COMMUNITY DRIVEN RECONCILIATION
A GENDER-SENSITIVE TOOLKIT FOR PEACE ACTIVISTS

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RECONCILIATION

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ACKNOWLEDGEMENTS

ABOUT NDI

NDI is a nonprofit, nonpartisan, nongovernmental organization that responds to the aspirations of people around the world to live in democratic societies that recognize and promote basic human rights. Since its founding in 1983, NDI and its local partners have worked to support and strengthen democratic institutions and practices by strengthening political parties, civic organizations and parliaments, safeguarding elections, and promoting citizen participation, openness and accountability in government.

With staff members and volunteer political practitioners from more than 100 nations, NDI brings together individuals and groups to share ideas, knowledge, experiences and expertise. Partners receive broad exposure to best practices in international democratic development that can be adapted to the needs of their own countries. NDI's multinational approach reinforces the message that while there is no single democratic model, certain core principles are shared by all democracies.

The National Democratic Institute (NDI) began working with reform-minded Iraqi politicians in 1999, and formally established its in-country presence in 2003. NDI's programming goal in Iraq is to strengthen policy-oriented political institutions with improved professional legislative capacity, policy-based political discourse, and inclusive and responsive governance. For more information about NDI, please visit www.ndi.org.

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Syrian refugees families who came from Kobani districtliving in refugees tent in Suruc district, 25 October 2015, Turkey, Sanliurfa.
Photo: Orlok / Shutterstock

INTRODUCTION

Every conflict situation is unique, and there is no one-size-fits-all blueprint or step-by-step guide for conflict transformation. Peacebuilding interventions need to be contextualized to local circumstances, reflect societal dynamics, and be respectful of peaceful cultural and religious traditions. Initiatives that seek to transform conflict must also take into consideration local empowerment and ownership of peacebuilding efforts.

The aim of this toolkit is to support local activists seeking to transition their communities to a more peaceful future. Whether you are first-time activist, an individual with a project idea, or part of an established organization, this toolkit is designed to provide you with practical steps to transform and mitigate conflict and support you as you assume a more central peacebuilding role in your community. Designed with the consideration that every conflict is different, the toolkit presents transferable and adaptable tactics and techniques successfully applied in real conflict transformation processes.

This toolkit is based on the principles of conflict transformation, an approach that seeks to build peace at all levels of society. Initiatives that adopt a conflict transformation approach aim to change or alter the relationships that prompted conflict and create opportunities for genuine reconciliation. However, as a local actor more attuned to community dynamics and needs, you are always best placed to analyze your own situation and decide the best course of action.

Lastly, the idea to draft a gender-sensitive toolkit was born from a gathering NDI convened of 100 women activists from across Iraq to assess their challenges and motivations to contribute to the stalled national reconciliation process in the country. While the vast majority stated that Iraqi women should be involved in all aspects of political and community reconciliation, they recognized that their desire to contribute was at times not met by in-depth comparative knowledge of key concepts and experiences of other countries. The women activists requested assistance to strengthen their skills and build their confidence to mobilize their communities and persuade decision makers to give them a seat at the table. With limited access and few resources geared to support women peace activists in the Middle East and North Africa region, NDI drafted this toolkit to support women across Iraq and around the world as they work to bring peace, stability, and prosperity to their communities.

TOOLKIT PRINCIPLES

There is no "one-size-fits-all" method of peacebuilding.

Every conflict situation is unique and should be individually analyzed, and a vision of what positive change would bring should be created; this should inform all actions taken.

Local actors are best placed to decide the most appropriate intervention; external players can share insight and experience but they can never tell local populations how to build peace.

Always be well-prepared for peacebuilding activities.

Do No Harm. Your safety and the safety of others is always the number one priority.

Throughout the toolkit there are five overarching themes that run through the tools, topics, and information and these form the foundation of all conflict-based work:

1. **INCLUSION:** Peacebuilders need to think of themselves, their communities, and their countries as multidimensional to ensure all voices are heard. The exclusion of key actors and different voices is consistently a critical factor in failed peace efforts. This can mean exclusion of women, minorities, young people, and other underrepresented communities in society. Adopting an inclusive approach means being explicitly oriented toward social justice and peacebuilding as it seeks to identify pathways for broader inclusion and representation.

2. **EMPOWERMENT:** Despite ample evidence that women not only make positive contributions to peace processes but are often a factor that ensures success, they are frequently excluded from peacebuilding initiatives. This toolkit therefore provides specific tools for female peacebuilders to make the case for increasing women's roles in peacebuilding. The key message is simple: if you don't have women involved in peacebuilding, you don't have peace. It is simply a strategic imperative.

3. **PREPARATION:** Those who fail to prepare, prepare to fail. Whether it is preparing yourself, your own community for compromise or building consensus on what "peace" means, preparation is one of the keys to success. This toolkit will provide lessons for those seeking to prepare themselves to undertake conflict transformation initiatives. It includes self-evaluations and advice on tailoring visioning processes, language, negotiating, and preparing for peacebuilding intervention.

4.   **EMPATHY:** Effective peacebuilders understand what is important to other communities. What are their interests and priorities? What do they want and why do they want it? This toolkit outlines why an understanding of others outside of your community is so critical and provides advice on how to cultivate it. Listen, understand, and respect the needs of others because a sustainable peace is one where all members feel good about what changes will come about as a result of a peacebuilding intervention.

5.   **DO NO HARM:** One of the most important principles that guides a peacebuilder is Do No Harm. A peacebuilder's priority is to ensure that harm is not unwittingly done to their communities or themselves as a result of their intervention. Applying Do No Harm requires an understanding of the context in which you are working so that outcomes of your work are supporting the development of positive and lasting change.

The toolkit also includes annexes that provide instructions for a variety of peacebuilding intervention models, facilitation techniques, research tools, and templates designed to help peacebuilders manage their peace-related activities in ways that promote positive interaction and cultivate a better understanding of others within their own communities.

PART I
GETTING STARTED

Women activists protesting in Liberia
to end the years long civil war.
Photo: Pius Utomi Ekpei, AFP/Getty Images

CHAPTER 01
STARTING YOUR PEACEBUILDING JOURNEY

"

Peace is a journey of a thousand miles and it must be taken one step at a time. – Lyndon B. Johnson

The first step to becoming an agent of change is acknowledging the deeply-rooted values that motivate you to get involved in peace work. So, before you get involved in peacebuilding, conduct a personal analysis and create a vision of how your involvement would impact your life and your family. You also need to honestly assess your personal capacities that can be leveraged for successful peacebuilding interventions, as well as identify areas for personal growth and improvement.

This personal analysis is not meant to call into question your motivations for wanting to take action. Rather, it is meant to help you take stock of your personal situation and ground your actions so that they are reflective of your values, play to your strengths, and develop your capacities. This analysis will also help define the first, even smallest, step you can take to start building peace, by answering questions such as: What would I like to see change? How can that best be achieved? Who can help me? How will I know I have made progress?

DIRECTIONS: Review the following questions and answer them honestly based how you assess yourself in each area right now.

VALUES AND MOTIVATIONS: The following is a sample of values. Start by circling 10 words that reflect what you value most.

leadership	innovation	curiosity	humility	discipline	power
openness	patience	duty	honesty	creativity	prosperity
passion	competition	achievement	collaboration	vision	security
kindness	loyalty	respect	teamwork	trust	faith
forgiveness	religion	dignity	freedom	democracy	knowledge
justice	recognition	service	courage	empathy	equality

Based on the terms you circled above, what are the five words that reflect your core values? How do these values energize and motivate you to become involved in peacebuilding?

_____

_____

_____

Are these values going to help bring about change? If not, do you need to consider re-prioritizing your values?

_____

_____

_____

STRENGTHS AND WEAKNESSES: Review the list of skills and circle the ones you excel at. Then mark a check (✔) next to the skills that you think you would like to improve.

analyzing	guiding	empathy	organizing	researching	motivating
creating	implementing	diplomacy	mentoring	speaking	leading
communicating	facilitating	managing	persuading	writing	coaching
problem solving	finding common ground	spotting patterns	listening	learning	efficiency

Based on what you circled above, what do you excel at and how do you know? How can these skills help you in your peacebuilding activism?

_____

_____

_____

What are areas for improvement? How can you start to build these skills?

_____
_____
_____

PERSONAL SECURITY: How can I safely become active in working with other like-minded people to achieve real meaningful change? Is now the right time for me to become more active?

_____
_____
_____

As an activist, how will my work impact me and my family? Is the impact a price worth paying to become active in peacebuilding?

_____
_____
_____

COMMUNITY ASSESSMENT: How do I know my community is ready for a peacebuilding intervention? Are there already initiatives in place that I can work with?

_____
_____
_____

Who do I need to involve in my activism to be successful? Who are potential spoilers?

_____
_____
_____

Are there any organizations that I can work with to create the type of change I aspire to? If so, can I safely join and become active? If not, can I identify like-minded people I can safely work with? Write down the names of organizations or projects in your community.

_____
_____
_____

FINAL ASSESSMENT:[1] Review the list of dimensions below and mark a check (✔) next to the ones that reflect you.

☐ **Motivation:** I do this for my family/community/country and not for my own sake, my recognition, promotion, and experience.

☐ **General knowledge:** I possess general insight into and understanding of the complex conflict situation.

☐ **Specific/local knowledge:** I have enough local knowledge of the conflict context to ask good questions and I am willing to explore the unique aspects I do not understand.

☐ **Skills:** I have sufficient speaking and listening skills (including silence!) and I do not impose my own views.

☐ **Empathy:** I have sufficient personal maturity to understand and appreciate the experiences and views of others, even if they conflict with my own.

☐ **Nonviolence:** I am nonviolent in my actions, speech and thoughts and do not easily lose my temper.

☐ **Creativity:** I find opportunities in challenging situations and can think outside the box.

☐ **Compassion:** I feel the potential or actual suffering of the victims of conflict.

☐ **Perseverance:** I have the technical and emotional capacity to work through challenges.

☐ **Process:** I have the will and desire to improve myself.

Total # of check marks: _____

- **Under 7 checks:** Perhaps now is not the right time to engage in activism. Consider deeper reflection on your motivations, skills and capacities, and timing.
- **7–8 checks**: Your personal situation can provide you with the space and opportunity to engage in activism, however, consider working on the dimensions you missed.
- **9–10 checks:** You are ready! You do not need to be superhuman, but be prepared, be ready, and always be willing to improve yourself.

If you are content with your analysis and feel confident as to how you can become involved in peacebuilding, do it! Based on these answers you can decide when and how to begin your peace activism. While the answers to these questions will change with time and context, your honest assessment of your personal situation and capacities will help chart your path for how to bring about change in your community.

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[1] Adapted from: Dr. Johan Galtung's, *Conflict Transformation by Peaceful Means (the Transcend Method),* United Nations Disaster Management Training Programme.

WHEN ACTIVE IN PEACEBUILDING...

DO	DON'T
Consider your safety before undertaking any peacebuilding activity.	Go anywhere or do anything without informing family, colleagues, and friends in advance.
Prepare well for all peacebuilding activities.	Undertake any peacebuilding activity unprepared; it can be dangerous and counter-productive if you do.
Be honest and true to your values at all times; respect earned in peacemaking is of great value.	Try to portray yourself as someone you are not; conflict encourages people to hide their true persona behind a variety of masks, in peace we must lead by example and stand for our true values.
Find like-minded people to work with. Consider entering a coalition or partnering with an organization.	Abandon your core values and vision when working with others. Lasting peace is created when the fundamental needs and core values all parties are represented and satisfied.
Share your vision for peace and what you hope to achieve through your activism. This will build awareness and trust in your intentions.	Assume that others already know your goals and motivations for your peace activism.
Consider starting your peace activism at the local level and within your own community. This will help build support for your participation and interventions.	Disregard larger or national-level issues that could be addressed through your interventions.
Be courageous.	Be reckless.

Yerevan, Armenia - April 22 2018: Young people holding a huge Armenian flag and moving through the city of Yerevan.

CHAPTER 02
THE PROFILE OF A PEACEBUILDER

"

Each of you is a potential leader. To lead means to take responsibility and to set the example. As I often say: You are never too young to lead or too old to act. – Kofi Annan

There is no one-size-fits-all definition of a peacebuilder. The term "peacebuilder" does not just apply to professional mediators, UN peacebuilding missions, or diplomats negotiating a peace treaty. A peacebuilder is defined by the characteristics and experiences that help them to promote peace at all levels of society—in family, among friends, across tribes, in a neighborhood or community, and in their country.

REFLECTION

Who is a peacebuilder that inspires you? What characteristics did he/she have that made them an effective peacebuilder? How do you think these characteristics or experiences impacted his/her work? What challenges did he/she face?

_____

_____

_____

_____

_____

Working in peacebuilding requires a particular mindset and character. It requires perseverance and commitment in order to achieve long-lasting positive change and sustainable peace. Key qualities and common traits of an effective peacebuilder often include empathy, adaptability, unbiased and neutral behaviors, ability to motivate others, capacity for visioning, and creative and critical thinking.[2]

➤ **Empathy** is understanding others' emotions and experiences as if you had lived them yourself. Empathy means you are able to put yourself in someone else's shoes in order to appreciate and value their perspectives. Practicing this peacebuilding principle also requires you to know how and when to listen and be silent.

➤ **Adaptability** means you are flexible and able to make changes to your peacebuilding plans. Conflict situations are fluid and evolving, and you need to be able to adapt to changing environments in order for your activism to remain relevant and effective.

➤ Remaining **unbiased and neutral** is key to being an effective peacebuilder as it helps garner trust and confidence among all parties. In your peacebuilding activities you need to acknowledge different viewpoints and give space for others to speak, and by remaining neutral and not using your role to get your own personal agenda on the table you are able to help parties reach an agreement that is mutually acceptable.

➤ **Motivation** is vital for peacebuilding. An effective peacebuilder is able to demonstrate enthusiasm that motivates others to participate and follow their lead. However, engaging in this work is challenging and can take a toll on a person, even the most experienced peace activist. To maintain the high-level of commitment and energy needed to engage in peacebuilding requires dedicated time for self-care and self-reflection. Just as you would practice Do No Harm for others, be sure to apply it to yourself as well.

➤ An effective peace activist can **create a vision for peace** and clearly communicate that vision to others to encourage and inspire support. An even more effective activist can maintain the vision and guide others, even when times get rough.

➤ **Creativity and critical thinking** are important for finding new and innovative ways to achieving your vision for peace. Creative thinking can also be used for problem solving. As a peace activist you will be required to address problems that range from the logistics of your peacebuilding activity to the contextual obstacles preventing peace. Thinking creatively and critically for how to overcome these challenges is a fundamental skill for an effective peace activist.

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[2] Reina Neufeldt, Larissa Fast, Fr Robert Schreiter, Fr Brian Starken, Duncan MacLaren, Jaco Cilliers, John Paul Lederach, *Peacebuilding: A Caritas Training Manual*, Caritas Internationalis, 2002.

Other qualities and traits of a peacebuilder include:[3]

Honest	Inspiring	Wise
Committed	Patient	Admits mistakes
Hard working	Dedicated	Disciplined
Sincere	Passionate	Constructive
Listener	Balanced	Sensitive
Communicator	Timely	Humble
Nonviolent	Discreet	Devoted
Courageous	Hopeful	Accepts challenge
Respectful	Aware of local cultures	Articulate
Knowledgeable	Confident	Lifelong-learner

Peacebuilding activity always involves working with people trapped in circles of conflict, and peace activists should recognize that strong relationships need to be built with every individual they work with. To succeed, peace activists should seek to build a strong personal reputation based upon:

➤ A resolute commitment to peace and exclusively peaceful means; this commitment needs to be absolute and should exist in every aspect of the activist's life.

➤ Respect and empathy for all those who have endured conflict; the experience of conflict is difficult and thus activists must demonstrate listening and understanding when seeking to help individuals and communities transit out of it.

➤ Regard for inclusive dialogue and peacebuilding; every party to a conflict should be offered opportunities to turn away from violence and become part of peacebuilding activity and activists should always advocate the inclusive approach.

➤ Thorough preparation; every activity (formal or informal) must be prepared to ensure that everyone attending: knows whom they are meeting; is well briefed on the purpose and content of the activity; knows what should be said and by whom; and is always on time and appropriately dressed for the activity.

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[3] Kai Brand-Jacobsen, *Toolkit for Peacebuilding and Conflict Transformation in Nepal*. GTZ Nepal, 2003.

PROFILES OF COURAGE

PEACEBUILDERS FROM AROUND THE WORLD

Munich Security Conference 2012.
Photo: Frank Plitt

Malala Yousafzai

At a young age, Malala Yousafzai from Pakistan, became known for her activism and dissent against the Taliban's prohibition on the education of girls. At 11, Malala gave her first speech protesting the closing of a school and appeared regularly on television and broadcast news speaking out against the Taliban. In 2012 at the age of 15 when enroute home from school, Malala was shot and survived an assassination attempt by the Taliban. Malala Yousafzai won the Nobel Peace Prize in 2014 for her work fighting against the suppression of children and young people, and for the right of all children to have an education.[4]

Odembercht Awards 2014.
Photo: Carlos Rodriguez/ANDES

Rigoberta Menchú Tum

Rigoberta Menchú Tum is an indigenous Guatemalan woman, of the Mayan K'iche' ethnic group. Menchú has dedicated her life publicizing the rights of Guatemala's indigenous peoples during and after the Guatemalan Civil War, and to promote indigenous rights in the country. As a young girl, Rigoberta traveled alongside her father to rural communities across the country teaching them their rights and encouraging them to organize. She received the Nobel Peace Prize in 1992 in recognition of her work for social justice and ethno-cultural reconciliation based on respect for the rights of indigenous peoples.[5]

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[4] *Malala Yousafzai – Facts, Nobel Peace Prize Laureates,*
https://www.nobelprize.org/nobel_prizes/peace/laureates/2014/yousafzai-facts.html (accessed May 2018).

[5] *Rigoberta Menchú Tum - Meet our Laureats,*
https://nobelwomensinitiative.org/laureate/rigoberta-menchutum/ (accessed May 2018).

Tawakkol Karman

Tawakkol Karman was born in Yemen and works as a journalist. From 2007 to 2010, she regularly led demonstrations and sit-ins in Tahrir Square, Sana'a, and in 2011 as part of the protest movement sweeping across the Middle East, she actively participated in the protests against ruling regimes in a number of Arab countries. She has promoted the struggle for democracy and human rights in Yemen, and in 2011 won the Nobel Peace Prize for her non-violent struggle for the safety of women and for women's rights to full participation in peacebuilding work.[6]

Photo: Simon Davis/DFID

Being a peacebuilder or agent of change in your community is about adhering to certain behaviors and approaches to the challenging task at hand. It is about being a **leader** in your community. An effective and respected peacebuilder should strive to serve all regardless of race, gender, age, religion, ethnicity, sexual orientation, and social class, and should work to understand and appreciate the ideas and experiences of as many individuals as possible. A good peacebuilder is also someone who has vision and works to achieve that vision through a process that is diligent, honest, and respected.[7]

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[6] *Tawakkol Karman - Fact, Nobel Peace Prize Laureates,*
https://www.nobelprize.org/nobel_prizes/peace/laureates/2011/karman-facts.html (accessed May 2018).

[7] Adapted from: Mahnaz Afkhami, Ann Eisenberg, and Haleh Vaziri, *Leading to Choices: A Leadership Training Handbook for Women*, Women's Learning Partnership for Rights, Development, and Peace (WLP), 2001.

According to leadership development professionals Jim Kouzes and Barry Posner, there are five core practices or characteristics of good leaders that can be applied to peacebuilders:[8]

MODEL THE WAY	Create standards of excellence and set an example for others. You are modeling good qualities for others. Lead and stand up for your beliefs—be clear about your guiding principles and values.
INSPIRE A SHARED VISION	Create and articulate the ideal image of the future. Be positive and use an outcome-oriented frame of thinking to encourage other to join in realizing your vision.
CHALLENGE THE PROCESS	Search for opportunities to change the status quo and improve a situation. Encourage new ideas and resist the urge to do things the way they have always been done just because.
ENABLE OTHERS	Foster collaboration and actively try to get others involved. Create an environment of mutual respect and trust to encourage others to take risks. Give others the tools they need to succeed—no micromanaging—allow others to learn by doing.
ENCOURAGE THE HEART	Maintain determination and motivation, and recognize the contributions of others. Encourage others and help them achieve their dreams.

With these core practices in mind, it is important to remember that being a peacebuilder is not just about being born with certain leadership qualities or natural skills. These leadership behaviors develop with practice and, with a deliberate effort to keep them at top-of-mind, they will eventually become second-nature. This means that being a peacebuilder requires consistent effort toward personal development and self-reflection. The challenging task of transforming conflict requires continual development of skills and understanding in order to design effective and context-appropriate interventions, as well as regular personal check-ins to ensure mental and emotional preparedness to take on the task at hand.

Another key characteristic of a peacebuilder is that they are **action-oriented**. But someone who is striving to bring peace to their community does not simply go through a "to-do list" of tasks; a skilled and effective peacebuilder continually sets and reevaluates goals and priorities to ensure their actions yield positive outcomes. Through this process they are able to ensure that small steps and big actions are grounded with a sense of purpose.

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[8] Jim Kouzes and Barry Posner, *Five Practices of Exemplary Leadership*, http://www.leadershipchallenge.com/about-section-our-approach.aspx (accessed May 2018).

In chapter one you completed a self-assessment reflecting on your core values, motivations, and strengths to test your readiness to take on the challenge of peacebuilding. Let's take that assessment one step further to expand on your responses through the *Be-Do-Have* model.

The *Be-Do-Have* model, developed by Hilary Hinton "Zig" Ziglar, is a cycle of thought and action that can be used to triangulate your values, actions, and outcomes to ensure that you are on the right path to achieve the goals of your activism. According to Zig Ziglar, "You have to "Be" the right kind of person first, then you must "Do" the right things before you can expect to "Have" the things in life that really matter." The same principles apply to peacebuilders.

Source: Adapted from Judah Kurtz, Taking Action: Before You Do, Start with Be.

BE
What are my values? What is important to me?

DO
What are my goals? What are the actions to achieve these goals?

HAVE
What are the results? What are the outcomes?

BE: The "Be" is asking you to define the why—why you are doing what you are doing? Why do your values and beliefs motivate you to do this work? Articulating this will have a big impact on your level of commitment and engagement as it will help define a clear path of action.

DO: The "Do" is asking you to define your actions—what steps will you take to achieve your goals? When you are clear about your values and what is important to you, defining next steps and identifying choices to act is much simpler.

HAVE: The "Have" is asking you to define the impact—what are the results of your actions? This is the space to evaluate the outcomes and choose whether to continue on the same path or chart a new course. This is also the time to circle back to "Be" to ensure that your actions and the resulting outcomes are reflective of your values and are achieving your goals.[9]

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[9] Adapted from: Judah Kurtz, *Taking Action: Before You Do, Start with Be.* January 7, 2011.

DIRECTIONS: Answer the following questions through the lens of your peace activism. Utilize and expand on your responses in the assessment from chapter one. At the end of the exercise you will draft a one-paragraph statement of purpose.

BE

What attitudes and values do I hold? Are they going to help me or hold me back?

What do I need to believe about myself to be an effective peacebuilder?

What do I need to believe about others in my community, perhaps an opponent?

DO

What are the goals of my peace activism?

By the end of this year, what benchmarks do I need to fulfill to achieve the goals of my activism? What steps will I take to meet these benchmarks?

What do I need to do in order to be an effective peacebuilder in my family, social circles, community, and country?

HAVE

How do I measure my success as a peacebuilding activist?

_____

_____

_____

What outcomes do I hope to achieve as a result of my activism?

_____

_____

_____

How will my activism have a positive impact on my family, social circles, community, and country?

_____

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Statement of Purpose

Utilizing your responses to the self-assessment in chapter one and the "Be-Do-Have" exercise, write a one-paragraph statement of purpose. The objective of the statement is to help you articulate a full picture of WHY, WHAT, and HOW you want to achieve your peacebuilding goals. Creating an enduring and lasting peace takes patience and vision. With this statement of purpose you can clearly define how to achieve your goals in a way that maximizes your personal strengths, values, and actions.

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PART II
ANALYSIS

Cleaning up and rebuilding of Mosul, Iraq after being liberated from ISIS, 2018.
Photo: Karam Hassawy/NDI

CHAPTER 03
WHAT IS CONFLICT?

> *We should seek by all means in our power to avoid war, by analyzing possible causes, by trying to remove them, by discussion in a spirit of collaboration and good will.* – Neville Chamberlain

Now that you have made the decision to begin your peace activism, the next step toward implementing an effective peacebuilding intervention is to develop a deep understanding of the conflict situation. Conflict is a fact of life but every conflict is unique and complex. In order to be able to transform the nature of conflict you need to understand the drivers of unrest, the underlying causes of tension, and the lasting impact of violence in all its forms.

In protracted conflicts, especially where the conflict has been colored by a buildup of historical grievances, mistrust, and power imbalances, if an intervention is to be implemented, as a peacebuilder you need to have a full understanding of the complex conflict dynamics prior to development. Most importantly, as a responsible peacebuilder practicing the principle of Do No Harm you need to ensure that your intervention does not unintentionally fuel the conflict or exacerbate existing tension.

Do No Harm is a fundamental principle of peacebuilding. It is the practice of ensuring that a peacebuilding intervention is sensitive to conflict dynamics in order to prevent the inadvertent increase of divisions and tensions. This is done through comprehensive conflict analysis to understand how an intervention might help or hurt the conflict situation.

To achieve this level of understanding requires detailed analysis if you are to consider positive steps forward. As is always the case, the people best placed to analyze and understand a conflict situation are those who have lived it and thus those who wish to facilitate change need to ensure that the right questions are asked. However, also having a neutral third party serve as a mediator can help parties in conflict asses their situations from different angles and present information in a new light. Often time parties in conflict are consumed by their situation and have blinders up preventing new or different information from reaching them. External mediators can help reframe perceptions such as negotiation is not a weakness or compromise does not mean losing.

To begin your analysis consider the following questions:

1.   Where are the different groups strong? Are these areas single identity neighborhoods? Are there areas where different identities co-exist and has this led to especially dangerous interface areas?

_____

_____

2.   Who are the main players in the conflict? Are they state actors? Are there non-state actors involved? What is the history that led the different parties to be in conflict with one another?

_____

_____

3.   What role do external players (this could be other countries or groups from outside the country) play in the conflict? How willing might these external players be to play a positive role in a conflict transformation process?

_____

_____

4.   Have there been any previous peacebuilding attempts? How successful were these efforts? If they failed why did they fail?

