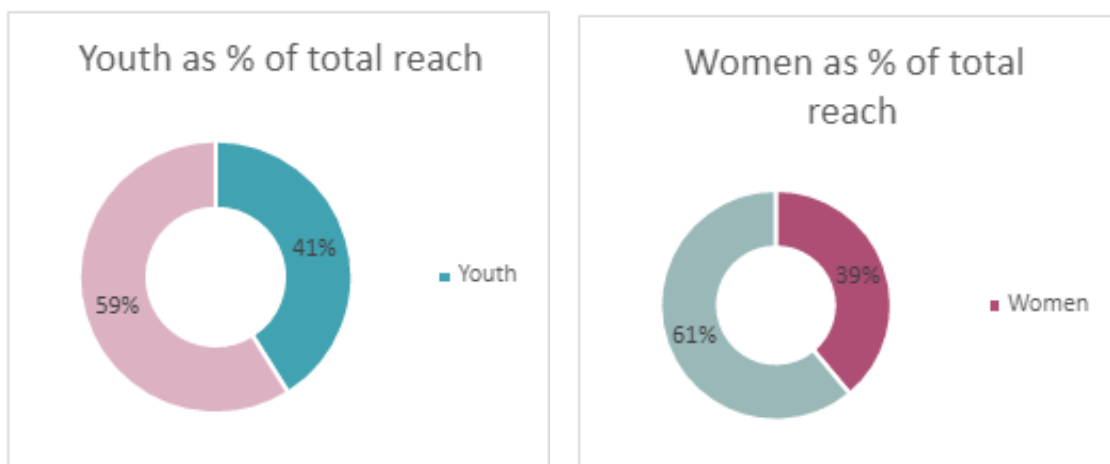
Strengthening Participation of Women and Youth within JISRA

Election of female councillor

In September 2022, a Female Religious Actor candidated and was elected in the bye-election as female councillor five for Opit Town Council Uganda, to represent women at the district council of Omoro. She is a chairperson Catholic Women Association of Opit parish and she took courage to contest for political position. This was the first time this happened in Opit parish.

Women and youth are a particular focus for JISRA’s activities. The following table and graph reflect the percentages of targeted and reached participation of women and youth in 2022, across the consortium:

	Targeted participation	Reached participation
Women	50%	39%
Youth	42%	41%
Young women	20%	24%

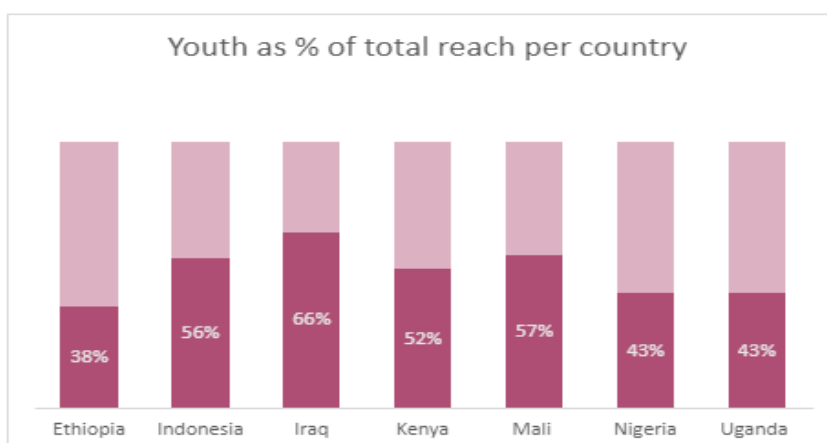


With regards to women’s participation, Indonesia and Kenya’s reach included 50% women, and Ethiopia’s reach was of 33%. Similarly, for youth participation, some countries have a greater focus on youth, like Iraq with a 66% reach and Mali with 57% reach. On the other side, in Ethiopia, the reach was lower, at 38%.

Youth as leaders in Mali

The youngest participant (<30 years) was chosen as secretary general during a preparatory workshop for the establishment of a framework for exchange, dialogue and reflection between religious leaders of the Muslim community in Segou, Mali.