_____

_____

5.   What is the current mindset of those involved in the conflict? Are they potentially ready for peace? Is there any chance that the mindset might change? What might help change the mindset of those involved?

_____

_____

Inevitably, when these questions are asked, many different perspectives, experiences, and mindsets will emerge. The job of those doing the analysis is to identify the areas of difference, highlight areas for positive intervention, and isolate the most challenging aspects of a situation. When this is understood then it is possible to consider potential actions. When considering potential actions it is important to have a clear understanding of:

➤ What are you trying to achieve? This involves being clear about the outcomes you seek.
➤ How do we expect the mindsets of those involved to change? How is that change to be achieved? And how might a change of mindsets positively alter the situation on the ground?
➤ How important it is for local activists to be in leadership roles in any intervention process, especially when one considers how true peace cannot be built by "outsiders" alone?

To fully analyze and comprehend the complex and multidimensional and multi-causal elements of a conflict also requires a foundational understanding of what conflict actually *is*. Moreover, in order to define what you are hoping to achieve through your intervention, maximize positive impact, and prevent the re-emergence of violence, you need to define what peace would entail within your situation.

The next section of this chapter and chapter four will therefore provide you with key definitions and frameworks to help you answer two fundamental questions: what is conflict and what is peace? With comprehensive answers to these questions you will be better equipped and prepared to identify appropriate intervention points and define the shape of your peace activism.

At the end of chapter four you will be provided with a step-by-step guide for how to conduct a comprehensive analysis of your conflict situation utilizing the information you have gathered.

What is Conflict?

Conflict is an amorphous term. It can take on many meanings and shapes for different people in different contexts. While the definition of a conflict is contingent on the context, all conflicts reveal issues. Conflict is an indicator that something has gone awry in a relationship and some of those involved can no longer accept the status quo. Conflict is therefore often driven by incompatible values that lead to grievances, whether it be inequality and marginalization, insecurity, cultural or religious difference, or the distribution of power and resources. People therefore engage in conflict to either maintain the status quo (typically those in positions of power) or to overcome shortcomings (typically those in positions of perceived injustice).[10]

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[10] Dr. Ruth Mischnick, *Nonviolent Conflict Transformation: Training Manual for a Training of Trainers Course.* Published by: Centre for Training and Networking in Nonviolent Action–KURVE Wustrow; Partners for Democratic Change Slovakia (PDCS); Civilian Defence Research Centre (CSDC); International Fellowship of Reconciliation (IFOR); and Peace Action Training and Research Institute of Romania (PATRIR).

REFLECTION

Answer the questions based on your personal experience with conflict.

A conflict is ...

_____
_____
_____

When I hear the word conflict, I think of ...

_____
_____
_____

When I experience a conflict, I ...

_____
_____
_____

When I witness a conflict, I ...

_____
_____
_____

Types of Conflict

Conflicts occur at different socio-geographic levels: from the very local, such as in a neighborhood or tribe, to the regional or even global. Defining the level of the conflict you are operating in will help you to conduct a more thorough analysis of the conflict situation. By understanding the levels of conflict you will also be able to better define the scope and scale of your peacebuilding intervention.

Local/Communal Conflict
Intrastate Conflict
One-Sided Conflict
Interstate Conflict
Regional/Global Conflict
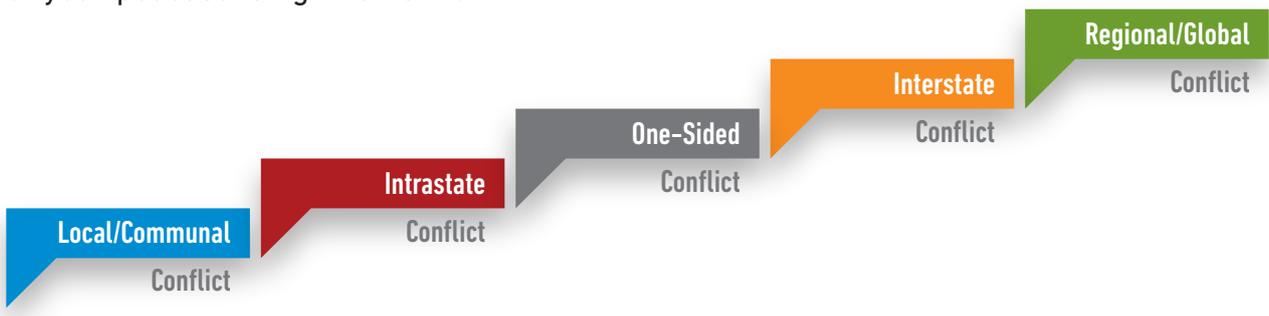
➤ **Local or communal conflicts** occur between non-state groups, meaning they do not control the state or armed forces, and they are organized according to a shared identity, meaning the conflict takes place along the line of group identities, such as ethnic, tribal or religious identity, as well as more ambiguous or socially constructed identities like shared history, values or culture.[11]

➤ **Intrastate conflicts** encompass the majority of all modern-day conflicts. Intrastate conflict occurs between armed groups representing or fighting in alliance with the state, and one or more non-state armed groups. Violence is typically confined within the borders of a single state but usually has significant international dimensions.

➤ **One-sided violence** is the unilateral use of force by a government or formally organized armed group against civilians. Examples include actions by the governments of Sudan and Myanmar, and non-state-actors such as al-Qaeda and the Lord's Resistance Army.

➤ **Interstate conflicts** occur between two or more states where each use their respective armed national forces. These conflicts have the potential to escalate into **regional or global conflicts**; however, the trend of interstate conflict has dropped significantly since the end of the second world war.

Political Conflict

A conflict is considered[12] political if there is a perceived incompatibility of intentions between various actors—individuals or social groups including states, international organizations, and non-state entities. In a political conflict, these actors can take a range of measures that threaten important functions of the state or the international order. Most often, actors in a conflict have divergent views on and pursue changes in areas such as:

➤ a country's political regime, or some of its ideological, religious, socioeconomic or judicial elements;
➤ political autonomy of a population within a state, or even obtaining independence;
➤ subnational dominance or de-facto control by a government, a non-state organization or a population over a territory or a population;
➤ control of natural resources such as water, oil, or minerals; control over territory and setting borders; or
➤ influence broader regional or international policy and regulations.

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[11] Emma Elfversson and Johan Brosche. *Communal Conflict, Civil War, and the State Complexities, Connections, and the Case of Sudan*, ACCORD, April 2012.
[12] Heidelberg Institute for International Conflict Research, *Conflict Barometer 2017*, No. 26.

Political conflicts can be violent and non–violent and can vary in intensity as shown below:

INTENSITY LEVEL	TERMINOLOGY	LEVEL OF VIOLENCE	INTENSITY CLASS
1	Dispute	Non–violent Conflicts	Low Intensity
2	Non–violent Crisis		
3	Violent Crisis	Violent Conflicts	Medium Intensity
4	Limited War		High Intensity
5	War		

Source: Heidelberg Institute for International Conflict Research, Conflict Barometer 2017

Causes of Conflict

Creating a clear picture of a conflict situation means conducting analysis to identify the root causes of a conflict. But remember, conflicts are complex and evolve over time which means that the level of importance of a specific cause may change over time. That is why regular analysis is important to ensure that your intervention and activism remains timely and addresses the current nature of the conflict.

Conflict causes can be understood as the factors that led to a rise in grievances. Grievances arise from the perception that the basic needs of security, identity, and livelihood are not met or that one or more groups' interests or values are threatened. These grievances are often referred to as the **drivers of conflict**. These are the structural conditions that have been built into the political and social fabric of a society and create the pre-conditions for violence. Violence erupts when the imbalance created from these structural conditions becomes too unbearable, or it is a result of a specific event that instigates the escalation of violence. These are often referred to as **triggers of conflict** or what sparks violence. Examples of triggers include: use of force; elections; natural disasters; insightful rhetoric; and sharp increases in food and fuel prices.

DRIVERS OF CONFLICT[13]

UNMET BASIC NEEDS	Many protracted conflicts are a result of the denial of fundamental human needs. Needs range from basic quality of life needs, such as access to food, water, education, and shelter to more complex needs, such as security, personal expression, individual and group freedoms. When these minimum living standards are neglected or are denied groups resort to violence to claim their rights and satisfy their needs.
EXCLUSION & INEQUALITY	When groups that are excluded from political, economic, social, and cultural spaces and decision making circles the likelihood of violent conflict increases. When these inequalities align along cultural, ethnic or religious identities a strong sense of collective injustice develops. Over time this actual or perceived sense of exclusion and marginalization based on social or cultural identity fuels tension and instigates violent conflict.
IDENTITY POLITICS	Conflicts over identity arise when a groups sense of self is denied legitimacy or threatened. Identities themselves— ethnic, religious, or cultural—do not have a proclivity for conflict; however, identity is a powerful mobilizer that can be used to unit groups to take collective action. Identity conflicts therefore tend to emerge out of a shared history and narrative of suffering and injustice. When identity is used as a political weapon it can be used by those in power to express dominance and exploitation, and by those in marginalized groups to express exclusion and abuse.
WEAK STATE INSTITUTIONS	When government is unable to manage the diverse interests and expectations of citizens, deliver basic services, provide safety and security, and meet the demands for political participation and inclusion, society fractures and groups revert to their own self-interests and turn to ethnic and sectarian ideologies. This breakdown in state institutions also gives way to corruption, clientelism, power struggles, and political exclusion and repression. Moreover, this leads to a deterioration of the social contract between the state and society if the state is not able to protect and deliver.

[13] Haider, H. (2014). *Conflict: Topic Guide.* Revised edition with B. Rohwerder. Birmingham: GSDRC, University of Birmingham.

HUMAN RIGHTS & JUSTICE	A groups sense of justice is linked to the inalienable human rights that govern society. If there is a perceived disparity between what is expected and what is given then a group(s) will begin to feel repressed. When people believe they have been treated unfairly, depriving them of their fundamental needs and human rights they will challenge those who treated them unjustly.
POVERTY & RESOURCE DISTRIBUTION	There is a clear correlation between poverty and conflict. But while there is evidence that extreme poverty can create a breeding ground for extremism and recruitment, there are nuances as to whether poverty is a direct cause of conflict. Poverty can sustain conflict through its association with injustices and marginalization, but it is the deprivation and limited access to resources and economic opportunity that tends to fuel conflict. When there are limited resources or resources are not distributed equitably, imbalances and tensions are created between those who have resources and those who do not.

It is important to clarify however that these drivers of conflict are not mutually exclusive and in fact, conflicts in most cases are highly intricate and fueled by more than one driver. So when conducting your analysis of a conflict situation it is important to assess all social, political, and economic dynamics to properly identify and diagnose the drivers of the conflict. Conflict also arises when tensions—visible or latent—across societal divisions build up and society either neglects or does not have the capacity to effectively mediate the situation. While these underlying divisions or "fault-lines"[14] may remain dormant they eventually evolve into points of contention along which different groups will align themselves. Potential fault-lines that could lead to or further exacerbate a conflict include:

➤ **Class:** Powerful vs. Powerless
➤ **Gender:** Male vs. Female
➤ **Religion:** Religion vs. Religion / Sect vs. Sect / Religion vs. Sect
➤ **Race**: Light vs. Dark
➤ **Generation**: Old vs. Middle-Aged vs. Young
➤ **Geography**: City vs. Rural
➤ **Ethnicity**: Ethnicity vs. Ethnicity
➤ **Culture**: Nationalism vs. Ethno-Sectarianism
➤ **Majority vs. Minority**: Dominate vs. Oppressed
➤ **Ideology**: Liberalism, Conservatism, Populism, Secularism, Islamism

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[14] Johan Galtung, *Conflict Transformation by Peaceful Means (the Transcend Method)*, United Nations Disaster Management Training Programme (DMTP), 2000.

The failure to consider these fault-lines could result in unintended consequences or a backlash to your intervention, or even a missed opportunity to address a major underlying cause to the conflict that could have transformative effects. That is a why comprehensive conflict analysis is key: it will help you identify and understand the overt causes of the conflict as well as the most ambiguous or invisible factors.

Conflict vs. Violence

Violence is a means by which some choose to deal with conflict. Violence happens when a conflict is mismanaged or neglected, and overtime is seen as a legitimate way to respond to conflict. Violence can however take on many forms. According to peacebuilding practitioners violence can manifest itself in three dimensions: **direct, structural,** and **cultural**.[15] Utilizing a broader definition of violence will help refine your analysis of the conflict as it will reveal the interconnectedness of these dimensions. By understanding this relationship, you will be able to identify better entry points for your conflict transformation intervention.

➤   **Direct violence** is the visible and physical manifestation of conflict — killing, genocide, torture, gender-based violence. *Verbal violence* is another form of direct violence. It can be used to incite physical violence by blaming or shaming others, or by the use of hate speech to demean or demonize others. *Psychological violence* can be used to harass or torment others through the threat of violence, increasing levels of insecurity and vulnerability.

➤   **Structural violence** is when certain groups have limited access to or are excluded from economic opportunities, resources, rights, and decision making. These restrictions are often codified into the legal, political, and social norms that govern society. These tendencies can be as overt as limitation of religious rights and discriminatory taxes, or as subtle as some groups being awarded more privileges than others.

➤   **Cultural violence** is employed by dominant groups by utilizing their own religion, ideology, language, and iconography to suppress another group's cultural and traditional expression. Cultural violence is often used to justify or legitimize the use of direct or structural violence in the name of preserving a nation or religion. Examples of cultural violence include prevention of: use of own language, celebration of own occasions, practice of religious rituals, or physical destruction of historic and cultural heritage with the intention to wipe them from collective memory.

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[15] Kai Brand-Jacobsen, *Toolkit for Peacebuilding and Conflict Transformation in Nepal.* GTZ Nepal, 2003.

REFLECTION

Describe a situation in which physical, cultural, and/ or symbolic violence was used in your area. What were the three most recent triggers of conflict in your area? What would you identify as the primary drivers of conflict in your area?

_____

_____

_____

_____

_____

_____

_____

Effects of Conflict

Effects are the current manifestations of a conflict on social, political, and economic life: internal displacement and refugees; lack of trust and confidence; destruction of infrastructure; sexual violence; environmental degradation; psychological trauma; and economic stagnation are examples of effects that represent visible impact and change in society.

Differentiating between the causes of conflict from its effects can, however, be a challenge. As conflicts emerge, and the longer a conflict lasts, the lines between causes and effects blur. For example, discrimination and marginalization might be an effect of one phase of a conflict and a cause of the next. Effects in essence are the consequences or the impact of a conflict and answer questions such as how are people affected, what is the level of physical devastation, and what behavior patterns have changed?

The effects of a conflict can also be different across groups, gender, age, and geographic areas. In the analysis you need to ensure that you are collecting data and information from a diverse range of stakeholders and affected communities. This will lead to a more holistic understanding of the immediate and long-term effects of the conflict. Engaging different voices and perspectives will also support the development of a more inclusive peacebuilding intervention as it will be designed to support the needs and expectations of the wider society.

TIP SHEET

Gender-Sensitive Conflict Analysis

Men and women experience conflict differently. Although men can be both perpetrators and victims of conflict, women tend to disproportionality suffer from the consequences of conflict. While men are usually recruited to fight, whether forcibly or by volunteering, women are often confined to the home or forced to flee with children and the elderly during times of violent conflict. While men are away engaged in direct fighting, women assume greater responsibility within the home and community, redefining traditional gender roles and norms. When men return from fighting, this shift can lead to tension in the home and community.

By identifying and analyzing how conflict impacts women, you can design an intervention that better addresses their particular needs and concerns, as well as the underlying issues of injustice and inequality that may still exists in structures and systems.

To ensure your analysis is gender-sensitive consider the following questions:[16]

- ➤ How did women experience the conflict? What happened to them?
- ➤ How did men experience the conflict? What happened to them?
- ➤ How were the elderly and young men and women affected by conflict?
- ➤ What are the problems for men when they return home? What adjustments are required?
- ➤ What are the problems for women when combatants return home? What adjustments are required?

In addition to ensuring the different experiences of women and men are considered, conducting a gender-sensitive conflict analysis can help to build understanding of gender power dynamics and how gender and societal norms drive conflict. This gendered-lens would support the design of a more responsive intervention as it would allow you as the peacebuilder to better navigate and adapt to best meet in the needs of those you are trying to support.

For more information on gender-sensitive conflict analysis check out the manual by Conciliation Resources, "Gender & Conflict: Analysis Toolkit for Peacebuilders".

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[16] Adapted from: Reina Neufeldt, Larissa Fast, Fr Robert Schreiter, Fr Brian Starken, Duncan MacLaren, Jaco Cilliers, John Paul Lederach, *Peacebuilding: A Caritas Training Manual, Caritas Internationalis*, 2002.

Conducting a Conflict Analysis

Now that you have a strong foundation and understanding of what conflict is and how it manifests itself, it is time to conduct an analysis of your own conflict situation. As explained at the beginning of the chapter, conducting a conflict analysis is vital step in your activism and the design of your peacebuilding intervention. It is not only important to establishing the scope and scale of your intervention, but it also a central component to conflict-sensitive practices and the application of Do No Harm.

Step One: Develop a Conflict Profile

A conflict profile provides a brief description of the current conflict situation and operating environment. To develop the conflict profile consider the following questions:

➤ What is the political, economic, and socio-cultural context (i.e. geographical limits, population demographics, and governing structures)?
➤ What are emerging political, social, and economic issues (i.e. decentralization, returning of displaced persons, economic reforms)?
➤ Is there a history of conflict?

Step Two: Identify Key Actors and Parties to the Conflict

This includes state or non-state individuals, groups, and institutions that contributed to the conflict or were affected by it. Parties to conflict could also be identified as:

1. Primary parties: Those in direct opposition to each other.
2. Secondary parties: Those who are allied to one or more of the primary parties but avoid becoming direct adversaries (these could be those who provide funding or weapons to one or more of the primary parties).
3. Third parties: These can be mediators or peacekeepers who intervene to facilitate resolution.

When identifying these key actors and parties consider providing details as to their main interests, goals, positions, capacities, and relationships.

➤ What are the stated aims of the different parties to the conflict?
➤ How likely is it that they will achieve their goals?
➤ Do parties have connections to regional or global networks that influence the conflict?
➤ Have key actors demonstrated any willingness to talk or compromise with others?

Step Three: Outline the Causes and Effects of the Conflict

For this section you could utilize a tool known as the **Problem Tree Analysis**. This tool can support the process of helping you to parse out the differences between a conflicts' causes and its effects and show linkages between the two (i.e. this effect(s) is a result(s) of what cause?).

A benefit of the Problem Tree is that it can help you strategize as to whether you want your intervention to work on the causes of conflict or its effects. It is important to note though that working solely on the effects of conflict rarely produces the permanent change you are seeking to achieve. Peacebuilding interventions should seek to address the root causes in order to transform the dynamics that led to the conflict.

To identify the **causes** of the conflict consider:

➤   underlying drivers of conflict
➤   triggers of violence
➤   potential fault-lines
➤   different manifestations of violence (direct, structural, cultural)

To identify the **effects** of the conflict consider:

➤   immediate and longer-term impact
➤   impact on different groups (i.e. gender, age, geographic area, religion, ethnicity)
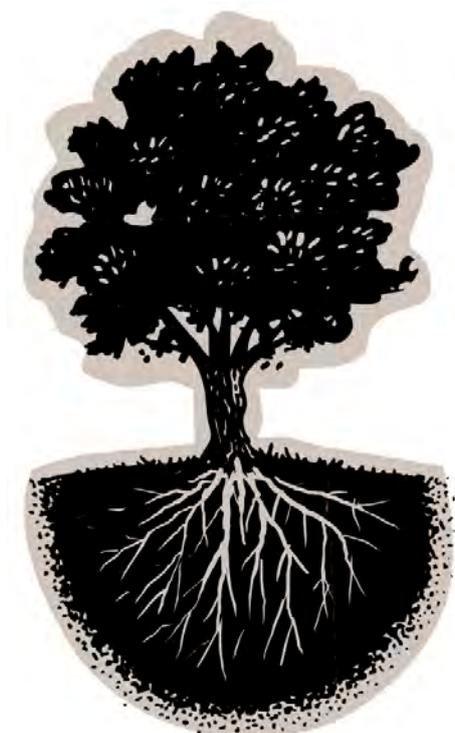
EFFECTS

_____
_____
_____
_____
_____

CONFLICT

_____
_____

CAUSES

_____
_____
_____
_____
_____

Young girl at a school ceremony in Mosul, Iraq, 2018.
Karam Hassawy/NDI

CHAPTER 04
WHAT IS PEACE?

" True peace is not merely the absence of tension: it is the presence of justice.
— Martin Luther King Jr.

After conflict, "peace and reconciliation" is very often the goal sought by all sides. The problem is that few people can actually articulate what that means in practice. There is rarely a clear understanding of what peace would look like.

Unless you know what "peace" is, how can you create it? You cannot work towards something you cannot define. Peacebuilders are essentially agents of change, and people need to know what that change will involve before they will agree to it. That is why peacebuilders focus on defining the conflict as well as the peace they are seeking to create.

REFLECTION

Answer the questions based on your personal experiences and worldview.

Peace is …

_____

_____

_____

What would peace mean for me?

_____

_____

_____

What would peace mean for my family?

_____

_____

_____

What would peace mean for my community?

_____

_____

_____

What would peace mean for other groups that are not my own? For my country? For the world?

_____

_____

_____

What is Peace?

Just like conflict is defined or understood relative to the context in which it exists, so, too, is peace. Peace can mean different things for different people. People's experience with conflict will create varying expectations and priorities for peace.

Because the definition of peace is fluid and dependent on the conflict situation and personal impressions, consensus has yet to be reached on a single definition to capture all elements of peace. Yet, for teaching purposes and because this toolkit is framed using the principles of conflict transformation, peace will be defined as a process by which the structures and relationships that govern a society continuously evolve in order to manage conflict and address grievances through nonviolent approaches.

Recognizing that peace, like conflict, is complex and multidimensional, this definition of peace needs to be expanded to make the important distinction that peace can exist in two forms: **negative peace** and **positive peace**.[17]

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[17] Institute for Economics & Peace. *Positive Peace Report 2017: Tracking Peace Transitions Through a Systems Thinking Approach*, Sydney, October 2017. Report number 54. Available from: visionofhumanity.org/reports (accessed May 2018).

➤ **Negative Peace** or the absence of violence. Negative peace seeks to reduce or eliminate direct violence. A ceasefire is an example of the creation of a negative peace. In a period of negative peace, the status quo of the conflict continues unabated as it does not address the structural conditions, grievances, and societal fractures that gave rise to the conflict.

➤ **Positive Peace** or the transformation of attitudes, institutions, and systems that sustain peace. It includes the absence of direct violence as well as the absence of structural and cultural violence and addresses the drivers of conflict. Positive peace creates an environment of social justice, equality, and constructive relationships.

• *Attitudes:* norms, beliefs, preferences, and relationships within society. Attitudes influence how people and groups interact.
• *Institutions:* formal bodies created by government or other bodies, such as companies or civil society, that provide a service.
• *Systems:* formal or informal operating procedures of a society that are maintained through informal rules or codes-of-conduct for how to behave and interact.

Creating a positive peace means building the capacity of society to meet the needs of citizens, reducing the number and intensity of grievances, and creating mechanisms that can resolve disagreement and tension without the use of violence. The factors that would contribute to this environment to transform and sustain peace develop over time, which is why peace is a process not an event. According to the Institute for Economics & Peace there are eight pillars that contribute to establishing a positive peace:[18]

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[18] Institute for Economics & Peace. *Positive Peace Report 2017: Tracking Peace Transitions Through a Systems Thinking Approach.*

SOUND BUSINESS ENVIRONMENT

WELL FUNCTIONING GOVERNMENT

LOW LEVELS OF CORRUPTION

EQUITABLE DISTRIBUTION OF RESOURCES

PEACE

FREE FLOW OF INFORMATION

ACCEPTANCE OF THE RIGHTS OF OTHERS

HIGH LEVELS OF HUMAN CAPITAL

GOOD RELATIONS WITH NEIGHBORS

Source: Institute for Economics & Peace. Positive Peace Report 2017: Tracking Peace Transitions Through a Systems Thinking Approach

1. **Well-Functioning Government:** Delivers high quality services; equally applies and respects the rule of law, builds trust and confidence in the state; encourages political participation; and demonstrates political stability.

2. **Equitable Distribution of Resources:** Ensures equity in access to and distribution of resources and opportunities, such as income, education, and social mobility.

3. **Free Flow of Information:** Free and independent media disseminates information for greater openness and for citizens to access information to be well informed and work together.

4. **Good Relations with Neighbors:** Capacity and proclivity for diplomacy and negotiation to manage disagreements; positive attitudes towards foreigners; trade relations with other states; and friendly business environment to support foreign direct investment.

5. **High levels of Human Capital:** Fosters the required skills for economic development; educates citizens and promote the development of knowledge; and prepares and empowers young people to enter the work.

6. **Acceptance of the Rights of Others:** Applies laws that protect basic human rights and freedoms and informal social and cultural norms; promotes tolerance and respect between groups in society; and upholds gender equality, workers' rights, and freedom of speech.

7. **Low Levels of Corruption:** Holds individuals and organizations accountable; high performing, transparent institutions; and well-educated human capital with highly specialized training.

8. **Sound Business Environment:** Creates a strong entrepreneurial environment; maintains labor market flexibility; provides equal access to employment; and refrains from over-regulating business operations.

Taken together, these eight pillars represent the whole of a society. A single peacebuilding intervention cannot effectively address all of them—no matter the scale and financial backing of the intervention—but these pillars are not independent of each other. Progress or setbacks in one area could very likely impact another area. For example, improvements in human capital and capacity could foster better business environments, but backsliding on the acceptance of the rights of others could deter foreign travel and jeopardize relations with neighbors.

Progress will be gradual. But the more these pillars develop the more they can contribute to creating a positive peace and in turn a more resilient and stable society.

The Language of Peace[19]

Conflict is not a "normal" situation for anyone to live in. Sadly, though, for those who experience life in conflict zones, a state of conflict becomes "normal." As a result, people may begin to fear the changes that need to be made to achieve peace. When an individual decides to become a peacebuilder they need to promote the idea of peace in as positive and constructive manner as they can. To achieve this goal they have to ensure that they:

• Articulate a vision for a future peaceful situation.
• Promote peace as something new and different.
• Promote compromise as strength.
• Build strong personal relationships with key individuals from other communities.

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[19] David Rose, Presentation "The Language of Peace," February 2018.