While women and youth are a focus for JISRA, the most common target group for JISRA’s activities has been religious leaders, whom often tend to be older men. JISRA emphasises on religious leaders as important powerholders to raise awareness among them and change their perceptions towards women’s and youth’s participation and roles as religious actors. Additionally, in Uganda, there were limited activities that targeted women, and in 2023, JISRA Uganda will conduct more awareness raising and target women specifically. JISRA’s partners in all countries are dedicated to ensuring that youth have a meaningful say in the process of decision-making and participation in youth-ForB related activities. Also, the partners have provided spaces for youth representatives with the JISRA platform to discuss the issues that affect young people.



Youth inclusion within JISRA

To build on the accomplishment achieved in 2022, in 2023 the consortium aims to enhance collaboration opportunities among partners and improve the quality of their youth-focused work.

In Mali, a culture of peace and social cohesion is promoted by placing youth at the centre of all activities, including community activities. There were a variety of successful gatherings and forums organised to raise awareness of sustainable peace, conflict transformation, and alternative conflict resolution mechanisms among youth. The youngest participant, aged less than thirty years old, was chosen as secretary general of a framework for exchange, dialogue, and reflection between leaders of the trends/schools of the Muslim community.

The JISRA Iraq team ensures including accessibility of activities for youth, established youth councils, youth representation targets, meetings with stakeholders, strategies to address youth-specific challenges, and high levels of youth participation in activities. Youth who were specifically targeted for the Media for Social Change training were given the capacity building and resources to produce social media campaigns within the intra and inter-religious pathways.

In Nigeria, Community Platforms supported LPs in ensuring youth participation and inclusion in all activities related to JISRA at the community level. Youth were targeted for training and other programs related to religious freedom. This caused a positive influence on youth to broaden leadership roles, shun violence and drug abuse, and spread the message of FoRB in their communities. Challenges included scheduling issues for working-class or farming youth and non-active participation from some youth who expected stipends from project activities.

Search for Common Ground and Tearfund, as part of the United Kingdom's FoRB Forum Gender and FoRB Working Group, supported delegates from JISRA Nigeria and Iraq to participate in the United Kingdom Foreign Commonwealth and Development Office (FCDO) and the FoRB Ministerial. Thus, the delegates were able to participate in several events and highlighted the role of women and youth in interfaith peacebuilding and FoRB. The reactions have all been very positive and the input of JISRA will be integrated into the learning agendas. There will be a follow-up of this meeting, in which more lessons learnt will be shared.

Additionally, significant efforts were made to promote gender sensitivity in activities. The partners prioritised the involvement of women and youth, worked to ensure equal gender representation of the community at different levels, and incorporated women's rights. JISRA created safe spaces for women to participate, enhanced the capacity and leadership of female staff, and highlighted the potential of female youth faith actors. Challenges such as traditional gender roles and norms, cultural and social contexts, and low levels of female participation have been identified and addressed through awareness and capacity strengthening sessions.

In general, the JISRA programme partners have made commendable achievements in promoting gender sensitivity and inclusivity in the communities they serve, and encourage women's participation in all activities. In Ethiopia, JISRA's reach to women has been lower, hence, the team provided workshops, conferences, and dialogues specifically for women as part of their efforts to create a safe space. To enhance women's participation in peacebuilding efforts, they also facilitated training on Transforming Masculinity (TM). The TM approach focuses on transforming attitudes and biases towards gender equality and is strengthening women's participation in peacebuilding.

While women are taking some leadership positions in Ethiopia, outcomes are difficult to define. The partners in Mali took affirmative action by prioritising the inclusion of women and youth in all activities, whereas partners in Nigeria targeted women and female youth during selection processes

for intra- and inter-religious trainings. It has been the aim of JISRA LPs in Uganda to enhance the meaningful participation and representation of women and young women in their activities. Women are also taking more active and public roles in their community. A woman in Iraq, for instance, organised a gathering of approximately 200 to 300 people from different communities to promote peace and cohesion. Moreover, women are influencing other women in the community in the women of faith networks which conform existing structures of women religious leaders from different faith backgrounds in various regions across the world. These women are inspiring others to join the network as well. Furthermore, other women are sensitising their peers on legal rights and access to justice. Women are taking more leadership positions in various ways; for instance, in Uganda, a female religious actor was elected as a councillor, and it was the first time a woman contested for a political position in that parish. Similarly, multiple women have been elected or appointed in different leadership and decision-making positions in local structures of decision-making, especially in Uganda, which also reflects that people's opinions about women in leadership positions are changing, and women are more confident and have access to these spaces.

Participatory Grant-Making (PGM)

In 2022, JISRA successfully launched the first cycle of PGM. The initiative aims to enable CSOs and local communities to collaborate, design, fund, and implement programmes addressing inter-religious difficulties in their regions. This innovative method empowers the communities that JISRA collaborates with to design and decide which initiatives receive funding in a participatory way, ensuring that their requirements and priorities are reflected in the programmes that will be supported by JISRA. The PGM programme targets women and youth community groups with the objective of addressing inter-religious challenges at community level.

Moreover, the PGM programme is a learning programme since it is expected to provide more insight into what is really needed to strengthen community voices and to promote inter-religious collaboration at local level. The implementation of PGM activities is led at the local level by dedicated facilitators who are supported by LPs in each country. Despite some challenges during the start-up period, including delays in methodology dissemination and selection of LPs, JISRA was able to overcome these obstacles and launch the PGM processes in all countries by the end of 2022. The selected community groups will implement their activities in the first quarter of 2023. We will conduct learning sessions before launching the second round of PGM in July 2023.

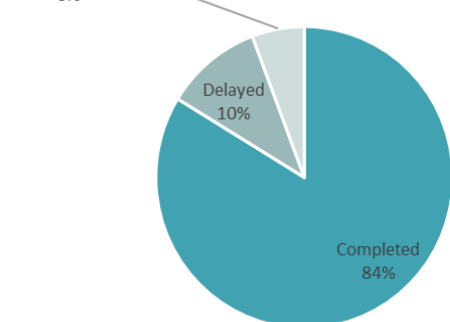
More analysis and reflections on JISRA's Theory of Change and the programme's focus can be found in [chapter 2](#).

JISRA – Consortium wide perspectives

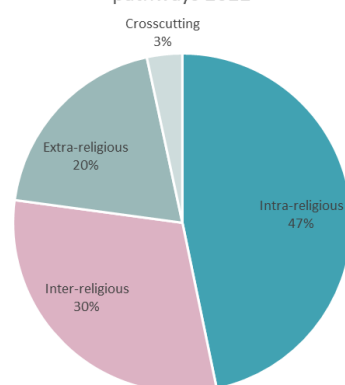
In this paragraph, we build upon our progress on the four pathways of change and present an overview of consortium-wide aspects such as conflict sensitivity and sexual exploitation, abuse and harassment (SEAH).

JISRA’s activity implementation and progress

Status Activities 2022



Division of completed activities across different pathways 2022



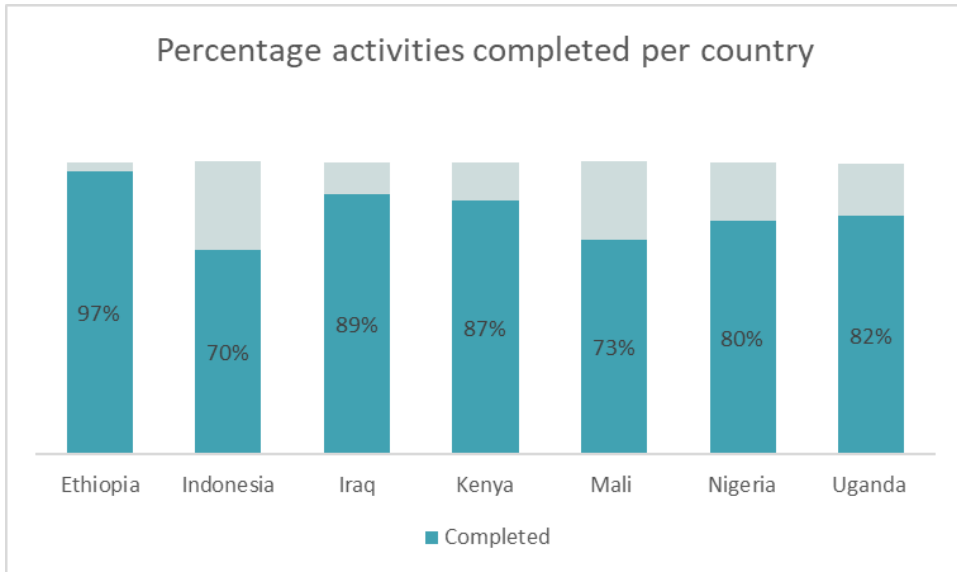
In 2022, JISRA built on the foundations set up in 2021 and began to undertake activities that were initially delayed in 2021. While the majority of the activities were implemented as planned, partners have cited the security situation, among others, as reasons for the delayed implementation.⁴