Part of that process includes changing the notion that peace means loss, a return to pre-war life or surrender. A peacebuilder needs to reframe the language used around to peace to move away from the idea that some "win" whiles others "lose," and promote peace as the creation of something "new" and "different." Remember, peace is not just the absence of violence. It is the absence of the reasons for violence.

It might be tempting to seek to return to a previously "peaceful" situation but peacebuilders should realize that the past contained the causes of the conflict and returning to that point would solve nothing. Only moving forward to something new and different enables peacebuilders an opportunity to identify and address the original causes of the conflict and the issues that have arisen as a result of conflict, as well as create opportunities for the traditionally excluded groups to become active in the process.

Articulating a Vision of Peace

Peacebuilders need a vision of what they are working towards. If you are trying to transform a conflict, what are you trying to transform it into? What is the end-result if your transformation is successful? What are the steps needed in order to achieve it?

To answer these questions, peacebuilders often partake in what is known as a **visioning process.** Visioning is a forward-looking process that identifies what end-states are plausible, probable, and preferred. It imagines the kind of peace you want to create and what you want "normal" to be. It is how peacebuilders foster support from their communities. People need an idea of where a peace intervention will take them. They will not support a process unless they believe it will eventually benefit them.

Visioning encourages people to commit to the process and cultivates belief that change is possible. It does not mean creating a blueprint for peace. It means outlining a scenario of what a peaceful society will look like, including steps and goals to achieve it.

But visioning is not easy. For parties involved in a conflict, imaginative thinking about the future is an unconventional task, especially when there is a myriad of present threats. Any consideration of the future mostly focuses on forecasting or managing emerging scenarios, not creating them.

Creating a vision is a process. It is an ongoing discussion within your community about why and how you are going to transform the conflict. How you conduct a visioning process is context-specific and often depends on the resources and capabilities of your own group. Yet useful elements to consider include:

- Begin with a **situational audit,** which means undertaking an honest assessment of why you are in the conflict situation. This can be part of the conflict analysis process but should also be done with members of your own community.

- Conduct **extensive outreach** with a wide range of groups, officials and citizens to explore their aspirations and fears, and to stimulate thinking and actions that will develop possible future scenarios and contribute to a transformative and enduring peace. This can involve identifying:
  o Benefits and shortcomings of your current strategies.
  o Lessons learned from other peace processes.
  o Methods to build internal consensus and belief that peace is possible.
  o Potential common ground with key decision-makers and members of other groups.
  o Changes in institutions, attitudes, and behaviors that will bring about peace.

- Identify **benchmarks for success**. What will indicate that your vision has been achieved?

Most importantly, a visioning process has to be *honest, challenging, and inclusive*:

- **Honest:** A vision must be realistic, compelling, and achievable enough that people take it seriously. It is useless if you simply state what you think your audience wants to hear. The intent is to shape a new public opinion. This means being direct in stating proposals.

- **Challenging:** Effective peacebuilders challenge their own people long before they challenge others. They recognize that a process of change is needed within their own community as much as within "the other." They should ask new questions about old problems, including the nature and validity of their struggle.

- **Inclusive:** Exclusion of key actors guarantees failed peace processes. Before you can include opposing actors, you must understand why they engage in violence. You can never embrace them into your vision if you do not understand their history, their narrative, and their thought processes. This does not mean agreeing with their views, it means agreeing that they are entitled to different views. Not acknowledging this is a message of exclusion. It signals that you will exclude them from other parts of peaceful society.

A visioning process should also be results-orientated. This means not only creating a vision of what you want peace to look like, but also articulating what needs to happen to get there. It should inspire others to take that direction. A good way to do this is to write your vision in a **visionary document.**

A visionary document is a text that puts your vision of peace into writing. A visionary document enables parties to inform your communities and others of aims, strategy shifts, and potential challenges that will have to be overcome. This allows other stakeholders in the

conflict to consider and articulate their own visions about what peace means for them. In doing so, visionary documents can lay the foundations for engaging with others or in conflict transformation initiatives.

A visioning process is an internal process but it is not a secret process. While normally addressed to a specific community, visionary documents are published widely and reviewed by all other parties. In that sense, it is like a policy document.

Once the bold step is made to release a visionary document publicly, it will be deeply analyzed, praised and criticized by allies and opponents. Other parties will respond with their own views on what peace should look like. This should be welcomed. It helps you obtain a deeper understanding of other parties' needs, interests, and priorities—which is a critical part of peacemaking.

When other stakeholders read your vision, they will provide feedback or even publish their own visions. This will stimulate wider consideration about ways to transform the conflict. It can spark momentum for progress because it enhances common understanding of each party's position. Their priorities, red-lines, and preferred outcomes start to become clear. Common ground and entry points can even be identified to start processes of indirect communication or informal dialogue.

Most importantly, visionary documents can also spark a recognition that peace does not have to be zero sum but that it can instead be viewed as a process of change that leads to the creation of something new and beneficial for all sides. They help parties recognize that "peace" does not mean a return to pre-war life but a process of enhancement for everyone involved.

A VISION FOR PEACE

- Sample -

This vision is presented by a group of peace activists from multiple ethno-sectarian groups. It is designed to be a discussion document that enables others to consider the condition and future direction for peace. When drafting this statement, the peace activists considered six peacebuilding related issues that would need to be resolved to enable the creation of a new reality. These issues were: 1) security and safety; 2) trust and confidence; 3) women; 4) youth and education; 5) victims and survivors; and 6) governance and redistribution of resources.

A new reality of peace would be underpinned by the professional and excellent provision of public services enjoyed by all citizens equally. The next generation would benefit from safety and security, opportunity and prosperity derived from anti-corruption legislation and good governance practices. In a peaceful environment, trust and confidence would flourish, and women would contribute to a new, confident, and sovereign country. Victim and survivors would find a society that embraces them and where they can contribute to advancing a democratic, economically prosperous, and peaceful nation.

We believe that the time for open and honest dialogue between all citizens has arrived. And we will circulate this paper as a means to stimulate discussion amongst and between religious leaders, politicians, civil society, academia, women's groups, and youth.

DIRECTIONS: Through all the exercises you completed and the building blocks you developed for conflict analysis and understanding peace you already started to brainstorm and put together a vision statement. Now, using all of those pieces—personal analysis, Be-Do-Have, reflections on conflict and peace—fill out the below boxes to answer the following questions:

- What are the **key issues** you identified in your analysis as the causes of the conflict?
- What **change** does your community want to see happen relative to these causes?
- What are the **benefits** to society when this change happens?
- What is the **long-term impact** of these benefits on society?

Remember! The problems you identified in your conflict analysis and situational audit are the things you are trying to move *away* from, but before you can make that move you need to know where you are moving *towards*. This is your vision—it is a future-oriented statement that presents the long-term outlook of what society would look like if peace were achieved. It should use positive language to focus specifically on WHAT—the change you want to see happen—and WHY the benefits of this positive change on society.

Describe the KEY ISSUES

Describe the CHANGE

Describe the BENEFITS

Describe the LONG-TERM IMPACT
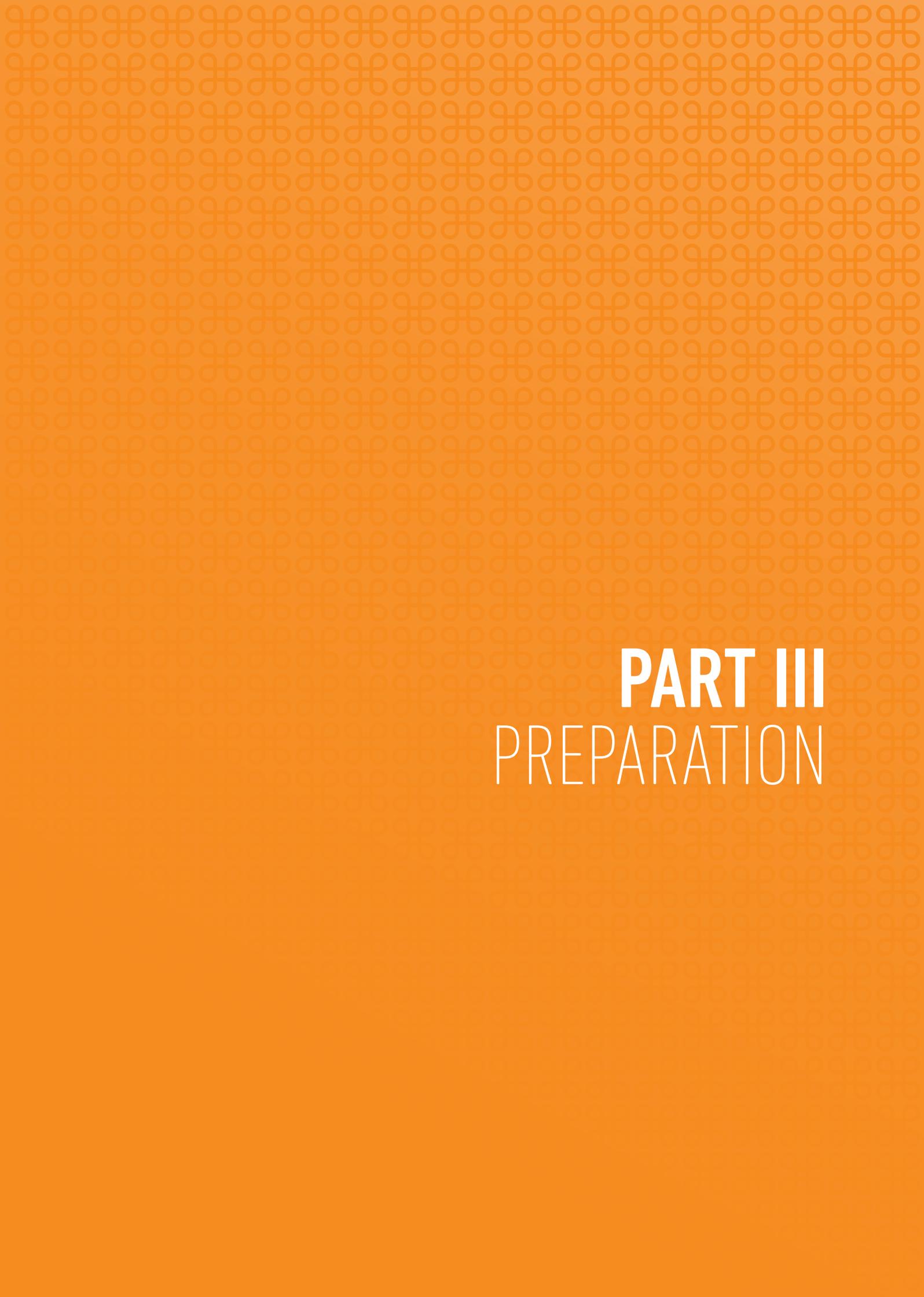
PART III
PREPARATION

UNICEF worker facilitating a discussion
with women in Guinea.
Photo: Julien Harneis

CHAPTER 05
SELECTING A PEACEBUILDING INTERVENTION MODEL

> "Reconciliation is understood as both a place we are trying to reach and the journey that we take up with each other.
> – John Paul Lederach

With your conflict analysis and vision statement in hand, it is now time to decide what type of peacebuilding intervention you want to implement. This chapter will present different models for peacebuilding and case studies from around the globe that can help you tailor an intervention to your particular context, skills, and interests.

But remember, every conflict is unique, so the intervention you choose needs to be appropriate for the conflict context in which it is being implemented. That is why this toolkit has given considerable attention to helping you analyze and define conflict and peace within your specific operating context. This thorough analysis will allow you to design an impactful intervention as it will consider the specific circumstances that led to the conflict and society's expectations for a peaceful future. It should also take into consideration peaceful local traditions and customs that be leveraged to build local buy-in and support.

Many of the models shared will be based on the conflict transformation approach to peacebuilding. Peacebuilding interventions that utilize this approach focus on developing the conditions for a positive peace. Conflict transformation is a concept that does not seek to simply stop conflict or manage it, but instead to change the negative relationships that are often key causes of conflict in the first place. That is why conflict transformation is more than eliminating violence or decommissioning weapons, it is the reframing of mindsets.

Conflict Transformation Approach

Conflict transformation is a very social process. It is focused on altering relations with others and improving understandings of "them" and "us." The theorist John Paul Lederach is one of the leading advocates and architects of the theory. In much of his work, he outlines how successful conflict transformation requires a comprehensive process that has peace efforts at all levels of society rather than just the top level of government. He argues that a central task is to work to improve mutual understanding of other group interests—even if other interests, values and needs seem irreconcilable. He also argues that true transformation of conflict requires people affected by conflict to make a commitment to increasing their own awareness about the conflict and recognize the fear, anger, and grief that shapes their views of other parties.

While recognizing that there are many different ways to approach conflict transformation depending on the specific context, Lederach created the "Pyramid of Actors" to illustrate that to create a positive peace requires multiple initiatives at many different levels of society.[20]

1 TOP LEADERSHIP

LEVEL 1
Military/politica/religious leaders with high visibility

APPROACHES TO BUILDING PEACE
Focus on high-level negotiations
Emphasizes cease-fire
Led by well-known mediator

2 MID-RANGE LEADERSHIP

LEVEL 2
Leaders respected in sectors
Ethnic/religious leaders
Academics/intellecturals
Humanitarian leaders (NGOs)

APPROACHES TO BUILDING PEACE
Problem-solving workshops
Training in conflict resolution
Peace commissions

3 GRASSROOTS LEADERSHIP

LEVEL 3
Local leaders
Leaders of indigenous NGOs
Community developers
Refugee camp leaders

APPROACHES TO BUILDING PEACE
Local peace commissions
Grassroots training
Prejudice reduction
Psychosocial support

Source: John Paul Lederach, Building Peace: Sustainable Reconciliation in Divided Societies

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[20] John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (Washington, DC: United States Institute of Peace, 1997).

Using Lederach's pyramid as a guide, you can see that there are three key elements to keep in mind when you engage in conflict transformation efforts:

1. **Successful peace interventions require simultaneous efforts at all levels of society.** Lederach argues that building sustainable peace needs efforts that involve all sections of a society in conflict—not just the high-level political actors. His concept is based on a recognition that peace processes cannot be isolated in one part of society without simultaneous activities at other levels.

2. **There is a need not only for short-term goals but also a long-term vision.** Lederach's theory is very strategic in nature. He suggests that building peace requires more than just fixing crises that cause conflict on a daily basis. He argues that a successful peace process provides space for envisioning a desired future. Those involved in conflict should think critically about what they want "normal" to be. What is your vision of "peace"?

3. **Lasting peace requires changing relationships rather than just "fixing" issues — it requires reconciliation.** The third key element of conflict transformation sees peace not just as the limited resolution of key issues or crises but a much broader situation where conflicting relationships have been transformed. This means reconciliation. It shows that creating lasting peace means achieving more than a peace agreement or a cessation of hostilities.

Being successful at transforming conflict requires as much focus on bottom-up approaches at the grassroots level as at the top levels of government. These efforts require action by local actors and community groups, including meaningful engagement and leadership by women and youth, because local empowerment is a prerequisite to success, and lasting peace is one that is broadly owned.

Peacebuilding Models

The models outlined here will provide you with a framework for how best to engage parties to the conflict in order to assess and alter a negative relationship to a positive one and help redefine the social structures that underpin them. Although the conflict transformation approach can be applied to the top-levels of society all the way down to the grassroots, because this toolkit is geared toward local peace activists, the peacebuilding models will primarily focus on grassroots and mid-level interventions. An annex outlining how to organize community dialogues and public peace forums is included at the end of the toolkit.

COMMUNITY DIALOGUE[21]

Dialogue is a tool that seeks to open up lines of communication between those in conflict. It is also a unique tool that entails not just talking, but listening. It is a space that allows for diverse voices to be heard so that a common ground can be revealed. It is a space for people from different backgrounds—religious, ethnic, social class, age, and gender—to come together in search of a shared understanding for how to approach their differences and move forward on common ground.

Through a dialogue process, people work to break down pre-existing stereotypes and animosities, with the goal of eventually reaching understanding and acceptance. Dialogues provide communities with a platform to reveal not just what they think, but also why they think that way, how they formulate opinions, and how strongly these opinions are held.

Dialogue requires people to take risks, to put down their guards, and be open to the idea that they may discover something that challenges their identity and collective narrative. People engaged in a dialogue must also be willing to show empathy toward one another, including with those who they perceive as "enemies," recognize and appreciate differences, and demonstrate a capacity for change. That is why dialogue sessions are often small discussions led by a neutral facilitator who creates an open and safe environment for people to:

• Measure the depth of emotion and feeling around issues.
• Understand why something is most important to people.
• Hear how people discuss issues and the language they employ.
• Gain insight into the reasons people feel and behave the way they do.

With that in mind then, a dialogue process does not just involve people sitting around a table reflecting on the past, discussing their grievances, or analyzing their needs; it is about changing the way people actually talk, think, and communicate with one another in order to build relationships across differences and identify how to move forward.

This type of intervention should seek to bring together diverse voices, and it should not be a conversation among like-minded individuals who share a common narrative and experience. So, when bringing together these different groups of people, you must be aware of the power dynamics between these different groups, especially between women and men and between different groups of women and men. These power dynamics can often prevent meaningful participation, especially from women and young people, if others are perceived as being in control. The input of all participants needs to be seen as an essential part of the dialogue process.

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[21] Adapted from: *Why Dialogue Matters for Conflict Prevention and Peacebuilding*, UNDP, February 2009.

CASE STUDY

Regional Spaces for Dialogue in Guinea–Bissau

The West African country of Guinea-Bissau has a long history of internal conflict. As a result of its violent history, the country is confronted with a high level of poverty, weak political institutions, and highly partisan political groups exploiting ethnic differences and vying for control over state resources. To address these tensions, a network of ten dialogue spaces were established across the country to engage citizens and local officials in dialogue to support social cohesion and effective local governance. Each space is managed by a local community leader who facilitates open dialogue among community members and local government.

Peacebuilding in Practice #3: Local Infrastructures for Peace in Guinea-Bissau: The contribution of the Regional Spaces for Dialogue to Peacebuilding, Interpeace and Voz di Paz, 2015.

For more information on how to design a community dialogue review Search for Common Grounds "Community Dialogue Design Manual."

LOCAL PEACE COUNCILS[22]

Local peace councils bring together respected formal and informal leaders, as well as local organizations, movements or personalities relevant to a peace process, who can help transform conflicts constructively within and across communities.

Local peace councils must therefore be inclusive to be effective. These councils should be composed of respected actors from all social groups, including women and youth, as well as the different community components in conflict. Their inclusive makeup helps create a platform where representatives of all stakeholders, including the conflicting parties, ethnic and religious minorities, government officials, and civil society can begin to transform broken social and state-society relations at the local level.

The work of local peace councils often underpins and strengthens broader national peace initiatives. Local peace councils are an effective mechanism to: address the deep-rooted nature of conflict through dialogue; deal with polarization and mistrust within local communities through joint problem solving; and fill a void or weakness in formal governance structures to pursue justice. Local peace councils are often designed to pursue three core objectives:

➤ *Violence prevention or reduction*: With a deep understanding of specific community dynamics, peace councils can be effective at reducing or preventing violence as they can identify early warnings and pressure points which allow them to take corrective and preventative steps.

➤ *Joint problem solving*: Local councils are better positioned to mediate ongoing or new disputes to achieve joint problem-solving. Composed of respected leaders, these councils can become a reliable source for dispute resolution and consensus building in an effort to avoid strong-arm tactics which are often counterproductive.

➤ *Encourage dialogue and community building:* Because a main objective of local peace councils is to facilitate joint problem solving and build consensus, these councils provide the opportunity for community members to meet and talk in a constructive and safe setting. By either facilitating or promoting dialogue, local councils enable communication between conflicting parties to strengthen social cohesion and reconciliation.

By directly representing the society in which they are serving, peace councils are an effective intervention tactic to secure peace at the local level. With an understanding of the cul-

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[22] Andries Odendaal, *An Architecture for Building Peace at the Local Level: A Comparative Study of Local Peace Committees*, UNDP, December 2010.

tural and social norms, conflict dynamics, and historical narratives and present grievances, local peace councils can secure local buy-in for their authority and become trusted bodies to resolve and mediate problems before they escalate.

CASE STUDY

Macedonia's Committees for Inter-Community Relations

Following the breakup of Yugoslavia in the early 1990s, long-suppressed ethnic tensions boiled over into armed conflict in Macedonia. The roots of the ethnic conflict involve patterns of marginalization, weak state institutions, economic inequality, and problematic regional relationships. To achieve the objectives set out in the 2001 peace agreement, local peace committees were established to support the decentralization process and contribute to peaceful coexistence between local ethnic groups. These committees have been noted to effectively resolve local disputes that threatened to escalate into potentially violent ethnic conflict, defuse potentially harmful rumors, and facilitate negotiations between relevant stakeholders.

UNDP, "An Architecture for Building Peace at the Local Level: A Comparative Study of Local Peace Committees", by Andries Odendaal, December 2010.

For more information on best practices and consideration for local peace councils read UNDP's "An Architecture for Building Peace at the Local Level: A Comparative Study of Local Peace Committees."

PUBLIC PEACE FORUMS

Public peace forums provide a space for people to come together to discuss the effects and impacts of the conflict on their communities, identify community needs and priorities to restore trust and confidence between people (and perhaps between people and the state), and outline steps that can be taken to build peace and prevent the return of violence. Public peace forums are also an effective tool to build local-buy in and support for various peace-building initiatives. If community members feel that they can constructively contribute to shaping how the conflict is transformed then they will be more committed to its success.

It is important to distinguish between public peace forums and community dialogues. Dialogues are an effective peacebuilding mechanism for the development of interpersonal relationships and rebuilding trust and confidence at an incremental pace, whereas public forums are larger meetings open to everyone in the community, including religious and tribal leaders, political figures, and civil society organizations. These forums are designed to be more action-oriented and often result in social action projects that can contribute to positive change.

The effectiveness of a public peace forum depends on how representative the participants are of the community and how comfortable participants feel to express themselves openly. Having an influential figure or respected organization facilitate or sponsor the meeting can help attract a broader range of participants and create a safe space for discussion. Targeted forums can also be arranged with specific sectors, such as rural communities, women, youth, and minority groups, to ensure their voices are heard and incorporated into any peacebuilding endeavors.

Public peace forums offer people from communities in conflict a chance to come together to express their views about issues of concern and present ideas for how to address them. These forums are also effective mechanisms to rebuild state-society relations by opening lines of constructive communication and engagement. Local and national level government authorities, elected officials, and political party representatives can contribute to these forums by relaying and receiving information on current peacebuilding efforts and priorities. Community members can provide local insight on needs and expectations of government action and inform project or policies that affect positive social change.

CASE STUDY

Inter-Community Meetings in Mali

In the middle of the Mali Civil War in 1994, traditional leaders initiated local peace talks in their communities. While the process began with a few meetings with local influential figures, it eventually led to localized ceasefires between warring parties. However, many issues still had to be addressed to develop a lasting peace. From this process, a group of civil society leaders established facilitation teams (supported by Norwegian Church Aid and UNDP) to convene community forums in the north of the country. During these forums community members would discuss the problems that stemmed from the war and developed solutions to ensure their economic and social well-being. The outcomes of dozens of meetings involving thousands of people were stability, the foundations for national reconciliation, and local ownership and empowerment.

Accord Issue #13, Inter-Community Meetings and National Reconciliation: Forging a Pragmatic Peace, by Kåre Lode, 2002.

For tips on how to facilitate public peace forums check out the chapter "Conducting Public Forums and Listening Sessions" by Community in Box.

TRUTH AND RECONCILIATION COMMITTEES[23]

For conflict to truly be transformed and for peace to endure, truth and justice must be pursued. Truth and reconciliation committees seek to answer the many unanswered questions generated by conflict and restore a sense of justice to broken communities. Questions around forced disappearances, displacement, extrajudicial killings, genocide, rape, and human trafficking leave communities in a state of shock and searching for resolution.

Truth and reconciliation committees seek to respond to the core grievances and traumas related to the conflict by providing those most affected with the space to speak out against injustices and hold those responsible for grave human rights violations. While these committees can pursue justice through criminal prosecution, purely retributive justice that only seeks to punish perpetrators can sideline the feelings and needs of those most affected and has the potential to hinder the reconciliation process. That is why local truth and reconciliation committees should try to balance punitive measures with *restorative justice* and *truth telling*.

➤ *Restorative justice* works with victims and affected communities to identify the acts of violence committed during a conflict and define the course of action to address the wrongdoing. Restorative justice reframes conventional ways to pursue justice. It moves away from the notion of guilt and punishment toward healing and joint problem solving.

➤ *Truth telling* seeks to give victims and affected communities the space to confront the traumas of the past. The process of truth telling brings together victims, offenders, and other community members in order for all sides to ask questions, share stories, and convey feelings. By vocalizing the atrocities committed during conflict, affected communities can begin to understand past abuses and begin the healing process.

As a collective approach, truth and reconciliation committees enable those who were impacted or played a part in conflict to communicate and openly address traumas with the purpose of finding a positive way forward through the acknowledgement and recognition of suffering. Through truth and reconciliation committees, dignity can begin to be restored to those who suffered, confidence rebuilt, and negative relationships transformed.

With truth and reconciliation committees shifting away from the conventional definitions of justice, this model is conducive to adopting local practices and customs that define justice and truth. Because these committees are also carried out at the very local level, often using local languages and dialects, utilizing traditional methods for justice would make the process more accessible and acceptable to communities as they would be rooted to the local

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[23] David Bloomfield, Teresa Barnes and Luc Huyse, *Reconciliation After Violent Conflict A Handbook*, IDEA, 2003.

context. In addition, because these committees are highly participatory, giving the victim, the perpetrator, and the community a voice in finding the truth and defining an acceptable solution, all parties involved should feel comfortable and be familiar with the methods being employed. However, if perceived as a foreign practice, it could deter people from engaging in the process if they are not accustomed to it or if it is not culturally acceptable.

Similar to local peace councils, truth and reconciliation committees should be administered by respected local formal and informal leaders, as well as local organizations or individuals relevant to the peace process. Given the very sensitive nature of these committees, those organizing and facilitating the process must perceived as neutral and reputable actors in the community. These individuals or groups must be able to facilitate a process that requires the unearthing of dark truths and the reliving of traumatic experiences in order to bring healing, forgiveness, and reconciliation to a broken community.