Considering the activity implementation across the pathways, almost 47% of the activities were completed within the intra-religious pathway, about 30% were in the inter-religious pathway, and 20% in the extra-religious pathway. The activities under the cross-cutting pathway are generally the lowest because most of the activities under the other three pathways contribute to the outcomes in the cross-cutting pathway.

Activity implementation per country

The following graphs represent an overview of implementation in each country, per pathway and per completion status in absolute numbers. Due to the diverse number of implementing partners, countries like Ethiopia have a high number of activities. Some activities were revised or delayed due to changes in the context.

⁴ The ‘under revision’ activities in the graph are the activities that were changed, combined or adapted with other activities across the board.



5. New Collaborations

In 2022, JISRA expanded its collaboration with other CSOs, government stakeholders, and other organisations. These collaborations and partnerships provide opportunities to expand our lobby and advocacy (L&A) work for JISRA. Below, an overview of the new partnerships at various levels are described.

Ethiopia

The JISRA consortium is represented in a National Reference Group coordinated by the Ethiopian Civil Society Organizations Council; its functions are to provide advice and recommendations to the National Dialogue Commission, which is an independent body legally established and mandated to lead and facilitate a national dialogue in Ethiopia. The consortium is actively engaged in the national dialogue process regarding topics such as inclusiveness and transparency, and by providing recommendations on issues like participatory decision making. Also, JISRA and other CSOs will be actively involved in awareness-raising, advocating for marginalised groups such as youth, monitoring the process, serving as a watchdog, mobilising constituencies and lobbying those who boycott it.

Indonesia

To prepare for the UPR of Indonesia, engagement with new stakeholders was intensified and new collaborations emerged with the Human Rights Working Group, SafeNet and SOGI Network.

New coalitions were formed during the Second International Conference and Indonesian Women's Ulema Congress (KUPI II), within Indonesia and with stakeholders from 32 countries. Some of the coalitions constituted include the Sisters in Islam Malaysia, the International Civil Society Action Network, and MUSAWAH (a global movement for equality and justice in the Muslim family). In relation to the JISRA network, the coalitions comprise the Africa Women of Faith Network, African Council of Religious Leaders (ACRL) and IRCK, all from Africa. In addition, JISRA partners joined local and national coalitions on FoRB and PCVE issues, and organised lobby meetings and hearings on these matters with district, provincial and national governments. Also, JISRA partners GN and Peacegen worked together with the Ministry of Education to formulate a strategy in countering and preventing three major sins in education institutions (bullying, sexual violence and intolerance). In Bandung, Peacegen convinced the Local Education Office to instruct schools to send the teachers to assist the training on peace, tolerance and peace curriculum. Similarly, in Makassar and Manado, Dian Interfidei was able to do the same for teachers to participate in the training for them and school officials on peace and respecting diversity.

Iraq

Peace and Freedom Organisation (PFO) signed a Memorandum of Understanding with the Ministry of Youth and Sport, to collaborate and support the Iraqi youth. Additionally, PFO contributed to advocacy efforts at the international level through the organisation of a meeting with the United Nations Human Rights Council (UNHRC) in Geneva, to discuss religious minority groups in Iraq.

Mali

JISRA Mali collaborated with external partners such as broadcasting radios, the Office of the Radio and Television of Mali, the written press, and the authorities of the regions of Segou, Sikasso, Gao, Timbuktu, Koutiala, Bougouni and Mopti. Through these media outlets, the programme targets a large audience of religious communities, including women, men youth, community leaders, policy and decision makers.

Nigeria

In Nigeria, the JISRA partners had a meeting with the new leadership of the Kaduna Peace Commission, about collaborations with the government and other CSOs working on peacebuilding/FoRB. Furthermore, contacts were made with the National Human Rights Commission (NHRC) and other CSOs to address plans for the future UPR process in Abuja.

Uganda

Due to the transfer to different locations of trained members (two religious leaders and members of the JISRA Peace Committee), engagement with new stakeholders started with the aim to find replacements. CoU Teddo collaborated with two partners on the campaign of 16 days activists “Unite Activism to end violence against women and girls”. This partnership helped to share the costs of organizing the campaign and to make a strong voice against harmful traditional practices including GBV and lobby and advocacy for GBV financing in the district. Moreover, the Church of Uganda - Teso Diocese Planning and Development Office is working with two partners in the implementation of gender-based violence (GBV) related projects in Kalaki. Therefore, the partners joined for 16 days of activism campaigns in Kakure subcounty. Also, to increase synergies, Western Uganda Faith-Based Organisations Network partnered with other organisations like Kogera Foundation and Rural Women Network.

Consortium-wide

New partnership within JISRA: Network for Religious and Traditional Peacemakers (NRTP)

In order to strengthen the Islamic voice within the JISRA consortium, the NRTP was brought onboard as a technical partner, on November 1st, 2022. The NRTP was established in 2013 as a response to the growing awareness that religious and traditional peacemakers are vital but underutilised actors in peace processes. The mission of NRTP is to empower religious and traditional actors by building linkages between them and between national and international peacebuilding actors. As a connector, NRTP brings together diverse religious and traditional actors from different localities and countries to collaborate on research, advocacy, networking, and capacity building within the context of four thematic areas: traditional and faith-oriented insider mediators, peace support, inclusivity, and preventing violence.

In November, the Network facilitated the participation of three JISRA Muslim LPs in its annual Advisory Group Meeting and the United Nations (UN) Day of Tolerance in Muscat, Oman. The LPs included Muslims for Human Rights, the Asian Muslim Action Network (AMAN), and Development Initiative for West Africa.

From 2023 onwards, NRTP will initiate and facilitate a Community of Practice (CoP) for the Muslim partners within JISRA. This space will serve as an avenue for exchange, capacity strengthening, and L&A coordination from an Islamic perspective. Besides that, NRTP will promote FoRB, interfaith peace and the important role of religious actors in international policy forums. Thus, lobbying actions will be inclusive of JISRA LPs and agendas will be set in close consultation with the CoP.

International Lobby and Advocacy

Faith to Action Network established a partnership with the International Conference on the Great Lakes Region, an inter-governmental organisation that comprises 12 countries in that region, including Kenya and Uganda. For JISRA, this is an opportunity to create spaces for religious leaders to dialogue about FoRB policies with duty bearers, security agencies, and decision-makers such as parliamentarians.

Furthermore, new collaborations and coalitions were formed between the JISRA delegation (consisting of Indonesian partners, Mensen met een Missie and IRCK) and various stakeholders, to coordinate lobby efforts on the UPR of Indonesia. Subsequently, the consortium was able to engage with UN member states in relation to the recommendations for the UPR.

Tearfund nurtured a new alliance with the British Consulate General in Erbil and with the Embassy in Baghdad to explore the topic of providing safe space to build momentum for pursuing lobby actions. Additionally, collaboration was initiated with the International Parliamentarians on FoRB and on how JISRA can feed into the annual strategy of the African Parliamentarians Association for Human Rights.

As part of an event organised by the WO=MEN platform, the CEO of **Tearfund the Netherlands** was invited on behalf of JISRA to meet the newly appointed Minister for Development Cooperation. During the meeting, the CEO highlighted the importance of including religious actors, in particular women and youth, in development cooperation.

In addition to the above external partnerships, JISRA's LPs have strengthen collaboration in-country and across the different countries to learn from each other. Also, some LPs implemented their activities together. JISRA will continue building upon these relationships in 2023.

6. Knowledge and Learning (K&L) agenda

One of JISRA's key international priorities is reflected in its knowledge agenda through its research partnerships with University of Utrecht and University of Groningen. In 2022, JISRA started its collaboration with Utrecht University for research on 'Reimagining Religion, Security and Social Transformation'. Also, for the research, Dr. Simon Polinder was recruited from September 1st 2022 to December 31st 2025. This research will focus on the role and responses of faith actors to VE in Nigeria and Kenya.

Central research question: How do religious leaders in Kenya and Nigeria explain and (discursively) address VE?