CASE STUDY

Gacaca Court of Community Justice in Rwanda

The scale and speed in which the 1994 genocide in Rwanda occurred was profound and demanded a unique response if there was to be any hope for reconciliation and peace. In what in what is now viewed as one of the most ambitious transitional justice experiments in history, the Gacaca courts blending local dispute-resolution traditions with modern punitive legal practices to deliver justice. With a backlog of cases awaiting to be tried through the national court system, the Rwandan government re-established the traditional community court system of Gacaca. The Gacaca courts worked to promote reconciliation at the local level by providing victims with the opportunity to learn the truth while giving perpetrators the chance to confess their crimes and ask forgiveness. By the time the Gacaca courts officially closed in June 2012, more than 12,000 community-based courts tried more than 1.9 million genocide-related cases across Rwanda.

Human Rights Watch, Justice Compromised: The Legacy of Rwanda's Community-Based Gacaca Courts, May 2011; and Gacaca Community Justice.

For more information on restorative justice practices and truth-telling models review "Reconciliation After Violent Conflict: A Handbook," by International IDEA.

PEACEBUILDING ADVOCACY[24]

Creating a positive peace environment requires the transformation of relationships, as well as the transformation of the structural conditions and systemic weaknesses that contributed to the conflict. Peacebuilding advocacy can support this transformative process by promoting policies and legislation, and behaviors and attitudes that can affect change at an institutional and societal level. It can contribute to the development of the eight pillars of positive peace (outlined in chapter four) by creating the political will and raising the social consciousness for change.

Peacebuilding advocacy is solution based. It refers to organized initiatives that try to change behaviors, establish new policies or challenge policies that create a difficulty or an injustice. Peacebuilding advocacy also goes beyond awareness raising, to develop and promote solutions that address issues and create sustainable change and enduring peace.

Because it also involves altering structural conditions, peacebuilding advocacy often seeks to influence change at the decision-making level, such as public officials, civil servants, and elected officials. While grassroots level peacebuilding that engages those directly affected by conflict is essential for conflict transformation, these grassroots transformations need to be institutionalized to ensure long-term change. That is not to say that peacebuilding advocacy does not involve citizens. In fact, to be effective, peacebuilding advocacy must engage and mobilize people so that communities have the opportunity to actively participate in making the peace happen.

To be engaged in peacebuilding advocacy, individual activists or civil society groups need to know how to identify and analyze problems in order to develop and promote sound, viable solutions. A deep understanding of the conflict context is required to ensure that proposed solutions do not benefit some at the cost of others, and that they are responsive to the needs of all citizens, especially those from vulnerable or marginalized groups. Moreover, advocacy can be perceived as politically or socially sensitive. Taking an inclusive approach in the development of solutions and engagement can therefore create the space for constructive political and social discourse and contribute to effecting positive social change.

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[24] Lidet Shiferaw Tadesse, *Policy Advocacy in Peacebuilding*, Life & Peace Institute, 2017.

CASE STUDY

Securing Indigenous Rights in Guatemala

In response to years of economic hardship, marginalization of indigenous people, and limited political freedoms, the poor, primarily rural people of Guatemala rebelled against the government. And after 36 years of civil war, Guatemala signed a peace accord in 1996. To ensure that the historically neglected indigenous demands were considered during the negotiation process, indigenous Mayan leaders and activists began to advocate for policies in order to secure their social, cultural, and political rights. Indigenous groups and leaders eventually presented a proposal on the identity and rights of indigenous peoples and in 1995 - in the middle of negotiations - the Indigenous Rights Accord was signed.

Accord Issue #2, Reframing citizenship: Indigenous rights, local power and the peace process in Guatemala, by Rachel Sieder, 1997.

Check out the "Policy Development and Policy Advocacy Course Materials" manual by NDI for more information on how to engage in peacebuilding and policy advocacy.

Selecting a Peacebuilding Model

The five peacebuilding models presented here are some of the more frequently implemented interventions by peace activists. These models range from direct implementation by peace activists, such as community dialogues, peace forums, and peacebuilding advocacy, to facilitating a process to set up peace councils or truth and reconciliation committees. These are also just a handful of examples that you could consider for your peace intervention, but whichever model you choose you need to ensure that it is appropriate and tailored to local context where you are working.

TIP SHEET
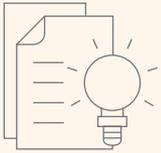
Gender-Sensitive Considerations

These models should allow and encourage inclusive participation, and a peacebuilder organizing any of the activities associated with these models should pay attention to potential design effects that might hinder women's attendance and engagement. A few aspects to take into consideration are:

- **Gender-sensitive committee structure.** Male-only committees are less likely to capture women's perspectives and priorities.
- **Location, venue, and time of meetings.** Does attending the meeting involve travel, and are they held in remote or unsafe areas, or late at night? Meetings need to consider women's social and cultural roles and create equitable conditions for participation.
- **Giving a voice to all.** Ensure that women in the audience have the space to voice their concerns, and that these points of view are recorded in the meeting report.

Like most aspects of peacebuilding work, it is important to consider a few key questions before deciding what intervention model to implement:

What level of actors do you want your intervention to target? Who are the main beneficiaries you want to invite to participate in your activities?

_____
_____
_____

How does the intervention contribute to achieving your vision of peace?

_____
_____
_____

What are the pros and cons of the intervention?

_____
_____
_____

What are the major risks?

_____
_____
_____
_____

Photo: Pajjai Sapwattanapaisarn

CHAPTER 06
PREPARING FOR YOUR PEACEBUILDING INTERVENTION

> One important key to success is self-confidence. An important key to self-confidence is preparation.
> – Arthur Ashe

You have already done an immense amount of preparatory work to reach this point of your peacebuilding journey, congratulations! All of that work takes considerable motivation and patience, but it is vital to the effectiveness of your peace activism. Every step of this journey needs to be planned and thought through, which means your preparation does not stop here.

There are a few additional steps and considerations to keep in mind before going out into the field to implement an intervention. This chapter will outline tools and techniques you could utilize before moving forward with any activities. The stakes are too high to jump right in to activities. As a responsible activist practicing Do No Harm you need to always consider the wellbeing of those you are seeking to engage, as well as your own. This includes preparatory work for self-reflection and context analysis, as well as considering the logistical considerations and technical elements to actually implement your peacebuilding activities.

Good preparation does not just help to lay the analytical and technical groundwork needed for building peace but supports your mental and emotional preparedness as well. This work is challenging and requires you to confront some of the darkest sides of humanity. That is why good preparation contributes to building your self-confidence and motivation to keep moving forward even when challenges seem insurmountable. Confidence is the belief in your abilities. If you do your preparatory work you will be better equipped to solve problems, think creatively, and identify support systems to maximize the positive impact of your activism.

TIP SHEET
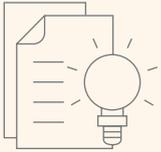
Logistical Prep for Peacebuilding Activities

The preparatory tips and techniques outlined in this chapter will provide you with guidance for how to approach interpersonal dynamics when bringing together parties in conflict. However, there are a few logistical points you must consider when preparing for your peacebuilding intervention. A few key considerations to keep in mind are:

- **Get approval from appropriate personnel.** Depending on the situation you might need to seek approval from local or national security forces or even tribal leaders to conduct your activities. Never try to do this type of work in secret or circumvent those who could negatively impact your work. This could bring harm to yourself and those with whom you are trying to engage. You want to be a credible and trusted voice in your community and going through appropriate channels to get approval will help to establish trust and legitimize your efforts.

- **Assess the travel environment.** Depending on who you are trying to engage it might require them to travel long distances to come to your activities. Before deciding on the location of the activity assess the travel environment—road conditions, security concerns, checkpoints—to identify the most appropriate location for the activity. In a similar vein, you might need to engage security forces or political personnel to get permission or access letters for people to travel.

- **Ensure minimum logistics at the venue.** People participating in your peacebuilding activities will already be cautious and have their guard up. Part of your job is to make everyone feel safe and comfortable during the meeting. This will require you to ensure that the venue has adequate utilities, such as water, electricity, and restrooms. In addition, if you are able to provide refreshments this would be another nice way to create a welcoming environment.

- **Set safety standards.** Even before getting people in a room you should explain the safety precautions and ground rules for the activity. For example, no guns would be permitted in the room and security personnel must wait outside. This is part of the process of creating a safe and welcoming environment and if some have guns or security in the room others may be intimated.

First, Do No Harm

The principle of Do No Harm is fundamental to your work as a peace activist—that is why it is one of the five underlying themes of this toolkit. You have good intentions as a peace activist but sometimes good intentions are not enough. As a trusted voice in your community you need to ensure that while your efforts are seeking to do good they do not cause harm in other ways to you or the community.

A lot of the preparatory work you have already done is to ensure that you fully understand the conflict situation so you do not unintentionally exacerbate the conflict. Through the lens of Do No Harm this also means that you understand inter-group dynamics among and across groups. Regardless of what type of peacebuilding activities you engage in it will have negative and positive impacts, increasing or decreasing tension among people at various points throughout implementation. Your role and responsibility as a peacebuilder is to understand those tension points—to understand what *divides* people and what *connects* people in order to effectively and efficiently manage interactions.

Dividers are the fault lines that alienate people. Connectors are what link people across conflict lines. According to the Collaborative Learning Projects,[25] one of the first organizations to develop a framework for how to apply the principles of Do No Harm, there are five categories of dividers and connectors:

1. **Systems and Institutions** - inclusive or exclusive; legitimate for all or only for some
2. **Attitudes and Actions** - stereotypes, threats, or acts of violence; expressions of tolerance and acceptance
3. **Values and Interests** - shared or different values; common or competing interests
4. **Experiences** - shared experiences that shape a collective narratives and history to unify; different or competing narratives to shape negative perceptions of others
5. **Symbols and Occasions** - flags, holidays, parades, celebrations, commemorative events, etc., that exclude or threaten or serve as universal symbols of togetherness

Now consider the target audience you identified for your peacebuilding intervention at the end of chapter five. Think about what tension and collaborative points may exists among and across the different groups and answer the following questions:

What are the dividers in the group?

_____

_____

_____

_____

[25] CDA Collaborative Learning Projects. *Do No Harm Workshop Participant's Manual.* Cambridge, MA: CDA, 2016.

How can these dividers exacerbate tension and derail an intervention?

_____

_____

_____

What are the connectors?

_____

_____

_____

How can these connectors be used to bring people together?

_____

_____

_____

What are the effects of the dividers and connectors? How have they contributed to the current group dynamic?

_____

_____

_____

Are there dividers or connectors associated with gender roles, religion, ethnicity, age, socio-economic status, or other demographics?

_____

_____

_____

Your goal is to strengthen the connections between groups, not feed the tension. By assessing these group dynamics and understanding what tension and collaborative points may exist between those participating in your intervention, you will be better prepared to confront any breakdowns and leverage opportunities for collaboration.

Less Biases, More Empathy

Empathy means being able to walk in someone else's shoes. It means being able to understand and respect the experiences and perspectives of others. It is a skill not easy to master as it requires consciously setting aside personal biases and perceptions of others, but it is a skill a peace activist must regularly employ and encourage others to develop.

Your peacebuilding activities will focus on cultivating a better—and less biased—understanding of others, which is a critical factor for developing a lasting peace. They will do so by

working to break down existing narratives that perpetuate misunderstanding, negative perceptions, and prejudices. Your activities will be a means to transform relationships through understanding.

No matter how open to building peace someone is they will go into your activities with preconceived notions and ideas about others. These views are sometimes so ingrained into individuals that they often do not recognize these internalized biases. Other times these views are much more blatant and heightened during times of conflict, fueled by fear, insecurity, and misunderstanding.

Your role, before bringing any group of people together, whether it might be in a community dialogue or convening potential peace council members, is to understand the potential biases that might walk into the room. Part of your preparation is to understand the different points of view coming together in order for you to better manage interactions, be attuned to red flags that might cause tension, and most importantly, identify areas on which to build common ground.

A popular technique known as "Four Ways of Seeing" or "Message Box"[26] can be used to reveal insights into how others view each other and how their biases shape the understanding of others. While more frequently used as a tool to test the way others view you and vice-versa, this tool can be utilized to compare and contrast perceptions of competing groups. It can help cultivate a better understanding of what other parties will expect from each other and their key sensitivities—a key task when seeking successful engagement with conflicting groups.

Begin by identifying the different groups that will be participating in your activities. In some situations you might be able to broadly categorize groups into two distinct factions but societies are dynamic and multidimensional so the lines of division might not be as clear cut. When identifying the groups that will be participating in your activities you need consider the broader conflict context as well as the other potential fault lines that fueled the conflict (as outlined in chapter 3).

[26] Adapted from political strategist Paul Tully's "Message Box."

Once the list has been developed, create a chart for each of the groups you want to analyze more closely.

HOW X VIEWS X	HOW Y VIEWS Y
HOW X VIEWS Y	HOW Y VIEWS X

1. **Upper Left.** Start in the upper left-hand corner and consider how Group X views itself. What are the values, goals and beliefs that shape how they operate? Are they conservative or willing to take risks? What are their red lines? What do they fear? Do they dominate or are they dominated? The question you are trying to answer is what this group values and believes in.

2. **Upper Right.** Move on to the upper-right hand quadrant and think about the other group you are analyzing. How do they see themselves? What are their values? What do they want? What do they fear? Do not describe their behavior or others' opinion of them but describe their view of themselves.

3. **Bottom Left.** Move to bottom left and think about how Group X views Group Y, its interests and motives. Try to break free from the biases that normally cloud your judgement of either group.

4. **Lower Right.** Move to lower right and consider how Group Y views Group X, its interests and motives. Similar to the previous quadrant, try to break free from the biases that normally cloud your judgement of either group.

5. **Influence.** Study the chart and identify all the opportunities, common ground and obstacles.

What has your "Message Box" revealed?

_____

_____

How can you influence certain views in a positive manner?

_____

_____

What less conflicting views have potential to start building understanding?

_____

_____

This technique can help you see that all actors hold values, beliefs and perceptions that they view as right and rational. This process demonstrates that everyone's views are legitimate and cannot be discounted as they are reflective of their experiences. However, shedding light on these views can help participants process and understand why some hold certain ideas and biases of others. Using the information you revealed in this process, you can guide interactions to begin to transform preconceived ideas that created barriers into opportunities to create understanding.

Power Mapping: Who can help? Who can hinder?[27]

Power Mapping is a classic tool for charting the way forward in a challenging environment. It involves figuring out who has power and influence, and then sorting these decision makers and stakeholders according to their likely response to an effect of a proposed action. In this case, your proposed action is the implementation of a peacebuilding intervention.

Sorting out these individuals prior to your intervention can help you to identify the best response to a situation, including identifying ways to maximize the assistance of supporters and minimize the impact of those who might oppose your peace activism. It is a process that can identify people who could help you achieve the goals of your intervention and ultimately your vision of peace, and those who could hinder progress toward it.

With the goals of your intervention in mind, write down the people and organizations who might affect this goal, positively or negatively. You might consider including:

• Non-governmental and humanitarian aid organizations
• Local government (name exact institutions and individuals)
• Federal government (which departments or ministers)
• Political, religious, tribal or community leaders
• Experts (on what issue and who)
• Professionals (teachers, police, lawyers)
• Particular sectors of the community (other components, youth, unemployed, widows, victims, displaced persons, or people with disabilities)
• Professional association other community groups (consumer, residents, environment, etc.)
• Mosques, churches
• Local businesses
• Local, regional, and national media

[27] Adapted from: James Whelan, "Power Mapping," The Change Agency, http://www.thechangeagency.org (accessed June 2018).

Once your list is complete, think about how each person or organization would respond or react to your peacebuilding intervention. Will they respond positively or negatively? How strong will their response be? With these considerations in mind, chart the decision makers and stakeholders on the power map.

➤ The vertical axis indicates the level of influence or power a person or organization has on the goal of your intervention. The top of the axis indicates the most power or influence; the bottom of the axis indicates the least.

➤ The horizontal axis indicates whether a person or organization supports your intervention or if they are opposed to it. The far left end of are those who are most opposed; the far right are those who support your goals most strongly.
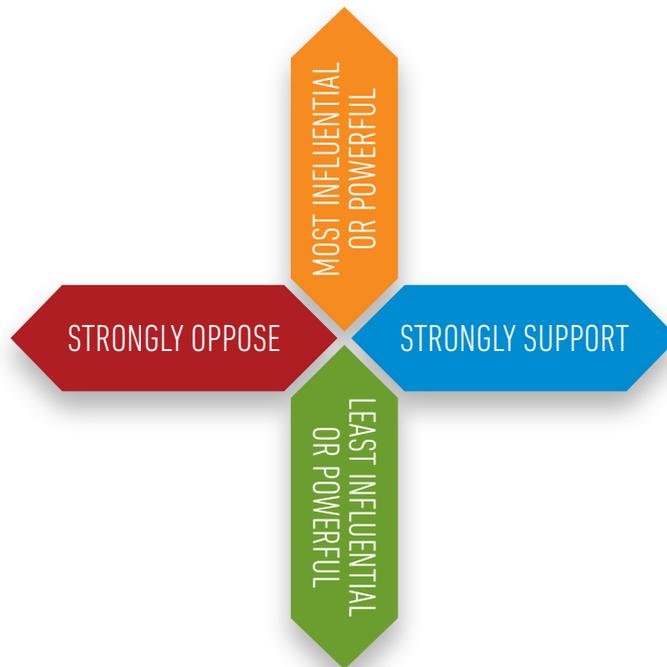
Do you have more people potentially supporting you than you thought? Is the opposition stronger than you had realized?

_____

_____

Whose support can you leverage to build broader buy-in for your intervention?

_____

_____

Who might oppose your intervention? How could you mitigate any negative backlash?

_____

_____

Are there people or organizations who hold power and who you could influence to get their support?

_____

_____

Storyboarding: Planning from start to finish

The most common causes of a dysfunctional activity can be unclear purpose (or lack of a common one), time wasted, restrictive participation, absent voices, groupthink, and frustrated participants. Peace activists who are managing conflict transformation initiatives or engagements with conflicting groups need to find ways to avoid these factors and ensure that their efforts run as smoothly as possible. This can be done, in part, by advance *storyboarding*.

Storyboarding is a technique used to envision, long in advance, a finished product. It allows all those involved to begin mentally running, re-running, and debugging each scene or angle. It draws out a purpose from the activity before it happens - a way of making more concrete what will eventually happen. In essence, storyboards prevent people from running activities without an explicit design.

If you are working in a team, storyboarding gets the organizing team on the same page from an early stage. This allows the storyboard to evolve in a step by step way that is understood by all but also easily updated and reformulated.

When designing a storyboard, carefully define all the elements that are needed to achieve your purpose. This ranges from broad strategic concepts and narratives to simple administrative tasks like organizing an invitation, space, materials, participants, group configurations, facilitation techniques, and time allocations. Some other tips when creating a storyboard include:

- **Keep a cinematic approach in mind.** Try to add as much depth and dimension to your storyboards as possible.
- **Identify why your audience should be invested.** Keep *"What's in it for me"* in mind. Understand why your audience should care about participating in or supporting your activity.
- **Open boldly.** Tell people up front that your goal is to make this activity more compelling than anything else they have to do in the next hour. Present this as a shared responsibility. Let them know that you put a lot of thought into the content, format, and flow in order to help people make a well-informed decision. Remind them that they are responsible for staying focused and contributing fully to the conversation.
- **Deal with anticipated resistance up front.** When the stakes are high, and people need to make tough decisions, you can anticipate some resistance. Make sure others know that you recognize that they may have reservations, but that you are trying to find a way to allay their concerns.
- **Plan to wrap up on a high note.** Be ready to spell out what comes next, when, and who is responsible.

Tawakkul Karman, Leymah Gbowee, and Ellen Johnson Sirleaf (not shown) winning the Nobel Peace Prize in 2011.
Photo: Harry Wad

CHAPTER 07
INCLUSIVE PEACEBUILDING

> Society is unity in diversity.
> - George Herbert Mead

Building peace requires the inclusion of all voices. Young and old, rich and poor, male and female, religious and secular, educated and illiterate, minority and majority—no matter what walk of life a person represents they need to be given the opportunity to shape their future.

The ripple effects of conflict are varied and far reaching and as a result so too are the needs and expectations of peace. That is why inclusive peacebuilding is fundamental to the conflict transformation process. In order to address conflict dynamics and reconstruct relationships that contribute to positive social change all components of a society need to be involved in the process. Applying a broadly inclusive approach to your peace activism therefore means giving everyone who wants to build peace the opportunity to constructively express their views, experiences, and grievances in order to identify a mutually beneficial path forward. It also means empowering those often sidelined, such as women, youth, and minorities with the chance to help shape a new reality for themselves.

Inclusive peacebuilding is a practice that all responsible and well-informed peace activists should add to their toolbox. Applying an inclusive approach to your activism will help develop your activist profile in your community as someone working for the betterment of society as a whole. Engaging all those who have expressed a commitment to change through peaceful means will help build your reputation as a neutral and trusted person, thereby allowing you to expand the depth and breadth of your peace interventions.

When considering the types of components that make up a society, it is common to com-partmentalize people and communities into single-identity groups. However, people and communities cannot be defined by one single identity category, such as gender, race, sect, or socio-economic status. As a peacebuilder you need to move beyond single identities and recognize the many hats people wear. This frame of thinking is known as **intersectionality**.[28]

What is intersectionality? Why is it important?

Intersectionality promotes an understanding that people and communities are multidimen-sional and recognizes the many intersections and interactions that exist across identities. For example, a woman who is a mother of four children, from a middle class family, whose first language is Persian and is of Ajam ethnicity, or a young man, who is the head of a dis-placed family, whose first language is Arabic and is of Assyrian ethnicity. The intersectional perspective provides peacebuilders with a tool to consider the diverse makeup of a society in order to identify gaps in information and the avenues by which to fill those voids with the voices of those often sidelined from peacebuilding conversations.

The list below includes some of the main identities held by people or communities, but should not be seen as exhaustive as there are a whole range of others which should also be kept in mind:

- Age
- Gender
- Race
- Religion
- Ethnicity
- Profession
- Physical, emotional, and developmental abilities
- Socio-economic status
- Educational level
- Marital status
- Parental status
- Political beliefs
- Sexual orientation
- Languages

The more you think about other types of identities the more you will recognize how diverse your society is and the more you will recognize that the combination of identities are endless.

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[28] Information on intersectionality adapted from the *Intersectionality Toolkit* by IGLYO and *Intersectionality 101* by Drl. Olena Hankivsky, The Institute for Intersectionality Research & Policy, SFU 2014.

So why does this frame of thinking matter in peacebuilding? It matters because depending on how these identities are formulated, those combinations can sometimes lead to *privilege* and sometimes to *discrimination*. In every society, there are identities that are valued as "normal," while other identities are viewed as "others." Those valued as "normal" are often held by those in positions of power or privilege and those viewed as "others" are often marginalized.

As a peace activist, you need to understand the interplay between these identities in order to understand the dynamics in your society that go beyond the overt single-identity power imbalance that dominates the conflict narrative and recognize other underlying imbalances that can further fuel a conflict. In addition, as these other dynamics (or fault-lines as outlined in chapter 3) are often overlooked in the broader conflict narrative, they can easily go unaddressed during transition periods and thereby be reinforced and reintegrated back into social and political structures. While the goal of your activism is to bring about positive social change and stability, it needs to do so in a way that works for everyone and is equitable for everyone.

Through an intersectional lens you can better analyze the impact of your peacebuilding intervention to ensure that your efforts do not benefit one group while putting another at a disadvantage. That is also why this frame of thinking is in line with Do No Harm. By applying an intersectional perspective you can consider the different combinations of identities to better prescribe an appropriate intervention that engages and empowers all segments of society, while also working to ensure that you are not fueling power imbalances.

Applying an Intersectional Perspective

To apply this frame of thinking requires practice. Like many qualities and skills of a peacebuilder, it is something that you must consciously be aware of throughout all stages of your activism. When going about your activities you always need ask yourself what groups have been included and who has been left out? How will interactions unfold when different groups come together, will it be positive, will it be negative? What are the stereotypes or social norms associated with certain identity groups?

All of the preparatory work and reflection exercises outlined in chapter 6 will help you answer many of these questions. And the more you go through those exercises the more natural this frame of thinking will become.

Another tool that can help you to develop this skill is the **Social Identity Wheel**.[29] While this tool is more frequently used for self-reflection of one's own personal identities, it can help

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[29] Adapted from: Erica Stout, *Diversity and Inclusion Toolkit*, American Association of University Women (AAUW).

you to further consider the various identities in your community and reflect on how those identities impact the way others perceive or treat different groups. However, because the combination of identities in any given society are boundless, this tool will be most effective if applied to the participants of your peacebuilding intervention. When applied to a small group of individuals, it allows you to better identify gaps in representation in your activities and manager interactions.

Using the wheel on the next page while considering the participants in your intervention, fill in the different identity groups for each of the categories listed. Once you complete the wheel, consider the following questions:

• Are there any identity groups you had not thought of before, perhaps as a specific group to engage in your activism? If so, why do you think that is?
• What can you do to ensure that people from all identities are welcomed, acknowledged, and valued in your peacebuilding intervention?
• How might conflict experiences be perceived differently by members of a dominant group versus members of a historically marginalized group?
• How can you deal with voices who want to exclude some groups? How do you persuade beneficiaries to be open to all identities?

The Social Identity Wheel is a tool that can help you ensure diverse voices are included in your peacebuilding intervention. It allows you to consider different identity groups that you might not have engaged otherwise, and further understand and analyze the norms, stereotypes, and power dynamics that shape society.

You could also use this tool during your intervention activities. The Social Identity Wheel can help the participants in your intervention begin to think about the different groups outside of their own. In conflict situations, identity groups tend to turn inward for self-preservation—especially if their specific group was under threat—but for a conflict to truly transform and for peace to endure, people need to approach peacebuilding as a whole-of-society process.

That is also why an inclusive or intersectional perspective needs to move beyond just your frame of thinking. You will not be able to fully bring about the change you are seeking to achieve by thinking and acting this way alone. Your role as a peace activist is to lead by example and help others adopt a more inclusive and accepting mindset. By recognizing and reaching out to a cross-section of society in your peace interventions you are showing the community that all voices matter. That all experiences and identities are valued.

Through your peace interventions, and utilizing tools such as the Social Identity Wheel, you can help people to develop this mindset by giving them the space to reflect on the different identities in the community, and begin to move beyond thinking about their groups' needs and grievances to consider how best to achieve and sustain peace for the entire society.

TIP SHEET
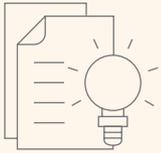
Social Identity Wheel

To use the Social Identity Wheel in your activities, first have participants fill out their own personal identity wheel. Once everyone completes their wheel, in a group discussion ask participants to describe their experience in developing the wheel and the thoughts that popped up when looking at their identities. Consider the following prompting questions:

- Which aspects of your identity feel especially meaningful to you and why?
- Which aspects of your identity don't feel as meaningful to you and why?
- Are there any that you had not thought of before, and if so, why do you think that is?
- Do you think more about some of your identities than other, and if so, why?
- How do your identities influence your sense of belonging in your community or country or other groups that you are part of?