- a) How do religious leaders situate VE in time and space?
- b) Which wider societal narratives regarding VE do religious leaders deem impactful?
- c) What (alternative) narratives do religious leaders employ to address and counter or to enhance (the impacts of) VE?

In January 2023, in-country researchers in Kenya and Nigeria were contracted and started data collection on these questions. Knowledge from these questions will contribute to all pathways. In addition, JISRA collaborated with University of Groningen. There were some delays in starting with the research because of administrative challenges in relation to contracting a Kenyan postdoctoral researcher and absence of the principal investigator. The research will start in 2023 and will examine how faith actors in Kenya and Indonesia approach discussion of the right to FoRB within their own communities (intra-religious), with other religious communities (inter-religious) and with other non-religious actors (extra-religious), including governmental (national and international) and civil society (national and international).

Learning Questions (draft)

1. What have we learned about fostering a power shift and enhancing ownership by local partners?
2. What have we learned about engaging faith actors to promote peace, security and FoRB?
3. What have we learned about promoting women's rights and youth's rights whilst ensuring individual FoRB?

JISRA's knowledge agenda is also reinforced by its new cyclical learning agenda, focused on Linking and Learning across the consortium. This agenda is centred around three learning questions in order to provide structure and coherence to the learning across the consortium. This will also safeguard quality and relevance of learning that allows adaptive program management as well as evidence-based advocacy. In the second half of 2022, JISRA adopted outcome harvesting as the M&E approach, which will also feed into the learning agenda, and the questions directly contribute to the global and national advocacy objectives.

In 2022, JISRA consortium held webinars on the following topics

- 'Interfaith approaches to Countering VE and Radicalisation', in which alternative narratives that counter extremism from a Christian and an Islamic perspective were addressed, as well as a practical approach to interfaith collaboration to prevent radicalisation and promote peaceful coexistence was provided.
- JISRA'S approach to FoRB, focusing on the JISRA FoRB Factsheet by the global L&A team. Thus, five LPs shared their best practices on promoting FoRB across the three pathways. Central to the best practices was the idea of supporting individuals at the community level, acting as crucial agents of change and taking ownership of promoting FoRB in their local communities.
- FoRB and women's rights, featuring Three LPs from Uganda and Nigeria shared best practices on promoting women's rights.

7. Communication and media attention

In 2022, the main aim of global communications by the JISRA consortium was to support in lobby and advocacy efforts at the global level, by spreading messaging about the importance of religion in the lives of billions of people worldwide; the importance of FoRB and about the role religious leaders, women and youth can play as changemakers in conflict situations. At country level, communications goals differed, but were always supportive of other programmatic goals. In most countries, 2022 was used as a starting point for a Lobby and Advocacy Working Group; in several countries these Working Groups have worked or will be working on a communications strategy in support of L&A goals as well. In 2023, the Global Communications Working Group will be supporting the countries in these efforts and will conduct training to this end.

JISRA consortium and LPs organised and participated in numerous campaigns, publications, conferences, and events, and received media attention on various occasions. Different platforms were used for communication, including radio and TV, social media, newspapers, websites, YouTube, and the distribution of materials like calendars, posters and flyers. Some of these activities are highlighted below.

In JISRA's focus countries

- In Nigeria, the International Day of Peace was celebrated with several activities. Information-, education and communications materials were produced and used for a peace walk within Jos, the capital of Plateau. The peace walk was attended by some high profile stakeholders, CSOs and traditional leaders.
- In Kenya, radio talkshows on countering sexual and gender-based violence were organised, with high engagement by people calling in and continuing on the conversation.
- JISRA Iraq joined three different radio channels to speak about JISRA case studies during the Day for Tolerance, reaching over 30,000 listeners in total. The channel 'Babylon' in particular increased youth outreach.
- JISRA Ethiopia received coverage on several media outlets (radio, tv and social media) on various topics, such as the prevention of religious radicalisation, diversity in Islamic religious teachings, the role of women and youth in peacebuilding and religious leaders discussing the importance of promoting FoRB.
- In Indonesia, there was a lot of activity and visibility on social media. In the runup to the UPR of Indonesia in the UNHRC, several media moments were created, and the events and shadow report generated a lot of media attention. The KUPI II (women ulema) forum was also covered extensively by a total of 50 different media outlets.
- During the National Youth Faith Forum in Mali, there was media coverage on the messages of the religious leaders as well as the final declaration of the young people of faith who called for collaboration and social cohesion.
- In Uganda, media attention was generated in multiple ways. Messages on the importance of FoRB and peaceful co-existence, and on the work the JISRA programme does, were spread through radio talk shows, mentions by radio DJs, information ads on radio, and coverage on television.

International communications activities

- Mensen met een Missie's partner in Indonesia received a prestigious Dutch Four Freedoms Award, for the work her institute Mosintuwu does to advance the freedom of religion. During her visit to the Netherlands, the partner was interviewed by a Dutch newspaper, and visited several Dutch and European stakeholders of the JISRA programme.
- Faith to Action Network held a regional conference on Women's rights and Christianity during the 16 Days of Activism against GBV. The conference was featured across five mainstream

media platforms, both on their websites and YouTube channels. A campaign was carried out by Mensen met een Missie during the 16 Days of Activism against GBV and the Human Rights Week, to highlight the linkages between- and intersectionality of all human rights (including FoRB) and the way religion and religious leaders can be a positive force in countering gender-based violence.

- A joint campaign was conducted in the Netherlands by Tearfund the Netherlands and Mensen met een Missie, which consisted of a workshop during the Africa Day titled “Religion and Conflict, the Elephant in the Room”, and articles and interviews published in the Vice Versa magazine religion special. The campaign highlighted the importance of involving religious leaders in preventing and countering conflict and extremism.

8. Governance structure

JISRA's governance structure is designed to promote participatory decision-making, effective implementation of objectives, and compliance with policies.

JISRA programme established successful country-led governance structures that facilitate local ownership, stakeholder engagement, coordination, and programme implementation. The supervisory bodies (SB) and executive bodies (EB) work collaboratively to make decisions and manage the programme effectively. The governance structures have grown stronger over time, embodying tolerance and collaboration with the communities they involve. The success of the governance structures is manifested in the importance of inclusivity, community engagement, and collaboration in achieving effective programme implementation. The CCs are the linking pin between the countries and the consortium at global level and carry the functions of chair of the EB and secretary of the SB. The governance bodies are convening and working in line with the agreed terms of Reference. In 2022, Iraq, Uganda, Nigeria, Ethiopia and Mali identified important stakeholders to be part of their SBs by setting criteria and conducting a stakeholder mapping. This has resulted in participation of different stakeholders in the country SB to ensure a participatory approach and inclusivity. Participation of stakeholders remains a point of attention in Kenya and Indonesia.

In its internal governance, JISRA also promoted gender equality and an increase in representation of women in leadership roles. For example, Nigeria has made significant steps in achieving a 53% representation of women in governance bodies, while in Kenya 11 members out of 30 are women, in each of the EB and working groups (WGs). Nonetheless, not all countries have achieved the target of 40% of women in the governance bodies and partners are addressing this issue in their own organisations.

In order to have a coordinated and strategic approach in the consortium, each country has set its Planning, Monitoring, Evaluation and Learning (PMEL) and L&A WGs. L&A WGs have been working on a joint L&A agenda. Also, interventions in the extra-religious pathway are new for some partners and drafting the joint L&A agenda took longer than expected, thus, in some countries, the interventions will start in 2023. Local ownership, coordination and collaboration among different partners and participatory approach require time, staff allocation and financial resources. This has been challenging for some of the (smaller) organisations that are not able to participate in all WGs or joint activities. The country WGs are collaborating with and supported by the global L&A WG and the PMELWG to strengthen the capacity of the partners and their staff, connect different levels and platforms for L&A and to ensure coherent use of different tools within the programme.

The governance structure at country level is supported with an in-country coordination budget, which allows governance bodies and WGs to have the financial resources to meet in person, to organise learning sessions, etcetera. The different bodies are supported upon request to the global WGs, like the global PMEL WG and the global L&A WG. The support consisted of trainings (M&E training in all countries, L&A training in Nigeria, Mali and Ethiopia), technical support regarding youth participation, safety and security, among others. Through its emphasis on local ownership and leadership, the programme worked to support LPs and CSOs and create more equitable decision-making structures.