Following the discussion on their personal identities, engage participants in a broader conversation on the different identities in the room and the community:

- Why is it important to be aware of the different identities in society?
- Are there some groups valued as "normal" while some groups viewed as "others"? If so, why?
- Why is it important to include all voices? How do you engage those who want to exclude some groups?
- How might conflict experiences be perceived differently by members of a dominant group versus members of a historically marginalized group?

Women's Inclusion: A Strategic Imperative to Building Peace

Women have a unique and powerful perspective to bring to the peace table. They have been known to disproportionately suffer the consequences of conflict, and as result they are often the strongest advocates for stabilization, reconstruction, and the prevention of further conflict. A wide body of evidence has shown that peacebuilding efforts with women's real and meaningful participation are more likely to be sustainable, inclusive, gender-informed, and take community needs and perspectives into account.

Yet, despite the growing recognition that women's engagement in peacebuilding increases the sustainability of peace, women continue to be excluded from peacebuilding efforts. Leaving out at least half of the population from peace processes means excluding those who may be willing to compromise and find common ground much sooner. And the idea that "women were not involved in the fighting" and should not be involved in peacebuilding is an excuse for excluding women when women are certainly directly affected by conflict.

However, women should not be included in peacebuilding to tick a box, appease donors or meet enforced requirements—women should be included because their involvement often dictates its success.

THE FACTS[30]

- Women are rightfully considered to be reliable peace brokers: a review of forty peace processes since 1990 found that no women's group sought to derail a peace process.[31]
- The participation of civil society groups, including women's organizations, makes a peace agreement 64 percent less likely to fail.
- When women participate in peace processes, the resulting agreement is 35 percent more likely to last at least 15 years.
- Higher levels of gender equality are associated with a lower propensity for conflict, both between and within states.
- The majority of peace agreements signed from 1990 to today included zero female signatories.
- The vast majority of peace agreements reached since 1990 fail to reference women and address their concerns, such as gender-based violence.
- Only two women in history - Miriam Coronel Ferrer of the Philippines and Tzipi Livni of Israel - have ever served as chief negotiators. Only one woman—Coronel Ferrer—has ever signed a final peace accord as chief negotiator.

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[30] Council of Foreign Relations, "Women's Participation in Peace Processes." https://www.cfr.org/interactive/womens-participation-in-peace-processes (accessed June 2018).

[31] Marie O'Reilly, Andrea O Suilleahbhain, and Thania Paffenholz, *Reimagining Peacemaking: Women's Roles in Peace Processes*, International Peace Institute, 2015.

There is a multitude of ways that women can contribute to bringing peace to their countries, both formally and informally, from signatories and delegates at the formal negotiating table, to grassroots peace activists and community mediators. When these avenues are open to them—or have made the concerted effort to carve out a space for themselves—women have repeatedly demonstrated their effectiveness in:

➤ Accessing Critical Information
➤ Responding to Violent Extremism
➤ Brokering Local Deals
➤ Building Public Support
➤ Increasing Accountability
➤ Acting as "Honest Brokers"
➤ Broadening the Agenda
➤ Leading Mass Action Campaigns
➤ Working Across Lines
➤ Aiding Post-Conflict Recovery
➤ Ensuring Lasting Success

Accessing Critical Information: Women can often operate in spaces in society that men cannot. With different social roles and responsibilities than men, they have access to information and parts of the community that can give valuable input to better negotiating strategies. Women have a different vantage point than men. In Kosovo, for example, women were the first in their communities to voice concerns when young men were amassing weapons, heading into the local hills, and training. In 2006, when negotiations in Darfur stalled over control of a particular river, local women advised the male negotiators—who were rebel group leaders living outside the community—that the river had actually dried up several years earlier. The women, whose role it was to fetch water, were therefore poised to break the impasse where men could not.

Responding to Violent Extremism: Efforts to counter radicalization generally involves government or non-governmental organizations reaching out to political or religious leaders. The success of such efforts has been questioned. Instead, recent research[32] has shown that women are often more effectively challenging extremist narratives in homes, schools, and social environments because they have better influence among youth. An unfortunate reality[33] is that women are well placed to notice early signs of radicalization given that they are often the first victims.

[32] *Can Mothers Challenge Extremism? Mothers' perceptions and attitudes of radicalisation and violent extremism.* Women without Borders http://www.women-without-borders.org/files/downloads/CAN_MOTHERS_CHALLENGE_EXTREMISM.pdf (accessed April 2018).

[33] Jamille Bigio, "Women's Contribution to Security," Council of Foreign Relations. https://www.cfr.org/project/womens-contributions-security (accessed April 2018).

Brokering Local Deals: In Afghanistan, women have negotiated directly with insurgent leaders in their own communities to support reintegration of demobilized fighters, facilitate hostage release (by first reaching out to the wives of fighters), and mobilizing local support for peace processes.

Building Public Support: Women in civil society organizations have played an instrumental role in building coalitions and rallying public support for peace processes, particularly in reaching out to areas and communities that lack access to information about the processes. In 2014, female members of Afghanistan's High Peace Council led a national campaign in support of peace, collecting twenty-five thousand signatures of women and girls that they delivered to the President, Taliban and the UN. Women's groups have frequently acted as the link between formal negotiators and the public, holding consultations and providing information to allay public fears.

Increasing Accountability: When Colombian women demanded inclusion in formal peace processes, they prompted FARC to take confidence-building measures that increased the likelihood of a peace deal, including initiation of an apology process and release of child soldiers. Women's groups in multiple contexts have successfully advocated for the provisions that took care of groups previously excluded from peace processes, including issues like access to basic services, women's political and economic participation, and protection from violence.

Acting as "Honest Brokers": Including women in formal negotiations can be advantageous as they are often viewed as honest brokers by negotiating parties. The ability to act as an honest broker actually stems from the frequent exclusion of women because women often operate outside existing power structures and generally do not control fighting forces, they are more widely perceived to be politically impartial mediators in peace negotiations, compared to men.

Broadening the Agenda: Women have often demonstrated much better recognition of social issues that need to be addressed for societies to reconcile. Formal peace negotiations can often see negotiators focus on military action or constitutional questions, with social reforms and transitional justice "kicked down the road." In multiple cases, women have been critical in ensuring that some of the primary grievances of affected communities are addressed, including the right to justice and reparations for victims. They have successfully included provisions in peace agreements on the rights of women, girls, and minorities that may otherwise have been neglected but proved to be fundamental to reconciliation. Put simply, women's inclusion increases the likelihood of a formal agreement that is focused not just an end to violence but also on reconciliation. In Northern Ireland, women were instrumental in ensuring provisions on socio-economic priorities, human rights and transitional justice, all of which contributed to the longer-term success of the agreement.

Leading Mass Action Campaigns: There are numerous examples of female leaders leading campaigns and peaceful protests that have successfully pressured both sides to engage in negotiation processes. Women's groups are able to mobilize public opinion in ways that other groups cannot, with notable examples in Burundi, Colombia, Liberia, and Somalia. In the Democratic Republic of Congo, 40 female delegates to the 2002 Sun City talks formed a human chain to block the exits from the negotiation room, refusing to leave until the agreement was signed. In Somalia, female observers at the 1993 Conference of National Reconciliation staged a public fast until an agreement was reached—which produced a peace plan within 24 hours. The Northern Ireland Women's Coalition was also at the forefront of a civil society campaign that strengthened public support for the 1998 referendum of the Good Friday Peace Agreement.

Working Across Lines: With a tendency to be more collaborative that men, there are many examples of women organizing peace initiatives across cultural and sectarian divides - in Afghanistan, Colombia, Guatemala, Somalia, and South Africa. Even in cases where women have limited or no access to formal governmental talks, they have used backroom roles to provide insights and input from marginalized groups that may otherwise not be heard.

Aiding Post-Conflict Recovery: Ensuring women's inclusion in implementation of agreements is as important as in pre-agreement initiatives. Women's inclusion in post-agreement processes increases the chance that the needs of vulnerable groups will be addressed, not to mention survivors of conflict-related sexual violence—the majority of whom are women and girls.

CASE STUDIES

Women Serving in Pivotal Peacebuilding Roles

GUATEMALA

In the decade-long process that led to the 1996 peace accords between government forces and insurgents, civil society groups - including women's groups - were very active in the Civil Society Assembly (ASC). The ASC was a forum that identified issues which otherwise would not have been considered by negotiators. Public participation in the process resulted in the inclusion of nearly two hundred distinct and substantive commitments on social, economic, and political issues. Many reforms were introduced and championed by women. This included provisions for minority and rural communities, students, human rights, and social justice.

COLOMBIA

When formal negotiations began in Cuba in 2012, only one of the twenty negotiators was a woman. In 2013, civil society leaders organized the "National Summit of Women and Peace" to demand inclusion. By 2015, the government negotiating team consisted of 20 percent women and FARC had just under half (43 percent) of delegates being women.

THE PHILIPPINES

Over four decades, the Philippines government engaged in armed conflict with various rebel factions that sought to establish an independent Muslim-majority Mindanao Island. The conflict formally ended in 2014, with women playing an instrumental role. Miriam Coronel-Ferrer led the government's negotiation team as the first female chief negotiator in history to sign a major peace accord. Besides holding meaningful positions in both negotiating teams, women played a key role through civil society organizations by providing recommendations and conducting grassroots campaigns to keep the public updated. They also led extensive national consultations with a cross section of religious and indigenous people, youth, and other groups. Because of the role they played, the final agreement guaranteed women's inclusion in new institutional bodies and promoted women's economic participation as a critical pillar of a broader national strategy for growth.

LIBERIA

After a 1989 coup, in which Charles Taylor assumed the presidency, Liberia descended into violence that killed over 200,000 people and displaced one third of the population. Women suffered widespread sexual violence, abductions, forced labor and forced marriages. In April 2003, a group of women led by future Nobel Peace Laureate Leymah Gbowee launched "Women of Liberia Mass Action for Peace." This national campaign brought together women from various religious and ethnic backgrounds to demand an end to war. They became instrumental in forcing formal talks and held parties accountable to negotiation timetables. Their ability to mobilize support even led to them pressuring Taylor to participate in negotiations. The women famously staged a sit-in and refused to let any party leave the building without signing an agreement. This led to the 2003 Comprehensive Peace Agreement. After the deal, the women led a nationwide voter education campaign and championed the political process. Subsequent elections led to the first female head of state, Ellen Johnson Sirleaf.

The reasons for including and empowering women to lead in peacebuilding are undeniable. The aforementioned examples and case studies reflect what is now written in a wide body of research—that women's participation in peace and security processes increases the likelihood and sustainability of peace. Therefore, unleashing the potential of 50 percent of the world's population is not just the right thing to do, it is a strategic imperative.

Including women at every stage of your peace activism will enhance its effectiveness and deepen its impact, rather than contribute to reinforcing the status quo or advancing inequality. Working with women as leaders, mentors, or participants throughout your activism will help guide your efforts to be more gender-sensitive, help you identify new entry points for reform, and empower agents of positive social change.

The Northern Ireland Women's Coalition

What was the Northern Ireland Women's Coalition?

The Northern Ireland Women's Coalition (NIWC) was a network of women formed from both sides of the conflict in Northern Ireland, which eventually became a voice for women at the table during peace negotiations that led to the 1998 Belfast Agreement.

During the peace process, NIWC put forward an all-female, cross-community team that influenced political culture by putting women's participation on the political map and giving civil society a voice in peace negotiations.

The NIWC were the leading voices for—and often the authors of—proposals about victims, integrated education, mixed housing and children and young people's rights. At the conclusion of the Agreement, US Senator George Mitchell (the Chair) stated that, "The emergence of women as a political force was a significant factor in achieving the Agreement."

Why did a Women's Coalition Emerge?

Early attempts to start a peace process in Northern Ireland happened when women were significantly underrepresented in politics, despite playing an active role in civil society. As the climate for peace negotiations improved, women grew concerned about the negative impact of their exclusion on the peace process. They began to engage in their own political discussions about this, which led to the development of their own structures and processes for engagement. When two ceasefires led to wider political discussions on the future of Northern Ireland in 1995, women's organizations began to ask how peace negotiations could discuss the future of the island without women's involvement. This led to the creation of NIWC in 1996.

Delia Close, former Assembly members June Morrice and Monica McWilliams, Baroness May Blood Pearl Sagar, who was one of the negotiators during the peace talks, who were involved in the Northern Ireland Women's Coalition in the 1990s. Photograph: Paddy Whelan

Who Were They?

The NIWC was initiated by women with long histories of engagement in civil, human, and workers' rights. Many were leaders in the community and volunteer sectors; others were teachers, university lecturers, professionals, and home workers. They included unionists and republicans, as well as those who did not define themselves in either category. They felt it necessary to move from the non-governmental sector to the political arena because they believed that the political leaders either ignored or refused to take the issue of women's representation and participation seriously during peace negotiations.

How Did They Start?

At first, the women used the Northern Ireland Women's European Platform to lobby for the existing political parties to include more women as candidates for political positions. When they were ignored, the female leaders decided to form their own political grouping to contest the elections. They estimated that if they could win enough votes across Northern Ireland, they would be eligible for the two seats at the peace negotiation table.

What Did They Do?

The NIWC formed a network of women through their various communities and contacts in order to gain the vote threshold necessary to gain representation at the peace negotiations. Around 150 women attended the first meeting. Subsequent meetings attracted up to 60 people. Twice-weekly and then weekly meetings were held in Belfast to debate positions. Meetings were facilitated by rotating chairs. Equality, human rights and inclusion were adopted as the three core principles. Another useful practice, unusual in Northern Ireland, was that participants were encouraged to take their "identity baggage" into the room with them. They were expected to acknowledge differences rather than to "be polite" and leave them outside the door.

After a year, the NIWC decided to formalize some of its decision-making procedures and confirm its status as a political party. It developed a constitution that provided for the annual election of a 12 -15 member executive committee to make policy decisions, which consisted of two representatives from each county plus the publicly elected representatives. There was an option to co-opt additional members if necessary. Monthly meetings continued to be open to the full membership, which supplemented the decision-making process.

How Were They Funded?

The NIWC initially had no money. A community college provided rooms and several individuals made donations. When it became clear they would not be able to pay for a bulk order for printing campaign materials, an anonymous donation and the generosity of politically sympathetic printers resolved the problem.

During Peace Negotiations

Other parties and the media initially dismissed the NIWC but they eventually gained enough votes to secure two seats in the peace negotiations. They were careful to ensure that both republican and unionist women were at the table at all times. The team of ten women who supported them with political advice and analysis was similarly balanced. Delegates were selected at an open meeting of the NIWC, drawn from their regional candidate list.

During the negotiations, the NIWC's "process-oriented" and "outcome-focused" approach:

- Focused on twin goals of including women on an equal footing with men and achieving accommodations upon which a stable and peaceful future could be built.
- Encouraged all political players to put their aspirations and views openly on the table.
- Worked to reach a political accommodation with others that was shaped by inclusive dialogue of all parties.
- Assumed a duty to demonstrate good faith by working to develop relationships between itself and other parties and building trust and confidence in the process.
- Met all parties regularly and successfully built a solid relationship with smaller parties.

The NIWC was determined to counter an abnormal and deviant political culture where antagonistic, bullying and sexist behavior had become embedded as normal in the minds of politicians and the media. The NIWC identified that during peace discussions, existing political parties became defensive and adversarial rather than exploring other political possibilities. The NIWC representatives saw that abuse was often used as a tool to stop substantive negotiation and political progress. They decided to challenge this negative language and behavior. Seeking new standards for respect and competence, they entered multi-party talks in 1996 with the intention of, «nurturing the talks, engaging in the necessary procedural discussions and keeping doors open rather than slamming them shut."

Successes

The NIWC representatives concentrated initially on making recommendations for procedural issues, such as amendments to the Rules of Procedure that governed the day-to-day operation of the talks. They also suggested agenda items and the order for their discussion, while continually promoting inclusion of smaller parties.

The NIWC representatives successfully convinced the parties to change the governing Rules of Procedure for negotiations so all that parties shared decision-making power. They were also able to broaden the negotiating agenda to include victims' rights and reconciliation. They produced high-quality position papers and tried to model a fresh approach to politics based on cooperation, non-competitiveness and idea-sharing.

Consistent dialogue between NIWC negotiators and a broader constituent base, through monthly open meetings and larger consultative conferences, enabled the NIWC to keep those outside the talks aware of developments at the table. This helped to keep negotiators in touch with the views and feelings of the public. The NIWC could then share this feedback in the talks and with the Independent Chairs. The dialogue with the public helped prepare every party for necessary compromises, allaying fears about an agreement that was too extreme.

Importantly, the NIWC remained true to their NGO roots. They maintained regular contact with community and NGO leaders on specific issues under discussion. The NIWC was careful not to portray itself as having all the answers and gave serious consideration to the views of those consulted. These inputs from both the membership and from these networks meant that the NIWC was confident that its positions could command cross-community support.

Promoting the Final Peace Agreement

After a 22-month negotiation, the Belfast Agreement was concluded in April 1998. Before it could take effect it required a public referendum. The NIWC played a key role in supporting the deal. No other party worked as closely with civil society leaders. The NIWC was able to speak simultaneously to a number of constituencies: republican, unionist, civil society and members of the public. Members helped prepare a "user friendly" version of the Agreement, using plain speech to make it more comprehensible. NIWC representatives spoke at public debates and organized debates amongst their own members. The NIWC supported the civil society-led «Yes» Campaign which was eventually passed by 72 percent of the electorate.

Conclusion

The NIWC helped shape the peace agreement and the dynamics of politics in Northern Ireland. Many of the issues it put on the agenda became part of the final text. It is arguable that if the agreement had not addressed these concerns, many people could have voted against it and jeopardized the best opportunity for peace in 30 years. The NIWC also worked hard to protect and nurture the agreement during the implementation period. Its members mobilized civil society and collaborated with political parties in joint efforts to promote it.

The NIWC cannot claim the dominant role in negotiating the Belfast Agreement. It was a collective achievement of all parties. But it played a key role in changing political culture in Northern Ireland. It brought solutions to the table that worked to accommodate difference instead of throwing up obstacles. It helped de-mystify the political process by demonstrating that civil society and women's groups have a place at the decision-making table—female delegates from other parties then began to attain higher profiles within their own parties.

The experience of the NIWC in writing its chapter of the Northern Ireland peace story continues today. Its leading figures have been lauded for their work and following the Belfast Agreement, have mentored other female actors in peace processes around the globe.
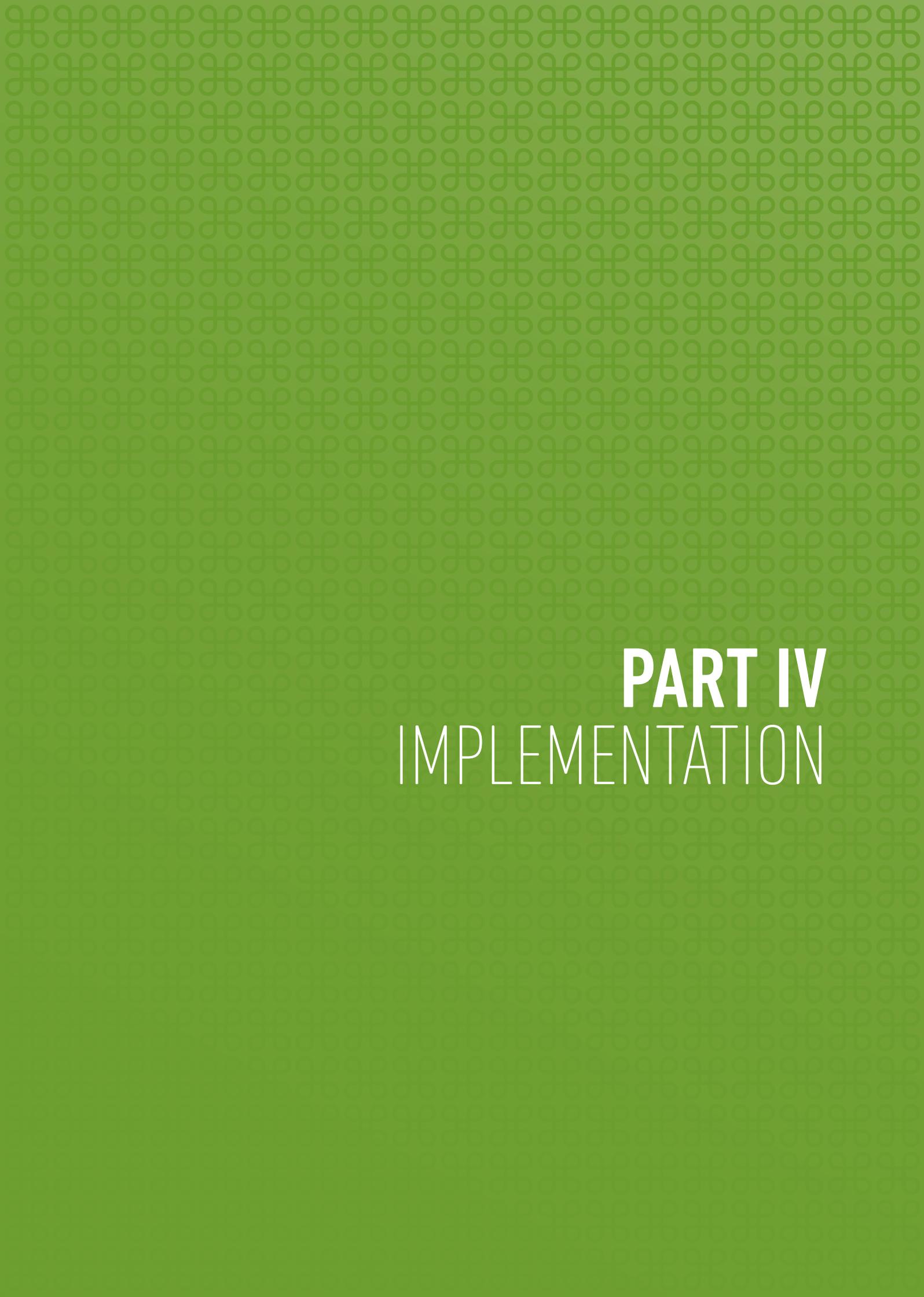
PART IV
IMPLEMENTATION

Iraqi women peace activists participating in an NDI-
workshop to hone their facilitation and leadership skills.
Photo: NDI

CHAPTER 08
THE ART OF
FACILITATION

> *Negotiation and discussion are the greatest weapons we have for promoting peace and development.*
> – Nelson Mandela

As a means to bring about changes in attitudes, behaviors, and power dynamics a peacebuilder creates opportunities for communities to interact, discuss issues, and find common ground. At a time when people feel as if no one is listening or find themselves lost and do not know what the future may bring, your peacebuilding interventions can give people a place to constructively express concerns, fears, and hopes. With effective facilitation, you can contribute to (re)building and strengthening relationships to build commitment to a common way forward.

Peacebuilders seeking to transform their societies out of conflict will encounter situations where they must facilitate engagements between groups that fundamentally oppose each other or disagree with each other on certain issues. This chapter outlines core principles for effective facilitation such as active listening and how to engage "the other" to build understanding. An annex of specific facilitation techniques and methods is included at the end of the toolkit.

Facilitation as a Peacebuilding Tool

The word facilitate means "to make easier." As a facilitator, your role is to make interaction easier during tough conversations by creating a safe environment where open and honest discussion can take place. Once that safe space is created, then you will be able to engage in constructive conversations.

Creating a safe space begins with setting ground rules or guidelines to keep participants focused on listening to and working with each other. Here are some examples of ground rules you could apply during your activities:[34]

1. **Respect Others:** People will hear ideas that may be new or different, and opinions with which they may disagree. During the session, encourage people to try to take in new information without judgment and to keep an open mind. **As the facilitator,** make sure that your words and body language reflect a respectful attitude toward others. Learn by listening to others.

2. **Speak From the "I":** As participants to speak from their own personal experiences and do not judge the thoughts or experiences of others. Avoid "You should" statements and generalizations of any kind.

3. **Ask Questions:** Encourage people to ask questions that come up for them without fear that they are too "silly" or "stupid." **As the facilitator**, make sure to phrase all questions in respectful and value-neutral ways.

4. **Respect Confidentiality:** Make sure that everything said in the room stays in the room. When sharing personal anecdotes, make sure to avoid using the real names of other people.

5. **Share "Air Time":** Although participants are encouraged to express ideas and opinions, it is important that they please do not monopolize the group's time. **As the facilitator**, it is your role to create the space where everyone can speak. No one, however, is obligated to speak. "Passing" is okay.

Setting ground rules and making it clear to participants that this is a safe space is a vital first step when you bring together a group for the first time. While it might seem cosmetic and mechanical, the simple act of letting participants know that during these activities they can feel comfortable expressing their views and emotions, and that there is little tolerance for negative or aggressive behavior, will set the activity on the right course. As you go through this process, consult with participants on the ground rules and guidelines so there is a sense of ownership and appreciation. While your role as the facilitator of these activities is to enforce these ground rules, everyone should feel responsible for upholding them.

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[34] Adapted from: American Civil Liberties Union, "Establishing a Safe Learning Environment." https://www.adl.org/education/resources/tools-and-strategies/establishing-a-safe-learning-environment (accessed April 2018).

Principles of Good Facilitation

Generally, your role as the facilitator is to see that all participants feel they are having a say and are listened to and accepted. But you should not take that task lightly; facilitation is not easy. Encouraging productive participation and guiding those with different personalities and expectations to a common outcome requires practice and preparation.

As you set out to lead and organize peacebuilding interventions here are a set of underlying principles and tactics to follow:

1. **LISTEN** rather than talk. A good facilitator remains neutral, gives space for others to speak, and acknowledges different viewpoints. You also need to be alert to sensitive issues (some of which can be identified through your preparatory work) in order to identify any red flag that could derail a conversation and guide it back to constructive discussion. You should also not take sides in the conversation. You need to be the person who is seen as serving the entire group and encouraging everyone to speak. It is difficult not to have favorites in a group or feel compelled to insert your own opinions, but it is important that a facilitator treat everyone equally. This will also help build your credibility and respect, especially in a diverse group.

2. **MODEL** the behavior you expect from participants. If you recall from chapter 2, one of the characteristics of a good leader that can be applied to peacebuilders is to model the way. The same principle applies to a facilitator. You are the leader of a group so you should model active listening, respectful and honest speaking, and other ground rules at all times through your words and body language.

3. **ASK** questions that guide discussion rather than stall or bias outcomes. Ask questions to keep the discussion going, to make participants think, not to shut down discussion. You can do this by asking open-ended questions and exploring the complexities of the issues. A facilitator asks questions that invite participants to reflect and share with the group, like "what do you think about justice?" rather than closed questions that only require a yes or no answers, like "do you like justice?" A good practice for a facilitator to adopt is to prepare a few questions prior to the activity to support the conversation.

4. **ENCOURAGE** and balance participation. All individuals involved have an equal right to participate so welcome and encourage all input. Ensure all group participants are treated respectfully—do not allow one person to dominate or to disrespect those whose ideas are different from their own, everyone has a legitimate viewpoint even if it is out of step with others. For equal participation, consider keeping a list of people who want to speak, and then creating and sharing with the group an order for people to speak.

5. **REMIND** participants why they attended the activity if the conversation drifts or starts to become unproductive. Let participants know when the discussion has drifted; usually they will quickly return to the topic at hand. Every now and then, remind participants of the topic under discussion. "Isn't this what we were discussing?" You can also keep participants on-topic by asking the open-ended questions you prepared in advance.

6. **KEEP TRACK** of the agenda and time, and manage the process. Keep the discussion focused and keep your focus on the process. Help groups to collaborate and achieve agreement and results with good process. Even groups that begin far apart can come together in cooperation and agreement with good facilitated discussion aimed at collaboration. Be as self-confident as possible to assure the participants you know how to guide the process. This includes showing that you are in control of the activity and can manage the conversion. Remind the group about time. Facilitated discussions can be very challenging, especially with a strong group of personalities, so use phrases like "I am mindful of the time, might we agree that we will start working on next steps" or "I can see that people are fading, what if we agree to wrap up in the next twenty minutes." This leaves the group in charge of their own process but you are guiding and reminding them.

A facilitator should encourage the active involvement and interaction of participants by:[35]

*   Using group discussions, both large group and small break-out groups
*   Asking probing questions
*   Having participants share experiences
*   Respecting the knowledge and experience of the participants
*   Acknowledging and drawing upon differences within the group
*   Constructively addressing conflict and discomfort
*   Providing relevant examples and additional information
*   Summarizing what's been accomplished at strategic points during the workshop

A facilitator should specifically **AVOID**:

*   Criticizing the ideas or values of others.
*   Forcing one's own ideas on the group by using your facilitator role. You should never manipulate the group by using the facilitator's role to get your own personal agenda on the table.
*   Making decisions for other participants without asking for their agreement.
*   Saying a lot or getting too involved in discussions when you are the facilitator. This will distract you and could get the whole group off track.

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[35] *Trainer's Manual on Increasing Opportunities for Women within Politics and Political Parties, Strengthening Women's Political Leadership in South Asia*, the National Democratic Institute, 2005.

The Power of Listening

Conversations do not work if each party simply waits for their turn to announce pre-formed opinions. This is not a conversation. It is debating. It only leads to oppositional point-scoring and attempts to prove opponents wrong in the overall aim of "winning." Debate only reinforces conflicting viewpoints. Success is built on dialogue rather than a series of monologues. Dialogue is as much about listening as it is talking.

If you listen, people will tell you exactly what you need to do to find common ground and build understanding. When others feel that you are listening to them, they give you critical information. If you listen, people will be much more open to listening to you. If you want others to listen to you, they must feel that you are listening to them.

Listening does not mean agreeing. You can acknowledge their feelings but still disagree with their view. You can hear what people are saying without accepting their views. Listening is so critical because humans have an innate need to be heard. It validates us. We want our views to be acknowledged. Very often, even just the effort to understand someone's view is enough to bring parties closer together, even if the fundamental disagreement remains. Listening is at the heart of any relationship, including negotiations.

This is why **active listening** should be a primary skill for any facilitator.

Active listening is a technique to encourage people to talk and tell you what they really care about. It is a method of encouraging someone to engage in conversation by focusing attention on the speaker. Rather than passively hearing the message, an active listener is "seen" to be listening. The listener conveys interest and provides "feedback" to the speaker through both verbal and nonverbal messages such as eye contact, nodding, smiling or agreeing verbally.

Because a facilitator assists in the process of participants' engagement, it is crucial that a facilitator actively listen to participants and show willingness to accept different point of view of each individual person. Poor listening skills will also undermine other crucial aspects or skills essential for conducting participatory and productive conversations. For instance, without proper listening, a facilitator will not be able to link all aspects together or raise appropriate questions to enrich the discussion. More importantly, you will undermine participants' trust in your neutrality and motivation for conducting activities.

As the facilitator you therefore need listen with intent and with purpose. You should encourage all participants to build and apply this skill as is not only contributes to enriching engagement, but better listening leads to better understanding which in turn helps to build empathy. Other reasons why active listening is an essential skill for a facilitator engaged in peace work include:

- We never remember 100 percent of what we hear. Active listening increases what we can remember.

- Especially in peacebuilding activities, people's biases prevent them from hearing what others are actually saying. People listen for what they want to hear rather than what they mean.

- When engaging others from different groups or backgrounds, people often focus intently on formulating a response to what is being said, meaning that they are only half-listening. People also assume that they have heard what the others' narratives many times before. Rather than fully paying attention, they focus on how they can respond to "win" the argument.

- The human tendency is to interrupt or contradict a speaker when they disagree with what is being said. This only makes participants defensive. Often, they lash out or withdraw and then nobody gets what they want.

- Active listening not only makes participants feel that others are aware of their concerns and encourages sharing, it is also the best technique to prevent misunderstandings, as people have to confirm that they do really understand what another person has said.

The key to active listening is to ensure the speaker knows you are listening. This does not necessarily mean agreeing with the speaker. For example, repeating what the speaker said demonstrates that you are listening and enables them to ascertain whether or not you understood their meaning. Renowned negotiation expert Lee E. Miller, suggests that there are eight basic active listening techniques that help users gather information to understand others:

1. **Attending:** Demonstrating your interest through body language, facial expressions and encouraging someone to continue to speak.

2. **Reflecting:** Paraphrasing, in your own words, your understanding of what has been said. Enables you to determine whether or not you have understood. Encourages the speaker to keep talking and shows them you are listening.

3. **Clarifying:** Simply asking for more information so you get a deeper understanding.

4. **Encouraging:** Encourage someone to keep talking and they will think you are interested in what they have to say, they will share more about what they are thinking and feeling. Encouraging is technique about creating an opening for people to participate without putting any single individual on the spot. With a little encouragement, a participant who isn't engaging or doesn't appear to be interested often discovers an aspect of the topic that holds some meaning for them.

   Encouraging is especially helpful during the early stage of a discussion while participants are still warming up. Encouraging is more a matter of asking questions to give space such as: "Who else has an idea?" "Does anyone have a story you are willing to share?" "Who has discussed this topic before?"

5. **Acknowledging:** Provide positive reinforcement for what the other person says. This will encourage further efforts to find common ground with you.

6. **Recognizing Feelings:** If you can recognize their feelings, you can understand what will motivate them to give you what you want. Feelings reveal what is important to someone. Simply asking someone to share what they feel about an issue is likely to reveal something about what they care about. In the types of conversations you will be facilitating, it is usually necessary to deal with feelings—especially anger—before you can get down to determining facts and developing solutions.

7. **Using Silence:** Sometimes simply saying nothing elicits more of a response. Most people will fill the conversation gap. We are uncomfortable with silence. Simply remaining silent after someone has completed a thought will often prompt them to continue to speak. Constructive conversations also involve silence, where appropriate. That means listening to everything the other party is saying, understanding everything they are not saying and working out their position.

8. **Summarizing and Paraphrasing:** This is useful when you want to ensure everyone understands what has been said. Summarizing and paraphrasing prevents misunderstandings and gives insight into what they are thinking. You can summarize points/discussions to help with long-winded participants who have lost their own key message. It can also be used at the end of a session to review the main points at the end of a discussion.

    Paraphrasing has both a calming and a clarifying effect. It reassures participant that their ideas are worth listening to. It helps people feel that their unique experiences and ideas are heard and understood, and it provides the participant with a chance to hear how their ideas are being heard by others. This technique is especially useful when a participant's statements are confusing. The paraphrase will help the participant measure how well her ideas are getting across. To paraphrase:

    •   Use your own words to say what you think the participant said.
    •   If the participant's statement is one or two sentences, use roughly the same number of words when you paraphrase it. If the participant's statement is long, summarize it.
    •   Preface your paraphrase with an opening such as, "It sounds like what you are saying is…" or "This is what I'm hearing you say…" or "Let me see if I understand you…"
    •   When you have completed the paraphrase, observe the participant's reaction. Say something like, "Did I get it right?" Verbally or nonverbally, they will indicate whether or not they feel understood. If not, keep asking for clarification until you understand what they meant.

Regardless of how active listening is conducted, the most important part of being an effective listener is to avoid pretending to listen. When trying to understand how someone sees things, you must be sincere—people can always tell if you are being insincere.

Active listening is the basis of the "Listen-First" approach. The basic idea of this approach is that you give others a chance to talk first. You listen actively, without interrupting. Give them the opportunity to talk themselves out. You let them expose the gaps in their own arguments. You do not resist, defend or debate—if you do you will only raise their barriers and they will not pay attention to you while they still want to express their own feelings. This approach is effective for building your understanding of what they want and why they want it.

Do No Harm: Balancing Emotion and Progress

Facilitators working with people in a conflict environment must understand that groups may exhibit emotions and behaviors that are challenging to discuss. An effective facilitator must be mindful that individuals will express their traumatic experiences in a variety of different ways depending on their own experience, age, family background, their social supports, and many other factors.

For facilitators there is a challenging balance that must be achieved between being sensitive to the individuals and their experiences, and ensuring the group stays focused rather than becoming a group counselling session.

It is important to remember that while individuals may wish to talk about their traumatic experiences, the more they recall and focus on the trauma the more they will feel stuck in the trauma. It is hard to think about moving forward and creating change while focusing on the past. While this may seem unsympathetic, it is important to remember that your role as a facilitator and peace activist is to engage and help people contribute to creating a better future. That requires looking forward and focusing on the positive.

If during the activity you notice that the conversation begins to deviate from its purpose, you can shift the conversation back by asking constructive questions that can lead to identifying pathways for development. Like managing conflict, do not ignore the deviation as the process of sharing these emotions and traumatic experiences is part of the healing process, but find ways to use the information that people are sharing by asking questions such as:

• What can we do to develop mechanisms within our communities to ensure we do not see a repeat of the situations being discussed?
• What can we do to support members of our community to think about creating a better future for our children and families?
• Instead of what we have experienced in the past, what would we like to see our community doing in the future?

- What types of actions can we take to ensure our community is more cohesive and less vulnerable to extremist forces?

Engaging "The Other"

An inevitability of conflict transformation is that you eventually have to engage with one or more opposing groups. Throughout your peace activism you will encounter conflicting groups with deeply held animosities and mistrust of others. Getting them in a room together will be a win in and of itself. Helping them explore in a constructive manner how to bridge divides, break down barriers, and rebuild trust and confidence will be a profound accomplishment. It will take time. It will take energy. But it will be possible.

The first step in that process is helping parties in conflict accept their opponent's legitimacy by deconstructing long-held views of the "other" and articulating why they are fighting. Legitimacy in peacebuilding is vital because if people do not accept that an opponent and the community they come from is legitimate, they are unlikely to build peace with them. Recognizing the legitimacy of opposing groups means understanding that making peace does not necessarily mean accepting an opponent's worldview, but at least acknowledging that the opponent has the right to have a different worldview. It also means recognizing the impacts of conflict that are shared by all sides.

One way to address questions of legitimacy is by helping parties in conflict recognize that suffering is shared across group lines. While every conflict is unique, the reasons behind each conflict are unique, and every group and individual involved in the conflict is unique, the suffering and loss that result from conflict do not discriminate. Full acknowledgement of harm done and pain suffered on all sides is the first step toward reconciliation. It is decisive in efforts to reconcile communities. It is the first step toward restoration of people and relationships.

Without a doubt you will encounter people who question a person's legitimacy and their right to be in the room. They may even threaten to walk out if that person or group is there. It will be a challenging and emotional situation but also a powerful learning opportunity. Rather than stop the activity outright or ask certain people and/or groups to leave, try to use that moment to explore these questions of legitimacy using probing questions such as:

- What losses do you think they faced? How do you think they suffered?
- Why do you think they decided to take up arms? Why was this course of action pursued?
- Why do you think they believe their reasons for fighting are legitimate?
- Why do you think they believe they have right to have a seat at the table?
- Why might excluding certain groups impact progress?
- Who do you think are the legitimate actors for building peace? Why?

Going from violence and conflict to peace and reconciliation is a journey of the mind. The cornerstone is legitimizing others. People will not be able to constructively engage with others unless they acknowledge why they are at that table. They can never embrace them into their vision of the future if they do not understand their history, their narrative and their thought-process. You do not have to make people agree with their opponents' views but they must agree that their opponents are entitled to different views. Not acknowledging their legitimacy within their own community is simply a message of exclusion. It signals that they will also exclude them from other parts of a peaceful society.

In Kanchanpur, Nepal, two facilitators take part in a community process to resolve on a conflict. July 15, 2012.
Photo: Chup Thapa

CHAPTER 09
MANAGING YOUR PEACEBUILDING INTERVENTION

> "You should never view your challenges as a disadvantage. Instead, it's important for you to understand that your experience facing and overcoming adversity is actually one of your biggest advantages. - Michelle Obama

A peace activist is like a juggler: they are managing and monitoring many things all at once without letting the balls drop to the ground. They are monitoring the environment to track changes in conflict dynamics and they are managing the logistics of their intervention activities. Yet, even the best laid plans can go awry if managed poorly.

To help manage the implementation of your intervention, this chapter will lay out a few tips and techniques you can utilize before and during your intervention activities to ensure a productive and positive engagement.

Managing the Space: It is not just what is said, but where it is said

The vast majority of peacebuilding initiatives will have conflicting groups come together in a communal space. Before bringing these groups together you need to consider how you are going to set up the space and where people are going to sit. A space and seating arrangements can subtly govern whether participants engage cooperatively or combatively.

1. **Room Size:** Room size should be scaled to the size of the activity. A small group in a large area is intimidating. A large group in a small area leaves people feeling confined and undermines concentration. Everyone should have enough room to feel comfortable and as if no one is looking over their shoulder.

2. **Table (or No Table):** Depending on the purpose of the activity, you might decide to use or not use a table. For example, in community dialogue, consider not putting people around a table but in an open circle with nothing in front of them so people can properly see and hear each other. If it is local peace forum and people need to be taking notes, consider adding tables appropriate for the space. Larger tables with larger distances between people make it easier to say no or to disagree. The smaller the distance, the more difficult it becomes to directly disagree.

3. **Seating Positions:** How parties are seated around any table also needs consideration. Strategic positioning of seats can help or inhibit cooperation during activities because where you sit sends a message. Because you are bringing together people from different communities and backgrounds you need to consider seating arrangements very carefully, so as to not feed into power dynamics. The three broad considerations for seating positions are:

   • *Collaborative - Seated Side-by-Side:* This is particularly useful if there is a shared sense of task. It also helps foster personal ties. Yet it may be difficult in some activities given the sensitive nature of topics being discussed.

   • *Open - Angled toward Each Other:* Sitting at right angles, such as sitting across a corner of a table or on angled chairs, encourages informal conversation and promotes feelings of mutual cooperation. It avoids face-to-face confrontation while enabling face-to-face contact.

   • *Confrontational - Seated Opposite Each Other:* Face-to-face is the classic confrontational setting where different groups are seated across a table from one another. This set-up automatically produces competitive or defensive interactions. It can lead groups to take firm stances on their points-of-view as the table acts as a solid barrier. The confrontational configuration hinders how each side sees or understands the other's positions. Conversations tend to be shorter and sharper.

Other tactics to consider include:

➤ **How seating affects eye contact and direct communication.** Direct eye contact can help personal rapport in cooperative settings, but where contention exists, it can be used to instigate a hostile debate instead of a fair discussion of a particular issue.

➤ **Your seating position.** The two power positions, at least in a rectangular table, are at the head and the central seat in the middle of the table. Choosing one of these seats will help you control the activity but may also stifle collaboration. Ideas are directed to this person for validation or rejection rather than to the entire group.

➤ **Comfort is key.** Physiological relaxation makes people more amenable to discussion. People are innately uncomfortable if their backs are to a window, a door or open spaces, especially in unfamiliar territory. There is a conscious or unconscious fear of being approached from behind. The type of seat provided is also an important but overlooked consideration. Studies have shown that hard and uncomfortable chairs also increased rigidity in conversation.

Group Management Techniques[36]

As an activist, you could face a combination of challenges during your intervention activities, from technical difficulties, such as time management or poor room set-up, to conflicting personalities and group tension. No matter what the hurdle, you should handle the problem calmly and with professionalism, and be prepared to assess the situation and select the best method for getting your activity back on track.

PERSONALITY	TECHNICAL
➤ Managing Conflict ➤ Dominant Participants ➤ Shy Participants ➤ Aggressive / Divisive Participants	➤ Managing Time ➤ Difficult Questions ➤ Lapse in Conversation ➤ Participants Talk Over Each Other

Managing Conflict. Conflict in these types of settings is inevitable. There will be conflict if what is being discussed is deemed important by the participants. What you should not do is ignore the tension. Work with participants to try to identify the cause of the conflict. Is it due to a misunderstanding of a comment? Personal experience or background? As the facilitator it is important to point out to participants where they have common ground or to help them search for it by asking questions that bring participants together.

Dominant Participants. It is not unusual to have one person attempt to dominate the discussion. A good facilitator needs to make sure that others have the opportunity to speak. To manage the interaction of a dominant participant you should acknowledge the person and the value they add, but make it clear that they need to give space for others. A technique you

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[36] Adapted from: *Facilitation Skills Training Manual: A Facilitator's Handbook*, Sustainable Comprehensive Responses for Vulnerable Children and their families (SCORE) Project, USAID, 2013.

could use is a quota system to designate the number of times that each person can speak, that way everyone is treated equally, or only allow someone to speak again until after everyone who wants to speak has.

Shy Participant. Sometimes people may be very shy or afraid to express their views in a group. Energizers help create a fun and relaxed environment to ensure the participants become more comfortable with one another. The most effective way of encouraging people who are shy is to acknowledge their value-add to the conversation by referring back to and using their ideas. That way they know they are important and of value.

Aggressive or Divisive Participants. There are often people who speak a lot but always bring up diversionary ideas that lead the group aside if not controlled. You should not completely prevent their views, but listen to them a few times and then use the negative/diversionary views to turn the message around as a point of discussion. Do not push back at the aggressive or divisive participant either. Allow that person to be heard. Usually they are simply exhibiting frustration at not being heard, so listen carefully to what they are trying to say, validate the individual, and then ask others what they think about the ideas expressed.

Managing Time. Sometimes, time management can get difficult when a discussion is getting interesting or when participants are engaging and illustrating certain experiences with a lot of detail. But you have objectives you want to achieve during the activity, so it is important to stay on task and stick to time. A good way to keep track of time is to choose a time-keeper to remind you regularly about the time. A good rule of thumb is to also always be prepared to make changes to planned activities.

Difficult Questions. Dealing with people's questions can be difficult. Facilitators may often feel that they need to have all the answers. That is why it is important to become familiar with the topic being discussed so you understand all key concepts and issues, and can therefore better anticipate people's questions and come prepared with answers. However, never be afraid to say, "I don't know." Instead, say that you will get back to them with an answer.

Lapse in Conversation. Sometimes there will be a lull in the conversation, or the group does not seem to click or want to open up. Coming prepared with promoting questions, especially open-ended questions rather than yes-no could help kick-start a conversation. Breaking into smaller groups for discussion and reporting back for feedback can also bring life back to an activity. And, sometimes, you just need to take a break. The content could be overwhelming, so it is okay to stop for a bit to let people step back for a minute.

Participants Talking Over Each Other. Oftentimes when tension begins to build, people have the tendency to begin speaking over each other. If you see this happening, step in immediately and pause the conversation. Give people a few seconds to take a calm down. Moving forward, to manage the conversation you can make a list of people who wish to speak or go around the room, in order, so people know when it is their turn.

COMMON CHALLENGES FOR FEMALE PEACE ACTIVISTS

An unfortunate reality is that when women engage or lead public activities, especially those with political or social implications, they are very often held to a different standard from men. For women, there is often an additional challenge: double standards.

A woman who speaks her mind or is assertive is often labelled as "bossy" or "arrogant."	vs.	A man who does the same is seen to have "grit" and leadership skills.
A woman who is tough or uncompromising is seen as aggressive.	vs.	Men who act in the same way are "go-getters."
A woman who speaks loudly or shouts is often dismissed as "irrational" or "shrill."	vs.	A man who does the same is forgiven because he just lost his temper.
A woman who cries is seen as "over-emotional."	vs.	A man who cries, in certain circumstances, is compassionate.
A woman who is apologetic is seen as "weak" and "submissive."	vs.	A man who can apologize is "humble" and "understanding"

In addition to these double standards, female peace activists in general—especially young female activists—are often underestimated. They often have to demonstrate their "legitimacy" before being taken seriously, for example, to show they have the necessary knowledge and authority.

Despite the extra challenges for women, it is a mistake to approach your activism "like a man." Success, regardless of gender, means working in a way that is consistent with who you are and what you are comfortable with. People will see right through you if you are not authentic, and you will lose all credibility. Engage in your activism in a way that works for you.

Managing Divergent Perspectives: Convincing or Collaborating

At the most basic level, the goal of your peacebuilding intervention is to build understanding of conflicting parties' needs and expectations in order to chart a new, peaceful path forward. What you must be aware of is that at the outset of your peacebuilding work, your communities will not immediately be willing to accept what others have to say. In fact, they will likely be reticent or defensive of the views and narratives of others if they contradict or disparage their own personal experiences or collective narratives. Oftentimes this means people will first attend your activities with the intent to persuade others to agree to do things that they may not initially want to do or accept a particular viewpoint. Your role is to help conflicting parties find a middle ground and establish a mutual understanding.

While typically used to explain different negotiation styles, a peacebuilder can manage these interactions with two key approaches: **convincing** or **collaborating**.

Convincing

Generally means attempting to change the way one side views others proposed solutions and ideas for how to bring about peace. Facilitators who take this approach focus on giving participants the opportunity to enhance the perceived value of the proposal for the other side. Participants try to convince others that their proposed solutions are in the others interest.

The common misperception about the "convincing" approach is that it means trying to change another group's core points of view. It is not about showing that one side is right and the other is wrong. It is about acknowledging that one group's views are valid and what is being proposed is in-line with their views. In reality, trying to change their views, values or interests is a wasted effort. Even a persuasive argument will fall on deaf ears if it does not align with someone's core beliefs. Convincing is actually about demonstrating how another groups proposal furthers their goals.

The key to convincing is therefore to understand what others wants: What are their priorities, values, interests and beliefs? What do they want and why do they want it?

Collaborating

This is the "win-win" approach where all sides engage in shared problem-solving to find ways to satisfy everyone's interests. They attempt to achieve their respective objectives by working together to find common ground and agree on solutions that accommodate all interests.

In this form of facilitation, all parties become partners and success will rely on other groups as much as one's own. Similar to "convinc-

ing," the key to collaborating is to take the needs of the other side into account. Having a deep understanding of others is critical to successful collaboration. In the context of peace, the element of partnership in the collaborative approach often leads to more sustainable initiatives.

However, the "collaborating" approach is especially vulnerable to some human biases, particularly when one side locks into an idea early on and is not open to considering alternatives. It can only succeed if all sides genuinely want to work together. This is because its success is based on to what extent they can develop some form of a relationship. Overall, it depends on their ability to develop a relationship in which the parties care not only about the substantive outcome but also how the other feels at the end of process.

The success of "collaborate" requires that all sides walk away feeling that their needs have been satisfied.

Whether you utilize the convincing approach or the collaborative approach, the recurring theme is being able to help people develop an understanding of others' needs and experience.

The key to managing a successful peacebuilding intervention is to help all sides identify common ground on which to move forward. A skilled peacebuilder supports this process by giving people the opportunity to reflect on and discuss the needs, interests, fears, and hopes of everyone involved. Giving them the space to answer questions such as:

• What do they think and why do they think it?
• What do they want and why do they want it?
• What will motivate them to want to reach an understanding?
• What is preventing them from agreeing?

An important message you must convey is that understanding the other side's position is not the same thing as agreeing that their position is right. Differences will remain. After all, peacebuilding is about putting together a framework not to stop differences, but to allow them to be addressed peacefully. What is important is that a peacebuilder cultivate the ability to help people hear what others are saying without forcing them to accept a particular point of view.

To create willingness and sense of shared purpose, a peacebuilder needs to make it clear to people that they do not have to like their enemy, trust them or commit to their worldview. They do have to interact with them to find an understanding that allows all parties to pursue their own goals in a non-violent manner. The history, values or identities of their communities are not being negotiated, but interests and needs are.

TIP SHEET
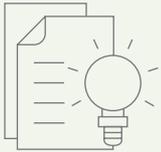
Managing a Productive and Positive Intervention

- **Establish the purpose of the meeting.** Everyone in the room should clearly understand the purpose of the meeting. Put it in writing and say it verbally. Check that participants understand and ask if they have any questions. Be sure to set expectations for outcomes.

- **Develop ground rules.** Either explain or ask the group to develop a list of ground rules. Ask participants if they agree to them and invite them to monitor how they are following the rules. Give gentle but firm reminders when the ground rules are violated.

- **Establish a clear process.** Talk about the process you plan to use and how that will work for the discussion. This allows participant to know what to anticipate and to know that there will be opportunities to raise issues they wish to discuss.

- **Ensure discussions keep moving forward.** When you feel like discussions are stalling, shake things up: have an exercise break, call for a tea break or break participants into smaller groups to discuss one question, write one statement or decide upon one priority.

- **Monitor group dynamics.** A good facilitator can see when the discussion is going well and when it is starting to deviate or digress. Listen for clues and watch for body language that points in that direction. Pay attention to ensure that everyone has a chance to speak and that no one is dominating the conversation.

- **Manage group dynamics.** Check in with participants who seem quiet or withdrawn. Remind participants to "share air time" so that everyone feels responsible for monitoring the group's dynamics and level of productivity. Help bring out views that are not represented: participants should feel that the facilitator is authentically interested in understanding all experiences and ideas.