At global level, the consortium is coordinated by the four CPs through its Board of Directors, the Consortium Coordination Committee (CCC) and different WGs, like L&A WG, K&L WG, PMEL WG and Communications WG. All CPs are represented in the different bodies. The new Islamic technical partner NRTP has joined the CCC and some of the global WGs.

SEAH and integrity

The JISRA consortium and LPs follow their own existing organisational policies and procedures regarding SEAH and integrity that are mutually agreed on and officially signed as part of the agreements between JISRA CPs and LP, which they report on bi-annually. JISRA recognises that by implementing robust safeguarding policies, procedures, and training, organisations can mitigate the risk of harm and respond appropriately if incidents occur. This helps to create a culture of safety and accountability, where everyone is responsible for upholding the principles of safeguarding and protecting the well-being of individuals and communities.

The CPs and LPs are working together to ensure all the staff and people involved have basic awareness and adhering to the CP's/LP's code of conducts and SEAH policy. CCs conducted (refresher) trainings, ensured that all staff have signed the code of conduct and are aware of the reporting mechanisms. At the global level, the consortium drafted the outline for an overall SEAH and Integrity protocol that will be used in matters that transcend the partner and country levels. This procedure will be enrolled in the countries in 2023.

During the reporting period, CPs have conducted internal financial audits and worked with partners to strengthen their capacity in terms of financial controls and tender processes to prevent fraud and conflicts of interest.

9. Looking at 2023

The third year of implementation of the JISRA programme will build upon the results and lessons learnt in 2022. For more information about those reflections: see [chapter 2](#). The year 2023 will be an opportunity to reflect on the programmatic strategy and adapt the programme for the following years. Therefore, some of the important steps to be taken by the consortium in 2023 include the following:

Conflict sensitivity: We will develop a context update process for rapid updating of context information to inform programming decisions. CCs will have a refresher session on conflict sensitivity. We will develop and disseminate two case studies to exemplify effective conflict sensitivity to inspire its use of within religious involvement.

In recent months, discussions on the position and rights of the LGBT community have flared up in several of our focus countries. These discussions are often focused on religious beliefs, and religious actors can play an important role in them. We bring this topic into the conversation with our allied religious actors in a sensitive manner.

Governance: In 2023, the governance structure in all JISRA countries will continue to focus on strengthening the capacity of its members and promoting a sense of ownership. The budget allocated to the country consortium team will be utilised.

PGM: In 2023, the first cycle of PGM will be finalised and the second cycle will start.

Mid-term review: Being halfway through the programme, JISRA will commission a mid-term review to evaluate our progress in the last two years and a half and identify opportunities for learning and programmatic adaptation. This will also be an opportunity for consortium-wide reflection and planning for the upcoming two years.

Learning Agenda: JISRA's Learning Agenda will be centred on the three learning questions, with each quarter focused on one learning question. Desk research, M&E data, preliminary findings from academic research and other forms of reflections will feed into the agenda.

L&A: In 2023, JISRA will advocate for a shift in narrative and engagement around gender and FoRB towards an inclusive and human centred security approaches with the involvement of religious leaders, women and youth in shaping policy and practice. Key interventions include support to the joint submission by civil society for the Nigeria UPR process through the co-creation of policy positions and recommendations across faith divides with participation of women and youth. Also, follow up of the recommendations on FoRB for the UPR process in Indonesia will be carried out. In Kenya and Mali, roundtables on PCVE with local authorities will be conducted. In Kenya, Indonesia and Nigeria, intersectional perspectives and promotion of localised approaches to PCVE in EU policies will be included. Also, a training will be carried out on L&A skills and strategies, including a training for women faith representatives from different African countries such as Mali, Ethiopia, Uganda, Nigeria and Kenya, which will be focused on engaging AU and regional economic communities like the Intergovernmental Authority on Development.

NRTP, the Islamic Technical Partner, will initiate and facilitate a CoP for the Muslim partners within JISRA. This will serve as an avenue for exchange, capacity strengthening, and L&A coordination from an Islamic perspective. Besides that, NRTP will promote FoRB, interfaith peace and the important role of religious actors in international policy forums.

10. List of annexes

1. Updated risk matrix
2. Country level reports
3. Compiled Outcome Harvesting Log
4. Compiled Activity Trackers
5. Stories of change
6. Basket indicators