Mitigating Challenges to Your Activism

Every conflict is unique, but transferable lessons from other peace processes are always relevant. Peacebuilders should be aware of results made elsewhere, especially during preparatory stages - lessons-learned are often especially relevant for process formation rather than final solutions. Parties to a conflict are often resolute in the uniqueness of their situation. They tend to be reluctant to listen to or respect the view of outsiders. They develop a

"deafness." Learning lessons from other conflicts can show how other people have been in similar situations and found a way out. Lesson sharing can change thinking and inspire new ideas. Even where there may not be lessons to share, there can be mistakes to avoid.

Analysis of peace processes—both successful and failed—in many other contexts often reveals common successes and failures that peacebuilders should be aware of in order to avoid making the same mistakes. There is no guarantee that something which worked in one context will work in another, but the following are some common successes seen across multiple peace processes that you could take into consideration when you develop your strategy:

- **External Mediation.** The reputation and acceptance of a mediator by all parties has played a vital role in the success of peace processes. Truly external mediators have had a positive influence, but often only when they have sufficient cultural and situational knowledge and know when to apply which technique. The foresight and cultural sensitivity of mediators greatly correlates with success. Strong mediators must be perceived by all parties as neutral and sensitive to the nuances of the conflict context. They must earn the respect and trust of all stakeholders—the nature of conflict makes personal relationships a very important factor in conflict transformation.

- **Incremental Agreements.** Incremental rather comprehensive agreements have had some success. Instead of trying to achieve a comprehensive power-sharing deal from the outset, a primary focus on demonstrations of good faith and due diligence have successfully built trust for a more comprehensive agreement in the future.

- **Engaging Moderates.** The practice of engaging more moderate actors from various parties has led to some minor successes, especially when there are factional or tribal groups in which various leaders may represent different sub-groups and support different objectives.

- **Rationality Over Religion.** Religion is a prominent, or even driving, factor in many current global conflicts. Yet where there has been success in peace processes, key actors have been driven by rationality more than religion. Religious beliefs are a constant and important consideration, but concrete material calculations often determine engagement or lack thereof.

- **Accommodation Over Coercion.** While context-dependent, efforts to genuinely include the aspirations of all parties through the techniques of accommodation and concession have been more amenable to progress than tough coercion.

- **Preparatory Work.** Parties to a conflict often enter peacebuilding efforts with a complicated series of convergent and divergent positions and interests. Preparatory work should be done by all those involved to help identify at least some common ground. This can involve both internal consensus building within one group, or informal dialogue with conflicting groups.

Just as there are common successes seen across vastly different conflict contexts, there are also lessons to learn from failed peace processes. These include:

- **Absence of Key Players.** Absence of key parties who control oppositionist populations is a major mistake made in successive peace processes. Non-inclusion strongly correlates with failure.

- **Weak Implementation and Superficial Solutions.** Failure to follow through on commitments leads to failed agreements. Weak implementation and monitoring quickly compromises the success of peacebuilding efforts. Where parties do not have capabilities to implement agreed upon solutions or actions, or where trust is low and impartial monitoring mechanisms are lacking, agreements have failed within days.

- **Inconsiderate and Inconsistent Mediation.** The inability to adopt local peacebuilding practices has undermined the success of past peace processes. Sporadic engagement has also been a critical cause of failed peacebuilding efforts - it only results in inconsistent strategies and the challenge of establishing critical trust with the conflict parties.

- **Failure to Preempt Spoilers.** Every conflict has stakeholders who disagree with engaging opponents. These individuals or groups are known as spoilers. A crucial task for peacemakers is to try and prevent potential spoilers becoming active spoilers. Spoilers can be preempted by including them in activities, inviting as informal observers or advisors, or embracing the use of force to deter or physically prevent them becoming active spoilers.

CHAPTER 10
CREATING A STRATEGY FOR PEACE

"

Success is not final, failure is not fatal: it is the courage to continue that counts. – Winston Churchill

Like all things in life—and in peacebuilding—the key to success is good planning and preparation. You have already done a significant amount of this preliminary work by going through this toolkit, but a plan is not a plan unless it is written down. This chapter will provide you with the guidance and structure you will need draft a step-by-step strategy for peace. From determining how and when to conduct your conflict analysis to outlining the resources and support you will need to organize your peacebuilding intervention.

This type of work does not operate in a vacuum; once you begin your activities the environment your working in does not come to a standstill. On the contrary, as you go about your activism you will become intimately more aware and knowledgeable about the environment shaping the conflict. You need to use this information to refine and adapt your activities to best fit the situation and having a strategy in hand will allow you to identify where, when, and how to go about this process in an organized and outcome-oriented manner.

By simply going about your activism you will constantly receive information through informal mechanisms but you should also consider utilizing a structured process to collect information to help strengthen your peacebuilding work. Setting benchmarks in your peacebuilding strategy to conduct research will allow you to shape your intervention to best meet the needs of your community.

Research Methods

Your peacebuilding intervention needs to remain flexible in order to make sure it is on the right path and adapt to changes on the ground in real time. Conducting research at various intervals will allow you to identify gaps or new entry points, reveal potential areas to scale up or slow down, and test its overall impact.

There are a variety of research methods you can utilize at all stages of your peace activism, including qualitative and quantitative methods. This toolkit will present two techniques that can be easily developed and deployed by an activist working alone or scaled up for a coalition or network of peace activists implementing an intervention together: questionnaires and key informant interviews. An annex with sample questionnaires and interview guidelines is included at the end of the toolkit.

You can combine these methods with your intervention activities to obtain information from a target audience or from the wider community. For example, you could conduct key informant interviews ahead of a peace council to shape the scope and objectives of the council, or you could distribute a questionnaire after a public peace forum to further test the topics discussed.

CASE STUDY

#HERROLE

Empowering Women to Participate in the National Reconciliation in Iraq

With support from the National Democratic Institute (NDI), 40 women peace activists and four civil society organizations from provinces liberated from the Islamic State (IS), worked to transform conflict dynamics in their communities by shedding light on the top reconciliation issues that need to be addressed to create an enduring peace in Iraq. Trained to organize and facilitate transformative peacebuilding activities in their communities across Anbar, Kirkuk, Ninewa, and Salahaddin these women peace activities engaged over 5,860 Iraqis to draft a gender-sensitive national reconciliation platform and convince key decision makers of the importance of strengthening women's role in reconciliation processes. Through activities such as community dialogues and public peace forums and utilizing research methods like questionnaires, door-to-door surveys, and interviews the women activists drew up 38 comprehensive policy and project recommendations reflective of the needs and expectations of Iraq's diverse communities to serve as a roadmap for peace in the country.

The project was funded by the Government of Canada.

5,860	400	750
Number of citizens reached through outreach activities across Anbar, Kirkuk, Ninewa, and Salahaddin.	Number of local and national level stakeholders and decision makers engaged by women peace activists.	Number of activities to discuss women's participation in reconciliation & peacebuilding priorities.

QUESTIONNAIRES

A questionnaire is an activity in which many people are asked a question or a series of questions in order to collect information about what most people do or think about something. A questionnaire is a very effective and low costs tool to gather information from the public about their priorities and issues, as well as their opinion on important issues and recognizing trends. All of this information keeps you from making the wrong assumptions about the public's opinions. Questionnaires also allow you to reach more people in your community and they are a popular with community members who may not feel comfortable sharing their feelings publicly in dialogue sessions or public forums.

Questionnaires are usually written, although they can be distributed by mail, email, and social media or the questions can be asked over the phone or in-person. Consider the following as methods or spaces to delivery your questionnaire:

- **Following dialogue sessions or public peace forums:** at the close of the meeting you can distribute the questionnaire. This is a good opportunity to capture information from all participants while the topic is still fresh on their mind.

- **Digitally through social media or email:** there are many tools available that can help you generate digital questionnaires such as Google Forms or Survey Monkey. Using digital outlets is a good way to reach many people, especially young people.

- **Face to Face:** it is sometimes easier for citizens to verbally answer questions rather than written out so by going door-to-door in your neighborhood you can reach people who might not typically respond to a questionnaire. While the face to face method is very effective it is also very time intensive so for this approach you should consider creating teams to deliver the questionnaire.

No matter which method you choose to distribute the questionnaire you should inform people that their responses are confidential (and putting their name and contact information on the form is optional). You should also explain that there is no right or wrong answer, but that they should answer honestly.

Consider the following as you design a questionnaire:

➤ **Keep it short.** Respondents are less likely to answer a long questionnaire than a short one, and often pay less attention to questionnaires which seem long, monotonous, or boring. The questionnaire should be printed on a single sheet of paper, with questions on both sides of the paper.

➤ **Pay attention to question order.** Responses can be impacted by previous questions. Think about the context that respondents are receiving the questions.

➤ **Be careful of bias.** Be extra careful when writing the questions so that they do not lead or influence people to answer in any particular way. If using multiple choice or a scale be sure to keep the options balanced, with a neutral opinion in the middle.

➤ **Question type.** Each question should be concise and written in clear language that everybody can understand. A person with mid-level education should be able to answer all questions in the questionnaire in less than four minutes. There are four types of questions you could use in your questionnaire:

- **Closed-ended:** typically used to get a direct yes or no answer.

- **Open-ended:** designed to prompt the respondent to give you more information than just one or two word answers. These are often "how" or "why" questions. To avoid long responses, provide a set amount of space in which respondents can answer the question by either providing lines or boxing of the response area.

- **Multiple choice:** respondent select one answer from a few possible choices.

- **Scale:** respondents rate items on scale. For example, respondents rate their support for a peace intervention in their community on a scale of 1-to-5 with 1 being the lowest and 5 the highest. Once you collect all the questionnaires, add the responses together. In this example, the The higher the number, the more support your intervention has.

➤ **Analyzing the results.** Depending on the types of questions asked, all you might have to do is calculate the results and display them in table. But, if you were looking at how people think or feel about a certain issue, you might end up with a lot of answers to open-ended questions. In that instance, you will need to assess the answers to find patterns. For example, do people between 18-30 feel more strongly about a particular issue than those between 30-45? Consider writing a short report summarizing the results of the questionnaire, especially if you were looking for certain patterns in the responses.

Remember! A questionnaire is a research tool to collect information and opinions on a particular issue and to raise awareness, primarily within your community. They are not statistically representative and cannot be used to assert the views or opinions of the broader society.

TIP SHEET
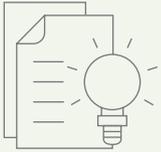
Drafting a Questionnaire

- Provide a brief introduction about yourself, the organization and/or network, and an overview of the issue(s) being tested in the questionnaire. If you have one, put the logo of the organization and/or network you represent at the top.
- Start with simpler, general, and non-controversial questions to ease the respondent into the process. The first question should be directly related to the overall topic of the questionnaire and easy to answer.
- Diversify the questions types; but make sure to put the questions in a logical order and group similar questions together.
- Ask sensitive questions as discreetly and sensitively as possible. Any questions that may be threatening should be later in the questionnaire, but not grouped together.
- Avoid words that provoke bias or an emotional response. Use neutral language, especially when testing recommendations or potential solutions. Neutral language will create space for debate and raise awareness about the issue.
- Demographic questions should be placed at the end of the questionnaire. If placed at the beginning, respondents might not feel as comfortable responding.

KEY INFORMANT INTERVIEWS[37]

A key informant interview process is a qualitative, in-depth interview of typically 15 to 30 carefully selected people who are in a position to know a community as a whole or have first-hand knowledge of the topic you are interested in. Key informant interviews provide an opportunity to establish a sense of trust and explore thoughts on an even deeper level and the one-on-one format helps avoid interpersonal group dynamics that influence responses through group pressure.

Conducting interviews is particularly helpful when working with people who:[38]

- Are experts in their field (e.g. political or civic leaders or journalists).
- Are extremely sensitive for various reasons (e.g. political situations).

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[37] Adapted from: *Conducting Key Informant Interviews*, USAID Center for Development Information and Evaluation, 1996, No. 2 https://pdf.usaid.gov/pdf_docs/PNABS541.pdf (accessed June 2018).

[38] Victoria Canavor, *From Proposal to Presentation: The Focus Group Process at NDI*, National Democratic Institute, 2006.

- Are in countries with limited political space, as well as restricted freedom of expression and/or association.
- Are less likely to express their true thoughts in a group setting.
- Require heightened confidentiality.
- Are difficult to access.
- Are difficult to schedule because of availability.

Consider the following steps as you design a key informant interview process:

1. **Selection key informants.** Selecting the groups of key informants is very important. Informants should be selected for their specialized knowledge and unique perspectives on a topic. When selecting informants, first identify the groups and/or institutions from which the key informants should be drawn, for example, government agencies, civil society organizations, political societies, religious leaders, etc. It is important to include all major stakeholders so that all interests and perceptions can be captured.

    Second, select a few people from each stakeholder group. Be sure to select a mixed group of people from each, people with different ages, ethnic backgrounds, religious affiliations, and educational levels. You want a diverse group of informants, otherwise you run the risk of talking only to people with one background or viewpoint and having your conclusions one-sided or biased.

2. **Preparing for the interviews.** Key informant interviews are loosely structured discussions and are more like a conversation, allowing a free flow of ideas and information. However, interviewers must have an idea of what questions to ask to ensure that you get the information you need out of the interview. Consider preparing a list of the major topics and issues to be covered and broad questions you want answered to help guide the conversation. Different guides may be necessary for interviewing different groups of informants.

3. **Conducting interviews.** When sitting down for a key informant interview, consider the following:

    - **Establish rapport.** Begin by explaining the purpose of the interview, the intended use of the information and assurances of confidentiality. You can note that the conversation or parts of the conversation can be "off the record," meaning you would not attribute certain comments to the interviewer but would still use the information in your research.

    - **Organize your questions.** Consider sequencing your questions. For example, start with factual questions, the move to questions that require the informant to share opinions and judgments. Preparing a guide in advance would help you structure your questions.

- **Phrase questions carefully.** Avoid yes or no questions. For example, questions such as "Please tell me about local community peace initiatives?" are better than "Do you know about the community peace initiative?"

- **Use probing techniques.** Encourage informants to provide as much detail that led to their conclusions and recommendations. For example, an informant's comment, such as "The peace initiative has really brought about a positive change in the community," can be probed for more details, such as "What changes have you noticed?" "Who seems to have benefitted most?" "Can you give me some specific examples?" These types of follow-up questions are a good way to get people to go more in depth in their comments, especially if the interview is more informal. Follow-up questions can also be used to reframe previous questions to try and get more or different information.

- **Remain neutral.** Interviewers should be good listeners and avoid giving the impression of having strong views on the subject under discussion. Neutrality is essential because some informants will often say what they think the interviewer wants to hear.

4. **Take notes.** The interviewers should take notes and should focus on key issues and phrases. Immediately following each interview, the interviewer should develop the notes in detail to ensure accuracy. Consider using a set of standard notes sheet with subheadings for interview texts based on major issues being discussed. You could also consider recording the interview, many cell phones now have voice/video recording options. Whether written or digital recording though, you must always ask for the person's consent if you can take notes/record them, and remind them to note when a comment is off-the-record.

5. **Develop an interview summary sheet.** At the end of each interview, prepare a summary sheet using your notes with key themes, issues, and recommendations. Each summary should provide information about the key informant's position, reason for interviewing, main points made, implications of these observations, and any insights or ideas the interviewer had during the interview.

Action Planning: Your Strategy for Peace

By going through this toolkit you have already started to put together the pieces of your peacebuilding strategy. You have articulated the goals of your activism, your vision for what you hope to achieve, and identified through an inclusive lens who to engage. Now it is time to put pen to paper to specify in an action plan **WHO** is doing **WHAT** and **WHEN** and the **RESOURCES** needed to actually implement your intervention.

An action plan translates your big picture goals and vision into practical implementation steps. Putting together a detailed plan of action will help you be better prepared for your activities, adapt and adjust to new circumstances, and most importantly help you stay organized. An action plan is also an accountability tool; you can use your action plan to check yourself and make sure you are staying on top of your tasks. This work is complex and can quickly become overwhelming. An action plan can keep you focused on the day-to-day requirements of your intervention so you can incrementally work toward and achieve your goals and vision for peace.

Follow these steps to draft you plan of action:

1. **Tasks.** Think through all of the necessary tasks required to complete your intervention. List them all. Do not use general descriptions; be very specific. Each step should represent an individual task.

2. **Timeline.** Figure out approximately when the task will need to be completed. In many cases, this step is best accomplished starting from the last task and moving backwards—this technique is known as "back-planning." Juggle these times according to holidays and other key events.

3. **Responsible Person(s).** If you are working independently, this is could be defined as person(s) groups you might need to get in touch with for support, perhaps a point of contact at a local organization to help secure a meeting space. If you are working with others, think about tasks that could be assigned to someone and completed. Assign responsibility for each of the tasks to an individual person.

4. **Resources.** List the material and human resources required to complete each task. For example, meeting room, stationary, sending invitations, flyers, snacks, volunteers, moderators, etc. If you think you will need financial support, begin to think about where you will get the funds necessary.

Action planning also creates a framework with which to assess your strengths and weaknesses, as well as external opportunities and threats. It allows you to monitor and manage your peace activism at your pace. By creating and implementing an action plan, you may feel more secure in your abilities to achieve your goals and more confident in your abilities to influence and operate in a challenging environment.

Your action plan should also be revisited every few months for the purpose of evaluation. You should look at the action plan on a regular basis to see if your intervention is being implemented as originally planned and that it is achieving its objectives. If it is not, than you need to make course corrections to get your intervention back on track.

ACTION PLAN

Goals

Instructions: Refer back to the areas in the toolkit where you articulated the goals of your activism and draft a few summary sentences to capture your goals.

Vision

Instructions: Refer back to your visioning exercise and write a brief statement summarizing your vision for peace.

Peacebuilding Intervention Model

Instructions: Explain the intervention model you selected to implement and briefly explain why and how it can help achieve your goals and vision

Intervention Beneficiaries

Instructions: List the target groups you want to engage in your peacebuilding intervention. Refer back to your Social Identity Wheel.

TASK	TIMELINE	PERSON(S) RESPONSIBLE	RESOURCE REQUIRED

CONCLUSION

There is no silver bullet to achieve reconciliation nor is there any single tool or model to build peace. The best you can do is use your experience, intuition, and motivation and take the information provided to you in this toolkit and try. You have already taken the first step to contribute to building a prosperous and peaceful future for your community and country. You are also the expert of your own situation and if you go about your peace activism in an honest, safe, and inclusive manner you will be a positive force for change. The change will be incremental and progress will come in fits and starts but try to remember that when setbacks do happen that peace is a process not an event.

By going through this toolkit you started to think constructively about who you need to be and what you need to do in order to become that agent of change. You need to know yourself and your environment in order to understand how conflict impacted you, tested your values, and changed your behaviors. That is why the first part of this toolkit asked you to look inward to assess your motives and identify and confront your own biases. Through that self-reflection you will start to become more open to understanding others and putting yourself in someone else's shoes. You cannot take on work as complex and emotionally taxing as conflict transformation if you cannot be honest with yourself and most importantly, empathize with others. You also cannot ask others to do the same if you cannot do it yourself.

Lastly, empowerment means nothing if it is not put into practice. The real test now is doing the work. Choosing to put yourself out there and engaging with others in tense and unstable environments is not a decision one makes lightly. You have chosen to take on a challenge that many would think is insurmountable and will be taking calculated risks (because remember you are no good if you harm yourself or others) in order to bring peace to your community. So yes, making peace is vastly more challenging than making war. It is a tiresome, testing process that requires maximum effort from bold, patient, and determined leaders, but anyone who accepts the challenge should be applauded for their courage and supported in their efforts.

A group of young men take a break from cleaning up rubble in Mosul, Iraq, 2018.
Photo: Karam Hassawy/NDI

ANNEX I
PEACEBUILDING
MODEL GUIDELINES

COMMUNITY DIALOGUES[39]

Dialogue sessions are small, targeted discussions led by a facilitator who creates an open environment for participation. These sessions should seek to bring together diverse voices and experience as a means to reflect the broader society. Groups are typically comprised of 10 to 15 people—large enough to exchange ideas and opinions, but small enough for everyone to participate in the discussion.

To design and organize a community dialogue follow this step-by-step process:

1. **Identify a safe and neutral space.** Dialogue seeks to help people recognizes one another's humanity. Participants must come to these sessions with an open mind and must be willing to show empathy, appreciate differences, and demonstrate a capacity for change. To allow for this type of interaction, the facilitator needs to identity a safe space where all participants would feel comfortable.

    Select facilities that are accessible and neutral. The venue should be large enough to hold the entire group comfortably without too many distractions or outside noise. It should be in an area that is easy to reach and easy to find for the participants. Keep political considerations in mind. The venue should be a neutral place in the community that is free of political connections.

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[39] Adapted from: *Why Dialogue Matters for Conflict Prevention and Peacebuilding*, UNDP, February 2009.

2. **Determine the number of sessions.** To be the most effective, dialogue sessions should seek to convene the same group multiple times to truly get to the root causes of problems in order to identify the most comprehensive and sustainable solutions. This requires time and patience. Dialogues are an incremental process so one-off sessions often do not work to address deeply-rooted causes of conflict or to fully deal with complex issues. Consider bringing the same group together 2-3 times. Discussions typically run from ninety minutes to two hours.

3. **Develop a facilitation guide.** A good facilitator goes into these sessions very well prepared, outlining the goals and objectives of each session, defining indicators of successes, and preparing prompting questions in advance of the conversation.

    The ideal facilitator is interested in the conversation and creates an atmosphere that is free from judgement and non-threatening. A participant may ask the moderator for his or her opinions or ideas. The facilitator should not share them. Instead, the moderator can direct the question back to the group. The facilitator should:

    - Be aware of what is said and has been said.
    - Evaluate whether the information provided contributes to the objectives of the session.
    - Know when and how to probe for more information.
    - Know when to clarify.
    - Know when to reflect or make a point.
    - Know when and how to move participants to another topic or link a comment with a previous statement.
    - Carefully keep track of time.

You should prepare to both initiate the conversation with prompting questions and pick up the discussion with questions if it tapers off. The facilitator can use open-ended questions that follow a logical sequence and addresses topics and issues related to the goals of the session. This open-ended format allows participants to respond in their own words, and lets the facilitator probe attitudes and opinions in a more in-depth manner.

Examples of general follow up questions:
- What do you mean by....?
- Could you tell us more about...?
- What else happened?
- Could you be more specific?
- Could you give an example?

Examples of follow-up questions that require a bit more reflection:
- Why do you think that is the situation? Or why do you think that situation happened?
- What are you reasons for saying that?
- What is this important?
- Another person said [...] but you are telling us [...]. Why do you think that is so? How would you explain the difference?

4. **Prepare an agenda.** Go into the dialogue session with a plan. Identify the issues/topics you want to discuss and make sure to base the discussion around an overarching question that participants are there to address, such as "How can we address the needs of victims in our community?"

At the beginning of the session, give a brief introduction to this issue and explain the purpose of the session. Mention some of the broader questions or issues you hope to address during the conversation. Explain that you are here to listen to the different perspectives and experiences in the room in order to learn from them to better understand their needs and expectations. Be sure to tell them that the information shared during the discussion will be used inform a peacebuilding intervention, and that any quotes or comments would not be attributed to a specific person.

Go around the circle and ask each person to give a brief introduction, including why they are there.

5. **Participant recruitment.** Recruiting participants is one of the most important steps in your intervention. Carefully think through who needs to be in each group and why. When thinking about who should be in the room ask yourself: Who would you like to bring together to share ideas and opinions? Whose opinions are critical to include? Always consider bringing together a diversity of voices, this will allow for a more fruitful conversation.

During the sessions be sure to distribute a sign-in sheet to collect names and contact information, especially if you want to engage some or all of these individuals again in another dialogue session.

6.   **Analyzing and writing-up discussions.** Immediately after the session you should draft a write-up of key takeaways, interesting comments, or quotes. If you bring together the same group, this record will be helpful as it can inform the design of the next session.

FIVE RULES FOR PRODUCTIVE AND EFFECTIVE DISCUSSIONS

1. Keep in mind the purpose of the discussion at all times.

- Everyone should agree and understand the purpose of the discussion at the beginning.
- Ensure that the right people are in the room to make necessary decisions.
- Ensure the points made in the discussion are relevant and to the topic.
- Do not allow the discussion to be sidetracked by other agendas, for example personal conflicts and political battles.
- Remind participants of the purpose of the discussion if it is helpful and necessary.

2. Enquire and advocate equally.

- Ask questions and explore a variety of points of view.
- Help participants remain curious about the issue being discussed.
- Continually challenge participants to search for new information, insights, and perspectives.

3. Build shared meaning.

- If you think participants are not understanding each other during the discussion, intervene to help them understand each other better.
- When there is an important technical word, make sure it is defined clearly.
- Intervene to clarify what is meant if important words are not used clearly.
- Speak in clear and simple language that you know others will understand.
- Active listening is a great tool for discussion sessions. Check that others have understood what you mean and ask them to say what they think you meant.

4. Use feelings as a source of information.

- Pay attention to how you are feeling and be ready to say how you feel (I feel hopeful or I feel frustrated). When you feel something strongly, ask yourself why.
- Stay aware of others› emotions—are discussion participants visibly or verbally frustrated or upset? If so, it may make sense to halt the discussion and see if those feelings or emotions can be addressed productively.
- Be open, but also, try not to act on participants' feelings without understanding them first. (e.g. if you feel angry, don't shout).

5. Identify and explore strong disagreements.

- If people disagree strongly explore why they are disagreeing, because an exploration of the conflict will lead to a fuller understanding of the issue for everyone. Remember, the "right" view is not likely to be one of the disagreeing party's views, but a third view which is based on better understanding.
- When others disagree with you, explore why with real curiosity.
- Help other people explore their disagreements.
- Don't avoid issues that are likely to raise conflict, and don't back down without exploring first.

PUBLIC PEACE FORUM[40]

A public peace forum is a gathering of community members where a facilitator(s) leads a discussion on the perceived issues in the community. These meetings are open to everyone in the community and offer people from diverse backgrounds a chance to express their views about issues of concern and present ideas of how to address them. The results of the community meeting are then used to help shape the response to those issues, often in the form of a project or policy recommendation.

A public peace forum can be organized by following these steps:

1. **Identify a discussion leader(s) and/or expert.** This person should be known and respected and can remain neutral on the topic being discussed. Consider engaging an external expert on the issue being discussed who can provide a brief presentation on the current situation.

2. **Arrange the logistics.** Identify a location that is politically neutral, easy to find, and accessible. If you are planning for a series of meetings, consider holding them in different locations. If possible, hold the forum in the evening to avoid time conflicts with work and school. Be sure to pass around a sign-in sheet to collect the names and contact information of attendees for follow-up, as needed. Depending on the size of the group you can also send thank you notes after the event.

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[40] Adapted from, "Chapter 3:Conducting Public Forums and Listening Sessions," Community Toolbox https://ctb.ku.edu/en/table-of-contents/assessment/assessing-community-needs-and-resources/conduct-publicforums/main (accessed June 2018).

3. **Publicize the meeting.** Since you want to attract as many people as possible, you should publicize as widely as possible. Once you identify the topic or issue you want to cover in the session, consider preparing a short background document, fliers, social media, press releases, or radio announcements. Be sure to include the date, time, location, and purpose of the meeting.

4. **Recruitment.** In addition to broadly publicizing the meeting, considering reaching out to your networks and contacts directly and encourage them to attend and ask them to recruit others. Also consider reaching out to other respected community leaders and members.

While the goal of community meetings is to identify and understand issues of concern, during these meetings it is also important to discuss and assess what the barriers or challenges are for building peace and possible ways to overcome them. Consider using the below categories and prompting questions to guide and structure the meeting.

Issues and Concerns	Barriers and Challenges
• What are the problems? • What are the consequences? • Who is affected? • How are they affected? • Are there related issues?	• Who or what might oppose efforts to prevent or solve the problem? • Can they be involved effectively? • What are the other limits on effective response? • How can the barriers be overcome?
Community Resources	**Alternatives and Solutions**
• What resources are needed? • What local people or groups could contribute? • What money and materials are needed? • Where might they be obtained?	• What are alternatives for addressing the problem, given the anticipated barriers?

Consider following this structure as you devise the agenda for the forum:

• Welcome and restate the purpose of the meeting. You could consider handing out fliers restating the goals and what will be discussed to help participants focus on the issues. At the start, you should also go over the rules of the meeting. Consider posting the rules around the room so they are visible to everyone at all times.
• Provide information about you, your organization or political society, if appropriate. You can also pass around an optional sign-in sheet for participant to sign-up for a mailing list.

- Introduce the discussion leader(s). If time and group size allow, let all participants introduce themselves.
- During the meeting, be sure to designate enough time to address each of the categories outlined above, whether as a large plenary discussion depending on the number of participants or in small breakout groups. If participants were broken up into smaller groups be sure to allow enough time for each group to report back a summary of their discussion.
- Close the meeting by summarizing what was discussed, what was achieved and present next steps and a preliminary plan of action. Announce the next meeting, if possible and as needed.

Group of men and women engaged in discussion
in rural village in Chad.
Photo: Boulenger Xavier / Shutterstock

ANNEX II
FACILITATION TECHNIQUES

The following facilitation techniques are designed to help peacebuilders manage those situations in ways that promote positive interaction and achieve one of the most important objectives of conflict transformation—an understanding of "the other." Some can be used to manage interactions with opponents while others are used to prepare your communities for such engagements. These facilitation techniques are also designed specifically to encourage whole-group participation and free-thinking. They attempt to avoid lengthy presentations or managed discussions that often inhibit collaboration.

GO-AROUND

Go-Around is a technique when all participants are given a chance to share their thoughts on a particular topic by going around the circle until each person has spoken. This technique is good to warm up a new group of people, and most effective in a group no larger than 15-20 people. New groups usually need a more structured activity because the safety level is low. It is also effective when discussing complex or sensitive topics. It allows participants to share initial reactions to a controversial topic. When a topic provokes anxiety, many people turn inward; they rehearse thoughts to themselves to try to find the "right way" to say something risky. A go-around gives everyone time to collect their thoughts.

To set up the exercise:

1.   **SEATING:** Have participants pull their chairs together to form a circle. It is important in a go-around that every participant can see every other participant's face.

2.   **GOALS:** Give an overview of the topic to be addressed. Example: "In a moment we'll each have a chance to give our reactions to one the proposed recommendation."

3.   **RULES:** Go clockwise from whoever speaks first. While someone is talking, no one may interrupt. When a person is through speaking, they say "pass" or "I'm done." Each participant should be given between 2-3 minutes to speak without interruption.

4.   **MODERATOR:** The moderator should only initiate the activity and interject when a person is speaking overtime or out of turn.

THINK-WRITE-SHARE

This technique seeks to build consensus among groups. It does this by reducing the tendency for people to dominate discussions or try to demonstrate their own expertise. It also ensures the time is taken to consider ideas fully. Starting with a short period for silent reflection ensures participants consider their "own" answers, rather than being pressured to contribute to the conversation and saying the first thing that springs to mind. Writing their initial thoughts forces people to pre-commit to an idea and not modify their thinking based on statements by others. The main steps include:

1.   **THINK:** Put a problem or questions on the table and ask participants to think about it for a designated timeframe (no more than 3-5 minutes).

2.   **WRITE:** Provide flashcards and pens so they write down their thoughts.

3.   **RULES:** Everyone who is not speaking remains quiet until the speaker is finished (active listening). Nobody speaks twice until everyone speaks once. This prevents stronger personalities or biggest egos from dominating conversation. It ensures that everyone has input.

4.   **SHARE:** Once written, there are various ways to share:
     •   Each person can read their own card and invite feedback from the others.
     •   Cards can be distributed and each person has to prepare comments on another participant's work, which can then be shared with the entire group for further feedback.

A variation is "Think-Write-Pair-Share" where participants share ideas with a peer either before or instead of sharing with the entire group. Both techniques give participants time to gather their thoughts and practice their answers before delivering publicly. This also ensure full participation, rather than discussion being led by those who usually dominate. These techniques also help develop the ability to consider other points of view and are useful when there are participants with low-confidence in public speaking or when some may fear making contributions in front of peers.

CIRCLE OF VOICES

A simple technique to teach how listening and understanding other perspectives are as important as delivering your own messages. The focus is on active listening and respectful engagement, with the rule that everyone speaks once before anyone speaks twice. Key steps include:

1. **SELF-REFLECTION:** Participants form small groups of 5-6 with each group sitting in a circle. They have a short amount of time to think about what they have to say on an assigned topic.

2. **STATEMENTS:** Discussion opens with one person having a period of uninterrupted "airtime" (usually 1 min). During this time the speaker may say whatever they wish about the topic.

3. **RESPONSES:** People take their turn to speak by going around the circle in order. This eliminates interruptions and avoids the need for other participants to interject.

4. **OPEN DISCUSSION:** After the initial circle is complete, discussion opens for anyone to speak, on the condition that participants are only allowed to discuss ideas that have already been expressed. They may not expand on their own statements. This prevents grandstanding. Open discussion should last for as long as the conversation is productive and people are not just repeating other comments or themselves just to be heard. Consider open discussion for 15-20 minutes.

5. **DEBRIEF:** Once each group is done with the open discussions bring the entire group back together for a debrief session to reflect on the context discussed and the process. This is an opportunity for participants to practice active listening and assess how that process contributed to having a productive conversation.

1-2-4-ALL

This versatile technique can be used for reflecting on something that happened, coming up with creative solutions or deciding what do next. It is effective at creating a range of options and ideas as it integrates different approaches thought of by different participants. This technique is an effective way to have a rich conversation and get more ideas from a small group. It can be used to break down a complex problem and have different groups look at different aspects of it. Everyone gets their voices heard and it is does not need a long timeframe. It is extremely useful when there is a large group or a group where participants would be too scared to speak up when "Any questions?" is asked. It is also useful for unlocking a discussion that has become dysfunctional or stuck or for a group that tends to be excessively influenced by its leader.

1. **QUESTION:** Give each participant a pencil, paper, and put a question on the table, such as:
    *   How could this plan fail?
    *   Why have we been unable to achieve this goal?
    *   Where is the weakest link?
    *   Who has a vested interest in stopping this initiative?
    *   What is the biggest threat to the success of our strategy?

2. **SELF-REFLECTION:** Ask each person to ponder the question silently and write their answer down as a one-liner or in as few words as possible. The benefit of writing is that participants are pre-committing to their ideas without external influence. This should take 2-3 minutes.

3. **PAIR:** Pair people up and have them share their answers with each other. They can refine their answers based on this feedback or come up with something entirely new altogether. This discussion should take 5-7 minutes.

4. **GROUP:** Double up the pairs to create groups of four. Have the one pair share then the other share what they have come up with. The foursomes then discuss these responses and decide which points are the strongest, noting common themes, ideas and biases. Allow this discussion to go between 10-12 minutes.

5. **RECONVENE:** Reconvene everyone and have each foursome present their best answer to the group: what one idea stood out in your conversation? What patterns emerged?

6. **REPEAT:** Step 5 can be repeated as long as there are still ideas to share.

The primary benefit of 1-2-4-all is that it immediately includes everyone regardless of how large the group is. This technique helps generate better ideas (and more of them) in a relatively short span of time. It allows participants to tap-into the expertise and imagination of others. It creates safe spaces for expression and diminishes dominance of the "loudest." It naturally builds consensus or shared understanding. To be successful, the self-reflection period needs to be firmly facilitated. It is also recommended that key ideas from each group are shared in the "all" stage but not discussed by all.

FISHBOWL

The fishbowl exercise is a technique used to obtain insights and understanding from people with first-hand experience of an issue. This exercise allows participants to observe, analyze, and learn from another group's thinking. It ensures whole-group participation and avoids lengthy monologues or individual dominance. It is therefore useful for managing large groups when there are few facilitators. It is also useful for approaching sensitive issues or when a large group is made up of different opponents.

The fishbowl promotes whole-group participation and if insiders are public officials or decision-makers, it can bring transparency or increase trust/understanding about complex issues. It is good for unearthing questions or ideas that participants can explore more deeply in other forums. Most importantly, it is an effective tool for perfecting active listening.

THE FISHBOWL

"INSIDERS" WHO DISCUSS THE TOPIC

"OUTSIDERS" WHO OBSERVE THE DISCUSSION
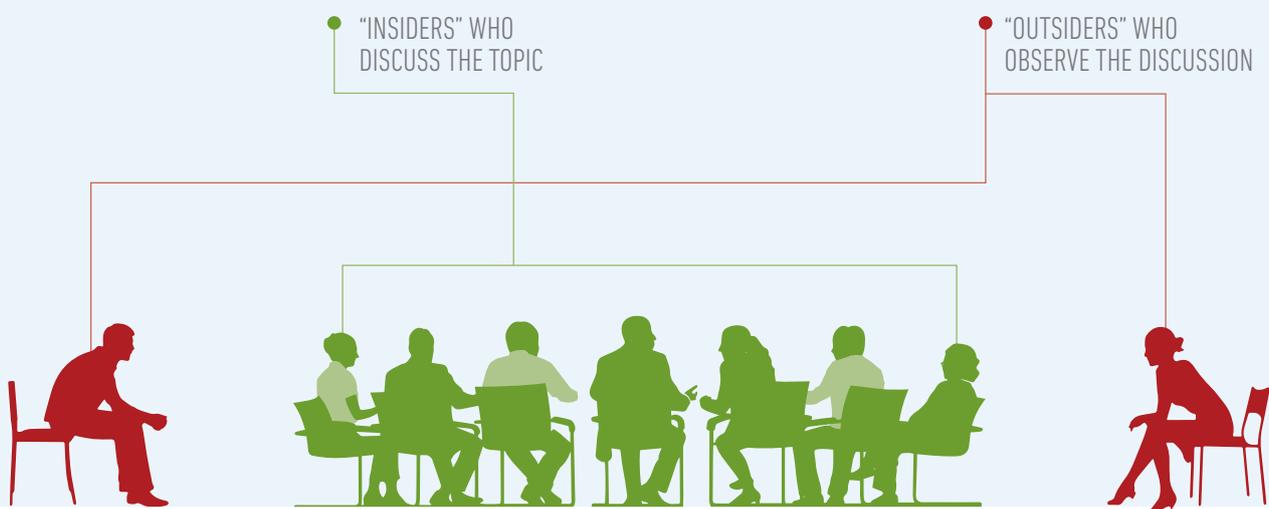
1. **SEATING:** Create an inner circle of chairs facing one another in the center (consider half the size of the group – if you have a group of 20 put 10 in the middle). If possible, seat them around a small round table or have a raised platform. Place the other chairs in a concentric ring around the table a short distance away.

2. **ROLES AND RULES:** Provide instructions to all participants. The group in the middle of the fishbowl are the only ones engaged in conversation. Those sitting on the outside of the circle are simply listening and watching the interaction unfold. They should take notes on key points raised and make observations on participants behavior and interactions. Those seated on the outside cannot interrupt the conversation and those seated in the middle cannot engage those on the outside. In addition, there is no moderator in the conversation; it is participant guided but a moderator can intervene to get the conversation started with a prompting question or if it is escalating outside of the control of the participants.

3. **DISCUSS:** Have the insiders discuss a specific topic, imagining that the outsiders are not present. The topic should be within the scope and purpose of the meeting. For example, if you are in a dialogue session to discuss reconciliation, you could use this technique to explore a specific issue within that theme such as compensation for victims of conflict or demobilization.

4. **TURN:** After a set time or when discussion dries, insiders turn their chairs to face the outsiders. Outsiders can ask questions or make observations about what they heard or did not hear.

5. **DEBRIEF:** Ask participants to reflect on the discussion and what they learned. What was interesting about the process? What was is like to be an insider and what was it like to be an outsider?

YES, AND...

A technique that has roots in improvisational comedy, it is used to promote positive engagement and avoid the "psychology of no." It ensures that the first reaction to any statement is not to refute, dismiss or belittle it. It forces participants to accept realities of a situation and helps avoid thinking that they can control all issues and get their way every time. The key rule is that every participant must start with "Yes, and..." Each person has to say something that expands on or complements the statement made by the previous speaker. They cannot contradict the previous speaker directly.

1. **SEATING:** Seat participants in a circle or sequenced order. The group should be no more than 10-12 people so if you are working with a larger group consider breaking off into multiple groups.

2. **SET RULES:** This technique requires strict rules to create a safe space for sharing. It is also useful to have a designated note-taker to record the key points. Going clockwise from the moderator, only one participant speaks at a time and the next person cannot speak until the person before them is done speaking. Consider limiting how long someone can speak to 60-90 seconds, depending on the size of the group.

3. **STATEMENT:** Start either by putting a statement on the table related to the topic or scope of the meeting or by having the first participant make a statement about the issue at hand.

4. **YES, AND:** Once a person is done speaking, the next person adds to the original statement by saying "Yes, and…"

5. **ALL PARTICIPANTS:** This process continues until each person has contributed something.

6. **DEBRIEF:** As a group, discuss the common themes or observations. The designated note-taker can give a brief summary. Also reflect on the process and how this technique may/may not have encouraged active listening and active participation to build understanding.

The technique is useful for teaching about communication and meaningful engagement with opponents. By saying yes, we accept the reality created by partners (or opponents) and can start to collaborate rather than compete. The "Yes" encourages participants to be receptive to the ideas of others rather than immediately dismissing them.

"Yes, and…" is useful when teaching active listening. Participants are forced to listen intently to see what they will have to say "Yes" to. It ensures wide participation and stops a dominant minority from controlling the conversation. It is useful for those in peace processes as it deflates ego. This is a catalyst for dialogue. The technique teaches that a difference of opinion can be expressed in a positive way. Yet it can also be useful to provide a caveat about "no," i.e. that "No" is valid and sometimes warranted but not when it is a knee-jerk response formed out of a pre-existing habit, fear or conflict. In that scenario it is simply an excuse for stubbornly representing individual agenda.

CIRCULAR RESPONSE (YES, BUT...)

Similar to "Yes and..." but participants do not have to agree with the original statement. They can contradict it. It is useful for practicing active listening and ensures everyone's voice is heard. It helps a group zero in on one or a few topics when there are multiple issues clouding analysis. Throughout the exercise, participants must demonstrate that they heard and understood what the preceding speaker said. This ensures that nobody has pre-prepared remarks

1.   **SEATING:** Sit participants facing each other in a circle. The group should be no more than 10–12 people so if you are working with a larger group consider breaking off into multiple groups.

2.   **SET RULES:** Once everyone is seated, set rules. This can include: No one can interrupt any other speaker; no one can speak out of sequence (everyone speaks once before anyone speaks twice); each person must begin by paraphrasing the previous speaker's comments; and each person must show connections between their remarks and the previous speaker.

3.   **STATEMENT:** Give the first speaker a topic to discuss in a specific amount of time. Depending on the size of the group limit to 2–3 minutes. Some participants can be designated to take notes and provide a summary at the end, also noting recurring themes.

4.   **RESPONSES:** The next speaker must use some or all of what was said by the first speaker to frame their own comments but they are free to contradict the first speaker. Speakers are not free to say whatever they want. They must make a brief summary of the previous speaker's message and use it as a springboard for their own comments, i.e. they have to listen intently to the previous speaker. This process continues until everyone has had a chance to speak.

5.   **DISCUSSION:** After everyone has spoken once, the floor can be opened and the rules relaxed.

6.   **DEBRIEF:** As a group, discuss the common themes or observations. The designated notetaker can give a brief summary. Also reflect on the process and how this technique may/may not have encouraged active listening and active participation to build understanding.

Iraqi women peace activists participating in an
NDI workshop to develop a questionnaire to
distribute at a community outreach event.
Photo: NDI

ANNEX III
RESEARCH
TEMPLATES

SAMPLE QUESTIONNAIRE 1

INSTRUCTIONS: Provide a brief description of who you are, the purpose of the questionnaire, and how the information will be used.

By completing this questionnaire, you will support research that is trying to develop a better understanding of the communities priorities and needs for peace. The benefit of this questionnaire is that you will be contributing to building a better understand of our community needs, the resources available, and the services that are still needed. This information will help us to work together to address our most immediate needs and continue to building an enduring and lasting peace in our country.

The organizer(s) of this questionnaire are very interested in your opinions on the issue(s) and potential recommendations to address the issue(s). The organizer(s) responsible for the questionnaire are part of a network of women peace activists involved an initiative that aims to support women as they work to bring peace and stability to their home communities.

**INSTRUCTIONS: Provide a short overview of the topics and issues you are testing in your questionnaire.**

The questionnaire is looking at compensation for victims and survivors of the conflict. We are seeking to gauge the communities interest and sense of urgency in addressing this issue. Through our activities we have identified these issues a top priority that requires immediate attention in order to bring peace and reconciliation to our country and we are interested in your opinion on the topic.

1. How important is this issue to you?

1	2	3	4	5
LOW		MEDIUM		HIGH
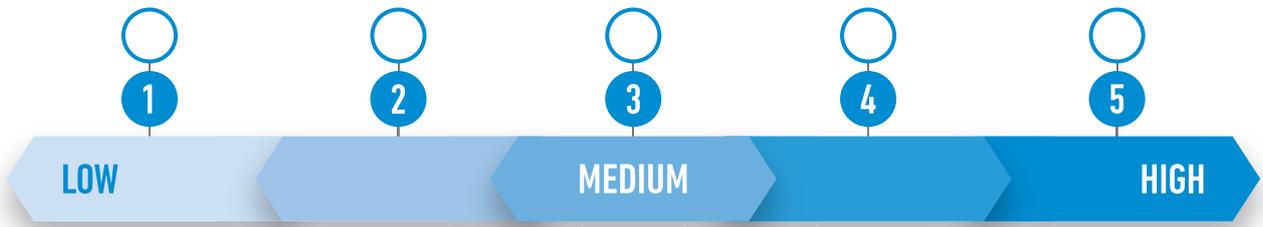
2. How important is this issue to your community?

1	2	3	4	5
LOW		MEDIUM		HIGH
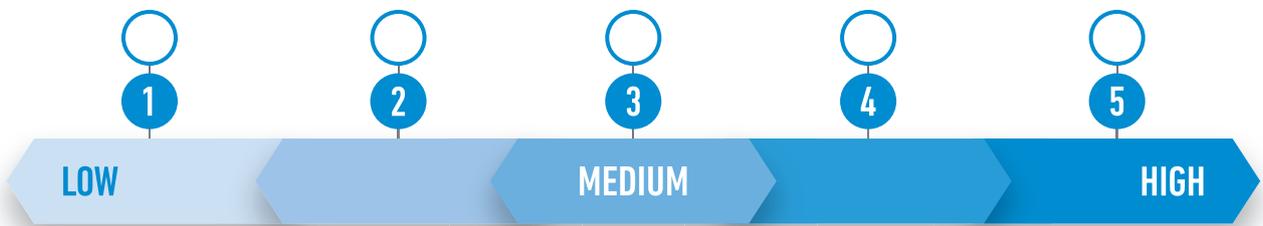
3. Are you or your family personally affected by this problem?

☐ Yes
☐ No

If YES, please share (only if you are comfortable) how this issue has affected you or your family directly.

_____
_____
_____

4. Is your community directly affected by this problem?

☐ Yes
☐ No

If YES, please share (only if you are comfortable) how this issue has affected your community directly.

_____
_____
_____

5. Below are some recommendations that could contribute to addressing the problem. In your opinion, how effective are each of these recommendations?

Recommendation 1: XXXXX

1	2	3	4	5

NOT EFFECTIVE   VERY EFFECTIVE

Recommendation 2: XXXXX

1	2	3	4	5

NOT EFFECTIVE   VERY EFFECTIVE

Recommendation 3: XXXXX

1	2	3	4	5

NOT EFFECTIVE   VERY EFFECTIVE

6. If only one of these recommendations could be implemented, which recommendation would you prioritize and why?

_____

_____

_____

7. Do you have any additional suggestions for how to address the problem discussed during the meeting?

_____

_____

_____

Age: _____

Gender: _____

Name (optional): _____

Contact Information (optional): _____

Would you be interested in attending in similar event in the future?
- ☐ Yes
- ☐ No
- ☐ Maybe

Can we contact you about future events?
- ☐ Yes
- ☐ No
- ☐ Maybe

SAMPLE QUESTIONNAIRE 2

To distribute after a meeting, deliver face-to-face, and/or by telephone

We as the organizers of this questionnaire are part of a network of women peace activists involved an initiative that aims to support women as they work to bring peace and stability to their communities. We are very interested in learning about your personal opinion and concerns as a citizen regarding the topic of reconciliation and peace.

By completing this questionnaire, you will be contributing to building a better understanding of our community needs, the resources available, and the services that are still needed. This information will help us to work together to address our most immediate needs and continue to building an enduring and lasting peace.

1. **In your opinion, which are the two most important issues in your province/area that deserves biggest attention from decision makers and stakeholders to achieve national reconciliation and build peace? (Please select only two)**

   - ☐ Youth and education
   - ☐ Trust and confidence among different ethnic and religious groups
   - ☐ Victims and survivors
   - ☐ Security and safety
   - ☐ Women issues
   - ☐ Other (please identify)

2. **From your point of view, what is the one best solution for each of the two issues you selected above?**

   _____
   _____
   _____

3. **In your opinion, do you believe that the current reconciliation initiatives have been inclusive to the women's participation and contributions on the decision making level?**

   - ☐ Yes
   - ☐ No

4. **In which way could women's contribution in the national reconciliation decision–making processes make a difference and bring about a different outcome?**

   _____
   _____
   _____

5. **In your community, would you be able to recognize and name female and male community leaders, organizations, elected representatives, officials, public figures who have showmen interest, experience and credibility on issues related to the national reconciliation and peace building. If yes, please list their name and positions below:**

   1: _____
   2: _____
   3: _____
   4: _____

6. **Would you like to find out more information about our work and the things we are doing in the province and on the national level?** Note to surveyor: If yes, the surveyor thanks them for their interest and should give them their contact details a well.

☐ Yes
☐ No

Demographic Information (optional)

Gender
☐ Male
☐ Female

Age
☐ 18–25
☐ 26–35
☐ 36–45
☐ 46–55
☐ 56+

Highest level of education completed
☐ Illiterate
☐ Primary School
☐ Secondary School
☐ Some College (Baccalaureate)
☐ Higher education

Employment status
☐ Working in government job
☐ Working in private sector
☐ Unemployed
☐ Student

We would be grateful if you could share your contact details with us so that we can keep you informed about our activities. *(Note to surveyor: this question is optional; respondents should not be forced to provide personal information if they are not comfortable).*

Name_____

House number_____

Neighborhood_____

City_____

Province_____

Phone Number_____

Email_____

This was a very nice conversation, thank you. Would you recommend that I also reach out to anyone else for the same conversation, maybe a family member, or a friend? *(Note to surveyor: mark contact details of the other persons here)*

_____

_____

_____

_____

KEY INFORMANT INTERVIEW GUIDELINES[41]

An interview guide, or guidelines, is the basis from which you will explore questions and ideas with your interviewees. Using a guide means each interview is conducted in a similar fashion, making the results more reliable, however, you may need to consider tailoring some questions to particular audiences. Think of the guide as a template, rather than as a script and use it to steer your conversation.

Sequence of Questions:

1. **Introduction.** Provide information on what to expect during the interview and establish rapport and trust with the person by informing them about the goals of the interview, how the information will be used, and explaining how the interview will unfold. During this time, it is helpful to engage in a few minutes of small talk to break the ice and build rapport.

2. **Transition Questions.** First begin by asking general opinion questions before raising controversial matters of fact-based questions they might know the answer to and become defensive or shut down. For example, ask their opinion on the current state of the community or the direction of the country. With this approach, respondents can more easily engage in the interview before warming up to more personal matters. Transi-

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[41] Victoria Canavor, *From Proposal to Presentation: The Focus Group Process at NDI*, the National Democratic Institute, 2006.

tion questions set the stage for an in-depth conversation by obtaining a snapshot of a person's overall perceptions or views about the topic. You could also intersperse fact-based questions throughout the interview. This avoids long lists of fact-based questions, which tends to leave respondents disengaged and helps you transition to a new topic.

3. **In-Depth Questions.** These questions generate detailed information about the persons views toward the issues you are researching. Use open-ended and probing questions during this phase of the interview. Consider asking questions about the present before questions about the past or future. It is usually easier for people to talk about the present and then work into the past or future.

4. **Closing Questions.** At the end of the interview, ask respondents if they wish to add any information. Often people have ideas in their head and are simply waiting for you to ask something to trigger it—give them the opportunity to make final comments. Closing questions create an opportunity for people to alter or clarify positions they made earlier. Also, ask if there are other people you should speak to, as they will have a better idea of local networks. Do not forget to thank the person and remind them why their input is important!

Use This Checklist to Review Your Guide

- ☐ Is the language informal and simple?
- ☐ Are questions short and understandable?
- ☐ What information do the questions ask for?
- ☐ How broad or narrow are the questions?
- ☐ How are they related to what you need to know?
- ☐ How "answerable" are they?
- ☐ How are interviewees likely to feel about the questions?
- ☐ How would you feel about these questions?
- ☐ Are the questions too sensitive?
- ☐ Is the context of the questions clear?